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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The first business of the striking telegraphers, when they could rally after their defeat, was to withdraw their secret organization from that monopoly of trade lodges, the Knights of Labor. A dispatch from Pittsburg the other day says that this whole order is honeycombed with internal dissension and must fall to pieces. A strong Pittsburg faction has led the fight and has been joined by the communists of New York and the freetraders who are said to be under pay of an English society. When Mayor Powderly of Scranton, Pa., wrote in the *North American Review* last year as Grand Master of the organization, he expected that it would shortly solve all difficulties about the labor question. The whole world of working men were to be absorbed into a grand secret lodge that should dictate terms to capital. The miserable failure of his plan only proves what thousands of working men as well as employers are slowly and with severe experience coming to learn—that a war waged with the weapons of lodgery is pretty sure in the end to injure friends more than foes.

The Aretic king celebrates another triumph over the attempts of man to penetrate his frozen citadel. Some years ago the establishment of a number of Aretic stations about the pole was undertaken by different governments, for the purpose of scientific observation and to provide relief stations for further explorations. In 1881 the American government sent out Lieutenant Greely with an expedition to establish one of the American links in this chain of Aretic observatories. This was named Fort Conger, and was equipped with all necessary supplies to last until the summer of 1884. The *Proteus*, of the U. S. navy, which had taken the Greely expedition out, was sent last summer to communicate with him and if necessary to bring him home. July 23rd the *Proteus* was crushed in the ice and foundered, losing the whole cargo of supplies but no lives of her crew. The relief party escaped and have just returned. The failure of this relief expedition causes great anxiety among government officials and the families of the explorers. Lieutenant Greely and his party have not been heard from for two years, and there is much speculation as to whether the voyagers will be able to extricate themselves from their perilous position. It is reported from Washington that the Secretaries of War and of the Navy have decided that to send another relief expedition would be folly. The most experienced in Arctic navigation advise them that nothing can be done after October 20th when there are but a few hours of daylight in that region. The danger of wrecking a new relief party in its attempt to reach Upernavik, in Greenland, is estimated to be far greater than should be incurred for the chance of rendering any aid to Greely. From Upernavik no aid could be given except by sledging, and this is regarded as totally impracticable. The case of Lieutenant Greely is not, however, hopeless, since his orders were to return by September 1st, when he would have time to reach some of the supply stations which have been planted at intervals for the relief of parties which have fallen into the same difficulty. He may thus subsist until he can be extricated next year.

Postmaster General Gresham is in deep earnest about the Louisiana lottery and the mails. His last order goes beyond anything yet attempted in the suppression of the lottery business. The postmaster at New Orleans has been directed not to deliver registered letters or to pay money-orders to the New Orleans National Bank. This institution, chartered by the government, has placed itself "in the shoes of M. A. Dauphin"—to use Gen. Gresham's expression—in an attempt not only to evade but practically to defy the laws of the United States. The advertisement of the lottery company, printed since the recent order forbidding any delivery to M. A. Dauphin, directs lottery-ticket buyers to remit to this National bank. It is probable, therefore, that the principal portion of the bank's money-order and registered mail is on lottery business, and until the bank can prove to the contrary it will be dealt with in the same manner as a lottery company would be. The Postmaster General has taken this resolute step after consultation with Attorney General Bliss. He should be supported by the moral sentiment of the country with enthusiasm. It is rare that we have a public officer of nerve enough to lead the country in its demand for the suppression of such evils.

The Postmaster General has attacked another serious abuse in his department. As it is the fashion for the men that run the political machine to sieze the spoils, the post-offices have in many cases fallen a prey to these harpies. Hence the order, not long ago issued to postmasters, that absence from duty on political errands would forfeit their places. Mr. Paul Vandervoort, connected with the railway postal service, received his dismission under this order, for giving more attention to the Grand Army of the Republic, of which he was commanding officer, than to the business of the government which paid for his time. The Grand Army of course stood by their chief and made an uproar for a few days all over the country. At last Vandervoort comes out with a weak letter explaining his case and begging for sympathy against his government. He confesses that out of the 313 working days in the year, 265 were given to his lodge affairs. He claims that this was done with the consent of Postmaster Generals Howe and Gresham, though he presents no written order to that effect, as so considerable absence from duty should require. Although the case is so clear and every patriot needs no second thought to see that for such neglect of public duty somebody should be punished, yet the Grand Army lodges, true to their secret instincts, stand by the man to whom they have stricken hands in a wicked oath and condemn the Postmaster General. They are proclaiming in the most emphatic manner that if a public officer is a "good fellow" and member of their lodge he must be kept in office though to the great disadvantage of the public service. Such is the patriotism begotten by the lodge.

Mr. Gladstone, in the House of Commons some months ago, said: "We suffer more year by year and every year from intemperance than from war, pestilence and famine combined; those three great scourges of the human family." Charles Buxton, member of Parliament, said: "Through intemperance there are five hundred thousand homes in this country (England) where home happiness is utterly unknown; and the struggle between it and the church, the library and the school is one phase of the warfare between heaven and hell."

SHALL WE CONQUER THE LOGGE BY PRAYER.

Ye did run well, who did hinder you.—*Gal. 5:7*
Having begun in the spirit are ye now made perfect by the flesh?—*Gal. 3:3.*

The term flesh means human instrumentalities. The Galations, instructed by Paul, had received God's plan of doing God's work, and his methods never failed. They were mighty to the pulling down strongholds, and building up of the kingdom of God. The Galations were a mere handful in the midst of a world full of idolatry, environed with institutions of wickedness hoary with age, and terrible in power. Acting upon God's methods they not only established the kingdom of God, but carried it forward against all opposing powers. "They did run well." Why did not they continue? Who hindered them?

Looking back at them through the intervening ages we wonder at them for not devoting every power in God's methods in doing his work. They commenced and succeeded with them. They were a perfect success. They were invincible, nothing could resist them. They accomplished wonders. All had confidence in them. None doubted their efficacy. No power could prevent their continuing to use them. And still they dropped their tried and true weapons. They laid aside God's methods, and took their own; gave up divine, and took human wisdom; commenced in the spirit and ended in the flesh. And we wonder at them.

And they looking down from the battlements of heaven wonder at us for doing the same thing. We make the same fatal mistake. God's way of doing we insensibly let slip out of our hand, and we find ourselves using our own methods in our own spirit. The human is palpable, the divine is unseen. The agents are manifest, and are urged forward with intense earnestness. The mighty God who works all our works in us and gives efficacy to all we do is but little more than a figure head to embellish our enterprise. Hence we begin in the spirit and complete our work in the flesh, and God is afar off, and his work ceases. We do not doubt God's methods. We know they are efficient; that nothing can stay them; that they will set his work forward with power. Who doubts the almightiness of the prayer of faith? that the fervent, effectual prayer of the righteous man availeth much? that if *two agree as touching the same thing* that it shall be done unto them? that if we abide in Christ and his words abide in us that we may ask what we will and it shall be done?

These truths blaze forth from every book in the Bible. Who will hinder us in the use of these methods? We have used them. They have accomplished wonders. The reform has been established, and has made such progress as has impressed the world and astonished us all. God has done great things for us. We can't doubt it. Let me call witnesses onto the stand and let them testify.

Brother Kimball of New Hampshire, come forward and testify. Tell the mighty struggles you have been through; the bitter persecution you have met; the opposition you have faced, until you had nothing left you but believing prayer. Tell us, my brother, has the Lord heard your prayer, and brought you into a large place, and given the hearing ear and the understanding heart to hundreds?

Brother Bancroft of Wisconsin, as you go from house to house giving witness to the truth, tell us if the Lord hears and answers your prayers?

Brother Feemster of Kansas, does the dear Lord hear your prayer? Does he keep his promises? If he does, speak out and give testimony.

Brethren Hinman and Stoddard, does the Lord hear and answer you? If he does, speak, "for ye are my witnesses, saith the Lord."

I cannot call by name all the true men and women engaged in this reform. My heart is greatly called out towards you. Will you speak and say whether the Lord hears and answers your prayer? If so, give in your testimony that he is a prayer-hearing and a prayer-answering God; and let us solemnly raise a memorial before him, by constituting something like the Fulton street prayer meeting in some place where the incense of prayer shall constantly ascend. And shall we not, all of us, renew our covenant with each other to offer the prayer of agreement touching this one thing that God will come and dwell

in all the friends of the reform, giving them the spirit of prayer and an unshaken confidence that God in answer will do great things for us?

A SEPTUAGENARIAN.

THE POLITICAL FRANCHISE.

BY GEN'L J. W. PHELPS.

The plan proposed by the present governor of Massachusetts for regulating the franchise is an ingenious one, although not very new. He virtually proposes to give every man the right to vote, whether he knows how to read, or owns property or not, and then to control his vote by a comparatively small, select ring, called the Masonic lodge, which is practically composed only of men who know how to read and write and who own a considerable amount of property. By this ingenious plan the ignorant man is pacified with the idea that he has the right to vote, while a select, privileged ring controlled by rich men, in which the governor himself stands on the highest round of the ladder, is to run the government for its own interest. This is one of the great reforms that Governor Butler, Freemason of the 33rd degree, proposes to establish during his term of office. He thus combines the virtues of an aristocratic government with those of a universal democracy, which is precisely the government that the French Jacobins established when they placed the power in the hands of Napoleon I. and his military aristocracy.

Under these curious reform notions of Governor Butler, he would continue to the negro of the South the same right to vote which he holds now, but would insure to the Ku-klux lodge the power of holding the negro and poor white man in a perpetual state of peonage. Under this system the negro laborer would find himself always in debt to his master, however many bales of cotton he might raise.

The governor is anxious to hold out the idea that he has been elected by Republicans. But in this too, he either deceives or is deceived. He has been elected to his present office by Freemasons. Any attentive observer in Massachusetts previous to the election could have perceived that the lodge was going for Butler. And an effort at reform like this is the only kind of reform, viz., a change from one corrupt party to another, which the partizans of the lodge can ever make. They do not possess the moral power necessary for a reform. Their morality is spurious; it is measured out by compass and square, and possesses no vitality, unless it be of low craft and sly cunning.

Is Freemason Butler sincere? Is he honest in his great concern for the rights of the poor? When he gives up to the poor man the money which he has plundered from the "poor man's government"; when he shall have given up the high position that he holds in the select, privileged circle of the Masonic lodge, then we shall believe that he may possibly shed tears over the wrongs which Massachusetts and Rhode Island are inflicting upon their poor men.

When Freemason Butler was sent to the Southwest to command, he had to deal with the brother Masons who had got up the rebellion. He therefore recognized his Masonic obligations, and began by returning "contrabands" to "their owners"; for Masons nowhere, not even in Massachusetts, admitted negroes into their lodges. The negro was not considered man enough for that! Least of all was he regarded fit for a soldier. General Butler continued this policy during most of the time of his stay in the southwest, until he was forced, against his efforts, to recognize the negro as a man and soldier. And even then, it was only free negroes, generally men of property, whom he admitted to this privilege. Soon afterward he was recalled. After a few months of command, he was removed and another devoted Mason was sent to take his place. Now, if Gen. Butler's services were so valuable and distinguished as his fellow Masons pretend, why was he recalled? Why were not his valuable services continued in that quarter? Why have so many other generals and so many Congressional Commissions been sent there to remedy the disorder which he left there at his recall? None but Freemasons or their dupes will ever maintain the idea that General Butler rendered valuable services in the Southwest, unless, indeed, those services are considered valuable which are rendered to and for oneself. It must prove ruinous to all just government, and in fact to all sense of justice, to let an administration recall a general from a post where he is supposed to be doing valuable service, and at the same time applaud both the administration and the general too. But such must ever be the character of the government where Freemasonry enters as a principal element, as it has done with us during the last half century. Masons will be applauded whatever they may do.

The Massachusetts lodge offers us as a reformer one of its highest dignitaries, who, in the course of his political career has once waited till his own party had turned their rebel cannon against the Republic before he became converted himself. No reform by such leaders becomes possible until it is announced from the mouths of cannon warning the world of their own misdirection! There should be no proper room for Masonic duplicity about the political franchise. It is a matter that ought to have been adjusted by the war of the rebellion, and probably would have been if it had not been for the sinister influence of the lodge. Every true American is in favor of universal franchise, provided universal education of the American character goes with it. But this is a proposition which the Masonic demagogue does not fancy. The Republican party, which has long been under the control of the lodge, has virtually given universal suffrage to the South, but has made no provision for rendering education universal. But it must be evident to all right-minded men that every one in a republic should know how to understand the Constitution and the Bible. Nay, he should know how to read and understand the Mormon Bible and other Masonic monitors, in order that he may comprehend the sophistries, the deceptions and the shams that are taught and practiced by the Masonic lodge.

Nothing could be more paltry and inconclusive than the election of General Butler viewed as a reform movement. It ranges far below any issues by which reform becomes possible. The first step toward reform must consist in throwing off the domination of the Masonic lodge. It is not an American institution; and never can become Americanized, any more than the Inquisition could be. The American voter must vote it down or it will put down the American voter. The franchise must have an American basis, and not a Masonic one. It must be controlled by the public school, and not be the tricks of the Masonic lodge.

Brattleboro, Vt.

QUESTIONS TO BE CONSIDERED IN REFORMS.

As a rule no man has a right to interfere with the utterance of truth. All men belong to God and all truth belongs to him, and he has a right to put every truth before every man. The truthfulness of a man's utterances may be called in question; his manner of stating truth may be criticised; the propriety of stating certain truths at times and in certain places may be doubted or denied, but no man's right, privilege or prerogative to utter truth must ever be ignored. Every high-minded man, every free-born Briton, and especially every heaven-born Christian will insist on this right. When you deny this to any man you assume to be his master and denude him of a God-given function. You destroy the very foundation of his accountability to God, blot out the distinction (to him) between right and wrong, and degrade him to the condition of a slave.

It is every man's duty not only to forsake sin, but to oppose it in every place and in all its forms: "And now also the axe is laid unto the root of the trees; therefore every tree which bringing not forth good fruit is hewn down and cast into the fire." Christ was manifested to destroy the works of the devil and all sin is the work of the devil, and that church or that individual who is not a living protest against sin in all its forms, is not faithful. We are not responsible for consequences if we act according to the light that is within us. Christ has assumed that responsibility himself, and no doubt he is capable of over-ruling our honest mistakes as well as the wrath of men to his own glory.

According to God's word the Gospel, if faithfully preached will awaken antagonism on the part of men. Christ said, "Think not that I am come to send peace on earth but a sword: For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be those of his own household." The Master has also said, "The world hateth me because I testify of it that the works thereof are evil," and, "If the world hate you ye know it hated me before it hated you. If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me they will also persecute you: if they have kept my saying, they will keep yours also." Jno. 15: 18-20. "These things have I spoken unto you," said Christ, "that ye should not be offended. They shall put you out of the synagogues. Yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father nor me. But these things have I told you that when the time shall come ye may remember that I told you of them."

Now it is evident from these teachings that the preaching of the truth will kindle the antagonism of unregenerate men, and to whatever extent even professed Christians are defective in piety or hold defective views of Christian character and duty, the plain truth, especially when it conflicts with their practices or prejudices will embitter them. How foolish we are, then, to expect to rid the world of sin without opposition, without war, without stirring up all the malignant passions of men! The religion of Jesus or the wisdom that cometh from above, is first *pure* then *peaceable*, but we must never reverse the divine order and demand first peace then purity. It is no proof, therefore, that any man or any movement is wrong because it awakens the hatred, hostility and bitter enmity of men. It is possible therefore to purchase peace at too great a cost.

This consideration, perhaps more than any other, demonstrates the folly and wickedness of Christian men joining in any compact or alliance with wicked men. In doing so they place themselves between the batteries of truth and the ramparts of sin, and expose themselves to the very shots that were aimed at the church's foes. The result is either that the church must fire into the air and waste her ammunition, or wound her own friends. But what would you think of British and French soldiers during a time of war between Britain and France, entering an alliance with each other and swearing their allegiance, fidelity and love to one another? And suppose the British soldier on the French ramparts got wounded by a gun from his own batteries who would be most to blame, the British general who directed the fire, or the British soldier who strayed among the foe? Now, there are more than Christian Masons guilty of this folly and that, too, in direct opposition to their Lord's command to "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. Also the apostle says to the Corinthians, "But now I have written unto you not to keep company, if any man that is called a brother or a fornicator or covetous, or an idolator, or a railer, or a drunkard, or an extortioner with such an one no not to eat." 1 Cor. 5:.11.

The fact is that whenever we try to blend the church and the world for any purpose we dishonor the former without benefiting the latter. In fact I am not aware that any man pleads as his reason for joining secret societies or worldly institutions that he is actuated by a desire to do such good, but rather to avail himself of the advantages of such institutions for his own good. This is undoubtedly to love the world and subverts the divine precept which says, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Nay, verily, brethren, the thing is inconsistent, inasmuch as by joining hands and linking arms with ungodly men you not only compromise your own characters, but the character of Christ whom you profess to have put on, and you not only place yourselves in a position where you cannot openly and earnestly fight for Christ but you make yourselves targets for all shots fired at the evils of such institutions, and at the same time you make yourselves a kind of barricade for bad men to hide behind. Such conduct reminds one of the young woman who married a drunkard, professedly to reform him, but most people thought she married him because she loved him, and that his reformation was in her eyes quite a secondary consideration.—*The Iconoclast.*

LODGE BENEVOLENCE.

The lodge carpenters refuse to work became nonlodge plasterers are employed. The Telegraphers' brotherhood swears that "No member of this organization shall instruct any person in the art of telegraphy until the local assembly of which he is a member shall have first granted permission to do so, and until said permission shall have been ratified by the Executive Board of the district assembly."

And the Declaration of Principles, fifth article, says "that all members of this order shall abstain from teaching our profession, except to a brother, sister, son or daughter, and use all honorable means to suppress fraudulent telegraph offices." By "fraudulent telegraph offices" is meant those not run by lodge men (see Rev. 13:17). The narrow selfish spirit of the secret lodge is clearly seen in such oaths and principles. A Freemason more honest than most of his class, recently commended Masonry to me because while he was a seafaring man by giving the Masonic sign he could land his cargo on the warf before his turn came by ordinary course of business. In his blind and selfish zeal he said: "Wouldn't you let your brother in ahead of others?" "No," said I, "not even my mother." The spirit of lodgism kills the conscience. Hence, Masonic preachers "do not see any

hurt in Masonry." Slaveholders saw no hurt in slavery. Rumsellers see no hurt in rumselling. It is common for sinners to apologize for sin and blinded by sin, they are in a certain sense sincere. President Charles G. Finney who was a Freemason before he was a Christian said truly of Freemasons: "*They have seared their consciences by what they have done.*" Hence the solemn duty of every man who can discern right from wrong to make the welkin ring with the proclamation of the truth.

AN UNPUBLISHED LETTER OF JOHN QUINCY ADAMS.

[From the *Christian Instructor*, Sept. 13.]

To the Editor of the Christian Instructor:—During my abscence from home this summer I made the acquainance of an estimable physician in a small town in Pennsylvania, who showed me among his literary treasures an autograph letter from President John Quincy Adams, which he believed had never been published. The letter relates entirely to the contest against Freemasonry, which was hotly waged about the time of its date. The views of President Adams on this question are well known, yet a special interest may attach to this paper, now published for the first time, as showing the importance which he assigned to the struggle against secretism. Although the opposition to Freemasory has long since ceased to be a question of practical politics with the American public, it is well for each individual to consider it as a moral question, and to examine the principles involved. The testimony of the United Presbyterian church most emphatically condemns the practice of secretism, and every member should understand the reason why; not only that he may resist the enticement of others to join with them in this evil, but that he may be able to show them that it is an evil. So far from this being the case, alas! it is commonly reported that there are many members of secret societies unrebuked in our midst. Although the letter of President Adams was written to the editor of a political paper there is in it no expression that makes it improper for publication in a religious paper, and therefore I submit it to you for that purpose. J. P. L.

Philadelphia, Pa., Sept. 1. 1883.

WASHINGTON. Dec. 13th, 1832.

"T. C. H———, Esquire.

Dear Sir.—I have received the *Pennsylvania Republican*, of the 5th and 12th inst., together with your letter of the 14th. For the sentiments of personal regard and esteem, contained in which, I assure you of a grateful return. I accept with pleasure the tender of your favor in the continued transmission of your paper during the session of Congress; and shall value it, not only as a vehicle of communication to the public, of the opinions of my excellent friend, Mr. Rush, on various topics of National interest, but as devoted to the promotion of the cause of virtue. I say the cause of virtue, because it cannot be more effectually served than in the removal of vice; and there is in the condition of the people of the Union no *vice* so shameless in its effrontery, so corrupting in its organization, so formidable and so mischievous in its power as Freemasonry. It is now a standing and permanent conspiracy against the whole community to which its members belong—still organized for, and acting by secret and concerted co-operation throughout the whole Union—not for the preservation of its own senseless secrets, which have all been divulged, but of its blasphemous oaths, of its fraudulent promises, of its brutal penalties as a means of preying upon the vitals of the community under the mask of religion and benevolence, and charity and good fellowship. As one step towards the demonstration of this, I appealed to the plain sense and honest feeling of my country in the four letters on the *Entered Apprentice's Oath*, of which friendly notice is taken in your letter, and which I find republished in the *Pennsylvania Republican*. The main object of these letters was to prove to the honest, unsophisticated sense of feeling of every one who should read them, that the very first step of initiation to the order of Freemasonry, analyzed and tested by the laws of God and man, was inherently, essentially and indelibly *vicious* and *immoral*, and if the position is not proved in those letters, with the precision of mathematical demonstration it is because the letters themselves are imperfect—a deficiency of the writer, and not of his theme. Well, Virtue is the first word in the admirable motto to the Arms of Pennsylvania. Virtue is the fountain, the first fountain of her helaldry. Can a Pennsylvanian look at the escutcheon of his native State, and in the first word that meets his eye not feel as if he heard that word uttered to him as a precept from the lips of his mother? Can a Pennsylvanian ever forget that in the banners of his State, when they float on the gale, the first word they speak to him who serves under them, bound, if need be, to die in their defense, is virtue? And is virtue compatible with aggregation to a band of conspirators, the very act of initiation to which is *vice?* These are considerations to be pressed hereafter, and perhaps by stouter hearts and firmer voices than mine. The letters on the *Entered Apprentice's Oath* were intended, so far as was in the writers power, to establish *a principle;* let that be clearly understood and admitted, and then will commence the argument that in Pennsylvania at least, even if in no other community under the sun, the question between Masonry and Anti-masonry is the question between vice and virtue; and upon that question my call to Pennsylvania would be—"Stand to your Arms."

I am, very respectfully, sir,

Your obd't servant, J. Q. ADAMS.

53512

THE SERMON.

PREACHED BY H. H. HINMAN AT THE CAMP-MEETING OF THE KING ST. CHURCH, CHAMBERSBURG, PA.

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this." Esther 4: 14.

The Jewish people were in imminent danger. The providential coming of Queen Esther to the kingdon gave her a grand opportunity to plead for her deliverance. She might not hold her peace, but must speak at that time, even at the risk of her life. True, God would surely deliver his people. If not by her, then by some other means, but she was the Divinely chosen and blessed agent for the deliverence. No considerations of self-interest, no plea that she was a woman and belonged to a despised nation would excuse her. She must go in and speak to the king.

This history suggests much.

1. That every minister of the Gospel is placed in a similar position of responsibility. Evils innumerable beset the people of God. Satan like Haman, is seeking their destruction, and is proud and haughty in his power. God's ministers have no right to

ALTOGETHER HOLD THEIR PEACE.

The Divine commission is the same as of old. "Cry aloud and spare not. Lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins." Now, as of old, the voice of the Lord cries, "O, Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word of my mouth and warn them from me."

There is no place for silence or quietness or false peace. The curse pronounced on Meroz was not because her people had gone over to the enemy; it was not that they had even wished him success; but "because they came not up to the help of the Lord, to the help of the Lord against the mighty." The same voice saith as of old, "Cursed be he that doeth the work of the Lord deceitfully, and keepeth back his sword from blood."

AT THIS TIME.

Every time has special dangers. These of Esther's time demanded her especial attention. Those of to-day demand ours. The questions and the conflicts of Luther, Knox, Wesley, Garrison and Lincoln were of great importance, and the glory of these men is that they met their responsibilities. But new questions and new dangers have arisen. We may not spend our time on old issues. We must meet the dangers of to-day, and meet them *now* or our opportunity will be lost. If impending calamities are to be averted by our efforts it will be because we hold not our peace at this time.

THEN SHALL ENLARGEMENT ARISE FROM ANOTHER PLACE.

God has said of his church that he has founded it on a Rock, and "the gates of hell shall not prevail against it." Moreover, he says to her, "No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment thou shalt condemn. This is the heritage of the servants of the Lord." Yea, this is our heritage. We shall be more than conquerors through him that hath loved us. We will fear not then to go up to the battle, for "though hand join in hand, the wicked shall not be unpunished." God hath said, "To me belongeth vengeance and recompence; their foot shall slide in due time, for the day of their calamity is at hand, and the things that come upon them make "haste."

"Surely "the Lord knoweth how to deliver the godly out of temptation, and reserve the unjust unto the day of judgment to be punished," and he is not dependent on any arm of flesh. "Oh that God's people were wise, that they understood this. "How should one chase a thousand and two put ten thousand to flight."

But, (if thou holdest thy peace,

THOU AND THY FATHER'S HOUSE SHALL BE DESTROYED.

God has inseparably united the grace that saves with the grace that seeks to save others. He that selfishly seeketh his own life shall lose it; but he that in the spirit of his Master is willing to give his life for others, "shall keep it unto life eternal." Had Esther failed to meet the responsibilities of her time she would have suffered dreadful loss, and so will all those that refuse to meet the moral responsibilities of to-day. Among the things they will lose are:

1. Their self-respect. No man can respect himself who is a moral coward. He may plead a thousand excuses for silence. He may vainly imagine that the forces against him are more than are on his side, and that he can do more good by not arraying them against him; but when he considers that souls may be lost through his neglect, he will hear the voice of God saying, "If thou forbear to deliver them that are drawn unto death and those that are ready to be slain. If thou sayest, Behold we knew it not. Doth not he that pondereth the heart consider it, and he that keepeth thy soul doth not he know it."

2. They lose the respect of man. However much the world's time-servers may be applauded, the men of *endearing* honor are the moral heroes; for so constituted is the human mind that even the wicked do involuntary homage to Christian courage, manliness, and self-sacrifice. The fools that seek honor one of another, rather than the honor that cometh from God only, will utterly fail of either. When Moses chose to "suffer reproach with the children of God rather than enjoy the pleasures of sin for a season—esteeming the reproach of Christ greater honor than treasures in Egypt," he made a wise choice. The ministers of to-day who have forgotten that God has said, "fear ye not the reproach of men, neither be afraid of their revilings," have made a fearful mistake which endangers their everlasting shame.

3. They lose the Divine power. The prophet says, "But if the watchman see the sword come, and blow *not* the trumpet, and the people be *not* warned; if the sword come and take any person from among them, he is taken away in his iniquity but *his blood will I require at the watchman's hand.*" When he saw the vision of the six men each with a destroying weapon, who were utterly to destroy old and young, it was those only to be spared, who "sigh and cry for all the abominations that are done in the midst of Jerusalem."

"And who knowest but thou art come to the kingdom

FOR SUCH A TIME AS THIS."

The Lord has made no mistake in the time and work he has given us. It should be a matter of profound thanksgiving that we have been called to these conflicts; and if faithful, we shall rejoice forever. Who of all those who have endured the trials and conflicts of foreign missionary work but has looked back with unspeakable joy that he was permitted to do and suffer in the cause of the Master. Who that passed through the great anti-slavery struggle and endured the odium that came on all those who sought "to undo the heavy burdens and let the oppressed go free," but rejoices that he was permitted to suffer shame for Christ's sake? God surely has called us to his kingdom for *such a time as this.*

II. Having briefly enumerated the reasons why as good soldiers of Christ we should meet the conflicts of the hour, I can but notice some of the many forms of anti-Christ that we are called to meet. The chief and great danger to the church is not from outward foes. Jesus could not be delivered into the hands of men until Judas had betrayed him. It is only the betrayal of false friends that endangers the church.

Among these evils are

1. *Unbelief.* Ingersollism would have but little influence if there were not so much latent infidelity in the nominal church. Unsoundness of doctrine and immorality in conduct have always an intimate relation. There is great need that we take heed "of an *evil heart of unbelief* in departing from the living God."

2. *Worldly conformity.* This has become so common and prevalent that the reproach of an ordinary religious profession has altogether ceased. The word of God which declares that "if they have persecuted me they will persecute you also," and that "they who will live godly in Christ Jesus shall suffer persecution" has no application to the average church member. It is only those who have come out from the world and are separate of whom it is true.

3. *The malign influence of the secret orders* over those professors of religion who are connected with them. This evil power is seen: (a). In unequally yoking believers with unbelievers. (b). In substituting a spurious, selfish brotherhood in place of the brotherhood of Christ. The great example and elder brother in the Masonic fraternity, Hiram Abiff, it is said, died to *conceal* important truth from those who desired to know it. The Elder Brother and Great Example of Christians died to *reveal* the truth which men did not desire to receive, but which was of infinite importance, both for time and eternity. There cannot in the nature of things be a more marked contrast than between these opposing influences. (c). They deny to the church all right to know whether the conduct of her members who are connected with these orders is in accordance with Christian principles or not. The oath to conceal all that is done in the lodge makes this impossible, and erects another tribunal superior to the church. (d). They teach lying. An oath to conceal the truth and to pretend that what is well known is unknown is an *oath to lie.* (e). They require blasphemy. To ask God to be a party to, and help execute an unholy covenant with an unlawful penalty, is positive blasphemy, and yet this blasphemy is practiced largely by ministers and members of churches. (f). They do not confess and honor the name of Christ. This is much *less than the truth,* but is sufficient to show that they are anti-Christ. "For every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that Spirit of anti-Christ whereof ye have heard that it should come, and even now already is it in the world." 1 John 4: 3.

There are many other foes that seek to destroy us. I have not spoken of intemperance, because, though an exceeding great evil, it does not threaten the life of the church. We need like Esther, humiliation, fasting and prayer. "Blow a trumpet in Zion; sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts. Let the bridegroom go forth out of his chamber and the bride out of her closet. Let the priests, the ministers of God, weep between the porch and the altar. Let them say, Spare thy people, O Lord God, and give thy heritage to reproach." Joel 2: 15–17.

That "a man can't be a good Mason without being a good Christian" is an expression familiar to all but just how much it means but few stop to consider. In the Masonic view Christianity is only a part of religion but "Masonry is religion itself." Hence to say that a man may be a Christian without being a Mason but can't be a Mason without being a Christian," is to say in plain language that Freemasonry is superior to and greater than Christianity. This is a positive denial of Chrirt as the power and wisdom of God.—*Banner of Truth.*

"The life of Christianity," said Luther, consists of progressive pronouns." It is one thing to say, "Christ is a Saviour;" it is quite another thing to say, "He is my Saviour and my Lord." The devil can say the first; the true Christian alone can say the second.—*J. C. Ryle.*

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester. Mass. A full supply of books and tracts constantly on hand, Orders promptly filled. Correspondence solicited.
E. D. BAILEY, N. E. Sec'y

NEW ENGLAND LETTER.

BUTLER AND ANTI-BUTLER — PLANS FOR REFORM — JOHN TANNER.

WORCESTER, Mass., Sept., 19, 1883.

The very earth is trembling. The deafening roar of cannon has just startled us. Has the rebellion broken out afresh? Have the Sir Knights of the Pacific coast invaded the commonwealth? What mean these echoes of the enginery of war? Why, the Republicans have just nominated for governor, by acclamation, Congressman Robinson. If it had been "Captain Jinks" the same cannon would have belched forth its volley.

Strange things occur in politics, and an honest man is led to wonder what is behind the curtain. We make our offering to the mysterious god of politics and the oracles respond from hidden recesses, telling us, the common people, what to do if we wish the heavens to smile upon us. Here is one of the curiosities of politics. A great campaign is just at hand. Differences are to be "sunk." Butlerism is about to be branded. A half dozen candidates are "named." One is "named" more than the other five. One at a time the other five withdraw in favor of the one. It is settled that he is to be nominated. He moves among respectable people, but he is also well related to the other class, for he is a Freemason and opposed to prohibition. These are favorable qualities for he has the happy faculty of being white with white men and black with black men.

But now comes the strangeness of this series of events. The evening before the Republican convention meets in Boston to nominate, this candidate withdraws and refuses to be nominated. What is the secret history of these strange maneuvers? It looks as if there were men, high up in the councils, who had determined to let Butler in again and they had "warned" brother Pierce, their candidate, "of approaching danger"! Last year Robert R. Bishop was nominated to be slaughtered; this year it is Congressman Robinson. This is guess-work, but there will be no harm in watching developments. Robinson is well spoken of by good men and is not known to be in the lodges, but is reported to be a Prohibitionist. His election is doubtful. Massachusetts politics are likely to be of national interest till after November.

Brother J. P. Stoddard has been with us part of two days, departing on the midnight train last night for New York and the West. Friends of reform in Worcester came together last evening to hear statements from brother Stoddard concerning the progress of the work elsewhere. Considerable enthusiasm was manifested over the Washington project and a series of resolutions were passed recommending the speedy cancelling of the remaining indebtedness on the Washington building and the immediate formation of a joint stock company to publish a paper there. Senator Pomeroy, who was here recently, favors this programme and has some excellent ideas about it which deserve a hearing. The recommendations of the Worcester meeting last evening may need some modification and alteration as the plan develops but the outlines suggested should be set in motion speedily and the stock subscribed without delay. A little enthusiastic effort on the part of friends throughout the country would make it possible to finish paying for the building by the time the National Convention meets. Brother Stoddard will make known the details as may seem necessary. If the State conventions take hold of the matter vigorously its success will be certain.

ANOTHER GAP IN THE RANKS.

Death has again invaded our ranks. Brother J. Tanner has gone. Young in years, ripe in experience, rich in good works, he has closed his earthly career to begin a happier existence above. Thursday night Sept. 16th he died. He had been failing in health for more than a year and it was evident that consumption was making of him a sure victim. His journey to Minnesota last year was for his health, and again last winter, when he went South, it was with the hope of a more favorable turn in the disease, but the progress was unchecked. Only the Monday before his death he was able to walk out, but commenced then to fail rapidly, suffering much toward the end, but dying at last peacefully and triumphantly. "Almost home," were his last words to his pastor, faintly spoken as the death damp gathered. Not once during his long sickness did he murmur against God for afflicting him, nor did he seem to regret that death was coming. His Christian faith and joyous triumph was remarkable.

A few facts of his life deserve to be preserved in memory of his devotion to the cause of reform. He was born in Barrington, N. H., Nov. 14, 1856, moved to Boston in 1875, remaining there till reeently, when he settled at Nashua to die. He was converted during a revival in Park Street church, Boston, and was an active member of that church, till he removed his membership to Pilgrim church, Nashua. His conversion was thorough and his convictions radical. He commenced to study for a foreign missionary, but his health was not sufficiently vigorous to continue. He endeavored to put away from himself everything that would be any hindrance to the cause of Christ. A statement of his Anti-masonic principles was made at his funeral and he was followed to the grave by an affectionate wife and friends, who laid him to rest in a lot selected and purchased by himself in anticipation of his own death. A good man has gone but he has left a precious memory of piety and godliness.

E. D. BAILEY.

WASHINGTON LETTER.

While we are sending missionaries to convert the "heathen" on the other side of the globe would it not be well to look after the heathen nearer home? The State of Missouri, where they glorify bandit murderers and defy the law to convict them, would seem to be a ripe field for missionrry effort.—*Evening Star.*

This refers to the ease of Frank James. Yes the acquittal was a reproach upon the good name of Missouri, especially when it is remembered that one of the witnesses refused to testify on account of his "prior obligation to secrecy." But when the authorities of this District shall conviet the Star-route thieves and the ex-detectives; or when they shall even make a vigorous effort to punish Capt. Howgate for his enormous robberies, then it will be time to talk of sending Washington missionaries to the border. As it is, I think Missouri missionaries might be profitably sent to Washington. In Missouri they havea law designed to seeure the sanctity of the Sabbath, and a worthy Governor who seems determined to make the saloonkeepers obey it. It would be a great improvement on Washington morals if we had a similar law and equal executive ability in its enforeement.

The Superintendent of the police reports a diminuation of erime. This is good news, and it is hoped that the time may speedily come when the quickest and surest way to save property from being stolen, or recover it when lost, may not be to conpound with the robbers by giving them from 25 to 50 per cent. of the value. When the people who are the victims shall cease to do this, and find it safer and better to trust courts and juries instead of avowed thieves it will be time to talk of the missionaries to Missouri.

SATAN REPROVING SIN.

The N. Y. *Herald* in its report of the convention of trades-unions says:

"On this subject in general the convention adopted resolutions directing their president, Mr. Gompers, to appear before the Senate Committee on Education and Labor, now in session here, and direct their attention to the system adopted by the Western Union of compelling its employes to accept certain conditions under oath or be refused employment. This, the resolutions say, destroys every principle of manhood and the freedom of action guaranteed by the constitution, and introduces a servile system far more degrading than the slavery of olden times. Mr. Gompers was therefore instructed to advocate before the committee the advisibility of Congress making this rule of the Western Union a criminal offense."

By all means. Surely the Western Union has no right to impose such obligations on its employes, and ought to be legally restrained. But how about the lodges and trades-unions? They impose oaths on all their members. Does this great and cruel wrong, this "servile system far more degrading than the slavery of olden times," become sweet and amiable when enforced with a hoodwink over the eyes and in semi-nudity? What a wonderful difference it makes in men's conception of "manhood and the freedom of action guaranteed by the constitution" when it is determined whose ox is gored! The truth is that all such oaths whether open or secret, whether imposed by employers or by a secret order, are extra-judicial, have no binding obligation, and violate the spirit if not the letter of the civil law. More: they are manifestly blasphemous and clearly forbidden by the Divine law. The Divine command, "Swear not at all,—Matt. 5:34; Jas. 5:12,) if it means anything, must apply to extra-judicial oaths. All swearing is profane that is without Divine warrant. This will be evident if we consider the nature of an oath.

In every oath there is presumed to be three parties: the administrator, the reciever, and the Almighty, who is called on to witness and confirm the covenant. If this covenant is of such a character that God cannot become a party to it; if it is simply frivolous or involves something contrary to *perfect holiness*; then to ask him to conform it by becoming a party to its execution, is simple blasphemy. Now who supposes that the Divine Being ever becomes a party to the selfish and cruel exactions of the Western Union Telegraphic Company? Who ever imagines that he ever promised to hear the prayer of those who swore under penalty of having their "throats cut from ear to ear," and say, "So help me God!" If this is not blasphemy, then nothing can be profane.

I shall cheerfully sign Mr. Gomper's petition to Congress to make all such swearing, whether by the Western Union or others, a criminal offense.

COMPROMISING WITH THIEVES.

Major Dye, of the police, says it is surprising how many of the complainants in the numerous cases of petit larceny now being reported are willing to compromise with the thieves, and refrain from prosecuting on the promise that the property is restored. The evil is a growing one, and the complainants do not seem to realize that they are doing a wrong to society and violating the law. Such compromises, he says, are of almost daily occurrence. He states that so far as he is concerned he will try and break up the practice of compromising felonies.—*Evening Star, Sept. 13.*

Major Dye need not be surprised. For many months some of the legal officers of this city practically compromised with thieves and robbers, and shared in their thefts. Honest citizens who were the victims found that about the only and the surest way to save a part of their losses was by compounding with the villains who were *in* office and *out of* office. The thieving detectives have been dismissed, but their punishment seems about as hopeless as that of their partners in crime.

There is no disguising the fact that members of the secret orders in this city constitute a priviliged class, and that many unite with these orders to escape the penalties of the law. So long as the oaths of witnesses and jurymen are counterbalanced by previous oaths to conceal the crimes they are called on to expose and condemn, there is little hope of any improvement. It is notorious that the great criminals almost uniformly escape. Their prosecution involves vast expense and results in a steadily diminished confidence in the civil law as a safeguard against crime. In the South and West men vindicate outraged justice by mob violence, but people are more conservative here, and choose rather to *buy out* the thieves.

When the law is made a terror to evil doers, and a praise to them that do well these things will cease; but this can never be so long as oath-bound favoritism is the rule.

H. H. HINMAN.

QUESTIONS IN GOOD BEHAVIOR.

CASE.—In a free country, where the religious sects are numerous, and where a man may be buried according to any rite that pleases him, an Episcopal minister is called on to officiate at the funeral of a Freemason, a Mormon, a Ku-Klux, Molly Maguire or some other secret society man.

Now the question is: *First*—Would it be good behavior in this Episcopal minister to abandon the forms prescribed by his own church, and observe Masonic rites on the occasion?

Second.—Would it be proper to mingle the forms prescribed by his own church with those of the Lodge, half and half?

Third.—Would it be proper for him, when in a Buddhist country, to bury men in the Buddhistic fashion; or with part Buddhist and part Episcopal fashion?

Fourth. -Does not moral decency require that the Episcopal minister should use his own forms and none other?

Fifth.— Is it not his moral duty, so long as he remains an Episcopal minister, to see that his own church forms at funerals are not mingled with any other forms in the remotest degre?

EPISCOPALIAN.

—Frances E. Willard of the Woman's National Christian Temperance Union took barely two weeks to rest after her return from lecturing and organizing branch societies in all parts of the trans-Missouri and Pacific States, before she is again in the field. She addressed full houses in Frankfort, Ky., Jeffersonville, Ind, and at New Albany, Ind., within a few weeks. Her appointments at Newport, Covington, Ky.; Dayton, O.; West Randolph, St. Albans, and Bennington, Vt.; Ponghkeepsie, N. Y.; Kennebec and Portland, Me., run through the present month. During a large part of October she will be in Canada.

The cry of religious oppression, as against Sunday observance, is a device of the enemy. It is but the voice of soulless corporations, and of the proprietors of drinking-saloons and other demoralizing places, who wish to make their great gains on Sunday, and care nothing for the welfare and happiness of the people. They are the oppressors, and the advocates of a day of rest are the staunch supporters of a true freedom.—*Century.*

Any coward can fight a battle when he is sure of winning it; but give me the man who has the pluck to fight when he is not sure of winning.—*George Eliot.*

REFORM NEWS.

NEW HAMPSHIRE.

The Seventh Annual Meeting of the New Hampshire Christian Association will be held at Canterbury Tuesday and Wednesday, Oct. 23, 24. Friends in New England are invited.

S. C. KIMBALL, *Sec'y N. H. C. A.*

—The State Convention of the Wisconsin Christian Association is to be held this year at Menomonee, Dunn county, by order of the last convention. The time will be in early part of November instead of October 24th as announced last week, probably November 7th to 9th. Definite notice will be given next week. Meantime remember that Dea. M. R. Britten of Vienna, Wis., as treasurer, is anxious to receive contributions to defray the expenses of the meeting.

INDIANA.

TO THE FRIENDS IN INDIANA:—By the concurrence of the Executive Committee I hereby announce the eleventh annual meeting of the State Christian Association to be held at Oakland City, Gibson Co., Oct. 16th, 17th and 18th inclusive, (commencing Tuesday evening, Oct. 16th). Eminent speakers will be there, of whom due notice will be given. We confidently hope the friends in Southern Indiana will help make this a grand meeting by having the meeting well advertized in the annual conferenees and other church meetings, by coming themselves, and having others come. S. L. COOK.

AGENCY WORK IN WESTERN NEW YORK.

DALE, N. Y., Sept., 15, 1883.

EDITOR CYONSURE:—At the request of the president of the N. C. A., I would like to make the following report of my summer's work.

The voice of the Empire State is still heard in condemnation of Masonry. Though one voice was hushed by Niagara's waves, its echo was heard from hill-top to hill-top arousing many sleeping souls, causing them to commence a fight which grows stronger as they near the grave. The man is ignorant indeed who has not heard of Morgan and his dire fate.

There may be found here as elsewhere two classes of people. The first class drift on the tide of public opinion, walking in the same ways that their fathers walked, believing as they believed, living in the same houses occupied by them. Their houses if they ever were painted, have not received any of that article for many years. They loaf around country stores; tell how much smarter than other people they are. They can cut more wood than any other living man—*in the summer;* can bind two acres of wheat in a day—*by the stove in the winter.* They would never go West. O no, not they! They are too smart to go to Dakota to be blown away in a cyclone.

The second class are industrious, hard-working people, live in neatly painted houses, keep their fences up, and are always ready for every good word and work. It is among the latter class that I usually find the reformers.

Let us call at the house of one of the first class. We enter through the gate, which perhaps is hole a torn in an old rail fence, and knock at the door. Presently a red-headed miss stieks her head out of the window and shouts, "You can't fool me, Tom." Then she discovers her mistake, runs away to tell her father, who comes to the door and bids us enter. Upon entering, the man staring wildly, remarks, "And what you got to sell now?" We reply that we are working in the interests of the reform opposing all oath-bound secret societies.

"Working in the intrests of what!" exclaims the man, raising his hands in astonishment, and looking as savage as a meat-axe. We then explain our work, producing publications of the N. C. A. He seizes one, goes into the next room where his wife is tending the children, and exclaims, "Here is something that tells all about them a'r S. S. Hadn't I better take one ov um?" She replies, "Well John, do what you want to. You know I never was a drunkard or anything of that kind. It's no good to me nohow." He returns and says he "guesses he'll take that little book where they're knocking that air fellow into a blanket;" hands us a quarter, and we depart.

We next stop at the house of Mr. McMillen, a representative of the second class. As we approach the house we notice a neatly trimmed Arbor Vitae fence enclosing some tasty flower beds, a fountain clear as crystal sending forth its sparkling waters. We step to the door and ring the bell. A servant answers the call, and ushers us into the waiting room, retiring to call Mr. McMillen. He shortly enters and after introduction enquires, what can I do for you to-day. We make known our business, and ask if he has ever read anything on the subject of S. S. He replies, "Well do I remember Morgan's taking off. I was but a boy then, but it is as vivid in my recollection as if it had transpired but yesterday. From that time to this I have been an Anti-mason and expect to be as long as I live. Sometimes it seems as if I was fighting alone in this town. My school companions have long since passed away, and I realize that my time is fast approaching. For 83 years I have trod this world of sin and sorrow. I must soon give place to younger men. I have taken the *Cynosure* for many years and find it a weekly messenger of good tidings. During my absence some time since my subscription expired, and I am glad again to renew. After interchanging ideas in regard to our work and how it should be carried on, we pass on, perhaps to meet some high-tempered Mason, or to be again cheered by friendly greetings, and a hearty "God bless you." I think the foregoing is a fair representation of two classes that I find here. There are of course here as elsewhere adhering Masons, Jacks, policy men, fence-riders, etc., but it is a significant fact that the fence-riders are rapidly getting on one side of the fence or the other. This is due I think chiefly to the recent agitation of the question. Brethren Starry, Butler, Mathews, and others have done much valiant work in this section. We need more such work. The field is indeed white for the harvest. There are strong United Presbyterian and Covenanter churches in York about twenty miles from this place, whose doors are open for discussion on this question. While in that vicinity last week many expressed a strong desire that there should be some meetings held. Then there are Perry, Castile, and many other places where meetings could be held at advantage and profit. I trust that brethren Starry, Mathews and others will feel that they have a call in this direction and will respond soon. There might be some glorious meetings held in this vicinity, previous to the State and Washington meetings.

In regard to my own work I would say, I have distributed several thousand pages of tracts, sold a number of N. C. A. publications, and taken some subscriptions for the *Cynosure.* Owing to Bro. Capwell's kindness in giving the use of his horse, I have been enabled to canvass largely among the farmers of this section. I have also visited the towns of Castile, Perry, Gainsville, York, Fowlersville, Peoria, Wyoming, Attica, Warsaw, and many others. It was my privilege to attend a temperance campmeeting and there to distribute our literature. There was a large attendance, about 15,000 being present on the Sabbath previous to its close. Messrs. Bain, Fanning Caiswell, and Mrs. Hunt and Foster were among the speakers. Those who have heard these speakers may know that we enjoyed an intellectual treat. In short, the cause here is moving right along. May God speed the right. W. B. STODDARD.

BESET BY "BULLS OF BASHAN."

STRAWBERRY, Kansas, Sept. 15, 1883.

EDITOR CYNOSURE:—Sickness has hindered my seeing the parties here whose subscriptions expire on the 27th, but I will see them now and send in names as fast as I can.

A United Brethren minister and myself were surrounded by a mob, called many disgraceful names, cursed and threatened and driven from the field, recently, for distributing literature on the streets of Clifton. "The Secret Empire" was the tract they seemed to take umbrage at, and especially denounce. They produced such arguments as the following: "Anti-secret literature a pack of lies." "Lecturers set of liars, and followers blockheads." In regard to ourselves we heard the following flattering compliments, etc.: "Die with boots on;" "Ought to have a ball through him;" . . . . . [Too bad to print.—ED.]; "Be nose splitting done pretty soon;" "Better leave or there will be trouble" (repeated a number of times); "Shut up" (repeated); and many other things of less importance. An M. E. minister was prominent in the affair. The usual amount of lies are in circulation to screen the outrage. This took place at a lodge picnic some distance from Clifton.

Bro. Feemster and Bro. Kiggins will understand this. Pray for us, readers, for the lodges are hard after us with persecutions and threats, and some of the Antis are ready to desert me. S. HART.

—A gentleman in Alabama suggests for the next Republican Presidential ticket the names of Robert T. Lincoln and Charles Francis Adams, Jr., a combination which he thinks would capture the South.

NEW HAMPSHIRE NOTES.

A Freemason was recently appointed as referee in a law case. The parties were a Mason and a non-Mason. When the non-Mason found that one of the referees was a Mason he objected to him, and the Mason prudently declined to serve.

A Congregational deacon deploring the low state of the church, says a decided stand must be taken against Sabbath-breaking, intemperance, and organized secrecy, or the worldly element will overbear the spiritual.

A New Hampshire Congregational pastor and a deacon in the same church have abandoned Freemasonry and bear a decided testimony against it.

The Anti-masonic interest is gradually increasing and Christian men are slowly waking up to realize the enormous wickedness of Freemasonry and the folly and sin of the minor orders. The Lord is moving the hearts of his children all over the State; the outspoken utterance of a few emboldens others, and the time is fast approaching when the anti-Christian tendency of organized secrecy will be reorganized by all sincere and intelligent Christians. S. C. KIMBALL.

CORRESPONDENCE.

A STARTLING FACT.

During the war of the rebellion and since a secret ring of men calling themselves Freemasons have been steadily at work getting possession of the offices and the government of the country. They have so far succeeded in their object that hardly any but their tools can hold office. The consequence is that service rendered to this ring, whose secret principles are disgraceful, are rewarded with the honors of the country, while they who sustain the interests and the honor of the country are opposed, persecuted and defamed.

Leaders of this ring have organized an army, which goes by the name of the Grand Army of the Republic, but which is in fact a mere army of pension seekers. The machinery of the lodge is a convenient means for getting fraudulent pensions. The initiation fees paid by its recruits furnish funds sufficient for keeping the machinery in working order. While the country has been made to reject Negro recruits which might have been had only for the asking, and at the same time to pay millions of bounty money for white recruits, this lodge, by its trickery and fraud, compels its own recruits to pay, instead of being paid, for admission into its service. The funds furnished by the recruits who are enlisted through the Masonic lodge into the Graud Army of the Republic are sufficient to sustain the leaders in their election schemes, in stumping States, buying votes, and bribing the press.

The masses said by Universalist and Methodist ministers over dead bounty-jumpers on Decoration Days, are better suited for getting office and pensions for the living than honors for the dead. Who originated these masses? Who organized this Grand Army? It was the slavocratic, democratic, Masonic, political generals, Sickles, Logan and Butler. Who organized the armies that defended the government against rebel forces? It was West Point, not the Masoic lodge. Never was it known in all the history of the country that West Point ever originated anything so unAmerican, so greedy of plunder, and so void of manliness and patriotic devotion as is manifested by this political, pension-getting machine, the Grand Army of the Republic.

What will the republic do? Will it intrust its military defense to West Point or to the Masonic lodge; to enlightened professional men of prineiple and character, who are taught to act and speak openly and above board or to a set of irrespousible tricksters who are given to the dark and crooked ways of the lodge? Where Grand Armies of the Republic are honored with political favor and office, West, Point, as well as many other valuable institutions, must be overwhelmed and destroyed.

The people should distrust all Grand Army leaders, and especially all West Pointers who have connived with those leaders to the diseredit of their own institution. The best possible service that the West Pointer can render to his country is to maintain the eharaeter of that institution, and not to give way to the unworthy schemes of Grand Armies of the Republic. It is the duty of the West Pointer to maintain the interests of the country, and to keep his name and character clear from political shams; something which he cannot do if he throws himself into the foul current of secret association.

OLD SOLDIER.

GOD'S HIDDEN ONES.

The following letter was enclosed to the General Agent by Rev. George Clark of Oberlin, with a donation of $100 for the Washington building. The sister who writes was a member of the First church, Oberlin. Her father was killed by a fall from a building many years ago; and some five years since the mother died in Florida, soon after the family had gone there for their health. "May the Lord," writes Bro. Clark, "who has helped you in his work hitherto, lead his stewards to remove all incumbrance speedily. There are many 'hidden ones' like Mrs. Risley, who are *praying,* and with Michael and his

angels working with the N. C. A. against the false and treacherous leagues against Christ and his kingdom." Miss Risley's letter will be an encouragement for every praying Christian who sees the evil arising to the church through the lodge curse:

In sending you this gift from my dear mother through our friend, Rev. Geo. Clark, he thinks it due you and myself that I write you something concerning my family. I only feel that you discover true friends that you did not know before. I believe there are many like my mother who can give but little beside earnest prayer to the work they so long to see prospering in your hands.

Not until after I was twenty did the subject of Masonry come to me in any way that I need give it any thought. Good men—some of our friends—belonged to the order, so I concluded it could not be *very bad*. My father died in 1864. Soon after, while visiting an uncle, he wished my sister and I to read Elder Bernard's "Light on Masonry." We did, or tried to; one of us would read as long as we could bear it then the other would try it. We gave back the book saying we were too disgusted with Masonry to finish it. I well remember how we felt as we named over our friends who had humiliated themselves to join the "Great," "Grand," "Illustrious," etc.

On our return to Oberlin, our home, the church, and I might say the town, was greatly exercised over Mr. Finney's lectures or expose of Masonry, as it was called. Our minds were ready for the truth and the whole truth. Our mother was in feeble health and had been for two years. The subject took a very wonderful hold upon her. She felt the time had come for the *church*, especially our church, to purify herself of such idolatry. Her prayers never ceased for that one thing.

When it was decided to have a paper published in advancement of the cause, she had a burden of prayer for it that was unaccountable to me. For four months or more she read her Bible and prayed day and night for the paper to come, and all in any way connected with it. I well remember wishing the Lord had given that burden to a body physically stronger. I was truly afraid it would shorten her days.

In due time the *Cynosure* appeared. My mother read every copy till her death, Oct. 12, 1878. I need not say she rejoiced and gave God thanks for the paper and the good it accomplished. When the publishing house at Chicago was projected, she longed for means to assist in the work, but could give nothing in comparison with her desire.

Since her death I have been in Florida. I came to Oberlin to attend the "jubilee." I do not find the cause which is ever near to my heart prospering in Oberlin as I expected, but I learn of your need just now in Washington, where my mother so longed to have the *true light* shine. I send you $100, and may God honor the gift as he did the prayers of my mother for the *Christian Cynosure*.

Most truly yours,

MISS ELLA S. RISLEY.

FAINT YET PURSUING.

Bro. Galloway of Florida, who has been enduring much for the Lord's sake, has had, beside physical trials, the persecutions of lodge enemies to withstand. For some time during the summer he feared daily that he might fall into their hands and suffer a suit upon a charge falsely made against him. In a late letter to the N. C. A. treasurer he says:

If I could step into your Sunday-school and tell them how the Lord has cared for me this year, it seems to me they would unanimously say, "O bless the Lord, for he is good." In the early part of the year the Lord sent thunder, clouds, and rain to deliver me out of their snare. I thought I would raise watermelons for sale. It was too dry for the seed to get up. When they did come he sent the honey dew and blighted them so I have not had a good melon this year. I expected to have guavas to sell. The trees first died back and then grew so luxuriantly they did not fruit enough to supply the family. My back was so lame I could not ride. Then the mule had fistula and was not able to work, etc. I was very much discouraged. When I was disposed to complain in prayer to God, he seemed to say, *Be patient; wait.* Now I see if my plans had prospered I would have fallen into the enemy's hands. "Behind a frowning providence he hides a smiling face." I imagine our hearts will be filled with praises when we come to understand how our blessed Father has overruled all things to make them work together for our good. I sometimes feel as if we would (if we could) be ashamed then of our murmurings and complaints here. The future is dark to me now, but I feel that the Lord has a way for me to live and do good. I intend to stand for the Lord till I die

OPEN LETTER TO DR. LORIMER.

ST. PAUL, Minnesota.

Rev. G. C. Lorimer, D. D.,

DEAR SIR:—Having learned from your own lips your position in regard to Freemasonry it becomes my duty to address to you an open letter. If you are about to look in the Baptist Year Book for my name, I tell you beforehand that you will not find it there. And yet, I can use the language of an Apostle and say, "I also am an Elder," and also, "God has counted me faithful, putting me into the ministry;" and Baptist ministers recognizing such to be the case laid hands upon me in a regular manner. A Presbyterian minister preaching upon the subject of Freemasonry, said in his printed sermon, that if a minister preaches aganist Freemasonry before a church containing one true Freemason the Masonic edict at once goes forth, "that minister must be got out of that pulpit, and in disgrace if possible." Hence it would be a marvelous thing indeed if my name appeared in the Baptist Year Book. But nevertheless I can speak with authority and claim a hearing upon a matter of simple truth involving such issues as Freemasonry does with Christianity.

You told me that at the age of 21 you joined the Masonic order, and that you are a Knight Templar, also that you regarded your Masonic obligation as binding upon you; and that you considered it an insult to ask a Mason if he believed his Masonic obligation to be binding upon himself. You also quoted the language of the lodge, and said, that there was nothing in Freemasonry to conflict with one's duty to his God, his country, his family, his neighbor or himself; and that your pastoral duties prevented you from giving as much attention to Freemasonry as you otherwise would. Now sir, there are thousands of people in this country who never were Freemasons but know as much about it, both esoteric and exoteric, as any ordinary member of the fraternity; and therefore what I have to say about Freemasonry in this letter is quite common-place with people who are not willingly ignorant upon this subject. We are of course to suppose that you have taken the degrees of Masonry in their order as given by the regularly constituted lodges of the fraternity. When, therefore, you tell us that you consider that your Masonic obligations are binding upon you, you tell us that you are bound to extricate a brother Mason from any difficulty, whether he be right or wrong, and to keep all of his secrets not excepting murder and treason. Murder evidently being one of the crimes contemplated in that obligation because you yourself swore to be murdered if you did not conceal their murder, treason, etc.

Now I cannot, either from your language or your manner, doubt your sincerity in your devotion to your Masonic obligation—you in common with thousands of Masons, in the churches and out of them, are perfectly sincere, perfectly conscientious in your devotions to the obligations taken in the solemn conclave under the awfully solemn circumstances of a Masonic initiation. And to avoid the shedding of your own blood are ready to obey them; having given your conscience and your devotional powers to the blasphemous, lying absurdities of Freemasonry; such as, for instance, that blasphemous insult to God and his word in the Masonic lie known as the murder, burial and resurrection of Hiram at the building of the temple. We see plainly that your conscience is corrupted and your devotional faculties perverted to fables; that you are under a strong delusion, and that you believe a lie in that you believe in the lying pretensions of that lying fraternity with its false and blasphemous assumptions to impart the new birth, to save the soul from iniquity, and transfer it to a heaven in the world to come.

When I held the Masonic ritualist before your eyes and called your attention to the Masonic proclamation of the new birth to the candidate, you defended it. Now I do not say that God has sent this strong delusion upon you and given you over to believe a lie for the purpose declared in the Scripture referred to. But I do say that you are under a strong delusion, that you manifest all sincerity in a lie, and that unless you come out from that strong delusion and abandon that lie, it will in the end appear that God has sent a strong delusion upon you for your condemnation.

WILLIAM FENTON.

PITH AND POINT.

A brother living some fifty miles west of Chicago, who has with his worthy wife been doing a good work among the Swedes, feels the importance of this time in our work. May his words inspire others:

"I see that now is the time for every man and woman who can spend some money and time, for to save this 'Land of the Free and Home of the Brave,' from becoming the land of the bondmen to Satan and the home of the vilest of all the nations of the earth. Now is the accepted time to invest. I would to God that every one who has a particle of interest in the the welfare of the church, or of our beloved country, would stop a moment and consider the vortex of ruin we as a nation are about to drop into, *i. e.*, the secret empire."

Dea. Joseph Powers of Harford, Pa., puts $10 into the Washington building with this earnest prayer:

"May the Lord put it in the hearts of his children to pay for that building at once."

A friend in Alabama, J. H. Vandegrift of Branchville, has lately sent for Anti-masonic documents for distribution. There is he says a great awakening in that part of the country in regard to Masonry, especially in respect to ministers of the Gospel and church members joining the order. Some two years ago, he with four others formed a company to get options for the sale of mineral lands in two counties, St. Clair and Blount. The two partners who were operating in the latter county, pretending that their part of the business was successful, persuaded the other partners to share with them profits made in St. Clair county. This is the kind of lodge work that followed:

"We then made a division, paid them a portion of the money and gave a due bill for the balance. Afterwards we found out that they never had any options signed by any one to the Branchville Mineral Co., and that they practiced this fraud in order to get a division. Then we refused to pay the due-bills; they entered suit for the money, and we agreed to submit the matter to an arbitration. We picked three as good men as we thought in the country, and made our proof before them—proved more than our counsel expected we would be able to do—and behold, they decided against us! The truth is the arbitrators were Royal Arch Masons, F. M. Burnum was an Arch Mason, Will. T. Barnum was a Master Mason. [These were the Blount county partners.] Now I can say with all my heart that I had a very good opinion of Masonry up till now, but now I am forever disgusted with it. This was too plain a ease, I and the other partners are not Masons; but ever after this circumstance will be Anti-masons."

BIBLE LESSONS.

LESSON I.—October 7. Eli's death.—1 Samuel 4: 10–18.

GOLDEN TEXT.—His sons made themselves vile, and he restrained them not.—1 Sam. 3: 13.

TIME.—B. C. 1114, 20 years after the prophecy of Samuel in last lesson.

PLACE.—1. *Shiloh* (place of rest). The capital of the nation, about a mile east of the road from Jerusalem to Shechem, and 17 miles north-west of Jerusalem.

2. *Ebenezer* (stone of help). So called from Samuel's victory over the Philistines 20 years later (1 Sam. 7: 12). It was probably situated a few miles west of Jerusalem, and about 15 miles south-west of Shiloh.

PERSONS.—1. *Eli*, who resided at Shiloh, by the tabernacle, and was at once high priest and the 14th judge, an office which he held 40 years, dying at the age of 98.

2. *Samuel*. About 30 years old.

3. *Hophni*, "the fighter," and *Phinehas*, "the brazen-mouthed," degenerate sons of Eli, who filled the sacred office of priests at Shiloh. They were licentious, impious, rapacious, "Sons of Belial, who knew not the Lord." "Their brutal rapacity and lust seemed to increase in violence with their father's increasing years."—*Smith*. They are the true exemplars of the grasping and worldly clergy in all ages.—*Stanley*.

4. *Samson*, in another part of the country, was just beginning his exploits, B. C. 1116–1096.

"The ark of God was taken." After their first defeat (ver. 2), the elders of Israel proposed to bring the ark of God upon the field. "Instead of feeling remorse and seeking the help of the Lord their God by a sincere repentance and confession of their apostacy from him, they resolved to fetch the ark into the camp, with the delusive idea that God had so inseparably bound up his gracious presence in the midst of his people with this holy ark, which he had selected as the throne of his gracious appearance, that he would of necessity come with it into the camp and smite the foe."—*Keil*. The ark was becoming an idol; and therefore the ark was suffered to be made captive by the unbelievers.—*Kitto*. It is just the same now when we take merely a historical Christ outside us for our Redeemer. He must prove his help chiefly internally by his holy spirit. to redeem us out of the hand of the Philistines; though externally he must not be thrown into the shade, as accomplishing our justification. If we had not Christ, we would never stand. For there is no help in heaven or earth beside him. But if we have him in no other way than merely without us and under us, if we only preach about him, teach, hear, talk, discuss, and dispute about him, take his name into our mouth, but will not let him work or show his power in us, he will no more help us than the ark helped the Israelites.—*Berleburger Bible*.

"Hophni and Phinehas, were slain." Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation (Ex. 34: 7). The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him (Ezek. 18: 20). The death of these two men was the "sign" given by the man of God that the whole doom pronounced against Eli's house would be executed (chap. 2: 34). The psalmist's account of the catastrophe should be compared (Ps. 78: 56–64).—*Cambridge Bible*.

"Eli sat upon a seat (or, his seat) by the wayside watching;" *i. e.*, his official seat by the outer gate of the tabernacle enclosure. It was not by the town gate on the road by which the messenger entered, for the news does not reach Eli till it has been published in the town (ver. 14). It was the seat or throne of the ruler or judge, as afterwards in the palace of Solomon.—*Cambridge Bible*.

"His heart trembled for the ark of God." He felt a responsibility for it. He had a foreboding of disaster. Perhaps the ark had been taken against his judgment, he yielded with characteristic weakness. Such a use of the ark, unless authorized by God himself, as in Josh. 3: 7, 8, was little less than a temptation of God, as it put him, in the opinion of the people, under the necessity of giving them the victory in order to save the symbol so intimately associated with his honor. It was an imitation of a heathen custom (2 Sam. 5: 21), and had its sources in the wickedness and superstition which distinguished the recreant people.—*Johnson*.

"He died." Eli's death, under a devine rebuke for his sins, has been a salutary warning to others, even to this present day. Yet, in the circumstances of it, he testified his supreme regard to the honor of God and the interests of religion, above all personal and relative considerations, and notwithstanding all his faults, he died in a lively exercise of love to God and his ordinances, and even by occasion of it.—*Scott*. What pious Israelite can live with any comfort, when God's ordinances are removed? Farewell all in this world, even life itself, if the ark be gone. So fell the high priest and judge of Israel when he had lived within two of 100 years, and judged Israel about 40 years. Thus did his sun set under a cloud; thus were the folly and wickedness of sons, whom he had indulged, his ruin at last. Thus does God sometimes set marks of his displeasure on good men in this life, who have misconducted themselves, that others may hear, fear, and take warning.—*Henry*.

BAND OF HOPE BIBLE LESSON.

PROFANITY A SIN AGAINST OUR NEIGHBOR.

6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
8. Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into everlasting fire.
9. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.
10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is heaven.
11. For the Son of man is come to save that which was lost. Math. 18: 6-11.

GOLDEN TEXT.—Prepare the way; take up the stumbling-block out of the way of my people. Ps. 57: 14.

CENTRAL TRUTH. — Profanity hurts others.

1. To offend means to cause to stumble. Profane, or even light and irreverent, talk may be an occasion of stumbling to others.

2. Bad words will often live in the memory when good ones are forgotten.

3. One profane person will make others profane. One boy who uses bad language can infect a whole school.

4. In nothing are we so imitative as in the matter of speech. It is through the faculty of imitation that a child learns to talk, and it cannot learn to use pure and refined language unless those around it do.

5. It is said that the natives of some of the South Sea Islands greet approaching vessels with wild oaths learned from English sailors who have landed on their shores. These poor heathen are perhaps no more to blame than parrots which are sometimes taught to swear in a similar way, but we can thus see how profanity as well as drunkenness, and other vices of civilization, are stumbling-blocks in the way of their conversion to Christ.

6. Sin and suffering are necessary as the world is now constituted. There must needs be stumbling-blocks, but our duty is to take them out of the way.

7. When by words or example others are lead to do wrong it makes the sin much greater, and the more severe must be the punishment.

8. In Napoleon's wars some of the French peasantry mutilated themselves to escape being conscripted; and I once read a story of a little boy employed in a factory who purposely cut his finger off with the machinery that he might have a chance to attend school for a few months. We ought to be willing to sacrifice any habit, though as cherished as a foot or a hand, which makes others do wrong.

9. In Eastern courts persons highest in rank were intrusted with the care of the royal children. So our Father sends his holy angels to take care of the feeblest little one who loves Jesus, and is trying to keep his commandments.

PRACTICAL TRUTHS.

It is a great sin to cause another to do wrong.

We must be willing to make great sacrifices to prevent sin in others.

We must not despise the young, the weak, the ignorant, for they are dear to Christ who died for them, and to the angels who watch over them.

LESSON TALK.

One of the most beautiful incidents in the life of Cæsar Malan, the eminent evangelical reformer of Germany, is thus told: At one period of his life he was an instructor of youth; and though a Christian, was in the habit of using the common French expression, *mon Dieu* (my God). He noticed with great sorrow that some of his lads indulged in profanity, but to reprove them was not easy while his conscience told him that he himself was guilty of the same sin. So he called his boys around him, and while he talked plainly to them, confessed his own shortcoming. He then entered into an agreement with them that they were to watch him, and he would watch them, in order to correct this sinful practice. At length one day while he was speaking with great animation to the school, he used the words again, *mon Dieu.* Instantly the school arose and very respectfully remained standing. On his inquiring the cause, the head boy answered by telling him the name he had used. He stood still for a moment, then after expressing his contrition for his fault, he knelt down, his scholars kneeling also around him, and asked God to pardon the past and give grace and strength for the future. It is surprising how soon we learn to imitate the language of those around us. A refined Christian gentleman whose business had lead him to spend some time among the miners in New Mexico, astonished an acquaintance on his return by the use of a slang phrase common among them, and which he had heard so often that it dropped from his lips unconsciously. Of course children and young people learn most easily, and for that reason they should shun the society of profane, vulgar, or irreligious talkers. And we should also be very careful ourselves not to say anything which may harm the soul of another.

LESSON HYMN.

What we sow
Will surely grow,
Though the harvest may be slow;
It may be,
We shall see
Heritage in eternity;
For some deed
Dropped like seed
For a soul that was in need.
Let us strive,
While yet we live,
Worthy things to do and give,
Striving still
With good will,
Empty granaries to fill;
For what we sow
Will surely grow,
Though the harvest may be slow.
—*G. W. Clarke's Reform Song Book.*

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The above is a sample of the vigorous and striking thoughts, the grand ideas of which the pamphlet on the Batavia Convention is full. Get this book by all means. Price, post paid, 25 cents each.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oherlin, O.; Toica, Crystal Lake, Union and Big Woods, Ill.' Solshury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentuckv.

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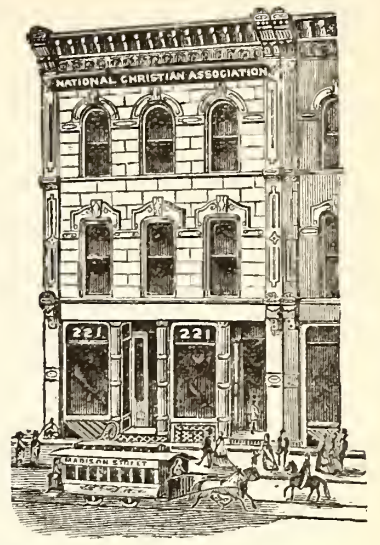
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existiug under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall he sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 27, 1883.

"WE AND I."

TO OUR READERS:—"We" clip the following paragraph from the *Advance* and follow it with an "I:"

"The editor of the *Religious Telescope*, Dayton, O., has shown a good deal of enterprise in getting expressions from various papers concerning the use of the words 'we' and 'I,' in the conduct of a newspaper. Notes received from the *Christian Advocate, Independent, Congregationalist, Observer, Christian Union*, Cincinnati *Commercial Gazette, and Advance*, agree in the opinion that the word 'we' is properly used only in the editorial utterances of the paper; that when the editor writes a personal letter he should write over his own signature and say 'I;' that correspondents should never use 'we.'"

While you are reading this article I expect to be with our good and brave brother Faris at the State convention in Sparta, Ill., below St. Louis. Returning I have promised a visit through Iowa from College Springs in the southwest corner of the State, stopping with the Doctors Norris at Birmingham and with Bro. Elliot of Fairfield, and perhaps others, on my way home. Then, after a short stay I hope to see Mr. Capwell at Syracuse, N. Y., on my way to Washington, where, with Mrs. Blanchard, I may continue through the coming winter.

This will make me substantially an editorial correspondent, and put Mr. Kellogg in the place of editor in chief, a post which he has held during my sickness of two years; and indeed, his constant presence in the office has given him virtually the editorial control of the paper for years.

I have, with the assistance of others, passed as editor of the *Cynosure*, now from its first number in the summer of 1868, for which, until last annual meeting, I have received in all one hundred and twenty dollars for fifteen years' service. The last annual meeting voted unanimously that I should go to Washington, under the direction of the Board of Directors, and designated the rate of compensation. The Board under this action has voted me one hundred dollars a month for salary and expenses from now until next annual meeting. Under the plan suggested by Secretary Stoddard and ex-Senator Pomeroy for the season's work there will be considerable travel and expense. I hope to speak as God gives me strength, both on the religious and political bearings of the secret lodge system, especially on the latter during the coming national canvass. It will be just for those who wish me to speak or preach, to pay expenses of travel, and these amounts, with other donations, will be reported through the *Cynosure* and credited to the National Association.

My conviction agrees with the judgment of a friend who said to me this week: "Public sentiment has changed in our favor more in the last twelve months than in twelve years preceding;" and I believe we shall see greater and mightier changes still.

I have written this article with a desire to a perfect mutual understanding and for the good of the cause; and as I never expect or intend to hold a civil office or receive a nomination for one, I hope you will pardon this long personal explanation, and suffer me henceforth to use the pronoun "I" without the imputation of egotism, and to put the initial "B." at the foot of my articles except when I write as the organ of others. I trust only in Christ and am yours in him.

J. BLANCHARD.

THE "STRONG CONSOLATION" mentioned in Hebrews 6:18 means, literally, from the Greek text, "*Strong encouragement to come to God.*" Whoever, in his hour of weakness, comes to, flees for refuge from his troubles to Christ, will find that supernatural strength, or consolation, springing up in his breast. This is our experience, at least.

THE SEPTUAGENARIAN'S letter in this number is a very forcible and happy exhortation to all who pray and labor for the reform. Read it carefully and let all profit by its advice.

THE *Independent* mourns over the fact that secret societies are on the increase among the negroes of the South. But if secret societies are a good thing, why should it be a calamity that the negroes join them? But perhaps the *Independent* will not allow that they *are* good.—*The Advance.*

Charles G. Finney was engaged to write a series of articles for the *Independent* on secret societies. He had not gone far before so many discontinued the paper that the series was broken off to save from ruin. This "perhaps" explains why the *Advance* seems doubtful what estimate the *Independent* puts on secret societies. But what must God and angels think of *religious* papers which throw a dim and doubtful light on the secret lodge system of the United States, absorbing, as it does, young men by thousands and their money by millions?

THE PACIFIC notices an able paper on "Why do we not see greater spiritual results in our churches?" read before the Congregational churches of San Francisco. This humiliating confession is general, East and West. Dr. Little, in the Moody Convention, in some able remarks, insisted on the same thing.

THE *Cynosure* and its editor have suffered more at the hands of good men for refusing to support the National Council of the Congregationalists than from all other causes put together. Now, behold, the *Advance* is taking precisely our ground, viz., that a Puritan council with a Masonic head is a monster. But hear the *Advance* and hail it:

"The dissatisfaction over the arrangements (?) for the meeting of the next National Council which was voiced in this paper two weeks ago, has grown into a positive protest against having the Council held at present under such circumstances. Letters and messages come every day to this office advising that the meeting be postponed. There is really nothing else to do. The Chairman of the Provisional Committee [Dr. A. H. Quint] should be removed without delay, and some one appointed in his place who will give less time to Masonic rites and political wire-pulling and more to the affairs of those who employ him."

UNITED BRETHREN EXPELLING SECRETISTS.—An Odd-fellow has been turned out of the North Michigan Conference of the United Brethren church, Bishop Weaver presiding. In this we rejoice, but regret that no word or hint is given against the vile system of Odd-fellowship, but only against deceiving the church in joining it. See below:

ANOTHER DECEPTION. North Michigan Conference seems to have its early history begun in a tempest. Somehow it has fallen into perilous hands. Our readers remember that last year one of its presiding elders was lost to the church on account of having gone off with the Odd-fellows. This year a like affliction has befallen the conference. A correspondent furnishes us the following: "The deceptiveness of secrecy has been shown up. Rev. W. R. Bundy, presiding elder of the East District, made his report, and during his examination the question was sprung in regard to there being reports afloat of his being connected with the order of Odd-fellows. He said it was true that he did join the lodge during the conference-year of 1882, and concealed the fact from the conference, and allowed himself to be elected presiding elder, and during this year traveled a district. He evidently designed to deceive the conference. He expresses no regret for what he did, and says he will join some other church organization. The conference unanimously said that he was out of the church, and is so recorded on the journal. Bishop Weaver handles these cases well." It is the essence of folly and criminality for a man to go about deceiving his brethren, and thus betraying his trust and the church. But North Michigan Conference will triumph under God and do a blessed work for the Master.—*Telescope.*

Will the American press, the pretended enlightener of the people, ever tell them that Joseph Smith was a Freemason; that he constructed Mormonism on the model of the oaths, blasphemies and threatened murder of the lodge? And that no party, civil or religious, which fellowships Masons, will or can ever destroy Mormonism?

A GENERAL AWAKENING.

Mr. Moody thinks there are tokens of a mightier religious awakening in this country than he has ever before seen. May it prove true. But men filled with the Spirit of God, in all ages have seen the kingdom of God at hand; because they looked with the eyes of eternity, or, of "The Eternal Spirit." But the Christian Convention in Chicago last week, encouraging, glorious, even as it was, lacked one fundamental element of the early Christian revivals. Take "Phillip the Evangelist," Mr. Moody's prototype, and his revival in Samaria; or the revivals under Paul at Ephesus and elsewhere, (Acts 8th and 19th). The people, in those cities, where "*bewitched*" by solemn tricks, sorceries, and ceremonies, corresponding in all points to our secret, swindling lodge-worships. Let any candid mind analyze and study, and compare those ancient "mysteries" with our lodge-mysterics, and he cannot fail to perceive their moral identity. The *Interior* calls this conceding to the modern lodges their false and imprudent claims to antiquity. But the *Interior* is mistaken. Because all lies one falsehoods, it does not follow that they are the same falsehoods. Masonic antiquity is true in that which they do not claim and false in that which they do. A rogue invents some swindle and swears he got it from Herculareum or Pompeii, and swears false to give dignity to his worthless cheat. Yet doubtless just such tricks were practiced in those old cities, and with other vices brought down on them the vengeance of God. All idolatry is worship of devils. Adam and Eve were idolaters when they took an invisible, lying spirit for their guide instead of God. But the pretence that Diana of the Ephesians, was as old as Jupiter was humbug and imposition, like our lodges which are identical in their principle and ground method with all religious lies, from Cain's altar down.

Phillip and Paul set the gospel in open, square antagonism against those sorceries and tricks of blackant: so that they seceded from their lodges, exposed openly their "curious ants;" and brought their "books," rituals, and tools of incantation, "and burned them before all men," as Knight Templars have theirs of late, to the amount of "*fifty thousand pieces of silver.*"

This the Moody convention did not do; and if anyone had attempted it, he would have been held to be an offender "switching off" the meeting. It was a brave act when Major Whittle informed us faintly, that the interesting Dayton convert, who spoke at Moody's invitation, had forsaken Masonry to find Christ. But those who distributed the Moody tract among the crowd at the door were threatened with prosecution by a leading manager of the convention; and doubtless two-thirds of the crowd of the ministers on that platform would lose their places if they uttered their convictions to their people concerning the lodge. The word of God is bound at this day, eclipsed, and devils hide in the churches, under the shadows of suppressed truths, and while the sober, sound, level-headed men give place to devils through "fear of man," which "bringeth a snare,' 'Salvation armies" with military titles, and fanatics blowing soap-bubbles in religion, are feeding the sincere natures in the churches with glitter and glare.

But God blesses the meek and the imperfect. True the pulpit in this country has a padlock on its lips, put there by the lodge, and the press has a fetter on its heel. But the pulpit is throwing off its padlock and the press its fetter. And God's changes are often sudden, and Mr. Moody's prediction of a universal awakening may be nearer than we now dare to hope.

NEW VOLUME.—The present number begins the sixteenth volume of the *Cynosure*. Was there time for a retrospective view it would be one on the whole of great satisfaction at the appearance and character of the paper in comparison with its first issue; but far more when we mark the onward march of the reform, which is in large degree due to the paper. This has not been accomplished without some severe struggles and the overcoming of great difficulties, insurmountable except for grace and help from heaven in answer to the thousands who pray daily for the paper and the truth for which it stands. Plans for the improvement of these pages are being completed for the opening of the new year. Enlargement in respect to news from foreign countries respecting the work of the secret lodges, and from our own States in the report of local work, will be attained if possible, and the popular and excellent feature of illustrated biographies will be continued. While contributors, correspondents, editors and *readers*, sinking personal considerations for the sake of the great work for the crown and kingdom of our Lord Jesus Christ, use every effort with diligent and earnest prayer to promote that cause through the *Cynosure*, its pole-star light must be ever brighter, clearer, the hope of the struggling slave of the lodge longing for freedom, and a beacon for the hosts of God while yet they wait the coming of their Lord.

—Bro. J. P. Stoddard returned on Friday morning from New England by way of New York, Syracuse, and Oberlin, where he stopped to arrange for meetings. About midnight of the same day he started for Topeka and the Kansas State Convention, expecting to reach there before the Sabbath. He will come back to Illinois in time to attend the State Convention at Sparta.

—Prof. L. N. Stratton, president of Wheaton Theological Seminary and Rev. M A. Gault, of Blanchard, Iowa, lecturer for the National Reform Association are attending the Kansas State meeting at Topeka this week.

—Bro. M. N. Butler is yet laboring in south-western Iowa and is expecting to make Page county his headquarters.

—The article on the San Francisco Conclave and its drunken Knight Templar Masons, from the *Pacific Missionary Advocate*, has been reprinted in Worcester and a copy put in every house in that city.

—Bro. W. M. Love, editor of the *Banner of Truth* writes that he is about to move from Baker, Mo., to Osceola in the same State, where he will have better facilities for the publication of his excellent reform journal. Friends in Missouri and elsewhere will notice this change.

—Bro. Isaac Bancroft, Wisconsin Agent, started last week for the northern part of the State hoping to work in that district through the winter, the calls for help from thence encouraging him to hope for plenty of work and willing aid in the reform.

—A card from Bro. Starry says that in response to urgent invitations he will attend the Kansas Convention this week to work the Masonic degrees on two evenings. Bro. Starry should be kept at work from now on. No seceder tells the story of his bondage and freedom more simply and effectively.

—Father Catterlin of Kewanee, Ill., a patriarch of the extreme age of 94 years has just removed to this city. He leaves still in Kewanee and vicinity three Anti-masons who are willing to be known as such by all men: Ebenezer Kent, aged 90; A. B. Kellogg, 84; and Mr. Cutler, 83 or 84. There are many opposed to the lodge in that loeality, but none whose sentiments are so well known as these four old men. A recent visit with three of them was almost as good as a whole convention. Can a parallel ease be found elsewhere?

—Our old friend Jason C. Bartholomew, of Cedar Rapids, Iowa, has lately taken to himself a wife—Mrs. Susan Rice, a widow lady with a family of four children.

—Bro. H. L. Hastings of Boston, editor of the *Christian*, after attending the great Gospel meeting last week, visited Wheaton on Friday evening and spoke on the "Inspiration of the Bible" to a large audience in the College Chapel. His address was one of the most complete answers to the assaults of infidelity, clear in argument, keen in wit and grandly eloquent in the closing passages, none who heard will ever forget the occasion, the speaker, or his lesson. He has spoken upon this subject in many places, and some of our readers may have an opportunity of hearing him. We counsel them not to lose it. Bro. Hastings speaks in several of the Chicago churches, among them the Moody church, and also visits Springfield, Ill., this week.

—Some 4,000 tracts, No. 3 and No. 44, were distributed to the crowds at Farwell Hall on Thursday last. The tracts were received by many with eagerness and gratitude. Frequently men would turn back and step up from the sidewalk with a special request; some came back for more. One stout policeman after reading No. 44, asked for several copies to give to friends, remarking his approval of the seutiments, as he knew something about the lodges himself. He is evidently not Boston bred, Only one objection was made by Mr. T. W. Harvey, a promi nent lumber merchaut, who has been active in assistiug Mr. Moody in his Chicago meetings of late years. He possibly misunderstood the contents of the tracts, or from an unwise zeal for Mr. Moody was led to make unwarranted threats. Almost the only persous who positively refused tracts were *the leaders in ecclesiastical affairs* in Chicago. The uniformity and the air with which the refusal was made was striking. So with Christ—"the common people heard him gladly," but who amoug the scribes and Pharisees believed on him.

—A brother in Kansas who believes he may be counted on as one "of a large class of friends to the cause, of whom you have heretofore never heard" sends a slip from a local paper at Welliugton, Kansas, giving an account of the lynchiug of a man named Cobb, whô had murdered the sheriff of Cowley county. The murderer seemed to be penitent after his arrest, confessed his crimes and owned that it was the reading of such books as the life of the outlaw James, that inspired an evil and fatal ambition within him. The sheriff was a high Mason and was buried by the lodge. The details of the lynching show that every step of the affair was carefully planned in some secret place. It would be well in such a case as this to inquire into the responsibility of the lodge—yes, in every lynching case. If the life or death of criminals is to be decided behind the tyled door of a lodge room, we are far on the way to the half-savage condition of Europe during the wars of the Roses when the secret tribunal of the Rhine dispeused justice or injustice at its pleasure.

THE CHRISTIAN CONVENTION.

The three-day's meetiug presided over by Mr. Moody iu Farwell Hall last week was an era in the religious work of Chicago. Whether it be the crowds, the unity of feeling. the enthusiasm, the singing, the seusible and practical as well as eloquent addresses, this convention has seldom been surpassed. The programme published last week was carried out promptly and with that surpassing tact and generalship that contributes so much of Mr. Moody's power as a conductor of such meetings. The singing led by Mr. Sankey, seconded by Mr. and Mrs. McGrannahan, was in delightful harmony with the spirit of the meeting and when the whole congregation joined in hymns of prayer or praise it seemed like the chant of the myriads about the throne. The whole country adjacent to Chicago contributed to the immense audiences. Farwell Hall was packed full in every aisle and corner, and afternoous and evenings large overflow meetings were held in the lower hall and the First M. E. church. The latter were addressed by Major Whittle, Pres. C. A. Blanchard and Elder H. L. Hastings, of Boston.

To give any connected review of so long a meeting our space will not allow, but some of the rich and stirring passages are herewith given to the *Cynosure* readers.

On the question, "How can we best secure a preparation for Christ's work?" Dr. E: P. Goodwin said:

"You will find that when, in Nehemiah's day, they held great gatherings, perhaps like these, they read for hours every day the book of the law. You will discover all their names written to the solemn covenant to God that they would keep his law, obey his commandments, eleanse themselves from every form of defilement, and from that time be his people and his alonc. I am sure there is meaning in that. I am sure that if wc are willing to have God's spirit pourcd upon us we shall be willing to cast aside our pleasures and pridc of the flesh. I am sure if we are willing to do that, to put all things of the home life and the business life temporarily aside aud write over all this is for the glory of God, to take, every man, his lips, his hands, and his feet into the closet, and say, as the old priest said, these shall be kept for God, these are for the service of God—we shall have for ourselves solved the question that will gets its blessing of answer, for every quality, and in every home, in every business-place, the power of God; and the power of God will not longer tarry to come upon us for the salvation of souls."

Mr. Moody upon the same topic said: "I once heard a man say he had a very good well with two exceptions It would go dry in summer and freeze up in winter. There were a good many Christians like that well. They are good in spots. What we want is an even temperature, good for 365 days in the year. It is this spasmodic Christiauity that is doing to much agaiust our work to-day. They are enthusiastic for a time and then they fall back into the cold. There must be a personal experience and an evenness. One way to secure this is to call together all the hungry in our churches. There may not be a dozen in any one church, but let them come together, for it is often in such small meetings that we find the richest results. We are told that "Blessed are they that do hunger and thirst for righteousness, for they shall be fiilled." When I came home from England in May last I found an old oak tree near my house still filled with the dead leaves of last year. I tried to pull the leaves off, but I found that would be a big work which I could not hope to complete soou. One bright morning I found the leaves nearly all off, and the new buds were putting out, showing signs of the new life. This new life new sap, was casting off the old life. There are a good many old things in our lives that should be cast off by the new life. Let us pray for this blessing. Let us pray for this new life. Let the motive, however, be pure. Too ofteu our motives are not right. We want to take up the service before we reccive the holy life. This is not right. We want the holy life first."

Rev. P. S. Henson, D. D., in discussing the topic, "What shall be done to secure a more general attendance upon public worship?" gave this fine testimony for simple Gospel preaching:

"In this age of culture and advanced ideas a minister may think that he must be fully posted up with all that is in the latest books, and to tell it all to show his hearers that he is on a level with the age, and that they may be profoundly impressed with his stores of knowledge. I don't know anything about that kind of preaching, and I thank God for it. [Applause.] I remember preaching some sermons in answer to Tyndall. There were others answered him, and so I thought I must take my chance at him; that I must launch a polished shaft at him. And I did—not one, but many. Coming out of the house one day, after one of these sermons, a big-bodied, big-hearted man met me, laid his hand on my shoulder, and said, 'We don't care a continental about that man. [Laughter.] Preach Christ crucified, and we shall like it better.' I replied, 'Forgive me, and I hope you will forgive me.' And since then I have delivered all the scientists to the special care of Jehovah. Talk about Tyndall! The biggest-brained men in the community who come to occupy seats in your church do not care on the Lord's Day about your logical concatenation of scientific arguments. They have wants that want to be fed, and arc full of infinite yearning after the old Gospel. The old, old story is the newest thing out—the most beautiful thing below the shining stars."

Dr. Herrick Johnsou spoke on "How can the social and personal study of the Bible be increased?" A single paragraph is quoted:

"It was my pleasure to follow Albert Barues as his successor—all honor to his blessed memory. It was his habit, Sabbath after Sabbath, year after year, to take passages at considerable length and unfold their meaning: and the result was that I fouud in the church men and women who knew far more of the word of God than I did: who were familiar with the sacred history from beginning to end, who were in the habit of talking about it day by day, for they had been taught by that good man of God to do so by his preaching and by the manner of his preaching. Before God I believe, if we want to have more study of God's word, we must show by this connected way of preachiug what the way is."

The whole meeting was replete with grand ideas like these, inspiring to the zeal and streugtheuing Christian faith and courage.

The Western Union Telegraph Compauy has at last made importaut concessions to its operators. The working days after this are to number twenty-six to the month, instead of thirty, and work on the Sabbath is to be paid for extra. The hours of night work are also shortened to seven and a half. Taken together, these concessions re present about half of what the Telegraph Brotherhood demanded when they made the strike.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—We learn that a brother in Iowa, who has warmly approved the resignation of President Blanchard in favor of Senator Pomeroy on the American ticket, refused to take a few copies of the Senator's Farwell Hall speech because he did not print them. How many votes are to be gained iu that way, brother?

—Ex-Secretary Blaine has given positive denial Wednesday to the remarks recently credited to him, viz: That Butler would again be elected Governor of Massachusetts, and later win the Presidential contest for the Democrats. Mr. Blaine says the reverse of this are the views which he holds.

General C. H. Grosvenor, of Ohio, was recently interviewed while in New York concerning the pending political contest in his State and the report was published in the New York *Tribune*. He reviews the situation at length, cousidering the liquor question as the main issue of the campaign, and thinks the Repnblican party certain to win the election on the merits of the Scott Law. This law taxes saloons, and so he thinks will gain the support of those who wish to pay less taxes and have less liquor drunk. Then it will have friends on the other side also. He says, "It is simply a tax law which permits anybody to engage in the sale of liquors and beer who can pay the tax, and it makes the tax a lien on the real estate on which the business is done. It repeals the statute of 1854 and thereby affords protection to the liquor seller. While it is unpopular with the brewers of beer for obvious reasons, it is popular with the dealers generally, for it gives them a quasi-respectability." This puts the case exactly. The Republicans expect to gain temperance support because they have enacted a law taxing saloons, and liquor support because there is much secured by that law which the liquor men desire.—*Christian Statesman.*

A POLITICAL DISCOURSE.

TEXT:—James Ridgeway of Brooklyn has been removed from the New York Senate chamber on the charge by Senator Jacobs that he was a paid lobbyist of British steamship companies. Ridgeway had printed a charge that Senator Jacobs and others orruptly opposed certain bills.

It seems to mc, my fellow citizens, that it is a most preposterous thing to eject oue single man from a Senate chamber on the grounds that he is a "paid lobbyist."

Is not every Senate chamber in the United States full of Freemasons whose institution is a lobbying machine, than which nothing is better for conveying bribes from capitalists in Englaud to legislative bodies in the United States?

What was the object of ejecting this one single paid lobbyist but to remove suspicion as far as possible from the charitable (?) pious (!!) fraternity of "the ancient and honorable institution of Freemasonry?"

Now if this Seuator Jacobs in his zeal for legislative honesty will move the ejection of the Masonic lodge from the Senate chamber, and succeed in the measure, we shall begin to think that the American party may have something to say about the next Presidency. Did Senator Jacobs really act from spite, and not from principle? Is the American party to come in power only as the result of a quarrel between rogues?

AMERICAN CITIZEN.

THE HOME.

"TAKE NO THOUGHT FOR THE MORROW."

"The Christian should he like a little bird that sits on its twig and sings, and lets God think for it."—*Luther.*

Like Luther's bird, I sit and sing,
Not knowing what the day may bring;
Nor have I any need to know,
My Father doth protect me so.

I do the work he gives to me,
Not heeding what or where it he;
And more my Father will not ask
Than that I do my daily task.

He sees, he knows my every need,
Then why should I take careful heed?
He bids me cast on him my care,
And every burden he will bear.

If trouble comes, to him I fly,
Who will my every want supply;
Each day will bring some new surprise,
Some token of his watchful eyes.

Who then so free and glad as I,
With such a Friend forever nigh?
Beneath his shadow I may hide,
And, peaceful in his love abide.

And so I calmly sit and sing,
Content with what each day may bring.
My Father orders what is best,
And in his will I find my rest.

—*Selected.*

AN EXAMPLE OF CONVERSION.

A Boston sea captain was an inveterate sinner. He was intemperate, passionate, profane and violently opposed to religion. His wife was a Christian woman and never failed to pray for him for twenty-three years, though often well-nigh disheartened by his constant and unceasing wickedness. At length he forbade her attending the prayer-meeting of the church to which she belonged, of which Wm. Butler was the pastor. She laid her case anew in God's hands and waited the results. When the time for the next meeting came, he proposed to go in her place. She feared that he would disturb the meeting and expected that he would make it a new subject of ridicule. He went, and while listening to the prayers the Holy Spirit began to open his eyes to see his own many and aggravating sins. On his return home he had nothing to say to his wife in ridicule of the meeting as she expected. Next day he went to his work as pilot on a ferryboat between Boston and Chelsea with a heavy heart. His burden was great; he began to think of Christ. As he was making his last trip for the day a great change came over him. He thought the trip but a moment, but found it had occupied the usual time. He hastened home and told his wife to bring him the Bible. She expected only a renewal of the old scenes of blasphemy. He took the book, and saying, "We must have family prayers," read a lesson and then prayed. He gave up his drink, tobacco and profanity. His love for these things was all taken from him. He arose the next morning at three o'clock, and with a lantern in his hand called on the next-door neighbor, a deacon for whom he had always indulged great dislike. Half dressed, the deacon came to see what was wanted at that untimely hour. "Deacon," said he, "I have come to tell you that the Lord converted my soul yesterday." "Praise the Lord, brother," was the answer. The rejoicing wife called on the pastor to ask him to go and see her greatly changed husband. He found him at his post, joyful in his new experience, overflowing with love and wondering at the grace of God that had found him after he had gone around the world committing the vilest sins. His was a Paul-like conversion, a miracle of grace.—*Selected.*

THE NEW TESTAMENT SABBATH.

Three things are found implied in the Sabbath of the Jews; it was a day of rest from toil; it was a day of special worship; it was a day kept in commemoration of the work of Creation. The New Testament Sabbath, instead of celebrating the creation, is observed in commemoration of the greater work of redemption; it celebrates the resurrection of Christ—that greater event, in view of its stupendous significance, than even the primal event of creation. Or, perhaps it may be regarded as inclusive of both, as celebrating both the creation of the primal world, and also the re-creation, that is, the redemption of a sinful and lost world. With this exception, the fundamental ideas of the Christian Sabbath are identical with those of the Jewish. The Sabbath, then, is sacred as commorating the resurrection of our Lord, the one great event on which depends all our hopes of eternal life. It is also sacred as a day of special religious exercises. Thus the apostles and the early church observed it. It is, furthermore, sacred as a day of rest from toil. At the most, no more work should be done on this day than a good conscience can approve, as coming strictly within the limits of necessity or of mercy. As to popular forms of recreation or amusement, we infer that nothing can be right, however proper in itself, which unduly wearies body or mind, tends to deprive another, man or beast, of his needed rest, or interferes in any way with the proper duties of the day. Remembering what the day celebrates—the resurrection; remembering the obligations of worship; remembering also the natural object of the day—rest, we should be careful to do nothing which shall not be in keeping with these facts. If we err at all, it is far better to err on the side of serious caution, than of careless license.—*Morning Star.*

"ALL THINGS."

I do not propose to talk upon the subject of healing by faith, but the grander subject of taking everything that faith will cover; and if you can put any limit to that command, I do not know where you will put it. If you limit faith, you limit the power of the Lord, for he puts no limit to his own power, and he puts no limits to our requests. He says, "Seek first the kingdom of God and his righteousness, and all things shall be added unto you." "*All things!*" Christians are so slow to believe that the promises are true. Why, there is not a soul here but would say, "Of course they are true!" But that is not the point. Are they true to *you?* are they true to me? Vanderbilt may have a hundred million dollars; I may believe he has it; and, if I am starving to death, his wealth is no comfort to me; but rather it is a distress to me to think of that which I cannot have.

I believe that we have upwards of twenty thousand promises between the covers of the Book; we are saved children; we have been washed in the blood of the Lamb; but, more than all else, we are here to know what fulness of salvation means; to know more of God. It took me some years to learn these lessons of faith. I used to pray, but I never expected to have my prayers answered. I looked upon these higher experiences as something which came late in life or to a favored few, but never looked for such an experience for myself. Blessed be God! He gives to all who will ask him, and gives the indwelling Holy Ghost to abide with us. Nowhere in the Bible does God say we are to walk by sight. It is simply by faith, not by sight. Glorious privilege! And we may trust him in the dark. When difficulties pile up mountains high, he will bring deliverance. We do not want to look at the obstacles and trials, but to Jesus.—*Dr. Cullis.*

"A MOTHER'S GIFT."

Taking a morning walk, one bright spring day, I passed the door of a friend. On the step was seated a demure little maid of five summers or thereabouts, who gave me a quick smile of welcome and ran down to greet me.

"Should you like to come with me for a walk?" I said.

"When I ask mamma," was the reply, as she disappeared for a moment and then rejoined me, putting her soft, warm hand confidingly in mine. She danced along in the sunshine a short distance, when, looking up, she said earnestly, "Isn't this a pretty day? the sky is so bright." I assented. After a thoughtful pause she continued, "God makes the sunshine. Isn't he good?" Before I had time to reply, she added quickly, "And Jesus."

I was strangely stirred as I looked down into the tender little face uplifted to mine, and beaming with love and gratitude. Already she had learned to know the source of every good and every perfect gift. Even so early she had been taught to number daily blessings, and her sweet thankfulness exhaled unconsciously as the perfume of a flower. We continued our walk for an hour, while my little companion chatted merrily at my side.

To me it was the heartsome music of a child's untroubled happiness, and long after we parted the first strain returned to me over and over, "God makes the sunshine. Isn't he good?"

Happy little one, to have been nurtured in such a home. It is not the abode of wealth. Its walls are not lofty, nor its chambers spacious, and in it costly decoration finds no place. Its sole external charm consists in thrift and order, and that shining cleanliness which seems only fitting in the homes of the "pure in heart."

Thrice happy little Bessie, with such a mother as she who makes this home and creates its warm, loving atmosphere. Not irreverently might she say to her child, "Silver and gold have I none, but such as I have give I thee." Does not the promise to the pure in heart seem even now fulfilled? for with her eyes of childhood's perfect faith does she not already "see God" in all the beauty of earth and sky?

In a world where all is transitory and so fraught with trial and sorrow, what dower can be so precious as the "calm and thankful heart" which accepts direct from the Father's hand all of the good gifts of life? What talisman could be hidden in the heart so sweet and strong as the quick, loving perception of all the minor blessings, the small mercies that crowd our daily path? What better armament for the long conflict of life than this little one's mother is furnishing?

Is she not in her home the veritable "good genius who turns everything into gold"?

Young mothers—you who are devoting long hours to beautifying the little bodies that God has already stamped with the seal and likeness of his own glorious image—will you not rather strive to develop this immortal beauty which comes only from within, which shines from the soul through the face, and which can only glow with a brighter radiance when the dark days come, as come they must to all children of earth?—*Am. Messenger.*

PREACHING AS A CANDIDATE.

A clergyman was a candidate for lectureship in one of the old city churches of London. Desirous of giving a most favorable impression of the ingenuity with which he could torture a text to his own meaning, he took for his subject the word "but." This disjunctive conjunction led him to dwell upon the truth that there is no lot in life without its cross: "Naaman was a mighty and honorable man of valor, *but* he was a leper." "The five wicked cities were as fruitful as the garden of God; *but* the men of Sodom were wicked, and sinners before the Lord exceedingly." "The inhabitants of Ai thought they had put the Israelites to flight: *but* they knew not that there were liers in wait behind the city;" and so on went the divine, probably well satisfied with his ingenious performance. After service, in the vestry, he was met by the chief trustee of the lectureship, who said to him, "Sir, it was a most ingenious discourse and we are exceedingly obliged to you for it, *but* you are not the preacher that will do for us."—*Sel.*

HEALTH HINTS.

EATING SAND FOR DYSPEPSIA.—A new and simple cure for dyspepsia is suggested by Hon. Pope Barrow. He says: "You know Webb Barber in Athens. Well, sir, he has cured himself of dyspepsia by eating white sand. Just common white sand picked up in the bed of a branch. He says that chickens eat sand to digest their food with, and he didn't see why men might not do the same with profit. He ate a dose of sand every day, and it cured him. Judge Henderson, the Commissioner of Agriculture, told me last night he was eating sand for dyspepsia with good results.—*Atlanta Constitution.*

WHAT TO DO FOR A BURN.—To prevent pain and blistering from a burn or scald apply at once a saturated solution of the bicarbonate of soda—baking soda—in either plain water or camphorated water. The common carbonate of soda—washing soda—is too coustic for this use. By "saturated solution" is meant water which has dissolved all the soda it can. For applying the solution, all that is necessary is to cut a piece of lint, or old soft rag, or even thick blotting paper, of a size sufficient to cover the burned or scalded parts, and to keep it constantly well wet with the sodaic lotion so as to prevent its drying. By this means it usually happens that all pain ceases in from a quarter to half an hour, or even in much less time. When the main part of a limb, such as the hand and forearm or the foot and leg, has been burned, it is best when practicable, to plunge the part at once into a jug or pail, or other convenient vessel filled with the soda lotion, and keep it there until the pain subsides; or the limb may be swathed or encircled with a surgeon's cotton bandage previously soaked in the saturated solution, and kept constantly wet with it, the relief being usually immediate, provided the solution be saturated and cold.—*Mastery.*

CARPETS OR NO CARPETS? That is the question, and not a very easy question to answer, as the circumstances differ greatly. A hard wood floor is much used now, but if carpets are preferred for the kitchen or dining-room, I can make a few suggestions that may be of use. There is a paper made expressly for putting on the floor before the carpet is laid. It is not expensive, and will last a lifetime. It takes all the dust and makes house cleaning much easier. A carpet sweeper is a great comfort. The ordinary broom sweeps the dust up into the room, and covers the sweeper as well as the furniture and curtains with dust, which never gets quite out of the room. Another plan for keeping clean is to have a carpet that does not cover the entire floor; a space of two feet is left, and the heavy furniture does not need to be moved. The carpet can be taken up and beaten as often as convenient, and the floor mopped up. If the floor is new and can be painted, this is a good plan. Such a carpet must be heavy, and can be lined with bagging or coarse brown straw bed covering to give it weight. In Germany the painted floor is wiped up every morning, and the smaller mats are beaten. In France, the beautiful hard-wood floors are waxed and polished; after all is finished and the room dusted, there is a sweet, clean odor and a shining polish to everything, that is the very perfection of comfort.—*Ex.*

OUR BOYS AND GIRLS.

THE YOUTH'S WISE CHOICE.

I would not wear the warrior's wreath,
I would not court his crown,
For love and virtue sink beneath
His dark and vengeful frown.

I would not seek my fame to build
On glory's dizzy height,
Her temple is with orphans filled,
Blood soils her sceptre bright.

I would not wear the diadem,
By folly prized so dear,
For want and woe hath bought each gem
And every pearl's a tear!

I would not prize the golden chest
That sordid spirits crave,
For every coin (by penury curst),
Is gathered from *a grave.*

No! let my wreath unsullied be!
My fame be virtuous youth;
My wealth be kindness, charity,
My diadem be truth!

POOR KATIE.

Mrs. Lovell, Katie's mother, was a seamstress, and there were very many days when she had but little work to do, and the pay was always small—only a few cents for a garment that she must work at all day long. But she struggled hard to pay the rent and keep Tim and Katie in school.

In school—that was the great thing. "Plenty of money may come one day, little ones," she would say, "but it will not be worth much if you do not know how to use it. This is the most wonderful country in the world, my birdies. Tim may be President and Katie a Mrs. President, and you can't know too much of school-books. So don't mind the patched clothes, but keep *at the head of the class,* if you haven't a hat for your head!"

But the winter Katie was eleven years old, the brave little mother had less money than ever before, and as the spring-time came on they grew so very poor that there was not always enough of bread left after breakfast to make a school-luncheon for Tim and Katie.

"Give it all to Tim," Katie would say; "I believe I don't want anything at noon." Poor little Katie! How hard she tried to think that she was not hungry! How empty her hands felt at first as she trudged along without her dinner! And how her heart beat, and how the blood burnt in her cheeks when the nooning came, and she of all the girls had no luncheon to eat! Oh, if anybody else should notice it, she thought, and she studied how she might behave that nobody should know she was so very poor. The hunger in her stomach was not half so hard to bear as the fear that somebody would know that she had nothing to eat.

But after a few days poor Katie began to think that the girls noticed that she brought no luncheon. Then she thought that perhaps if she brought something that *looked* like one, they would never think about her eating it. How she thought it all out I can not tell; but if any of you have ever been in trouble and tried to think your way out of it, perhaps you remember that you thought of some very foolish and queer things, and this was the way with Katie. She might tie up a few pieces of coal in a paper, she thought, but her mother would need every coal to keep up the fire. There were some blocks in one corner of the small room—Tim's blocks, that Santa Claus had brought him one Christmas, two or three winters before. She could tie up some of those in a paper for a make-believe luncheon, and nobody would know. So she tied up a few blocks neatly, and when her mother noticed it as she started for school, and asked in surprise what she had in the paper, the poor child hung her head, and then burst into tears.

"Oh, Mamma," she sobbed, "I wanted to make believe that I had some luncheon—it's only Tim's blocks."

For one moment the little mother did not understand, and then suddenly it all came to her mind—how the pride of her child was wounded because she could not appear as the other children did, and that she had fixed upon that simple device to hide her want. And how it made her heart ache more than ever that her poor little girl must go hungry. But she would not deprive Katie of the poor comfort of trying to "keep up appearances," and her throat was too full of choking lumps for her to trust herself to say much; so she smoothed the little girl's hair and wiped away the tears from her face, and said bravely: "Never mind, Katie, better days will come. Mother feels sure of it." And then Katie slipped away with her little bundle and the poor little mother sat down and sadly wept at the hardships that had befallen her little ones.

When the nooning came, Katie sat at her desk with her make-believe dinner before her. Her teacher noticed that she kept her seat, and seeing her luncheon, went to her and said: "Why do you not go into the lunch-room and eat your luncheon with the other girls?" at the same time reaching out for Katie's bundle.

"Oh, teacher!" cried Katie, bursting into tears, "don't touch it; and oh, teacher, don't tell, please! *It's only blocks!*"

"*Only blocks!*" softly repeated the teacher, and tears filled her eyes. "Never mind, Katie, I'll not tell the girls. You are a brave and a dear little girl, and one of the best in school."

Poor, poor child! the kind words were like manna to her heart; but, longing as the teacher was to give the child a portion of her luncheon, she would not hurt her pride by the offer before others. But during a short session of the teachers when school was over, she related the incident, and spoke in such high terms of praise of the little girl, that each one resolved to do all possible to bring "better days" at once to the poor mother; and early next morning the better days began. No one touched the brave little mother's self-respect by offering her charity, but plenty of work, with good pay, was carried to her, and enough of bread and milk, and new shoes, and coal, and all other needful things, soon came to their home through the mother's industry. And Tim's blocks went back into the corner to stay there.—*Selected.*

GOOD MANNERS.

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the very fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was very cross to the servants. Once he kicked Towser; but the dog growled, and Tom was afraid to kick him again.

One day when Tom was playing in the yard he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are so rich you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away I will set the dogs on you."

The boy laughed and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was very thick and soft, and Tom sank down in it to his waist. He was very much frightened, and screamed loudly for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch, when he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said Tom, crying. "I will give you a dollar."

"I don't want the dollar," said the boy, lying down flat on the grass. He held out both hands to Tom, and drew him out of the ditch.

Tom was covered with mud, his hat gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; "but I thank you very much for helping me out of the mire. And I am sorry I sent you from the gate."

"The next time I come perhaps you will treat me better, said the boy. "I am not rich, but I am stronger than you are, and I think I have better manners."

"I think so, too," said Tom.

The next day when Tom saw the boy going by the gate, he called him in, showed him his rabbits, drove the little ducks, and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch."—*Our Little Ones.*

A HINT FOR "OUR BOYS." A visitor at a state-prison was looking over the list of names in the prison-register, and noticed that under the head of "Occupation," the words "No trade" were written against nine-tenths of the names contained in the register. Dr. Watts knew what he was writing when he said—

"Satan finds some mischief still
For idle hands to do."

—*Union-Signal.*

THE BOOK TRUE.—A negro was once told by a friend that some man had said the Bible was not true. Now, this poor man had never thought anybody could doubt the Bible; but his quick way of disposing of the novel difficulty was, "Dat book not true! Why, I take it into my house, and I sit down and read it, and it make my heart laugh. How can it be a lie dat make my heart laugh? I was a drunkard, thief, and liar, and dat book talk to me and make me a new man. Dat book no lie."

A scientific man has been watching "baby ants." He says that the tiney insects, as seen under the microscope, remind him of human babies. They are washed, brushed, and fed by their mothers just as human babies are. They are educated, too. They don't exactly go to school, but they are led around the nest and taught to work. Later on they learn to distinguish between friends and foes; and when the nest is attacked by foreign ants, the young ones carefully remain behind their elders. As an experiment, three young ants, each belonging to a hostile tribe, were placed in a glass together; but they had not learned from their parents to be enemies, so they lived peacefully together several months, until they were released.

TEMPERANCE.

The Burlington *Hawkeye* comments upon the fact of a New York man being fined $300 for giving tobacco to a giraffe in Central Park, and adds: "But they wouldn't fine him a cent if he only gave whisky to a boy."

When an Indian chief refuses to hold conference with the Senate Committee on Reservations, on the ground that said committee is drunk, it begins to look as if Sitting Bull ought to sit in the Senate himself.

"The Prohibitionists of Ohio have set apart a day in each month, until after the election, for prayers." Yes; and what is equally important, they have resolved to devote the remainining days of each month to work. Prayers are heard; ballots are counted; and politicians account the latter as of most weight.

Ex-Governor St. John, of Kansas, in a speech delivered at Silver Lake, N. Y., said: "High license is a second edition of the Missouri Compromise;" and, he might have added, will meet with the same fate. He also remarked (speaking of the metropolitan daily press), "The time is coming when we shall have another New York *Tribune* with a Horace Greeley for our cause."

Eight hundred and ninety-three maid servants in Germany have received the Empress Augusta's golden cross since 1876. This means that the happy recipients have lived for forty years in the same family. Happy people, all round, who can look back on such relations! Think of it! Thirty-five thousand seven hundred and twenty years, counting all together. 35,720 years, in which there was no "giving notice," no upheavals or broken pledges, no necessary drilling of the same instructions forty or eighty times over to different people; no seeking new homes and consorting with strangers every season to find the same difficulty in getting on together everywhere.

In Kings County, N. Y., the friends of temperance are making great efforts to close up unlicensed liquor saloons, and in many cases they have been successful. The police captains in some of the precincts of Brooklyn have expressed their desire to do all they can to enforce the law. But, at best, it is hard work. Between the Excise Commissioners and "intelligent" juries the wicked often escape punishment. A look at some of the jurymen is enough to convince the most credulous that the boasted trial by jury is not all that could be wished. Still, the activity of our temperance friends is making the illicit sale of intoxicating drinks "a hard road to travel." And it ought to be.

The Montague (Ga.) *Northwest* tells the following story "Monday evening a stranger came into a saloon in Montague and called for a drink, which was handed him. He raised the glass to his lips, when a large dog took him by the collar and tried to pull him out of the door. A crowd collected around and attempted to take the dog off, supposing it would hurt him; but the stranger said: 'Let him alone—he is my dog. I have been on a spree at Bowie, and the dog pulled me out of the saloon there and made me sober up.' The stranger left without his drink, accompanied by his faithful dog."

Among women in the highest walks of life in Chicago, liquor drinking and drunkenness are fearfully common. Dr. Duncan says that he could count twenty such cases, first and last, in his practice. He says that the women living in fashionable hotels and boarding houses are in a shocking manner inebriates. In many cases they have completely broken up their homes and gone headlong to ruin. Dr. Singley says that drunkenness in its very worst forms will be found in some of the very first families in the city.—*Chicago News.*

THE TENTH ANNUAL MEETING OF THE NATIONAL W. C. T. U., will be held in the Central M. E. church, Detroit, Michigan, beginning Oct. 31, and continuing four days. The convention will be composed of the "Executive Committee," the State corresponding and recording secretaries and treasurers, the superintendents of departments, the editor and publisher of our official organ, one delegate at large from each auxiliary State and one delegate for every five hundred paying members of auxiliary State Unions. Territories and the District of Columbia will be represented on the same basis.

Addresses will be made in several churches of the city on Sunday following the convention, and the last hour of each morning session will be regularly observed as a time of religious devotion.

SHUT THE DOORS.—"Please sign the pledge?" was the request of an advocate of temperance. "What's the use?" was the reply of a poor inebriate, "while on every block doors are open for me to walk in and add to my disgrace the sin of a broken promise." The Chicago *Lever* on this subject says:

"The State should prohibit the liquor traffic as the only thing it can do to save its citizens. It is all very well to talk of resolution, moral force, and all that, but experience proves every day that these are not sufficient. One of the richest men in Illinois, passing a saloon, pointed to the open door and said: "Give me resolution to pass that door and I will share my wealth with you to-morrow." No person, no law could give him that resolution, but the law could shut the door. In that way alone could it save the man.

When once this liquid fire is taken into the system, the wretched slave of the demon is ready for anything and I would hold him who furnished the devilish poison equally responsible with the perpetrator for what ensues. I see no difference between the man who commits the murder and he who provides the material. Both should suffer alike. Let the laws be administered in that spirit, and in less than six months the number of rumshops and distilleries would be diminished one-half. *Henry Bergh.*

THE CHURCHES.

NORTH OHIO UNITED BRETHREN CONFERENCE.—The following are the quarterly meeting appointmeuts, Center District:

Paulding circuit, Oct. 6th; Hicksville, Oct. 13th; Center, Oct. 20th; West Unity, Oct. 27th; Montpelier, Nov. 3d; Mount Pleasant, Nov. 10th; Hillsdale, Nov. 17th; Ransom, Nov. 24th; Pioneer, Dec. 1st; North Line, Dec. 8th. All to begin at 1 o'clock, P. M.

J. K. ALWOOD.

—At a tent meeting in South Chicago, reported in the *Free Methodist* a large number were converted, among them one young man who left three secret societies. By taking this stand for his Saviour he expects to lose his position in business. Another left his Sunday work and was discharged, but two other places were opened for him.

—Major Whittle and Mr. and Mrs. McGranahan will sail with Moody and Sankey for London, Oct. 2. Major Whittle spoke for the last time in Chicago Avenue church Sabbath morning, and at Farwell Hall in the evening.

—The Rev. Edward Judsou, the son of the late Dr. Adoniram Judson and of his second wife, Mrs. Boardman, recently settled in a wonderfully successful ministry at Orange, New Jersey, and now carrying ou a similar work in this city, has yielded, it seems, to the importunity of friends who looked on him as the proper person to do it, and edited a Life of his distinguished father.

—Bishop Dickson, says the *Telescope*, has recently sold his property at Westerville, Ohio, where for the educational advantages he has resided for a number of years. It is his purpose to remove to the East about the first of November. He has not decided where his residence shall be, but it is probable that he will reside in Baltimore or Chambersburg.

—Mrs. Spurgeon has for seven years been making collections of books for pastors whose salaries are small. In this good work she has collected and distributed over 50,000 volumes. Last year's work was 9,146. She gives it to be understood, also, that she wants donations of readable works, and not of old rubbish.

—At a convention of the Protestant Episcopal church recently held at Chattanooga, Tenn., composed of bishops, ministers, and laymen from thirteen Southern States, it was resolved to be the sense of the body, that the General Convention of the church which meets this fall, be memoralized to establish schools for the education of colored men who desire to enter the ministry of that church, and that all colored ministers of that church have equal rights and powers in all church councils.

—At the Michigan U. B. Conference held in Salem, Allegan county, the following good resolutions were passed: "Secret combinations of men are not demanded by any worthy interest at the present day. They have never been needed. They have never accomplished any worthy end that could not be attained by an open and public organization. Many of them are connected with that which is evil, and their object is only secured by thwarting justice and encouraging crime. They are all contrary to the spirit of the gospel and the example of Christ. We regret to see the number of these organizations multiplying, for soon, like the devil in the hogs, their name will be legion. We believe in the righteousness of our position set forth in our secrecy law, that connection with the lodge should be made a test of church-fellowship. We will therefore boldly maintain our principles and enforce our rule, and will ever earnestly protest against the lawlessness manifested in this matter by other conferences in our beloved Zion."

"We regard with favor the telling efforts of Ex-bishop Milton Wright, of Richmond, Ind., in the publication of the Richmond *Star* in defense of the church upon the question of secrecy and temperance, and bid him and his paper a hearty God-speed."

—Mrs. Adeline M. Smith, of Oak Park, Ill., has proposed to give $10,000 to found the "Smith Medical Mission," to be located at Nanking, China. Mr. Smith designs this as a memorial of her deceased husband. She especially charges that the work be made earnestly evangelistic, and proposes to enlarge the gift as God may direct.

—A coffee house has been opened in Constantiuople as a center of Gospel work. On its outer walls is printed in Arabic, "Come unto me all ye that are weary and heavy laden, and I will give you rest." It has a lady director who speaks four languages. Within two months it has sold more than a hundred Bibles, Testaments and Psalms.

—It is reported that the demand for Bibles aud Testaments for the last three months has been so great that the American Bible Society, although it publishes seven complete Bibles and Testaments every minute of working time, is unable to supply it promptly.

—The world is gradually realizing what Christians have always known —that "Godliness is profitable" even in a commercial sense, which is the lowest favorable view. The Rev. George Hood presents this truth by referring to the trade of the United States with Micronesian and adjacent islands. It seems that the first missionaries went to these islands in 1852, and in 1879 business was carried on which has yielded profit amounting to nearly $700,000. The Board during that year appropriated for that mission $16,795. Or, in other words, missions paid out $1, and commerce in trade created by the missions, received back $40.75. And this before most people knew such a missiou was in existeuce.

—The Rev. Arthur T. Pierson, D. D., formerly of Detroit and later of Indianapolis, has accepted the call of Bethany Presbyterian church, Philadelphia. This is the church which John Wanamaker founded nearly a quarter of a century ago as a mission in what was then a forlorn suburb of the city. "Bethany" now has a handsome browu-stone house of worship and an immense Sunday-school, which is ouc of the famous ones of the world. Dr. Pierson will here find the largest field for putting into operation his favorite theories as to gathering great multitudes of hearers of the Gospel.

—In Rome there is a Military church which has a Sunday-school connected with it, the members of which are soldiers of the army. Every soldier recites a verse of Scripture he has committed to memory, and reads in turn from his own Bible. The prayer is made by one of the soldiers every Sunday.

A remarkable dedication occurred last year in the communion of the Free Church of Italy, at Venice. The congregation of that city purchased the venerable and imposing Catholic shrine, the Church of Santa Margherita in Venice. On the day of its consecration to the worship of the Reformed faith, the following inscription over the interior of its chief portal was unveiled:

"After Three Centuries, the Temporal Power of the Priests having forever fallen, this temple, restored to the true worship Christ, records to Venice, to Italy, to the world, the holy martyrs of Gospel truth, 1882. Drowned in the Canal Orfano, Ghirlanda Giulio of Treviso, October 19, 1562. Ricetto Antonio of Vicenza, February 15, 1566. Sega Francesco of Rovigo, February 25, 1566. Fra Baldo Lupetino, Franciscan Provincial, of the nobles of Abano. Prete Francesco Spinola of Milan, January 31, 1567. Burned alive at Rome, Pomponio Algiere of the University of Padua. Slain through imprisonment, torture, exile, Galatio Girolamo, Mentonini Vincenzo, Spiera Francesco, Altieri Baldassare."

Precious iu the love of their brethren, after three centuries, wherein their very names seemed to have been forgotten, are the death and the memory of these martyrs of the Reformation. Who could have foreseen, at the time of their murder, that their memory would be redolent, their names graven enduringly in stone, after the lapse of three hundred years, to be read reveringly and with sorrow, perhaps by the descendants of the inquisitors who procured their death!—*Zion's Herald.*

GOD WAS THERE ALSO.

It seems a great pity that two such self-denying, self-sacrificing, cross-bearing, unworldly, secrecy-hating, rum-hating, spiritually-minded, God-fearing, God-loving people, as the Wesleyans and Free Methodist are, should not love each other enough to be joined in the bands of wedlock.

In all things fundamental they are alike. And in so very few things unlike that a union would seem a mutual God-send. In doctrine and practice they are as one. The Free Methodists lay a little more stress on plainness of dress; but the Wesleyans are a very plain people in that item of practice; and God is manifestly among and with them both crowning their convocations with the very Shekinah of his presence so that their faces we are the visible halo of the Divine manifestation.

I thought the meeting of the Free Methodists at Memphis transcended all I had ever witnessed. And I thought the same of the Wesleyans at Spring Arbor. United, "lovely in life would they be, and in death not divided.' A mighty volume of prayer with tears and strong crying went up to heaven during my address of an hour to the Sunday-school. Nearly every child iu the house was hopefully converted. There were many powerful addresses during the convention by both men aud women. Brothers Stratton and Kinney, sisters Depue, Frink and Haviland were a quintuple inspiration. And by many others many hearts were made glad. The people of the parish opened wide their doors and hearts for the entertainment of the unusual number in attendauce. Much anti-secrecy literature was distributed.

C. C. FOOTE.

A VIRGINIA CAMP-MEETING.

DEAR CYNOSURE:—On Saturday the 15th I crossed the Potomac to E. Falls church, about eight miles from Washington, where the Free Methodist people are holding a camp-meeting. They have two small societies, one in Washingtou and one in Alexandria, and have for the past year been without a pastor. But what they have lacked in wealth and numbers they have made up in devotedness. I know of no people more zealous and self-sacrificing. It was at much expense they have procured these pleasant grounds and commodious tents and it is a matter of much satisfaction that they resorted to no method of obtaining money but such as commended itself to every man's conscience in the sight of God. The attendanee has been fair, but on Sabbath it was large; many people being there from Washington and Alexandria as well as from the country round about.

The preaching was all thoroughly Methodistic and eminently earnest aud practical. Popular iniquities were not spared aud practical godliness was strongly insisted on. Whatever of dissent there might be from some statements of doctrine and manifestations of religious emotion, no real Christian could fail to approve the plain and honest preaching of practical Christianity. The great congregation listened with intelligent interest, and I doubt not that a deep and excellent impression was made.

It would be perhaps too much to expect that there should be nothing to criticize. Our F. M. brethren here, in their intense denominational strictness, have, I fear, unconsciously fallen into the mistake of supposing that they must distrust every body but themselves, and so have somewhat failed "to keep the unity of the Spirit in the bonds of peace." It would add immensely to the moral power of such a meeting to have it known as including and representing all who love our Lord Jesus Christ in sincerity, and where the Holy Spirit was the leader rather than a man. It is a blessed thing to be zealous for God, but zeal is sometimes mistaken and misdirected.

H. H. HINMAN.

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IN BRIEF.

An ingenious invention has lately been patented in Germany for the use of the traveling public especially. It consists of a book whose leaves are of perfumed toilet-soap. One leaf is sufficient for one washing of the hands, and after tearing out this leaf the little book can be returned dry to the pocket.

A company of scientists has lately been formed in Paris, called the Nile Society, which proposes to explore and study the entire Valley of the Nile much more minutely than has ever been done before, with hopes of adding materially to the world's knowledge of that interesting region, in all branches of science.

I admire Mr. Whitfield's reason for always having his linen scrupulously clean. "No, no," he would say, "these are not trifles; a minister must be without spot, even in his garments, if he can." Purity cannot be carried too far in a minister.—*Rev. Mr. Spurgeon.*

A little boy, weeping most piteously, was interrupted by some unusual occurrence. He hushed his cries for a moment; the thought was broken. "Ma," said he, resuming his sniffle, "what was I crying about just now?" Just like many bigger boys and girls too.

If I am between two moral evils I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie to save from the necessity to steal; nor to break the Sabbath, lest he should not be able to pay his debts. Never choose to do wrong.—*John Hall.*

Deeds are powerful, mere words are weak,
Batt'ring at high heaven's door.
Let thy love by actions speak;
Wipe the tears from sorrow's cheek;
Clothe the poor.

A comparison between English and American agricultural statistics may not be uninteresting: England has this year under wheat 2,600,000 acres; America has over 30,000,000 acres; 2,975,000 acres under oats, against about 30,000,000 acres in Ameriea; 2,300,000 under barley, which is about the acreage in this country. America has 64,000,000 under corn. England of course does not grow corn. Great Britian has but about 6,000,000 head of cattle, against 30,000,000 in America; it has about 25,000,000 sheep and lambs, against about 50,000,000 in America.

The New York *Evening Post* says: "A careful survey of the murders, suicides and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the *perpetrators were atheists and free thinkers.* These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come.

It is assertad by a San Francisco paper that leprosy is becoming more and more frequent among the Caucasians of the Pacific coast. It used to be held that leprosy was not contagious, and that it rarely if ever affected white people, but the California experience has been painfully to the contrary. Just now the case of Erick Erickson, a Swedish sailor, is attracting attention. He is lying at the pest-house, step by step approaching a horrible, loathsome death. He came from Merced. A year ago he noticed a peculiar swelling of the hands. This symptom was followed by the appearance of large, red blotches and pustules on his arms and legs. They resembled the signs of the tertiary of a venereal disease, and Erickson was at first treated for that disorder. But the remedies were unavailing. Finally the telltale yellow hue came over his skin. The man now presents a dreadful sight, his flesh rotting away by inches, with scarcely a sound spot on his entire body. It seems advisable to the authorities of coast towns to declare quarantine against the Hawaiian Islands, which are infected with leprosy. The cholera would certainly be more welcome than this awful plague.

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FARM NOTES.

RAISING LARGE CROPS OF POTATOES.

Until the present year I have never succeeded in raising more than two bushels of potatoes to the square rod, or 320 bushels per acre; and that yield has only been reached on small portions of the field, the average for the whole lot never having exceeded 250 bushels per acre. I will confess I could hardly believe reports which have been published of yields of four, five, and even six hundred bushels per acre. But I shall be more ready to believe such reports in the future, as I have just measured the ground and picked up and measured the potatoes, where they yielded over three bushels of large potatoes to the square rod, or 500 bushels per acre. The small ones from the size of a hen's egg down were not picked up. We tried it on several square rods, and in the presence of reliable witnesses, so that we can prove it. This was the very best portion of the field, so far as we could judge from the vines. A meaured quarter of an acre, not all of it the best, filled 102 bushel boxes with large potatoes. The secret of the great yield is found in the adjective "large," twice used in connection with potatoes. When there are several potatoes in a hill weighing from half a pound to a pound each, and the hills are as close together as they will bear to be put, one does not have to go over much ground to get a bushel. There are two things that can be done this Fall which will help to make potatoes, and, consequently a large yield next year. I will speak of these in particular this time and other points in due season.

The first thing is to select for seed good sized, perfect shaped, well-matured tubers with large, strong eyes. I know there is a great difference of opinion on this point. A single experiment may not show any decided results in favor of the large, choice seed, particularly if it is a very favorable season, or the trial is made on very rich ground: but any one who will select such seed as I have described, and follow it up for ten years, taking as good care of the crop in every other respect as he does in the selection of seed, will get his reward. Five hundred dollars is a good deal of money for a farmer to get in a lump; but so sure am I that I am right on this point, that I would not take that sum in addition to the market price for my seed potatoes this Fall, after they are selected, and run the risk of buying new seed. Every one has probably noticed when digging potatoes, that some hills without any apparent cause perhaps, will have several large, fine potatoes in them, while their neighbors will notyield half as well. My way of selecting seed is to walk along after the diggers with a small basket and pick up the choice potatoes, of perfect shape, and with large eyes, from these hills. When the basket is full, it is carefully emptied into a bushel box; and the boxes are kept covered if the sun shines. As soon as a few are filled they are taken to the cellar and set away till the tubers are through sweating, when they are laid (not poured) in barrels and covered up from the air, not to be moved again till planting time,

This is too much trouble, some may say. Well, my friend, if you are satisfied with an average crop of say eighty or one hundred bushels per acre, of rather inferior potatoes, do not read any further. If you want to raise a big crop, and have fine potatoes, you will have to go to a good deal of trouble; but if you manage rightly you will get well paid for it. The progressive, successful potato-raiser makes money. The "average" one will have to figure closely to show any profit. Whether the tubers for seed are kept in pits in the field, or in the cellar, the point is to keep them at a low, even temperature, so they will be sound in the Spring, and the eyes just beginning to start when you want to plant. We take pains to get them from the cellar into the ground without warming them up any more than we can possibly help. They are brought from the cellar, cut and plantcd, usually, the same day.

I have been able to kecp them as described for years past, in a very poor cellar, by watching closely. I am now having a large cellar built, with hollow walls, an air space overhead, and ventilating flues running to the top of a tall chimney. In this cellar I hope to be able to keep seed and other botatoes in perfect condition till late planting time, with very little trouble, and without any possible injury to the health of the occupants of the house above. I often begin to select seed as soon as the first of September. The nights are cool enough by that time, so that in a properly constructed cellar, the temperature can be kept quite low. As soon as possible I reduce it to 35 degrees; and keep it as low as that all Winter if I can. If covered up in barrels a temperature of 28 degrees for a short time will not hurt the potatoes. Who knows how much cold the sprout will stand after it gets above ground? Last Spring I had some up when the thermometer placed by the side of the plants showed 28 degrees at daylight, and ice froze ⅛ of an inch thick. The leaves, which were just unfolding from the stalks, were blackened, but no permanent injury resulted.

The second thing that ought to be done this Fall, is to manure the ground, if it is not already rich enough. Fall manuring is altogether the best, and my experience is all in favor of rotten manure or compost, rotted under conditions that do not allow of much waste by evaporation or leaching. The land spoken of that yielded 400 to 500 bushels per acre, had 50 manure- spreadcr loads (about a cubic yard each) of rotten compost put on it for squashes last year, and was not manured any further for the potato crop. In a letter about raising Winter squashes, not long since, I said that the cost of the manure need not all be charged to the squash crop, as part of it would remain for the following crop. This yield of potatoes shows that a good deal remained. If the land you wish to plant next year is in grass now, spread the manure evenly over the surface early in the Fall, and let it lie till Spring. Kemp's manure spreader will do the work best. If you spread by hand be sure and fine the manure thoroughly with a brush harrow. If you intend to plant on stubble ground, spread the manure on the surface and pulverize and work it into the soil, and do not be afraid of overdoing the matter. If the land is not already dry enough, underdrain it before you put the manure on. Do not risk it without. You run the risk of the seed rotting in the ground, of the weeds getting the start of you in a wet time, because you cannot get on the ground to work it, and of the potatoes rotting in the ground after they are grown. The loss in a single season may be more than enough to pay for the tile draining "Lock your barn doors before your horse is stolen." With suitable soil, well-drained, and manured with rich, rotten manure which has been thoroughly fined, and with choice seed in your cellar well cared for, you may feel as though you had done about all you could till Spring opens, toward a good crop next year.—T. B. TERRY, *in Country Gentleman.*

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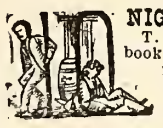
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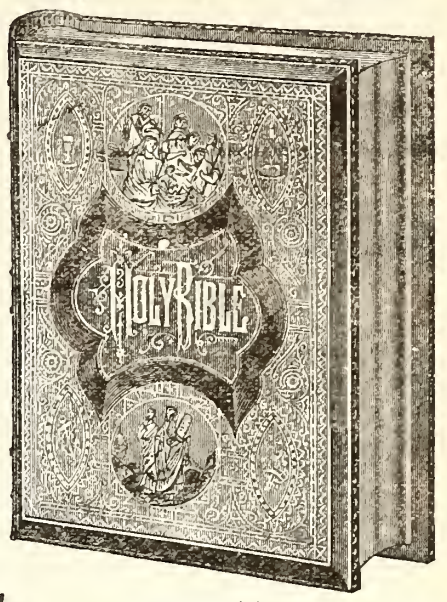


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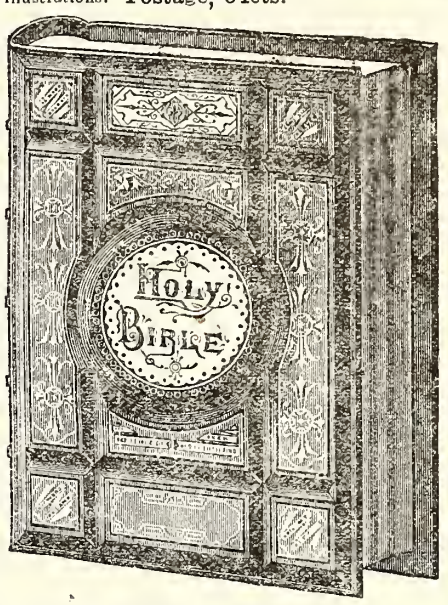


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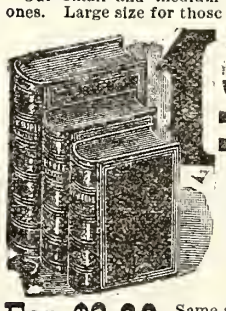
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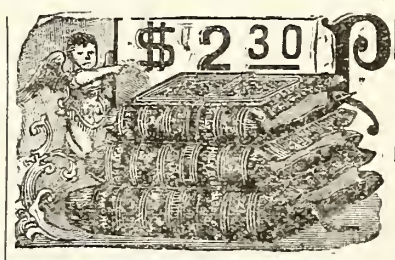
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NEWS OF THE WEEK.

—The announcement comes from Washington that the pension office is unable to expend the money appropriated at the last session. Commissioner Dudley called for $170,000,000, and now finds that $75,000,000 will suffice. As a result a large amount of bonds will doubtless be called in.

—Supervising Architect Hill has tendered his resignation to Secretary Folger, to take effect on the appointment of his successor.

—The Agricultural Department at Washington has issued its September report on the cotton crop, the average of which is now reduced to 74, while at the same time in 1882 it was 92 per cent. Drought has had this bad effect in almost every state, and rust, caterpillars, and the boll worm are prevalent in many districts.

—The New York *Tribune*, following the lead of the New York *Times*, (which reduced its price Tuesday to two cents from four cents), announces a cut of one cent, and will sell hereafter for three cents.

—The engine, baggage car, and one passenger coach of a Chicago, Milwaukee and St. Paul train ran off the track east of Rockford, Ill., Wednesday, and came near plunging into Rock River. A misplaced switch caused the accident.

—A construction train on the West Shore Road, carrying 150 laborers, collided with a hand car near Syracuse, N. Y., early Wednesday morning causing a fearful wreck, by which three men were instantly killed and about twenty wounded.

—Between 1 and 2 o'clock Thursday afternoon the boiler in the flanging department of the Sligo Iron Works at Pittsburg, exploded, shattering the structure, and setting fire to a block of buildings opposite and to the Lake Eric Railway Car Shops. In the debris were found eleven employes, three of whem were dead, and eight badly wounded, four fatally. Four children of Charles Douglass, residing in a house across the street were seriously injured. The shock of the explosion was felt throughout the city, many buildings being shaken and windows smashed. The loss to the mill-owners is $10,000, and to the Lake Eric Road and dwellings about $3,000.

—The royal family of Denmark and the Czar of Russia lunched with Mr. Gladstone Tuesday of last week in his yacht off Copenhagen. The poet Tennyson read sclections from his works after the repast, after which Mr. Gladstone set sail for England.

—The visit of Gladstone to Copenhagen is made the subject of considerable comment by continental journals, who profess to see in it a deep-laid scheme to form a coalition against the Austro-German alliance. The English journals ridicule the idea. They declare there is no political purpose to effect, and say if Gladstone had any object of this nature in view, it was simply to exercise a purely moral influence in favor of peace.

—O'Donnell, charged with the murder of Informer Carey, was landed Tuesday at Southampton, England, amid extraordinary precautions by the police, thence conveyed to London, then taken to Milbank Prison, and later appeared in the Bow Street Court, where he was charged with murder. The prisoner was remanded until the arrival of witnesses from Australia.

—A London correspondent at Paris says: "The Austro-German alliance is directed against Russia and France. In the event of war between Germany and France, Austria is to maintain an armed neutrality. In the event of war between Austria and Russia, Germany is to do likewise. If a third power attack Germany or Austria, armed neutrality will be converted into active co-operation.

—Appeals have been made to the trade-unions of Great Britain to render pecuniary aid to the 10,000 weavers now on a strike in Lancashire.

—O'Donnell, who removed Informer Carey, feels bitterly against the Dublin Irishmen who have taken no steps to raise funds for his defense.

— Sir William Wheelhouse, addressed the British Society for the Advancement of Science Thursday to the effect that the present commercial depression in England is owing to the free trade, and advocating a return to a protective tariff.

—Nordenskjold, the Danish explorer, has penetrated into Greenland for a distance of 360 kilometres, and reached an altituce of 7.000 feet above the sea. He finds the country simply an ice desert, with no open water. On the northwestern coast he found a vey low temperature but on the eastern shore the weather is comparatively moderate.

—A correspondent at Hong Kong says the French are in difficulties through want of troops. Many Chinese are deserting to the Black Flags. Lau, their chief, is very powerful, and France may have to negotiate with him. Foreigners have been seen fighting on the side of the Black Flags. General Bouet admits that he was unable to hold his position after the last fight. The French are still buying steamers and horses.

—The chief organ of the Russian Nihilists, which seems to favor Jew-baiting, says that in the recent riots at Ekaterinoslav the military killed 200 of the populace.

—The Netherlands Trading Company has remitted 137,000 florins to Batavia to aid the sufferers by the catatrophe in Java. The government of the Straits settlement, by the authority of England, advanced $25,000 for the same object.

—The London *Times'* Calcutta dispatch states that the published account of the French outrages at Tamatave falls far short of the truth, and adds that when the English Consul Pakenham was dying French priests endeavored to force him to become a Catholic and compelled him to kiss a crucifix.

—Missionary Shaw, recently imprisoned by the French at Tamatave has arrived at Funchal, Madeira, on his way to England. His residence at Tamatave was pillaged during the bombardment, and he was threatened because he refused to remove the debris left by the robbers.

—The inhabitants of Pekin and the mandarins in the imperial palace have demanded that the emperor of China, who does not seem energetic enough to suit the popular demand, shall abdicate in favor of Prince Tun, his uncle. This is regarded as but another phase of the Franco-Chines question. Judging from present indications there will probably be either an iuternal war or an open fight with France.

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CHICAGO, Sep. 24, 1883.

GRAIN—Wheat—No. 2		94⅜
No. 3		84½
Rejected		75
Winter No 2		1 03
Corn—No. 2		50⅝
Rejected	46	47½
Oats—No. 2	27⅝	@30
Rye—No. 2		56
Bran per ton		12 00
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	7 50	@12 00
Prairie	4 00	@10 00
Lard per ewt		7 95
Mess pork per bbl		10 75
Butter, medium to best	15	@27
Cheese	03	@11
Beans	1 25	@2 20
Eggs		21
Potatoes per bus	30	35
Seeds—Timothy	1 21	@1 33
Clover		4 75
Flax	1 21	1 33
Broom corn	02½	@ 08½
Hides—Green to dry flint	8¼	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@35
Unwashed	16	@24
LIVE STOCK—Cattle extra	5 90	@6 30
Good	5 50	@5 85
Medium	5 00	@5 40
Common	2 50	@4 50
Hogs	4 65	@5 35
Sheep	3 00	@5 65

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	98½	1 16
Spring		1 07
Corn	58¼	@63½
Oats	32	@43
Mess Pork		15 50
Lard		8 42
Eggs		27
Butter	10	@22
Wool	10	@43

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Christian Cynosure.

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A gentleman who has several years served on committees in the Illinois State Fair said the other day that this year he refused because the management had brought in the horse-race in order to make expenses. For several years the race has been rejected, in the hope that the county fairs would follow the example and that this vicious excrescence upon our agricultural fair system would be lopped off altogether. Two other arguments, beside that of meeting expenses, have prevailed this year — a Chicago crowd would be attracted by the race, and the Fair was held on the race grounds of the Jockey Club. The Fair was held all last week. The crowd came, the treasurer was happy, and the races were kept up through the week. They were the great attraction. The Fair itself was a disappointment. California sent the fruit, of which there would else have been little, the railway exhibits of grain and vegetables at our annual Exposition surpass all that the great State of Illinois could display, and importers of foreign horses were on hand to advertise their stock; but for all the purposes of an agricultural fair for the farmers of Illinois it was by no means a success. One Sabbath day filled with the preparation and another in removing added to the condemnation of a management which seemed neither to fear God nor regard the moral conduct of mankind. The Covenanters will not support an agricultural show that permits racing. Let all our farmers take this high moral ground and their example will be an untold blessing to the nation.

Reports from Canada show that Pope Leo is becoming anxious over the numerous defections from the Romish church to the Masonic and other secret lodges. He has dispatched an ambassador to inquire into the reason of the rapid spread of Freemasonry, and last Sabbath at high mass in Toronto a letter was read from the archbishop informing the worshipers that the Pope desired special prayer to be made during the present month for the deliverance of the church from its foes, chief among which are the secret societies. It is conjectured that the excitement in Montreal a few years since over the burial of a prominent Freemason whose body was refused interment in a Catholic cemetery, has led many members of this church to despise the commands of their religious instructors, and, as the Marquis of Ripon, Grand Master of English Freemasons, found refuge from Masonry in the Romish church, these Catholics find refuge from priestly domination in the despotism and folly of the lodge. To pray that men may be delivered from this curse is the first duty, but of what avail is it that the Catholics of Canada count their beads and cry to their god-mother, the virgin Mary? That is no better than a Freemason praying in the name of Hiram Abiff or in the name of his own "works," miserable as they are. There is One only who can cast out this devil.

The "most important" gathering ever held in the Roman Catholic church in this country, says the press, is now in session in New York, representing a half dozen dioceses, and 2,000,000 Catholics, or about one-third the whole number in this country. So far as is known to the outside world, the object of this meeting is the extension of the church and especially the establishment of a great university, such as that presided over by Capel, the English Catholic now visiting this country on some important mission. A noticeable feature of this meeting is its secrecy. Its results will not be known until the Pope has passed upon the business transacted and the action of the Bishops shall gradually unfold the schemes hatched in such an un-American, un-Christian fashion.

In reply to a personal question the other day, a colored porter on a sleeping car said, "No, I'm not a religious man, though I know well enough what I ought to do. It's pretty hard for a railroad man to be religious." Another young colored man was mentioned who was at one time deeply engaged in Christian work and is yet a member of a Christian church, though now living in neglect of religious exercises as a result of his labor on the train. The *Christian Statesman* remarks most truly upon a similar case thus: "It may have been intended for a joke on the part of the conductor who when asked if he was a Christian replied, 'No, I am a railroad man;' but if so, it was a truth that might suggest some very serious reflections. It is a solemn fact that it is difficult in these days to be 'a railroad man,' and at the same time to be a Christian. The railroads, by causing unnecessary labor to be done on the Lord's day, force Christian men to abandon their employment, and prevent other Christian men from entering their service. The policy is injurious and suicidal, as it deprives the railway companies of the services of those whom conscience controls, and puts them in an attitude of opposition to the laws of God, which command all corporations as well as individuals to remember the Sabbath day to keep it holy."

The Land League fund was some time since easily changed for a Parnell testimonial, and now the ever-loyal but unwise followers of the Irish agitators are subscribing for the defense of a cold-blooded murderer, O'Donnell. The editor of the *Irish World* in New York has collected $6,000 and expects to glean possibly $50,000 from Irish pockets. Enthusiasts in this business believe that not less than $100,000 will be spent in O'Donnell's defense. What can better show the infatuation of Irish-Americans, or what more logical proof of the evil counsels they are following? A man who confesses the crime of assassination and criminates his confederates is shot for the act to avenge it as a crime against Ireland; and now his countrymen in America rise up with a unanimous demand for his acquittal, and are willing to spend $100,000 to secure it. Next year when famine's work begins again will they contribute a penny? There is, too, something to dread in all this clannishness on the part of men who have given their allegiance to our government. Suppose the Germans, the Welsh, the Swedes should encourage in the same way foreign agitation and strife. Or, what should prevent any of these nationalities from turning against the government which has given them a shelter and a home at the command of demagogues who may get control of their prejudice and sympathy?

What is being done in your town for the TEN THOUSAND Cynosure subscribers?

SECRETISM IN RUSSIA.

BY REV. JOHN BOYES.

We need not wonder at the numerous publications issuing from the press on the subject of Russia, now that the coronation of the Czar has been effected so successfully. Perhaps the most opportune is the work of M. Stepniak which appears under the title of "Underground Russia". This gives a needed insight to the secret doings or rather idlings and vaporings of the Nihilists. The book is the work of a thinker and is of great value as showing the hopelessness of any secret organization in securing for a nation political enfranchisement. The conspirators are regarded as half-educated fanatics, who have no definite aim, or who aim at the most impractical things—for reading the doings of such agitators as Jessy Helfman the poor Jewess, the mentally deranged Perovskaia, the heroic but unpractical Zera Zassulic, and the great attitudiniers as Stefanovic, Ossinsky and Krapotkine, we are led to ask what they are doing toward giving to Russia a healthy social and political life? Are they not really standing by their extravagances in the way of the attainment of true freedom? We look in vain through the whole range of history for a single instance where underhand and isolated conspiracies have resulted in infusing regenerating ideas into a community. All the attempt at murder, whether of police officials or a Czar, cannot lead to the reformation of a nation, and especially such a nation as Russia. The most rudimentary attempts at educating the young would be more effective in securing the final elevation of a people than all the heroic proclamations and the useless terrorism of the Nihilists. History, which gives a faithful record of human success and failure, ought to teach the Russian conspirators, that the most powerful secret organization that Europe ever witnessed, did nothing beyond raising up an Imperator who ruled with the same autocratic will as the Czar. It is evident from the statements of "Underground Russia" that the Russian nation takes no direct part in these revolutionary movements; but they are the work of an isolated few who are combined to carry out notions respecting which the people generally are unconcerned. One great and terrible thought forces itself upon us as we read its pages, respecting the mysterious sums of money that are coming to the revolutionists, without their knowledge of the source from which they come. It seems to us evident that these deluded patriots are but tools in the hands of a far more powerful and wealthy secret organization which rules deeper than underground. There is some power that keeps hold both on governors and revolutionaries. It is somewhat suggestive that the Nihilists are generally employed whenever the Imperial atmosphere is filled with liberal promises. Were revolutionary ideas to gain the ascendency the Nihilists, who are but the tools of this deeper power, would be swept away as hindrances to its purposes. The "secret police" seems to us the real curse of Russia and the feeder of all that is revolutionary. Secrecy has never yet won freedom for a nation, and if Russia gains it in this manner it will be the first instance of such a victory. The one and only true way to freedom is by the way of enlightenment, and does not come through the dramatic efforts of women and orators who can only speak when they see a crowd ready to listen to them, but through the gradual infusion and operation of Christian ideas.

Grimsby, England, Sept. 1883.

—Says the *Christian Advocate:* "Times change. There is a Bible-stand near the Piazza Sella Signoria, in Florence, where Savonarola was burned at the stake in 1498. A resident thus writes: 'The ashes of the celebrated Prior of S. Marco were thrown into the Arno, but the Word for which he and many others suffered is now being publicly sold midway between the stake and the river.'"

—The attempts to form Jewish colonies or settlements of immigrants in Palestine are generally not successful, the Jews not inclining toward agriculture. Dr. Schmidt, British Vice-Consul at Caiffa, Syria, writes that the Jewish colonists at Samaria, Palestine, are literally dying of starvation, and he pleads for relief. A similar telegram has reached England in regard to the colony at Rosh Pinah.

POLITICAL PRINCIPLES.

BY H. H. HINMAN.

The recent State political conventions in Massachusetts, New York, and Maryland show conclusively that bitter as is the antagonism of party leaders they are not divided on any living issues or contending for any important principles. Col. Codman in his address to the Republican convention in Massachusetts, said, "No national questions are now pressing for settlement, and that party lines as they now exist might soon become obliterated and political organizations be recast." This is obvious to all.

The last quarter century has been the most eventful in our national history. Questions that twenty-five years ago had not been raised have now been settled past peradventure. Other questions have been raised which approximate final settlement, and there are still others that are no near adjustment than at the beginning of that period. Of the first class are emancipation, civil rights, manhood suffrage, universal free common school education, and a circulating medium of uniform value. Of the second class are the policy of peace with and education for the Indians, national aid for education in the States in proportion to their illiteracy, civil service reform and State and national prohibition. Of the third class are woman suffrage, the rights of labor and capital, the tariff, the tolerance of secret orders, the protection of our Christian institutions, and the arbitration of international differences.

I desire to make some suggestions in reference to the labor question which now is receiving special attention from a committee of the U. S. Senate, and which is *to be* one of the most important in the civilized world.

The 13th Amendment of the Constitution makes all labor free, subject only to the great law of supply and demand. Were labor *absolutely* free this would be a *final* settlement. Among the obstacles to the success of free labor are:

1st. Combinations of laborers in the form of trades unions. These have sometimes increased the price but have greatly diminished the actual amount of labor, its actual gains, and the aggregate wealth, both of the employers, but also of the laboring class. No class has suffered so much from strikes as the members of trades unions that have resorted to them. Millions of dollars have been annually lost by those least able to bear the burden, and rarely has there been any resulting advantage. There has been, too, a sacrifice of individual freedom on the part of every member of such union. He could not make any contract with his employer except with the consent of the union, nor could he continue to labor if they required him to cease. Nor does the tyranny stop with the order; non-union men are put under practical compulsion to join these unions or be in perpetual warfare with them. Intimidation, crime and murder are most common occurrences growing out of these combinations.

Nor has the evil influences of these combinations stopped here. The relations of labor and capital which ought to be harmonious have become antagonistic. Combinations of laborers have led to corresponding combinations and exactions on the part of employers, and so has tended to promote and perpetuate the very evil against which these unions were organized to contend. Scarcely any department of business in the cities, the mining and manufacturing districts but has come under the control of these unions. Here in Washington every negro hod carrier belongs to his union, and works or plays at its absolute dictation. This is doubtless something better than absolute slavery, but far short of real freedom. Unquestionably the amount of labor, of wages, and of aggregate wealth would have been far greater if these trades unions had not been, and the best interests of the laborer demand their suppression, or, at least that their meetings and doings be *open to public inspection*. This would not prevent the transaction of any business consistent with the public good, but would render practical conspiracies impossible.

But labor will never be truly free until all men are free to sell the products of their labor when and where they can sell them the best, and buy the products of other men's labor where they can buy them the cheapest. This is a natural right, and as inalienable as personal freedom in other respects. There are rights which belong to humanity, and over which no government has any legitimate control. Among these rights is that of the free interchange of the products of labor. There are duties which we owe to our fellow men, without regard to nationality, and from which no government can absolve us. Among these is that of according them a free market for such legitimate articles of commerce as they need to sell. There is really no such thing as over-production of any legitimate product of labor. The world needs all the grain and cattle which our nation can produce. It needs not less the products of our looms and mines. Whatever cheapens the price to the consumer will be a blessing to mankind. But it is the unnatural restrictions on commerce that cause *local* accumulations of certain products, great depression of price, reduction of wages, poverty of the laborer, and loss to the manufacturer.

The remedy is not in trades unions. They have not put a stop to exactions, poverty and suffering. Not in high tariffs, they have not prevented over-production, but rather stimulated it. The great depression in the iron interests from 1873 to 1878 was the result of over-production under a high protective tariff. But the remedy is a free interchange of commodities among nations. So long as we can make agricultural and mining machinery better than Mexico, and she can send us coffee, sugar and cochineal better than we can raise them, both countries will be greatly benefitted by the free interchange. Cheap Mexican labor will be for our benefit, while our manufacturing facilities would be a blessing to the Mexican laborer. Already the two nations are being bound together by bands of iron. Let these highways become free to all legitimate commerce, and they will bind us in perpetual peace.

The political party that demands freedom from all restrictions upon labor and its products will be the party (if any) that will secure peace on earth and good will to men.

Washington City.

WEEK-DAY SERMON.

BY E. E. FLAGG.

To say that God hears the sinner's prayer for pardon yet cannot or will not heal him of a physical infirmity if he ask in equal sincerity and faith, is about the same thing as to say that he is a God for the soul but not for the body. It is true that all nature being under a system of fixed laws disease does not come or go by chance or caprice. But is it only in this lower realm of sense that order and fixedness reigns? Is not the spiritual world governed by laws as fixed and immutable as any which control our bodies? Yet what would become of the poor, miserable, diseased soul that has broken every law of its spiritual being, if these laws could not be — not set aside, not annulled — but overborne by that other and higher law of grace which makes it whole? Which is the hardest thing for omnipotence to do, to heal a sick body or a sick soul? If our human weakness must make a distinction should we not say that spiritual healing, the pouring of new life into a soul paralyzed by pride and selfishness, atrophied by the lust for riches, or gangrened by some evil appetite or passion is a greater wonder than any miracle of bodily healing, inasmuch as it has to do with far more subtle and delicate agencies? Yet there are still many Christians who doubt the numerous instances of healing by the prayer of faith, and there are many more who fully believe in the reality of such things for others, but never, in their shrinking humility, for themselves. They mournfully tell you that they lack faith, yet they linger longingly over the story of the Syro-Phœnician woman; they read with wondering eagerness of Dorothea Trudell, and George Muller, and Dr. Cullis. If they only had this magic sesame which should open the gates of heaven and rain down blessings on themselves and others! But is not faith like a grain of mustard seed — a *growing* thing? And have we not all read of the tiny rootlet that grew and grew till it lifted a rock of many tons weight?

Mrs. F. told me an experience of hers the other day, for she is one who is always having "experiences." I do not mean that any life can be lived altogether without them; it is the recognition, the very pressure of the Giver's hand felt along with the gift that makes one Christian so much richer than another in these same "experiences."

"My husband left me well provided for," she began; "but my son in Kansas has the managing of my property, and when I want money I get my daughter to write and he sends it to me. But a few weeks ago I got clear out. I was without a cent, and no one to write for me. My daughter was too hurried to attend to it, and almost sick with household cares and anxieties. Now it always worries me if I can't pay my board bill every Saturday night, and meet every little item of expense at the moment it is incurred. Then it came into my mind, Why not ask the Lord to move Aaron to send me what I want without writing? I did so. I cast all my care on the Lord, and thought no more about my empty purse. A week passed, and then came a letter from Aaron enclosing a fifty dollar check, sent without the least knowledge of my pressing need. Oh,"—and her sightless face grew radiant—"it may seem a little thing, but now that God has answered me so wonderfully in a small blessing, I feel more faith to ask a great one!"

Dear friend, do you desire some great thing of the Lord yet lack the faith to pray for it? Try him first by asking a little blessing. Like the common barnyard fowl to which we scatter crumbs or corn our spirits get an attitude of expectancy when we pray for help to bear some petty daily cross, for ease from the small worry or perplexing burden, and receive it. Faith comes to be the natural habit of the soul; and by and by when a precious life trembles in the balance, or some sore malady invades your own clay tabernacle you will find that your faith is strong enough for this greater demand upon it—strong enough to wrestle with the angels of pain and death, and prevail.

ARE YOU A CHRISTIAN?

BY E. RONAYNE.

Are you a Christian? Because, if you are not, your opposition to lodge religion and lodge worship, if made a virtue, is simply a delusion and a snare. Perhaps you are religious. You may have some sort of *a form* of family worship; you may possibly read your Bible semi-occasionally, as one might say; you may be even a class-leader or Sunday school teacher or even a preacher of the Gospel so-called, but are you a Christian in the true and scriptural sense of that word? In these "perilous times" of "the last days" amid so much glare and glitter and excitement and confusion, when many churches are, as it were, vying with the theaters on every return of the Lord's day as to which can make the most noise with their wind instruments, and when often the dressed out *clerical* in the pulpit is just as noisy and as empty as the organ which furnishes the music for the man-made arrangement, it would be well for every reader of this paper to pause just for a moment and ask the question as in the presence of the living God, "Am I a Christian?" "Have I peace with God?" (Rom. 5:1.) "And if so how did I become a Christian and how did I obtain that peace?" This question is of the deepest and the most solemn importance and ought to be attended to without the delay of a single moment.

But some one will ask me "What is it to be a Christian?" Well, friend, I shall try to answer from God's Word, and may the Holy Spirit abundantly bless his own precious truth to your soul even while you read.

Some thirty years ago when engaged with several others in mission work among the Roman Catholics of the south of Ireland, the sixth chapter of John's gospel was almost constantly under discussion in connection with the Romish doctrine of transubstantiation. The church of Rome teaches, and every true Roman Catholic believes that when the priest pronounces the words *hoc est enum corpus meum*, over the bread and wine, it is no longer bread and wine but the *substance* of it is *changed* into "the *body and blood, soul and divinity, bones and sinews* of the Lord Jesus Christ;" and this *change of substance* is called transubstantiation. Well, to prove this doctrine, if they can, John 6:51–57 is always quoted, and especial stress is laid upon verse 53: "Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." Now while this verse, and in fact this whole chapter of the sixth of John has not the remotest allusion to the Lord's Supper or to the idolatrous worship of the Romish mass, yet it tells you in most unmistakable terms how you are to be a Christian, how you are to receive "eternal life." The Lord Jesus has plainly declared, "Except"—mark that word "except"—"Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you. He uttered these words to the unsaved multitude, to those who were *dead* in trespasses and sins and they were positively assured by the divine lips of the Son of God that there was no possible way in which they could receive "eternal life" and be the children of God or Christ's ones (Christians), but by eating his flesh and drinking his blood.

Beloved reader, have you done this? Has your soul feasted upon the Lord Jesus Christ himself as that eternally Blessed One who has so glorified God in this terrible scene of sin and death, and finished that work which alone can save you? Have you eaten the flesh of the Son of Man and drank his blood? If not you have no life in you; you are merely a dead soul; you have never been born again. And remember this is God's testimony concerning you, not mine; and should you die as you are you would assuredly be in hell for all eternity with Masons and Odd-fellows and all other rejectors of Christ.

But you will ask me, how am I to eat the flesh of the Son of Man and to drink his blood? Listen: In John 1:10–13 the Holy Ghost says, "He [the Lord Jesus Christ] was in the world and the world was made by him and the world knew him not." Is not that wonderful? The world was so lost, so far away from God that it did not know its own Creator, and this is truly the condition of every unsaved soul to-day. "He came unto his own and his own received him not, but as *many as received him to them* gave he the right or privilege (margin) to become the sons of God, *even to them* that believe on his name, which were born .... of God." That is the way, beloved friend, you are to eat him; that is the way you are to feed upon his flesh and blood; to *receive* him as your own individual Saviour; to appropriate him to yourself as if there was not another single person but yourself in the whole world; to take your place as a lost, helpless, guilty sinner, and believe on him as having died for you individually, as having borne your sins in his own body on the tree (1 Peter 2:24; 1 Cor. 15:3) as the Apostle Paul expresses it. "The Son of God who *loved me* and gave himself *for me*." (Gal. 2:20.) When we *eat* and *drink* we make a personal application of the food to our own individual use—we *receive* it specially each one for himself and so in the same simple way the Lord Jesus tells us we must each one receive him. Not receive a doctrine, not believe *about* him but receive himself, believe IN him as your own personal Saviour. Remember what he said, "Except ye eat the flesh of the Son of Man and drink his blood ye have no *life* in you." And so the Holy Ghost in 1 John 5:12 most beautifully declares, "He that *hath the Son hath life*." Not he that hath religion or has joined the church, but "he that hath the Son."

Have you the Son, dear friend? Have you accepted Christ yet? "God so loved the world that he gave his only begotten Son." John 3:16. Have you yet received God's unspeakable gift? Can you from the heart say with the Apostle, "Thanks be unto God for his unspeakable gift," 2 Cor. 9:15. If you cannot truthfully say this, how much better are you than a Freemason or Odd-fellow? And notice again that "he that hath the Son *hath* life." Not he *hopes* to have life, or he *strives* to have it, or he'll have it if he *does the best he can*, but he *hath* it already, has it now at this present moment and has it forever, for "we are members of his body, of his flesh and of his bones." Eph. 5:30. Have you ever in your life as a lost, hell-deserving sinner *received* the Lord Jesus Christ as your own? Then if you have "all is yours," all that God has, all that Christ has. You are an heir of God and a joint heir with Christ. Rom. 8:17. You are a Christian, but if you have not received Christ himself personally you have nothing.

Chicago.

THE EDUCATING POWER OF SECRET LODGES.

The lodge exercises an educating power over its members. The oaths, ceremonies, charges and lectures; the monitors, manuals, lexicons and histories — all these exert an influence upon the lives and characters of men, which must be considered in all our calculations upon the moral factors of society. Without being aware of it men who go into these lodges will be influenced more or less by what is there said and done. To analyze this educating power would be no small task, but a few obvious facts lie on the surface and may be seen by all.

A man learns that secret combinations are worthy methods for running human affairs. If he adheres to his lodge this lesson will be deeply impressed upon him and must sooner or later become an active principle in all his operations. The art of concealing his true intentions becomes second nature to him. The idea that truth will bear an open conflict, that justice can triumph without intrigue, that frankness is a virtue, that sincerity is laudable, that true courage scorns the ambush, gives place to secret methods and selfish combinations. He concludes that if one set of men can secretly gain the advantage over another set it is a triumph of superior prowess and is praiseworthy.

This is the foundation principle of all "rings." In business one set of men combine to control the market. Their league is secret. In politics a few men set on foot some scheme for their own enrichment, Credit-Mobilier, Star-route, or Stalwartism — it is all the same. A few men secretly conspire against the public interest. If the lessons of the secret lodges are correct they have a right to do so and any attempt to punish such "conspiracies" is persecution. The men who carry on these combinations are first thoroughly schooled in the lodges. They learned their secrecy there. They learned there the principle "You help me and I'll help you."

Now it happens that these rings disturb our business interests and endanger the Republic more than all things else. We have nothing to fear in the open issues of politics. But the under-currents of selfish combinations are a continual menace. We must hold the secret lodges responsible for this. They are ingraining these methods into the characters of our citizens. They furnish the model for every "ring" and give facility for its use. There is no escape from this conclusion. The writer recently attended a Republican caucus. Men wearing the badges of secret lodges came with plans "cut and dried" to run the caucus. Each man of the ring had his part assigned and was prepared to fulfill it. As there was no opposition in this case the people ratified each move and went home thankful for the rights of freemen, supposing they had again enjoyed their sovereign privilege when in fact they had only reinstated a "ring."

The effect of this method is to destroy all confidence. Men do not know whom to trust. They soon become suspicious that every move is in the interest of some clan and that they are certain to be fleeced whatever else happens. When confidence is gone anarchy follows, and hard upon the heels of anarchy will follow despotism. The man who trades with a neighbor and is repeatedly deceived soon distrusts his neighbor. The people who vote for parties pledged to certain principles only to be betrayed by their rulers will soon despise all parties and all government.

Open societies, the honest avowal of righteous principles and courageous adherence to them, honor, frankness, sincerity, truth — these are essential to the existence of the Republic. The substitution of secrecy, rings and clans will hasten our downfall.

TRADE UNIONS.

Every one admits that working-men are entitled to combine for the promotion of their mutual interests. Such organization as will enable them to act together when occaion arises, and thus enable them to exert a greater influence upon the labor market than they could do individually, is often their only means of counterbalancing the undue influence of large capital. It is clearly within their right to strike at their option and when they believe the advantages to be gained by so doing will be greater than the disadvantages. Whenever such a strike is conducted within the law, and for the redress of undeniable wrongs, as in the case of the telegraph operators, it may count upon public sympathy, even when it causes grave public inconvenience.

But, unfortunately, trade unions, as a rule, cannot be considered a benefit to the men composing them, and the strikes they precipitate entail, in one way or another, far more loss than gain. In too many cases the leaders of the unions are men who claim salaries because they are "black-listed" and hence cut off from employment, and who when thus receiving salaries, naturally want to appear to be doing something to earn them. In this way they are led into meddlesome interference between men and their employers, and into ordering strikes without rightful occasion. Men who are contented with their pay are obliged to strike at the bidding of leaders whom they have bound themselves to obey, and whose personal interest is not identical with that of the strikers. Some of the rules of the unions are unreasonable and detrimental to the interests of the community, such as that limiting the number of apprentices, and that requiring employers to hire all union hands or none. When strikes occur, the men often lapse into intemperance and habits of idleness, and resort to illegal violence. Even when they succeed, they generally do so at the expense of more money in wages lost than they can make up in months, if not years.

Nothing is more certain to give trade unions a bad name than such unwarrantable conduct as that of the Builders' Trade Union in this city. This union appoints a committee to visit buildings in process of erection; if this committee finds non-union men at work, it tries to intimidate them into joining the union on pain of loss of employment, and then it tells the contractors that they must cease using non-union men or there will be a strike. These contractors have figured closely, and cannot afford to pay all hands union figures; and perhaps they are bound to finish the structure by a certain date, and cannot incur interruption. For example, the contractors erecting the new opera-house were under bonds to have it ready by October 2, or forfeit $1,000 a day after that. They had to yield. It is not claimed that the men in the building trades are not well paid and well treated. It is not clear that employers can afford to pay more. The tactics of the Builders' Union may not be illegal, but they are so ill-advised and tyrannical as to merit public condemnation. Workingmen should keep their eyes open. Capital is not the despotism they have most to fear.—*N. Y. Witness.*

THE SHUT-IN BAND.

In many families into which the *Cynosure* goes are those who belong to the "Shut-in Band." By those I mean those whom disease has shut in between the four walls, and shut out from the active duties and enjoyments of life. Now how much those dear ones need comfort, only those who have suffered in like manner can have any idea, and cannot the *Cynosure* let fall from its table some crumbs of comfort especially for them?

In looking over its pages, I find very, very little to reach the longing heartache peculiar to the life of an invalid. I enclose a few stanzes that I think may comfort some one of the suffering "Shut-in's" who read the *Cynosure.*

M. P. N.

DRIFTING AWAY.

Is it death to leave the dusty road which our weary feet must tread, and rest in the green pastures and beside the still waters of God?

Drifting away from the old to the new,
Drifting away from the false to the true,
Drifting away from the low to the high,
Drifting away to the "sweet by-and-by."

Drifting away from the friends of the past,
From friendships, wanting in strength to last,
Drifting away from cloud and storm,
Into a haven sunny and warm.

Drifting away from darkness and night,
Into the radiance of heavenly light—
Away from the world, its cares and unrest,
To the peaceful, restful home of the blest.

Drifting away, aye, slowly but sure,
Nearing the holy, the peaceful and pure;
Drifting away in the current of time,
Nearing the isles of a happier clime.

Drifting! Not drifting, for One's at the wheel,
Who quiets the winds and the waves as he will;
With me he'll abide until life's journey o'er,
My life-boat is landed on heaven's blest shore.

And the ear hath not heard, nor the eye ever seen,
Nor the heart ever thought of the joys there, I ween;
Where all shall be banished for heaven unmeet,
And naught shall be wanting to make bliss complete.

MASONIC INCIDENTS.

BY BISHOP J. DICKSON, D. D.

I was traveling on the train some time ago, and a gentleman, representing himself to be from Kansas, sat in the seat in front of me. He was somewhat loquacious, which is apt to imply a shallow brain. He was full of Masonic greatness, such as it is, and like many others of the white-apron fraternity, spoke as among its many excellences of its great antiquity. He forgot that old Apollyn is himself quite hoary with years. He asked me if I did not know that John the Baptist was a Freemason? I told him I did not, and in return asked him where in the Bible he got that information That was a stumper. I then asked him in what profane history he found it. That was as much a stumper as the other. His only reply was that it was found in the Masonic books. Wonderful, is it not? But he was not satisfied. "You know," said he, "that Solomon was a Mason—that he is the author of the system." I did not know that either. "All the great men of antiquity," he continued, "were Masons. Noah and Abraham were Masons." Why, I said, how can that be? You just now said that Solomon was the author of Masonry, and these men lived centuries before his time. He had no reply to make, and seemed content to drop the subject. This was, seemingly, a man of average intelligence. But the dumb Masons do not all live in Kansas. I have been astonished to find what ignorance of their own system prevails among them.

I was conversing with a minister not long since, and he told me that for two reasons he could not be a Mason. The one was that a brother minister once told him that he was going to join the fraternity to ascertain for himself what is in it, remarking at the same time that if he found it to be bad he would quit it. He did so, and told the brother that he had quit it forever, finding it to be no place for a Christian. The other was that of a prominent Mason, a man of general influence. When he came to his death-bed he sent for his brother, and requested that he should officiate at his funeral, saying he wanted no Masonic ceremonies, and would not allow it. He then sent for his own preacher, who was also a Mason, and told him what he had done, and the Masonic preacher had to acquiesce. The first preacher, one of our own ministers, (the brother who related this to me, and no fanatic, either,) attended the funeral, and no Masonic nonsense was allowed. And some people think the United Brethren church is narrow because it excludes by law this blasphemous twaddle from its pale. My judgment is, we had better keep all the devil out of the church we can. If this cannot be done by mild, persuasive means, then resort, as we have done before, to something else. "Peaceably if we can, forcibly if we must."—*Telescope.*

The little things which you may do for those about you will fall back upon your heart as the summer dews fall upon the vineyards. What if it is nothing but a kind word to a schoolboy crying in the street; it dries his tears, and the aching heart grows light and glad again. Who knows what cloud of darkness one kind work may dispel?

SHALL WE EXCLUDE ADHERING MASONS FROM CHURCH FELLOWSHIP?

[By the Editor of the *Cynosure* in the *Interior*.]

The Christians of this country are divided on this question, and its discussion is widening and deepening. I congratulate the readers of the *Interior*, not only for the general excellence of their paper, but that its editor utters himself distinctly on a question whose importance cannot be easily over-estimated, since the lodge encircles our globe.

It is far less wonderful that good men should differ on the above question than that they should have differed concerning the justice of holding slaves—the plainest question ever submitted to the human mind. Yet good men differ on the question of two men, one black and the other white—which owned, by the law of God, the black body? The good men who have been drawn blindfold into the lodge, then remaining after knowing its interior—the just abhorrence of bigotry, and dread of adopting too narrow views of the Supper commemorating the death of Christ, with manifold other reasons—make it no surprising thing that men should hesitate to insist on a complete divorce of the lodge from the Church of Christ. But, above all, the fallacy which clouds the question is the chief shelter of Masonic fellowship.

Freemasons are excluded from communion, in theory, by much more than one-half the professed Christians of the United States. But we do not exclude them because they are Masons, but for contumacy in adhering to the lodge, after loving labor. The question is stated and discussed as if the secret orders were excommunicated by sections, or in the mass, as all unclean. But, instead of this, we receive Masons who seem to be Christians; listen to their experiences in Christ, and treat them with courtesy and consideration proportioned to the evidence they give of being children of God. But if they are living in practices plainly and positively subversive of the Christian religion, we endeavor to convince them, and, failing in this, we ask them to wholly refrain from the lodge, as Paul refrained from meat, as an offence to the brethren "while the world stands."

Now, if the lodge be such subversion; if organized deism, caste, false worship, contempt of Christ's example against secrecy, false history, profane oaths, setting at naught human law, and converting God's laws into lodge laws so as to protect only Masons by them—(for all these things can be proved); but above all, if the secret lodge-system is a substitute for the atonement, making false promises of salvation; if, in short, it is the rival of the church and the antagonist of Christ; then adhering to the lodge is, "in works," denying Christ, and must be excluded from his church.

AUTHORITY.

The Presbytery of Chillicothe, Ohio, April, 1831.

Resolved, That in deciding on applications for membership and in watching over those who are already members in the Presbytery, we will consider connection with a Masonic fraternity unlawful and inexpedient.

The Synod of Cincinnati, in October, 1831,

Resolved, That in the opinion of this Synod, a connection with the Masonic Institution should not be countenanced as consistent with Christianity.

In that Synod were Drs. Joshua L. Wilson, Sam'l. Carothers, the three Dickeys, Rankin, Fullerton, Gillcland, et. al., who, for cool judgment, sound doctrine, aud solid worth, have never been excelled. Dr. N. S. S. Beman, one of the mightiest minds in the whole Presbyterian connection, said to the writer: "No, I never could endure Freemasonry! It attempts to revive the old shams of king-craft and priest-craft which have cursed the world too long alrcady."

And, five years before Masons murdered Morgan, Charles G. Finney was converted in a Presbyterian revival, in Jefferson county, N. Y. He was then a Master Mason. He said to me, in relating his conversion, "As soon as I was converted to Christ my moral nature loathed it, and I went to the lodge and demanded my discharge." His life-long, burning testimony against the whole lodge system is well known. This testimony began five years before political Anti-masonry had birth. Presbyterians, Baptists, Methodists, Congregationalists, Lutherans, Mennonites, United Brethren, Friend Quakers and others are now living, who have been entrapped in lodges, and who renounce and confirm the testimony of Mr. Finney.

We hold that they are right for a myriad of reasons.

1. The lodge is Gentile worship (see Moses, Deut. 32: 17, and Paul, 1 Cor. 10:20) and so demon-worship; and its perpetrators were executed under the Old Testament, and disfellowship under the New. Deut. 13:6 and Eph. 5:11 and 1 Cor. 10:14. He that hath a strange worship hath a strange god. The absence of Asiatic idols from lodges does not change the nature of the worship. Society Islanders had no visible idols; yet they were all idolators. But Masons worship the "Master," and their tools of incantation.

2. A Masonic writer calls Masonry "The Modern Eleusinia," or The Eleusinian Mysteries modernized. Warburton (see Macknight on the Epistles) shows that "the unfruitful works of darkness" (Eph. 5:11) were those mysteries which Christ, by Paul, commands to disfellowship. To disfellowship "works," is to disfellowship those who do them; that is, Freemasons. The proofs are superabundant that those mysteries were Masonic. Like Masonry, they blinded and tamed the candidate; filled him with "horror;" took him through "darkness to light;" and pretended to restore him to God! One system is a moral transcript and copy of the other. To forbid fellowshipping one, is to forbid fellowshipping the other. God, by Paul, forbids one; therefore he forbids both. Therefore we must disfellowship adhering Masons or disobey God.

3. Masonry is identical with the world-worship called in the Old Testament "abominations." Every grove of Greece and hill-top of Palestine became a brothel and place of assignation, making night hideous with the shrilling shouts of female Bacchantes, and worshipers of Tammuz.

The whole mischief is done when the false worship cuts the soul loose from the true God, and gives it up to the invisible embrace of Satan. It leaves it a rolling thing before the whirlwinds of animal passion. Of course, the nation runs down. There is nothing left to swear a witness by, but hobgoblin oaths; and nothing to enforce them but the vengeance of the clan.

4. But the lodge must be cast out of the church because it is Christ's rival and antagonist; promising salvation by Masonry. The proof is superabundant. The book which is authority in all the lodges says:

"The initiation (of Apprentices) is a type of the new life:" "He stands without our portals in darkness, helplessness and ignorance, seeking the new birth." "Initiation is, as it were, a death to the world, and resurrection to a new life." "The world is left behind. . . . and Masonry stands before the Neophyte, to be revealed to him only when the new birth has been completely accomplished." Then follows a Christless prayer, asking wisdom for the candidate; "that he may, by the secrets of our art, be better enabled to display the beauties of godliness," etc. And, in the Master's degree, the salvation is complete: "The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation." Mac. Rit. pp. 20–24 and 109.

These are but an introductory sketch of facts and arguments, showing, as by a shower of sunbeams, in the words of the Synod of Cincinnati, that Masonry is incousistent with Christianity, and therefore adhering Masons must be excluded from the church of Christ.

We, and our children and children's children must live under the same institutions in this country. There are not two interests on the subject of secret societies, and when the facts are put before the Ameriean people, good men will have but one opinion concerning them.

Wheaton College.

Reform News.

PREPARATIONS IN INDIANA.

Sept. 21st, 1883.

Dear friends in Indiana to the front. I am on my way to our annual meeting. I have been stopping along the route, and find the friends greatly encouraged in this work in the fields over which I have traveled and worked, in Central Indiana for the last seven years. I find not less than thirty appointments awaiting me. The people are in earnest, the cause is gaining, the forces weakening; let us to the work, the cause must be sustained. The outlook is for a good meeting at Oakland City. Come! come! come! in the name of the Lord. Our Executive Committee requests all who cannot come to send a contribution, it will be reported every cent to the meeting and your letters read if you wish it. Good speakers will be there, among whom I understand Rev. J. P. Stoddard, Revs. Gordon and Martin and we believe many others in the south part of the State. At Oakland you need have no fear you will meet a hearty welcome. You who cannot come will save something and help the cause by counting up the fare and then sending the half of what it would cost you. My friends, in order to prosecute this work your co-operation is an absolute necessity; we all have a work to do, if we cannot drive the sickle we can gather up the sheaves. If you wish to send contributions I will say that it is not yet certain that our treasurer can be there, you may address to me and every cent shall be reported to the meeting and to Treasurer Benjamin Ulsh.

Respectfully, S. L. Cook.

Oakland City, Gibson Co., from Oct. 10th to 20th.

FROM THE GENERAL AGENT.

Cleveland, O., Sept. 20th. 1883.

The monotony of to-day's journeying has been relieved by conversation with an elderly gentleman by the name of J. C. Drake, who, with his sister was on the way from Eastern New York to visit friends in the West. At one time in his life he made up his mind to join the Freemasons. The lodge was in a neighboring town and "benevolently" offered to initiate him for $3.00. Rigging up in in his Sunday best he drove over to the town where the ceremony was to transpire, and having securely fastened his team repaired to the store over which the lodge met. While waiting for the lodge to open several of the brethren came to the store in such a state of intoxication that Mr. Drake became suspicious that he was in danger of unpleasaut and unprofitable contact with men of the "baser sort," and concluded to go no further. Thus by obtaining a glimpse of the inside before taking the mystic bond he escaped what he has since looked upon as an institution dangerous to the morals and personal habits of its members and a curse to all who feel its influence. Among his acquaintances was a devout and successful minister who after repeated solicitations felt strongly inclined to join. But not feeling quite satisfied to take a "leap in the dark," he took the precaution to secure a position where he could see the men who went in and then waited until they came out, and from the well-known habits of the men who composed the lodge and from the condition in which they appeared on retiring, Rev. Mr. Palmer concluded that it was no place for a "total abstainer" or a Christian, as he would find very few in sympathy with his views and the prospect for making converts was not, in his judgment, very hopeful. The example of these two brethren deserves commendation, and if copied would deter many from taking the first step that leads to ruin.

Sept. 22d, 1883.

We have just crossed the Illinois river, passed "Pearl Station," and our express train is dashing over the steel rails of the Chicago & Alton R. R. on its way to Kansas City. After occupying a "car chair" for the night and partaking of a square meal at the square price of seventy-five cents, in the hotel attached, I have read over the letters that awaited me on my arrival at Chicago yesterday, and am thinking what next. I would like to reply to Bro. Capwell, Bro. Elliott and the letters of others, but the situation is not favorable to correspondence. If I succeed in making characters intelligent to the ingenious compositor I shall do well. I trust the brethren will exercise patience, and I know they will when I tell them that for four consecutive nights I have not occupied a bed or berth or slept save as I could "catch a nap on a fly." I hope by a forced march to reach Topeka before noon today, but should I be compelled to stop over Sabbath in Kansas City I will try and write a few letters before Sabbath begins.

My Eastern trip was made hastily, but will, I trust, result in good to the cause. The principal points visited were, Washington, D. C., New York city twice, Willimantic, Putman, Conn, Worcester, Mass., Syracuse, N. Y., and Oberlin, Ohio. In Washington I met Bros. Hinman, Ford, Bowes, and Dr. Bread, and spent three days looking after the interests of the N. C. A.; in New York ex-Senator Pomeroy, Thos. and Charles White; in Willimantic Bros. Barlow, Conant, Smith and many others. At Worcester a number gathered for conference at the office of the N. E. Board. At Syracuse I had a conference with Bro. Wardner about time, place and manner of New York State Meeting. At Oberlin I spent three hours enjoying the Christian counsels and hospitalities of Bros. Clark and Burr. Leaving on the 8:15 P. M. train I reached Chicago a little the worse for wear. Yesterday morning finding that some expected to be at the Kansas meeting were detained I am pushing on hoping to supply in part the deficiency at Topeka, and to reach Sparta, Ill., in time to greet the brethren in annual counsel.

Our train has just struck the Missouri shore and we are now, 12:30 P. M. at the town of Lousiana on the west bank of the father of waters where I drop this in the office. J. P. S.

East St. Louis, Sept. 27th.—Kansas Convention closed last evening with a grand success from first to last. Bro. Starry was at his best, the Senate chamber was filled including the galaries, and I never saw the third degree given with better effect. At the close, a geutleman accepting a general invitation for any one to make remarks, stepped forward and after stating that he was made a Mason in Ohio, complimented Bro. Starry very highly and confirmed the perfect accuracy of his work. The craft was out in force and up to this time observed excellent order. At this point their determination or discretion gave way and a somewhat tumultuous scene ensued, but nobody was "put out" or injured, so far as I have learned. Some to whom such "confirmations" of the work are not common were slightly nervous, but there were too many "John Brown" men and women there to be an easy crowd to scare. It reminded me of Boston for a few moments, but subsided much sooner. I left Topeka at 2:30 this A. M. and am detained for a train to Sparta until to-morrow A. M., which place I hope to reach and greet the brethren in convention assembled before they take a recess for dinner. J. P. Stoddard.

A VIRGINIA VISIT.

Portsmouth, Va., Sept. 25, 1883.

Dear Cynosure:—I left Washington yesterday at 5 P. M. It had rained hard all day, but the weather bureau said it would be fair from the south. The *Lady of the Lake*, a fine steamer, carries passengers 160 miles to Norfolk for half a dollar, and I woke up this morning finding that we were gliding into Hampton Roads under a clear

sky and amidst a multitude of sailing craft coming from Baltimore, Norfolk and other ports.

Soon we were opposite the Rip Raps and presently were tying to the wharf at Old Point Comport. A ten cent hack took me three miles to the Hampton Institute and Indian Training school. Here during the past year 110 of the Indian and 400 of the negro race were educated and trained in industrial pursuits. A large share have remained during the vacation, and the fine farm, planing mill and other shops have been kept in operation.

I found Gen. Armstrong away, the school not yet open, and no opportunity for doing more than leave a quantity of tracts for distribution. I was received kindly by those in charge and thanked for an article for their paper, the *Southern Workman.*

While there they were burying in the National Cemetery the 5647th soldier. He was one of the 1200 in the Soldiers' Home at Hampton. I also visited Fortress Monroe, the strongest fortification in America, and saw the great 15-inch guns which weigh from 60 to 80 tins. There are a little less than 400 officers and men in the fort, which encloses about 45 acres of land, and in the center of which there is a grove of Live Oaks. This probably is the northern limit of their growth. They are not the grand trees that grow along the Gulf, and I was only surprised to see them at all. I ate also some very fine figs just picked at Hampton. The soil about Hampton is excellent. There is a church in the village made from bricks brought from England in 1650, but the native people seem thriftless and can be almost always be seen driving about little one-ox-carts; doubtless the sad heritage of slavery.

At 4:30 I took the steamer for Norfolk and stopped on the Portsmouth side. They just erected here a fine granite monument to "Our Confedesate Dead," which shows that the people have more energy thau is indicated by the general outlook.

NORFOLK AND PORTSMOUTH.

Here is probably the finest harbor on the Atlantic coast and one of the most important of the ports for the exportation of cotton. Norfolk has a population of 26,188; Portsmouth and Barkly, which ought to be included in the same city, have together about half as many. There are in Norfolk twenty-six white and twelve colored churches, and thirty-seven secret lodges. In Portsmouth the proportion is about the same. Most of the colored pastors are Masons. The only minister I found who has an intelligent sympathy with our reform is Rev. M. Clarke of Norfolk, formerly of Pittsburg, Pa., who, with his wife and two assistants, has established a mission school supported by the United Presbyterian Board. They have but recently commenced their work and have under instruction over 500 pupils, who are taught one-half in the forenoon and the other half in the afternoon. I visited their schools and was impressed with the fact that it is truly a missionary field. He reports about 3,000 colored children in Norfolk for whose education the city makes no provision. They all seem eager to learn, and Mr. Clarke informs me that they have not been able to admit nearly all who have applied.

I visited two colored pastors in Portsmouth, one of whom, Rev. J. M. Armistead, is the editor of the *Virginia Baptist,* a well conducted weekly paper. He told me he was a Mason, but said he had not been in a lodge for three years. He promised to read and consider the subject. Rev. A. C. Lewis is pastor of a church of about 400 members; is not a member of any secret society, and not in favor of them. He invited me to address his congregation at some future time.

I visited the old cemetery in Norfolk and saw gravestones dating from 1673 and 1687. There were quite a number that were over a hundred years old. I visited also the Portsmouth Navy-yard, which was turned over to the confederacy, and where the Merrimac was built. The great buildings seemed scantily manned and remarkably quiet. May they ever remain so.

I was shown through the torpedo gunboat *Alarm* with its single brass 16-inch gun, its water-tight compartments, and torpedoes—a most singular craft.

H. H Hinman.

PAGE COUNTY, IOWA.

May the 16th we began a general canvass of Page county, Iowa, and Atchison county, Missouri. Upwards of thirty lectures have been given, some forty thousand pages of Anti-literature has been distributed in the villages and through the country and a general interest awakened. Men talk Freemasonry everywhere, the little boys toss the signs and hawk its sacred pass-words on every street, ministers thunder their anathemas against it from the pulpit and the local press has been compelled to speak out pro or con. The Anti-churches have been booked, outspoken Americans listed and their names enrolled for future reference, with other matters of interest looked into. The expenses have been readily met and everything in this preliminary but necessary work omens greater success in the near future. Although entering the field a stranger and working as a forerunner yet we are proud of the noble men who have given us aid and good cheer. For them we have conceived the highest regard and esteem. They are God's noblemen. As to the general public where we have labored it is intelligence and refinement in every sense of the term. The strong American sentiment has to a great extent put a curb on the subsidized Masonic press. Some individuals, true to their lodge instincts, have soundly denounced the truth and its friends, but for the most part our work, although arduous at times, has nevertheless been pleasant and has taught us the better use of facilities. Profiting by the experiences of the past we hope to do more effective work in the future.—*M. N. Butler in the Albany Freeman.*

CORRESPONDENCE.

FROM THE SON OF GOVERNOR RITNER.

Mt. Rock, Pa. Sept. 18th, 1883.

Editor Christian Cynosure;

Dear Brother:—I have had a very busy summer on the farm and when I had a little leisure was too tired to write with comfort or satisfaction. The *Cynosure* [of August] came to hand all right. There are two small errors in the sketch. My father's birth place is now included in the limits of the city of Reading, (Berks county); and it was my father's younger brother, Peter Ritner, who was with General Scott at Bridgewater and Lundy's Lane. I am sorry that my bungling way of telling things should have led you into these errors. With these exceptions, the sketch is correct.

You ask whether I am afraid of the lodge? My answer is most emphatically *no.* In my humble sphere I have never let an opportunity pass to denounce the institution as "the sum of all villanies." And with God's help shall continue to do so. But my field I know is a narrow one, and all that I can do or say will have little influence in the great battle which you and your associates are waging. I pray that the church of Christ may not become obnoxious to the curse pronounced against "Meroz and the inhabitants thereof." It needs to be roused to a sense of duty; and if you can induce Dr. Robinson to make a move at the next meeting of Synod, at Pittsburg, I shall be proud aud happy to add my feeble voice to sustain him in any movement he may inaugurate. I am delegate to Synod from our congregation, and hope to be able to attend the meeting in October.

I received a very kind letter from the office editor of the *Cynosure* some time ago. He requested me to give any further reminiscense of my father that I might think of.

I met an old gentleman, named John McCulloch, recently, a native of this county, residing at present in Greensburg, Westmoreland county, Pa. He told me that the first time he saw Joseph Ritner was when on a visit to Harrisburg, while he was Speaker of the House of Representatives. The subject before House was a law presented by a committee from the legislature of Virginia to facilitate the capture and return of fugitive slaves. The bill provided that any slave-owner coming into any county of the State, and notifying the sheriff of the county that he believed that his slave was in said county, the sheriff should then notify the constables of the several townships, whose duty it was to search the township and call for whatever aid was uecessary to arrest any fugitive slave when found; and any citizen refusing to assist when called on was made liable to fine and imprisonment.

When the bill came up in committee of the whole, several dough-faces spoke favorably of the bill and felt highly flattered with the politeness of the distinguished gentlemen from Virginia who had honored Pennsylvania by their visit, and hoped nothing would be said or done to wound their feelings. The Speaker called a member to the chair and took the floor in opposition to the bill. He was the first to stem the tide. He denounced the bill as wicked and unjust; and also the legislature of Virginia for their impudent attempt to dictate to Pennsylvania by sending a committee with a bill all ready framed for their action. He concluded by saying that they might pass the bill, but if *he were fined to the extent of his property, and imprisoned to the end of his life, they never could make a slave-catcher of him.*

This talk killed the bill, and the Virginians went home disappointed. So you see he refused to basely "bow the knee to the dark spirit of slavery" at an early day. * *

Whether we meet again on earth or not, rest assured of my highest consideration. With sincere prayers for your fullest success, I remain your brother in Christ.

Peter Ritner.

THE DOUBLE REIGN OF JESUITRY AND THE LODGE.

There is no other State which is so directly under the double influence of church-Jesuits and lodge-Jesuits as Louisiana. A party of Jesuits was sent from France to New Orleans the very same year that the Masonic lodge was first established, viz., in 1717. The consequence is that New Orleans is more of a Latin city than an American one. Jesuits and Freemasons have prevented the State from being American, though a very large majority of its people are of American origin.

It is in the school interests of Louisiana that one can trace the most disastrous consequences of Jesuitry. While immense sums are expended in the State for Mardi Gras and Masonic lodge demonstrations, so poor is the provision for education that all public schools outside of the cities will have to be shut up, it is said, for want of funds.

Of the three hydra heads of the rebellion, Richmond, Charleston and New Orleans, the latter was the most spiteful, though the least effective, because of its energies having been more weakened by the doubly drugged doses from the lodge and the confessional. Its hiss was sharp, though its bite was weak. Freemason Butler merely trifled with it. A 33d degree Mason will never hurt Freemasonry nor the confessional. American.

CONCERNING A MISTAKE.

AN OPEN LETTER TO ELD. A. L. POST.

My dear brother:—I am sorry that I have been obliged, for so long a time, to defer an explanation of my connection with the so-called "mistake" alluded to in the *Cynosure* of June 29, 1882. But I have been obliged to it only from continued ill health; and for the same reason I can say but a few words now, and perhaps the fewer the better.

The *Cynosure* of the above date, under the head of corrections said this:

"The *Cynosure* of June 15th stated that Rev. A. D. Lowe was 'on the editorial staff with Wareham Walker and Dr. Nathan Brown.' The excellent Dr. A. L. Post writes us that the statement, made in his letter by Bro. Lowe himself, is a mistake."

After partially recovering from the shock produced by the reading of this first public impeachment of my moral character, I concluded with the late Bishop Peck in a similar case: "If fifty years of life will not protect my reputation, words can not." Since then, the tacit, I hope not intentional, indorsement of this statement by my old fellow-laborer and "companion in tribulation," A. L. Post, has determined me to try, even at this late day, to set this matter right.

A *mistake* indeed! My dear brother, after uttering the appreciative words quoted from your letter printed in the *Cynosure* of the 6th of July following, in regard to my former labors as a moral reformer, how could you allow eveu your silence to represent me as base enough to tell a positive falschood, and foolish enough to tell it to the huudreds, if not thousands, of the old readers of the *American Baptist,* to say uothing of the public at large, who now read the *Cynosure?* Had you forgotteu that your humble servant, in connection with several others—including yourself if I mistake not—served the American Baptist Free Mission Society for three consecutive years as "Corresponding Editor" of their official organ, the *American Baptist?*

To be sure this may be a matter of little interest to the general public; but to a man whose motives during a life-loug service in the cause of God and human reformation, he has never known to be called in question even by the enemies of that cause, to be held up before the public by parties supposed to be reliable as both a falsifier and a simpleton, and this too on the very eve of the final closing up of his earthly career, seems certainly too unjust, too unbrotherly, and too cruel, to be passed by without a protest.

I hope, therefore, that this letter will find its way into the *Cynosure,* just as it is written, and that it will call out such an explanation of the part you at least have seemed to take in the affair as shall fully justify the confidence with which I subscribe myself now, as heretofore,

Your brother in Christ, A. D. Low.

Atlantic, Iowa, Sept. 13, 1883.

NOTE FROM ELDER POST.

Dear Cynosure;—I enclose to you a letter which I wish you to publish with this. I thought of the implications to which Bro. Low refers, and very much regret it was left so on my part. His reference to the fact of the *Baptist* having what were called "Corresponding Editors" in different parts of the country explains all that. and I regret much that the fact was out of my mind. Now I wish to be distinctly understood that I was well acquainted with Bro. Low all through the Free Mission and Anti-slavery contest, and that I always looked upon him as one of our truest and most reliable men under all circumstances. Whoever failed, I never knew him to do so. So I wish that if anybody got an idea that I meant to convey any impression of the kind, they will accept this denial, and that he may pardon what though seeming never was intended to be in the least implied.

Montrose, Pa. A. L. Post.

LITERARY.

"Manual of Short-Hand Writing" is the title of a small and unpretending volume by G. G. Allen, principal of the Allen Stenographic Institute, of Boston. Since Pitman introduced his system years ago, and Graham and others improved upon it, multitudes of students and professional meu have purchased manuals and begun the perplexing study of phonography, only to weary of the continual practice necessary, and to be disappointed that they did not find a royal road to the proficiency of a reporter.

Many devices have been made public for the purpose of simplifying the short-hand method, among the best of which is that called Takagraphy. Mr. Allen's method is an attempt to shorten the time of acquiring some facility in short-hand, and from an examination of his work there is no doubt that to follow the course marked out would give great satisfaction to a diligent student. One very encouraging feature is that what is learned can be immediately put to use. We doubt if there is a work on this subject that presents the whole system in so compact and simple a manner. Lee and Shepard, Boston, publishers, Price 50c

The *North American Review* for October presents a most attractive table of contents. Senator N. P. Hill writes of "Gold and Silver as Standards of Value." In "Some Aspects of Democracy in England," A. V. Dicey makes clear to the American reader how it is that, while all the forms of monarchy and aristocracy persist in

Britain, the democracy, or, in other words, public opinion, absolutely controls the action of the government. Under the title of "Co-operative Distribution," the Rev. Dr. R. Heber Newton gives an instructive historical sketch of the rise, progress and fluctuations of co-operative merchandizing in the United States during the past fifty years. Prof. W. Boyd Dawkins writes of "Early Man in America." "Astronomical Collisions," by Prof. C. A. Young. "Saint Patrick Myth," "Board of Trade Morality," "Historics of the French Revolution," and "Social Forces in the United States," are other articles.

Prof. Julius Kostlin's "Life of Martin Luther," which Mr. Froude, in his recent articles in the *Contemporary Review*, cites so often and so warmly commends, will soon be published by Messrs. Charles Scribner's Sons simultaneously with its appearance in England. Now that the 400th anniversary of Luther's birth (the 10th of November) is so rapidly approaching, the book will be looked forward to with peculiar interest. For many years Prof. Kostlin has made a thorough study of his subject; twenty years ago he published his book "Luther's Theology and its Historical Development," and the present work which first appeared in Liepsic was at once accepted as beyond question the best biography of the great reformer as it is the latest. In preparing it he has been able to make use of a mass of entirely new material which has come to his hands. Reproductions of numerous rare and interesting portraits of Luther, his family and his friends, and fac-similes of important historical documents which are printed with the text, add not a little to the interest and value of the volume.

—We expect in a few days to issue the *third* edition of "In the Coils." The work is popular not only in our own church, but in many others. And the testimony from all sources is, that it is doing a noble Christian work. Some who have learned of the existence of this book only "by the hearing of the ear" call it by peculiar names, as In the Cells; Coils and Conflicts; Out of the Coils; Among the Coils; In the Folds; In the Snares, etc., etc. The following, from an old countryman, probably refers to the title of this book in the Swedish translation: "Having read in other language, 'Fettered; the Strife that will Come,' by an 'Fantast,' I want a copy in English." We knew what he wanted, though he didn't touch the title in a single point.—*Christian Instructor.*

The series of papers on "The New Era in American Architecture," announced last year as in preparation for the *Century*, has been largely increased in value by many illustrations of recent architectural work, and will appear in the coming volume of that magazine. It is announced that these papers will present drawings and popular descriptions of public buildiugs, churches, commercial buildings, city and country houses, the aim being to include the best work of American architects.

It may not be generally known that the late Mr. Richard Green, author of that fine "History of the English People" which has almost introduced a new form of historical writing, was at one time a clergyman of the Established Church of England. He started out with high purposes, but with a radically wrong conception of the business of a Christian minister, as the results following his efforts clearly showed. His idea was, to use his own words, "that high thinking, put into plain English, was more likely to tell upon a dockyard laborer *than all the simple gospel sermons* in the world." That Mr. Green was capable of "high thinking" and of embodying it in faultless English his works well attest. But it did not "tell" on the people of his parish as he anticipated at the outset He preached in four or five different places, and finally gave up the ministry altogether, and lapsed into, it is intimated, some form of skepticism. The incident, somewhat negatively perhaps, yet forcibly, illustrates the old truth that Christ is the power of God, and the wisdom of God.—*Ex.*

Bible Lessons.

LESSON II.—October 14.—Samuel the Judge.—1 Sam. 7: 3–17.
Golden Text.—Hitherto hath the Lord helped us.—1 Sam. 7: 12.

"Samuel," now about 50 years old, has been living for 20 years in comparative seclusion at his native Ramah. Like Moses, during his 40 years in the desert, and Paul in Arabia, he was learning the lessons which were to fit him for his work as a reformer. Yet he could not have been unknown and unnoticed in Ramah (1 Sam. 3: 20). Such a revival as appears in our lesson must have been the result of years of faithful effort.

"If ye do return." The turning of the people to the Lord their God had already inwardly commenced, and the demand is that the inward turning of the heart to God should be manifested outwardly by the putting away of idols, and thus carried to completion.—*Keil.*

"Ashtaroth." "The Baalim and the Ashtaroth" of verse 4. *Baalim* is the plural of *Baal, Ashtaroth of Ashtoreth;* and the plural denotes either (a) the numerous images of these deities, or (b) the different forms under which they were worshiped—as Baal-Peor, Baal-Berith, Baal-Zebub. Baal (*lord*) was the supreme male deity of the Phœnician and Canaanite nations, and probably is to be identified with the Babylonian *Bel.* It was the sun. Ashtoreth (Greek *Astarte*) was the corresponding female deity, worshiped in Babylonia under the name Ishtar as the goddess of battles and victories, war-spoils being dedicated to her (chap. 31: 10). Her symbol was the *Asherah* (rendered "*grove*" in Judg. 3: 7 and frequently), probably a wooden column or image resembling the sacred tree of the Assyrians. The Baal-worship which began in the wilderness, when the Israelites "joined themselves to Baal-Peor" the god of Moab, seems never to have been thoroughly eradicated during the period of the Judges (see Josh 24: 23; Judg. 2: 11–13; 3: 7; 8: 33; 10: 6).—*Cambridge Bible.*

"I will pray for you unto the Lord." Other instances of Samuel's prayers are mentioned in chapters 8: 6; 12: 17–19, 23; 15: 11. He is quoted as the type of successful intercessors in Ps. 99: 6; Jer 15: 1.—*Cambridge Bible.* "As Abraham is a pattern of faith, and Job of patience, so is Samuel a pattern of intercessory prayer." As he prayed for others; so Elijah prayed at Carmel (1 Kings 18: 36, 42); so Ezra prayed at the evening sacrifice (Ezra 9: 5); so the high priest prayed for the house of Israel on the day of atonement (*Dictionary of Bible*, vol. 1, p. 137): and so does our Lord Jesus Christ ever live at God's right hand to make intercession for us.—*Speaker's Commentary.*

"Poured it out before the Lord." They poured out water before the Lord to show that their words and promises had gone forth, and were "as water spilt upon the ground, which cannot be gathered up again." To pour water on the ground is a very ancient way of taking a solemn oath in the East. When the god Vishnu, in the disguise of a dwarf, requested the giant Maha-Ville (Bali) to grant him one step of his kingdom, the favor was conceded, and *confirmed* by Maha-Ville *pouring out water before the dwarf.* The children of Israel, in their misery, came before the Lord; they wept, they fasted and prayed, and made their solemn vows, and in *confirmation* of their promises, they *poured out water before the Lord.—Roberts.*

"We have sinned." If thou wouldst be justified, acknowledge thy injustice. He that confesses his sin begins his journey towards salvation; he that is sorry for it mends his pace; he that forsakes it, is at his journey's end.—*Quarles.*

"Went up against." It was bad policy for the Philistines to make war upon Israel at a time when Israel was making peace with God.—*Henry.*

"Afraid." Where was their faith in the conclusion of the sermon? Note the contrast between the preparation for this battle and the second (chap. 4: 5). Unrepentant then, and superstitious in presence of the ark, they did not fear; but now, repentant and humble, they are afraid. It is a fear that throws them upon the divine power (ver. 8). "What time I am afraid I will trust in thee" (Ps. 56: 3).—*Peloubet.*

"Heard," rather *answered.* There is no illusion here to his name—Samuel, *the asked or heard of God.* It was but one suckling lamb he offered; for God looks at the integrity and intention of the heart, more than at the bulk or number of the offerings. The one lamb (typifying the lamb of God) was more acceptable than thousands of rams or bullocks would have been without faith or prayer.—*Henry.*

"Ebenezer," *i. e.*, "the stone of help," a memorial set up between Mizpeh and Shen (in Hebrew with the definite article) "the tooth," probably some conspicuous "tooth" or spire of rock (comp. 14: 4). The exact place is unknown, but "exactly at the spot where 20 years before they had obtained their great victory, the Philistines were totally routed."—*Cambridge Bible.*

"Samuel judged Israel all the days of his life." This, like the statement of verse 13, must be understood with qualifications; for (1) Samuel in his old age made his sons judges (chap. 8: 1); (2) Saul was made king a considerable time before Samuel's death. But it does not contradict the subsequent history. Clearly, his sons supplemented, but did not supercede their father's judicial office; and Samuel retained a civil and religious authority even after Saul had become the military leader of the people.—*Cambridge Bible.*

"Judged Israel." He probably summoned to him the elders of the people, laid before them their duties, reminded them of the miseries of the past when they had forsaken Jehovah and turned to idols, and warned them against any relapse. He would also hear and decide questions between man and man.—*Geikie.*

PRACTICAL.

1. The fruit of years of labor may be reaped in a day.
2. One sermon may bring out the results of many.
3. Convictions must be followed up immediately. "Now."
4. True repentance must precede all thorough reformation.
5. The prayer of a righteous man availeth much.
6. A revival of religion excites a revival of opposition.
7. Israel was punished with the absence of the ark, the Philistines with its presence.
8. Consecration is followed by victory.
9. A godly fear leading to trust in a divine power results in victory; a superstitious courage leading to self-confidence results in defeat.
10. Better piety without the presence of the ark, than the presence of the ark with impiety.
11. Effective help is divine help.
12. Ascribe the glory of deliverance to God.—*Peloubet.*

BAND OF HOPE BIBLE LESSON.

CAST OFF THE WORKS OF DARKNESS.

10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.
11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
12. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.
13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
14. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof. Rom. 13: 10–14.
11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul;
12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Pet. 2: 11, 12.

Golden Text.—Put ye on the Lord Jesus Christ. Rom. 13: 14.

Central Truth.—Secrecy is opposed to the Gospel.

1. If love were universal nobody would sell rum. There would be no secret lodges, for love is never clannish nor selfish. And so with war and all other evils that afflict society.

2. St. Paul refers to the "night" of heathenism, broken by the dawning "day" of the Gospel.

3. The Middle Ages in Europe was "a night" of ignorance and superstition. The Bible was forbidden to the common people, besides being too costly for laboring men to own. There were Christians then as well as now, but they could not be very active or intelligent with so little light. Many became monks and nuns, and slept away their lives in convents. Now the whole world is awake, for all this darkness and ignorance has passed, and Christians ought to be awake too.

4. These works of darkness were *secret* rites of heathen worship called mysteries.

5. They were cruel, unclean and debasing, and in the morning light of the Gospel were as much out of place as owls and bats after the sun has risen.

6. Freemasonry, by the testimony of its own writers, is borrowed from these heathen mysteries. As the minor secret orders are founded on Masonry they too belong to "the works of darkness" which Christians are commanded to cast off.

7. "Honestly" means in the original "decently"—*i. e.*, in a seemly decorous way, not doing anything we are ashamed of. Now there is nothing decent in a man's appearance, blind-folded and half naked, with a rope tied around his waist. He would blush to have his mother, wife or sister, see him in such a plight. There is nothing decent in the frightful masks or the coffin and skeleton in Odd-fellow lodges.

8. We are expressly told that charity, which is only another name for true religion, "doth not behave itself unseemly."

9. The wife of many a Mason and Odd-fellow dates her husband's drinking habits from the time he joined the lodge. Secrecy always encourages vice.

10. To put on Jesus Christ is to have his mind and spirit. We know he would never join a secret lodge, and the Christian who enters one cannot have his Saviour with him.

PRACTICAL TRUTHS.

Secret societies are works of darkness.

Their ceremonies are indecent, and therefore unchristian.

They often lead men into bad habits.

Just as darkness is opposed to light, so secrecy is opposed to the Gospel.

LESSON TALK.

When it is dark we can easily miss our way, or hurt ourselves by running against a fence or stump; but when the sun is up and we see our way distinctly there can be no such danger unless we are very careless or heedless. Seventy years ago people were "all in the dark," to use a common expression, about Masonry. They might have their thoughts regarding it, but unless actual members they had no chance to know what it really was, until William Morgan exposed the first three degrees. But there is far more light on secret orders now than there was then. All the degrees of Masonry known in this country have been revealed, and any one can now for a trifling sum read these exposures, so that there is no excuse for ignorance. But our greatest source of light is the Bible. Dr. John Hall tells the following story: In an English cloth-manufacturing establishment cloth disappeared, stolen when unfinished and unmarked. A watch was set, and sufficient reason found to arrest a smaller dealer. He set them at defiance with these words: "How can you prove your case, gentleman? The cloth bears no mark." A workman spoke up: "My lords and gentlemen of the jury; we have a way of drying our cloth by stretching it on hooks. If the holes in these webs fit our hooks it will be proved that it is our cloth." Every hole fitted a hook, and the thief was convicted. Now this illustrates the way in which all the histories, the warnings, the counsels of God's Word fits in to our need. The holes fit the hooks just as well to-day as they did two thousand years ago. We can prove this by taking this great question of secrecy and trying it by the Bible test. We shall find that it describes Masonry and the kindred secret orders, and warns us against them in terms as plain and emphatic as it warned the early Christians against their false worships.

LESSON HYMN.

The soldiers of the cross, we stand
Beset with foes on every hand;
God, by the Holy Spirit saith
To us, Be faithful unto death!
Chorus.—Then we'll march up the heavenly street
And ground our arms at Jesus' feet.

Environed by the ranks of sin
Through many sieges dark we've been
God may command through many more;
But he will lead till all are o'er.
Chorus.—Then we'll march up the heavenly street
And ground our arms at Jesus' feet.

—*Mrs. E. Tapley in Clarke's Reform Song Book.*

THE NORTHERN PACIFIC RAILROAD.

The dream of 1835 becomes to-day the reality of 1883. For it was forty-eight years ago that the construction of a railroad from New York to the Columba river was first proposed, and as early as 1845 a menchant of this city, Asa Whitney, made a proposition to Congress to build a road from the great lakes to the mouth of the Columbia, in consideration of a land grant of sixty miles in width along the entire route. Despite Mr. Whitney's most earnest efforts this plan failed to win Congressional approval. These dates, however, are the basis of the Northern Pacific Railroad's claim to being the first projected transcontinental line. When the government, in 1853, surveyed five routes to the Pacific, the northern route was laid out by Governor I. I. Stevens, of Washington Territory, and his report was a most favorable one. The subject was soon pigeonholed, however, and when it was brought out later, and a charter for the road sought in 1862, the effort resulted in failure, although at the same time charters were granted to the Central and Union Pacific roads.

Josiah Perham, a New England merchant, at last secured a charter, in 1864. His terms were, to have no subsidy in money or bonds, but a land grant of the alternate sections of land twenty miles on each side of the road through the States, and twice the width through the Territories, with an additional ten miles on each side as an indemnity limit, within which he could select land to compensate for those already settled within the original grant. Perham failed to secure capital to build the road. So in December, 1865, he sold the franchise to some New England capitalists for barely enough to pay his debts, and died three years later, before the first spadeful of dirt had been turned on the proposed road.

But no progress toward actual construction was made until Mr. Jay Cooke assumed financtal direction, obtained legislation authorizing the issue of bonds, and put the bonds on the American market, being prevented by the Franco-German war from negotiating them in Europe. From the spring of 1870 to the spring of 1872 he sold about $30,000,000 worth of bonds.

Meanwhile work was begun on the road in 1870 at Thompson Junction, twenty-three miles west of Duluth, and also at Kalama on the Columbia river. In 1871 the road was finished from Thompson Junction to the Red River of the North, and 1873 saw it extended to Bismarck, on the Missouri river, while by that time 105 miles had been finished betwecn the Columbia river and Puget Sound, and the terminal city of Tacoma laid out.

Now came bankruptcy. The panic of 1876 destroyed Mr. Cooke's banking house, and left the railroad paralyzed, with a large floating debt, and a bonded dept of $30,000,000 at 7 3-10 per cent. interest. Earnings on the completed portions hardly paid running expenses. Few settlers moved into the country along its line.

In 1875 a reorganization of affairs was effected, the bondholders accepted preperred stock in lieu of their bonds, the road was hurried through the bankruptcy court, and by 1879 it had paid off its floating debt and was earning some net profits on the completed portions.

A thirty-mile road was built from Tacoma to the Cascade Mountains coal beds. Wheat culture was begun in the Red River Valley, and settlers flocked in rapidly. Work was carried forward at both ends of the route.

In 1881 a controlling interest was purchased in the road by Mr. Henry Villard, who was largely interested in various transportation lines in the Northwest.

Work went steadily on at both ends, and at the beginning of the present year only 300 miles of the track remained to be laid, on most of which line the grading had been done. During the summer this gap was closed up, so that to-day there is an iron highway complete and ready for travel from Duluth to Tacoma, a distance of a little more than 1,980 miles. There are also 674 miles of branches, mostly completed, giving a grand total of more than 2,654 miles of road.

Going westward from Duluth, at the head of Lake Superior the Northern Pacific Railroad runs for many miles through the almost unbroken forests of valuable timber that cover so large an area of Northern Minnesota. Then it passes through the lake region, and enters the fertile valley of the Red River of the North. Crossing that stream at Fargo, the vast plains of Dakota are reached. These are valuable agricultural lands as far west as the Missouri river, which is crossed at Bismarck. Beyond are the so-called "Bad Lands," a country bad by name rather than by nature, consisting of curiously broken and upheaved hills and "buttes," and narrow valleys. Most of the area is covered with bunch grass, and forms admirable pasture land.

Reaching Montana, a high table-land is traversed. In Central Montana the Rocky Mountains are reached, and on to the Idaho boundary the road passes among towering mountains, rich in silver and copper, and valleys of fertile farming land. Running northwest, through the Flathead country, the boundary of Idaho is reached only a few miles south of the British colony of Columbia, and the Territory is crossed at its narrowest part, a region heavily timbered, as is also the western part of Montana. Then the road turns sharply to the southwest and crosses the Great Plateau of Eastern Washington Territory to the Columbia river. This is a high grassy plain, containing exceedingly fertile wheat lands, and extends south into Oregon and west to the Cascade Mountains. Then the road follows the Columbia river, skirting northern Oregon, to Portland, whence the Pacific division runs northward to Tacoma, on Puget Sounds.

The road has two lake ports at its eastern terminus, Duluth and Superior. Its principle eastern depots, however, will be at Minneapolis and St. Paul, where it connects with three trunk lines to Chicago.

At the Pacific coast tidewater is reached at Portland, Oregon—near the junction of the Willamette and Columbia rivers—and at Tacoma on Puget Sound. Both these ports are easily accessible by ocean steamers of the largest size.

There are two tunnels on the line worth mention: One 3,600 feet long at Bozeman Pass in the Belt Mountains, and one 3,850 feet long at Mullan Pass in the Rocky Mountains proper. The Bozeman tunnel is 5,548 feet above tidewater, and is the highest point on the road.

The road has two great bridges, at Bismarck, across the Missouri—so high as to require no draw—and at Ainsworth, Washington Territory, across Snake river. These bridges are of stone, iron and steel. The Yellowstone is crossed three time, the Upper Missouri once, and Clark's Fork of the Columbia three times.—*N. Y. Tribune.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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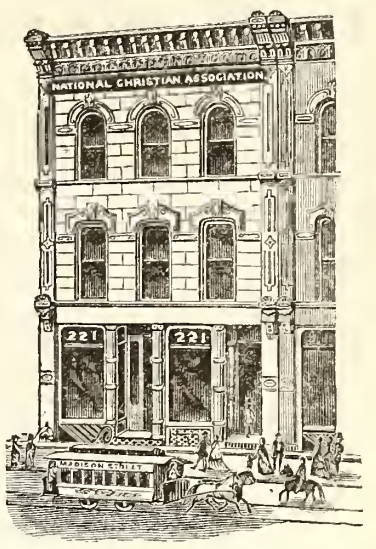
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ILLINOIS.—Pres., N. E. Gardner, Haldane; Sec., C. W. Hiatt; Treas., J. C. Schoenberger, Chicago.

INDIANA.—Pres., I. W. Lowman, Auburn; Sec., S. Y. Miller, College Corners; Treas., Benj. Ulsh, Silver Lake.

IOWA.—Pres., C. D. Trumbull, Morning Sun; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., W. T. Moffitt, Morning Sun; Treas., Joseph Laird, Wayne.

KANSAS.—Pres., J. A. Collins, Americus; Sec., W. W. McMillen, Olathe; Treas., H. Curtis, Olathe.

MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

MICHIGAN.—Pres., J. L. Bush, Muskegon; Rec. Sec'y, A. H. Springstein, Pontiac; Cor. Sec'y, H. A. Day, Coldwater; Treas., Geo. Swanson, Jr., Jackson.

MINNESOTA.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec., M. N. Butler, Albany.

NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

NEW HAMPSHIRE.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, Isaac Hyatt, Dale; Treas., M. Merrick, Syracuse.

OHIO.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott. Alexandria.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.

WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas., M. R. Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton; Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 4, 1883.

Ex-Senator Pomeroy.—Did our readers notice Mr. Pomeroy's checrful and sensible letter in number before last? We shall hope to meet him in Washington soon, and exact the fulfillment of his promise to "have done with this rambling and settle down to work." His "work" in Chicago was splendid and won "Golden opinions from all sorts of people."

Frederick Douglass has lately made one of his calm, solid speeches in the Louisville (colored) convention. He was chosen chairman, against opposition, by an overwhelming majority. He demands the Vice Presidency for the colored voters, but the Masonic partics will not grant it.

EDITORIAL CORRESPONDENCE.

Sparta, Ill., Sept. 28, 1883.

Our State Association has come "down into Egypt" and our meetings, though not crowded, as in other places, are interesting. Several Reformed and United Presbyterian ministers not hitherto well posted take an interested part with us. The Presbyterian pastor, Allison, though not united with us, wishes well to the cause, and my article in the *Interior*, of Sept. 20th, is regarded by him with a profound interest, as also Mr. Gray's editorial remarks on it. I have heard of that article in several families here, and, though some may be opposed to it I have yet to see or hear of the first one. All I am likely to meet would naturally favor it.

I asked a high Mason and M. E. preacher if Gen. Weaver, of Iowa, was a Mason.

"I think not," he replied, "I am a Mason and should probably know it if he was."

"Is he a Christian?"

"I think so. He has always been regarded as on the side of Christianity, though I don't know what church he attends."

THE DECLARATION OF INDEPENDENCE A COVENANTER'S DOCTRINE.

Rev. Mr. Faris has just now given me to read "The Informatory Vindication," a book issued in 1791. This book gives the true American doctrine of government "by consent of the governed," issued by Covenanters against the Stuarts more than two centuries ago. I commend this book and its doctrines to our Bro. Miller of Coulterville, and all who object to the "consent of the governed" as the basis of government. Here it is:

"We profess then * * * 3. In things civil, though we do not say every tyrannical act makes a tyrant, yet we hold that habitual, obstinate and declared opposition to, and overturning of religion, laws and liberties * * * etc. Thesc sufficiently invalhis [the ruler's] right and relation of magistracy; and warrant subjects *to revolt from under and disown allegiance unto such a power.*"—P. 201-2.

Here again:

"The articles and conditions agreed upon and mutually covenanted unto betwixt a people and the person or persons *whom they intrust to rule over them for their good*, are the only fundamental laws whercupon the ruler's right to govern, and the peoples' obligation to obey, are founded."—P. 221.

Thus these Covenanters, in the middle of the 17th century, in hourly danger of death by "mangling," "drawing and quartering" by the king's dragoons, issued the above "declaration" from whieh Jefferson borrowed "the consent of the governed" in our Declaration.

Yet they say that magistracy, though "not founded upon grace," but good for "both Christians and heathens," "is a holy and divine institution," and Christ who is "head over all things" is head over this. This is grand and beautiful. William of Orange, when one asked, "What kings have you secret treaties with, that you dare to fight against all the nations that surround us?" replied:

"Before I took up my sword to establish the liberties of my people, I took care to enter into a firm alliance with the King of all these kings." So Holland became a republic and sheltered our Puritans. This, this is the true American theory—Christ King of the nations, and government in the breast of the people expressed by "consent of the governed."

B.

A Webster's Unabridged Dictionary fully illustrated, a whole library in one book, to the one who sends the largest club for the *Cynosure* before January 1st.

—A friend in Evansville, Ind., wants to know why the State Convention is to be held at Oakland City, where Anti-masons are in a majority, and not in his own place, which is overrun with the lodges, and needs sadly the proclamation of reform truth. This brother brings forward a strong reason, and should attend the conveution and present it there.

PROGRESS AT HOME.

There has been no small labor and expense devoted to the reform work here in Chicago. Much of the effort has seemed like seed on obdurate soil which returns a thankless harvest. But at occasional intervals we rejoice to see sure marks of the good effects from the tracts, lectures, expositions and conventions. Never have these indications seemed so strong and checring as now.

First, and in some respects of greatest importance, is the demand of the *Advance* that Dr. A. H. Quint be removed from the high office given him by the National Congregational Council, and that it be given to another who will not sacrifice to Freemasonry and politics the duties given unto his hand by the representatives of the churches. The *Cynosure* has insisted from the first that the official recognition of the lodge in the person of Dr. Quint, Grand Lodge Chaplain, Sublime Prince of the Royal Seeret, etc., on the part of Congregational pastors who are nearly all opposed to the lodge, and by representatives of Congregational ehurches, which in their associations condemn seeret societies—that this tradition was a betrayal of the truth by those set for its defence, weakening the testimony of the ehurehcs and giving joy to the realms of death. The demand of the *Advance* is a confession that this lodge patronagc is unprofitable. It means, too, that more respect will be given to the resolutions of church associations.

Next is the opening of the columns of the *Interior* to a discussion of the lodge. After publishing an editorial condemnation of Freemasonry, this, the most influential and widest circulated of the Presbyterian journals in the country, has published an argument by the editor of the *Cynosure* against the fellowshipping such an organization in the Christian church, and the discussion is not likely to stop with the *Interior's* reply. But the publication of such an argument in this influential paper is as valuable for the reform as an ordinary State eonvention; so, too, is the demand of the *Advance*.

So, too, is the fact that for several wecks a blow has been given the lodge in the Saturday noon prayer meeting in lower Farwell Hall, in as eloquent, forcible and clear-cut language as the leader, Pres. C. A. Blanchard, could use. That this testimony on a "disputed question" could be given thus freely in a meeting where the very mention of the subject has been held to be almost an unlawful thing; and that it should awaken the eonvictions of many fearful saints to consider their own duty toward the lodge eurse, is one of the most eheering marks of the receiving of the truth the *Cynosure* maintains by the popular heart.

The testimony of Major Whittle, showing in the ease of a lately converted man the necessity of giving up the lodge with other sins before Jesus can forgive and cleanse the soul; and of Mr. Moody, condemning the lodge meeting as one of the hindrances in the way of many men who should be found in a Christian gathering, were not unnoticed during the great Christian convention. The eagerness of the people to take the tracts at the same meeting is a straw which helps show that the conseienee of the masses is coming over and must be felt by the lodges.

The N. C. A. Board Meeting of September 20th should have been mentioned last week. Every member of the Board was present except Prof. Stratton who was siek, and Mr. Wallace whose business engagements detained him. The action of the previous meeting when no quorum was present was ratified unanimously, providing that Secretary Stoddard should go to Washington and rent such part of the building there as was not needed for the business of the N. C. A., and seeure also a person to take charge of the building; also that Pres. J. Blauchard should receive $100 per month for services and expenses until next annual meeting, and that he should spend the winter months in Washington and vicinity. The recommendation of the New England Board, for a ehange in their constitution by whieh the number and efficiency of that body may be increased, was adopted. The renting of part of the N. C. A. building, purchase of signs, etc., was referred to a committee. The Secretary was empowered to write to the American Board respecting Bro. A. D. Zaraphonithes and his work in Smyrna. Settlement with Bro. P. S. Feemster for work in Kansas up to date was ordered. The business was dispatehed under the chairmanship of Dr. Meloy rapidly and harmoniously.

—The difference between *r* and *n* is trifling, but it made some bad work in the editorials of last week. The mistake was too palpable to cause misunderstanding, but was not on that account less provoking.

—The editors of the *Cynosure* attended the State Convention at Sparta, Ill., last week and contributed what they were able to a quiet, but earnest and important meeting. If the deliberations of this meeting are followed with good work, there will be much to say for Illinois during the eoming year. The local burden of the convention fell upon Rev. D. S. Faris of the Reformed Presbyterian church, whose excellent eounsel and aid was felt at every stage of the meeting. Our columns are too full this week to allow the full report which the meeting deserves.

—An aged brother, Sanford Ward of Adams, Jefferson county, New York, is 93 years old. He writes with a elear hand renewing his subscription to the *Cynosure*, and says he shall take the paper so long as God spares him here if it is ninety-three years longer. God bless the old men and women who are near home, and yet pray and work for the Master's triumph to their latest breath.

—The New York State Association are arranging to hold the annual convention at Syracuse this month immediately after the meeting of the Wesleyan General Conferenee. The New York brethren should have a grand meeting at such a time and place.

—Bro. Stoddard, the General Agent, reached the Illinois State Convention at Sparta Friday noon, and spoke to a full house in the United Presbyterian church in the evening. He spent the Sabbath in Jacksonville, and will attend the Indiana State Convention at Oakland City, on the 16th inst.

—The brief report of Bro. Butler's work in southwestern Iowa and the adjoining county in Missouri which appears in another page, shows what may be done in any eommunity by persistent labor. Fifteen years ago Rev. D. R. Barker of the Congregational church of College Springs began to organize the opposition to seeretism and leeture in Page county. Soon the efforts of Rev. Wm. Johnston brought in the strong eo-operation of the United Presbyterian churehes. Leeturers have been over the field, Hinman, Gault, Levington, Ronayne, the N. C. A. Seeretary and others, aud from this abundant sowing the harvest begins to make glad those who expeet the triumph of Christianity.

—Bro. Hinman, who has been exploring the regions to the south of Washington, sends the names of several colored preachers to whom the weekly visits of the *Cynosure* would be blessed means of instruetion and spiritual encouragement. Who will supply them?

THE COLLEGES.

At Wheaton there is rejoicing at the manifestations of deep religious interest at the very opening of the school year. The second weekly students' prayer meeting was attended by some ninety young men and women, a number rose for prayers and several aeeepted Christ. The attendance on the different departments is larger than for a number of years—one-third larger than at the same time last year, and the number increases week by week. The Theological Seminary opens in the early part of October, and Prof. L. N. Strattou and his assistant instructors are expecting full classes.

Monmouth.—The *United Presbyterian* says of this institution: "The college year opens at Monmouth with fair promises. The number of new students is greater than for several years. During vacation the spacious building has undergone a thorough renovation from basement to chapel. It looks like a new creature. President and professors are all at their posts in good health, good spirits, good natured, and about as good looking as ever."

Dover Academy at Dover, Ill., under the eharge of Prof. Mason, has a large increase of studeuts this fall and Bro. Mason and Rev. Wm. H. Chandler, who, as pastor of the United Brethren church in the place, has the institution mueh upon his heart, are much encouraged. The Academy is in the care of the United Brethren conferences.

Joseph Medill, editor of the Chicago *Tribune*, in his testimony lately before the Senate committee on labor and edueation, in reply to the question as to the causes of poverty among the laboring people, said that about $400,000,000 was spent by them for drink, and probably $200,000,000 for amusements. Mr. Medill offers high license as a cure for the worse than useless expenditure by the working people of the extraordinary sum of $400,000,000. Had Mr. Medill been a statesman, he would not have stopped at the half way measure of high license, but said prohibition is the only radical means of reaching the trouble.—*Topeka, Kans., Daily Capital.*

—It is frequently reported that women who have the privilege of voting do not care to make use of it, but 300 women voted at the school election at Binghampton, N. Y., last Friday.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand, Orders promptly filled. Correspondence solicited.

E. D. Bailey, N. E. Sec'y

NEW HAMPSHIRE ANNUAL MEETING.

The Seventh Annual Meeting of the New Hampshire Christian Association will meet at Canterbury Center, Oct. 23–24, to commence Tuesday at 2 o'clock P. M. Friends coming by rail will stop at Canterbury Depot on the Boston, Concord and Montreal R. R. Please notify A. H. Brown, Canterbury, N. H., on what train you will come and he will meet you with team. All who propose to attend the convention will please notify Bro. Brown by postal, that he may make suitable preparation for entertainment. Prof. E. D. Bailey of Worcester, and S. H. Atkins of Milton Mills, N. H., who has been a Freemason, Odd-fellow and Knight of Pythias, will address the convention. Other able speakers including Rev. D. McFall of Boston, and Elder Geo. C. Bowles of Sugar Hill, N. H., a seceding Mason, have been invited to speak. Rev. J. P. Stoddard, General Agent of the N. C. A. is hereby cordially invited to be with us. N. E. friends, we welcome you to our Sabbatic annual meeting. We believe the Lord has a great blessing in store for us. May the Holy Spirit fill the hearts of all who come.

J. G. Smith, Pres.

S. C. Kimball, Sec'y.

New Market, N. H., Oct. 1. 1883.

NOTES.

The *Congregationalist* discusses in a long editorial "labor unions" without once mentioning their secret character—a convenient way of avoiding an unpleasant theme.

E. M. Curtiss of Bristol, Conn., distributed 250 copies of the *Cynosure* at camp meetings this summer and felt greatly blessed in the work. He found some former Masons who had abandoned their lodges. One Mason said "There is more truth in the Morgan book than Masons are willing to admit."

Miss F. M. Mitchell has had an open encounter with an emissary of the secret orders who attempted to organize a Good Templars lodge among their church members. The people lingered after meeting to organize. Miss Mitchell says: "The Missionary" had with her six Good Templars from Gardner. They were on her side while God and myself were on the other." The sword of the Spirit was effectively wielded and the lodge was not organized. It pays to oppose evil.

"Last spring I saw a man selling books disclosing the secrets of different societies, Odd-fellows, etc. I wanted one of those books but I did not want to buy it in the crowd, knowing the feeling they have for any one that buys anything like that, so I obtained your address, thinking, perhaps, I might send for one some time." The above is taken from a letter recently received. What terror these secret orders have awakened in the country. Already men are afraid of them. Can such societies be good? They threaten the very liberty of the people and are destructive to all interests but their own.

NEW ENGLAND LETTER.

IMPUDENCE AND ARROGANCE — REPUBLICANS DROP OFF A GOOD PLANK—BUTLERISM—20,000 DUPES.

Worcester, Mass., Sept., 26, 1883.

At Bristol, Rhode Island, a memorial building to General Burnside has been projected and yesterday the corner stone was laid by the Freemasons, President Arthur honoring the occasion by his presence and a speech. The dispatches from that place indicate that Masonry was specially favored in the opportunity to air itself. "On arrival at the site of the building President Arthur was seated in the place of honor by the side of the Grand Master of Masons." So reads the account. The Grand Master, of course, occupied the chief place of honor and the head of the United States government was *honored* with a place *at his side*.

The nominee of the Republicans for governor has spoken on the temperance question. It is to his credit that he has defined his position early in the campaign, but it is probably in accordance with a previous understanding. Mr. Robinson spoke at a ratification meeting at Springfield as follows:

"From my boyhood up I have never known anything but to let intoxicating drinks alone, and I have never found any difficulty in practicing this in my home or when away on pleasure or on business. There's enough for me in God's good air and water to furnish all the stimulus I want. I do not mean to give you a temperance lecture. But what of the law? Massachusetts has tried many experiments in liquor legislation. A law that the people will not enforce is of little effect in any State, and I believe that the present local option law of Massachusetts is all that the people are now prepared to enforce. This is my position and it is all just as I have stated it."

Mr. Robinson's position will give him the Republican portion of the liquor vote. His total abstinence principles are creditable. But temperance people ought not to be contented with a poorly executed local option law. Their position ought to be aggressive. They have nothing to hope from the Republican party in this State. That party has receded from the prohibitory position and is not likely to take satisfactory ground again.

The Democratic convention is to-day in session at Springfield. It is regarded a foregone conclusion that Butler will be nominated. The Greenback convention has already nominated him, but the party has divided and a new convention is called by what appears to be the best part of the party. Well, the political conflict goes on, each day furnishing some new phase for contemplation.

The Sovereign Grand Lodge I. O. O. F. has made a big display of its work in Providence. It claims a net gain of 20,000 members during the past year. But the study of its figures will soon prick the bubble of its popularity. Young men, workmen and mechanics out of the shops, are being drawn in by the hope of gain. Their eyes will be opened in due time. But we cannot be too diligent in exposing this fraud. Last year the four printed prayers in the Sovereign Grand Lodge minutes all omitted the name of Christ and an attempt was made to compel the lodges to use none other, so as to cut off the extempore prayers sometimes used. The matter was however referred to the several Grand Lodges. E. D. Bailey.

WENDELL PHILLIPS.

Considerable interest attaches to the position of this distinguished orator and independent politician. It was rumored that he was now an enemy to Butler and would oppose his re-election. This brought out a statement from Mr. Phillips which is appended below. The vituperation being heaped upon him now by the Republican press is evidence that he has struck that party in a tender spot.

Mr. Phillips statement of his own political views shows him to be largely in sympathy with the American party. Those who remember his frank and undisguised letter to the Boston Anti-masonic convention will readily supply the one item omitted in his letter to bring his statement into harmony with the American platform.

It is safe to say that Mr. Phillips has no sympathy whatever with Butler, but that cunning politician posed before the people as a reformer, a friend of the laboring classes, an enemy of rings. Many good men, like Mr. Phillips, have labored long to break the power of the dominant party in Massachusetts which had arrayed itself against all reformes and almost in despair they suffered themselves to be drawn into the Butler movement to beat the Republicans. Butler has betrayed them, as was to be expected, and made an alliance with the money power, and they in turn will drop him when the Republican party is demoralized.

"The temperance men have always betrayed us at the polls" says Mr. Phillips. The prohibitionists of Massachusetts in a recent manifesto say: "The people are kept divided by designing politicians and a corrupt press." These two statements are alike in import and refer to the same bitter experience of reformers. There are some temperance men who can always be relied upon to help their political party (Republican or Democratic) out of a tight place. They shout temperance to keep in favor with prohibitionists, but they have no notion of losing caste with their own party. These men are fawned and petted. They belong to the same secret lodges as the saloon-keepers and party leaders, and consciously or unconsciously are influenced to betray temperance or any other reform. A man who resorts to a secret lodge is not a reformer. He shows his weakness. He has already commenced political trimming. Members of secret temperance lodges are no exception. They are the tools of politicians. Open opposition to the whole secret society system is the only hope of reform in this country.

One trick of political leaders is to separate reformers from their leaders and thus demoralize the reform party. The Republican press of Massachusetts is just now berating Mr. Phillips and Mr. Faxon. The design is evident. Every blow at these men is a warning to temperance men to join the Republican ranks or suffer a like fate with their leaders. This is a Masonic trick. It is just such a trick as cheated John Quincy Adams out of the second term of the Presidency and put a Freemason in his place. Does Mr. Phillips realize the power of the secret empire?

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

INDEPENDENT VOTERS.

For several years the number of independent voters in the different States of the Union has been greatly increased. Dissatisfaction with existing parties and a desire to see new issues brought forward have tended to weaken the hold of the old parties upon their followers and encouraged the spirit of independence. There is nothing to regret in this fact, but, on the other hand, it is one of the most hopeful tokens before us.

Political parties are only valuable while they maintain the rights of the people, and make and administer laws which are necessary for their prosperity. When any party ceases to put principle before policy it should be discarded. Political leaders should be taught that the people are not "dumb driven cattle," but freemen who know their liberties and dare maintain them.

The questions which are now most important to our welfare are treated coldly or with open hostility by both Republicans and Democrats. It cannot be denied that the leaders of these parties are scrambling chiefly for the privilege of administering the government and receiving the emoluments. What interest have statesmen and Christians in such issues? What choice can there be between the Butlers, Arthurs and Logans of the parties? Such men represent the "bummer classes" of society dressed in broadcloth. They are the upheavals of war or the dregs of peace. What do such men care for the laboring classes except to win their votes? What respect do they show to the laws of God? What will they do for temperance? What for the abolition of secret clans? What for the overthrow of Mormonism?

A great show of conflict is made. Political papers begin to talk about the gravity of the situation. Every individual consideration must be forgotten, all moral reforms must be set aside, everything must bend to the success of the party. Pray what is at stake? Both parties drink the same whisky, smoke the same cigars, meet in the same lodges, play the same games, rob the same treasury. Both parties are fixing up compromises with the people, both are asking us to keep our moral questions back *just this once!*

The parties which are just now struggling for recognition at the polls are too timid. They style themselves "independent," but dare not get away from the apron-strings of the old parties. They play with their principles. Temperance voters especially lose all claim to the respect of the people. They allow political parties to trifle with them. All compromises are destructive to moral issues. It will be a blessing to the country when a party arises which fear not be decoyed by siren promises or frightened by first of the wrath of politicians. The party which will secures an unwavering support of a faithful few will yet wield the destiny of this nation.

The Home.

THE OLD CHURCHYARD.

Breathe soft and low, O whispering wind,
Above the tangled grasses deep,
Where those who loved me long ago
Forgot the world and fell asleep.
No towering shaft or seulptured urn,
Or mausoleum's empty pride,
Tell to the curious passer-by
Their virtues or the time they died.

I count the old familiar names,
O'ergrown with moss and lichens gray,
Where tangled brier and creeping vine
Across the crumbling tablets stray.
The summer sky is softly blue;
The birds still sing the sweet old strain,
But something from the summer-time
Is gone, that will not come again.

So many voices have been hushed—
So many songs have ceased for aye—
So many hands I used to touch
Are folded over hearts of elay.
The mossy world recedes from me—
I cease to hear its praise or blame;
The mossy marbles echo back
No hollow sound of empty fame.

I only know that, calm and still,
They sleep beyond life's woe and wail,
Beyond the fleet of sailing clouds,
Beyond the shadow of the vale;
I only feel that tired and worn,
I halt upon the highway bare,
And gaze with yearning eyes beyond
To fields that shine supremely fair.

—*Selected.*

HEART SOIL AND ITS FRUITS.

BY L. R. DE WOLF.

Like the seasons of the year the heart has but one spring time, but one summer. The early years are the nurseries of the strong and manly, or the puny and self indulgent lives of the future. Many a child endowed with a fine intellectual germ and a healthy body, has become a failure for all good by the faulty home, or school, or street training he has received, for in these first years impressions stamp themselves upon the mind (unconsciously and never to be wholly effaced) of the sentiments, the manners and the character of those with whom the child associates and by whom he is trained. And it requires constant watchfulness to uproot the weeds from the tender heart soil before they have taken too deep a hold and refuse to yield their place or their power.

It is in blessed childhood we catch the sweetest lessons of our lives. Then we are in love with God through his works, which teach us to look to him as the Benevolent One of all beings, and if the thoughts are rightly directed true and abiding faith will surely follow on. Children are imaginative beings, holding fellowship with leaves and flowers, or worms and insects. My little son once brought me his tiny apron halt filled with bugs and caterpillars. Instead of putting them in the stove, as requested, we sat down to watch their curious motions, and magnify their mottled and hairy backs. Nor could the dear child forget for days how God striped one with red and gave a woolly coat to another, and how wonderful God's inventive power must be. Soon after he called me down stairs to grieve over a dead lady-bug that "God had made too beautiful to be stepped upon." His little palm cradled it lovingly while the microscope revealed its charms to his loving heart. It was all the same to him whether it was a dead bird the cat had brought in or an ugly caterpillar. "The worm would be a butterfly some day, and have wings, and didn't God love it and mean it to live?" This method of showing forth God's care for little things gave to the child a sensitive, thoughtful nature that began to look closely into "the hidden things" of God. He was my only child, and for me to watch over alone, his father having been called "up higher" before the child was a year old. I was young and my heart full of sorrow, while my precious babe was my comforter. "Don't weep, mamma," he would often say, "for doesn't God take care of us, and my pa too?" "Will there be flowers and birds and pretty things up there?" And then I would tell him of that beautiful home and how Jesus was the light thereof, until his rapture knew no bounds. "My pa is happier than we," he would exclaim, "so we'll not weep any more," and climbing into my lap he would wipe and kiss away the tears.

We train our children by our words and ways, little thinking how the seeds will spring up. We tell them too much about earthly things and too little about heavenly. My little lad of six years was digging with a mate in the garden. I saw he was standing with animated look and head erect talking earnestly. I listened. "Where is your father, then?" I heard the other child ask. "In heaven." "He's dead, then," said Willie. "No, he isn't dead, for the good never die." "Yes they do, Eddie, or else they would not get into heaven." "I tell you Willie, that THE GOOD *never die.* My mother says so, and the Bible too, for God sends his angels and takes them right up there and they live forever." I went into my closet trembling. If my child had gathered up these thoughts from my teachings what else had he learned from my words and by my daily life? I could only cry, "Dear Lord, help me always to lead my child aright."

Children catch the style of those who attract them, and sometimes charm us by their ideas and ways of true politeness. It reminds me of two young girls who once lived near us whom all our visitors admired for their natural, simple, quiet ways. Their mother was unlearned, but beautiful for simplicity of style and modesty. They had without knowing it copied her. "I see my own faults reproduced in my son," said a father to me many years since. "I'm trying now to correct my own faults to save my son." I have watched that son and loved him half my life. He is one who preaches the very things he himself practices, and God adds to his church those who love him. Much is due to that father's thoughtfulness and self-denial; and not only will he reap a blessed reward for so doing, but so will all others who put away follies and sins from their own lives for the sake of their influence. God will crown it with success.

Halifax, Vt.

OLD AGE CREEPING ON.

"We do not realize," says a writer, "that we are growing old, until it becomes an accomplished fact. Children grow up around us, but we get used to that, and seldom stop to compute their ages, and realize the swift flight of the years. In fact, our children never get old to us. The wife who has stood lovingly and faithfully at our side so long, never changes, and is always the fair young bride of the old and happy days. And so with the husband to the wife. Though his hair may have grown gray in some way which we do not understand, and his firm step may seem a little less elastic or firm than it was, the husband does not seem to have changed much, after all. The friends of your youth become gray-headed; yet they are not old. Some one—he may have been a philosopher—has said that if we doubt whether we are really growing old, we should look in the face of a friend whom we have not seen for twenty years. The writer, a few days ago, looked in the face of a friend whom he had not seen for nearly forty years. What his friend's thoughts were of him, he does not know. They were both too polite to express their thoughts. He knows that he kept wondering, and wonders yet, what had happened to his friend that he should look so very old. It was a shock to him, and brought him face to face with an unwelcome fact."

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now, also, when I am old and gray-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come." Psa. 71: 17, 18.

A DIVIDED CHURCH.

"Thorough-going unbelief is on the increase, and the church with its endless division is weak to cope with it. The very spectacle presented by the divided church, broken up into innumerable sects, is apt to breed contempt in the unbelieving camp, and to supply it with an additional weapon against the faith. Our Lord prayed for the unity of the church as fitted to convince the world that he had a divine mission. Does not the division of the church, and the estrangements of its various sections tend in the opposite direction—to the thought that Christianity is not a divine or exceptional religion, but like all other religions, a product of the human spirit and vitiated by its weaknesses?.... Missionaries feel that they cannot afford to let the heathen see in their operation a reflection of the divided state of the church, that it is a matter of life and death to them to wear to the world the aspect of unity. And the home churches respect and sympathize with their feeling, and are beginning to take action in the direction of union in the foreign mission sphere. It is to be hoped that the time will ere long come when the pressure of unbelief within the pale of Christendom will be felt not less strongly than that of outside paganism. When that time does come it will be seen, and in some practical and effective way be acknowledged, that in comparison with the common faith "such differences as those which divide" many believers, "are literally of no account."—*Prof. Alexander Bruce, in Independent.*

"THEN I WILL ASK YOURS, JOSEPH."—Joseph Bradford was for some years the traveling companion of the renowned preacher John Wesley, for whom he would have sacrificed health and even life, but to whom his will would never bend, except in meekness.

"Joseph," said Mr. W., one day, "take these letters to the post."

"I will take them after preaching, sir."

"Take them now, Joseph."

"I wish to hear you preach, sir; and there will be sufficient time for the post after service."

"I insist upon your going now, Joseph."

"I will not go at present."

"You won't!"

"No, sir."

"Then you and I must part."

"Very good, sir." The good men slept over it. Both were early risers. At four o'clock the next morning the refractory helper was accosted with, "Joseph, have you considered what I said—that we must part?"

"Yes, sir."

"And must we part?"

"Please yourself, sir."

"Will you ask my pardon, Joseph?"

"No, sir."

"You won't?"

"No, sir."

"Then I will ask *yours*, Joseph." Poor Joseph was instantly melted; smitten as by the word of Moses, when forth gushed the tears, like the water from the rock. He had a tender soul; and it was soon observed when the appeal was made to the heart instead of the head.—*Sel.*

The children should be trained to put their things away in an orderly manner and in the assigned places. There should be a closet or a set of shelves for the children, and each should have his or her place to which his right should be protected. Thus the good mother saves trouble for herself, and, which is more important to every good mother's mind, saves trouble for her boys and girls, who will carry the habits of the nursery into the school-room, the counting-room and the parlor; in short, into life.

HOME HINTS.

Waste of sugar in cooking.—At a sanitary convention in Michigan, the President of the State Board of Health called attention to a bad practice of cooks, by which cane sugar is converted into grape sugar in cooking, thereby losing more than half of its sweetening power. Some women, he said, will put the sugar in with a mass of acid fruit to be cooked, and keep cooking and keep adding sugar, while it keeps on growing sourer, until at last they will use two and a half times as much sugar as they ought, to secure the desired result. The cane sugar has been changed to grape sugar. Now, if the sugar had been added after the fruit was cooked, much less would have been required, and the result would have been far more satisfactory.

Rusting Iron Tea-kettles.—The second of these recipes, lately published in the New York *Tribune*, appears to be a new one: Place one or more oyster-shells in the bottom of the tea-kettle, having first removed all the rust that will come off conveniently. When, after a few months, the shells become coated with rust, remove and supply fresh ones. Since trying this remedy I have no trouble with rusty tea-kettles. An infallible remedy for a rusty tea-kettle is to brown coffee in it. A thorough washing with soap and water will remove all the odor and smoke of the coffee, and leave the kettle smooth and free from rust.

THINGS WORTH KNOWING

1. That fish may be scaled much easier by dipping in boiling water about a minute.
2. That fish may be as well scaled, if desired, before packing them down in salt; though, in that case, don't scald them.
3. Salt fish are quickest and best freshened by soaking in sour milk.
4. That milk which is turned or changed may be sweetened and rendered fit for use again by stirring in a little soda.
5. That salt will curdle new milk; hence, in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared.
6. That fresh meat, after beginning to sour, will sweeten if placed out of doors in the cool over night.
7. That clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain, and thus prevent its spreading over the fabric.
8. That ripe tomatoes will remove ink and other stains from white cloth; also from the hands.
9. That a teaspoonful of turpentine boiled with your white clothes will aid the whitening process.
10. That boiled starch is much improved by the additon of a little sperm, or a little gum-Arabic dissolved.

11. That beeswax and salt will make your rusty flat-irons as clean and smooth as glass. Tie a lump of wax in a rag, and keep it for that purpose. When the irons are hot, rub them first with the wax-rag, then scour with a paper or cloth sprinkled with salt.

12. That blue ointment and kerosene, mixed in equal proportions, and applied to bedsteads, is an unfailing bed-bug remedy; and that a coat of whitewash is ditto for the walls of a log house.

13. That kerosene will soften boots or shoes which have been hardened by water, and render them as pliable as new.

14. That kerosene will make tin tea-kettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from clean varnished furniture.

15. That cool rain water and soda will remove machine grease from washable fabrics.

CHILDREN'S CORNER.

THE CHOICE OF RUTH. RUTH 1:16.

BY REV. W. T. SLEEPER.

Entreat me not, ye things of earth,
Ye charms of youth, ye ties of birth,
Ye promises of fame and gold,
To turn away from Israel's fold.

I am resolved with all my heart
With God's dear church to have a part;
Her God and people mine shall be
Through time and in eternity.

Ye people of the living God,
Ye little flock of Jesse's Rod,
Your toils and triumphs I would share,
Your crown of thorns and glory wear.

Your songs of praise my tongue shall sing
Your promised Christ shall be my King,
Your earthly Zion I will love,
But more the Zion built above.

"I CAN AND WILL."

A writer in the *Evangelist* tells of a boy who was wise enough to decline the assistance which would have weakened him mentally and injured his self-reliance. The story, which conveys its own moral, is as follows:

I knew a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson.

The following day he came into my room to demonstrate his problems. Two of them he understood, but a third—a very difficult one—he had not performed. I said to him, "Shall I help you?"

"No, sir! I can and will do it, if you give me time."

I said, "I will give you all the time you wish."

The next day he came into my room to recite a lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and will do it, if you give me a little more time."

"Certainly, you shall have all the time you desire."

I always like these boys who are determined to do their own work, for they make our best scholars, and men too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor.

Not only had he solved the problem, but, what was of infinitely greater importance to him, he had begun to develop mathematical powers, which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—*Youth's Companion.*

LOST IN THE WOODS—HOW TO GET OUT.

Men used to the woods are able to find their way through almost any forest by observing marks too slight to be noticed or understood by those unlearned in woodcraft. There are, however, other and more obvious ways of getting out of a forest.

If you are bewildered in a hilly country endeavor to reach a valley or trough, as you are almost certain to find running water there, and by following down the stream you are quite sure to come out—somewhere. But if you have an idea of the direction necessary to be taken—an idea that you may strengthen by taking an outlook from an exposed slope or tall tree top—you may guide yourself by the sun, making sure, by shadows of trees, that you are continuing in the direction in which you started. If the sun is not shining, or if the forest be too dense for its rays to penetrate, you must proceed more cautiously and adopt another plan, else you will find yourself walking in circles. This circle walking is caused by our one-sided development, the strong side of us leading away the weaker. Most people are right-handed and right-sided.

The right leg outwalks the left, so that when lost, where the way cannot be seen far ahead, the wanderer will usually swerve to the left until he has gone around a ring anywhere from a quarter of a mile to two miles in diameter. A left-handed man will bear off to the right. The writer, on examining his own tracks over perplexing ground, has found that while supposing himself to be walking in a straight line, he had been diverging about one foot for every thirty of advance.

In order to counteract this tendency to travel in circles the traveler must keep his direction by "ranging" trees and other objects. Having determined the direction to be pursued, select two trees as far apart as possible, that stand one behind the other, in a line with the eye. If you turn aside ever so slightly the trees will seem to fall out of line, and you may know that you are going astray. Note these trees well and walk toward them, but before reaching the first one observe some trees still further on, that stand directly in your line of march; then, before reaching the second tree, select a fouth in line with the third, and so on, always keeping a line of trees ahead of you in the direction that you intend to take. In case you are lost in an open space, rocks, stumps and bushes will serve to guide you.

In winter you can make an interesting experiment in walking at a mark, challenging your playmates to walk a straight line across a snow field, and easily winning the match unless they discover your secret. They will probably look about six feet before them, and when they turn around to see their tracks through the snow they will find that they resemble the tracks of a drunken man, for they will curve from one side to the other, while yours will be as straight as the furrow of a plow. Why? Simply for this reason—that when you started you fixed your eye upon a tree, or chimney, or steeple, or fence rail at the end of the field and walked directly towards it, or else "ranged" two or three objects in the field and kept the line.

There is still another way of going straight through an unfamiliar country, and that is by aid of the compass. If you undertake to walk by compass, first turn the box so that the black line on its inner rim will come opposite the point that indicates your route. For instance, if you find, on looking at a map or by making an examination of the country from a hill top, that to reach your destination you must travel east-northeast, turn the compass box until the black line comes in front of the point marked "E. N. E." on the disk; then face in that direction and forward march! To watch the compass incessantly would be fatiguing; if you did not notice where you were walking you might trip over a log or stumble into a bog or brook; consequently the best way is to proceed somewhat as if you were "ranging." On "taking your bearings" note some object lying east-northeasterly from your starting point—supposing that to be your direction—and walk to it without consulting your compass. On arriving at this object examine your compass again and fix upon some landmark further on in your path. Were you in a wide bare plain, prairie or sandy desert, you would have to watch your compass closely and constantly, as the helmsman does at sea, but it seldom happens that the landscape is void of any object large enough to serve as a landmark.

After offering these hints, there remains one still more important that should not be omitted, and that is: Don't get lost if you can help it.—*Mastery.*

NEVER SWEAR.

1. It is *mean*. A boy of high moral standing would almost as soon steal a sheep as swear.
2. It is *vulgar*—altogether too low for a decent boy.
3. It is *cowardly*—implying a fear of not being believed or obeyed.
4. It is *ungentlemanly*. A gentleman, according to Webster, is a *genteel man*—well-bred, refined. Such a one will no more swear than go into the street to throw mud with the chimney-sweep.
5. It is *indecent*—offensive to delicacy, and extremely unfit for human ears.
6. It is *foolish*· "Want of decency is want of sense."
7. It is *abusive*—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is *venomous*—showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out from his head.
9. It is *contemptible*—forfeiting the respect of all the wise and good.
10. It is *wicked*—violating the Divine law, and provoking the displeasure of him who will not hold him guiltless who takes his name in vain.—*Ex.*

—A Christian, proposing to join the Masonic lodge, would be greatly encouraged if he could find in some Masonic book a statement like this: "God is to the Freemason, Jehovah, as the Jews call him; that is Saviour, as the Christians call him, revealed in Jesus Christ." This would be a comforting assurance. What must be the feeling, however, on searching to find anything like it, but instead of it he runs into the following statement. p. 548 of *Mackey's Ritualist*, and learning the evidence of truthfulness: "God is to the Freemason, *Al-Gabil*, as the Arabians call him, that is the Builder; or as expressed in his Masonic title, the "*Grand Architect of the Universe.*" Now the Arabians were idolators, not Christians; yet the Masonic god and the Arabian god are announced to be the same. This is not an isolated statement, but accords with the teachings of all Masonic writers.—*Sandy Lake News.*

TEMPERANCE.

It is said that the Prince of Montenegro, who some time ago closed all the cafes and drinking shops in his dominion, regarding them as schools of effeminacy extravagance and corruption, and abolished all titles, so that while formerly every other man in Montenegro was an "Excellency," now even the ministers have to be content with plain "Mr," has recently issued an interdict against all "luxurious wearing apparel," including cravats, gloves, walking sticks, parasols and umbrellas.

Congressmsn Dingley, of Maine, in an address at the recent temperance mass meeting at Lake Maranocook, took occasion to urge the adoption of the pending prohibitory constitutional amendment in that State, and in defense of prohibition he said: "Taking Maine as a whole, the number of arrests for drunkennness last year was only 2,952, or only four arrests to every thousand of the population, judging by partial statisics received.

A test case has been decided in favor of the saloon-keepers of St. Louis, who persist in violating the Downing law. Judge Noonan holds that a local and special act passed in 1857, allowing the sale of all refreshments other than distilled liquors on every day of the week including Sunday, could not be repealed by any general act, and the Downing law does not affect it. The Judge instructed the jury to find the defendant not guilty, which was promptly done. The saloon men are jubilant.

One county in Kentucky, according to a missionary of the American Sunday School Union, boasts of nineteen flourishing distilleries; and the manufacture of whisky is the chief industry of the section. "We hope," he says, "our Sunday schools will soon create a different sentiment. In one meeting in which I labored, of the fifty-five Christians present, twenty were from the Sunday school. Never before, since I came into the work, has the call to labor for the salvation of souls in the Sunday schools been so great.

Early in the year 1823 the merchants of Portland felt the necessity of having a mark for their captains to steer by if they should wish to enter the harbor at Stage Island near the pool. A monument was commenced, and, when about fifteen feet had been built, it gave way. One of the five workmen was badly injured by the accident, and one killed. In the fall of the same year the present monument was commenced. It is about twenty feet across the bottom, with walls three feet thick, and one door. It is forty feet high, and on the top is a large cap of stone. Upon the top of this cap at its completion was left a bottle of Santa Cruz rum.

Bombarding liquor shops is said to be the chief occupation of the salvation army in Calcutta. The siege is carried on very quietly, as any great salvationist excitement brings the army into trouble with the authorities. Soldiers walk up and down in front of the shops night and day, seizing on all intending customers and entreating them not to drink, generally with success. In one case the bombardment has gone on for a week, and large crowds assemble every evening to watch the fun. The proprietor of the liquor shop finds his business so diminishing that he contemplates moving off altogether.

Alas! for the *Tribune*, "wounded in the house of its friends," its own house in fact. For here is a paragraph from a recent letter written by ex-Governor Bross, one of its deitors, from out on the Canadian Pacific railway:

After the line passes the boundary of Manitoba, not one drop of liquor is allowed to resident or railway passenger. Baggage of all kinds is searched for it, and all that is found is incontinently confiscated. Let thirsty souls take warning and avoid the scrutiny and the unflinching energy of the "red-coats," for they do their duty with impartial severity. Gambling in any form and cognate vices are equally under the ban. Hence the contrast between the quiet and the good order of these border towns and what we have seen at Laramie, Promontory Point, and other places while our continnctal railways were building, shows what a burning curse whisky is to mankind. Where its sale is strictly forbidden by law, and that law is enforced, quiet, peace, and thrift prevail; gambling, drunkenness, and debauchery are unknown, the laborer is protected from the wiles of the wicked, and saves his hard earnings for those he loves.

Lo, a Daniel come to judgment. But where was the lynx-eyed editor when this went in? What base metal made the types that could print such statements in the Chicago *Tribune*. *Procal a Jove, procul a fulmine.—Signal.*

THE TOBACCO CURSE.

Of course every callow school-boy, straining at the end of a cigarette, thinks he knows more about tobac cothan the whole medical faculty. But possibly an exceptional smoker may be found who will "read, ponder and digest" the reasons given by the surgeon-general of the United States Army for the prohibition of tobacco in the National Military and Naval Academies. This gentleman declares: "Beyond all other things, the future health and usefulness of the lads educated at the military school require the *absolute interdiction of tobacco.*" The most eminent authorities testify to its evil effects on the digestive organs, the nervous system, the voice and the eyesight. A special form of irritability of the heart is named "tobacco heart." In the Ecole Polytechnique, in France, the non-smokers take the highest rank. Even down South, the chewer's paradise, the best schools forbid the use of tobacco. Prof. Richard McSherry, president of the Baltimore Academy of Medicine, declares that "the effect of tobacco on school-boys is so marked as not to be open to discussion." In a late lecture on tobacco by the Rev. R. L. Carpenter, of England, the subject of its singular effect in rendering its devotees insensible to the discomfort of others, is sharply put. There is no doubt that, next to dram drinking and licentious habits, the use of tobacco is one of the most dangerous of the national focs to the true development of manhood—a habit to be discouraged by every teacher of youth.—*Journal of Education.*

WHY ARE THEY FIRST?

"(4) Masonic order, (5) Odd-fellows, (6) citizens" this is the way the programme for the 4th of July celebration had it iu our county this year. What great things have the Masons done for the United States that they must be honored above the common citizens on our national birthday. What does a man want to be known as a Mason or an Odd-fellow for on that day? Is it not glory enough for that day to be simply an American citizen? Every American citizen should indignantly refuse to march in any procession where the members of a despotism like that of Freemasonry thrust themselves between the common citizen and that which represents our government. Suppose it had been (4) Baptist, (5) Methodist, (6) citizens," then you would have heard a howl. Masonry and Odd-fellowship have their anniversary days and nobody thinks of putting a procession of citizens betweeu them and the head of their column. Neither would they suffer it. If Masoury is not seeking iufluence why does it intrude itself at the corner-stone laying of public buildings, uational anniversaries, etc.? Every thing that tends to give prominence and preference to any political party, church, or secret order on a national American celebration day is a vile prostitution of the spirit of the day. While we would as soon march alongside or in the rear of a Mason or Odd-fellow, simply as a citizeu, as to march with any other citizen, yet we have too much of the spirit of '76 in our make-up to ever be guilty of toading along in the rear of petty despotic orders which live in the dark and only come out on public occasions to give their regalia a little airing.—*Banner of Truth.*

THE FINANCES OF ODD-FELLOWSHIP.

The Providence papers give much space to the late meeting of the General Lodge of Odd-fellows in that city. The following article was sent to the *Evening Telegram* by a business man in Providencc and that paper refused to publish it. Read it carefully.

"In the *Evening Telegram,* of Providence Sept. 17, appears an article on Odd-fellowship, in which is a table of figures, showing or purporting to show, "the general condition of the order." From that table, although an incomplete one, we gather the following facts:

The receipts for 1881 were	$4,854,877.17
Paid for relief	1,831,171.38
Leaving a balance of	3,023,705.79
For 1882 the receipts were	$5,245,946.00
Relief	1,882,443.88
Balance	3,363,502.12

Of these balances nothing whatever is said in the Grand Sire's report. Why not? Surely not because of insignificance, for they represent amounts nearly double those paid for relief. What was this more than six million dollars paid for, in the short space of two years? In forming just estimates of the efficiency of the order, this point is a very important one to notice and consider. Whatever was done with it, this much is clear, that of over $10,000,000 paid into the order by its members in the two years mentioned, only $3,700,000 was received back again. This surely is a very bad showing. It could scarcely be worse. What business man would continue a business that sunk $6,300,000 of his $10,000,000 capital in two years?

And yet the report says, "Our finances are in a prosperous condition." That means, poor, hardworking men are willing to continue to pay in $5,000,000 a year, and be content to receive back $1,500,000. No financier worthy of the name, would ever do such a thing. He would put his moncy where it would bring him back some slight return at least over his investment. Book-keeper.

A. Railroad on Morality.—Dodge City, Kansas, is notorious for its Sunday gambling and drunkenness. The mauagers of the Atchison, Topeka, & Santa Fe Railroad gave notice to the people of the place that an effort to reform the city must be made or the track and machine-shops would be removed. While several railway officials waited in a special car, the council ordered the enforcement of the ordinance relative to gambling and prostitution, and passed another prohibiting music in the dance-houses. Sabbath before last, for the first time in the history of Dodge City, the gambling-houses, dance-halls, and saloons were closed. Some of the bad characters with which the place swarms are leaving in disgust. This is a good example in railroad management. These hellish whisky, gambling, aud lewd businesses are enough to drive all legitimate business from parts of our great cities —*Telescope.*

—The pew system in churches, both in this country and in Great Britain, is awakening considerable attention. It is fouud to be closely connected with church-going and non-church going, with attention to and neglect of church ordinauces. At a recent meeting of the London Congregational Board Rev. Newman Hall, in a special paper devoted to the subject, discussed the question in all its bearings. He compares the pew rent system to the means adopted for raisiug funds at concerts, theatres, at lectures, and similar entertainments. It differs mainly in this one thing—that it invites others than seat-holders. Dr. Newman Hall argues against the system on Oospel and upon economic grounds as well, and he comes to the conclusion that the system is not reasonable, not equitable, not expedient, and that it is beyond all question unscriptural. If for no other reason than that it makes improper distinctions in the house of God, he argues that it ought to be abandoned.

The Churches.

—In response to a strong religious conviction among the students at Wheaton, special meetings were begun on Monday evening in the College Chapel under the charge of Miss Fannie E. Townsley, former student, whose labors for several years as an evangelist have been remarkably blest by the presence of the Holy Spirit.

—Rev. G. H. Filian, the eloquent and pious Armenian, who was ordained by an undemoninatioual council of Christian churches at Wheatou during last year, is now in Constantinople where he has begun missionary labor. The Christian Commission for Native Missions is sustaining him, of which Mrs. L. A. Plumb of Streator is treasurer.

—Prof. L. N. Stratton advocates in the *Wesleyan* the revision of the hymn book used by that denomination by the General Conference and the selection of good and appropriate music to be printed with the hymns, that thus this part of the public worship may be made more efficient.

—The General Conference of the Wesleyan Methodist churches meets this year at headquarters Syracuse, New York, Oct. 17th. This is the eleventh quadriennial meeting of this body, and a large atteudance from all parts of the country where Wesleyan churches aae established is expected.

—Dr. John Hall, of New York, has only missed two Sundays from sickness during the sixteen years of his American ministry.

—Rev. Dr. Stephen R. Riggs the veteran missionary to the Dakotas, is dead. He was the creator of the written language of that people.

—The American Missionary Society and the Home Missionary Society acknowledges the receipt of $10,000 each from the estate of the late John B. Eldridge, of Hartford.

—Premier Gladstone, amid his constant and multifarious duties, has found time to translate into Italian Cowper's beautiful hymn, commencing

"Hark, my soul! it is the Lord,
'Tis thy Saviour, hear His word;
Jesus speaks, and speaks to thee,
'Say, poor sinner, lov'st thou Me.'"

The version will prove a most valuable additiou to the literature of the evangelical churches in Italy.

—The Kentucky Methodist conference indorsed the withdrawal of Sunday trains by the Louisville road, and resolved that campmeetings shall be abolished unless unnecessary traffic on the grounds is stopped during the Sabbath.

—The Rev. Chauncey Murch, who has been appointed Uuited Presbyterian missionary to Egypt, will probably sail for his field of labor in the month of October.

—The widow of Senator Chandler has given $1,000 to establish a scholarship in the Chicago Woman's Medical College for the benefit of women who intend to become missionaries.

—There are 120,000,000 of women and girls in India, and not more than one in every twelve hundred has yet beeu placed under any kind of Christian instruction.

—The cholera has almost disappeared from Egypt. So far as is known none of the United Presbyterian missionaries have been affected by it. A few of the native Christians have fallen. Some of these were prominent in mission work and in their places in the church. The mission suffers through the loss of them, but it is a matter of thankfulness that the lives of so many have been preserved when thousands have fallen around them.

—The *Indian Witness* states that "evidences multiply every year that the Holy Spirt is moving upon the great deep of Hindu and Mohammedan thought in India. Many thoughtful men are found who are deeply impressed with what they know about Christ, and the spectacle of devout Hindu worshippers in Christian churches may be witnessed in Calcutta every Sabbath. We have recently heard of a "panchayet" being called to excommunicate a number of Christians, not one of whom had been baptized. In another place a Christian friend found a company of Hindus assembled together for the purpose of seeking the way of salvation. They seemed to be earnest and sincere and were more than half Christian in their faith.

—The last news from the Livingstonia Mission in South Africa is that the whole of the New Testament has been translated into the language of the Chinyanja, and that the sections of the steam launch of the London Missionary Society have arrived at the head of Lake Nyassa.

—Rev. Wm. Paxon, superintendent of the Southwestern department of the American Sunday-school Union, gives this summary of seventeen years' work: Schools organized, 4,320; schools aided, 7,493; membership of the same, over 400,000; Bibles and Testaments distributed, 34,538; books and other supplies distributed, $52,485; expenscs of the work, $118,813.

—Rev. Henry Blodgett, for mauy years a missionary in China, after a vacation of two years spent in this country, has returned to his field. He was offered $5,000 a year to ast as an interpreter, but dcclined it, preferring to continue a missionary.

—Religious statistics show the total amount contributed by the various dcnominations in the United States the past year for benevolent and congregational purposes to be $106,962,000, of which the amount collected for purely beneficial purposes is $31,331,160. The amount contributed for church purposes, including the maintenance of the church, sustaining the ministry, etc., is $75,252, 866. There are 92,653 Protestant churches in the United States, with 71,602 ministers and 9,003,030 members. These figures may safely be left to tell their own story.

—The Baptist Christians in Hungary have suffered much from persecution the past year, according to the *Examiner.* More than 15 have been imprisoned in filthy jails for several uights and days without food. Some of them were carried a disiance of 25 miles in chains, returning home sick and sore with the chafing of their fetters. In some cases the imprisonment has been repeated. Several members were seriously injured by stones thrown at them during a baptismal service at Derecske; and one opposer beat out a sister's brains with an irou pitchfork. Two policemen forcibly carried away the child of a Baptist family in order to have it christened by a priest, and the pareuts were fined ten shillings. In some places the houses of the brethren have been nearly demolished and rendered uninhabitable. Taxation for the support of the State church has also pressed heavily upon the Hungarian brethren, and in some instances resulted in the seizure of their goods.

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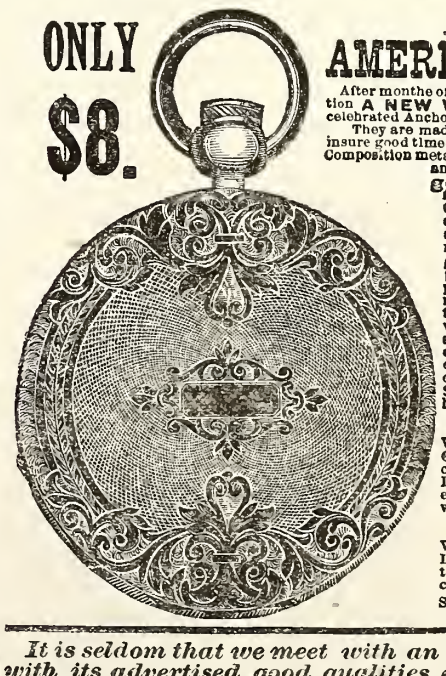
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Undoubtedly the best grass for low land that remains moist during the greater portions of the year is fowl meadow. The hay is especially valuable for horses, being free from dust, and containing as much nutriment as the best tame hay. Dairymen who are acquainted with it consider it valuable hay for milk cows. The grass grows to a heighth of two and three feet, and yields from one-half to two and a half tons of hay per acre. The season for pasturing it is May to November, and the season for cutting the hay is from July to August.

Dr. E. L. Sturtevant, speaking of the fecundity of weeds, speaks of one vigorous purselane plant which contained nine branches, the average branch 15 branchlets, the average branchlet 212 seed capsules, one average seed capsule 75 seeds, thus making for an estimate a grand total of 2,146,500 seeds.

Beans as Food for Sheep.—People who are keeping sheep in the west, especially those who are located on or near the great plains, would do well to experiment in raising field beans for food during the fall and winter. Beans do better on poor and dry soils than almost any other crop that is raised for stock. By planting the seed as soon as danger from frosts is over the crop can be matured before the summer drouths occur. The value of beans for sheep has been acknowledged by all who have feed them out. They contain a very large amount of nitrogen which adds to the formation of flesh. They constitute the most concentrated food that is fed to stock with the exception of oil-cake or cotton-seed. The amount of nutriment contained in beans is remarkable. The owners of mines in South America compel their workmen to eat a ration of beans every two or three days whether they relish them or not. Sheep of all ages are very fond of beans, and will eat them in preference to any kind of food offered them. They may be raised to good advantage on inverted sod by sowing the seed broadcast and covering it with a harrow. They may be raised in the same manner on old ground that is free from grass and weeds. It is better, however, to plant them in drills and to work the ground between them with a cultivator. Beans should not be cultivated when the vines are wet with rain or dew, as disturbing the leaves at these times causes them to rust. When mature, the vines should be pulled from the ground, partially dried in the sun, and then placed under cover or in small stacks. A stack for beans can be made by driving three stakes into the ground about three feet apart so as to form the corners of a triangle. The stakes should incline outward so they will be about four feet apart at the top. A support for the vines can be made by tying withes or cords about the stakes a foot or more above the surface of the ground. The vines should be crowded between the stakes with their roots toward the inside. The stacks when completed should be egg-shaped. The top may be covered with long grass or straw so it will completely shed rain. The beans can be thrashed at any time they are wanted with a hand-flail. It is not necessary to thrash them for sheep, as they will eat the entire pods and the leaves that remain on the vines.

The Best Breeds of Cattle.—The question is often asked, Which is the best breed of cattle a farmer can keep? It is impractical to answer the question without knowing for what purpose the animals are raised and where they are to be kept. If the production of beef is the sole object of raising cattle, a farmer can not do better than devote his attention to raising Herefords, short-horns, polled Angus, or Devon cattle. The former are preferable for farms in a good state of cultivation and well supplied with barns, and the latter for portions of the country where animals are obliged to travel long distances in search for food, and to get along with little protection. The polled Angus and Devon cattle are of comparatively small size and quite active, and are accordingly well adapted to traveling. They are also hardy, and capable of enduring considerable exposure without great injury. The best dairy stock is afforded by the Holstein, Ayrshire, and Jersey cattle. Holstein cows are generally preferred by farmers who produce milk for supplying towns and cities, Ayrshire cows by those who are interested in the manufacture of cheese, and Jersey cows by those who desire to make superior butter, or supply their own tables with very rich milk and cream. The Jersey is specially adapted to the wants of persons in towns, as it does well when kept in confinement, consumes a comparatively small amount of food, and continues to give milk during the greater portion of the year. Many short-horns, particularly those belonging to the Princess family, are large milkers. The Holsteins, Ayrshires, and short-horns are readily fattened when they have become too old to breed or to give a large amount of milk. For working cattle, there is nothing superior to the Devons, as they are strong and lively. The short-horns and Herefords mature early, and on that account are preferred by farmers who desire to turn off their stock when the animals are three years old, or younger. In deciding which breed of cattle to keep, a farmer should take into consideration the purpose for which they are designed and the kind of treatment they are to be given.

Cause and Cure of Shying.—Shying or dodging horses are made so, generally, by impaired eyesight, which gives them an imperfect view of objects, and they do not recognize ordinary things and are frightened by them; whereas, if they could see well they would not shy. Poor eyesight may be caused by over-heating, over-drawing and by wolf teeth. For the first there should be cooling diet, such as grass, carrots, and bran-mashes, together with laxative medicine, glauber salts being the best, fed daily with the mashes, one-fourth pound, until the animal gives evidence, by the brightness of its coat and general appearance, that its blood has become purified and the fever is out of it. When this condition is reached the eyesight will be improved and perhaps restored. Over-loading horses is both stupid and wicked and strains the nerves of the eyes, for which the only remedy is to wash the eyes two or three times daily with a mild extract of witch-hazel or some good eye-water. When this straining is severe nothing will cureit, and the horse usually becomes blind.

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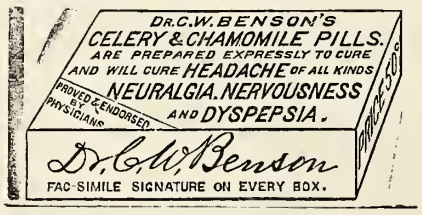
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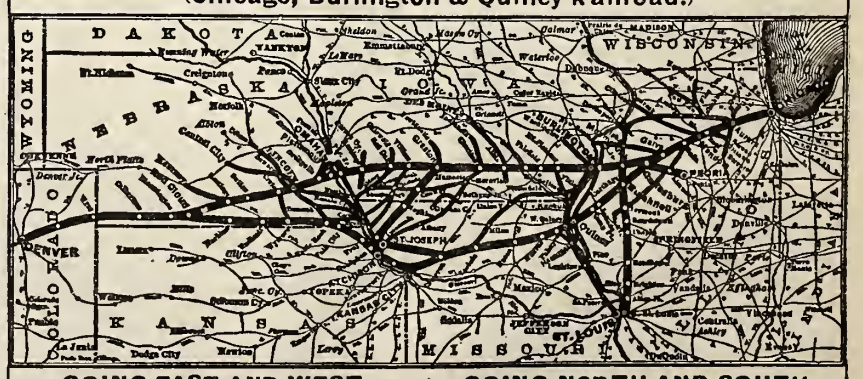
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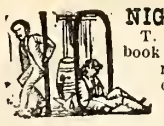
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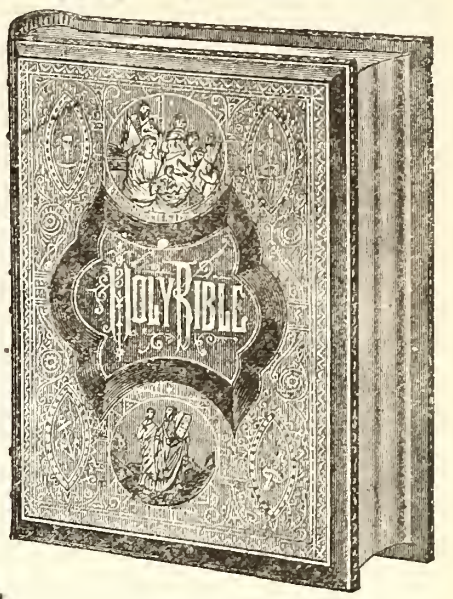


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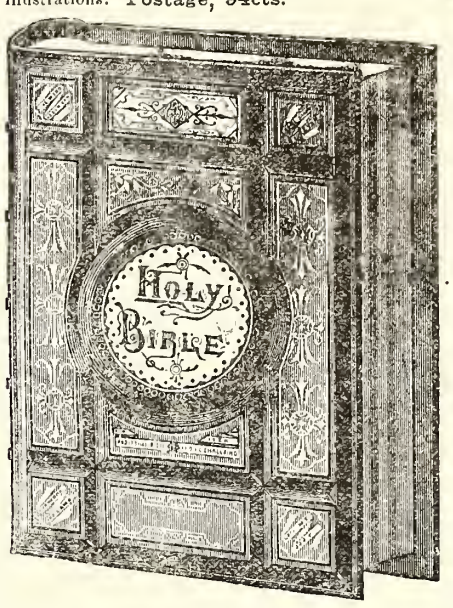


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$5.60. STYLE 4. Same contents as Styles 1 and 2. Bound in American morocco, elegant new design, raised panels, beautifully ornamented, gilt sides and back, gilt edges. Equal to any $10 family Bible. **Postage, $1.16.**

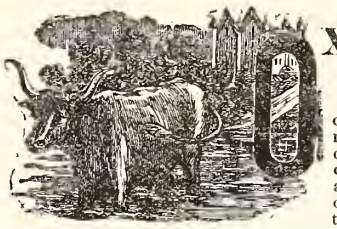
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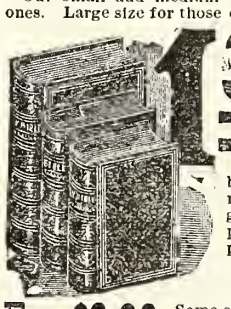
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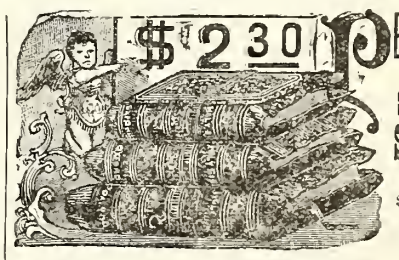
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For $5.75 The same style of binding, large size. **Postage, 20c.**

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For $5.50—Medium size. **Postage, 12c.**
For $8.00—Large size. **Postage, 20cts.**

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For 45c. Embossed morocco cover, gilt edges, gilt title on back. Very neat and durable. This is the handsomest 45c. gift Bible we have ever seen. **Postage, 5c.**



For 60c. Morocco cover, brass bound and plated, with handsome gilt clasp and gilt edges; two patterns; square and round corners. Exquisite lettering on side; printed in large clear type. Bibles no better are sold as high as $1 and $2. **Postage, 6c.**



For 70c. Similar size and style of binding to our 60-cent Bible; square corners, brass bound, with clasp and handsome tasseled book-mark; also medallion inserted on side in gold and red.

This was a new importation with the fall of 1882, and a very pretty design. It should be seen to be appreciated. (See cut.) **Postage, 6c.**

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NEWS OF THE WEEK.

—Chief Justice Coleridge of England was given a banquet at the Leland House, Chicago, last Wednesday evening.

—James G. Blaine has leased his new and magnificent residence in Washington to Mr. L. Z. Leiter of Chicago, for a term of years, who will take possession this fall. Ex-Secretary Blaine and family will probably pass the winter in Washington, however, as he is almost compelled to finish his book here.

—It was discovered last week Monday that relic-hunters or ruffians had defaced Daniel Webster's statue at Marshfield, Mass.

—The Agricultural Department of Kansas places the corn yield at over 206,000,000 bushels—50,000,000 bushels more than last year.

—Grip-cars for public travel were put on the Brooklyn bridge for the first time Sept. 24th, running smoothly, and making the trip across in about eight minutes.

—The old mill in Menard county, Ill., referred to in all biographies of Abrabam Lincoln, was burned Sept. 23, with all its contents. It was originally built in 1829 by William G. Greene, better known as "Sticky" Greene, who afterward took Lincoln into partnership with him under the firm name of Greene & Lincoln. It was at this mill, where the old store was kept, at which Lincoln met the early settlers of the State.

—The steamer Colorado, freight laden to Chicago, burst her boiler near Buffalo Saturday night. Two of the crew were killed and a number severely scalded.

—At Erie Saturday Mr. George Watts placed in the hands of Lawyer Firch a copy of the notorious book, "The Memoirs of George IV.," of which it was supposed all copies extant had been destroyed, and for which, some years since, the British Government offered $1,000 per copy. Mr. Firch will negotiate its return to the English authorities for the present owner.

—Three men attacked an A. T. and Santa Fe passenger train at Coolidge, Kan., Saturday, for the purpose of robbing the express car. Engineer John Hilton, for refusing to stop the train, was shot dead, and the fireman, was severely wounded. The express messengers, however, repulsed the bandits after several shots had been fired, one slightly injuring Messenger Peterson. The attempted robbery causes much excitement, and posses from Topeka, Dodge City, and other points are hunting the band.

—Near Shakopee, Minn., Friday morning, the broken section of a freight train on the Minneapolis and St. Louis road, ran into another division, telescoping some cars, and instantly killing the engineer, fireman, a brakeman, and a cattle driver.

—Three masked men entered the express car of a passenger train between Roann and Laketon, Ind., Thursday, bound the messenger, and took from the safe some $15,000 in currency and coin. The robbers quitted the train at Roann, and the crime was not discovered until Peru was reached, where the messenger was found insensible in his car.

—The boiler of the steamer J. S. Robinson, lying at an Albany dock, exploded early Friday morning, killing three persons instantly, and wounding many others. Crafts lying contiguous to the Robinson were badly damaged. The shock of the explosion resembled an earthquake, and caused consternation in the vicinity. There were many narrow escapes from death.

—While the brothers, Samuel G., William O., and Thomas Rogers, were taking depositions Thursday at Blue Lick, Ky., in their father's will contest, Samuel, who is President of the Farmers' Bank at Carlisle, drew his revolver and shot his two brothers, inflicting mortal wounds. William is a St. Louis lawyer and Thomas is a farmer. The fratricide claims that he thought his brothers were about to fire at him.

—A cargo of 1,000 sheep from Canada was ordered slaughtered at Liverpool Friday, because one sheep showed symptoms of the "scab." A Canadian authority thinks the disease was merely a skin eruption caused by the rough ocean passage.

—A new General of the Jesuit order succeeding Pere Beckx, has been chosen at Rome, but his name is kept secret. The contest is alleged to have been a warm one.

—A fire broke out Monday morning in the rocket factory in Woolwich Arsenal, resulting in the destruction of the structure and frightful explosions. Some of the war rockets, containing explosives traveled a distance of five miles, and many buildings in Woolwich and surrounding towns were wrecked. Two persons were killed.

—At Verna, Spain, Saturday, a barrel of powder exploded in a wineshop, killing fifteen persons and wounding six.

—The Nassau *Guardian* of Sept. 12, in a report of the recent hurricanes in the West Indies, says: The schooner Victor, from this port to Jamaica was lost, and Charles Welch, a lady from Belize, and three men were drowned. The Monteagle was lost with all on board. The Carleton, from Nassua, with the mails and fourteen passengers for Inagua, was driven by the gale on a reef on the north side of Elenthorn, and became a total wreck, and twelve passengers were drowned. The number of lives lost during the hurricane is very great, fifty-three having been reported up to the present time. The craft of all kinds damaged or sunk (but the crews were saved) number fully one hundred.

BUSINESS.

POSTAL NOTES.

Some may have the idea that the new postal note ensures safety; but the only security is as heretofore in post-office orders, drafts, registered letters and by express. I prefer postage stamps to postal notes, but the better way is to send by registered letter or post-office money order.

W. I. Phillips,
Treasurer.

NOTES.

We again wish to call the attention of canvassers for the *Cynosure* to the necessity of their stating in their letters that there is an extra copy due them, when such is the fact.

1st. Unless you do state it, the subscription clerk may not think of it.

2d. When you send in a few names at a time, it is impossible for us to keep the account so as to know when each has his quota of subscribers, for we have not the time.

3d. Some have preferred not to take any commission though sending in full clubs. But we wish it clearly understood that if anyone who wishes it has failed to receive his extra number of the *Cynosure* or any commission due, we hope that they will write us at once that we may correct the error.

4th. We are doing the business for you, friends and if it is not done satisfactorily we hope you will write us a personal letter.

REMEMBER!!

The largest subscription list reported by January 1st., 1884 earns a Webster Unabridged Dictionary; the next largest an Anti-masonic Library: the third, a copy of "In the Coils;" the fourth, a copy of "Holden with Cords." Let the word go round for a list of 10,000. Let each old subscriber send a new one, and the work will be done before we realize that an effort has been made.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curitive powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering. I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, *149 Power's Block, Rochester, N. Y.*

MARKET REPORTS.

Chicago, Oct. 1, 1883.

GRAIN—Wheat—No. 2		95¾
No. 3		84½
Rejected		66½
Winter No 2		1 02
Corn—No. 2		49⅜
Rejected	46	46½
Oats—No. 2	28	@30½
Rye—No. 2		56
Bran per ton		12 00
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	7 50	@12 00
Prairie	4 00	@10 00
Lard per cwt		7 95
Mess pork per bbl		10 75
Butter, medium to best	15	@27
Cheese	03	@11
Beans	1 25	@2 60
Eggs		21
Potatoes per bus	25	40
Seeds—Timothy	1 21	@1 33
Clover		4 75
Flax	1 21	1 33
Broom corn	02	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 00	@6 30
Good	5 60	@5 90
Medium	5 10	@5 40
Common	24 0	@4 65
Hogs	4 75	@5 35
Sheep	2 75	@4 25

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	95	1 15
Spring		1 06½
Corn	56½	@62
Oats	33	@43
Mess Pork		12 00
Lard		8 30
Eggs		27
Butter	10	@22
Wool	10	@43

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VOL. XVI., No. 3. CHICAGO, THURSDAY, OCTOBER 11, 1883. WHOLE No. 702.

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J. P. STODDARD,.....GENERAL AGENT

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Address all letters for publication to Editor *Christian Cynosure,* Chicago. Writers' names must always be given. No manuscript returned unless requested and postage enclosed.

[Entered at the Post-office at Chicago, Ill., as Second Class matter.]

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October 1st will be long remembered as the era of two-cent letter postage. It is a very popular one since in one city alone 1,250,000 two-cent stamps, 400,000 two-cent envelopes, and 85,000 four-cent or double rate stamps were sold. There were, of course, many droll mistakes. Some of our foreign-born friends took it that they must no longer pay a five-cent rate on letters to fatherland. Some 500 of these were stopped in New York. Our Postmaster General is already proposing yet further accommodations for the people; and it is said will propose to Congress that the weight of letters be allowed to increase from one-half ounce as now to an ounce. This will be equivalent to the penny postage which has been the desideratum of a small class of philanthropists.

Before this sheet is mailed Iowa and Ohio will have decided some momentous question at the polls. The ratification of the prohibition amendment has been made a party issue in Iowa by the Republicans; but the political managers have anticipated the voice of the majoirty and hope to put saloonists and their friends into the legislature in such numbers as to make the new constitutional provision of no immediate effect. In Ohio there are two amendments proposed. The first leaves it to the legislature to regulate or license the liquor business, the second prohibits the licensing the sale of intoxicants as a beverage. The liquor party have been putting forth the most strenuous exertions for the first, which will give a new lease of life to the liquor ring. Cincinnati and some of the largest cities will vote in this interest; but the country districts will carry the day for prohibition if honest men do their duty. It is a significant item that sporting men are betting that the second amendment will carry.

The semi-annual conference of the Mormon church was held in Salt Lake last week and the speeches of of President John Taylor, Brigham Young, Jr., George Q. Cannon and others are of some interest to the country. Taylor in a tone of fanaticism claimed that God would sustain the Mormons who were his people, his special agents to carry on his work. Others followed in the same strain and the infamous Cannon was among the loudest to blasphemously claim the direction and aid of the Spirit of God. The polygamists who, after the passage of the Edmunds' bill, put away their spiritual and spurious wives, sending them back to their mothers, were denounced with a severity of language well suited to a Mormon priest who maintains the cut-throat, Masonic system of the Endowment House. It is evident that the Mormon leaders have no more thoughts of submission to the law of the nation than they had in the times of Mountain Meadow.

The practical failure of the Edmunds' law to restore Mormondom to a reasonable, lawful and moral style of living, has suggested to some that the fertile valleys of Utah be colonized and renovated as anti-slavery settlers saved Kansas. It is true Utah is much more accessible than was Kansas and fewer and less menacing difficulties bar the way; but it is reported by those unfriendly to the Mormons that almost all the cultivable lands of the Territory have in some way or other got under Mormon control, and this would be a disadvantage not easy to be overcome by Gentile settlers. There is another army which has already planted its banners on the unfriendly soil of Utah that does not depend upon deeds and titles to secure a footing. The teachers and missionaries of the cross are there in such numbers that already men begin to prophesy the doom of Mormonism. The *Moravian* gives the following summary of the host forming this vanguard of the Christian army: "The Presbyterians lead in the number of toilers and organizations, having a Collegiate Institute and an Academy, 31 other schools with 51 teachers, and nearly 2,000 scholars. The number of Presbyterian churches is 12, of ministers 18, of communicants 310. The Congregationalists are rapidly gaining, with a present force of 28, 7 ministers, 21 teachers, 2 churches with 200 members, 12 towns occupied, 16 schools, and over 700 scholars. In Salt Lake City is an academy with 4 schools of lower grade. The Episcopalians have 7 elergymen, 5 churches, with 395 communieants, 5 schools and about 700 pupils. The Methodists have 10 ministers, 6 churches, 189 members, and an academy and 4 other schools, with 430 scholars. The Roman Catholics have several schools, and the Baptists 1 school and 1 church. In ways above indieated over 50 of the principal towns have been entered with 27 churches having 1,070 members and 44 ministers, 58 schools with 90 teachers and 4,100 scholars, in the main being Mormon born."

The mutual hatred of Franee and Germany have given the world another painful sensation. Alfonso, the young Spanish king, has just been on a friendly visit to Germany. He was kindly received, and as he departed the old Emperor gave him a complimentary commission in one of the Uhlan regiments. The Spainard returned through Paris, as he went. He was met at the railway station by a howling mob, such as made the Bourbons turn pale nearly a hundred years ago. The Spanish escort drew their swords. The strains of the bands were drowned by the outcry, "Down with the Uhlan King!" The popular rage soon spent itself, but in a few minutes it had made work enough for President Grevy and his cabinet. Humble personal apologies have been followed by public and formal state notes; and as in such an affair some one has to be the scape-goat, General Thibaudin, the French Minister of War, has been forced to resign. He is the personification of hostility to Germany, and his appointment was twice a great affront to that nation. Alfonso, whose army was lately in mutiny, is now one of the most popular monarchs in Europe, while the ill-restrained feelings of the French against their old enemy have cost them a severe national humiliation. But, after all, are not international bonds becoming so strong that the Paris mob is unlikely to ever have any revenge more sweet than this?

—The idea of uniting several Christian reforms in one meeting has again proved successful at the Kansas State meeting. The resolution of that body is commended to the attention of other State officers and executive committees. Christianity means reform; and every true reform is in harmony with every other, and all should be mutually helpful. Such united effort will hasten the day when the Christian churches will take up and carry on these efforts without the aid of auxiliary organizations.

THE UNEQUAL YOKE.

BY JOHN A. TODD, EVANGELIST.

"*Be ye not unequally yoked together with unbelievers.*"

If the church was what God wants it to be, it would be a complete organization, a perfect society—not only missionary but a benevolent society, a temperance society, an industrial society; and it would combine all the good that could be devised by outside societies, and be free from their imperfections, because it is Christ's body, God's organization. All other organizations are needless, because God's is perfect. All others are harmful because their very existence is an expression of unbelief in the perfection of the church. A church member's excuse for belonging to them on account of the good that he says is in them, means that he does not think that the church is quite good enough. So that even a good motive in this case is bad, because it is unbelief in Christ.

God blesses organized efforts that are under the control of the church, or wholly for Christ's sake, but he condemns disconnected bodies. There are societies, secret "orders," etc., whose origin is of the world, therefore they do not belong to the church, neither do Christians belong in them. With such, his command is, "Be ye not unequally yoked together." Some of them have a mixture of religious pretension. These are the more to be avoided by the Christian because they are the more deceptive, and the more sinful. The use of the Bible and the exercise of prayer belong only to the church and its missionaries. The use of the Bible for any other purpose than to proclaim Christ, or instruct the believer, would be to "handle the Word of God deceitfully;" to pray for such organizations, would be asking a blessing on the world, a thing that God never grants, only when it repents and bows down to his Son. God condemns every institution that is not founded upon Jesus Christ. "If any man love not the Lord Jesus Christ let him be Anathema Maranatha."

If the church was living up to the Scripture requirement, there would not be so many persons guilty of preferring worldly organizations to it, for then there would be no other institution so nearly resembling it. Satan cannot produce a copy of the "body of Christ." If it were free from members whose unbelief divides their attention with the world, and had only those whose entire energies were devoted to the church, the world would acknowledge it as worthy of honor, all worldly institutions would be forsaken by whatever good there was in them, to fill "the church of God, which he hath purchased with his own blood." The Masons are a body that ignore Christ. In their "Digest of Masonic Law," page 208, they publicly say, "In fact Blue Lodge Masonry has nothing to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else." Masonry has in it a department for receiving Christian (?) members. This is inconsistent with truth, but not inconsistent with the object of the great enemy of the church, in this *foundationless institution.* ("Other foundation can no man lay than that is laid, which is Jesus Christ.") The fact that there are persons yoked together with this body who also profess to be in the body of Jesus can only be accounted for on the ground of want of spiritual discernment of the Scriptures. The following Scripture shows that Masonry is without God, and it also condemns church members who are Masons: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

If it would be partaking of the evil deeds of one

who believes in the Father and *does not believe in the Son*, to receive him into the church, surely it would be partaking of the evil deeds of an organization of such doctrine, to go into it and stay. If there are any Christians in it, and the Holy Spirit will penetrate its darkness and find them they may praise him for his gift of repentance. If he will penetrate consciences "seared" by the guilt of sinful covenants, it will be their complete deliverance from such a body. "Be ye not unequally yoked together with unbelievers." It is less sinful and more honorable to confess the sin of the Masonic oaths than to continue in their obedience, under the delusion of supposing that they are sacred. Herod's foolish oath compelled him to choose between repentance of such an oath and the beheading of John the Baptist; and rather than to repent of his oath he chose to go deeper into crime, still more foolishly imagining that he was excused for his sin by his reverence for the oath. Hear God's command and "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." (Eph. 5th.) To every one who is in any way unequally yoked with the world, God says, "Come out from among them and be ye separate." (Read 2 Cor. 6 : 14–18.) "What part hath he that believeth with an infidel?" "What communion hath light with darkness?" "Come out from among them and be ye separate saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

Des Moines, Iowa.

WEST POINT.

BY GEN'L J. W. PHELPS.

The Academy of West Point, one of the most valuable and patriotic of American institutions, was devised by Gen. Washington and other Revolutionary generals. The organization of the armies that achieved success and maintained the government during the war of the Rebellion, was due to West Point.

But the organization of this armed secret society, the so-called Grand Army of the Republic, is the work of graduates from the Masonic lodge, citizen generals of the war of the Rebellion, who, up to almost the very outbreak of that war, had been Masonic, Democratic, pro-slavery politicians.

In whatever instance graduates of West Point may have yielded to these organizers of Grand Armies, and sustained them in their political plans by personal connivance or co-operation, they have done discredit to their own institution and to themselves; and to that extent have weakened the character and influence of one of the most conservative institutions of the Republic.

If the American people are wise they will place no confidence in the distinguished leaders who have had anything to do with organizing and keeping up "Grand Armies of the Republic." The aim of the "Grand Army" is pensions, privilege, office, and military distinction, while that of West Point is only the privilege of being of real use to the country in the hour of danger. If any of its graduates have represented that institution in any other way than this, they have not remained true to their academic teaching, nor to their duty. The people may, indeed, take a faithful West Pointer from his military post and charge him with a political office; but if he seeks office through the dark and devious channels of "Grand Armies of the Republic," or through any other secret or partisan organization, he keeps demagogues in countenance and does his country an injury instead of a benefit.

West Point was an exceedingly well conceived and well fashioned instrument for thes use of republican government. It is important, therefore, that its true character and use should be well known and understood by all statesmen who have the handling of it, both for the safety of the country and of the instrument itself. That the admistration during the war of the Rebellion did *not* make an intelligible use of West Point, but injured the instrument by an ignorant use of it, must be evident to all who are capable of forming a correct idea of what that institution really is. The graduates of the institution have been taught by their political controllers the fatal lesson, whether they practice it or not, that they may make use of the advantages which the institution gives them, for serving their own personal aims and interests.

This and other similar facts concerning the incompetence of the war administration of the government during the Rebellion must be recognized, and corrected as far as possible, or the disastrous consequences of the Rebellion will neither be spent nor remedied. He who hides his eyes to these facts, or induces others to do so, from either personal or party considerations, is doing a disservice to the interests of the people. The passage of the Red Sea of blood which the Rebellion threw in the way of the Republic should have been done with greater observance of principle, form and regularity, with more dependence upon God and less upon the lodge in order to insure destruction to its enemies and a hopeful future to itself.

Brattleboro.

SUICIDE.

BY H. H. HINMAN.

Suicides in Rome.—The Roman correspondent of the Philadelphia *Bulletin* says: "The frequency of suicides among all classes of society is very remarkable. No day passes without one or more being registered in the newspapers, and there are doubtless many which are never made public at all. This week's list alone includes a bar-maid, a professor of languages, a woman aged sixty in respectable circumstances, a retired army officer, a hotel waiter, an aged man of nearly eighty, and several members of the working classes."

Not only in Rome, but all over Europe and America is this same tendency to self-destruction. It has become a moral epidemic, and it is an important question in social science what is the cause, and what can be done for its prevention? The love of life is perhaps the strongest impulse in our nature. It is a matter of doubt whether any person in the exercise of his reason ever destroyed his life. But there are many things which make life wretched and seemingly unendurable, and lead to self-destruction. They may in part be stated as:

1. Disappointed ambition, the greed of gain, the love of applause, the thirst for earthly, sensual pleasure, when denied, often bring agonizing sorrow from which death is the only seeming relief.

2. Passion hurries men into crime, and self destruction is the only seeming refuge from disgrace.

3. The use of stimulants, alcohol, opium, chloral and tobacco produce intense excitement followed with corresponding reaction and suffering, while at the same time they deaden the moral sensibilities and make self murder possible.

4. The undermining of religious faith. Men's religious education and conviction have an important influence on their life and conduct. In all Christian lands this influence is on the side of virtue, and tends to prolong life. Whatever then impairs this influence will not only promote crime but will assuredly tend to remove the fear of Divine judgment, which men ought to, and do, dread more than death itself. To my mind this epidemic of suicide indicates a great and growing decline in the influence of Christianity over the mass of the people. It is an eclipse of faith, which has resulted partly from the direct influences of infidel teaching, but more from the wonderful increase of knowledge and wealth, the consequent greater demands on the church, and its failure to meet them.

The remedy is obvious. If the religion of our land shall become simply and purely Christian; if it shall be purged from all complicity with false religions, with their false hopes and profane covenants; if it shall become earnest, harmonious in itself, but aggressive toward all that is evil, it may stop the tide of crime, sensuality, unbelief and self-destruction. Now as in the ancient days God calls to his people, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments O Jerusalem, the holy city; for henceforth there shall (of right) no more come into thee the uncircumcised and unclean." (Isa 52 : 1.)

Washington City.

THE THREE EVILS.

Sabbath breaking, Intemperance, and Lodgeism are the three great evils that now vex the church, and lodgism is the tap-root of the other two. The lodge demon gores the church at every opportunity, and throws its weight wherever a breach can be made. Lodge parades, picnics and brass bands effectually draw multitudes from the house of God and tend to destroy all respect of the Christian Sabbath. So-called temperance lodges beget pride, ritualism and selfishness, thus paralyzing the moral strength of their votaries and turning reform zeal into secret lodge play and public lodge ostentation. The lodge will vote and resolve for prohibition, but persecute a rumseller and lo! he turns out to be a Freemason, Odd-fellow or Knight of Pythias, and slips through the meshes of the law as an eel through the hands of a fisherman. Then the shrewd lodge infidel and the shallow lodge Christian propound the conundrum: "Does prohibition prohibit?" Well did the sainted Colver exclaim, "the secret lodge is Satan's master piece!"

CHRISTIAN WORK.

BY REV. H. A. DAY.

"The field is the world." "The harvest is the end of the world." "We are laborers together with God."

What sublime arrangements for those who wish to work for the good of the world. In all the above Scriptures there is no narrow-mindedness; narrow-mindedness is unscriptural, and hence displeasing to God. "Go work to-day in my vineyard," is the command to every one in every department of earth life. But there are so many openings for Christian work one is almost bewildered with the outlook. It is apparent that a mighty work of holiness ought to be immediately done in the churches. This is a grand work, entirely scriptural, and God will bless the efforts of such as work for this. It is also apparent that a no less important work ought to be done, both in the church and the world, directly on the line of evangelical repentance and the blessed experience of justification before God.

Close observation will show the alarming fact that not one-half of the so-called church to-day is in the enjoyment of that peace spoken of in Romans 5 : 1. God will bless the efforts of all who preach repentance to both the world and the church. Let not the one engaged in either work, withdraw his sympathy and prayers from the other, for it is the same God which worketh all in all.

There is also a work connected with the government to be done; and this important work must be done by Christians; for the simple reason, that God demands it, and no one else will do it. The affairs of the state must not be neglected. Somebody must immediately go forth, to arouse the people, to a sense of their responsibility and privilege, or a glorious republic will fall to rise no more. Thousands of despondent and toiling men have not been to the polls in years. These things ought not so to be. God and Cæsar and our posterity, have claims upon us; let us render to all their dues.

The hour is coming, and now is, when every man who fails to deposit a vote at every election, for the very best interests of good government, as opposed to the wicked methods of to-day, is criminally negligent before God and man. It is time the people heard this burning truth.

There are rampant evils among us to-day, preying upon the very best elements of church and state, which ought not to have existed, and would not, had every man followed his convictions of simple right, and done his duty.

Our fathers founded this government upon the principle that every man is a part of the sovereign power, and it is a noble Christian work for some one to engage in, to go forth and arouse the people with this inspiring theme. Let not the exclusive holiness worker repudiate the work of him who engages to preach the glorious doctrine of justification, and let us hope that neither of these will thrust from their sympathy and prayers the one who is called to work in the interests of political purity and good government, for God hath received him also.

SHORT SERMON.

Text: And as he went, they spread their clothes in the way.

My Brethren: On the eighteenth day of September 1883, the Sovereign Grand Lodge of Odd-fellows had a splendid triumphal procession in honor of their good works, in the streets of Providence, Rhode Island. Some four or five thousand men were in line, with forty bands of music, all blazoning forth to the world the good deeds that are done by Odd-fellows. The houses along the way were decorated; and sensations of joyous glorification thrilled through the bosoms of the admiring crowd. My friends, I have not yet heard whether any of the exultant throng took off their garments and strewed them in the way; but I verily believe they did something more extraordinary than that. I believe that they divested themselves of all that constitutes the Christian and American character, and threw it under the feet of these trumpet-blowing worshipers of strange and foreign gods.

My friends, Odd-fellowship was nursed into shape, not in Nazareth nor in America, but among the boss mechanics of Manchester, England, as a cunning device for subjecting workingmen to boss interests under holy pretensions; just as slaveholders formerly nursed with their special favor negro preachers as a means of reconciling men to slavery under the comforting assurances of Gospel hope, faith, and charity.

My brethren, do you really think that Freemasonry or Odd-fellowship is possessed of such virtues that it is entitled to greater honors than was paid by the

early church to our Saviour on his entry into Jerusalem. The good deeds of the Saviour consisted in opening the eyes of the blind; loosing the tongues of the dumb; teaching the lame to walk, and raising the dead to life; whereas, your secret lodges bandage and hoodwink the eyes of men; tie their tongues; hamper their moral freedom of movement, and threaten those who make known the mystic virtues of the lodge with death. How is it possible that American citizens can so stultify themselves as to turn away from the manly teaching of the Puritan fathers, and worship such worse than empty bombast as inflated this Odd-fellow demonstration in Providence? Was it for this that the much boasted founder of Rhode Island ran away from the Puritans of Boston, and set up for himself in the wilderness with a supposed freer and nobler doctrine than theirs? Be astonished all men of sense as ye pause to contemplate this spectacle — the followers of Roger Williams down on their knees, in the dirt, in the mud, worshiping Odd-fellowship!

My friends, if the time has not yet come when you think it necessary to decide between the lodge on one side and the church on the other, between Odd-fellowship on the one hand and the Saviour on the other, when do you think it *will* come? How long will you go on in the *pretended* worship of Christ to-day, and in the *real* worship of the lodge to-morrow? Will you put the bride of Christ on the same level with that dirty drab the Masonic lodge? You may still continue to go to church; you may say your prayers, and perform your worship, as does the Rev. Royal Arch Masonic Methodist who hires a brother Masonic doctor to cover up his deeds by abortion, of which the press is getting well filled in these latter days; but for my own part I shall have but little faith in the efficacy of your prayers or your worships unless they serve to throw your deadliest ballot right at the very heart of Freemasonry. So mote it be.

A SECRET SOCIETY AMONG THE NATIONS OF AFRICA.

Captain A. B. Ellis in "*The Land of the Fetish,*" published the present year by Chapman and Hall (London), speaks of a secret society among the natives of Sherbro, an island south of Sierra Leone, on the west coast of Africa. He says:

"Among the Sherbros there exists a secret society, which consists of various families, bound together by mysterious ceremonies for offensive and defensive purposes, and other reasons which are unknown. If my memory serves me rightly, this society is called the society of Boun, and the families comprising it meet at stated periods to celebrate their union with infamous rites; and annually, at one such meeting, a virgin is put to death, the victim being supplied by each family in rotation. Each member of the society is bound by diabolical oaths to preserve the secrets of their rites, and to slay another member whom he may suspect of revealing them; thus all that is known about the fraternity has been gleaned from the reports of the natives who do not belong to it, and who cannot know much about it; though some do assert that they have been hidden eye-witnesses of the annual human sacrifice. That such a society does exist, and that its members do put a young girl to death every year, is, however, well authenticated; and a French trader residing in the Sherbro on one occasion almost surprised them in the actual commission of the murder. I will give his story in his own words:

'M. A—, my principal, sent me from Sherbro island to some chiefs on the mainland who were large customers of ours, I had six or seven Krooboys with me, and was away a little more than a week. On the last day when I was coming towards the coast, about nightfall, I found myself at about eleven or twelve miles from the sea. There was a good path through the forest, so I determined to go on and get back to the factory that night.

'The night was dark; not a sound was to be heard but the rustling of our feet on the dead leaves. I was very tired, I had been walking nearly all day, and we did not get along very quickly; so that about nine o'clock we were still in the forest, and neither the Krooboys nor myself were sure that we were in the right path—we had passed several forks, and had taken the road that seemed to lead toward the sea, but you know how these paths twist and wind about. Suddenly in the midst of the dead silence, a chorus of howls and screams, the most horrible, rose up in the depths of the forest, and died away in a long, low, melancholy wail. I was startled—not frightened—for I am not more superstitious than most men; but the cries had been so sudden and were so strange that we all stopped still. While we were standing the sound came again—it seemed to be some little distance away in the direction in which we were going. I told the boys to go on and I followed them. Six, seven and eight times this long cry was repeated; and then we heard the noise of the beating of drums. We knew then that it was only some natives observing a custom, and that there must be a village near; so we walked on. Soon the drums stopped, and the night was again as still as the grave.

'Suddenly, without any warning, we turned an acute corner in the path; and I saw before me some few houses and a crowd of people standing together around something in a clearing of the forest—they had with them two or three little lamps. At the same moment that I turned the corner and saw this, I heard a shriek—the shriek of a woman in the agony which is mortal. My Krooboys stopped and muttered to themselves. I ask of them the cause, and they tell me of some secret brotherhood of the people who sacrifice each year a woman. I draw my revolver; I cry to them—*Eu avant, Eu avant;* and we all run fast to the crowd. Then, out go all the lights; I hear the rustling of many feet; all again is black darkness. We reach the square of the village; there is nobody to be seen. I nearly fall over the corpse of a young girl still warm. I look for the cause of death and find on the left breast a dreadful wound—the heart had been torn out.'"

FOR THE RIGHT.

READ BY JOAQUIN MILLER BEFORE THE NEW YORK PRESS ASSOCIATION.

The builders of cities, of worlds are we,
The unknown scribes and of unknown worth;
For we are the kinsmen of Progress, and he
The one prince we honor the whole wide earth,
Nor gold, nor glory, nor name we claim—
We ask but the right, unfettered to fight;
To name a wrong by its shameless name,
To slay the wrong for the sake of the right!

The sentries of cities, of worlds are we,
Each standing alone on his high watch-tower;
We are looking away to the land, to the sea;
We have only a lamp in the midnight hour.
Then leave us the right to fight or to fall,
As God may will, in the front of the fight,
Unchallenged, unquestioned, for the good of all,
For the truth that lives, for the love of the right!

The givers of glory to nations are we,
The builders of shafts and monuments
To soldiers and daring great men of the sea;
But we are the homeless, strange dwellers in tents,
With never a tablet or high-built stone,
Yet what care we who go down in the fight,
Though we live unnamed, though we die unknown,
If only we live and die for the right?

There are brighter things in this world than gold—
There are nobler things in this world than name;
To silently do with your deeds untold,
To silently die unnoised to fame.
Then forth to fight, unnamed and alone,
Let us lead the world to its destined height,
Enough to know, if but this be known,
We live and we die for the right!

A LUTHERAN WITNESS.

Some of the General Council papers are at last mustering up a little courage to attack Masonry. We gladly give Dr. Passavant's *Workman* credit for the following: "The evil there is in secret orders. They often combine in the election of public officials and place men of their own number in responsible positions who are venal and incompetent. They frequently shelter criminals from their well-deserved penalty. The writer having himself been a member of one of these orders here speaks for himself. He has seen murderers acquitted through Masonic influence. Many of the members of these fraternities regard the lodge as good an institution as the church. With it they are satisfied and long for nothing more as regards their salvation. The most of them will rather forsake the church than the lodge. It is in this way that these orders exert an anti-Christian and an anti-church influence, and prove agencies for ruining men's souls. Further, they demand a support which must be taken away from wife and child, from the church and the objects of religion. Their oaths of obligation, in the invocation of penalties and in the profanation of God's name, are shockingly blasphemous. Their many meetings require a waste of time which is absolutely sinful, as it belongs to the service of the Master.

"The greatest sin, however, of which they are guilty is their mimicry of prayer. Few of the officers of these orders are men of Christian faith and principle. Most of them are outright infidels. Yet in the lodge, on funeral occasions, and corner-stone layings, these men offer prayer, addressing a God in whom they do not believe. Oh, the blasphemy! And to these mockings of God Christian men, and Christian ministers, too, will respond, Amen.

"The writer, himself for many years a Freemason, has by personal observation discovered enough in secret orders that is shocking to every Christian sentiment and feeling; and he calls upon Christian men in secret orders to consider the above facts in the light of God's truth, and to ask themselves whether it be not their duty to withdraw from all such associations."—*Lutheran Witness.*

THOSE "OLDEST" MASONS.

The underneath quotation we regard as a "straw," and is an indication that a little motion, and that in the right direction, has sprung up. This "straw," though not very great, indicates the direction that some common-sense minds are moving in:

"Georgia has fifteen thousand Masons. How many of them do not lay claim to being the oldest is not stated, but we presume there are two or three who would scorn to join the great body of oldest Masons, which has done its full part in making this life hardly worth the living."—*Boston Transcript.*

The *Boston Transcript* is not by any means an Anti-masonic journal; for this well known periodical did its share of abusing the Christian Association, upon the occasion of its first assembling in the city of Worcester, Massachusetts. But the number of the craft in the State of Georgia, with the general standing of these men, is evidently not a subject of much gratification to the editor of the *Transcript.* For if the pretensions of Masonry are half way true, Georgia, with this great percentage of Masons in its citizenship, ought to have made that State something far in advance of its fellow States. But such is obviously not the case. The *Transcript* is evidently disgusted with the working of the Masonic leaven in Georgia. But what an admission! What a charge! that these "Oldest Masons" "have done their full part in making this life hardly worth living." What has been charged against some of these "Oldest Masons," that they of all men are responsible for the deplorable state of things in the South, resulting from the fearful civil war, and their determined purpose "to maintain lodge-fed, aristocratic ideas and distinctions, is here practically admitted. We are glad that it comes to us from such a responsible source.

We are in hopes that the *Transcript* will speak a little plainer next time; and further hope that it will properly bear with these fellows, who have conception of nothing greater than being "Oldest Masons," and boast about it. It's the fault of their education. But it has this redeem-feature about it: it evidences a sincerity. We cannot conceive of the *Transcript,* or of intelligent or of well informed persons, taking any stock in Masonry, so as to make boast thereof. But this critic should remember that the bulk of these Georgia men have not been to Boston, and have not Boston ideals nor Boston ways. They have a pride in the gew-gaws of Masonry, and see some fancied greatness in its associations. Their lodge education has been successful in making them believe that they are something more than mere American citizens, in consequence of their being Masons. Why should they not uphold, and also boast in it? And it is unkind to thus thrust at them. All that they are in this direction Boston Masons have helped to make them such, and that by upholding this unchristian and anti-American institution. The difference appears to be this: the Georgia Masons appear to support the institution because they don't know any better; while Boston Masons, as represented by the *Transcript,* support the institution knowing it to be a lie.—*Free Methodist.*

A GRAND LODGE AGAINST JESUS CHRIST.

[A letter and editorial in the *Interior* of Oct. 4, 1883.]

Dr. Blanchard, in his late *Interior* article on Freemasonry, and the editorial comments on the same, certainly shows that this ancient organization is essentially a religious institution. Call it "organized deism," natural religion, revealed religion, or even Bible religion, but all must concede it to be not a Christian religion. The writer of this was a Master Mason, and according to the Masonic axiom, "once a Mason always a Mason," he is still one but at present demitted and unaffiliated, and with his present religious convictions as to the anti-Christian trend and teaching of Masonry, he can no longer be an active member of this secret order. In spite of the oft reiterated statements of its recognized oracles that Masonry does not interfere with the religious views, opinions and convictions of its members, I say that practically it does interfere. No Christian Mason can stand up in the lodge or at the grave of a deceased brother and offer up a true Masonic prayer without virtually ignoring his Christianity, and denying that Christ is the mediator between God and man.

Should he on such an occasion pray in the name of the Lord Jesus, he might be peremptorily stopped and called to order, in strict accordance with Masonic law. I do not go beyond the record in this statement, as the resolution adopted by the Grand Lodge of Free and Accepted Masons of the State of Illinois in the year 1877, will show. It is as follows:

"The moment that a brother assumes that the Supreme can be approached only through some one name, be that name Brahma, Jesus, or Allah, that moment he enters on theological definition, the very root of sectarianism, which, with its twin political partizanship, Masonry seeks above all things to exclude. Our Grand Lodge, mindful of its obligations to the landmarks, has by a statute prohibited the introduction of either on any Masonic occasion. It is plain then, that a brother cannot use distinctively Christian prayers in the name of Masonry without disregarding our local regulations, nor without doing violence to the catholic spirit that breathes itself through its immemorial laws."

A brother cannot use distinctively Christian prayers!! And can a Christian pray anything else than a Christian prayer and be true to his God and his religion? And if not, can he fellowship with an institution that demands this? In fact, Masonry, as recognized by this law, enjoins prayer and homage to the Supreme Being, and lays down, so to speak, a ritual of worship, and requires its votaries, as Masons, to worship in that way, and that way excludes Christ, and the Christian that understandingly participates in such worship, must of necessity, it seems to me, give the lie to his professions of Christianity, and leave in the mind of every intelligent observer the impression of insincerity in his avowed faith in Christ as the only Saviour. How ministers of Christ and intelligent Christians can affiliate with Freemasonry, is utterly incomprehensible to me. Yet they do it, and I shall not be so uncharitable as to pronounce them all hypocrites, but can only refer them to the searching interrogative of Elijah

the prophet, "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." X-M.

The resolution above quoted will be read with general surprise. It was supposed that such a body as the Grand Lodge of Master Masons for the State of Illinois was constituted at least of men of average intelligence, but the resolution shows a degree of stupid ignorance that is almost incredible. The narrow and contemptible bigotry and intolerance which it evinces, is not so surprising after the disclosure of the dense ignorance of that body—because bigotry and ignorance always hunt in couples. The conclavc were ignorant of the fact that Allah and Brahm are among the names by which the Supreme Being is designated in Arabic and Hindu; stupidly supposed that they were messianic or mediatorial appellations, and under this ridiculous idea have forbidden any prayer not offered in the English language, as unmasonic! "The moment a brother," say this Masonic conclave, "employs the name of Allah or Brahm, that momcnt he enters upon theological definition!" Of course if he employs the name God, or Gott, or Deus, or Theos, or Dieu, he does the same thing. We havc secn mauy assaults on the namc of Christ, but never before one that was so utterly the kick of an ass. We do not kuow anything about Masonry personally, but Masons tell us that there are no such immemorial laws, no such intolerant statutes in general Masonry, as this resolution claims. On the contrary, the Masonic regalia that we see upon the streets is emblazoned with Christian emblems. The Grand Lodge of Illinois, therefore, appears to be as ignorant of Masonry as they are of the alphabet of religious ideas. Another exhibition of their dense ignorance is their reference to the "catholic spirit" of their order as an apology for a degree of narrow bigotry, of which any intelligent Christian would be ashamed. The Christian is in sympathy with any soul who sincerely prays to the heavenly Father. He would unite with the red Indian in a sincere prayer to the Great Spirit; with the Moslem in prayer to Allah; with the Jew praying in any language, and by any name, to God. That is catholicity. The forbidding of prayer by any name of God, or in any name, is the meanest possible bigotry and intolerance, and it is doubly contemptible when associated with such pretentious ignorance. The association of the names of God in other languages is a blundering apology for forbidding prayer in the name of Christ. The object is to prescribe and prohibit Christianity. How much of grit, chivalry, self-respect—to say nothing of piety—would a Christian possess who would submit to such an insult to his Lord and Master, and to himself, in assuming that he was capable of denying his Lord? We venture to say that the publication of this resolution will stir up a commotion among Christian Masons.

Reform News.

The Indiana Convention.—Remember the date and place: Oakland City, near Princeton, in Gibson county, Oct. 16, 17 and 18, next week.

NEW YORK STATE CONVENTION.

The thirteenth annual meeting of the New York State Association Opposed to Secret Socicties, will be held in the city of Syracuse, Oct. 25 and 26, 1883, commencing at 7 o'clock P. M. of the 25th. Secret Societies, Divine Recognition in Government, the Sanctity of the Sabbath, Woman's Suffrage and Constitutional Prohibition, are among the topics to be discussed. Hon. S. C. Pomeroy, Presidents J. Blanchard and C. A. Blanchard, Prof. L. N. Stratton, and Rev. J. P. Stoddard, Sec'y of the National Christian Association, are among the speakers who have been engaged.

Friends of these reforms are requested to extend this notice by having it announced on the Sabbath, at public meetings and securing its publication in their local papers.

If your congregation is in sympathy with these reforms please secure a delegate represcntation; if not, come yourself and persuade others to come with you. Don't forget to pray without ceasing for the Lord's blessing and in everything give thanks.

F. W. Capwell, *Pres.*
Isaac Hyatt, *Sec'y.*

THE WISCONSIN STATE CONVENTION

Will be held in Menomonee, Dunn county, November 6th, 7th and 8th, opening on the evening of the 6th. Wisconsin friends will bear in mind this meeting. Let all attend who possibly can do so; churches send delegates, send letters, and above all pray for the meeting.

NEW HAMPSHIRE ANNUAL MEETING.

The Seventh Annual Meeting of the New Hampshire Christian Association will meet at Canterbury Center, Oct. 23–24, to commence Tuesday at 2 o'clock P. M. Friends coming by rail will stop at Canterbury Depot on the Boston, Concord and Montrcal R. R. Please notify A. H. Brown, Canterbury, N. H., on what train you will come and he will mcet you with team. All who propose to atteud thc convention will please notify Bro. Brown by postal, that he may make suitable preparation for entertainment. Prof. E. D. Bailey of Worccster, and S. H. Atkins of Milton Mills, N. H., who has been a Frecmason, Odd-fellow and Knight of Pythias, will address the convention. Other ablc speakers including Rev. D. McFall of Bostou, and Elder Geo. C. Bowles of Sugar Hill, N. H., a seceding Mason, have becn invited to speak. Rev. J. P. Stoddard, General Agent of the N. C. A. is hereby cordially invited to be with us. N. E. friends, we welcome you to our Sabbatic annual meeting. We belicve thc Lord has a great blcssing in store for us. May the Holy Spirit fill the hearts of all who come.

J. G. Smith, Pres.
S. C. Kimball, Sec'y.

New Market, N. H., Oct. 1, 1883.

FROM THE GENERAL AGENT.

East St. Louis, Sept. 29.

I am detained here for a train going North. It's by no means a desirable place for a Christian or a temperance man to pass his time unless he employs it in reformatory work. It appears to be about the hardest place I have struck, but I remember that appearances are sometimes deceptive.

I saw little of the Sparta Convention, bcing present only in the closing business session. The evening gathering in the U. P. church was good and the large audience remained quiet for an hour and a half while I spoke of some of the evils and dangers in the secret lodge system. I met old fricnds at Sparta who treated me with great kindness and bade me a hearty God speed on my departure.

The Topeka Convention was a very harmonious and happy gathering. I have already indicated some of its general features, but I wish now to say that in my judgment the practicability of uniting temperance, government reform and anti-secrecy was more fully demonstrated in Topeka than in the Iowa State Convention. Rev. Coulter of Winchester lead off in a clear, incisive comprehensive speech on government reform and was followed by Bro. Worrell of Olathe, in a somcwhat humorous but searching review of the first three degrees of Freemasonry. The two reforms were thus happily blended in the first evening's exercises, and continued in harmony throughout the entire meeeting. There was no "set speech" on temperance, but frequent allusions werc made to this evil and the efforts made to suppress it.

Bros. Gault, Milligan and other representative government reform men were ready as minute men to improve evcry moment, and Bro. Feemster with a host of backers was ready for any emergency in his department. Everything moved smoothly among the brethren, and if there was a personal or unkind allusion used in the whole convention I failed to hear it or to hear of it. The cause starts out on the new year with great enlargement and unwonted prospects of success. Bro. Feemster was rctained as State Agent, and we may expect to hear of vigorous work and grand achievements in Kansas the coming year.

J. P. Stoddard.

THE ILLINOIS STATE CONVENTION.

The Statc meeting at Tonica last year voted to meet at Sparta this season at the time provided by the Executive Committee. Sparta is situated in the southwestern part of the State, fifty-four miles southeast of St. Louis. Though somewhat remote, there are within a circle of twenty miles several congregations of Reformed and United Presbyterians by whom Christian reform principles are generally and faithfully maintained. This part of the State has been several times visited by lecturers and agents of the National Association, the labors of brethrcn Browne, C. A Blanchard, Stoddard aud Ferguson being well remembered. Within a few years a lodge of Freemasons and another of Odd-fellows have been established, and several who have abandoned the fellowship of the testifying churches in which they were brought up make the bitterest and most active lodge members. Thus evcr the "bcst thing spoiled corrupts to worst." The Masonic lodge has flourishcd also because of the assistance of Rev. W. H. Scott, pastor of the Methodist church of Sparta, who as late Grand Master of the State was a hero in lodge circles, and always assiduous to promote its interests, obtruding his Masonry at unseemly times and places in such a way as to disgust many who were otherwise indifferent. It was currently reported that this habit was also unpleasing to his conference and was manifested in the appointment given him. Mr. Scott is represented as an intelligent man, who, if he should serve Christ with an undivided love, would be a power for good in any community. The position of the United Presbyterian church was also a drawback to the convention, the pastor, Rev. J. W. McNary, though opposed to sccretism and strongly condemning it privately, yet holds to the theory that it is sufficient to preach Christ, and the power of his love will expel all unholy affections. The church, it is believed, has fallen in with this view and does not require a renunciation of the lodge on the part of its members who enter into fellowship, but that thcy refrain from activity as lodge members, and in any question of difference arising, they shall vote with the church and not with their secret order. It is painful to mention these facts, but to kuow them may be useful in other churches subject to the same temptations. To ignore the fact that lodge fcllowship is a sin against God, which must be confessed and put away, as the word cnjoins us to deal with all sin, is to open the door to many troubles that disturb the peace and take away the power of the Christian church. Other local attractions, as the county fair and a soldiers' reunion, were also hindrances to the best local effect of the convention. These difficulties were considerable, but did not prevent a meeting that deserves to be long remembered in the history of this reform; and there were on the other hand many cheering circumstances. Notice of the convention was given in many pulpits of the neighborhood, and some of the pastors preached against the lodge on the Sabbath preceding.

The opening session of Wednesday evening was held in Bro. Faris's church (Reformed Presbyterian) with a good attendance and good speaking. In the absence of the president Rev. N. E. Gardner, Bro. Faris, who was first vice president, was called to the chair, and the meeting was conducted in a general way for prayer and remarks. Brief addresses were made by Revs. D. S. Faris, W. J. Gillespie and T. M. Proudfit of Sparta, Rev. J. H. Gibson of Coultcrville, and the editors of the *Cynosure.*

The business sessions of Thursday and Friday were held in the same place; and was, in brief, as follows:

Reports of the treasurer showcd $9.61 in his hands, of the exccutive committee that little had been done during the ycar.

The following are the names of officcrs elected for the year:

President, Rev. J. C. Elliott of Swanwick, Perry county, Ill.

Vice-presidents: Prof. L. N. Stratton, Pres. J. B. McMichael, Rev. W. H. Chandler, Rev. Joseph Travis, Rev. W. J. Gillespie, Rev. D. G. Thompson, Rev. W. W. Blanchard, Rev. W. C. Smith, Peter Howe and T. W. Baird.

Secretary, Henry L. Kellogg.

Treasurer, W. I. Phillips.

Executive Committee: T. B. Arnold, Thomas Hodge, A. H. Hiatt, W. I. Phillips, A. G. Laird, Mrs. E. A. Cook, Mrs. L. N. Stratton.

The questions which drew out the most animated discussions were thosc of church and lodge fellowship, prayer meetings for refoim, the State work and the relation of the lodge to the State.

"The disfellowshipping of the lodge by the Christian church—what are its limitations, and how shall all the churches be brought to this position and to maintain it?" This question was opened in a very able speech by Rev. D. G. Thompson of Oakdale, Washington county. He argued clearly from the Scriptures that the churches of Jesus Christ had only the alternative of disobeying the plain commands of Scripturc if their doors were opened to adherents of secret lodges. He was followed by Revs. Elliott, Faris and Proudfit, brethren Finley, Kellogg and others who urged that the only safe course was to deal with this evil as Christ did—cast it out, the strange plants shall be rooted up. Compromises bring dishonor upon Christ and spiritual leanness to the church. The following resolution was drawn up to express the result of the discussion and the means recommended by the convention to make their views of some effect:

Resolved, That the Executive Committee be empowered to take measures, by agent or memorial, to bring before the different church bodies meeting in the State the vital importance of a complete separation of their membership from affiliation with the secret lodges, and urge that such separation and disfellowship of the lodge be made a reality in all the churches.

The topic of prayer meetings for the promotion of the reform was also a subject that developed a general interest. The discussion was participated in by Rev. R. E. Wilkin of Tilden, brethren Patton, Finley, and several others. and the convention resolved at its close:

That we recommend to brethren in all testifying churches to make the triumph of the truth as it is in Jesus Christ against the secret lodges a subject of frequent prayer and conference, and that pastors lead their congregations in public prayer to God for reformation in this matter; and also that brethren in churches not testifying on this subject meet statedly with others of like mind for united prayer to God for his blessing upon the reform and those who maintain its principles.

The work in the State during the coming year was also discussed and the matter referred to a good committee to recommend whether a State agent should be engaged and a fund raised to sustain him, or whether the needed work could be done morc economically and effectively by colporteurs. The experience of past years was referred to and a young brother, James K. Hunter, who has had some experience in the canvassing business, expressed his willingness to begin the work of colporteur. It was—

Resolved, 1. That Mr. J. K. Hunter be appointed as colporteur for two months or longer.

2. That a committee be appointed to act with the State Executive Committee in supplying literature for the colporteur and otherwise aiding him in his work.

3. That it shall be the duty of the colporteur to sell books, distribute tracts, solicit subscriptions for the *Christian Cynosure*, collcct funds and do such other like work as he may be able; and that he shall report each month and shall receive for his services $25 per month and expenses, or at that rate for the time employed.

The committee appointed wcre: Rcv. D. S. Faris, S. W. McKelvey, Rev. W. J. Smiley,

On Friday afternoon Pres. J. Blanchard conducted for three-fourths of an hour an exceedingly interesting Bible reading. A discussion of the topic, the relation of the lodge to the state was led in an able speceeh by Secretary J. P. Stoddard, who answered also mauy questions put to him by the convention.

R. H. Sinclair was elected Assistant Secretary. The enrollment committee reported ninety-one names on the roll from six counties of the State.

The United Prcsbyterian church was hired for the evening meetings after the first, it being thc largest in the place. Thursday evening President Blanchard spoke on the evidences of God's favor upon the efforts already made to overthrow lodgery. "Every plant which my Heavenly Father hath not planted shall be rooted up." Matt. 15: 13. The Friday evening address was by the General Secretary, J. P. Stoddard. The first evening the audience

though not large, was fair and very attentive; special effort being made to draw out the people on Friday, that evening found a well-filled church: the impression upon the minds of all was lasting, and the convention closed with encouragement for friends in the immediate locality, and with the general hope that the measures adopted would prove to be of infinite advantage to the reform.

H. L. K.

THE KANSAS CONVENTION.

The meeting of the Kansas State Christian Association in the Senate chamber of the State Capitol at Topeka September 24th to 26th, was probably the most important meeting yet held in the State. The Wesleyan State conference had just adjourned and most of the members remained.

The convention was called to order at 3 P. M., Monday, the 24th, by Rev. B. F. Worrell, vice-president from Olathe, but shortly Rev J. Collins of Americus, the president arrived.

The following were elected officers for the ensuing year:

President, Rev. B. F. Worrell, Olathe.
Secretary, Rev. W. W. McMillan, Olathe.
Treasurer, Rev. Chapin, Delphos.
First Vice-president, R. Loggan, Clifton.
Second Vice-president. H. Curtis, Olathe.
Third Vice-president, Rev. McKirahan, Topeka.

In the evening very able addresses were made by Rev. D. H. Coulter of Winchester, Kansas, on the "Recognition of God in Civil Government;" and was followed by Rev. B. F. Worrell on "Secret Societies and their Secrets." Both these addresses are reported as very able, and were well received.

On Tuesday forenoon reports were made of the progress of the reform by the N. C. A. General Agent and Rev. Paul S. Feemster, State Agent. In the afternoon the convention listened to an address by Rev. J. P. Stoddard on "The Covenant that makes the Mason;" and in the evening S. E. Starry of Clarenee, Iowa, worked and explained the first degree in Masonry.

During the last day the following resolutions were adopted:

The committee to prepare work for the coming year would recommend:—

First—That each congregation or Sabbath-school in sympathy with the Christian Association be urged to send one or more delegates to the State conventions.

Second—That they appoint a financial committee to secure expense of delegates and an annual contribution to the funds of the State Association.

Third—That one State agent at least be kept in the field to visit and stir up the friends of the cause, and raise funds, as well as to urge the movement upon the consideration of the Christian public.

Fourth—That the ministers and Christian workers enlisted in this movement be urgently requested to devote at least one full week each year to the work of anti-secrecy in his own vicinity, and that the ministers be urged to preach frequently on this subject.

Fifth—That qualified local agents be appointed to labor at $50 per month and authorized to receive funds for this Association.

Sixth—That we recommend that all the friends and agents of this Association be directed to urge the claims of the *Christian Cynosure* upon the friends of this movement and enlarge its circulation, and that we give the endorsement of this Association to the Olathe *Free Press*, and that we labor and pray for its enlargement, circulation and influence.

Resolved, That we approve the purchase of a building suitable for the headquarters of reform in Washington, D. C.

Resolved, That we recommend the formation of a joint stock company to start and control a paper at our national capital to advocate the principles set forth in the platform of the American party.

WHEREAS, The movements of national reform, prohibition and anti-secrecy are identical in their aims to suppress infidelity, intemperance and secret associations, and to secure a recognition of Christ in civil governments and of his law as supreme over the consciences of men, therefore

Resolved, That there should be hearty co-operation of workers in these movements by uniting as far as possible in meetings and conventions.

Resolved, That we, as members of this convention and ministers of the different churches we represent, assist our agent by inviting him to our fields of labor and secure him funds for his support.

Resolved, That said funds be raised by subscription to be paid quarterly and directly to the agent.

Resolved, That the agent report report quarterly and publish in the Olathe *Free Press*.

The great success attending the working of the third degree by Bro. Starry in the evening has already been described.

—In speaking of the recent arrest by the police, in Syracuse, N. Y., of some members of the Salvation Army, while parading the streets, on their way to their place of meeting, the *American Wesleyan*, of the same city says: "While we do not deem such street parades as the best possible method of promoting the cause of Christ, we are anxious to know whether or not, we live in a land of equal rights. Street parades of all conceivable classes and descriptions are allowed, with all kinds of noisy accompaniments, even to an instrument blown by steam. Freemasons, Catholics, beer garden and beer guzzling associations, and every show from Barnum to Buffalo Bill, can have free use of the streets to advertise their performances; but when a few professed followers of the Nazarine propose to march the streets and sing in honor of his power to save, the police are very suddenly and overwhelmingly impressed with their responsibility in securing the peace and order of the city. Such administration is a disgrace to the name of justice. Five hundred saloons can ply their soul and body destroying vocations on the Lord's Day, filling the ears of the chief of police with the unhallowed click of their pool balls, and his equanimity is not in the least disturbed, and no sense of responsibility for the peace and order of the city seems to haunt his Sabbath meditations.

CORRESPONDENCE.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

This venerable body has just concluded its seventy-fourth annual session. Convened in Detroit Oct. 2d it adjourned on the 5th to meet in Columbus, O., next year. The first impression of a visitor to this assembly gives one the impression that it is in the control of men of extraordinary dignity, intellectual force and spiritual power; men profoundly impressed with the vastness and sacredness of the work in which they are engaged; and they soon bring the audience into profound sympathy with themselves in these convictions. The Treasurer's report gives the receipts of the current year at $591,000 in round numbers; a gain of 18 per cent. over last year. In the eyes of a beholder it is the dawn of day all over the world. In all pagan lands well nigh, hearts and homes are open and waiting.

A brighter future was never before this society since the great awakening at the Sandwich Islands. Unusual revivals in number and extent have attended upon the labors of the missionaries. The success of the past furnishes ample occasion for enlarged effort, encouraging hope and joyous expectation. There is a manifestation of the Divine Spirit in foreign lands as never before.

The men who led the devotional exercises were evidently largely imbued with the same Holy Spirit. It was said, that upon that assembly were concentrated prayers from all around the world. There were present a large number of men of renown, of extraordinary talent and culture. The proceedings were of a high order from first to last and produeed a profound impression upon the vast audiences in constant attendance. Could the papers read, and the addresses delivered by missionaries and others, and the prayers offered be placed in a volume it would be more thrilling than fiction.

It was shown that if all the members of the Congregational churches would each give as much as each person in a missionary church of ten members in Colorado has given the past year, the receipts would amount to $2,000,000 per annum.

C. C. FOOTE.

A VOICE FROM CENTRAL ALABAMA.

PARTRIDGE, Ala., Sept. 19, 1883.

EDITOR CYNOSURE: We have the devil exhibited in two mighty forms in this country. In one form he comes under the cloak of a whisky shop; in another he comes with beekoning hand crying, Come into our fold: we are the oath-bound company that will take you to heaven by climbing up the Masonic stairway. God pity those who enter such a fold. Not a great while since I heard a Missionary Baptist proclaim in the pulpit that the better the Mason the better the Christian, and a few minutes later I was in conversation with a worldly man who said this hood-winked and cable-towed system was as good a church as he wished to belong to.

There is a brother Missionary Baptist in this vicinity, who is, when with the Masons, a brother; yet when with the profanes and cowans, as they would call them, he is not a Mason. Now what sort of a man is this? He who should stand on Zion's walls and preach Christ to a dying world? I ask, will God bless the works of such a man? Nay, Christ saith, "In secret have I said nothing." May God speed the day when all of those Hiramites may see the mote in their own eye and rid these places from off the face of the earth.

Then we have this monster, RUM, right here in Partridge. Yes, right here at our door a fellow has been trying to establish one of the devil's whisky dens, (and he is one of those Hiramites, too), and there were four members of the Missionary Baptist church that signed his recommendation. One was a minister of the Gospel, another was the church clerk, and another was an old deacon. Thus they certified that this Hiramite was a suitable man to sell whisky in their community.

While conversing with two of those brethren they said we had as well deprive a man of his farming privileges as to deprive him of the privilege to sell whisky—the poisonous hell-broth that it is. Nay, they said we could do as well without a United States currency as we could without the liquor, that ensnares the millions into Satan's clutches.

God lent us a helping hand and we did incorporate Partridge Cross-roads, and shut off saloons for three miles around. God speed the day when this ally of Satan may be driven from the United States—yes, from off the globe.

J. B. B. HUCKABEE.

WHAT IS THE MEANING?

CHICAGO, Oct. 2, 1883.

DEAR CYNOSURE:—What ails the "Presbyterian" sheet published in Chicago? I noticed in 22d of September issue of Chicago *Journal* (that henchman of secretists), the extract, that the Presbyterian paper says; "If a man lives up to his Masonic obligations he will be a good man." Is the paper advocating infidelity or Christianity; or is it going over with good old Aaron to idolatry? Is its mission to encourage the men of the Northwest to be entrapped into bowing down and vowing to have their throats cut and closing it up with blasphemy, to vow under horrid death penalties to secrete murder and treason, etc.

Also, recently an account was given of a reverend (save the mark), crawling in his Masonic slime into a colored people's church in Chicago and prating learnedly about Masonry; from which we may infer that the gambling fund of the Masonic bastiles at Washington, Philadelphia, Boston and New York are running low, that he is peddling to them Masonry to fasten it like a leech on them to draw monthly dues to the Masonic exchecquer to the detriment of their church and to aid in a conspiracy against Christianity. Souls of the *Cynosure*, as you look along the line of denominations and view God's heritage despoiled by "good Masons" or fiends in human shape, plying and corrupting with idolatry the church and warring against the living God and his Anointed, I know it pains your hearts; but, it is God's good pleasure to give you the kingdom.

O.

NOTE.

The *Journal* article above mentioned gives a brief review of the contents of the *Interior* of September 20th, which contained the article on church fellowship by the editor of the *Cynosure* and a reply by the editor of the *Interior*. From that reply the *Journal* only quoted, "that Masonry teaches and Masons practice, if they are true to their professions, a high and, in general, pure moral system."

In another part of the same editorial the main proposition on which is founded condemnation of the lodge is conceded in these plain terms: "That Masonry teaches that salvation is attained by morality will not, we suppose, be denied. If it be not a religious system, a type of religion, we would be at a loss to assign it a place in the classification of human organizations. It certainly has all the traits, and proposes all the benefits of a system of religion." The *Interior* is receiving more light on the lodge question as will be seen on the fourth page where the action of the Grand Lodge of Illinois is made the subject of some remarks that will make Masonic ears tingle.

GLORIOUS NEWS FROM SOUTHERN CALIFORNIA.

POMONA, Cal., Sept. 22, 1883.

EDITOR CHRISTIAN CYNOSURE:—Your paper has been coming to me for nearly a year. I don't know who sent it, whether by some friend or by you. I enjoy reading it; have been benefited by reading it, but feel too poor to continue taking it providing I must pay for it. I am a holiness preacher, and strike at secret orders whenever God gives me a message. I was one of two that presented resolutions to the Annual Holiness Association of Southern California and Arizona, excluding all or any from the body who belong to any secret order. We had strong opposition by three or four preachers and two laymen; and the Lord gave me a burning message and helped me powerfully to deliver it. We had a glorious victory. One minister who opposed at first sat and wept, but voted neither way; and another preacher's wife said she could not decide and did not vote, but in her testimony in the afternoon said she had got light and a glorious victory. We had a most wonderful manifestation of the power of God. Many sinners were converted and believers sanctified, a hundred or more; could not keep account—did not pretend to because the work went on all hours of the day and during the night. All glory to God. If you have any anti-secreey tracts that you feel able to give away I will distribute freely.

There are many books I would like to have; it is knowledge I want to use to the glory of God, but I am poor. If you have any to give away I would get all out of them I could and use it to the best of the ability God gives me to his glory.

In conclusion, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." 1 Thess. 5: 23, 24. Yours saved to the uttermost; all on the altar, and the altar sanctifies the gift.

B. F. CRABB.

THE LEGACY OF FAITH.

One of our pastors said to Rev. E. D. Bailey, at our conference in Sherborn, "We would like to have you come and labor with us in our union meetings and in getting up a revival, but it would'nt do to say anything against secret societies; if you should you would knock us higher'n a kite." He was an Odd-fellow. Odd enough they look, building their Babels and balloons with the multitude. When we look at Noah, obedient to God, toiling and planning and preaching righteousness day by day, year after year, amidst the scoffs, the taunts and jeers of an ungodly world,—"And Noah walked with God." The faith that kept Noah through all these years is the legacy left by Christ to every one of his followers to the end of time. Dr. Scott says, "God has a *remnant* in the worst of times; and they who would please him must dare to be singular." Surely this was written for our instruction. Dear brethren, let us profit by it for soon we shall meet beyond the river. Yours in the love of the Gospel of Christ.

INCREASE LEADBETTER.

AN APPEAL FROM THE BAPTISTS OF OREGON.

Weston, Umatilla Co., Oregon, Sept. 5, 1883.

Rev. J. L. Barlow, Missionary Baptist and Anti-masonic State Lecturer of Connecticut:

My Very Dear Brother:—Having been a careful reader of the *Christian Cynosure* for years, and having tried the best I could to keep posted with regard to the "reform movement," and especially among our churches, I write you to know more about how our *Missionary Baptists* have succeeded in your locality in battling against organized secrecy; for surely the whole system is "anti-Christ" from *Alpha to Omega*, and it is high time that our people (Missionary Baptists) out here should know just how to counteract this tidal wave which is sweeping over our beloved country and which is sapping the very life from those who stand indentified with us and are trying to work for Christ.

Organized secrecy has such a hold among us on this "North Pacific coast," that it requires the faith of Meshach, Shadrach and Abednego to oppose it; for so many of our own ministers stand connected with this Baal worship as well as the laity—which causes the latter, generally those who are not Masons—to keep silent, although they may not favor it. We are few who are decided in the premises against it, and in the midst of the organized powers of darkness, we are almost powerless in battling against this great "Image of the Beast." We cannot succeed, as we could, were we organized. We are not forgetful of Gidcon and his three hundred men who routed the one hundred and thirty-five thousand Midianites; but we want the counsel of others who have had experience, that we may act judiciously in all of our attacks on this foe, for the glorious cause of Christ can sustain irreparable injury, you know, by those who are inefficient and unexperienced in their generalship.

To my mind, we need men who can speak from experience in regard to these matters of such vital importance, men who are willing to make any sacrifice necessary in order to succeed,—yes, men who will be earnest and untiring in their efforts, honest in their convictions; men who are willing to come out here and plant themselves in our midst to live and die; those who are assured that they have a full and undoubting belief in what they propose handing out to the people; whose souls are filled with the Holy Spirit, and in whom a love for this special work predominates. This alone with humble boldness will enable him to put forth at all times his best and most successful efforts; in short, we want men whose everyday deportment will harmonize with their teachings, "Steadfast, immovable, and always abounding in the work of the Lord." (1 Cor. 15:58).

Can you send us such men? or if this cannot be accomplished now, please give us such counsel as in your judgment will enable us to work to the very best advantage possible with the material already at our own command; for we are very desirous of benefiting by the experience of others who have passed through the battle and conquered the enemy.

Then again, allow me to inquire of you as to whether you have at your command any second-hand "Anti-secret literature," which we might secure at a reduced price in order that we might have a small library with which to start? I want to secure, if I can, by winter, the ten dollar "Anti-masonic Library" as advertised, but am anxious to avail myself of all the helps possible. Any information that you will give me, remember will be gratefully received, and I hope and pray will redound to the honor and glory of the Redeemer's kingdom here below.

And lastly, are there periodicals published by our beloved denomination in your State or adjacent States which will speak out against this growing evil? If there are, will you please favor me with the name of the publisher and post-office address of the same. We, as Baptists, as a general rule, are bold in exposing sins of minor importance, but are as silent as the grave upon this one of the sins of the present age which is practiced among our dear people.

May the God of heaven ever give you boldness my brother in speaking all the truth as it is in Christ Jesus, and in prosecuting this "*reform movement*" until its influence may be felt in the churches of the *Missionary Baptists* throughout these United States.

Yours as a laborer for Jesus.

W. H. Pruett.

Pastor of the First Missionary Baptist Church of Weston, Oregon.

MASONIC ELOQUENCE.

Masonic worship and the literature associated therewith are of a very peculiar character. This fact is exemplified in a remarkable degree by Freemason Butler's recent address to the Democratic Masonic convention that nominated him for Governor of Massachusetts, which address, as usual with Gen'l Butler, was applauded from beginning to end, "as if a god had spoke." One of his principal bursts of eloquence occurred where he expressed his horror at the practice in Massachusetts of selling human bodies for making shoes out of leather made from their skins. That burst was as follows:

"I may be my misfortune," said the General, "or yours to outlive your wife, your children, your relatives, and there will be nobody on whom we can depend, and you may have to go to the almshouse, and, having no friend to reclaim your body within twenty-four hours, to watch your death, you may be taken away for the purpose of dissection, it may be. Be it so, but after you are dissected and all the good to science has been gotten out of your remains, for God's sake and humanity's sake and Christ's sake, let those remains be decently buried and not skinned and tanned for shoe leather! (Great applause.)"

This burst of eloquence will remind those who have seen the third degree of Masonry worked (the General has taken 33 degrees) of that scene where the General was down on one knee among his fellow Masons, in a lodge, at night, beside a simulated corpse, on which he had helped to inflict a simulated murder, under horrid oaths of secrecy, with his eyes and right hand raised to heaven, exclaiming—"Oh Lord God, is there *no* help for the widow's son."

In which of these two instances of pathetic, stirring eloquence was the General the most sincere?

Old Soldier.

PEBBLES FOR THE SLING.

SEED SOWING IN MAINE.

Mr. M. gave a tract to Mr. S. of Gardiner. Mr. W., an M. E. minister of Delaware, came to Gardiner on an ice vessel for a rest or vacation. Mr. S. gave him the Anti-masonic tract. It astonished him so that he took it to Mr. L. who preaches at the M. E. church in Gardiner and is a Mason of several degrees. Mr. W. asked Mr. L., the Mason, if the tract stated the truth that Masonry had nothing to do with Christ? He said it was true, and when asked the reason, said it would spoil the universality of the order. But he saw nothing inconsistent with the Christian religion. Mr. W. wished to know more of the hidden mystery, and so traced the tract to its headquarters. Mr. M. obtained others and bought a seven-degree book and "Odd-fellowship Illustrated," and in great haste started for his vessel, then waiting for the tide. What will the harvest be?

F. M. M.

PRAYER THE KEY-NOTE.

The right key-note of this reform was struck in an article in the *Cynosure* of Sept. 20th, entitled, "Prayer against the Lodge," and again in *Cynosure* of Sept. 27th, "Shall we Conquer the Lodge by Prayer?" The most disheartening sign there has been about this reform was, that too much confidence seemed to be placed in the outward, or man's work, and not in the spiritual, or on God's help. The evil against which we wage war is gigantic, honeycombing society in every part, therefore it is strongly entrenched, and how dare we go to this warfare in our own strength? If we do, we shall certainly fail, and the evil shall be greater than now. Who is sufficient for these things? If we lack wisdom let us ask God and it shall be given us. "We have no might to go against this great company that is arrayed against us," but if we trust in God's help the battle will be his, not ours, and victory is certain to follow.

M. P. N.

A SUGGESTION FOR WRITERS TO THE CYNOSURE.

In a late number of the *Cynosure* a writer speaks of a man lacking only long ears to be a certain animal. I want to say in regard to this, and to all such language that I deem it unchristian and beneath the dignity of the Christian to use it. It is used by our enemies, and things being as they are, we may expect it from some of them at least; but let us leave vulgarity and blackguardism to our enemies—enemies of the truth as it is in Jesus. But let everyone claiming to stand on the elevated plane of Christianity spurn to descend to their use as base and sinful.

N.

GOOD TEMPLAR DOCUMENTS WANTED.

The urgent necessity is this: We have information indirectly from Wm. P. Hastings, who has for years been at the head of Freedman's Normal Institute at Maryville, Tennessee, who says, "I believe that the Good Templars' organization is one of the best, if not the very best means of teaching them [the Freedmen] how to transact public business properly."

I trust it is generally known that the society of Friends has always discarded secret societies, and Freemasons were not allowed membership whilst accepting Masonry. But so many in our society have become alienated from the principles of Friends, that even Masonry in some cases has crept into its enclosure; but one thing is sure, no one can really be a Friend who is a Freemason, or who has been one and has not condemned it. Wm. P. Hastings is an acknowledged minister in the society of Friends; and is supported in his position, we learn, by New England Friends; who, I trust, are ignorant of the nature of the business in which he is engaged. We are informed (as he was a Mason) that he took out a demit from the Masonic lodge "for the sake of weak brethren," some time since. Now I do desire that there could be more general information in regard to this order, as it is now so lauded in the temperance cause.

Juliet Burgess.

BIBLE LESSONS.

LESSON III.—October 21—Asking for a king. 1 Sam. 8: 1-10.
Golden Text.—It is better to trust in the Lord than to put confidence in princes.—Ps. 118:9.

"Made his sons judges." The inference is that they were simply to support their father in the administration of justice, and that Samuel had no intention of laying down his office, still less of making the supreme office of judge hereditary in the family. The inference is supported by the fact that they were stationed at Beer-sheba. *Keil.*

"Walked not in his ways." This fact or judgment alone is given, and Samuel is not, like Eli, charged with the blame of his sons' misconduct.—*Lange.* There is no charm in any ordinance whatever in the succession of sons to father, or of pupil to teacher, to prevent such results as these.—*Maurice.* The rule is, that if we train up our children in the way they should go, they will not depart from it; but there will be exceptions, for each child has a will and a choice of his own. Sometimes children refuse to be trained.

"Elders of Israel." The elders of Israel formed the senate or executive council of the congregation or national assembly, (1) in war (chap. 4: 3, (2) in great political matters,—as on the present occasion,—(3) in matters of general importance to the nation (Judg. 21:16). The institution lasted through the monarchy (1 Kings. 20: 7), and was revived after the captivity (Ezra 10: 14). In New Testament times "the elders" formed one of the constituent elements of the Sanhedrim.—*Cambridge Bible.*

"Thou art old." True, Samuel was old, but he had grown old in their service; was the more wise and experienced for his age, and therefore the fitter to rule. And it was very unkind, ungrateful, nay, unjust, to cast him off when he was old. If old people be upbraided for their infirmities, and laid aside for them, let them not think it strange.—*Henry.*

"Like all the nations." The Eastern mind is so essentially and pervadingly regal, that to be without a sovereign is scarcely an intelligible state of things to an Oriental; and they must have had occasion to feel that the absence of a king gave them an appearance of inferiority in the eyes of their neighbors, incapable of understanding or appreciating the special and glorious privileges of their position. The want of a royal head must often have been cast in their teeth by their neighbors as a kind of stigma. Even good men, able to appreciate the advantages of existing institutions, would eventually become weary of a peculiarity which the nations would obtusely persist in regarding as discreditable. This principle does not want such confirmation as historical illustration might supply. —*Kitto.*

"Prayed." A characteristic act (comp. chap. 15: 11). He does not let his own personal feelings decide, but endeavors to learn what is the will of God in the matter. We do not know what we ought to think about this thing and that, and we want to be told what we should think about it. We want to have our displeasure deepened if it is right, and taken away if it is wrong; or if, as most often happens, it is partly right and partly wrong, that the good may be separated from the evil, the first reinforced with God's own might, the other utterly cast out. In such a state of mind I apprehend Samuel prayed unto the Lord.—*Maurice.*

"Not rejected thee, but.... me." These words are the key to the whole history of the Hebrew monarchy.—*Smith.* In the person of Samuel they rejected the Lord and his rule.—*Keil.* What was the sin of the people? That they were expected in time to have a king is evident from Gen. 17: 6, 16; Numb. 24: 17; Deut. 17: 14–20. Their sin was not in the mere attempt to have a king. (1) They wanted such a king as the heathen had, a despot, living in royal splendor, which was forbidden (ver. 5, last paragraph). (2) That their motives were carnal and proud and rebellious is evident from the open murmurs of many against God's choice (chap. 10: 27), and the apathy towards him of the nation at large, as seen in the fact that they suffered him to return to his plough after his appointment (chap. 11: 5). (3) They distrusted God's willingness or his ability to deliver them from Ammon (chap. 12: 12). (4) They felt that their condition, under God, was not so favorable as that of other nations (ver. 5), attributing their misfortunes to their theocratic form of government, and not to their sins. (5) In looking to a king they looked away from God, and desired to avoid the necessity of always consulting him (ver. 7). (6) They were determined to have a king, whether it pleased God and his prophet or not (ver. 19). In their hearts they did not consult God about the matter, but took it into their own hands; they had an outward form of submission to him; but, in fact, they were rebelliously intent to have their own desire, without regard to his.—*Johnson.* "It consisted," as Bishop Wordsworth remarks, "in the unthankfulness and discontent of the people, dissatisfied with their present condition when '*God was their king.*'" They ought to have deemed it a high privilege to be *unlike* other nations, in that they had been separated from all other people, and chosen from out of other nations to be a peculiar treasure to God above all people, a holy nation, a kingdom of priests (Exod. 19: 5, 6), a special people unto the Lord their God, above all people that are upon the face of the earth (Deut. 7: 6). They thought lightly of this prerogative; and, like a national Esau, they profanely bartered their birthright for what they deemed a temporal benefit."—*Watson.*

"Manner." *i. e., right* or *prerogative* which the king would claim. (See vers. 11–17.) A modern missionary describes the palace of an Eastern monarch in the present day in the following terms: "There is an immense multitude, amounting, it is said, to about 2,000 persons, employed in and around the palace. In fact, we saw many professions and trades going on in it—soldiers, horsebreakers, carpenters, blacksmiths, scribes, cooks, attendants both male and female, many of them pressed into the service unwillingly, yet by a mandate they durst not disobey. There was in the air of this mingled assemblage something which forcibly brought to my recollection the description of a royal household in the East, as given by Samuel."—*Jowett's Christian Researches,* (quoted by Jamieson).

"Told." As faithfully as when he bore the unwelcome message to Eli (chap. 3:18). The childlike trait of obedience he retained in his old age. The greatness of Samuel's character is shown in nothing more strikingly than that, after finding the change sanctioned by God, he not only waived further opposition, but led the new movement, with calm wisdom, to a successful issue.—*Geike.*

BAND OF HOPE BIBLE LESSON.

QUARTERLY REVIEW.

GOLDEN TEXT FOR THE QUARTER.

1. Remember the Sabbath Day to keep it holy.
2. So run that we may obtain.
3. Out of the abundance of the heart the mouth speaketh.
4. And ye are Christ's; and Christ is God's.
5. Take up the stumbling block out of the way of my people.
6. It is a fearful thing to fall into the hands of the living God.
7. Buy the truth and sell it not.
8. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.
9. O, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.
10. Six days thou shalt work, but on the seventh day thou shalt rest; in earring time and in harvest thou shalt rest.
11. Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter.
12. Take heed that ye despise not one of these little ones.
13. Put ye on the Lord Jesus Christ.

GOLDEN TEXT.—Be ye therefore perfect even as your Father which is in heaven is perfect.

CENTRAL TTUTH.—God wants us to be like himself.

1. Both our bodies and souls need the rest of the Sabbath.
2. To win the prize in the heavenly race we must be temperate in all things.
3. The idle words we speak may do a great deal of harm.
4. Our bodies are God's temples, and it is a great sin to defile them with any bad habit.
5. When we make it harder for another to do right we put a stumbling block in his way.
6. Desecration of the Sabbath brings sure punishment—though it may come in different forms.
7. No vice brings so much misery on so many as the vice of drunkenness.
8. Profanity usually goes with other sins, for it is in itself the sign of a coarse and brutal nature.
9. Secrecy is a cover for crime. When we are doing right we are willing to have our actions known.
10. Sabbath rest is what all have a right to—not only laboring people but even the beasts of burden.
11. Intemperance is a vice that deadens every natural affection and so blunts the moral sense that the mind cannot seem to discern between right and wrong.
12. A profane man hurts his neighbor as well as himself.
13. When we put on the Lord Jesus Christ we cast off whatever is displeasing to him.

LESSON HYMN.

Jesus, Lord, I come to thee,
Thou hast said I may;
Tell me what my life should be,
Take my sins away.

Jesus, Lord, I learn of thee
In thy Word divine;
Every promise there I see,
May I call it mine.

Jesus, Lord, I long for thee,
Long thy peace to know;
Grant those purer joys to me
Earth can ne'er bestow.

Jesus, Lord, I trust in thee,
Trust thy tender love;
There's a happy home for me
With the saints above.

Jesus, I would come to thee,
Thou hast said I may;
Tell me what my life should be,
Take my sins away.

—*Clarke's Reform Song Book.*

VISION OF JOSEPH HOAG.

[Republished by Request.]

Joseph Hoag of Dutchess county, New York, a minister in the Society of Friends and member of Starksboro Monthly Meeting in Vermont, was born on the 22d day of the 4th month, 1762, and departed this life on the 21st day of the 11th month 1846.

The following remarkable vision was published in his journal:

"In the year 1803, probably in the 8th or ninth month, I was one day alone in the fields, and observed that the sun shone clear, but a mist eclipsed the brightness of its shining. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for it seemed as if all my faculties were laid low, and unusually brought into deep silence. I said to myself, 'What can all this mean? I do not recollect ever before to have been sensible of such feelings.' And I heard a voice from heaven say, 'This that thou secst, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest. I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people; but they have now become proud and lifted up, and have forgotten me who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty; and I have taken quietude from the land and suffered a dividing spirit to come among them. Lift up thine eyes and behold.'

"And I saw them dividing in great heat. This division began in the church upon points of doctrine. It commenced in the Presbyterian Society and went through the various religious denominations, and in its progress and close the effect was nearly the same; those who dissented went off with high heads and taunting language, and those who kept to their organized sentiments appeared exercised and sorrowful. And when this dividing spirit entered the Society of Friends it raged in as high a degree as any I had before discovered, and as before, those who separated went with lofty looks and taunting, censuring language; those who kept to their ancient principles retired by themselves.

"It next appeared in the lodges of Freemasons, and it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics throughout the United States, and did not stop until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and slavery was annihilated from their borders.

"Then a monarchial power arose, took the government of the States, established a national religion, and made all societies tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and heard a voice proclaim: 'This power shall not always stand, but with this power I will chastize my church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for their iniquity and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days.'

"I had no idea of writing it down for many years until it became such a burden that for my own relief I have written it."

JOSEPH HOAG.

"HOLDEN WITH CORDS."

This story recently appeared as a serial in the *Christian Cynosure*, and is now fittingly put into a neat book of nearly 400 pages. It is a hard hit at Freemasonry. In an incidental way the story tells much about the manner of conducting lodges, and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes puts a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it.—*Religious Telescope.*

Send for a copy of this book to the National Christian Association, 221 W. Madison street, Chicago. Cloth bound $1.00 each; paper cover 50 cents.

NEW ENGLAND SUBSCRIBERS.

PLEASE TAKE NOTICE.—Rev. E. D. Bailey has a full supply of anti-secrecy literature at the office of the N. E. Secretary, No. 8 Portland street, Worcester, Mass.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

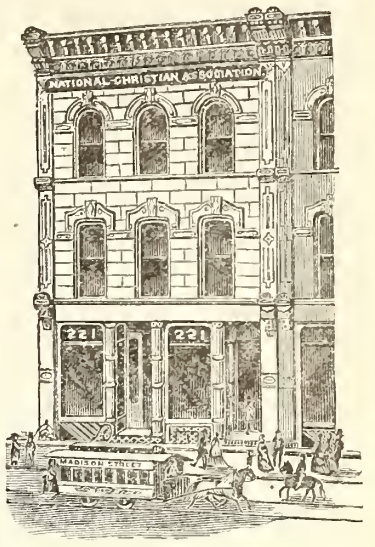
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1. Send the subscription price (single copy) $2.00.

2. Send $8.75 for a club of five, at $1.75 each, and get a copy one year for your services.

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Names may be sent at different times and papers addressed to different post-offices; but when you send the last name and order your extra copy, please give at the same time the entire list of names in your club, with the address of each, so as to avoid confusion or mistakes.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

MICHIGAN.—Pres., J. L. Bush, Muskegon; Rec. Sec'y, A. H. Springstein, Pontiac; Cor. Sec'y, H. A. Day, Coldwater; Treas., Geo. Swanson, Jr., Jackson.

MINNESOTA.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec., M. N. Butler, Albany.

NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

NEW HAMPSHIRE.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, Isaac Hyatt, Dale; Treas., M. Merrick, Syracuse.

OHIO.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.

WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas., M. R. Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 11, 1883.

EDITORIAL LETTERS.

St. Louis, Oct. 1.

Dear Cynosure:—I preached yesterday (Sabbath) morning in the Church of the Pilgrims here (Dr. Goodell's). It seats 1,500 or more people and would be called well filled. The subject was our national duty to recognize Christ and the religion of the Bible as a breakwater against Asiatic paganism and Mormon polygamy. Dr. Goodell, who is very popular with his church and congregation, gave me a very handsome introduction to his people, and endorsed the sentiments of the discourse.

At night I preached to the First United Presbyterian church (Dr. Wilson's) on "The Relation of the Secret Lodge System to the Kingdom of Jesus Christ." Leave was asked, by a friend, to preach there, and Dr. Wilson sent reply that I was "welcome to preach in his pulpit at any time, and on any subject" which I chose. The topic was sent as above, and he notified his morning congregation, and announced the subject. At the close of the sermon, he extended hearty thanks, as did others, and hoped to see me there again. Dr. Wilson enforces discipline according to Paul and the rules of his church, and his session have lately excluded a prominent merchant here for adhering to the Masonic lodge after loving warning and remonstrance. His church is a "light of the world" on the dark lodge system. It is a large and noble building.

There are here several of Wheaton College graduates, who give me much comfort by their love and attentions. If any readers of the *Cynosure* need any legal business done in St. Louis, and done with marked ability and integrity, let them write to D. D. Fisher, Esq., of the firm of Fisher & Rowell. Mr. Fisher is a mature and successful lawyer, and is fit to be trusted. Mrs. Fisher (Carrie McKee) and Mrs. Wizlezeness (Maud Bereman) who will be remembered by the Wheaton Faculty and Alumni, are now here in the beauty of Christian womanhood, and "the hearts of their husbands do safely trust in them."

There is published here a handsome weekly print, started near four years ago, "*Devoted to Prohibition and other live issues*;" and, as if wonders would not cease, the name of this paper is the *National American*. It is the organ an of "American" party here, said already to number 5,000 members. B. Gratz Brown and ex-Lieut. Gov. Johnson are patrons of this paper. I hope to see these gentlemen to-day (this is written before light) and give results.

Monday Evening.—I have to-day seen ex-Gov. B. Gratz Brown, ex-Lieut. Gov. Chas. P. Johnson, and Benjamin Walter, Esq., editor of the *National American*, besides Messrs. Fisher and Wizlezeness, with whom I have visited. *Not one of all these professional gentlemen ever joined a Masonic lodge.* They all heard with deep apparent interest of the work and purposes of the National Christian Association; and, with the two pastors, Goodell and Wilson, they treated the subject with the utmost urbanity and cordiality. When asked for something to read on the subject, I gave what copies of ex-Senator Pomeroy's speech I had, and have promised to communicate further with some of them. They had all seen Thurlow Weed's letter, and some of them had read the discussion in the *Interior*. I have not heard an unfriendly remark concerning the last night's sermon; though it was as plainly and pointedly urged as I was capable against the lodge.

The leading prohibitionists of Missouri are said to be Demoerats, and ex-Gov. Brown expressed a hope that that party will go for prohibition in this State.

B.

A NOTE OF VICTORY.

The Kansas and Illinois State meetings have given us a key-note of success in their recommendations to pastors, churches and isolated brethren. The former urges that ministers and Christian workers "devote at least one full week each year to the work of anti-secrecy in his own vicinity, and that ministers be urged to preach frequently on this subject." The convention asked boldly, but with the realization of the importanee of the work. Let this work be carried out with the spirit which inspires it and a great many more people will want to emigrate to Kansas in a few years.

The Illinois convention at the close of an earnest discussion of the topic, resolved, at the suggestion of the acting president, Rev. D. S. Faris, to request all testifying churches to hold frequent meetings for prayer and conference against the lodge, and that brethren who love the reform but are in churches that do not agree with them, and cannot meet in any reform prayer meeting held by churches that do—let these brethren get together as they can at stated times, once a month more or less, two, three or half-a-dozen together, and plead the special promise made that the prayer of two or three agreeing Christians shall be heard. There is a mighty power in that promise which we have not been pleading with a tithe of the earnestness which it warrants. Glorious things are in store for God's people. The truth must triumph in the hearts of the trembling members of the secret orders, and if we are faithful multitudes will soon be leaving those dark recesses forever. A number of letters have been received approving this movement. Let all write their views and suggestions. And every one whose heart God stirs up let him start such a meeting, and report it for the encouragement of others. The Chicago Association is to have one beginning this week.

The Topeka Convention has the warm thanks of the *Cynosure* for the resolution in behalf of this paper coupled with the Olathe *Free Press*. Now, brethren in Kansas, you have this year a splendid crop, one worthy of a prohibition State. What shall prevent you from getting up a good strong Kansas club for the *Cynosure* of Five Hnndred names right alongside another of a thousand or more for the *Free Press*. We cannot compete in every thing with Bro. Worrell, who served an apprenticeship in a printing office in Chicago under the eye of our revered friend, Dr. J. B. Walker of Wheaton, so the list may be two to one—yes if Kansas will give the *Cynosure* a 500 list we will agree that the *Free Press* should have 5,000—nay more, may go to every house in the State. It deserves to, at least, and it will be next to a prohibition amendment when it is done.

The Congregational National Council will meet this week, the indignant opposition which it met in this city having been turned rather against Quint than against the Council itself. The Western delegates will go there with a determination to get a vote of censure upon the Grand Chaplain. That will well be an undertaking which will arouse enemies whose teeth they have never yet felt. A Western college president commends the *Advance* for attacking Quint who "has made the whole denomination appear ridiculous in the eyes of the world." This is hardly half the truth. The denomination dishonored itself and its Master when it elected and re-elected to high office a man who was known to be consorting with devil-worship in the lodge. A prominent New England pastor claims that Quint is calling the Council to Concord to gain the force of its influence in his favor politically, as he is ambitious to reach the United States Senate. Would that the honest and godly men and women in the Congregational churches could see that they themselves are to blame for this shameful business, and that concession, flattery and offices poured out at the feet of the lodge return to them at the last in obloquy, contention and disgrace.

—Geo. W. Clark, who is helping sing out the evil of secretism as he did that of slavery has just attended the anti-slavery anniversary in New York, where his reform songs aroused much of the old-time enthusiasm.

—Rev. O. M. Van Swearingen, author of the excellent exposition of Odd-fellowship, "*The Stone Ezel*," has removed to Highmore, Dakota, where he will find a number of kindred reformer spirits from Wheaton and Tonica in this State.

—A brother takes exception to a line in a recent note on Gen. Grant's dislike of Sabbath travel, which spoke of the day "we have set apart." The words were chosen with too little care, and do not, literally, interpreted express the uniform sentiment of this paper that "*God* requires and man needs a Sabbath."

—Brethren Hiatt and Nutting, now in Oberlin Seminary, have left their studies for a week to speak for the Prohibitory Amendment. Bro. Hiatt has done yeoman service in that cause years ago in Illinois. There is much excitement in northern Ohio as the election approaches.

—Pres. C. A. Blanchard has received an invitation from Pittsburgh to hold a debate on Freemasonry in that city. He has responded, accepting the challenge and agreeing to hold a four day's debate during next vacation. If the lodge champion is in earnest and is not suppressed by order of some Grand Master there will be a debate worth going far to hear.

—The *Cynosure* has within a few days had the pleasure of greeting Mrs. Henry Avery of College Springs, Iowa; Rev. C. D. Trumbull of Morning Sun, Iowa; Donald Kirkpatrick, Esq., of Syracuse, who received the Anti masonic ballot for Vice President in the election of 1876; and Mr. and Mrs. W. A. Bartlett of El Paso, Ill. Bro. Bartlett is a seceder of 1827, and is just recovering from an injury that has for some time confined him at home with severe lameness.

—The removal of the *Michigan American* to Parma last month should have been noticed earlier. This sprightly monthly was for the first year conducted by Bro. H. A. Day as a private enterprise, Bro. W. H. Ross sharing, we believe, in the financial responsibility. The Michigan Association having now taken the paper in charge, it is issued under a committee: H. A. Day, W. H. Ross, and C. C. Foote. Bro. Day, as State agent, has still the editorial control, and he designs to make it increasingly popular throughout the State. May his brightest hopes be realized. When the *Cynosure* reaches its 10,000 list we hope the *Michigan American* may have as many.

—The *Rescue*, Good Templar organ of San Francisco, publishes a prize essay on the subject: "How best to promote the cause of temperance through subordinate lodge work." The writer, Elder James Webb, takes for a text:

> "Wait for the wagon
> And we'll all take a ride."

The value of what follows to the temperance cause may be imagined.

—The brief report of the Kansas Convention which appears in another column was compiled from the press reports, which gave little but a skeleton account. The resolutions read as if the Kansas brethren were determined to push things during the year, and may their success surpass their highest expectations. The support of a State agent and a State organ will test their faith and zeal, but the grand results promised if this can be done warrant the attempt. Bro. Worrell in the Olathe *Free Press* and Bro. Feemster in the field deserve the prayer and encouragement of every true follower of Christ in the State.

—Mr. Dwight Needham, who first successfully introduced the common red clover of our fields to the people as one of the best as well as the simplest of remedies for diseases which come from impure blood, is a consistent advocate of health. If the blood is once purified, he is utterly opposed to contaminating it with liquor and tobacco. The striking and learned article on "Tobacco Doctors" in the September 20th *Cynosure* he has had electrotyped and is now circulating by thousands in tract form.

—A card from Elder J. F. Browne says that he is removing to Berea, Ky., to remain during the present school year, while Miss L. A. Mains of Michigan takes his place in the school at Cabin Creek, which began Oct. 1. Neither the Camp Nelson or Germantown churches have yet any pastor provided this year.

—The New Hampshire State convention at Canterbury Center, Oct. 23d and 24th, will attract large and deserved attention in that State, because of the exceptional excellence of the arrangement for speakers. Bro. Kimball, who has seen trying times in his effort to gain a foothold for reform among those granite hills, is rejoicing in the promise of a noble gathering. He gives some of the reasons thus: "Our prospect for a glorious meeting was never before so good. The man for whom we have been praying three years the Lord has now raised up. Bro. Atkins is a wealthy manufacturer, brave as a lion, and an eloquent evangelist. Like Moody he has refused compensation for Gospel work. He has consented to speak and preach at our meeting. A seceding Mason, Odd-fellow, and K. of P., he writes: 'I am more and more convinced of the evil of secret societies.'"

—New England is moving for a national organ for the American party, and Bro. Bailey, N. E. Secretary, has already opened his books for shares to any who may wish to subscribe to the proposed $25,000 stock. The movement is backed by Worcester friends who have consulted somewhat before maturing their plans. They have, perhaps from prudential reasons, not yet very widely advertised their purpose, so we are obliged to steal this news from the *New England American*. Truly the truth is marching on—two papers in New England, one in Michigan, one in Indiana, one in Iowa, two in Missouri, and one in Kansas, to help with the *Cynosure* in the greatest of modern reforms—such news would have been too good to be true ten years ago; it is glorious now.

—The question was raised in the Topeka papers, how the Anti-masons were able to secure the use of the State house for the State convention. The *Commonwealth* says

that a law was once passed to give the use of the building to the Grand Lodges of Masons and Odd-fellows, but the same privileges were refused to the Grand Army of the Republic and the United States courts! Such legislation is unworthy the State that has given the nation a Brown, a Pomeroy, and a St. John, and has taken so brave a stand for prohibition. For legitimate meetings of the people the public buildings should as a rule be open, but the lodge is contrary to good government and good laws, whether of God or man.

WASHINGTON LETTER.

LIQUOR LICENSE AND HOUSES OF PROSTITUTION IN THIS DISTRICT.

The Inspector of Licenses for this District publishes in the *National Republican* of Sept. 27th a long article to explain the apparent discrepancy between the number of Internal Revenue and District licenses, a part of which is subjoined.

In order to correctly understand the matter it should be remembered that here, as elsewhere, the seller of intoxicating drinks must take out an Internal Revenue license at a uniform rate of $25 to all retailers and $100 to all wholesale dealers. Such license, however, does not make the traffic legal without a further license from the District, but here the money in both instances goes into the United States treasury.

It appears that up to date the number of these Internal Revenue licenses was 1198, of which 31 were to wholesale dealers and 136 to apothecaries. It also appears that the District licenses are for wholesale dealers 491, retailers 571; or one liquor seller to each 150 persons, more than one to every thirty voters. This would seem to be a pretty bad showing, but it leaves a discrepancy to be accounted for by the Inspector's article which concludes as follows:

But there is another class, and to these I refer with some delicacy, who have not as yet been brought within the toils of the District law regulating liquor licenses, but who do not escape the searching laws which the government has adopted in this regard. I refer to the houses of assignation and prostitution in the District (about forty in number), every one of which is compelled to pay, and does pay, a $25 government license, under which they can sell by the bottle or otherwise to the extent of five gallons. This completely obliterates the difference developed in the number of such licenses issued by the government and that which have been issued under the District system, leaving the advantage decidedly in our favor when considered from the standpoint so unfairly presented by the article in the *Republican* to which I have called your attention.

I have the honor to be, with great respect, your obedient servant, CHAS. S. JONES.
Inspector of Licenses D. C., and Member of the Liquor License Board.

I remark:

1. To the everlasting *shame* of the authorities of this District there are, we are informed, about forty houses of prostitution and assignation. These places are apparently well known to the authorities and conducted by persons of some pecuniary ability, else they could not pay their revenue license.

2. United States officers, knowing the character of these persons and places, sell them permits to deal in intoxicating liquors and receive at their hands for such license $1,000 a year. To her whose "house is the way to hell, going down to the chambers of death," they consent that there may be added the not less terrible lure of him who putteth the bottle to his neighbor's lips and "causeth him to be drunken." I do not wonder that "it is with some delicacy that it is referred to." Tell it not in Hong Kong; publish it not in the streets of Ashantee, lest the heathen scoff at our civilization.

3. The District authorities well know, that liquors are sold in these places in violation of law. They have not granted them license. They could not do so, and doubtless it has not been asked for, but they PERMIT them to sell and to carry on their two-fold abomination. They do this in face of the law, and in violation of their solemn oath to see it executed. Two hundred men, whose sole business it is to bring these human fiends to justice, become practical partners in their crime.

CIVIL SERVICE REFORM.

The following from the *Evening Star* of Sept. 24th, gives some intimation of the practical workings of the civil service law here under the immediate eye of government officials, and where it ought, if anywhere, to be a success:

"Since the new civil service rules went into operation Senators and members of Congress have not ceased to seek patronage in the departments. Heads of departments and appointment clerks are not besieged so much as they formerly were, but the chiefs of bureaus, who have the appointment of large numbers of laborers and others below the nine-hundred-dollar clerkship grade are subjected to a pressure."

Just across the Potomac the law is openly defied and political assessments are levied and collected as in days of yore. Nor is there any reason to think that the Mahone machine is run with any less regard to individual rights than the old Bourbon arrangement. It is quite probable that, like Esop's fox, the people might find it more tolerable than a hungrier swarm. But I think it is quite evident that the law is to be, and is, a failure, and that the high hopes of honest people are to be disappointed in the result.

The object of the law was that government officers might be servants of the government and not be subject to any other party or power, but if they are selected from those who are already sworn to "help, aid and assist" those of their "brethren" who may call on them, and to "espouse their cause so far as to extricate them from any difficulty," it will be impossible to prevent favors being demanded and granted by government officers and those political and other friends with whom they are in fellowship.

True civil service reform must strike at the root of the evil. It must, *first of all*, demand of every officer of this government that he shall *renounce all allegiance to every other government*, whether open or secret, and regard United States law as paramount to any human covenant. So long as a system of favoritism is interwoven with every fiber of our society it will be impossible to suppress it in the government service.

We wait for a wise statesman who shall dare to propose that membership in any oath-bound secret association shall be regarded as a bar to the civil service.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

DIALOGUE BETWEEN TWO CITIZENS.

1st Citizen. Is there any doubt that General Butler is one of the highest Masons of the United States?

2d Citizen. I, myself, have no doubt of it. He passes as a Grand Sovereign Inspector General of the thirty-third degree. His title is a very grand one.

1st Cit. Is he not, therefore, the best possible candidate which the lodge can bring forward for the Presidency?

2d Cit. Considering the power of the lodge in politics, I think that he is the most available candidate that the Masons can offer; unless perhaps, Gen'l Logan, or Gen'l Albert Pike might be preferred by the majority of lodgemen out of Massachusetts.

1st Cit. Is there any truth in Freemason Butler's being a very rich man, and of having made the bulk of his fortune out of the "poor man's government?"

2d Cit. Few doubt that fact, I believe. His whole career goes to show that he has always put himself first, the lodge second, and the "poor man's government" last.

1st Cit. But cannot the man who makes a fortune out of the "poor man's government" by "back-pay grabs," trading schemes and otherwise, be a real, true friend of poor men?

2d Cit. I must confess that I cannot see how a man can plunder the "poor man's government" and still be a friend to poor men.

1st Cit. Did Freemason Butler ever swear to take the life of any man for speaking the truth?

2d Cit. As he is a very high Mason, he has doubtless practiced some pretty tall swearing in that direction, in opposition to the laws of the "poor man's government." I know of his having hung a poor man in New Orleans.

1st Cit. Who was he? Jeff. Davis? Jeff. Thompson? erre Soule, or other rich rebel? Was he a high Mason?

2d Cit. No, I think probably not; but a poor drunken fe low of humble position, who made himself prominent by trampling on what patriots regarded as sacred; something which the General himself, is prone to do, even though he is not drunk.

1st Cit. Did not that poor fellow by trampling on the United States flag give "aid and comfort" to the rebellion?

2d Cit. Yes, doubtless; but not quite so much as his friend Pierre Soule, and many other of his political associates in New Orleans. He never hurt the country as much as Gen'l Butler has done.

1st Cit. Then Freemason Butler really did discriminate against the poor man, in favor of the rich and powerful?

2d Cit. So it seems.

1st Cit. And you think that General Butler has no good chance to get the Democratic nomination for the Presidency in 1884?

2d Cit. I believe that the lodge is all powerful in politics; that it has run the Republican party for the last twenty-five years; that it is now preparing to leap off from the Republican raft to the Democratic one, and that whatever Democrat the lodge nominates will be likely to succeed. The lodge wants a change.

1st Cit. You will admit that the General has been very bold in his efforts to save poor women from the degradation of having their skins tanned and made into shoes for the use of the rich men of Massachusetts?

2d Cit. Yes, the General is bold; and a faint heart never won a fat office; but the degradation which has been inflicted upon poor women by tanning their skins, is nothing at all in comparison with the degradation which he has helped to inflict upon young American men by their initiation into the Masonic lodge.

1st Cit. I perceive, my friend, that you are much opposed to the Masonic lodge.

2d Cit. That I am, sir! and I will never knowingly vote for a Mason for any office whatever. Political parties may run the devil himself for office, if they please; but no Freemason shall ever have *my* vote; for his principles and his practices are as foreign to the institutions of the United States, as the devil is to decent society.

1st Cit. But if you vote for an Anti-mason, your vote will virtually count for Gen'l Butler.

2d Cit. That would be a great evil, it is true; but the greatest evil that I know of, is for an American citizen to stoop so low as to vote for a Freemason. As Luther could not stop his work of reform merely because the Turk was thundering away at the door of Eastern Europe, so the true American patriot of the present day cannot be diverted from the Anti-masonic reform by the schemes and movements of the Masonic lodge. The Anti-mason cannot be either the dupe or the slave of the lodge in whatever political guise it may appear, or in whatever political party it may assume the ascendency. With the true patriot at the present day there are but two parties; one of these parties is the Masonic lodge, and the other is that party which Washington himself headed by his later letters in which he virtually renounced the lodge, and warned the people of the United States against such associations as their greatest and most formidable danger.

EXEUNT.

The executive board of Ohio brewers and liquor dealers recommends that, owing to the threatening aspect of the prohibition movement, the trade purchase no more grain until the result of the election is known.

Cleveland, Ohio, is excited. The Irish Catholics have captured the city government. Already they have taken possession of nearly all the public offices, and the process is going on. Mayor Farley is doing his utmost to fill all the places under his control with men of his race and faith. So emboldened have the Irish Catholics of the city become that the other day in the Eighth Ward they hoisted a flag having for its colors red, white and green. The American Democrats of the city are beginning to feel that the Irish Catholic element of their party is going a little too far, and that it is time to apply a check. —*Witness.*

THE ASSOCIATION FOR THE ADVANCEMENT OF WOMEN will hold their eleventh congress in this city Oct. 17, 18, and 19, at Hershey Hall, Chicago.

The following topics will be discussed: "Women and Land," Mrs. Jeannie C. Carr, California; "Duty of the White Women of the North to Black Women of the South," Mrs. Jennie Marsh Parker, New York; "Labor and Capital," Mrs. Augusta Cooper Bristol, New Jersey; "The Women of Utah," Mrs. Jeannie A. Froiseth, Utah; "Heredity," the Rev. Antoinette Brown Blackwell, New Jersey; "Benefits of Suffrage for Women," Mrs. Julia Ward Howe, Rhode Island; "Historic Art," Mrs. Mary E. Bagg, New York; "Mourning Garb," Julia Holmes Smith, M. D., Chicago; "Scientific Charity," Mrs. Charles R. Lowell, New York; "Work of Society for Prevention of Cruelty to Children," Mrs. H. L. T. Wolcott, Massachusetts; "Work of the Red Cross," Miss Clara Barton, Massachusetts; "The Infringement of personal Liberty by License," Mrs. Mary A. Livermore, Massachusetts.

—The *Highway of Holiness*, the excellent monthly published at Chambersburg, Pa., and representing the distinctive sentiment in favor of holy living, endorses Rev. M. Wright's reform paper in cordial terms which, without intention probably, contain a mild rebuke of the *Telescope:* "The *Richmond Star*, edited by ex-Bishop M. Wright seems to us a necessity. It sheds light upon subjects in relation to the United Brethren in Christ that need be revealed, and we have no other means of knowing them. Send 50 cents to Bro. Wright, Richmond, Ind., ordering it a year.

The Home.

THE AUTUMNAL RAIN.

All summer long the panting earth
  Watched seaward with imploring eyes,
If haply o'er her burning dearth
  God's little signal cloud might rise;
But long her prophets prayed in vain,
And the deaf heavens withheld the rain.

All summer at the portal bells
  Pale neighbors stood with empty urns,
As one by one the village wells
  Refused their wonted sweet returns;
And men grown kind with common pain,
Shared their last cup and hoped for rain.

All summer strolled the lolling flocks
  Through pastures parched with ceaseless sun—
No Moses 'mid the desert rocks
  To smite and bid the waters run—
Then bleating up the farm-yard lane,
Asked their sad masters for the rain.

All summer long the thirsty corn,
  Despairing of the day of sheaves,
By dewless night and cloudless morn
  Held up its supplicating leaves;
And branchy wold and swarded plain
Besought of God the boon of rain.

At length the prayer was heard. Impressed
  To the Almighty's bounteous hour,—
Rose north and south, and east and west,
  The winds—the angels of his power,
And mustering from the misty main,
Came with them all the clouds of rain.

A lull. Then like a calm high priest,
  The bells upon his flowing sleeves
And trailing robe, and rustling vest
  Making sweet music through the leaves,
I heard at solemn midnight plain
Walk forth the great autumnal rain.

'Tis morn: and trembling in the sun,—
  Alive with thanks each steaming sod,
The earth, her summer mourning done,
  Looks with wet eyelids up to God,
Who giveth when his poor complain,
The early—and the latter rain.

—*Selected.*

A CONVERTED COREAN NOBLEMAN.

I have seen many remarkable events in the history of missions here in Japan, but I know of nothing which surpasses in interest the following facts:

Three years ago an embassy from Corea visited Japan. During their stay in this country three of the number called upon a Mr. Tsuda to obtain information concerning agriculture and political economy. Mr. Tsuda was a Christian, and told them about Christianity. They were pleased to hear that the teachings of Christ were not bad, as they had supposed, for they had given their oath that they would not take back the Scriptures to Corea. But on their return they told a nobleman named "Isuchan" (in Japanese Rijutei) what they had heard and seen.

This nobleman was a personal friend of the King of Corea, and during the revolt in July last, saved the life of the Queen and kept her concealed in the interior until the overthrow of the usurper Tai-un-kun. The King was much pleased with the conduct of Rijutei, and offered him any reward that he might choose. Rijutei declined the proffered honors, and asked instead that he might go to Japan and study the progress and civilization of that country. His request was granted, and he reached here about ten months ago.

He at once found Mr. Tsuda, and began the study of the Scriptures. As a Chinese scholar he was equal to the best in Japan, and thus the Word of God was open to him at once. By the use of Chinese characters he could also converse with the educated Japanese.

Not long after this he had a very remarkable dream, in which two men appeared bearing between them a basket of books. He asked what these books were, and was told they were the most valuable of all books for Corea. He then said, "What are they called?" The reply was, "These are Bibles."

This singular dream seemed to him a revelation from heaven, and he prosecuted his studies with greater diligence and zeal. He soon became an earnest Christian, and was baptized on the 28th of April, by Rev. Mr. Yasukawa, a pastor of one of the Presbyterian churches in Tokio.

Although he has been in this country but a short time, he speaks the language quite fluently, and has preached on two occasions with great acceptance. His deep piety and great earnestness impress all who have met him. When one of his Corean friends asked him what was in the Bible which interested him so much, he replied, "It is all interesting." His friend then added, "Can you tell me what it is that makes you so full of joy? You were never so before." "I cannot describe this peace," said he, "as it is only known to those who believe."

For a Corean to become a Christian is at the peril of his life. Only eighteen years ago an uncle of Rijutei was put to death in the most cruel manner because he became a Catholic, and his property was all confiscated. He says if he should return now his life would be in danger every hour. He has given up the study of everything else but the Word of God. He is also teaching his countrymen, and says that many of them already accept the truth of Christianity. A friend of his, who is the teacher of Corean language in the Tokio University, has already applied for baptism, and is willing to die, if need be, for the name of Christ.

Rijutei is now engaged in preparing a China-Corean version of the Scriptures. He has completed the Gospels and the book of Acts, and is now at work upon the Epistle to the Romans. When this work is completed he proposes to translate the whole into the Corean language. The American Bible Society is assisting him in the work, and it is expected will publish his version at once.

An officer of the Japanese government recently called upon him and stated that an official newspaper was about to be started in Tokio, and they wished to secure his services to edit the Corean department. He replied, "I am otherwise employed, and cannot do as you wish." The officer then insisted that he should give the matter further consideration, as it would be greatly to his and their advantage. He then said very positively, "I am engaged in more important work, and no inducement which you can offer is sufficient to turn me away."

This man pleads most earnestly for American missionaries and teachers. He says now is the time to move. As the country opens, the Catholics will rush in and deceive the people by mere outward forms which are of no real benefit. Great changes are going on, and the way will soon be open for the free spread of the Gospel. Here is a Macedonian cry that is not a vision, but a reality.

Note.—The above is taken from the *Illustrated Christian Weekly*. In a subsequent communication to the same journal, dated June 29th, Mr. Loomis says of Rijutei: "Yesterday he brought to me the completed New Testament, which he has now prepared in the style used by the scholars in Corea. He opened a Sunday school last Sunday for Coreans, and is teaching the Shorter Catechism. He has decided to become a preacher." And in a postscript, dated July 5th, he adds: "There are now four baptized Coreans and eight more inquirers. This is all the work of this one man, aided by the Spirit of God."

This important event is an answer to the prayers of Japanese Christians. For a few years past they have repeatedly offered most earnest supplications to God in behalf of Corea, and have been more than once on the point of sending a missionary from their own number to that country.

Some of the words of this Corean nobleman are worthy of preservation. One of his friends asked him why he studied the Bible so much. His reply was: "The Bible is not a book containing one important truth or fact of history only, but it is full of interest and help to all who study it with care."

His brother, who had heard in Corea that he was out of money and for that reason could not return home, came to Japan, bringing 1,000 yen to enable him to go back. Rijutei said to him, "I do not want the money, and you can take it back. I cannot consent to return as you wish, as I have a very important work to do here. I have found something that is better for me and our people than railroads, or telegraphs or steamboats."—*Christian Intelligencer.*

MISSIONARY FACTS AND PRINCIPLES.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They nave devised many penances, asceticisms, and self tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine Deliverer; one who can make the satisfaction and insure the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ himself.

6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you alway, even unto the *end* of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul, or the church, that does not possess it, is dead.

8. If we love the person of Christ, we shall desire that his glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles illustrated it. Those twelve men were missionaries. In this time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up into the millennial glory.—*H. M. Scudder, D. D.*

SEVERE REBUKE.

John Locke, the English philosopher, was a favorite with many of the great noblemen of his age. They liked his robust sense and ready wit, and enjoyed even the sharp reproofs in which he occasionally indulged. On one occasion he had been invited to meet a select party at Lord Ashley's. When he came they were playing at cards, and continued absorbed in the game for two or three hours.

For some time Locke looked on, and then began to write diligently in a blank book taken from his pocket. At length they asked him what he was writing. He answered, "My lords, I am improving myself the best I can in your company; for having impatiently waited this honor of being present at such a meeting of the wise men and great wits of the age, I thought I could not do better than to write down your conversation, and here I have in substance all that has passed this hour or two."

The noble lords were so ashamed at the written record of their frivolous talk, that they at once stopped card-playing.—*Sel.*

HOME HINTS.

Stammering.—A gentleman who stammered from childhood almost up to manhood gives a very simple remedy for the misfortune: "Go into a room where you will be quiet and alone, get a book that will interest but not excite you, and sit down and read two hours aloud to yourself, keeping your teeth together. Do the same thing every two or three days, or once a week if very tiresome, always taking care to read slowly and distinctly, moving the lips but not the teeth. Then, when conversing with others, try to speak as slowly and distinctly as possible, and make up your mind that you will not stammer. Well, I tried this remedy, not having much faith in it, I must confess, but willing to do anything to cure myself of such an annoying difficulty. I read for two hours aloud with my teeth together. The first result was to make my tongue and jaws ache, that is, while I was reading, and the next to make me feel as though something had loosened my talking apparatus, for I could speak with less difficulty immediately. The change was so great that every one who knew me remarked it. I repeated the remedy every five or six days for a month, and then at longer intervals until cured."

The Hygiene of the Face and Eyes.—It is a mistake to believe that a good complexion depends upon the use of such and such cosmetics. It really depends upon digestion, which itself depends upon our mode of life. Persons who rise early and go to bed regularly at ten, who take plenty of air and exercise, eat with moderation at regular hours, having their meals at intervals long enough for digestion of one to be thoroughly accomplished before they begin the next—these persons are sure to digest well, and in consequence have clear, healthy complexions, which will require no other cosmetics but plenty of soft water and good toilet soap.

The hygiene of the eyes is very simple. For them, as well as for the complexion, good digestion is equally necessary; more so, for no cosmetic could attenuate the yellow tinge which biliousness imparts to them; and if some mysterious pencils can supply the insufficient shadow of rare eyelashes, good health alone can give them that brightness which is their principal beauty.

Never read in bed or in a reclining attitude; it provokes a tension of the optic nerve very fatiguing to the eye-sight.

Bathe your eyes daily in salt water; not salt enough,

though, to cause a smarting sensation. Nothing is more strengthening, and we have known several persons who, after using this simple tonic for a few weeks, have put aside spectacles they had used for years, and did not resume them, continuing of course the oft-repeated daily use of salt water. Never force your eyesight to read or work in insufficient or too broad light. Reading with the sun upon one's book is mortally injurious to the eyes. —*Rural New Yorker.*

CHILDREN'S CORNER.

DO YOU THINK TO PRAY?

Ere you left your room this morning
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favor
As a shield to-day!

When you met with great temptations
Did you think to pray?
By his dying love and merit
Did you claim his Holy Spirit
As your guide and stay?

When your heart was filled with anger
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you
Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
At the gates of day?

—*Selected.*

"COME UNTO ME."

What kind, sweet words for your pillow to-night! Jesus says them to you.

"How am I to know?"

Well, they are for every one that is weary and heavy-laden. Do you not know what it is to be weary and tired sometimes? Perhaps you know what it is to feel almost tired of trying to be good—weary with wishing you could be better. So, you see, it is to *you* that he says "Come!"

And if you have not yet come, you are heavy-laden, too, even if even if you do not feel it; because the burden of sin is heavy enough to sink you down into hell unless Jesus takes it from you. So it is to *you* that he says "Come!"

And lest you should think he says it to grown-up people only, he said, "Suffer the little children to come unto me." Are you a little child? Then it is to you that he says "Come!"

"If he were here, and if I could see him, I should like to come."

He *is* here, as really and truly as you are. Suppose your mother and you were in a dark room together, and she said, "Come to me!" you would not stop to say, "I am coming, mother;" but you would soon feel your way across the room, and be safe by her side. Not seeing her seeing her would not make any difference.

Jesus calls you now. Will you not say, "I am coming, Lord Jesus!" and ask him to stretch out his hand and help you to come, and draw you quite close to himself?

Yes, to *himself*—the blessed, beloved Lord Jesus, who loved you and gave himself for you, who has waited so patiently for you, who calls you because he wants you to come and be his own little lamb, and be taken up in his arms and blessed. Will you keep him waiting any longer? Will you not "come?"—*Frances Ridley Havergal,*

THE FIRST FRUIT.

A little girl named Bessie was given the grapes of a large vine in her father's yard. She was anxious they should ripen. At length the time came when they were fit to eat.

"Now we shall have a feast," said her brother John, as he pulled some one morning.

"Yes; but they are the first ripe fruit."

"Well?" said her brother.

"Mamma says we ought to give the first of all the money we make to God, and that we always feel happier in spending the rest. I wish to give the first of my grapes to God."

"But how can you give grapes to God?" asked John. "Even if you could do such a thing, he would not care for them."

"But I have found a way," said Bessie. "Jesus says, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;' and I am going to take my grapes over to Mrs. Brown, and give them to little sick Mary, who never sees grapes, because her mother is too poor to buy them."

So Bessie filled her basket with "first-fruit," and took it over to the sick child.

"I have brought you some ripe fruit," said she to Mrs. Brown.

"Heaven bless you, my dear child, for your loving gift! Here, Mary! see what a beautiful basket Bessie has brought you."

The sick child clasped her hands, overcome with joy; and she could hardly express her thanks.

Bessie returned home with her heart full of joy. This was a far more lasting pleasure than feasting upon them herself. She could truthfully say, "It is more blessed to give than to receive."—*Sunday-School Gem.*

HISTORY OF PETROLEUM.

Perhaps never in the world's history has there occurred a case in which an article known from time immemorial, and counted as being of too small value to have any influence whatever, has all at once become one of the forces which sway the commerce, and almost the destinies of nations, to an extent so wonderful as is actually true in regard to petroleum. Forty years ago the word petroleum had no existence in current language. It is a compound term meaning simply rock oil; it was in the dictionaries, but it was not known to people in general. And yet the article at that time was on sale in the large cities, and occasionally in smaller places. But it was in very small quantities, and was disposed of by the ounce. Those who are old enough to remember as far back as 1840 can possibly recall a very bad-smelling medicine to which they were perhaps subjected. It was called Seneca Oil, and was "dreadful good for the rheumatiz," being fortunately in most instances, used externally, though not always. It was understood to be brought from the "Seneca Nation" in the southwestern part of the State of New York; hence its name. Seneca Oil was simply crude petroleum, and it is on the instant recognized that it came from the immediate vicinity, the very border of the region which has within these later years revolutionized the world with its great oil wells.

But in going back to Seneca oil do we touch the early days of petroleum? Not at all; and we shall never touch them. No glimmering light shines back so far. When the fires fell on the Cities of the Plain in the circuit of the Jordan, at the north end of the Dead Sea, the combustible material which insured the destruction of Sodom and Gomorrah was crude petroleum, the "slime pits of the Vale of Siddim." Later still petroleum, in its viscid form served to make watertight the cradle of the baby Moses. But both these instances are relatively of modern date; for perfectly untold ages before that time petroleum had served to aid in preserving the Egyptian dead from decomposition, for the very oldest of all the mummies yet brought to light reveal its presence. And how early in the experience of the human race its remarkable properties were brought into play we can only conjecture, for nothing remains to tell us.

Petroleum therefore has two histories, and they may be said to be as distinct from each other as though they were of two separate articles. The old reaches back, so we have seen, to the days of shadow and fable; the new begins Aug. 6th, 1859, only twenty-four years ago! And it begins at Titusville, on Oil Creek, a branch of the Alleghany River, in Crawford county, Pennsylvania. To such narrow limits in both time and space are we able to concentrate our attention, and yet we are looking at that which has become one of the mighty factors in modern civilization.

Now once more we will see what we can do in the work of bringing our ideas to a focus, and this time we will look at the subject geographically. Petroleum is found in various parts of the world, in fact, almost in every country, to some extent. There are however certain points of concentration, and they are not many. The island of Zante, the mainland opposite in Hungary; Gallicia, and Moldavia; then again, away off on the Irawaddy, but most of all—on the Eastern Continent—the shores of the Caspian, especially near Baku; all of these produce petroleum, and the springs of Baku yield more than all the others combined. But we may fairly set all of them—the entire Eastern Continent—aside as being of no great moment. It is no mere figure of speech, it is not rank boasting, to say that petroleum, so far as the markets of the world are concerned, is an American product. Our regular daily and monthly yield so far surpasses all others that they cannot be counted as rivals in the trade and its results.

The springs of Baku yield about 500,000 barrels annually; we turn out that amount in the spree of a very few weeks at any time. The records of 1879, not to speak of anything later, give the exports only from the ports of Philadelphia, Baltimore and New York at 8,500,000 barrels. Surely we may call petroleum, in all its bearings, an American product.

And does it come from all parts of America? Perhaps few persons are aware how very much restricted really is the region which yields such incredible results. The fact is that the "oil centre," that from which petroleum has been produced in paying quantities, can all be comprised within a space of thirty-nine and a half square miles. It is wonderful. We will look to it again.—*Scientific American.*

The shortest letter on record is that of Senator Sumner to Secretary Stanton when President Johnson was trying to oust the latter from his cabinet. It was, "Stick." That one word contains a whole philosophy of life for those who are wise enough to read it aright. "Stick and hang, young man," says Josh Billings in some of his aphorisms. "Don't forget that it is the last six inches that wins the race." But that is what the young man almost always does forget. He wants to show well in the front when the race has only begun, and if he cannot succeed in doing this, he is likely to conclude that he is on the wrong track, and can run better on another. He changes; still he is outstripped as at the first, and again he pulls up. He keeps on changing all his life, and retires without honors. Others with less speed but more "bottom" keep right on in the race, and if they do not win, they generally come in "a good second."

"I KNOW A THING OR TWO."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the old man's notions.

A few years later and that lad, grown to manhood, stood at the bar of court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas, and hurried me to ruin."

Mark that confession, ye boys who are beginning be be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.

TEMPERANCE.

THE COMING CONFLICT.

"The next Waterloo" is what Bishop Warren calls the irrepressible conflict between the temperance sentiment and the liquor traffic in this country. Which party shall ultimately meet everlasting defeat in that great battle, no one who studies history, or watches the tread of things, or has faith in God can for a moment doubt. The signs of coming hand-to-hand conflict are rife. Year after year the pressure which forces men into a declaration concerning their attitude on this question grows heavier. The subject has become the great perplexity of the politicians, and often the stone which grinds them to powder. Forces are crystalizing. The day of debate is merging into the day of organization. We are glad. Let the question get upon the platform whereon the other great questions of state policy are discussed, and the day of triumph cannot be far distant. For the temperance question a fair and free opportunity is all that, in most communities, it now needs. In Iowa it has climbed up there, and the result will be the triumph of the cause. To sneer it down, to ignore its claims, to pass over with the condemnation of silence its movements so far as it is possible, is the policy of the politicians and their henchmen of the secular press. To exalt minor issues, to resurrect dead ones, to crack the party whip and raise the cry of "turn-coat" are methods with which we are all familiar. The sneering epithet of "Assistant Democrat" has made many a thinking temperance Republican turn pale, as he has tremblingly avowed his determination to vote no more for the whisky-soaked candidates. And many such an one has been wheeled into old party lines again. But not long can the conflict be delayed now. The tide is rising On every hand the signs are multiplying. Put your ear to the ground and the rumble of the wheels of the mighty revolution may be heard. And the Lord God of Hosts sends forth his commands to all his people,—and they cannot in this war be neutral. Temperanec men, be up and doing, lest the curse of neutrality come upon you. "Curse ye Meroz because she came not up to help of the Lord against the mighty."—*Sel.*

LONDON DOCKS.

In our tour we saw several parties who had provided themselves with what are terned in complimentary language, "Wine-tasting orders," but judging from the extraordinary avidity with which several individuals poured down the extraordinary beverage, it would be more proper to term them "Drinking orders." Being total abstinent in our principles, we did not avail ourselves of these orders, and rejoiced at the termination of our tour that we did not, for some of those who had imbibed pretty freely, on again reaching the surface of the busy world, were so much intoxicated that they did not know where they were, and had to be taken home by their friends.

From the vaults we proceeded to the great tobacco warehouse, an immense structure, covering five acres of ground, with accommodations under its roof for twenty-five thousand hogsheads of the "weed." You need not inquire the way, for an atmosphere of the narcotic surrounds the building; as we walk along its passages, huge hogsheads are noticed, piled far above you on either side. I never before conceived of the enormous consumption of tobacco, but here one may form a slight idea, for there is more tobacco under this roof than anywhere else on the globe. Vast rooms in the edifice are devoted to the storage of cigars. In one corner of this enclosure is a kiln where the unclaimed and damaged tobacco is burned. The chimney, which is constantly vomiting forth tobacco smoke, is called by the workmen "the Queen's Pipe." Her Majesty certainly consumes a great quantity of tobacco, for in one corner I saw about seven tons of iron and nails, which were raked from the ashes after the scrap tobacco is consumed. In the dockyard hundreds of men were rolling merchandise of every description to and from the different vessels, whose masts rise on every side. I peeped into the drug warehouse, but the atmosphere was so laden with medical vapors that I quickly turned away, and again sought the streets. If any person wishes to form an idea of the trade of London, let him visit the docks.—*Ev. Messenger.*

THE CHURCHES.

—The Rev. Mr. Earl, Evangelist, has been invited to hold a series of meetings at the Chicago Avenue Church, in this city. Until these meetings commence, says the church bulletin, President Blanchard will preach Sunday mornings and evenings.

—Mr. Moody and family, Mr. Sankey and family, Major Whittle and Mr. and Mrs. McGranahan, left America for Europe Oct. 2nd, by the steamship Alaska. The entire party are expected to return by the 4th of July next year.

—Rev. Leander T. Chamberlain, D. D., has accepted the call to the Classon Avenue Presbyterian church, Brooklyn (formerly Dr. Duryea's). Dr. Chamberlain has been for some time pastor of the Broadway Congregational church of Norwich, Conn., and was for years pastor of the New England Congregational church in Chicago. He was greatly blessed in spirit during Mr. Moody's meetings in this city in 1876, and rendered great assistance in those powerful meetings.

—The property now belonging to Princeton Theological Seminary has grown largely in the last quarter of a century. Its trustees report the investments made for its financial support now amount to $1,015,695.95. The real estate and buildings are estimated at $374,000. Total, $1,389,695.95. The income of the institution last year was $60,634.63.

—The concession of Dr. Ellis of Boston, a leading Unitarian divine, that the Scriptures, fairly interpreted, yield the orthodox doctrines, is repeated and made distinct by the admission of Rev. H. W. Pierson, in the *Unitarian Review*, that "orthodoxy keeps much closer to the thought and expression of Paul than Unitarianism does."

—A class of Freedmen, almost forgotten in the efforts to reach the multitude of emancipated slaves, is composed of the slaves formerly held by the Indians in the Indian Territory. Among these people the Presbyterian Freedmen's Board is opening a few missions, two in the Choctaw tribe and one among the Creeks.

—The subjects for the International Sunday-school lessons have been chosen for 1884. For the first six months the lessons will be in the Acts and the Epistles Three months will then be spent with "David and the Pslams." The last three months will be spent with "Solomon and the Books of Wisdom," the selections being from Kings, Proverbs and Ecclesiastes.

—The North Ohio United Brethren conference met Sept. 5, at Hicksville, Ohio, Bishop Glossbrenner in the chair. The *Telescope* says the Bishop's character "was not passed," and gives the reason, "because of alleged official discrepancy." This is a rebuke for neglect of duty in respect to lodge members in the church which cannot be lightly received by the church authorities.

—A considerable revival interest is reported among the United Brethren churches in Tennessee. At Greenville, especially, many conversions are reported.

—The Rev. George F. Pentecost, pastor of the Tompkins Avenue Congregational church, will take charge of the Teachers' Meetings held at four o'clock in the First Reformed church, Brooklyn, beginning October 29. These meetings grow more popular each year.

—Rev. Dr. Moffat, the well-known South African missionary whose daughter Dr. Livingstone married, who died recently, was out in his garden trimming shrubs twenty-four hours before he died. The immediate cause of death is supposed to have been the breaking of a blood-vessel. Nine hours before his departure he sent for his friend Mr. Maxted, and at once began repeating favorite hymns and texts of Scripture. He asked for texts to show that Christians would know each other in heaven. He remembered his beloved departed wife and spoke of her last happy moments with tears of joy. She had lived with him for fifty years, and, as many of our readers know, was a most devoted helper with him in the Lord's service. Her prayerfulness and great wisdom and ability to counsel him were conspicuous traits in her character. Since her death his daughter, Miss Moffat, has been constantly at his side, and has nobly and lovingly watched over him.

—In an article in the *Wesleyan*, Rev. John Boyes of Grimsby, England, says of Christian giving in that country: "The funds of the various denominations have during the past year felt the pressure of the bad times, and this has called attention to a more economical method of working. Notwithstanding this, the Methodist Free churches have inaugurated a commemorative fund to extend over five years of payment, and which it is hoped will reach the sum of £30,000. This year is called the silver wedding of the Wesleyan association, and the Wesleyan reformers, who twenty-five years ago became one denomination, and took the name of Methodist Free churches. The fund is to be apportioned amongst the several funds of the body according to their needs, so that the work may be pursued with more freedom and enterprise. Nearly half the amount was promised before the sittings terminated. The history of Christendom shows that whenever there has been the awakening of generous feeling in the hearts of God's people, there have been corresponding spiritual blessings poured upon them by the Most High."

—Rev. J. W. Logue has been pastor of the United Presbyterian church at Northfield, O., for forty years. He has resigned and will cease his labors Oct. 7th. At the same time occurs the fiftieth anniversary of the Northfield congregation. Arrangements are being perfected to observe memorial services, in connection with these very interesting occurrences. The services will be held in the Northfield church, on Wednesday, October 10, 1883.

—The Kentucky Conference of the Methodist Episcopal church at its annual session last week at Cynthiana, endorsed the action of the Louisville New Albany and Chicago Railroad in withdrawing Sabbath trains. It also adopted resolutions opposing trains on the Sabbath to camp meetings, and all traffic on camp grounds on that day not absolutely necessary. The Conference appointed a committee to attend each camp meeting and report, with the understanding that if Sabbath desecration does not cease the church will prohibit the holding of camp meetings.

—The thirty-ninth session of the Illinois United Brethren conference met near Macomb, McDonough county, Sept. 6th. Among their resolutions was the following upon the secret orders:

"WHEREAS, The evil of oath-bound secret societies is seen more plainly as time rolls on, and their antagonism to republicanism in undermining the foundations of liberty and disturbing the unity of the church; therefore,

"*Resolved*' 1. That we disapprove of those in our church who disregard our law on that question.

"2. That we labor more diligently to inform our people on the evils of secret societies.

"3. That it is the sense of this conference that members of the church who belong to secret societies and sever their connection with the same by ceasing to attend and not paying dues, that we extend to them great mercy, as recommended by the Board of Bishops."

—There is a hopeful revival of interest among the United Brethren conferences respecting the innovations of the lodge, which have for years caused much trial to the sincere people of God in that communion. The North Michigan Conference resolved to preserve the integrity of the churches on this point as on all others. The Anglaize Conference also stands firm as the following from its published records will show:

"That we unqualifiedly protest against any change of our constitution on the secrecy question, and that we will be true to the usages of the church upon this question, nor will we repudiate or nullify the present law by which our principles are sought to be enforced; and moreover, we do here and now pledge ourselves to be true to the people among whom we labor in word and doctrine, and to seek the enlightenment of all who place themselves under our ministry, and if possible, by the help of God to lead them from the lodge to the Lord Jesus Christ, that they may be saved; and failing to do this, we will maintain the honor of the church by holding its light to the world."

—In addition to the previous conference reports on secretism, it is a pleasure to add the following from the Free Methodist Conference of Minnesota and Northern Iowa:

Resolved, That we will "Have no fellowship with these unfruitful works of darkness, but rather reprove them;" and further, that we will let our light shine as opportunity may afford, to "always reveal and never conceal" the great things God has done for us, following the Master who declared, "In secret have I said nothing," and again, "Go ye into all the world and preach the gospel to every creature."

Resolved, That we will direct our efforts to enlighten those "who are in search of more light," and give them a helping hand, and will wage an aggressive warfare against those orders that bind and enslave their victims with their cable-tows and horrid oaths and all others that are stepping stones to such institutions.

—The remarkable interest taken in Christian missions by the average Scotchman was singularly shown recently at Aberdeen. The proprietor of the Devanha House at that place, who is an officer of the Free Church, erected a canopy, with seats for 1,200 persons, and called a missionary convention. The canopy was found large enough for the morning session, but in the afternoon large numbers were compelled to find seats on the lawn outside, and in the evening the greater part of the lawn was covered with an audience numbering about 5,000. "Think," says the *Foreign Missionary*, "of the proprietor of some Saratoga hotel erecting such a tent on his lawn for a foreign missionary meeting; and what is perhaps stranger still, think of such an audience of Americans—1,200 in the morning, a larger number in the afternoon, and 5,000 in the evening, turning out to hear speeches on foreign missions!"—*The Presbyterian.*

THE AMERICAN BOARD AND THE ARMENIAN CHURCHES.

The American Board of Commissioners for Foreign Missions met last week in Detroit. In anticipation of the report of this meeting which the readers of the *Cynosure* may expect from a friend living in that city, it will be of great interest to many of our readers to know that the Board on Wednesday heard the reports of the special committees sent during the year to Turkey to inquire into the difficulties that have arisen between the missionaries and the native Armenian churches. The action of the Board printed herewith shows that the agitation of this question has led to the withdrawal of a short-sighted and suicidal policy for one that is just and Christian, under which the churches may expect, if faithfully carried out, that the evangelization of this interesting and devout people may be carried forward with energy and success:

Resolved, In accordance with the suggestion of the visiting deputation, that as a preparation for the withdrawal in due time, of its missionaries from among the Armenians, the board favor the admission of representatives of the native churches in Turkey in conferences concerning the practical work of evangelization, education, and publication, including estimates for necessary expense, reserving, however, to the mission, as the responsible agent of the board in the field, final action respecting the distribution of the funds drawn from the treasury of the board, subject of course, to the approval of the prudential committee.

Resolved, That there is pressing need for large-hearted and even generous co-operation with our native brethren everywhere, its particular form and method being shaped by circumstances in each locality, but such as may assure them of our Christian love and fit them most speedily to assume the entire support and management of the evangelization of their respective fields.

Resolved, That, for complete, abiding deliverance from these present troubles we are shut up to a large outpouring of the spirit of God upon our missions in Turkey, and we hail the present work of grace in central Turkey as the beginning of a divine deliverance.

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IN BRIEF.

—In the Interior Department, according to the recently published register there are 204 colored people on the pay-roll. Of this number twenty are copyists, of whom two get $1,800 a year salary. One is an assistant chief of a division in the Pension Office. One is a principal examiner in the same office. A number have $1,200 and $1,400 clerkships. The majority, however, are messengers. The total number of employes of all degrees in the Interior Department is 3,091, so that the 204 colored employes bear to the whole force just about the ratio that the colored population of the country sustains to the white.

—A Belgian and a Frenchman having recently succeeded in accomplishing the feat of crossing the English channel in a balloon, so often before unsuccessfully attempted, one of the participants gives the following account of his voyage: "Not only the land lay below us like a map, but the bottom of the sea was clearly seen in all directions; every channel and shoal was easily marked, and formed a fibrous net-work. By the aid of instantaneous photography and the balloon, our knowledge of the sea could be greatly increased; charts of greater exactness than any existing could be made of the bottom of the sea, at least of shoals shallow enough to offer danger to sailing crafts."

—A party on the Rocky Mountain division of the Northern Pacific Railroad a few days ago had a thrilling adventure which they would not care to repeat. They were on an open car which was standing still on an exceedingly steep grade. Suddenly one of the gentlemen saw that a train of cars was dashing down upon them at frightful speed. It consisted of an engine weighing 80,000 pounds and eight cars heavily laden with iron. There was no time to get the party off the car, and to remain still was almost certain death.

With great presence of mind one of the gentlemen loosened the brake of the car, which at once began to run down the hill. It was now a race for life, and the ladies of the party were almost wild with fright. Soon the freight train caught up with the car, but the velocity of both being almost the same little damage was done, and at last all reached the bottom of the decline in safety.

—A short time ago a little boy went with his father to see a colt. He patted the colt's head and made quite a fuss over it, until the stableman told him to be careful that the colt did not turn round and kick him. When young Hopeful went home his mother asked him what he thought of the colt. "I like him pretty well," was the reply. "He's very tame in front; but he's awful wild behind."

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FARM NOTES.

POULTRY MANAGEMENT.

The following notes on poultry management are written for the farmer, not for the fancier; are the results of personal experience and of a study of the most eminent writers on the subject. Poultry on the average farm is not made profitable, and to bring about a change in this is the object of these notes. In the language of the patent medicine venders, "Give it a trial."

The poultry house: Before getting your poultry see you have a proper house to keep them in. This need be neither expensive nor troublesome to construct. It may be made of almost any material, old lumber, stone, brick, or anything, in fact that can be persuaded to stick together. One of the most convenient and practical poultry houses I ever saw was made with a few posts driven into the ground in double rows, the intervening space being filled in with hay. Banked up high with manure in winter, this made a capital place for a regular supply of fresh eggs. The roof was of precisely the same materials, and the only objection I could raise to it was that the hay made a capital place for lice and parasites to gather in, but the proprietor assured me that a thorough fumigation once or twice a year and the substitution of new hay every second year kept hens entirely free from same.

The poultry house should be not only rain-proof, but also wind-proof. If fowls are kept in a constant draught they are apt to become roupy and sickly; certainly they are not so profitable as when properly housed. Do not overcrowd your houses; give each fowl at least six or eight square feet of house room. If you think this expensive when constructing your house, you will find it true economy when you have got your flock in order, and should success tempt you to add a few hens now, and a few more another time, results will speedily convince you that plenty of room is essential.

Ventilation should be provided for; let there be a chance for the air to escape near the roof. This can be done by leaving a narrow opening, here and there, under the eaves, or making a common slat ventilator in the roof. Close, unventilated rooms are healthy for neither human beings nor any other living things.

Light is a great essential in the poultry house. Put in at least one six-pane sash, and if you put in two or three more so much the better. It lets the sunlight in, and medical men say that good light is almost as needful for health as pure air. Fowls certainly thrive better in well lighted and ventilated houses than they do where these requisites are lacking.

Remember that in cold winter weather they are in the house most all the time, and if they have to grope around in the dark all the time how can you expect them to keep you supplied with eggs? In the summer it is a different thing; hardy breeds will roost in the trees, live out of doors all the time, and keep in perfect condition and health; but winter with its twenty degrees below zero is another tale.

The cleaner the house is kept the better; don't let the manure accumulate till you have three or four wagon-loads to take out, but spend ten minutes now and then say once or twice a week, according to the number of fowls you keep, in cleaning it out. This will keep your house free from smell. Whitewash your walls once or twice a year; same with the perches and nest boxes; and in the spring of the year give the place a thorough fumigation.

The best way to do this is to get an old iron pot of some kind, or an old tin dish, put some burning charcoal or live coals in, and throw a few cents worth of sulphur on. With windows, ventilators, and doors closed, this will kill any chicken lice that may infest the house, and give you a clean place to start your spring chickens in. A little powdered sulphur strewn in the nests will greatly conduce to the banishment of these little pests, and pests they certainly are, for I fully believe that they destroy more dollars' worth of chickens than cholera and all other diseases put together.

The floor of the house should be of earth, care being taken that it is sufficiently high to prevent dampness or water gathering on it. Such a floor is healthier than a board floor, as the latter is likely to get saturated with moisture from the droppings.

Heavy fowls should not be allowed to oost high; crooked breast bones results from heavy fowls perching on high roosts. Two feet is quite high enough. Place them all the same height and there will be no fighting for the highest place.

Arrange the nests as the construction of the house permits. Hens love to lay in out-of-the-way corners, and it is well to humor them in this to some extent. I saw in a poultry journal (*Poultry World*) a short time ago a very practical suggestion in this respect, advocating the use of old nail kegs for nests. "They should be placed on the side, are big enough for ten pound hens, and, best of all, fowls cannot sit on the edge and leave their droppings in the clean straw with which you supply their nests."

In a corner of the house place a box anywhere from two to four feet square, and about a foot high: throw dry earth, sand, coal ashes, or something similar into it, and your fowls will soon find out that it is just the place to wallow in. They will, by the use of it, keep themselves free from lice and the dust box will save you lots of little chicks in the course of a season.

Just a few more words, and the fowl house is finished. When winter comes, bank it up with manure as thick and high as you like; a little warmth produces a great many winter eggs, and "winter is the time that *determines* whether your poultry will pay well or not." I generally put up a tight fence, six feet high, round my poultry house, placing it two feet from the house, and fill in with manure. In the spring I pull it down and use the manure in the garden. The cost is simply the work and the lumber, which latter will of course last for several winters. RAMMEN

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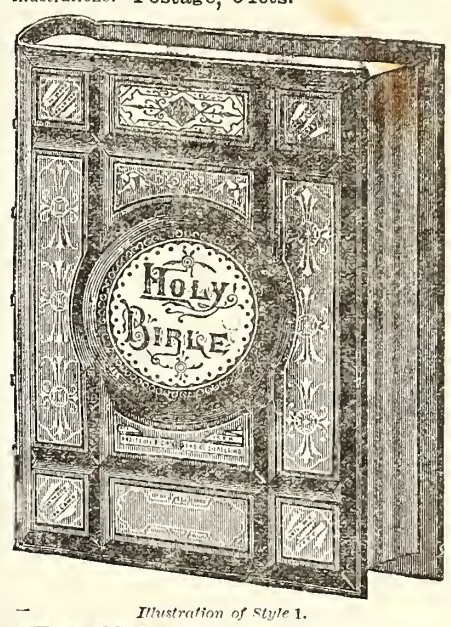


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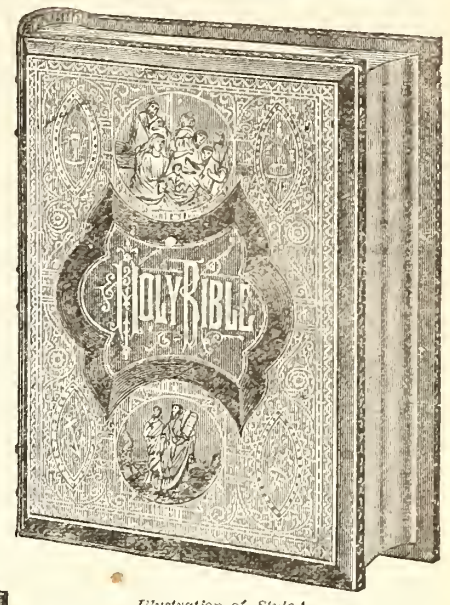


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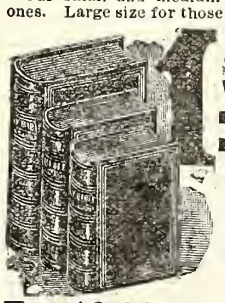
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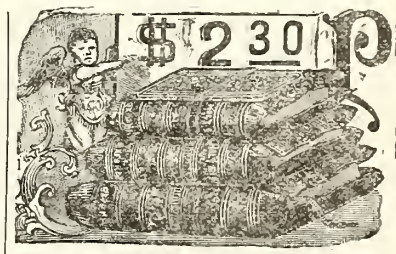
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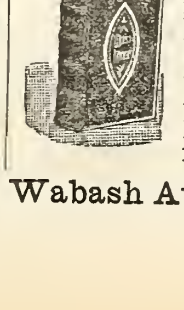
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For 60c. Morocco cover, brass bound and plated, with handsome gilt clasp and gilt edges; two patterns; square and round corners. Exquisite lettering on side; printed in large clear type. Bibles no better are sold as high as $1 and $2. **Postage, 6c.**



For 70c. Similar size and style of binding to our 60-cent Bible; square corners, brass bound, with clasp and hands, tasseled book-mark; also medallion inserted on side in gold and red.

This was a new importation with the fall of 1882, and a very pretty design. It should be seen to be appreciated. (See cut.) **Postage, 6c.**

Address Ezra A. Cook, 13 Wabash Ave., Chicago, Ill.

NEWS OF THE WEEK.

—The National debt was reduced $14,707,279 during September.

—Great efforts have been put forth to secure the reinstatement of Paul Vandervoort in the Railway Mail Service. Postmaster General Gresham would probably have decided the matter last week had it not been for his prostration by illness.

—The Director of the Mint is preparing a statement to show the profits arising from the coinage of the standard silver dollar for the five fiscal years ending June 30, 1883, The amount thus made is very large, being in gross for the five years since July 1, 1878, the enormous sum of $17,342,113.02. Nearly all this profit has gone direct into the Treasury, for after subtracting the wastage, cost of coinage, transportation, and other expenses, there is left a net profit in standard dollars and subsidiary coin over the bullion value at the respective dates of purchase of over $16,800,000.

—Surgeon General Hamilton, of the Marine Hospital Service, Washington, has received a letter from Surgeon Main, of Brownsville, Texas, in which serious apprehensions are expressed concerning the importation of yellow fever into the United States from Mexico. Especially is the scourge to dreaded on the Pacific coast, says Dr. Main, for it is extending northward along the Gulf of California, and nearly all the seacoast cities of Mexico are afflicted to an alarming extent. Owing to improper sanitary regulations and a lack of nurses and physicians, the victims in many cases are dying from neglect, and the survivors are fleeing in every direction to get away from the pest.

—Fire broke out in Hahnemann Hospital, Chicago, Friday evening, and a wing of the building was destroyed. Nothing but the bravery and coolness of the house surgeons prevented a horror. As it was not a mishap happened to any of the patients. Loss about $10,000.

—The Exposition Building at Pittsburg Pa., with all its valuable exhibits, machinery, etc., was destroyed by fire early Wednesday morning. The loss is cstimated at $1,000,000, four-fifths of which falls upon exhibitors. There are rumors that the flames originated in the explosion of benzine with which a balloon was being dressed. The locomotive Arabian, the first ever used in the United States was burned.

—A cigar-stump carelessly thrown down caused a fire Thursday in the volunteer steamer house of the Troy (N. Y.) firemen, which destroyed all the uniforms. In putting out the flames two firemen fell from ladders, both being mortally wounded.

—At Philadelphia Friday morning a Reading train struck a Union Line street car, at a crossing, demolishing the vehicle, causing the death of three persons, and wounding more or less seriously, ten others.

—Chong Nom was refused naturalization papers by Judge Yerkes at Philadelphia Friday. The court brings his decision on the act restricting Chinese immigration, the fourteenth section of which decrees that no court shall admit Chinese to citizenship. On this decision Judge Arnold revoked papers which he had granted to another Chinaman.

—The New York Anti-slavery society celebrated Tuesday the fiftieth anniversary of the beginning of the work for the freeing of the negroes. Elizur Wright, the oldest abolitionist living, occupied the chair in the afternoon, and George W. Clarke, the reform singer, who sung anti-slavery ballads thirty years ago, though now over three-score years and ten, again made his voice heard. There were poems and brief addresses, Mr. Clarence Winthrop Bowen relating the stories of the lives of Arthur and Lewis Tappan.

—The Illinois State Board of Equalization completed its labors Tuesday. Regarding railroads, the report shows 9,509 miles of all kinds of track in the State, the assessed value of which is $44,809,105; and the assessed value of all railroad property is placed at $59,162,102, an increase over last year's assessment of $2,403,000.

—After an address by Alexander Sullivan, Thursday Evening, in New York City, the New York State Convention of the Ancient Order of Hibernians voted that it was the sense of the gathering that every division in the State should become a branch of the Irish National League.

—After this week all roads running between Boston and Montreal, with one exception, will adopt the seventy-fifth meridian time, which is sixteen minutes slower than Boston time. It is believed that this standard will be adopted on all railways east of Buffalo and in Canada before Nov. I.

—In Natchitoches Parish, La., Wednesday night, a quarrel arose among negroes in a saloon, when dirks and revolvers were drawn and freely used. At the end of the melee six men were found to be dead and four mortally wounded.

—General Roger A. Pryor sailed from New York Wednesday for London to defend O'Donnell, who killed informer Carey.

—A whaler which arrived at Dundee, Scotland, Thursday, brings word that natives of Saunders Island saw a party of five men at Etab, a fishing station off the Greenland coast, early in the year, who belonged to an expedition located further north. The captain of the whaler believes this party was sent out by Lieutenant Greeley to meet the ill-fated Proteus.

—The Bishop of Clonfert, Ireland, in a speech Tuesday at Loughrea, denounced state-aided immigration, believing that millions of Catholics have already been lost to the church in America.

—As the cage was being hoisted in the Nelson coal-pit at Leigh, England, Tuesday, the rope broke, precipitating the cage to the bottom of the shaft, killing six miners.

Is your face dry and scaly? Use Dr. Benson's Skin Cure and restore its smoothness. $1., Druggists.

"May God bless you," said Rev. W. L. Martin, of Mechanicstown, Md. "*Samaritan Nervine* eured my fits." $1.50 at Druggists.

BUSINESS.

FOLLY.

It's all folly to pay $50 or a $100 for seven degrees in Freemasonry. in the Lodge and Chapter when you can send a dollar to the National Christian Association, 221 W. Madison street, Chicago, and get the whole thing by return mail, without being hoodwinked and haltered or having to "put up refreshments" after tedious "initiations."

POSTAL NOTES.

Some may have the idea that the new postal note ensures safety; but the only security is as heretofore in post-office orders, drafts, registered letters and by express. I prefer postage stamps to postal notes, but the better way is to send by rcgistered letter or post-office money order.

W. I. Phillips,
Treasurer.

WHAT EMINENT ST. LOUIS PHYSICIANS SAY:

Preventive of Maleria.—**Colden's Liquid Beef Tonic** is a very agreeable article of diet, and particularly useful when tonics are required, being tolerated when other forms of animal food are rejected. *In Diphtheria, Ague, Malaria, Typhoid Fevers, and every depressing disease*, its use will be attended with great advantage. We have prescribed it with exeellent suecess. J. H. Leslie, M. D.; G. P. Copp, M. D. S. B. Parsons, M. D.; R. A. Vaughan, M. D.; Drs. S. L. and J. C. Niedelet; Wm. Porter, M. D.; and many others. (*Take no other.*) Of druggists.

WHAT TOM MOORE SAID.

"Wrinkles are democratie and flatter nobody." The same may be said of all blemishes of the skin, whether caused by sickness, age or aceident. "**Glenn's Sulphur Soap**" will at least retard the time when wrinkles make their appearance, by keeping the skin of a velvet softness, improving its clastieity, and preserving its healthful appearance. It gives a pearly aspect to the skin, which cannot be distinguished from the natural hue of a pure blonde complexion. Beware of counterfeits. See that "C. N. Crittenton, Proprietor," is printed on cach packet, without which none is genuine. Sold by druggists and fancy goods dealers.

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Colds that settle on the lungs soon become very dangerous if not promptly treated with **Hale's Honey of Horehound and Tar.** Sold by druggists.

Pike's Toothache Drops eure in one minute.

MARKET REPORTS.

Chicago, Oct. 8, 1883.

GRAIN—Wheat—No. 2		94⅜
No. 3		84
Rejeeted		66½
Winter No 2		1 01½
Corn—No. 2		47⅜
Rejected		43¾
Oats—No. 2	27	@28¾
Rye—No. 2		54½
Bran per ton		12 00
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 50	@10 50
Prairie	4 00	@10 00
Lard per ewt		8 05
Mess pork per bbl		11 15
Butter, medium to best	15	@29
Cheese	03	@11
Beans	1 25	@2 60
Eggs		21
Potatoes per bus	35	45
Seeds—Timothy	1 21	@1 33
Clover		4 75
Flax	1 21	1 33
Broom corn	02	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 15	@6 60
Good	5 65	@6 10
Medium	5 00	@5 60
Common	2 40	@4 40
Hogs	4 50	@5 35
Sheep	2 50	@4 25

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	80	@1 13½
Spring		1 06½
Corn	50½	@60½
Oats	32½	@43
Mess Pork		12 00
Lard		8 30
Eggs		26
Butter	10	@22
Wool	10	@43

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Christian Cynosure.

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VOL. XVI., No. 4. CHICAGO, THURSDAY, OCTOBER 18, 1883. WHOLE No. 703.

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The International Arbitration League with headquarters at Washington, has issued a request to every "priest, preacher and rabbi in the United States" to discourse during November on the text "Peace on earth, good will to men." The singular form of this request will be observed, for it is couched in such terms as to include the Protestant and Roman Catholic churches, the Jewish synagogues, the Mormon temples, and even the Chinese pagodas on the Pacific coast. The words selected are robbed of their force and glory if separated from the Saviour of men of whom they were spoken; yet it is evident the Arbitration League wishes to avoid him and occupy a neutral and Masonic ground. The suspicions aroused by its circulars has much confirmation in a private letter from Washington, in which several of the leading men in this society are said to be Freemasons or infidels or both. It must certainly be fatal to such a cause if the sentiments of such men prevail in the counsels of so vastly important a movement.

The result of the elections in Iowa and Ohio is slowly developing into a temporary check to the temperance political movement. In the former State the constitutional amendment was adopted two years ago by nearly 30,000 majority. The issue was not so clearly made last week, but the Republican party having adopted the amendment as part of its platform, and the Democrats having as decidedly adopted the saloon, the party vote shows the apparent strength of the prohibition sentiment. The Republican majority is but 12,000 or 14,000 over all. This shows that Weaver's Greenback campaign had some effect and that many Anti-masons were unwilling to sustain a tool of Albert Pike for governor. The legislature is Republican on joint ballot. In Ohio the Democratic ticket is elected by 6,000 to 8,000 votes, and the second (prohibition) amendment failed of success by over 45,000 votes. But 354,668 ballots were cast for this amendment and the politicians will not venture to ridicule such a vote. Let Ohio temperance men take heart. They have strength enough to be independent of party tricks and combinations. Let them hold it, and keep those 354,000 ballots together so that they be hurled in a mass against the ramparts of the drink power. They will soon be breached before such blows.

The proposition to change the standard of railway time, and so of all time, throughout the United States has in it something of the boldness of railway enterprise, and exhibits the importance of the railway system to business interests of every character. The companies have experienced so much inconvenience and loss and are daily risking so much because of the varying standards that the plan to divide the whole country into four great time districts will soon be universally adopted. Throughout each district the time will be just one hour slower than in the district preceding. The Eastern district, comprising the whole country east of Buffalo, including Boston, New York, Philadelphia, Washington, etc., will be governed by the time at the seventy-fifth meridian, four minutes slower than New York time. The Central district, extending from Buffalo to the Missouri River will be run by the time at the nineteenth meridian, nine minutes slower than Chicago time. The two sections farther West will be run by the 105th and the 120th meridian times respectively. On the whole, at the leading points, there will be little difference between the standard and the local time. Thus when it is noon at New York standard time, it will be 12:04 local time; in Chicago, at the same moment, it will be 11:00 standard time, and 11:09 local time; at Denver it will be 10:00 standard, and exactly the same local time; at San Francisco it will be 9:00 standard time and 8:50 local time. The arrangement will be of immense service to the railway management and the traveling public, and as railway time is the standard through large portions of the country all kinds of business will soon be accommodated to the new arrangement.

The death of Queen Ranavalona II. of Madagascar was whispered about last winter just after the obnoxious invasion of the island by the French. She was crowned in 1868, and her accession marked an era in the history of the island. Her mother has been called the "Bloody Mary" of the Malagasy race. Under her cruel persecutions of the Christians thousands perished. But with the change in the monarchy all was changed. The state idols were burned, and the new Queen addressed her subjects with language and sentiments borrowed from the Bible. It was said and feared that the first shot fired by the French at Tamatave would cause a revolution in the capital of Madagascar, and would probably sweep away all traces of Christianity, as well as lead to the massacre of the missionaries. Since the war broke out, however, the attendance at places of worship in the capital has increased, and numerous weekly prayer-meetings are held. A niece of the late Queen, a young woman educated in the Quaker and London Missionary schools, succeeds to the throne; and the prime minister, an earnest Christian man, as well as the most capable statesman of the country, continues in power. It is a custom of the country that this officer shall be the husband of the Queen; he is therefore married to the new Queen, as he was to her predecessor.

Since the death of the veteran George Trask of Fitchburg, Massachusetts, the foe of tobacco in all weathers and seasons, the reform against this filthy kind of intemperance has wanted a leader who, like him, was not ashamed to be called a hobby-rider, for he knew his horse was sound in wind and limb. But way up in New Hampshire toward the White Mountains at Melvin Village, another prophet of reform has arisen, and has begun the publication of a small quarterly. This brother, C. H. Shepherd, receives the endorsement of Senator H. W. Blair of New Hampshire, the temperance champion of Congress, of John B. Gough, and of Barnum, the showman, who writes him a cheering note: "I always sent Rev. Geo. Trask $— per year at Fitchburg and am willing to do the same by you if you will keep up firing at the dreadful evil of using tobacco. You should talk more about the fearful results of the tobacco evil. There is no need of drawing on imaginations and making distorted views of our Infinite Father in his dealings with men, when we have so many undisputed proofs of the certainty of punishment following in this world the infraction of natural laws. If a man gets drunk and squanders his money no repentance, good as it is, will stop his headache or restore his squandered substance to his starving wife and children." The enterprise deserves encouragement for its end, and it is hoped also for the judicious means employed to reach it. The country needs a great revival against tobacco, that shall penetrate every hamlet, clearing the stuff out of groceries and country stores, out of the railway trains, off the streets, out of the mouths of church members and out of the dewy fields whose fertility it exhausts and in whose soil it seems to leave a taint of poison.

EASTER.

"The ancient pagans had their temples, altars, images, sacrifices and sacerdotal orders. They were accustomed to a great number of pompous and magnificient ceremonies in their religious worship." (*Moshiem, vol. 1, p. 66.*) They had also, as we have seen, certain great *festivals* which were celebrated with great magnificence. But "the simplicity that is in Christ," perhaps the most remarkable feature in the Christian worship, rendered all such things (except houses for that worship) wholly superfluous, and, as appointments, or ordinances for *Christian* worship, blasphemous and profane. Yet this crowning glory of the Christian worship—its simplicity—was regarded and treated, by both Jews and pagans, with unmitigated scorn and contempt. (*Mosh., vol. 1, pp. 30 and 66.*) To remove, in some measure, this prejudice, and to render their religion and their worship more attractive to their unbelieving neighbors, the early Christians began to increase the number of their rites and ceremonies, and as Mosheim informs us, even in the first century, (and before the very eyes of the apostles) festivals and other pagan observances began to be introduced. (*See 1 Cor. chapters 8 and 10.*)

Thus it appears that the *real* object or motive of the Christians, in adopting the festival, was widely different from that which they professed. "The honor of Christ," their professed object, was but *a flimsy excuse* for a weak, mercenary, *criminal* concession to pagan vanity, pagan arrogance and pagan hate. It betrayed, on the part of the Christians, a shameful lack of that firmness, consistency and devotion to the cause of the Master, which it was both their duty and their privilege to maintain.

No doubt it was in allusion to this fact that Paul wrote (2 Thess. 2: 7) "The mystery of iniquity doth already work." In that century the Christians began to celebrate the anniversary of Christ's resurrection. By what name this festival was first called by them, history does not inform us. In succeeding ages the Latins called it "Pascha." (*Mosh., vol. 1, p. 68.*) Later, it received its present name, "Easter." The Asiatic and Western Christians differed somewhat in their views of the proper time for its celebration. This caused "sharp and vehement contentions," which were not terminated till A. D. 325, when a decree of the Council of Nice "rendered the time of the celebration of Easter the same through all the churches." (*Mosh., vol. 1, pp. 45, 66, 67.*)

But this "termination" seems not to have been accepted in Britain. According to Gieseler (*vol. 1, p. 54,*) "the first decisive attempt to enforce the new calendar was made there about the end of the sixth century, and that attempt was met with vigorous resistance. The difference in point of time betwixt the Christian Pascha, as observed in Britain by the native Christians, and the pagan Easter, as enforced by Rome, was a whole month; and it was only by violence and bloodshed, at last, that the festival of the Anglo-Saxon, or Chaldean goddess, came to supercede that which had been held in honor of Christ." (*Hislop, p. 173–4.*)

Such, in brief was the origin and the early development of Easter, as a so-called "Christian" observance.

ITS TRUE CHARACTER AND RELATIONSHIP.

When Christ came, the Jews, unmindful of the Divine prohibition, as also of the lessons of experience, had already adopted some of the rites and ceremonies of the pagan worship, and had incorporated them, "as ornaments," into their service in the temple, among "the rites which they had received by Divine appointment." (*Moshiem, vol. 1, p. 23.*) In the light of the Divine statute, "Thou shalt not add thereto" (Deut. 12: 32), it is easy to see that this conduct of the Jews was not only inexcusable, but that *it merited the severest reprehension.*

How then could the Christian church, *innocently*, adopt and celebrate, *as a Christian ordinance*, any

rite or observanee which God had forbidden, or which even he has not appointed? Does the Word of God give *law* for the Jew, and, for the same thing, *license for the Christian?* Are the thunders of Divine denunciation against every form and feature of paganism intended for the Jew only? Do they fall inert and powerless and *meaningless*, at the feet of the Christian church? May she do, with impunity, what the Jew was so peremptorily forbidden to do, and which, when done, brought down upon him such great and terrible judgments?

But what has the church done? Let us see.

1. Her celebration of the ordinance we are now considering, though not originally idolatrous, was *unauthorized.* It had no warrant, expressed or implied, in Divine law. It was therefore, *an unlawful "addition" to Divine appointment.*

2. To celebrate that ordinance, the church has chosen and adopted *a festival*, a rite, or observance abounding in the pagan mythology, but *unknown in the ritual of Christ!* An observance, of which the Master says most directly and emphatically, "Touch not the unclean thing." A significant repetition of that more ancient interdict, "Neither shall ye walk in their ordinances!" Lev. 18:3.

3. By the example, and, as is believed, "the express appointment of the inspired apostles," the first day of the week, now called the "Christian Sabbath," has from the first been observed by the Christian church in commemoration of the resurrection of Christ. As he has appointed no other ordinance for that purpose, so he has permitted none. By positive statute (Deut. 12:32) he has forbidden it. Such a professed attempt to honor him by celebrating an ordinance which he has forbidden, and that too, a pagan ordinance, was more than "*touching* the unclean thing;" it was literally "walking" in those heathen "ordinances," so solemnly and explicitly forbidden in Divine law. It was therefore, nothing more nor less than actual *rebellion* against Divine authority and command!

HISTORY AND PRESENT "STATUS" OF EASTER.

1. *Its name.* The ancient pagans worshiped with entire unanimity one great "goddess of sensual love." In Babylon and Phœnicia she was called Astarte; in Nineveh, Ishtar; in Egypt, Isis; in Greece, Aphrodite; in Rome, Venus. In both Greece and Rome she was also called Ceres. She had other names in those nations, as Rhea, Ops, Cybele, etc. She was worshiped as "the mother of the gods," and as such, was the original of, not the Virgin Mary, but *the* Mary of the Roman church, the Astarte of Babylon. She was, also, the "Diana of the Ephesians." Our English and Saxon ancestors (*See Hislop, p. 167; Layard's Nineveh and Babylon, p. 629,*) seem to have derived their name of this goddess from the Ninevites, for "that name," says Hislop, "as pronounced by the people of Nineveh, was evidently identical with that now in use [Easter] in this country." The English called her Eostre; the Saxons, Easter. This last name the Roman church has adopted and applied it to the "Pascha" of the early Christians.

2. *Her character.* In her lifetime she was "the very incarnation of lust and all uncleanness." Hence, after her death and deification, all "the nations" regarded her as "the patronness of lewdness, obscenity and adultery." Hence, too, her worshippers literally "rioted in licentiousness" and every kindred abomination. (See *all ancient history.*) April was the most agreeable month in the year to Venus; hence called "*Mensis Veneris*," the month of Venus. (*Adam's Rom. Antiq., p. 238.*) Her chief festivals were celebrated in that month, and were called, from her Greek name, "Aphrodisia." Our pagan ancestors also celebrated a yearly festival in her honor, in April, whence this month was called Eostre monath, "Easter month." (*Webster on Easter.*)

3. *Offerings.* The custom of celebrating Easter with a great profusion of flowers is another and sure mark of its pagan, Aphrodisian origin, character and relationship. According to the pagan mythology, "Venus was fond of flowers," and "wherever she went flowers sprang up." (*Appleton's Cyclopedia on "Venus."* "From Tacitus (*Historia, lib. 2, cap. 3, vol. 3, p. 106,*) we learn that no blood was allowed to be offered on the altars of Paphian Venus." In India this same goddess is called "Lakshmi," and "in her festivals," says Coleman, (*Hindoo Mythology, p. 61,*) "no sanguinary sacrifices are offered." (*Hislop, p. 255, 7.*) "The offerings usually presented were incense and garlands of flowers." At her festivals, her temples, altars, and images were lavishly decorated with them. (*Appleton.*)

Just so with Easter, in the Roman church, to-day. On that festival her churches, altars, etc., exhibit the same dazzling display of flowers. Says Hislop (p. 304,) the perpetuation "to this hour," (of the crowning of the Babylonian god) "by the well-known figure in the sphere, called *Ariadnæa corona*, or "Ariadne's crown," is, beyond question, the real source of the popish rite of crowning the image of the Virgin." (*See Manlius, lib. v., v. 21, p. 164.*) To the shame of our common Protestantism, we have more than imitated that church (and the ancient pagans, as well,) in the celebration of this festival. In many Protestant churches garlands and wreaths are scattered around in every way conceivable and inconceivable. Flowers in pots and vases adorn the pulpits, tables, niches—flowers are twined around pillars, hung in graceful festoons—and all in a manner at once fantastic and bewildering. Everywhere, in fact, where they can be put, are flowers. In this way the Christian church, which should be at all times an example of "the simplicity that is in Christ," becomes a theatre of pagan ostentation and display.

What a spectacle for the Christian to contemplate, when, on the morning of "Easter Sunday," he enters "the house of God," and finds it all ablaze with these emblems, nay, *these relics* of the ancient paganism. If he is at all acquainted with ancient pagan history he cannot fail to see that the scene before him is but a repetition of the old Greeco-Roman Aphrodisia—Venus, "the goddess of sensual love," "the very incarnation of lust and all uncleanness," worshiped as "the patronness of lewdness, obscenity and adultery," now, for the time, in full possession, and holding high carnival in the Christian church. Not until light and darkness can be assimilated, not till Christ and Belial are in "concord," can such a scene be in harmony with the quiet "simplicity," the solemn reverence which becomes the house, the day and the worship of the only true God. Not till then can it cease to be in utter violation of that Divine precept —"*Learn not the way of the heathen*" (*Jer. 10: 2*). *It is a profanation.* It is akin to the sin of Manasseh and other kings, who "set up a graven image" and altars for idol worship in the temple of Jehovah.

4. *The Easter Egg.* This was another element in the worship of this same goddess, and was regarded by those ancient nations as "one of the symbols of Astarte or Easter." (*Bryant's Mythology, vol. 3, p. 62; Hislop, p. 175–6.*) Thus it appears that Easter is, by birth, by name, and by the manner of its celebration, a pagan, and that, too, despite the sanctimonious glamour with which the present professed object of its celebration has invested it.

ORIGIN OF ITS SAXON NAME.

The instructions of Gregory the Great to St. Austin, his missionary in Britain in the sixth century, may shed some light on the incorporation of the Pascha with the ancient Aphrodisia, and possibly upon the adoption of its present Saxon name.

Says Gregory, "Whereas, it is a custom among the Saxons to slay abundance of oxen and sacrifice them to the devil, you must not abolish that custom, but *appoint a new festival* to be kept, either on the consecration of the churches or the birth-day of the saints, whose relics are deposited therein, and on these days the Saxons may be allowed to make arbors around their temples, changed into churches, to kill their oxen, and to feast as they did while they were pagans; only they shall offer their thanks and praises, not to the devil, but to God!" (*Dowling's Hist. Romanism, p. 130*). "Appoint a new festival!" No doubt this "moulding Christianity and paganism" into one religion, by Austin, with the newly fledged "Christians," furnished the occasion either then or afterward, for the adoption of their pagan Easter.

It was not necessary, nor is it now, to maintain the identity of the festival to show that all its grosser features should be retained. The retention of its pagan, Assyrio-Saxon name, its eggs and flowers, its festivals and carousals, are sufficient evidence of its pagan origin and relationship; while, as with all Romish festivals, its connection in the Roman church with "the sacrifice of the Mass," gives ample attestation that there, its paganism is recognized, acknowledged, and appropriated!

The occurrence of "Easter" among the Saxons, in the month of April in honor of "the great mother of the gods," and about the time of the year when our Lord was crucified, and so too, about the time when the Christians were accustomed to celebrate his resurrection, was, no doubt seized upon as a convenient pretext or opportunity for adopting and celebrating it by its pagan name, *as the Christian Pascha!* Concession and compromise were the order of the times, the principal means by which the church gained over —not *converted*—the pagans, to the Christian profession.

Such an adoption of a "new festival," *such an accommodating Christianity* would naturally commend itself to the heathen, who would not hesitate to adopt *any* new religion which would tolerate and encourage their life-long cherished "abominations." But however this may have been, the fact that their nominal conversion was begun by incorporating some of their paganisms with the Christian worship and Christian order, gives at least, an air of plausibility to the presumption, while the *certainty* of the pagan origin, character and associations of Easter and all other Romish festivals, places it with them, outside the pale of Christian ordinances and Christian fellowship.

Plausible indeed, in its pretentions, specious, and even captivating in appearance, yet, like all other Romanisms, Easter is at best a counterfeit, an imposture, and so must take its place among that long catalogue of "sorceries" with which "Great Babylon" has so long (and so effectually) "deceived the nations."

Senex.

Reading, Mass.

SHORT SERMON.

Text: At a more convenient season I will call for thee.

My Brethren: Fifty years ago the Whigs and Democrats said to Anti-masonry—Not now; we have a battle to fight out on other grounds, on the tariff, on slavery, etc.; at a more convenient season we will call for thee.

Well, time passed on, and finally, the nation's affairs having got into a worse fix than ever before, a mixture of Whigs, Democrats, Free-soilers, etc., came together and said to Anti-slavery—Not now; we have a battle to fight against slavery; we cannot possibly attend to you now. Indeed, we have found a great use of Freemasonry for opposing Knights of the Golden Circle; at a more convenient season we will call for thee.

And now, my brethren, a mongrel mixture of Federals, Whigs, Republicans, Democrats, Freemasons, etc., say to Anti-masonry—Not now; for we have a great battle to fight against the corner-saloon, which is enticing sovereign Americans into the ways of death. Let us first fight out this terrible battle, and then there may possibly come a more convenient season when we will call for thee.

My friends, be not deceived with these numerous shifts and turns of the adversary. It is the way that the devil and his minions always do. If fifty years ago our fathers had insisted on maintaining the Anti-masonic issue made against corruption and fraud, the nation would probably have avoided the war of the rebellion. At all events, our national affairs could not possibly be worse off than they are now.

My friends, now, this very day, hour, and minute, is the time for opposing the Masonic lodge. There is no other evil in the land so great as that. Eschew all minor issues and direct your whole fire upon the lodge. Never cease to pour in your ballots upon that stronghold of piracy, until every "statesman" of these modern days shall pray that the hills may fall upon him to cover his shame.

So Mote it be!

DOING THE WILL OF GOD.

BY ELDER A. SIMS.

There are many professors of religion who are perfectly willing to obey God, so long as they are not required to deny self. But when God tells them not to be conformed to this world, to take up their cross, and expect reproach and shame; when he tells them that their adorning must be in modest apparel, and not in plaiting the hair, putting on of gold and costly apparel (1 Tim. 2: 9, 10; 1 Peter 3: 3); when he tells them not to avenge themselves, to bless their enemies, to do them good, and pray for them; when he tells them to "be holy in all manner of conversation, to come out and be separate from all unbelievers and works of darkness; to reprove sin wherever they see it; to cease from indulging all depraved appetites and sinful propensities, such as snuffing, smoking, chewing tobacco, and taking intoxicating liquors as a beverage; and renounce all principles, maxims, policies, fashions, and practices which are not strictly Scriptural, they shrink back and are unwilling to follow God so closely as that. But these duties are as much a part of God's will, as that we should refrain from stealing. Whether we like them or not, we are solemnly bound to obey them. With regard to the character God's children must have, can anything be more plainly taught in the Bible, than that they should be pure, perfected in love, redeemed from all inbred sin, completely saved from all unholy tempers—anger, pride, and resentment? Is there, in short, a duty which is more strongly inculcated upon the Christian than to be holy? There is not. From Genesis to Revelation the voice of inspiration says, "Be ye holy." Now, as it is emphatically stated, "This is the will of God, even your sanctification" (1 Thess. 4: 3). And as Christ has shown that only those who *do* his will can enter heaven, therefore, if

we desire an entrance into glory, we must have this character; we must be sanctified, and keep sanctified. Unless we are living out this command, "or groaning so to be," we are in a state of disobedience, and without excuse. It will avail us nothing to say these commands are exceedingly difficult to be observed, for at the back of every divine command comes these words, "My grace is sufficient for thee." If we could not discover that there had ever been a single person who had blamelessly kept the will of God, still our obligation would be just as binding. But is it true that no one has ever been able to do the whole will of God? We emphatically answer, No! We find it recorded of Zacharias and Elizabeth in Luke 1: 6: "And they were both righteous before God, walking in *all* the commandments and ordinances of the Lord, *blameless*." Glory to Jesus. Mark you, too, they lived before the dispensation of the Holy Ghost. How strangely inconsistent are those who pray, "Thy will be done on earth *as* it is in heaven;" and then plead that will is too hard to be observed in every particular. For how is the will of God done in heaven? Why cheerfully, readily, fully, constantly. When we make use of that petition, we in fact ask that we may do his will in the same manner—blamelessly. To pray for it, and not to believe it, is nothing short of mockery. The very fact, that God says do this or that, is proof sufficient that he will give us power to obey those commauds, if we are only willing to make the attempt. The man with the withered hand, who was commanded by Jesus to stretch it forth, might have said, "Well, Lord, I can't stretch it out; there is no strength in it. If thou wilt *first* make it whole I will then obey thee." But without stopping to make excuses, he took Christ at his word, and with the attempt to obey came the power to perform, and his hand was made whole. Just so will it be with us. If we are but *willing* to *do* what God requires of us, we shall find it gloriously possible to perform. Right here is an important point; it is because of an inward unwillingness to obey God in everything that men make the excuse, the path is too difficult.

When you find a person perfectly willing to obey God in everything—so williug that he does not heed the consequences, you will not hear that soul complaining of the difficulty of obeying God. Rather you will hear him say, "O how I love thy precepts!" "I delight to do thy will, O God." Reader, have you this Bible religion? Are you doing, *doing*, DOING God's will?

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7: 21).

Galt, Ont.

FREEMASONRY PROHIBITED IN AUSTRIA.

The organ of the French Freemasons, the *Chaine de l' Union*, lately published an article giving a historical sketch of the progress of Freemasonry in different parts of the world. While expressing its satisfactiou at the toleration the sect experiences from most of the governments of the globe, it complains bitterly that the progress of the order is much hampered by governmental action in the Austrian empire. Indeed we are right in attributing the comparative social security which that empire enjoys to the political foresight of its rulers. This security is not jeopardized by the events taking place in Croatia, the agitation being directed neither against the Empire nor the Imperial house, and having for its object simply a rearrangement of the federal bond. The federal union of the different States is from its very nature opposed to the diffusion of secret societies. The diversity of institutions that gives free play to every conflicting euergy under the rule of the Hapsburgs, keeps in check the anti-social despotism of Masonry. The Austrian brotherhood, as well as the German, has always been conspicuous for its disloyalty to the Empire; and its complicity with the French Revolutiou in the last century opened the eyes of her statesmen to the grave dangers with which its existence menaced the State. It was easy for them to understand the danger, for the Empire had already been prepared for a revolution by Joseph II."

"We know," says the Masonic review, "that Masonry enjoyed absolute liberty in Austria and Hungary under the Emperors Joseph and Leopold II. It was not until 1794 that obscurantism issued the tyrannic edicts against the order that compelled it to suspend its labors.

"It seems certain that the ordinances that struck the Masouic family in Austria were inspired by the fear and hatred of the French Revolution. It was known at Vienna that the Masons of France were in communication with those of Germany. On the other hand, it is evident that the conspiracy hatched by the clerical party in 1795, at the head of which were two Ultramontane notabilities, Hebenstreit and Prandster, supplied the Emperor Francis with a pretext for crushing the secret societies, and principally Masonry, which he confounded in the same reprobation with the conventicles of the enemies of social and political order."

Thus this influential organ of the sect acknowledges that the principal aim of Masonry is to conspire against governments. These instructive disclosures of the *Chaine d l' Union* continue as follows:

"There are proofs of the connivance of the police with the chiefs of the clerical factiou. The enemies of Masonry gave proofs of the blackest and most persevering perfidy. Dr. Lewis is very plain on this point.

"Dr. Goldenberg thinks, nevertheless, that, independent of all pressure on the part of the clericals, Austrian Masonry must have suffered a fatal blow from the declaration of the Rights of Man by the French Legislature.

"The French sympathies of the Masons of the Empire were a sufficient motive for the most violent persecution in the eyes of the Austrian monarch.

"Although after 1794 there were no Freemasons in Austria, or at least the lodges showed no signs of activity, it happened that during the seven months the French lived in that country in 1799, the brethren of Vienna suddenly resumed their labors. The Grand National Lodge was restored, and established relations of the warmest fraternity with the Orient of Paris.

"Nevertheless the events of 1813 dragged in their train the ruin of the Masonic order ouce more in Austria. The Papacy set the persecution going. Pius VII. fulminated his anathema against 'Masonic atheism.' and the 'most Catholic Emperor of Austria' hastened to execute the decrees of the Pope.

"Long was the sleep of Masonry on the banks of the Danube. In 1848 Dr. Lewis succeeded in restoring Masonic life in Vienna. A lodge was founded, thanks to the co-operation of Baron Doblhof, a man of enlightened mind, who saw in the Masons generally workmen whose assistance would favor progress in a high degree. Unhappily the violent reaction, that took place after the troubles of the month of October, was fatal to the order. The lodges had to suspend their functions once more.

"In 1867 a new attempt at restoration was made, but without success. It was resumed the following year, under the Giskra miuistry, which affected a pseudo-liberalism. Giskra invoked specious reasons of political necessity for finally giving the cold shoulder to Masonry.

"An attempt was next made to found a Masonic lodge at Vienna, called the Humanitas-Verein, which was to group the scattered members of the family together, waiting for the day when the order would be allowed to resume its symbolic functious. A short time after the Austrian Government was solicited for permission to found the Lodge of the Future. This demand was rejected, and renewed without more success a little later. The Government has constantly refused to modify in favor of the Masons article 18 of the law on Associations, which enacts that meetings must always be accessible to a commissioner of the Government."

We see then from these lugubrious confessions that a governmeut can always defend itself against the intrigues of Freemasonry. This policy of preservation does honor to Austria. It explains also the hatred which Austria inspires in the whole European press.

The press is generally, on the contiuent of Europe, in the hands of the Masons, and we see that Austria is on her guard against them. Her struggle is a painful one, no doubt, because she is not supported by other governments; but she knows the perils to which social order is exposed by secret societies, and shows her superiority to other governments, who are ignorant of the peril, or make themselves its accomplices by weakness or perversity. To this course, perhaps, we may also attribute the superiority of her diplomacy, which takes this element of secret societies into accouut, an element of the existence of which other diplomacies seem hardly to have any idea. Austria remains faithful to her policy. The *Chaine d l' Union* is an involuntary witness to the fact. We believe that contemporary events will strengthen Austria in this energetic defense, if they do not excite other great powers to watch more strictly over social security in their own territories and protect their populations against the occult influences and revolutionary action of Masonry.—*The Catholic Review.*

THE SATANIC ORDERS.

"Modern society," says the thoughtful and generally sensible editor of the Boston *Journal*, "has volcanic fires under its feet which may flame up anywhere, at almost any time." "Very grave and difficult," echoes the sagacious *Independent* "the question is which the two Germanic empires, and France, Spain and Italy have to deal with. Russia trembles and is almost powerless in the clutches of Nihilism. Germany knows that Socialism is no mere specter, that will vanish when boldly pursued. Italy has plenty of inflammable material, that only needs the spark of occasion to burst into a destructive flame; and one has only to recall the terrible days of the reign of the Commune in Paris, to imagine what would be the state of France if the Satanic spirits of Socialism should again be in the ascendant."

It is well known that Nihilism, Socialism, Communism, Red Republicanism, the Anarchists' League, Internationalism, the Whisky Oligarchy, etc., are all of the same piece, and their one purpose is the destruction of government, law, society, the family, and religion. "Hell itself could not produce a crew with more infernal aims."

Such is the condition of many of the chief states of Europe. Nihilism claims 2,000,000 members in Russia. Better that the Old World sink in some awful convulsion of the globe than to yield to these Satanic forms of evil. But can we not see in them the slime of the abyss, the emergence upon earth of the ubiquitous unclean spirits, the demons that work miracles, whose mission is to rally and organize the evil among men "to the war of the great day of God Almighty?" Rev. 16. "No peace to the wicked," is the announcement. The nations reject Christ—to them is therefore given the cup of war. Our own country has in it these evil elements. They may any moment burst into uncontrollable energy. Witness: the riot of 1878. The earth sadly needs "one King Jesus." It will soon have him.—*Bible Banner.*

AN AGE OF "JINERS."

Fifty years ago Carlyle exclaimed that the age was mechanical, that individual effort amounted to litte. If this was pereeived fifty years ago, the vast organization of the forces of a complex civilization since that time makes it far more true now. Looking about us we see at once that the tendency is more and more to carry on everything through committees, associations and all the machinery of combination. A man cannot even be sober on his own account; he must have around him the machinery of a temperance society. He cannot work upon his own judgment as to his own wants and interests; he must take his orders from his association or "brotherhood," and drop his work or resume it as his executive committee may command. All this is a sign of the sinking or suppression of individuality and the development of Carlyle's mechanical age.

Satire takes up the subject and illustrates it by proposing associations for suppression of certain peculiarities which run into folly. Blanchard Jerrold demands an "Association for Suppression of White Hats," an "Anti-Flower-in-the-Button-Hole League," an Association for Restriction of Glove Fastenings to one Button," and the "Local Option Snuff Confederation." No doubt reasons could be given for the existence of all these societies. White hats are extravagant; so are flowers; more than one button is wasteful, and snuff-taking is nasty. For all these societies Mr. Jerrold thinks the moralist might easily find a *raison d'etre*, and for each and all be able to obtain powerful committees, patrons, presidents, auditors and treasurers. Possibly there are busybodies enough who might think it practicable to hasten reforms in this mechanical way, for, as Mr. Jerrold says, "there are vain, self-seeking, narrow-minded and mischievous persons who submit the length of their neighbors' wishes to a majority of their fellow parishoners, provided they got a prominent place in the conduct of the transaction." There is no doubt that a crank opinion will be more readily followed if it finds expression through an organized body, with committees, officers, uniforms and ceremonies. Every notion, therefore, tends to organize itself into a "society." It is an age of "jiners;" and probably the rage hasn't reached its climax.—*Portland Oregonian.*

—A misdemeanor was lately committed in this county, [Elkhart, Ind.,] damaging the property and endangering the lives of others. The injured parties asked that reparation should be made by the aggressor, but only received derision. The aggressor being boastful and defiant, the injured parties brought suit to recover damages. The aggressor seemed to feel all secure, and called for a jury trial. The counsel for the injured parties maintained before the court, that no Freemason, or known secretist could be allowed to set on the case, as juryman, when immediately the trespassing party began to make propositions to settle, feeling that if their defense was to be shut out of court, there was no use in going to trial. It appeared unmistakably plain that they relied on the benefits derived from the aid guaranteed by secret society relations for to screen them from justice. They settled the matter. Secret societies are not only the moving cause of much wrong, but they are the cause of many vexatious law-suits.—*The Rescue.*

CONNECTICUT TO OREGON.

ELDER BARLOW'S REPLY.

Willimantic, Conn., Oct. 11, 1883.

Rev. Wm. H. Pruett, pastor of the First Missionary Baptist church of Weston, Oregon:

My Good Christian Brother:—Your open letter reached me last evening, and was read with a profound interest. Your appeal touched me deeply, as it is poverty calling on the very wealth of poverty, for benefactions. It is the Occident, with its paucity of men and means, to carry on our "great reform," reaching out its hands to the equally non-affluent Orient for help. It is the sun-setting looking to the sun-rising for light. You have reached too far, brother. The light now emanates from the "Middle Land," with Chicago for its center. Look there away, Bro. Pruett; look there away.

One thing, however, I can give you, my brother. Oh, I am a millionaire in that—that is *sympathy*. You are out on the Pacific slope hemmed in by the powers of oath-bound secrecy, endeavoring to win souls to Christ, with all these Christless forces against you; and you want help. Here on the stormy Atlantic I am surrounded with a darkness as dense as your own. So I feel your appeal all through me, and if not weighted down with years and other burdens would gladly come to your relief. But stay—can't you come to mine?

I appreciate all you say of Gideon and his three hundred, but—but—taking for granted that I am Gideon here, and you are Gideon there, where, O where, are the three hundred as yet? But I do not despair; neither despair you. We have God; let us test him as did Gideon. The three hundred are waiting till the preliminaries are out of the way. Work on, brother; work and wait. The enemy is strong—strong as Pharaoh was when the voice of the Lord, through Moses, said to him: "Let *my* people go." You remember his refusal. He did not know, poor fool, any bigger king than himself; but as the surging waters of the Red Sea engulphed him and his chariots, I suspect there came in at the portals of his soul the refrain of that triumphant song soon to be sung by all redeemed ones—"Alleluia, for the *Lord God Omnipotent* reigneth."

You ask me, how the *Missionary Baptists* have succeeded in my locality in battling against organized secrecy. I have, in sorrow, to answer: So far as I know we have not in all Connecticut a single Baptist pastor on whom I can call for open help or sympathy in fighting this great battle. There are some known to me, who express to *me* a sympathy in *feeling*. They hate Masonry and all its spawn, but are not prepared to make common cause with me for its overthrow. As a denomination, we are silent on the subject. We are in a terribly backslidden state on this question, where once our testimony rang out like the blasts of a silver trumpet. For two years and a half the little church which owns me as a pastor—no stronger if as strong as your own—has held up our standard, the only one, so far as I know, in the State. We hope to keep it up.

We have, it is true, a State Association—not denominational—and I am its lecturer; but I have no calls for labor, and the failing health of my wife forbids my leaving home to work up calls for the present. Can't you come over and help us? We are, however, by no means in a despairing state. Blows are being struck, and the "Old Handmaid" likes them not.

You ask for *men*, men of the right stamp. We haven't any here to spare. God has the material somewhere. It is ours to look them out and train them for the work. Those who are to succeed must be picked men and trained men. Unskilled men will be impaled on the Masonic bayonets.

I do not know that I can help you as to any second-hand Anti-masonic literature. Our friends at Chicago can help you at less cost than we at this distance. The only Baptist paper I know of which is willing to publish on Masonry is the *Watch Tower*, published at 40 Fulton St., New York City. It is the cheapest Baptist paper I know of in the East—only $1.50 per year; to ministers, $1.00. It is a spicy and a fair sheet. I commend it to our friends in your region.

I judge that yours is a young church. I hope as yet your membership is free from organized secrecy. If so keep it so; incorporate in your covenant non-fellowship with any secret society, and live up to it. Once admit it to the church, and it will stay to make you trouble.

Allow me to say, If you intend to lecture against Masonry abroad, or to your own people, you need Masonic literature instead of the other. I recommend for your use Mackey's Lexicon and his Ritualist, Webb's Monitor with Rob't Morris' notes. These will do to begin with, and you can add to them as you feel able. Bro. Kellogg of Chicago will, I think, be glad to look up these books for you—second-hand, if possible. Reciprocating all your prayers and kind wishes, and reminding you that the "fearful and unbelieving" are numbered among the lost, and that "Christ strengthening us we can do all things," I am, my dear brother, fraternally yours,

J. L. Barlow,

Pastor of the First Berean Baptist church of Willimantic, Conn.

WASHINGTON LETTER.

The Secret Empire—An Order of Red Men in West Virginia distill illicit whisky, rob mails, commit murders and break jails.

The following articles from the Baltimore *American* of Oct. 4th and 5th inst. are of startling interest and are fully confirmed by an editorial of the 5th.

Wheeling, October 3.—For several years that portion of West Virginia in Barbour county has been terrorized by a series of bold robberies. The violations of law were so frequent and successful that people seemed paralyzed. Recently suspicion pointed to an organization known as Red Men, which had wigwams in various mountainous countries of the State. This organization claimed it was organized to put down lawlessness in counties where the arm of the law was weak. At its head were many men prominent in their own community, and whose honesty and integrity were unquestioned. One of these men was Marion Howse, a whisky gauger in the employ of the United States, and also circuit judge. Another was Noah Kittle, a prominent farmer. Albert Price, deputy United States marshal, was also a high dignitary in the order, which had its headquarters at Philippi, a village of two hundred inhabitants, in the Alleghany mountains, on Tygart's river. The place was isolated, and offered a fine field of operations for the band. No doubt, many who belonged to it were honest in their intention to suppress crime. Originally the ringleaders used the organization to protect and foster illicit distilling. The hills were full of small stills, and the efforts of the government to break up the business proved abortive. At last they were broken up, and the organization turned to mail-robbing. Routes running from country towns through lonely places were selected. No violence was offered carriers. Then followed a series of bold robberies that paralyzed the people. No clue could be obtained. Government detectives were at fault. The Red Men made a great cry, but the robberies went on. One year ago a mail on the Calhoun route, in Barbour county, was robbed of $2,000. Last August, at the foot of Laurel mountain, the mail from Bealington to Philippi was robbed in daylight. It so happened that a great number of registered letters were in the pouch, and it became certain that the robbers had some means of knowing that the mails contained valuables. Finally, two members of the band were arrested and jailed at Philippi. The next night the Red Men forced the jail and released them. At the preliminary trial Howse, the leader of the band, presided as judge, and discharged them. But a day of reckoning had come, and arrests followed. One of the arrested men, Noah Kittle, for years a highly respected citizen of Barbour county, confessed the whole thing, as named above, to officials of the United States Court, now in session at Clarksburg, giving the names of other parties interested, one of whom is under arrest, and who also confessed, and was at once sentenced to ten years.

October 4.—The excitement in the vicinity of Philippi and Clarksburg over the exposure of the "Red Men" continues. Kittles, the man who confessed, this morning pleaded guilty on an "omnibus" charge, and was sentenced to nine years and four months. He took his sentence coolly. Albert Price went up for ten years. Price was a prominent lawyer and Sunday-school teacher. As the result of Kittles' confession, officers have arrested Jacob T. Hoffman, ex-county treasurer, and he is in custody at Clarksburg. Other arrests will follow, it is said, to the number of at least one hundred. The company to which Kittles' belonged was known as "Company C, Regents Tribe of Crows," but the private work was the same in all branches. Nom-de-plumes were used. Two passwords were used. The first was "K O;" response, "Light." Second, "Where are you going?" answer, Centennial." The grip was made by grasping the hand in the usual manner, with the thumb pressed between the knuckles and the joints of the second and third fingers of the right hand. Other signs and grips were in use to such an extent that a book of them was kept. Article 9 of the constitution says: "All transactions of lodges shall be kept secret, and any violation of this shall be punished with death, with the concurrence of the lodge." Article 10 says: "Any one divulging the name of any party belonging to the society, either directly or indirectly, intentionally, shall receive the above punishment." Article 13 says: "Any loss that any member may sustain unavoidably under the orders of lodge, all other members shall share equally with him." The roll of Company C was: "Spotted Tail," president; "Red Cloud," vice-president; "Captain Jack," secretary; "Everytime," captain; "Wis Kat," first lieutenant; "Steadfast," second lieutenant; "Copperhead," first sergeant; "Spurangle," "Unmovable," "Go Devil," "Slim Jaws," "Pop Eye," "Hackletown," "Berkshire," "John Bull," "Cherokee."

They establish the facts: 1. That the Ancient Order of Red Men, which is a legitimate child of Freemasonry, has in West Virginia fallen into the hands of men who have been so indiscreet as to bring the order under reproach, and through the treachery of a "purgered villain" there is likely to be serious injury not only to this "ancient and honorable order," but to the multitudes of kindred societies which are being worked in a quieter way.

I notice, first, that the leaders of this organization were highly respectable men, county, State and National officers. They had organized lodges all over the State and were doubtless regarded as a highly respectable body against which none might bring a railing accusation.

2. The professed object of the order was truly praiseworthy. They wished to *enforce law*, and strengthen its hands where it was weak. Its officers were solemnly sworn to execute the Constitution and laws of the United States and of the State of West Virginia. No other secret order has furnished an ampler pledge of good faith and fair dealing.

3. We see that they were able to carry on their work of iniquity for years, and even a partial exposure and arrest of the conspirators did not loosen their grasp on the property of others nor disconcert their plans of robbery and murder.

4. We see this order borrowed its oaths and penalties from Freemasonry and that its sign of recognition was the *pass grip of a Master Mason*, which renders it highly probable that the leaders *were* and *are members of the Masonic order.*

5. The members of this order regarded their lodge oaths as paramount to any civil oath and did not hesitate at any crime whereby they might protect the members of their order.

6. We get a clearer view of what is implied in the "oath to always conceal" in the outcry of innocence which these men made to cover their tracks. We can understand what is meant by the oath to "obey all due signs and summonses," to "keep a worthy brother Master Mason's secret inviolate," to "aid and assist" "brother Master Masons" "as far as their necessities require." This "Red Men" lodge has given an interpretation to all these lodge oaths that no one is so stupid as to misunderstand. What this order of Red Men has been to West Virginia Freemasonry is capable of being (and to some extent is) to the United States. Like a vast octopus it reaches its enormous tentacles through every department of society and paralyzes all efforts for its removal.

H. H. Hinman.

Reform News.

WISCONSIN.

The annual convention of the Wisconsin Christian Association will be held in Menomonie, Dunn county, Nov. 6th to 8th. This convention will be under the management of Rev. Isaac Bancroft, State Agent, and J. P. Stoddard, General Agent of the N. C. A. After the opening address by J. P. Stoddard at 7:30 P. M. of Wednesday, the 6th, announcements will be made for the following days and evenings, which will include addresses, discussions, and, if desirable, working of degrees. President C. A. Blanchard is expected to be present and fill a prominent place on the programme. Come in the name and in the Spirit of the Master.

NEW YORK STATE CONVENTION.

The thirteenth annual meeting of the New York State Association Opposed to Secret Societies, will be held in the city of Syracuse, Oct. 25 and 26, 1883, commencing at 7 o'clock P. M. of the 25th. Secret Societies, Divine Recognition in Government, the Sanctity of the Sabbath, Woman's Suffrage and Constitutional Prohibition, are among the topics to be discussed. Hon. S. C. Pomeroy, Presidents J. Blanchard and C. A. Blanchard, Prof. L. N. Stratton, and Rev. J. P. Stoddard, Sec'y of the National Christian Association, are among the speakers who have been engaged.

Friends of these reforms are requested to extend this notice by having it announced on the Sabbath, at public meetings and securing its publication in their local papers.

If your congregation is in sympathy with these reforms please secure a delegate representation; if not, come yourself and persuade others to come with you. Don't forget to pray without ceasing for the Lord's blessing and in everything give thanks.

F. W. Capwell, *Pres.*
Isaac Hyatt, *Sec'y.*

THE KANSAS STATE CONVENTION.

REPORT OF THE SECRETARY.

[The brief report of this important meeting given last week was a mere compend from the local press reports, and therefore omitted the many interesting particulars given below by Bro. McMillan. The resolutions and list of officers, having appeared in full are omitted from this report.—Ed.]

The Kansas State Christian Association convened in the Senate Chamber, Topeka, Kans., Sept. 24, 1883, at 3 P. M. Rev. B. F. Worrell, vice-president, took the chair and opened the Convention with prayer.

The minutes of last meeting were read and approved. The president, Rev. J. Collins, appeared and took the chair. Rev. J. C. Bernhard was appointed assistant clerk.

The following committees were appointed, viz.: on nominations, chairman, H. Curtis; on enrollment, chairman, Rev. Cooper; on business, chairman, Campbell; on finance, chairman, H. Curtis; on entertainment, chairman, Cooper; on programme, chairman, Rev. P. S. Feemster.

All persons present in hearty sympathy with the object

of this association were granted all the privileges of the convention.

The enrolling committee reported 37 names, this num- was afterward increased to 50 or 60.

The President, Secretary, Treasurer, H. Curtis, and the State Agent were constituted an executive committee.

The time and place of next meeting was left with the executive committee.

After recess the convention spent a season in devotional exercises led by Rev. H. S. Limbocker. The president, Rev. B. F. Worrell, took the chair, and the convention listened to an address by Rev. D. H. Coulter of Winchester, on the subject "Recognition of God in Civil Government," in which the speaker, comparing our national constitution with the requirements of the Divine law showed clearly the deficiency of the former and the evils resulting from its defects.

Next the convention heard an address by Rev. B. F. Worrell on the subject "Secret Societies and their Secrets," in which the speaker held up to view something of the inside appearance and ceremonies of Masonry, and showed that after all the secrets amounted to little or nothing.

TUESDAY.

On the second day the convention assembled at 9 A. M. and after devotional service, led by Rev. Alexander, including prayer, reading the Word, remarks and singing, the president took the chair.

The General Agent, Rev. J. P. Stoddard, made a report, full of interest and encouragement, giving information as to the purchase of property in Washington city for the use of the N. C. A.; the progress of the work of anti-secrecy in the East and throughout the whole country; answering many questions put by the audience, showing the government, designs, and inside workings of Masonry.

The State Agent, Rev. P. S. Feemster, also presented an interesting and encouraging report of work done for the Association since the Emporia Convention last December.

Rev. M. A. Gault next gave a cheering detail of work done in Iowa.

A committee, R. Loggan, chairman, was appointed to prepare work for the ensuing year and arrange for the necessary finances.

In the afternoon the convention listened to a powerful and convincing lecture by Rev. J. P. Stoddard on the Masonic Covenant, in which the speaker considered the effects of the covenant which makes a man a Mason and the demand to surrender private judgment; many questions asked were promptly answered by the speaker.

Rev. R. F. Markham was invited and gave his experience, setting forth in his stirring speech the attempt made by the lodge to rob a man of the right of private judgment.

H. Curtis and Rev. R. Loggan were appointed to attend the next National Convention of the N. C. A. at Washington city. The convention pledged itself for $50.00 to defray the expenses of said delegation.

Tuesday evening Rev. J. S. T. Milligan was called to the stand and discoursed: 1st. As to the oneness of the Christian's God and the god of Masonry; and 2d. As to the religion of Masonry.

Rev. L. Wing followed, setting forth the effects of Masonry and its workings in the domestic circle. Rev. J. P. Stoddard next set forth something of the initiatory rites of the first degree, showing in part, how a man is made a Mason. The audience though large waited with patience and marked attention, preserving the best of order till the speaker closed.

WEDNESDAY.

After an hour spent in devotional exercises, Rev. R. Loggan took the chair. Revs. Cooper and Gault and Mr. A. J. Miller were appointed a committee on resolutions.

The committee to prepare work for the ensuing year reported six items which were severally adopted. [This report has been printed.—ED.]

Recommendations looking toward the consolidation of the Olathe *Free Press*, Iowa *American* and *American Freeman* were presented, considered and laid on the table for the present.

[In the afternoon the resolutions reported last week were discussed and adopted.]

In the evening vice-president Loggan called to order.

A standing vote expressing our thanks to the authorities for allowing us to use this Senate Chamber for our meetings, to the friends who have kindly entertained delegates, and to the press for their kindness in publishing our proceedings, was passed.

Mr. S. E. Starry, who had been delayed by a wreck on the railroad till this third day appeared on the stage and worked and explained the third degree in Masonry, with a coolness and self-possession which showed thorough preparation for his work, and a consciousness that he was right. After the exhibition was ended, Mr. Morris of Topeka, who said he became a Mason about forty years ago, rose and remarked that he had witnessed many an initiation but this young man was the "brightest Mason" he had ever seen and his work was well and correctly done.

The Senate Chamber including the gallery was filled with young and old of every color –many, no doubt, of the lodge were present, some of whom when the arrows of truth were shot forth showed, by their writhing, that they were hit and badly hurt; they forgot one chief jewel of Masonry; they became desperately mad; some called out, "Hang him" (Starry), "Put him out," "Ride him on a rail," "Perjured scoundrel," "Dangerous villian," and such like violent expressions.

Many left amid the confusion and the convention adjourned *sine die*.

W. W. McMILLAN,
Sec'y. State C. A.

THE EDITOR'S VISIT TO BIRMINGHAM, IOWA.

On Oct. 5th about 9 A. M. the Rev. Dr. Blanchard landed in Birmingham and found the ever hospitable doors of Dr. Norris' mansion open to his reception. After a season of refreshment he was ready for duty as a watchman on the walls of Zion. The United Presbyterian church was cordially placed at the service of the veteran champion of truth, and on Sabbath morning he preached on National Reform, handling the subject in his usual felicitous manner. In the evening there was a union meeting, and as the Free Methodist church is small, and admittance to the Presbyterian church was hedged with difficulties and to the Methodist Episcopal impossible, he preached again in the U. P. church to a large and appreciative audience on the relation of the secret lodge to the kingdom of Christ.

Though to the people here, it was an old story, yet they were held in rapt attention for an hour as the preacher showed that the lodge is opposed to the constitution, the laws, the kingdom itself, and to the King. We do not need much light on these subjects, but a needed work was done by stirring up our pure minds by way of remembrance. There are always some whose zeal needs to be stirred up, some who are beginning to think deeply about the matter, but Birmingham stands as a bulwark against the wiles and the attacks of the Secret Empire. There will always be here a solid phalanx of staunch men, who can neither be hood-winked nor cable-towed by the subjects of lodge despotism. There are no secret societies in Birmingham. There can be none. There is a room over the post-office that has on it the familiar sign, "I. O. O. F.," but the little children, even, can tell you what goes on inside. The weekly paper, miscalled the *Enterprise*, advertises a meeting of the F. & A. M., and once in a while they catch a lunatic or a rascal and pretend to reveal to him some special secrets, but it is a farce to them all, for not one thing is told him which he has not heard before; and the very initiation through which they put him, he has seen worked in public. O the verdancy of verdant minds, to pay $20 for that which he can have without cost!

Dr. Blanchard proposes to devote his time, as God shall give him strength, to preaching and lecturing among the people wherever he may be sent for. If any need a man of culture, refinement, courage, and ability, one who will not dull the edge of his logic, nor weaken the power of his eloquence by coarseness, yea, rather, who sets off what he says with a beautiful Christian courtesy, if any desire to behold one who exemplifies the Scripture, "The hoary head is a crown of glory if it be found in the way of righteousness," let them send for the veteran warrior. He has still strength and vigor for many days of service. He seems to have renewed his youth like the eagle's.

E. G. R.

FARMING AND REFORM.

Editor Christian Cynosure,

DEAR BROTHER:—I have been very negligent for the past few months in reform work. I know I have not done enough, or what the cause of reform demands of its votaries, but apologies will not atone. However, I have not been silent in my denunciations of lodgery. I have for the last year been opposing secrecy from the standpoint of a farmer. I have had several splendid opportunities to let my light shine, and throw some light on the God-dishonoring system of secrecy. Masons are having their way for it here, and are considerably enraged when they learn that I know something about their mystic fraternity. They often threaten to "take care of me," which sometimes alarms my friends, but we meet it with "A barking dog seldom bites." Trust God and fear not.

I am arranging secular affairs so as to be able to devote about all of my time to reform work. But I more especially write now to urge, if possible, the friends of our cause to attend the State Convention. To me it appears that the coming meeting will be of great importance to the work all over the State. One item to be attended to is the publication of the *Indiana American*, which was not abandoned but suspended for a time, for reasons which have not been made known. We hope to see a large attendance. Bro. Cook has assured us that ample arrangements will be made for the entertainment of all who come.

Dear friends, let us make another effort, rally once more, and push the battle to the gate. Victory is sure, for God has put a veto on the works of darkness and the Secret Empire must come to nought. Let us be sure we are on the Lord's side, and then stand firm. I am your fellow laborer in the kingdom of God. J. W. LOWMAN.

CORRESPONDENCE.

VICTORY BY PRAYER.

ARLINGTON HEIGHTS, Mass.,
Oct. 2, 1883.

The question of "Septuagenarian" in last week's paper leads me to recall some expericnces in prayers and the wonderful answers to the same in the line of the N. C. A. work. I became deeply exercised as I saw the abominations of secretism and its interference with the gospel in the churches and ministers, societies, etc. In the midst of great difficulty I was fulfilling my ministry received of God and man. My soul was deeply exercised and with great tenderness and full utterance the honest tears flowed down my cheeks, and flow again at the remembrance. I was at a ministers' meeting in Boston and prayed among other things, that God would bring the hidden works of darkness and secrecy to their merited contempt and destruction. I prayed this again and also at Dr. C.'s meeting.

My soul was deeply exercised everywhere. I had occasion to go to Boston to preach and was to make a call upon dear friends; but before I could start an extract cut from a paper was sent to me telling of the coming meeting of the N. C. A. in Boston. It was a memorable one. I was there and did what I could. If anything could be more adapted to bring the whole thing into contempt I do not know what it could be. And since then from time to time I have said "Glory to God. Praise the Lord," a hundred times for his answer.

But I am not content with this. There is nothing to be content about, with the lodge in power everywhere. It is only in contempt by the favored few who are enlightened of God. The ruling power in New England, especially in the church, is shown out in Butler, Quint, & Co. I therefore still wait upon God that he will fulfill the other part of the prayer and bring the secret empire to destruction by the entrance and reign of his light, love and glory. And let all who love our Lord Jesus Christ unite with me in this. O for the awakening of conscience in truth, and unwillingness to take undue advantage! In the love of man to man, in the love of all to our adorable God and Father. IOTA.

"OREGON TRIBULATIONS" NOT SO BAD.

PORTLAND, Oreg.

A note in the *Cynosure* of Aug. 2nd will, I fear, make a very wrong impression upon the reader, hence the writer I hope, will excuse this addition. There was a time when the prospects were far from flattering, but time has shown there was much needless fear. With but little rain in May, and none (or almost none,) after, yet many fields have yielded from thirty to forty bushels of wheat per acre and some more.

A kind Creator who made all things "good" has adapted our soil to the climate, and we expect but little rain in the summer. The almost unprecedented drouth of the past season has wonderfully demonstrated the difference between good and poor farming, so that many a man with poor crops has been destined to look upon his neighbor's abundance.

Of one county it is said in the *Oregonian* no report received fell below twenty bushels per acre. On the whole we are not likely to starve, while it is estimated that there will be 250,000 tons surplus to ship from Portland.

THOS. C. HAINES.

DAILY PRAYER-MEETINGS NEEDED.

Custer City, Pa., Oct. 2, 1883.

Dear Cynosure:—Right heartily do I endorse the idea of "A Septuagenarian" for a daily prayer meeting, for power against secrecy and all evils. At some strong points let the brethren meet daily at a certain hour and all in sympathy with our movement remember the hour of prayer and lift up our hearts with one accord, at whatever place we may be. In the name and by the power of our God we shall conquer, "Not by might nor by power, but by my Spirit, saith the Lord." Brethren, let us not get puffed up as we grow stronger, but let us keep humble, feeling we can do all things *God helping us*; not of ourselves. Let not our zeal carry us away and see things through magnifying glasses, and in our heat report as facts, mountains instead of molehills, but have our zeal tempered with discretion. Let us live the matter all over again before committing it to the printer. Let us "be wise as serpents and harmless as doves," that our cause be not harmed anywhere. Let us be resolute at all times standing by the right if the heavens fall. I don't mean tone down. I don't mean compromise. I mean TRUTH not IMAGINATION. A misstatement, unintentional or otherwise, recoils on our cause at the present time with double force (I might say quadruple force). Our enemies are watching for such, and every one is used to the fullest extent to wound and weaken us. I have on my mind now the statement in 16th August number from Bro. Shaw, headed, "False to their trust," making certain charges against the Y. M. C. A. of Ionia, Mich; and the reply thereto from the Seeretary of the Ass'n, which is almost a flat denial of Bro. Shaw's assertion. I do not take sides in the controversy, not knowing either party, or who throws the lance, neither do I charge (or hint at) Bro. Shaw with untruth; but call attention to the dilemma. Somebody is *wrong*. Let us be careful, brethren, remember our cause is just.

"Truth struck to the earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among its worshippers."

Our cause is truth; let us be truthful. J. C. Young.

MOODY DEFENDED.

Chicago, Oct. 5.

The Rev. Mr. Utter, Unitarian minister in this city, told his hearers lately, as reported, that Mr. Moody taught a *"do-nothing gospel!"*

Such an utterance indicates great obliviousness to world-wide facts, for certainly "Mr. Moody's gospel" is one of the greatest religious activities of the day and is associated with many of the most active and useful labors of Christians for the welfare of soeiety, and of the world.

But Mr. Utter goes utterly beyond the bounds of Christian pulpit liberty, when he repudiates the language of the Bible itself in these words: "This *'Stand still and see the salvation of the Lord'* was not what the age needed nor a commodity adapted to the wants of Chieago!" Such language might be expected from Robert Ingersoll, or any other scoffer or sceptic, but any professing Christian should blush to use it.

The words are from 2 Chron. 20: 17, and are part of the message of Jehaziel the prophet following the words, *"Thus saith the Lord."* Obedience having been rendered by the king and people, it was attended by a great victory over their enemies. And so will it ever be when men in Chicago or anywhere else obey the words of the King in v. 20: *"Believe in the Lord your God, so shall ye be established."* (Victorious over evil).

But there were false guides then as now who led men astray, and the "high places" were not taken away, nor the idolatrous usages abolished. The strange alliance of the worshippers of the true God with idolaters was then as inconsistent as it is now in Blue Lodge Masonry in Chicago or anywhere else. But penalties were ever incurred thereby, to the spiritual life and ever will be until the one Lord shall alone rule in the hearts of his people over the whole earth. Christians can trust in their righteous God to do lovingly and justly with the well-disposed heathen who have only had the light of Nature to guide them, and they feel as kindly towards "Socrates and Plato" and "Emerson and Darwin and Tyndall" as Mr. Utter or Mr. Ingersoll can do: but no man professing to believe in the Scriptures as given by inspiration of God can honorably teach from them that they give the offer of heaven to those, who, having heard of salvation by Christ, deliberately reject him and his righteousness, and prefer to trust in themselves and their own righteousness, when they and we must all appear before his judgment seat. G. B.

—A London religious paper, speaking of outbreaks in different parts of Europe, says: "The growth of anarchy and rebellion against all governmental authority is fearfully rapid, and it is impossible to tell where it may next break out. At home, as well as abroad, the forces of Socialism, Communism, and Fenianism are at work, undermining all the foundations of civil order, social concord, and sacred belief. To exaggerate the gravity of fact is difficult, to ignore it as a striking and significant feature of the times is impossible."

Bible Lessons.

LESSON IV.— October 28.—Saul chosen King.—1 Samuel 10: 17-27.

Golden Text.—And all the people shouted and said, God save the king.—1 Sam. 10:24.

"Samuel called the people together." Samuel convoked the national assembly or "congregation of Israel," which had made the request for a king through its representative elders (8:4). This body was eomposed of all Israelites of 20 years old and upwards (Num. 1:3) who had not forfeited their privileges, together with foreigners admitted upon eertain eonditions. Its politieal functions were necessarily limited by the nature of the theocracy, and consisted rather in accepting the declared will of Jehovah than in originating measures of its own.—*Cambridge Bible.*

"Rejected your God." These are the words in which their conduct was characterized in chapter 8:7. The real nature of their course was held up squarely before them. The theocratic element accounts for many things in Hebrew institutions and Old Testament history. For instance, it explains the severity with which idolatry was punished. It was not only a sin, but a treason. Amalek was not more truly the king of Moab, Pharoah was not more exclusively king of Egypt, than Jehovah was king of Israel. And the Israelite who bowed the knee to Bel or Moloch, who adored the golden calf or Apis, he not only committed a gross and disgraceful sin, but a capital offence, and for revolting against his Liege, his Lord, and Sovereign, he was liable to be cut off from among his people. And though there were good reasons, over and above, why such outrages as the golden calf should be visited by signal retribution, it must not be forgotten as an important element that the thousands who were cut down on that occasion were mutineers against their captain,—rebels caught red-handed in revolt against their king.—*Dr. Hamilton.* Some legislators have placed their people under a monarchy, others under an oligarchy, and others have resolved them into a republic. But our legislators took no account of these modes of government, but instituted what we may call a *Theocracy,*—ascribing all power and authority to God, and persuading them to have regard to him as the author of all their privileges. He taught them that it was impossible to escape God's observation in any of their outward actions, or even in any of their inward thoughts; and his legislation had this advantage over other legislations, that whereas they made religion a part of virtue, Moses made all virtues a part of religion.—*Josephus.*

"Tribe of Benjamin." The nomination took place by divine instruction, but may be admired on the plainest principles of human policy. It was expedient that the king should be chosen from the southern tribes as more immediately exposed to the most dangerous and implacable enemy. A prince of Asher or Napthali might have neglected the interests of Judah and Benjamin. An election from the great rival tribes of Ephraim or Judah might excite mutual jealousy, or a dread of domineering influences among the weaker clans.—*Milman.*

"Could not be found." None will be the loser at last by humility and modesty. Honor, like the shadow, follows those that flee from it, but flees from those who pursue it.—*Henry.* It is good to be conscious of our unworthiness and insufficiency for the services to which we are called, and to avoid ostentation, and whatever may excite opposition and envy. But we should be careful not to run into the opposite extreme by refusing the employments to which the Lord calls us, through meanness of spirit and unbelief. Indeed, high stations are heavy burdens, when the duties of them are conscientiously attended on; and the comfort of them is small.—*Scott.*

"He stood among the people." Saul could not have been much less than seven feet high. Great stress is laid upon this, because this distinguished stature, with the impression of bodily prowess which it conveyed, helped much to recommend him to the choice of the people. When in battle much less depended upon military skill than upon the bobily prowess of the chief in single combats, it was natural enough that the people should take pride in the gigantic proportions of their leader, as calculated to strike terror into the enemy and confidence into his followers.—*Kitto.*

"Children of Belial." *Certain worthless fellows.* Our translators have wrongly treated this word *Belial* as a proper name in the historical books, though the correctiom is given in the margin. It means *worthlessness:* and, according to the usual Hebrew idiom, a *son* or *daughter* of *worthlessness* signifies a worthless man or woman, and with a positively bad sense, a lawless, ungodly, wicked person. If "naughty," by which the word is rendered in Prov. 6:12, had retained its archaic sense, it would be a fair equivolent. Belial is used by Paul (2 Cor. 6:15), as the name of Satan, the personification of all lawlessness and worthlessness.—*Cambridge Bible.*

BAND OF HOPE BIBLE LESSON.

THE SABBATH KEPT BY JEWS RETURNED FROM CAPTIVITY.

31. And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day. Neh. 10: 31.

15. In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals.

16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?

18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath.

19. And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

20. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice.

21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath.

22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabba th day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. Neh. 13:15–22.

Golden Text.—Everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain and make them joyful in my house of prayer. Is. 56:6 l. c. 7 f. c.

Central Truth.—The Sabbath is a right in which all should be protected.

1. A part of the covenant which the returned Jews made with each other was to keep the Sabbath. The pledge or promise which every boy or girl makes on entering the Band of Hope may be called a covenant.

2. For seventy years there had been no temple service, no public reading of God's Word, no observance of the great yearly feast, of which indeed they seem to have almost lost the memory (see ch. 8:14–16). Where there are no churches and no regular religious services the Sabbath soon grows to be like any other day.

3. It is our duty to testify against all prevailing sin even if we stand alone.

4. These merchants were partly foreigners, and partly a mixed race of foreigners and Jews.

5. It is always right to contend for the truth. No great wrong or evil was ever put down without agitation.

6. When our rulers break the Sabbath, their example causes more violation of the day.

7. Sabbath breaking was one of the great national sins which caused the Jews to be carried captive.

8. Sabbath breaking has increased greatly in our own country during the last twenty-five years.

9. This is due to various causes, but the chief one is that men want to make money fast, and they think they can make more in seven days than in six.

10. We need to have the sanctity of the Sabbath protected by law, but laws are of little use unless they are enforced. This is the great trouble with our prohibitory laws. They are not enforced as they should be against all offenders.

11. We cannot receive the full blessing of the Sabbath unless we prepare for it.

PRACTICAL TRUTHS.

If we neglect God's house we shall be likely to forget his day.

It is our duty both to testify against evil and contend with it.

Sabbath breaking will bring down God's judgments.

God will surely remember us for good if we keep the Sabbath holy.

LESSON TALK.

In a remote part of the State of Maine there lived several years ago a number of families who were descended from the Acadians, so cruelly driven from Nova Scotia by the English. They spoke only French, and thus had little or no intercourse with any living outside their own community. They had no one to preach to them in their own tongue, or administer the ordinances of religion. The children grew up in the grossest ignorance. They never went to school. No sweetly sounding church bell summoned them to God's house. Sundays and week-days soon grew to be alike. Nobody thought that there were heathen right at their very door, till one day a dreadful murder committed in this isolated community roused people to look into their condition; and they found that the principle cause of their lapsing into such barbarism was their loss of Sabbath privileges. A state of things some what similar can be seen in some localities at the far West where there is no church within many miles. The Sabbath is forgotten or turned into a day for drinking, gambling, and other vicious amusements. Says Henry:—"The due observation of the Sabbath will have an influence on all the other parts of duty. It is like the banks of a river which make it run deep. It is like the hem or selvage of a cloth to keep it from ravelling." People who are strict Sabbath keepers we shall find are good citizens and good neighbors. Thus we see that it is a very short-sighted policy for employers to make their men work on Sundays. It drives away conscientious workmen, and puts in their place a class who have no more regard for their employer's interests than they have for God's eommands. Such men are the ones who join strikes and make a great deal of the trouble between labor and capital.

LESSON HYMM.

"Safely through another week,
God has brought us on our way."

—Dr. W. P. Mackay, preaching one day to some British soldiers, put the question, "If Queen Victoria were to issue the proclamation, and placing it in the hands of her army and navy should say, 'Go into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, aecustomed to obeying orders without questioning or delay, and at the peril of their lives, replied (he was a grave and intelligent officer). "I think we could manage it in about eighteen months." And who can doubt it? Or what shall hinder the church in this day of almost miraculous facilities, from taking its King's proclamation to every creature in very nearly, if not quite, the same time?

FARM NOTES.

The prevalence of good times and abundant harvests ought to teach the farmer to husband his resources, rather than to waste, as is generally the case. Because pleuty abounds is no reason why waste should occur. Many farmers having large crops of corn adopt a plan of feeding which is not only very costly but one which really seems criminal. Corn is fed to pigs who trample it into the mud. Cattle are given rations of four times the amount necessary, and in fact the wholesale waste permeates and attaches itself to every feature of the farm. Tight floors should be the invariable practice in feeding-stables, especially in hog-pens.

Considering the comparative standing of the different breeds of cattle as stall-feeders, Prof. Brown of Ontario Agricultural College says: "I know of no class of cattle so well qualified to fill up all our wants in the stall as the Shorthorn aud his grades. In impressive power, early maturity, weight, and fattening disposition, they stand unrivaled. Next to these stand the Aberdeen Poll and his grades with their better quality of flesh and equal maturity, but hardly equal in weight. The Herefords come third with their equal impressive power and reliability as breeders, but not equal in early maturing nor weight; and, as a stall-feeder, the Galloway must take a fourth place, except in permanency of character and quality of flesh, in which respect he bows to no one.

Car-loads.—Taking 26,000 pounds as a fair average load, an ordinary freight-car will hold: of corn, 450 bushels; barley, 400 bushels; oats, 800 bushels; rye, 400 bushels; wheat, 425 bushels; bran, 1,000 bushels; flaxseed, 360 bushels; apples, 360 bushels; potatoes, 480 bushels; flour, 90 barrels; flour, 200 sacks; cattle, 18 head; hogs, 50 head; sheep, 80 head; hard wood, 6 cords; soft wood, 7 cords; solid boards, 6,000 feet; shingles, 40,000; hard lumber, 20,000 feet; green lumber, 15,000 feet; joist, scantling, and large lumber, 4,000 feet.—*Bangor (Me.) Whig.*

Winter Protection of Grape Vines.—The grape is a tender plant in almost every sense, and must be treated accordingly. We know how it is affected by great changes of temperature, extreme heat and humidity, severe pinching back and overbearing in summer. In winter it is still worse; millions of vines are annually lost and more hurt, for the want of a little attention in protecting them. It is only necessary to lay them on the ground at the beginning of winter, and weight them with something to keep them down. The object is to avoid, not so much the cold, as the draft of the wind, which, when the vines are frozen, dries them, and thus they perish, the smaller vines first as they are soonest dried. Near the ground this is avoided, though where there is no obstruction at all to the wind, and the wind is an open one leaving the vines exposed, harm will sometimes result.—*Country Gentleman.*

Feed Quick.—When fattening an animal for beef let the process be as quick as possible. Any stint in feeding will make the meat tough and dry. Stall-fed animals will fatten more readily than others, and young animals require richer food than older ones. In winter fattening depends much upon the warmth of the stable. The warmer the cattle are kept, of course the less food they require.

Oregon Harvests.—A small field of oats at Wilderville is reported to have produced this year 111 bushels of oats per acre by weight. The Portland *Oregonian* says: "In nearly all localities throughout the northwest the yield of wheat is far better than was expected. It is a common opinion that the dense smoke, shutting off or tempering the rays of the sun, has been highly beneficial to the wheat fields. The yield in nearly all places yet heard from is from one-fourth to one-half greater than the promise of six weeks ago. It would be pleasant to show our visitors our superb mountains and other scenery, but a good wheat crop, on the whole, is better. The mountains will still be here when they come again."

The Corvallis *Gazette* reports: The harvest is now about over with, and our people can form some idea of the result. The yield of grain in most portions of this county, has been far beyond the most sanguine anticipations of farmers, many fields yielding from twenty-five to thirty bushels per acre, where the prospect for a light yield was the rule but a few weeks before the grain was cut. We learn that in many instances wheat that grew without a drop of rain on it, between the time of sowing and ripening, has produced as high as thirty and thirty-five bushels to the acre; and that a poor crop and a light yield has been the exception and not the rule. With a fair price for their surplus grain, our farmer friends will be in excellent circumstances to commence the new year. The freeze out of last winter was not an unmitigated evil, as it pulverized the soil and made it more capable of resisting the drought of this unprecedently dry summer."

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

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Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Frec and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethrcn.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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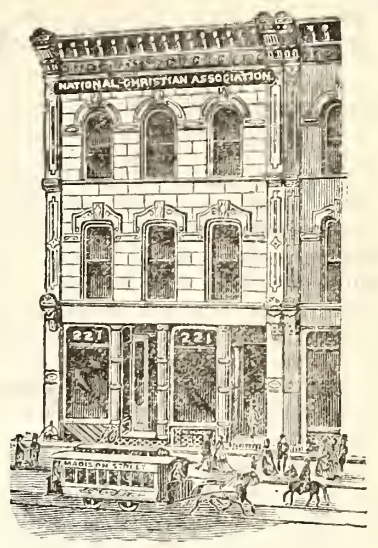
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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 18, 1883.

EDITORIAL CORRESPONDENCE.

BIRMINGHAM, Iowa, Oct. 6th, 1883.

DEAR CYNOSURE:—My "sketches of travel" were brought up to Monday last, when I visited three interesting personages, ex-Gov. B. Gratz Brown, ex-Lieut-Gov. Charles P. Johnson, and Benj. Walter, editor of the *National American*, all of St. Louis. Monday night I started for Messrs. Needles and Butler of the *American Freeman*, Albany, Mo. The night on the cars was nearly sleepless, yet I went out six miles and preached to a revival meeting on Tuesday evening.

Mr. Needles has a full section of beautiful and productive land, with a large blooded stock. He has given his home "quarter," with good buildings, orchards, etc,, to his wife, who well deserves the munificent gift. They have buried their little daughter, but God sends bright-eyed grandchildren to fill the void. They have also three nice boys at home, and I think some of them will yet go to college. They will all make excellent and capable men if they all become Christians and pray, as Paul did, "with the Spirit," and with their natural "understandings also." If "the Holy Spirit" is dropped from religion men become formalists; if the "understanding" is dropped out of their prayers they become fanatics. The meeting in Bro. Needles' church seemed to combine both "the Spirit and the understanding" also, and was a rare and blessed meeting. Holy, consistent living and persevering labor will, I trust, bring that whole interesting neighborhood into the fold of Christ.

THE WASHINGTON MOVEMENT

lies heavily on Mr. Needles' heart, and he pours out practical and useful suggestions respecting it. He thinks the Washington convention should be held as late as January, or, at least, not till Congress meets. His faithful and capable boys can manage his large stock and let their father and mother both attend that convention, and they will doubtless do so. For the Washington paper, he suggests a stock company with a thousand shares of $100 each, making a capital of $100,000. Start a paper expecting to sink from ten to forty thousand dollars in starting it; let the stockholders buy and own the Washington property, and as soon as 500 subscribers are obtained start the paper, but press steadily on till the 1,000 subscribers are obtained in the United States and Canada. Call in twenty per cent of the hundred dollar shares subscribed, and issue the first number, say 100,000 copies, and sow them discreetly, but broadcast. Put in men who can be trusted, and drop any who prove frauds or failures. Then call in ten per cent on the shares as needed, and with God's blessing on prudent management he thinks not above one-fourth or one-half, at most, of the stock will be needed to be paid in before the paper will furnish oil for its own wheels. This plan may be a little sanguine, but *it may be done.* The price of the paper must be low.

BLANCHARD AND COLLEGE SPRINGS.

Leaving Albany I went up to Blanchard on the Iowa State line, hoping to spend a night with our Bro. Gault, but he was away.

At College Springs Mr. and Mrs. Deacon Adams, with Prof. Dodd and wife got up a little reception in honor of their old college president. Rev. Mr. Avery, president of the Iowa State Christian Association, Rev. William Johnston, pastor of the largest church here, Rev. Mr. Leuty, Prof. Dodd and myself, "with the women," partook of a neat and sumptuous dinner, and discussed the Washington movement. All at College Springs expressed themselves in favor of a paper at Washington after Mr. Needles' general plan.

OCTOBER 8TH.—I yesterday preached morning and night in the United Presbyterian church here. At night the house was crowded, and some stood in the lobby and at the windows. They are not a monied people, but they took up, unasked, a fair collection for the N. C. A. The three doctors Norris are now well, although the father has been sick. Many called to see me who were Presbyterians, and one Methodist. They are all, *to a man*, for a Washington paper. An officer in the Presbyterian (General Assembly) church applied for their building at night, and though his brother officers hesitated, they attended the evening discourse with their families, and seemed well pleased.

OCTOBER 9TH; ELECTION DAY.—At Cedar Rapids Mr. N. Bourne, in a long conversation, said he had no hostility at all against a Washington paper; but they were not satisfied with the *Iowa American* and wanted a local paper; not a religious paper with politics in it, but a paper conducted religiously which everybody would like, and the counties about him would use. He said also that some dissatisfaction existed with the Chicago management. I requested him to come to the Chicago office and fully inform himself as to facts and funds and give the Iowa friends the benefit of his thorough examination. Mr. Bourne's business takes him often to Chicago, and, though he modestly declined assuming any authority over the N. C. A., I understood him to consent to come and see and sift things to the bottom as requested, for the good of the general cause, as well as his own personal satisfaction. We shall expect him soon to do so.

B.

THE INTERIOR AND MASONRY.

The opening of the *Interior* to the discussion of the secret lodge marks and makes an era in the history of American reforms. Discussion is fatal to every stupendous wrong. Gen. Henderson, late U. S. Senator from Missouri, (not himself a prohibitionist) said in St. Louis, just before leaving for Europe, where he now is:

"The brewers and distillers will overthrow their own cause, as did the slave-holders. They looked on abolitionism as a bull upon a red rag, and, blinded by their own fury, plunged into the arena of discussion and fell. Neither the slavery or the liquor question could endure discussion. Slavery fell by discussion, and the liquor system is falling."

Precisely the same is true of the secret lodge. It cannot, *will* not endure or survive discussion. Freemasons are bewitched by lodge-sorceries. They are walking somnambulists, and the shock of discussion will restore them to consciousness and open their eyes.

The *Interior* is said to reach over twenty thousand families, and its editor, W. C. Gray, is no ordinary man. He, of course, must show some tremor in facing a secret sworn conspiracy against God and goodness which extends around our globe. But he is the descendant of the Grays who knelt in Gray Friars churchyard and signed their "Solemn League and Covenant," some of them opening veins in their arms and writing their names with their blood. That League and Covenant was against *salvation by ceremonies*, instead of by the blood of Christ; and Freemasonry promises *salvation by ceremonies*, and is a rival of Christianity and a *substitute for the atonement* of Christ. But the *Interior* will not truckle, though it may generalize and flinch at the bold assertions of "good men" in Masonry who do not regard stating untruths as lying, but keeping oaths to conceal.

One of England's great captains was ordered to storm a breach. While his servant was putting on his armor the general's legs trembled. He looked down at his knees and said: "Legs, if you knew where I am going to take you the next half hour you would shake worse than you do now." Mr. Gray may feel a slight tremor, but he is backed by a wealthy and public-spirited publisher, who began the Presbyterian Northwestern Theological Seminary with a gift of one hundred and fifty thousand dollars.

We close, therefore, as we began—the opening of the *Interior* to a frank, manly and Christian discussion of the secret lodge system, marks and makes an era in American history.

MISS E. E. FLAGG writes beautifully on faith-healing, as, indeed, on everything she touches. Turn to and read her "Week-day Sermon," in a late *Cynosure*, Oct. 4. I used to long unutterably to understand James 5:15: "The prayer of faith shall save the sick; and the Lord shall raise him up." God has, I think, by his Spirit explained that text to me. I will try to explain it, or rather give that explanation to our readers; but it will take a full editorial to do it.

B.

UNITED BRETHREN IN CHRIST.—The *Telescope* has admitted a full discussion between ex-Bishop Wright and Secretary Flickingen on sending pro-secrecy men (called "anti-law") out as missionaries. The North Ohio Conference (Sept. 5th) refused to pass their bishop's character "for alleged official delinquency" (conniving at Masonry in the church!) The Illinois Conference, Sept. 6th, passed the following:

SECRET SOCIETIES.

WHEREAS, The evil of oath-bound secret societies is seen more plainly as time rolls on, and their antagonism to republicism is undermining the foundations of liberty and disturbing the unity of the church; therefore,

Resolved, That we disapprove of those in our church who disregard our law on that question.

Resolved, That we labor more diligently to inform the people on the evils of secret societies.

Resolved, That it is the sense of this conference that members of the church who belong to secret societies and sever their connection with the same by ceasing to attend and not paying dues, that we extend to them great mercy, as recommended by the Board of Bishops.

A little more such action will place the United Brethren church on the summit of the moral sublime where it stood fifty years ago.

CREGIER AND QUINT.

The demand of Western Congregationalists, that a man who is a self-seeking, ambitious Freemason and politician shall be removed from the official relation in which he stands toward their churches, ought to be taken up by the citizens of Chicago against the civil engineer who is at the head of the department of public works, if such a charge as this from the Chicago *Daily News* is true:

"The city abandons its suit against the officers of the schooner and tugboats that were instrumental in knocking over the abutment of the Adams street viaduct. The case is abandoned because it is evident the wall was unsafe if it could be toppled over by so slight a blow as that given it by the passing schooner. In other words, the city's culpability is so great in having such an unsafe abutment that it cannot recover for its destruction. This is valuable as showing what an efficient engineering corps the city has. The pile of stone upon which this viaduct rested was rebuilt a little while ago, and pronounced safe by the 'engineers,' who are supposed to know their business. It topples over the first time a strain is given it, and the weakness of the thing is so plainly shown that the city cannot recover for its destruction. It would be well to fence the other viaduct abutments, for some drunken man might stagger against one of them and it would go over."

Mr. Cregier may not be devoting so much time to Freemasonry now as he was twelve years ago at the time of the great fire, when he was Grand Master of Illinois Masons. At the time of the fire, as we were informed by a prominent Mason, he was away off in the interior of the State, dedicating a lodge, or attending to some other lodge work. Had he been at his post of duty at the water works, that important establishment, so absolutely necessary to the safety of the city, might not have been destroyed, for it was well fitted with appliances for extinguishing fire. Another daily reports that a vessel captain employed a private engineer to examine another bridge abutment and it was found in an equally unsafe condition. Chicago can be managed just as safely and with as great economy no doubt if there is less Masonry in the qualification of its public men.

—The letter from Bro. Pruett of last week addressed to Elder Barlow, is of more than ordinary significance. The writer is moderator of the Mt. Pleasant Missionary Baptist Association of Eastern Oregon, and doubtless speaks for a number of his brethren. Through them a strong movement may yet begin in the extreme northwest to save the churches from the lodge poison. Read Elder Barlow's sympathetic reply on the fourth page. If these brethren living in isolated and remote districts would begin frequent reform prayer meetings, they would soon find glowing tokens of deliverance from the lodge oppressor.

—Bro. Hinman was last week preaching and lecturing every night in country churches round about Chambersburg, Pa. We shall soon hear good reports from that very interesting region.

—During one of the late meetings of the Elgin Association, Bro. Alexander Thomson of Bartlett, Ill., a member of the N. C. A. Board, was asked to make a brief address on the Sabbath-school interests. He used most of the time allotted in showing the dangers presented by the secret societies to the Sabbath-school work. He was heartily commended by one of the leading pastors in the Association, who affirmed his own belief that the lodge power must be overthrown with other monopolies and national evils, or our liberties would be destroyed.

—Rev. John Boyes, A. M., who has for several years with great kindness contributed to the pleasure and profit of the readers of the *Cynosure* has lately removed from Louth to Grimbey, England. Both these places are on the east coast. The city of Grimbey is near the mouth and on the right bank of the river Humber, and has a spacious and commodious system of docks, but is best known for its immense fishing trade. Bro. Boyes has been for several months severely taxed with extra labors, which called him away from home much of the time. In his new location he is promised more leisure which he hopes to improve oftener for the benefit of the readers of the *Cynosure*. The privilege of reading such candid and intelligent views of English affairs they will appreciate as one not widely enjoyed among the American papers.

—An editorial notice of the Knight Templar affair in San Francisco in the *Oregonian* of Portland, Oregon, bristles with good sense in its judgment of this immense and expensive offering laid upon lodge altars: "The conclave of Knights Templar at San Francisco is a thing of the past. Viewed in the popular way, it was a grand affair. There was a great deal of brass band music, much speech making, much champagne drinking, a grand procession, a great display of cocked hats, gold braid and

brass buttons, and no end of bluster, noise and expense. But, really, what does all this amount to? After all, is there not much of boyish folly about it? The Knights Templar of this day have absolutely nothing in common with the Knights Templar of history, of whom, in theory, they are the successors. How absurd it is, if one considers the matter soberly, to see men who never drew a sword except on a gala occasion, who do not pretend to the military spirit, much less to military skill, parading in awkward order under the plumes and the banners of the Kuights Templar. It is a miserable farce, and every man of them knows it in his heart."

THE WASHINGTON ENTERPRISE.

At a meeting of the N. C. A. Board of Directors, Oct. 13th, 1883, Bro. E. D. Bailey was appointed to co-operate with the General Agent in the Washington work, the New England friends, it is understood, consenting. He will proceed to organize and raise funds with a view to early and efficient work. By the somewhat miscellaneous labors of the past a constituency has been developed which makes organization possible. The Board do not contemplate any abatement of effort to further the work in New England or other parts of the field, nor any interference with plans already announced.

Brother Hinman will push on with his work in the South, especially among the Freedmen. Pres. and Mrs. J. Blanchard will spend such time at the capital as the interests of the general cause seem to require, and our readers may expect stirring reports of signal victories at the seat of government. It is believed that this plan will meet the approval of friends in all parts of the country, and secure the hearty co-operation of the East and the West, the North and the South in a general effort to pay off the remaining indebtedness on the Washington purchase and establish a depository and start a paper under the management of a joint stock company to advocate the principles of the American party, from the standpoint of a truly Christian statesmanship. By this plan the wis dom and experience of aged reformers combined with the vigor and ambition of younger men will give ample scope for the qualifications and genius of each, while combining the whole for "a strong pull altogether."

Since entering this special work two years ago, Bro. Bailey has won many friends to our reform who will follow him with their prayers and support as he enters upon his enlarged field, and the work in N. E., with which he has been identified, will go on under their supervision. There seems to have been a marked Providence in the preparation of Bro. Bailey, fitting him for this work. His experience as professor in Wheaton College, his acquaintance with the needs and trials of pastors, learned by his own pastoral relations, his labors as a successful evangelist among churches at the West and his more recent acquaintance with New England habits, tastes and m odes of thought, combined with a happy faculty of maki ng and retaining friends, a ready utterance and pleasing address, all indicate a fitness for the position, and will give friends confidence and courage to heartily co-operate in carrying out the great enterprise at Washington. Added to his own resources Bro. Bailey will be in a position to secure assistance from men who are experienced in state affairs, as well as suggestions and counsel from able pastors in Washington and neighboring cities.

Success in this promising. and at the same time difficult field depends in part upon Bro. Bailey's own energy and ability, in part upon the co-operation and support of friends of the cause, but mainly and most of all upon the favor and blessing of God.

The Master's help will not be denied. His "Lo, I am with you always," holds good to-day and in this case. Will friends meet their responsibilites of prayer and counsel, and in offerings, and thus giving Bro. Bailey an opportunity to prove himself capable and worthy to have come to this position. Let us all and ever keep in mind that without that help which cometh from above the wisest plans will fail, and ablest men be utterly confounded.

J. P. Stoddard.

NEW HAMPSHIRE ANNUAL MEETING.

The Seventh Annual Meeting of the New Hampshire Christian Association will meet at Canterbury Center, Oct. 23–24, to commence Tuesday at 2 o'clock P. M. Friends coming by rail will stop at Canterbury Depot on the Boston, Concord and Montreal R. R. Please notify A. H. Brown, Canterbury, N. H., on what train you will come and he will meet you with team. All who propose to attend the convention will please notify Bro. Brown by postal, that he may make suitable preparation for entertainment. Prof. E. D. Bailey of Worcester, and S. H. Atkins of Milton Mills, N. H., who has been a Freemason, Odd-fellow and Knight of Pythias, will address the convention. Other able speakers including Rev. D. McFall of Boston, and Elder Geo. C. Bowles of Sugar Hill, N. H., a seceding Mason, have been invited to speak. Rev. J. P. Stoddard, General Agent of the N. C. A. is hereby cordially invited to be with us. N. E. friends, we welcome you to our Sabbatic annual meeting. We believe the Lord has a great blessing in store for us. May the Holy Spirit fill the hearts of all who come.

J. G. Smith, Pres.
S. C. Kimball, Sec'y.

New Market, N. H., Oct. 1, 1883.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Note.—The names of candidates above are retained as nominated by the National Convention of the American party. J. Blanchard has, however, resigned, subject to the approval of the next meeting of that body. The name of *Hon. S. C. Pomeroy* is urged to be put at the head of the ticket, and the *American Freeman* (Mr. Needles' paper) has already put Mr. Pomeroy's name at the head of the ticket, and his distinguished Senatorial record, and unswerving fidelity to our principles will doubtless nominate him by acclamation.

The managers of Butler's campaign in Massachusetts have issued a "ballot" which is a resemblance to the human skin when tanned, and is headed, "Regular Republican Ticket." For candidates, it bears the names of prominent defenders of Tewksbury.

"You all did see how on the Lupercal I thrice presented him a kingly crown, and he did thrice refuse." This is what Shakespeare makes Antony say of Julius Cæsar, and he describes the infamous Richard the Third as having imitated the Roman conqueror; nevertheless, both accepted. Is the same dumb show to be gone through with by officious persons in offering a nomination to General Sherman, and his refusal of it? Of course anybody can ask anybody else he chooses to accept a nomination for President, but it will take a great many persons to secure it, and no one should let his name be a football if he can help it. A more unfit nominee it would be hard to make than the General. Not only has he no record as a Statesman, but his record as Commander-in-Chief has been unfortunate. Never was the morale of the officers and men of the army lower or so low as during his administration; never were desertions so numerous among enlisted men; and never were drunkenness and fraud so common among the officers. This is not an unnatural result of a reign of favoritsm and profanity.—*N. Y. Witness.*

Secrecy is useless and dangerous. It is never needed except as a covering to wrong. Many things are private that are not secret and privacy is to be sharply distinguished from secrecy, especially oath-bound secrecy. To private associations there are no objections, and they are all-sufficient. The benefits of secret societies do not compensate for their waste of time and extortion of money. They charge heavy initiation fees and exact yearly payments and fines. They take adult men only, sound in mind and limb, and then parade their benevolence to the disparagement of that of the Christian church to which they bear the relation of the mistletoe to the oak, draining its strength, life and resources. The church takes all that offer, young and old, women and children, halt, blind, sick, without fee for entrance or current taxation. Let the church charge as Odd-fellowship charges and its monies and revenues would surpass those of any secret association! The church's benevolences are out and out, and not a "*quid pro quo.*" As a bond of brotherhood no association in the world equals that of the Christian church.—*Methodist Watchman, Bombay, India.*

1ST. OF JANUARY.

TAKE ADVANTAGE OF THIS OFFER!

Trial subscriptions to the *Cynosure* from now to the 1st of January, 1884, will be sent for *twenty-five cents.*

Subscriptions new and old, from November 1st to January 1st 1885, only TWO DOLLARS. Take advantage of this offer, for it will be open only for letters received at this office before November 15th. This gives such subscribers the *Cynosure* for TWO MONTHS FREE!

If the *Cynosure* had TEN THOUSAND subscribers the yearly price could be reduced to a uniform rate of $1.50. Work and pray for this.

LITERARY.

The American Newspaper Catalogue has been issued for several years by Edwin Alden & Bro. of Cincinnati, who have by wide correspondence compiled a large volume which will be a very valuable acquisition in thousands of libraries and offices. Their arrangement of the work gives readily all needed information about the place of publication, name of paper, number of pages, length of the advertising columns, frequency of issue, class or denomination, when established, and circulation.

The number of newspapers and magazines published in the United States and the Canadas as thus catalogued is 13,273, (an increase over the number last year of 1,115): Total in the United States, 12,607; in the Canadas, 666. Published as follows: dailies, 1,237; tri-weeklies, 70; semi-weeklies, 162; Sundays, 129; weeklies, 10,053; bi-weeklies, 22; semi-monthlies, 240; monthlies, 1,349; bi-monthlies, 11. These statistics show a general increase in publications throughout the whole country, especially among weeklies. There has been an increase in publications in all the States, Territories, and Provinces, with the exception of Oregon, Indian, and Wyoming Territories, British Columdia, New Brunswick, Northwest Territory, Prince Edward Island, and Newfoundland, where the number remains the same, although the changes have been numerous. We note that a number of our reform papers are not mentioned in the catalogue, as the *Christian Witness, New England, Michigan* and *Illinois Americans*, Olathe *Free Press*, the *Rescue* and Richmond *Star*. These papers should not be overlooked.

The *Century* for October opens with one of the best portraits of Longfellow ever published. "Out-door industries in California" is an attractive sketch very richly illustrated. Full as much may be said for "In the Footsteps of Thackery" and "Old New York and its Houses." The article to which many readers will turn with greatest interest is Prof. Geo. P. Fisher's "Martin Luther, after Four Hundred Years," and none who read "Through Waterspout and Typhoon" will forget the thrilling narrative of ocean danger and escape. A short article on snipe-shooting is enriched with a beautiful and characteristic picture by Beard.

Dio Lewis's Monthly for October is the best of its three numbers. "Our Rich Men," by Dio Lewis, ought to help many persons who fancy that happiness and money are synonymous. "Our Young Women," by Rev. Dr. Howard Crosby, is a brave discussion of an enormous but fashionable evil. Other articles are "Idol Worship in India," "Sandwich Island Sketches," by Dr. C. L. Tisdale, the first of a series of instructive and interesting sketches of the Little Kingdom, "Crossing the Mediterranean," "The Shakers," "Weight of the Human Brain," "A true Story of Lake George," "A True Ghost Story," by a Boston lawyer, "Open the Cage Door, Treatment of Prisoners, and Treatment of the Insane," all by Dio Lewis, "House-Drainage," "A Fine Complexion," "Our Brains and Nerves," "The Check-Rein," by Hon. Geo. T. Angell. The Hygienic Department is full of variety, and "Diphtheria," by Dio Lewis is a clear discussion of the causes, prevention and treatment of this dreaded malady. The magazine is printed in very attractive form and will be a valued helper in many homes which will be made happier and healthier from its perusal.

As an historian, Mr. Blaine is exciting great expectations. His favorite author is Macauley, and in the production of a popular history he bids fair to rival his own ideal. His memory is phenomenal, and certainly no man is better fitted to write of "From Lincoln to Garfield" than James G. Blaine. In all those eventful years he was a member of Congress, and much of the time the parliamentary leader of the Republican party. He can make a most valuable contribution to historical literature. It is reported that he was offered $100,000 for the work, but finally agreed upon $75,000 cash and 15 cents royalty on each volume sold. The work is to be issued in two volumes. He will probably realize as much on the royalty as on the cash in advance. He can well afford to retire from politics.—*Inter Ocean.*

The November number of the *North American Review* will contain a contribution from Dr. Norvin Green, president of the Western Union Telegraph Company, in opposition to the proposed government management of the telegraph; also, an article on John Brown, by the Rev. David N. Utter, which is calculated the *Review* publishers think to seriously affect the popular estimate of the hero of Ossawatomie. The *Cynosure* also received an article some weeks ago from Mr. Utter, who is a prominent Unitarian preacher of Chicago, in reply to articles by Rev. C. C. Foote. We apprehend that the memory of the old hero and martyr to an unselfish love of human kind will survive many such attacks. Unitarianism generally makes its deities from such men in lieu of Jesus Christ, who in theory they too generally discard.

The Home.

INDIAN SUMMER.

Just after the death of the flowers,
And before they are buried in snow,
There comes a festive season,
When nature is all aglow—
Aglow with a mystical splendor
That rivals the brightness of Spring—
Aglow with a beauty more tender
Than aught which fair Summer could bring.

Some spirit akin to the rainbow,
Then borrows its magical dyes,
And mantles the far spreading landscape
In hues that bewilder the eyes.
The sun from his cloud-pillowed chamber
Smiles soft on a vision so gay,
And dreams that his favorite children,
The flowers, have not yet passed away.

There's a luminous mist on the mountains,
A light, azure haze in the air,
As if angels, while heavenward soaring,
Had left their bright robes floating there;
The breeze is soft, so caressing,
It seems a mute token of love,
And floats to the heart like a blessing
From some happy spirit above.

These days, so serene and so charming,
Awaken a dreamy delight—
A tremulous, tearful enjoyment,
Like soft strains of music at night;
We know they are fading and fleeting,
That quickly, too quickly they'll end,
And we watch them with yearning affection,
As at parting we watch a dear friend.

Oh! beautiful Indian Summer!
Thou favorite child of the year,
Thou darling whom nature enriches
With gifts and adornments so dear!
How fain would we woo thee to linger
On mountain and meadow awhile,
For our hearts, like the sweet haunts of nature,
Rejoice and grow young in thy smile.

Not alone to the sad fields of Autumn
Dost thou a lost brightness restore,
But thou bringest a world-weary spirit
Sweet dreams of its childhood once more;
Thy lovliness fills us with memories
Of all that was brightest and best—
Thy peace and serenity offer
A foretaste of heavenly rest. —*Sel.*

WHY NOT?

A veteran African missionary opened his heart and said, "Why should we be expected to make all the sacrifices for the evangelization of Africa? If we give our lives on the field, why should not others give the gains of their lives at home for the same end?" The point was well taken. Why not? Two men stand before the Lord as disciples—to each alike comes the summons, "Preach my gospel to every creature." The vows of loyalty are upon each alike. The perishing world lies spread out before the vision of both, and the Macedonian cry rings in their ears. One of them hears a call to go forth and throw his life into the breach, giving up thereby the hope of emolument and worldly advantage. His life and the possible fruits of life were put into the evangelization of the dark continent. The other heard a call to stay at home and enter the field of enterprise, but he is not hence absolved from putting his life and the fruits of life into the advancement of the kingdom. Why should he accumulate property, enjoy the luxuries of life, and put his children beyond the reach of want, having educated them liberally, and the other forego all these things—servants of the same master, and answerable for obedience to the same command? Reader, make yourself this other one, and say, Why?

By proxy nine hundred and ninety-nine in a thousand preach the Gospel to the heathen and non-Christian world, if they preach it at all. It is that one life, freely given, that enables them to say, in any sense, "Lord, we have obeyed thy last and great command." The offset to that life is the money they give to take him to his destination, support him there, and supply him with the implements of his spiritual work. That life gives value to the gift. The lazy dollars in their pockets can do nothing. They have no heart, no tongue. Put them into the treasury of the Lord, and lo! a Duff sets Calcutta aflame, a Livingstone is traversing the jungles of Africa, a Coan is baptizing his thousands in the Sandwich Islands, a Schauffler is telling the story of Christ crucified as one with the gift of more tongues than had the Apostles.

The fact is colossal works demand colossal outlay. The available gifts of the multitude need to be supplemented by great givers anointed to this very end, and seeing in such enterprises a field more worthy than those into which the average millionaire puts his superfluous wealth. It is said that Livingstone and his father "agreed the time would come when rich men and great men would think it an honor to support whole stations of missionaries instead of spending their money on hounds and horses." That day ought to be upon us. They are legion who could rise up and say, this one, "I put one, two, a dozen into the field in my name;" another, "I build a gospel ship;" another, "I equip an African expedition;" another, "I endow a college in the heart of Japan, China, South Africa." How many women of wealth might, rather than live as they do, say to the missionary societies, "Send forth all you wisely can of consecrated women, and let me pay their outfit and their support." This idea of putting substitutes into the field, of turning a fortune, made or making, into some one of these great channels to make the wilderness bloom, is but beginning to arrest the attention of here and there one. Oh, that it might seize the hearts of too many of the Lord's stewards who forget that they have no call, as of the Master, to rival the rich men and women of the world in their vain, foolish, and wicked prodigality, or worse avarice, but that there is a call to fill up what is behind of the sufferings of Christ, and to hasten the day when he shall see the travail of his soul and be satisfied! Why not?—*Christian Weekly.*

HISTORICAL ACCURACY OF SCRIPTURE.

We read in Dan. 5:30, that when Darius took Babylon, Belshazzar, the king of it, was in the city, and in "that night was Belshazzar, king of the Chaldeans, slain." Herodotus, the Greek historian, gives an account of the matter, which, until of late years, seemed totally irreconcilable with Daniel's narrative. He informs us that the king of Babylon, whose name was Labynetus, was absent when the city was taken; that he sought shelter in Barsippa; that Cyrus attacked him there, took him, stripped him of his regal dignity, but allowed him to retire and to spend the rest of his life in case in Caramansa. The two statements appear to be contradictory, and that the credit of historic veracity must be denied either to Daniel or to Herodotus. Thus stood the matter when Sir Henry Rawlinson, the celebrated Oriental scholar, discovered in his eastern reseaches, one of those cylinders, on which historic records used to be written in the cuneiform character by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the time of the capture of Babylon, referred to by Daniel and Herodotus, there were two kings presiding over the empire, a father and his son, and thus we can understand that Herodotus speaks of the father, who escaped, while Daniel speaks of the son, who was slain. This unsuspected fact not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression in Daniel, where it was promised to the prophet by Belshazzar that, if he could explain the writing on the wall, he would make him the *third* ruler in the kingdom. (Dan. 5:16.) Now, why not the *second* ruler, as Joseph in similar circumstances had been made in Egypt? The cylinder answers the question; there were two kings in Babylon, and therefore the place next to the throne could be only the *third* rulership in the kingdom. A very short time before the discovery which so triumphantly reconciles the seeming contradiction which cast a shade of suspicion on Daniel's accuracy, Mr. F. W. Newman had written these words in Kitto's Cyclopedia: "No hypothesis will reconcile this account with the other; an instructive lesson this, teaching us to give the sacred writers credit for accuracy, even though we may be unable to explain facts which seem to impeach it."—*Church Herald.*

He who carries with him the boundless spirit of charity to man, often does good when he knows not of it. An influence goes forth from him which soothes the distressed, encourages the drooping, stimulates afresh the lover of virtue, and begets its own image and likeness in all beholders.

The Rev. E. Edwards of England, long ago said, "It may please God to leave a minister a long time ignorant of his success, in order to wring pride out of his soul." The thought is a humbling one. Perhaps it deserves much more attention than it receives on the part of many ministers whose labors are not manifestly successful. The Rev. John Milne of Scotland, wrote one night in his diary these words: "I see also that few can bear to be instruments in conversion, there is such tendency to become proud and lifted up." Again he wrote: "The seventy return saying, Even the devils are subject unto us. They were sent to heal, but even in efforts beyond their commission, succeeded. There was exaltation, yet peril in this. Nothing is more perilous for a man than his discovery that spiritual powers wait upon his back. Therefore they are warned. There is a safer and truer joy; without self-satisfaction and self-elation."

HOME HINTS.

To Clean Marble.—Mix one quarter of a pound of soft soap with the same of pounded whiting, one ounce of soda, and a piece of stone blue the size of a walnut. Boil these together for fifteen minutes, and then, while hot, rub it over the marble with a piece of flannel, and leave it on for twenty-four hours; then wash it off with clean water, and polish the marble with a piece of coarse flannel, or, what is better, a piece of an old hat.

Pickled Cucumbers.—To pickle small cucumbers, pack them in a jar or tub, pour a weak brine on them, and let it stand three days. Then pour off the brine and rinse the pickles thoroughly; put them back in the jar, and pour over them boiling hot vinegar enough to cover them; then let them stand twenty-four hours. Reboil the vinegar, and pour on as before, repeating the process again on the third day. Then throw away the pickle, and add fresh vinegar enough to cover every cucumber, adding a lump of alum the size of a marble to each gallon of vinegar, together with one-half pound of sugar, and spices to suit the taste. Bring to a boil—not in brass—skimming thoroughly, and pouring over the pickles while hot. Let them stand well covered. Peppers, either green or ripe, improve these pickles.

Mixed Pickles.—An excellent recipe for mixed pickles is one peck of green tomatoes, half a peck of onions, one pint of grated horse-radish, half a pound of white mustard seed, one pound of ground mustard, half a pound of unground black pepper, three or four green peppers, one ounce each of cinnamon, cloves and turmeric, and two or three heads of cauliflower; tie the pepper, cinnamon and cloves in a thin muslin bag, place in a tin or earthenware dish, cover with vinegar, and boil until tender; can while hot in glass fruit jars. These are fully as good as the ones sold by grocers, and much cheaper.

Preserving Yeast.—The following has been recommended in the *Chemical Review:* "The thick portion of the yeast is filled into a champagne bottle, and on top of it is poured about 2½ cm. of olive oil. The bottle is then closed by tying a bladder over its top, and in order to protect it from explosion a pin is put through the bladder. So the yeast will keep well for a long time if kept in a cold place. Yeast, if mixed with about one-eighth of pure glycerine, also keeps well for some time, if kept in a cool place."

Cure for Chapped Hands.—Melt one-fourth of a pound of mutton tallow (which has already been "tried out" and cleansed), add one-half ounce of gum camphor and the same of glycerine. Let it boil a moment or two, stirring it all the time. When cool it is ready for use. Before going to bed wash the hands thoroughly and rub in the ointment. If you have them, draw on a pair of old kid gloves with the ends of the fingers cut off.

How Much Should we Eat?—How, asks Dr. Nicholls in the *Food Reform Magazine*, are we to get at the proper quantity of food? Animals living in a state of nature do not overeat themselves. They stop eating when they have got enough. There are no prize cattle on the prairies. It is the stalled ox, and the pig in his pen, deprived of exercise, that can be fattened into a diseased obesity. Horses escape this process because men do not to any great extent knowingly devour them. The hunter and racer are not overfed. All animals expected to do their work are carefully fed as to quality and quantity. If human beings were fed as wisely, they would be as healthy. There are some good rules for feeding as to quantity. When our food is simple and natural in kind and quality and mode of preparation, there is little danger of eating too much. There is little danger, for example, of eating too many grapes, apples, pears, or bananas. Salt, sugar, spices, and luxurious cookery tempt to excess. With men, as with animals, a natural diet is self-limiting, and we are disposed to stop when we have got enough. The more artificial the food, the more elaborate and luxurious the feast, the more the liability to overload the stomach, overtask the digestive power, and overweigh the forces of life. Simplicity of food is a condition of health, and promotes longevity. The quantity of food which enables a man to do his daily work without loss of weight is precisely what he requires. He supplies the daily waste—no more and no less. This quantity may vary a little with each individual, but every one can easily ascertain his own measure of requirement by reducing the quantity of daily food until he finds a balance of force and weight. It is my opinion that the average quantity of water-free aliment required, say by business and literary men, is twelve ounces. Men of great muscular activity may require sixteen to twenty ounces. I have found myself in very good condition for sedentary work or eight or ten ounces. When anyone is in good condition for his work and keeps his normal weight, he has food enough. Dr. Nicholls' advice is, find this quantity by experiment, and then habitually keep to it.

The tie that unites Christians is the tenderest and truest. Never were any hearts so united as are Christian hearts with one another, and with the faithful in Jesus Christ, of every age and clime.

CHILDREN'S CORNER.

A LITTLE LESSON.

Some youthful housekeepers one day
Were getting supper in a way
That was delightful, really.
The grass a velvet carpet made
Beneath the glowing maples' shade,
No room so charming nearly.

Then Flossy brought a napkin red;
"'Twill make a lovely cloth," she said.
But when she came to try it,
Alas! 'twas not quite large enough
To hide the table, slightly rough,
'Twas useless to deny it.

Then rueful looks of blank dismay
Began to chase the smiles away,
So meagre did they find it.
Till out spoke sunny little Nell,
"We'll leave it so, 'tis just as well,
And play we do not mind it."

The joyous smiles returned once more,
Too soon the dainty feast was o'er,
And shadows gathered quickly;
A star shone silvery in the west,
Warning each merry little guest
To seek the homefold quickly.

The lesson is as plain as day;
A cloud may rise above your way,
The sunshine is behind it.
When things go wrong and others frown
Just put all vain repining down
And play you do not mind it.

—*The Congregationalist.*

OPEN YOUR BIBLES.

FOUNDATION. Read Matt. 7:21–29.

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3:11.

1. The foundation the first part of a building. John 6:28, 29.

2. It must be laid. Ezra 3:10–13; Isa.28:16.

3. Expense and toil incurred in laying it. 1 Kings 5:17; 7:10; Isa. 53:5, 11; 2 Tim. 2:19.

4. The building rests on the foundation. Matt. 16:18; Col. 2:6, 7.

5. The labor of building useless unless the foundation be firm. Matt. 7 24–27.

6. This foundation precious. 1 Pet. 2:4–6.—*Notes for Bible Study.*

THE CONTENTED HERD BOY.

In a flowery dell a herd boy kept his sheep; and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him and said: "Why are you so happy, dear little one?"

"Why shall I not be," he answered; "our king is not richer than I."

"Indeed!" said the king, "tell me of your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king with a laugh; "but your greatest treasure is a contented heart; keep it so, and you will always be happy."—*From the German.*

FOUR HINTS FOR HOME STUDY.

Observe; inquire; attend; retain.

1. Observe. They that study only out of books do all their studying at second-hand. The art of observing is the supreme art, and one of the ripest fruits of the higher education. At Vassar the pupils use the telescope; at Wellesley each pupil in biology has a microscope for her own studies. Both are furnished in the senior class; *i. e.*, the consummation of learning is teaching the use of the eye. The greatest scientists are those who make original observations. It is noted as an excellence of Macaulay as an historian that he visited personally every place that he undertook to describe. Study the trees, the birds, the flowers, the hills, the rocks. Study your companions, their character, their temperament, their brain structure, and the outcome of all this in their actual habits and experience—though this is a dangerously fascinating study, and to be pursued with caution. Education in the use of the eye should be begun in infancy and carried on down to old age. It is an old nurse's whim that babies should not be walked with. The first duty of the father is to take the baby to walk every day and give him a chance to use his eyes on all in his little world that is strange and fresh; *i. e.*, on everything. This is the father's prerogative, and he should be permitted—if need be he should be gently encouraged— to exercise it.

2. Add to the habit of observation that of inquiry. A great deal of fun is poked at the Yankees for their habit of asking questions; but they get on in the world wonderfully, partly by that very habit of theirs. An inquiring mind is a receptive mind. The stone and the sponge are dropped into the same water; one comes up full, the other as it went in, What you learn depends on *what* youare more than *where* you are. He is a wise pupil who makes all life his school, and all humanity his teachers, For everyone knows something better than you do; if you have the art to make every man you meet a teacher, you will learn very fast. And this requires no great art, only a little tact; for no occupation is more delightful than that of teaching one who wishes to learn; if you really wish to learn and are willing to be an ignorant man's pupil he will be proud to be your teacher. In going to Boston on the Fall River steamer I take my little boys to the fireroom. The swarthy firemen read their curiosity in their wistful faces, call them down and give them a lecture on the furnaces, and I learn more about the heat of a steamboat from an intelligent fireman than I could learn in a day's study in a library.

3. To retain is as important as to acquire; we acquire what we learn, we retain what we remember. It is said that the sun paints its pictures everywhere. If our walls could only keep some of the paintings which the sun has put there, what a rare picture-gallery the parlor would become; what scenes of spring verdure, of autumnal glory, and of winter's purity, what sacred portraits and family scenes would hang upon our walls. If we could only remember all that we have learned none of us would need to be ignorant. Some special historic instances have demonstrated what power of retention can be developed by the mind. Crossing the Irish Channel in rough weather Lord Macaulay amused himself by seeing how much of "Paradise Lost" he could repeat from memory; he repeated half of it. On another occasion he wrote out from memory a complete list of the senior wranglers at Cambridge, with their dates and colleges, for a hundred years back, and the list covered the four pages of a sheet of foolscap; At fifty-eight years of age we find him committing to memory "All that I like best in Catullus," and preparing to enter the House of Lords by enabling himself to repeat from memory the entire roll of the House, *i. e.*, the whole list of England's peerage. These are extraordinary feats of memory, but they are valuable illustrations of what the memory can be made to do for man by adaquate education; and though extraordinary they are not unparalleled. Fanny Kemble Butler learns the part of Beatrice in Shakespeare's "Much Ado About Nothing" in an hour's time. John Hall, after he has written his sermon, reads it over once or twice, and then delivers it with little if any variation from the text. President Seelye, of Amherst College, two weeks after the term opens can call every one of the three hundred students by name when he meets them on the street. Joseph Cook is not so much more learned than many less effective orators; but when he speaks all that he has learned stands within his reach. His mind is like the District Telegraph Company; at will he calls upon memory and it furnishes him any fact or fancy he has ever read.

4. The secret of retention is attention. It requires the sensitive paper to retain the picture for future use. Some minds are highly sensitized; they keep all they ever receive; others are like the wall; they keep nothing. Therefore, to develop the memory, develop the habit of attention. The boy who half listens to his errand forgets it before he gets to the store. The husband who puts his wife's letter in his pocket for the post-office while he is reading the morning paper brings it back again at night. In both cases the mind did not really receive, therefore it did not retain the impression. For this reason memory is of so many different types. Some men remember words, others ideas, others forms, others color, because they have attended respectively to words, ideas, forms, and color. As I read to my children at night one always wants to sit by my side and point to the page. If I come to a new word I see her lips in motion: she is spelling it out, studying its construction. When it comes time for her to go to school she graduates from the spelling class without even entering it. She has, it is said, the instinct of a good speller. She has in reality formed the habit from earliest years of attending to the form and structure of words. Very much of novel reading and perhaps even more of newspaper reading is mentally enervating, because it is reading without attention. It is reading with the eyes but not with the mind. The main use of recitation and examination in school is that it compels attention. The student out of school should always go to recitation and occasionally to examination. Spend the ten minutes of undressing at night in living over the events of the day, recalling them, and fastening them in your memory. Never read a book or an article without afterward examining yourself on its contents, and marking yourself mentally for your recitation. "I read *hard* or not at all," says F. W. Robertson; "never skimming; never turning aside to merely interesting books." "Reading without purpose," says Bulwer Lytton, "is sauntering, not taking exercise. . . . A cottage flower gives honey to the bee, a king's garden none to the butterfly." "Read," says Lord Bacon, "not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." It is by weighing and considering that we fasten in the mind. If we do not fasten the stitch when the work is done it is all liable to ravel out.—*Christian Union.*

A chubby brown sparrow flew up from the ground in Boston Common carrying in its beak a soda biscuit. He flew but a few fect away before he dropped the biscuit, when another sparrow seized it and carried it a few feet further, and so one after another carried it along until the last sparrow dropped it plump on a horse-car track. Then away they all flew as if their object had been accomplished. Pretty soon along came a car, and, passing over the cracker, ground it into crumbs. Then down swooped the whole flock of feathered philosophers and made a good breakfast.—*Boston Post.*

TEMPERANCE.

PHILOSOPHERS ON INTEMPERANCE.

Not long before his death the venerable Thurlow Weed had an article in the New York *Tribune* entitled "Wine a Cure for Intemperance." He assumed that in wine countries there is no intemperance, which is very far from being true, and his proposition was to provide for abundant and cheap wine in this country. He said that every plan hitherto tried for the cure of that dreadful vice and crime had failed, and there seemed to be no possible plan remaining to be tried but to provide the people with wine so abundant and so cheap that it would be within the reach and means of all.

He was particularly emphatic in condemning prohibition as a lamentable failure wherever it had been tried, even in Maine, the place of its birth. In a reply which the *Tribune* was kind enough to print, I requested Mr. Weed, as a particular favor, to mention even one place where prohibition had been tried and failed, as I knew of none. He replied to my article, but did not mention any locality where prohibition had failed to reduce the volume of the liquor traffic and to diminish the evils coming from it. Mr. Weed proposed that the government should "acquire" some territory adapted to the cultivation of grapes, and that wine-growing should be entered upon on a scale so vast as to provide our present population of fifty millions and our future numbers of a hundred millions or two hundred millions, with abundant wine and very cheap. The execution of that plan he was sure would banish intemperance from our country.

Another eminent philosopher of New York suggests that intemperance comes entirely from the low drinking shops where the common people obtain their tipple, and, like Mr. Weed, he has a plan which he is confident would result in driving intemperance from the land. It is that wine and beer are to be freely sold by all who will, to all comers, and that shops for the sale of "fiery liquors" are not to be allowed in greater numbers than one to every five hundred of the people. It is a part of his plan to tax the fiery liquors so heavily that the price of them would be so great as to be within the reach of rich people only, who never contract habits of intemperance, as everybody knows! It places for the sale of such liquors should be within the reach only of gentlemen, both lay and clerical, and their sons, he was sure no harm could come from them.

There is still another eminent philosopher, also of the State of New York, who has a different plan for the cure of intemperance, perfectly sure of success, as he thinks, if it could be properly tried on a scale of sufficient magnitude. It is that the government should construct inebriate asylums numerous enough and on a scale large enough to receive and properly accommodate all the drunkards of the country, where they should be retained for whatever time might be necessary to wean them entirely from the alcohol habit.

This eminent philosopher and practical business man seems to comprehend that this scheme would involve an enormous expense to the country, but that is of small account, as we are very rich and very benevolent. He understands that it would not be wise to incur such a vast expenditure for the care only of the present crop of drunkards, and so his plan contemplates the regular production of a constant supply of them, so that through all coming time his vast asylums may have no lack of guests. Our philosopher seems to comprehend that it would be demanding too much of the sober, hard-working, prudent, saving part of our people to tax them enormously and continuously for the comfortable support in idleness and ease of the vast army of low, and base, and vile, and dissolute people who swarm in the slums and gutters of all our great towns and cities. He proposes, therefore, that grog shops shall be established by law in sufficient numbers to supply the demand for "drink," and that these shall be taxed to such an extent as to furnish money enough to pay all the running expenses of the asylums.

Our philosopher did not go into any estimate of the necessary outlay that his scheme would involve; he foresaw, perhaps, that such a display of figures would frighten out statesmen from the adoption of it, but for all that it will be interesting for us, who would have to pay the bills, to look into the matter a little further than he seemed willing to open it to us.

There are 600,000 drunkards in this country and more, five hundred of whom in one asylum would be a number large enough. That would require twelve hundred asylums, the cost of which, with the land and surroundings, would be at least $400,000 each, absorbing $480,000,000. These establishments would require not less than 50,000 officials and servants and employes of all sorts, who at $200 each annually in wages would require $10,000,000. The keep of these 600,000 would involve an annual outlay of $60,000,000 at $100 each—the very lowest figure.

Now, our philosopher proposed this scheme soberly and in perfectly good faith, as a cure for the terrible sin, shame and crime of drunkenness in this country. It is founded, as he says, upon the fact that every plan hitherto adopted has been unsuccessful, and that the temperance cause, so called, has been and is a conspicuous failure. That all over the world where the temperanec men and women are working for the prohibition and suppression of the liquor traffic, the cause of all the mischief, they are so foolish as not to see that the extinguishment of the grog shops is impossible, and that prohibition everywhere and always has been and is a lamentable failure!

We are waiting and looking curiously now for the proposal of some other scheme by some other philosopher.—*Hon. Neal Dow in the American Reformer.*

THE CHURCHES.

—The late Rock River Conference, United Brethren, voted a strong approval of ex-Bishop Wright's paper, the Richmond *Star*, and gave an emphatic testimony against the secret orders.

—Rev. E. B. Graham of Omaha, author of "In the Coils" was chosen moderator of the United Presbyterian Synod of Iowa which lately met at Albia.

—The meetings conducted for a few days by Miss F. E. Townsley at Wheaton were concluded on the evening of the 5th inst. with a blessed season. Miss Townsley spoke of her own experience in finding Christ in so clear and convincing a manner that many were moved to tears. There were a number of conversions during the meetings. Miss Townsley returned to her home at Hastings, Nebraska, and will work during the winter among the churches of that State.

—Bro. Edward Mathews of Michigan, has been re-appointed chairman of Spring Arbor and Monroe districts in the Free Methodist church. His energies will be ever ready to be employed in promoting Christian reform.

—The evangelists, Moody and Sankey, successfully began a series of meetings in the Royal Theatre of Limerick, Ireland, Oct. 10. The building was crowded to its utmost capacity. The services included singing by Sankey and two addresses by Moody. The audience appeared spell-bound under Moody's preaching.

—The National Congregational Council met in fifth triennial session Thursday last at Concord, N. H. The Rev. Dr. Little, of Chicago, was elected Moderator, and Governor Hale made the welcoming address. The next meeting will be held in Chicago.

—Pres. C. A. Blanchard preached on Sabbath evening in Farwell Hall, Chicago, in the regular service held on that evening by the Y. M. C. A. The attendanee on the Saturday noon meetings has become so large that the managers are debating the subject of a larger hall.

—The reports at the American Board meeting last week showed receipts during the year of $590,996; expended for carrying on the direct work of missions, $557,245; cost of agencies, $9,007; cost of publications, $3,323; cost of administration, $20,961; leaving a balance in the treasury at the close of the year of $1,222. The appraised value of the securities pertaining to the Otis fund still remaining on hand is $318,406. The general permanent fund amounts to $163,047; permanent fund for the support of officers, $59,608.

—Just before sailing for Europe, Mr. D. L. Moody and his trustees, with some invited guests, dedicated the buildings connected with his Mount Hermon Boys' School in Northfield, Mass. The buildings cost $29,000.

—The *Christian Observer* of Louisville, Ky., is happy over the completion of the seventieth year of its existence. It began its career at the suggestion of the late Dr. Archibald Alexander of Philadelphia, under the name of the *Religious Remembrancer*.

—The German Theological Seminary at Crete, Neb., under Congregational control, is meeting with fair success. They have now $10,000 bearing 10 per cent. interest, and have just closed their year with $130 in the treasury after all expenses are paid. During the past year they have had a class of thirty young men, and next year expect to have a class of thirty-five. Every effort will be made to push the work and enlarge the influence of the Seminary.

—The *London Record* says: "The announcement of the murder of Mr. Schroder, a German missionary in Zululand, has unhappily been confirmed by the Rev. Mr. Weber, the superintendent of German Missions in this country. Mr. Horman, another German missionary living near Oham, who so recently defeated Cetewayo, is also reported to have been murdered. Since these missionaries were in no way partisans, their sad fate affords a significant commentary upon the state of the country."

—It is proposed to build a memorial church, probably to be located at Madura, in honor of Bartholomew Ziegenbalg, the first Protestant missionary in India. He reached Tanquebar in 1706, and completed the translation of the New Testament into Tamil in 1711. In 1714 he had gained three hundred converts, and he died Feb. 23, 1719, at the age of thirty-six.

—The Bishop of Liverpool, Dr. Ryle, shocked and angered the High Church and ritualistic part of the Establishment recently by reproving one of its incumbents and afterwards preaching in a Presbyterian church in Scotland.

—The 21st and 22d days of the present month have been appointed as days of prayer both in this country and in Europe for a blessing upon the Sabbath-schools. This allotment appeals with power to the heart of every Christian, and will no doubt receive universal approbation and appropriate action.

—The Count Campello, the prominent priest who left the Roman Church over a year since, has not justified the hopes that were entertained of him by Protestants. He is now treading in the footsteps of Pere Hyacinthe. He claims to be an Old Catholic.

—In the Turkish Empire there are the following missionary agencies: thirty central stations, five colleges for giving ordinary education, and others for theological purposes; 121 churches, 400 preaching stations, 900 pastors, teachers, and other Christian workers; 60, 000 regular attendants at their places of worship, of whom 10,000 are communicants.

—Persistent attacks upon Christianity in a Moslem paper in Constantinople, at once false and bitter, following week after week, have had, it is said, the effect to mightily increase the sale of the Scriptures. In a few weeks the sale has equalled that of one-half the last seven months.

—A correspondent of the *Interior* writes from Canton, China, that the decline in idolatrous worship is so evident as to be observed by non-Christians as well as by Christians. The decrease of worshippers at the prominent temples is marked. These temples are leased to companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars yearly rent. Now the leases go begging, so great has been the decline of income. The wide-spread preaching of the gospel is affirmed to be the cause of the change.

—The Cumberland Presbyterians are about to establish a school for the education of their ministry among the Choctaws and Chickasaws of the Indian Territory. They call for $40,000 to start it. Already seven licentiates and six candidates, all full-blooded Choctaws, are under the care of the local Presbytery, and will enter the school.

—The Shah of Persia has granted permission for the Presbyterians to erect a chapel for the use of the Protestant community in Teheran on the following conditions, viz.: that Musselman children shall not be admitted to the chapel, and that no other Mohammedan, of whatever age, be allowed to attend service or receive religious instruction there.

—The Paine memorial, a building in Boston, for some years past known by that name, in honor of Thomas Paine, is now named Appleton Chapel, and is opened for Christian worship.

—The Italian Government seems to be deeply moved by the kind treatment extended to Lieut. Bove and his command by the Patagonians, who are under the instruction and influence of Christian missionaries. The Lieutenant, who belongs to the Italian navy and was conducting an Antarctic expedition, lost his ship at Terra-del-Fuego, and expected violence from the people, who have earned the reputation of being especially ferocious savages; but to his surprise, he was treated with abounding kindness. The secret of the great change of character was found to be in the presence and successful work of a Christian mission.

—At a meeting of the Executive Committee of the U. S. Evangelical Alliance, held Tuesday, October 22, 1883, it was unanimously *resolved*,

"1. That the Evangelical Alliance in the United States commend to the people of this country to unite in the celebration of the fourth centennial of Martin Luther's birth-day, on the 10th of November next, by giving thanks to God for the blessings of the Reformation, especially for the free circulation of the Word of God, and for religious liberty.

"2. That ministers of the Gospel throughout the United States be respectfully recommended to commemorate the event by a sermon on the Reformation.

"3. That a committee be appointed, with power, to make arrangements for a *Luther celebration* in this city, and to issue an address on the subject to the people of the United States."

The following gentlemen were then appointed as this committee: *Ex-officio*, Hon. John Jay, President U. S. Evangelical Alliance; Rev. S. Irenæus Prime, D.D., Rev. Philip Schaff, D.D., Corresponding Secretaries; Revs. W. W. Atterbury, C. D. W. Bridgman, D.D., Arthur Brooks, C. F. Deems, D.D., John Hall, D.D., J. M. King, D.D., B. N. Martin, D.D., E. S. Porter, D.D., Roderick Terry, D.D., G. M. Wenner, Messrs. Franklin Allen, William E. Dodge, Gen. Clinton B. Fisk, Messrs. A. S. Hatch, Messrs. Kountze, R. R. McBurney, Jeremiah Milbank, Hon. Georgo G. Reynolds, Messrs. S. B. Schieffelin, and Cornelius Vanderbilt.

STURDY COUNSEL.

Rev. W. W. Knipple, a faithful and fearless minister of the United Brethren church, receives a liberal space in the *Telescope*, for a review of Bishop Weaver's "Outlook" published August 22nd. The brief extracts below help us to see with what feelings the undermining of secretism is regarded by some of the best men in that denomination:

"The bishop suggests that those who believe that our present law is not what it ought to be formulate a law, etc. I suggest that they first show up the consistency, if there be any, in conscientious opposition to secret societies and conscientious opposition to a prohibitory law against them."

"I am really sorry the bishop did not as clearly define his attitude to the church-law as he did to secret societies. "Why did he not?" A little light thrown into that corner by him might materially assist the brains of the church in formulating another law. I am pretty certain that there are thousands of poor hearts in this church that are aching for a distinct expression from the bishops respecting their opinion of our present law. And why do they not give it? I am persuaded that should our bishops personally and definitely declare themselves favorable to our present law it would materially paralyze the arm of opposition to law, and might prove a panacea for this whole trouble. For the last fifteen years they, [the anti-law party], have encouraged secretists to join the church on the presumption that the "next General Conference would wipe out that law." And since they find they can not wipe it out so easily as they supposed, they have adopted the "ripe-pear" theory—that is, pay no attention to the law but stuff the church with secretists until the enforcement of that law is rendered impossible, and then the law will drop out of its own accord. It is that class of men, and those in authority, who wink at their evil deeds, and then sanctimoniously wash their hands in innocence, and say all these things were done according to law, who are being denounced in bitter terms as outlaws. Some of us are becoming tired of this one-sided censure for all the trouble in the church. If I do not mistake the import of the outlook, it smacks loudly of this kind of censure. When the bishops in presiding over conferences can and do specifically question the traveling preachers on every other duty, but never a word of inquiry as to ridding their charges of seeretists, when they know such to exist, it is high time the church was raising its voice against such conduct. Though the discipline makes it the duty of the bishops to see to it that all the laws of the church are faithfully executed, I have never known one of them to ask a question respecting the existence of secrecy in the church, unless so required by special action of the conference. While some of them would make no one evil a specialty, they seem to make it a specialty to let this one alone.

The "liberals" have forced this subject upon us as a specialty, and some of us mean to meet it as such.

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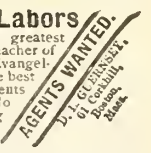
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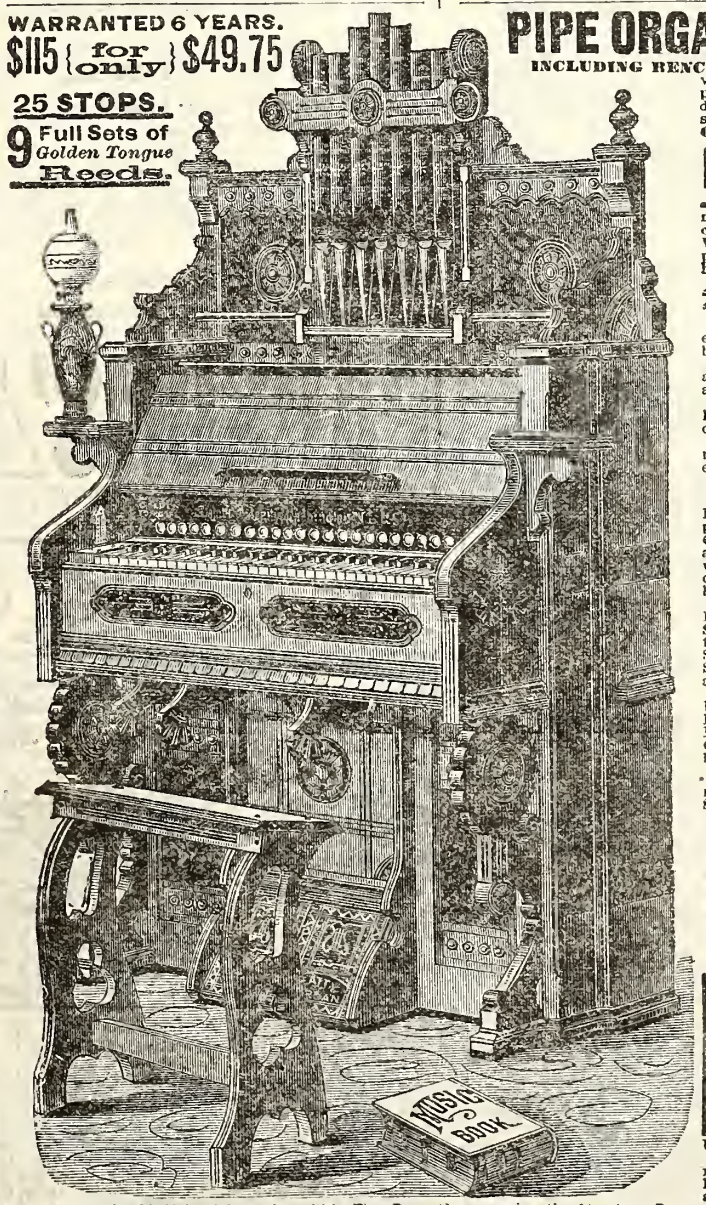
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IRISH HUMOR.

[From Chambers's Journal.]

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On the edge of a small river in the county of Cavan, in Ireland, there is—or used to be—a stone with the following inscription cut upon it, no doubt intended for the information of strangers traveling that way: "N. B.—When this stone is out of sight, it is not safe to ford the river."

But before we laugh at our neighbors, we may remember that even the above is almost if not quite surpassed by the famous post erected a few years since by the surveyors of the Kent roads, in England: "This is the bridle-path to Faversham. If you can't read this, you had better keep the main road." We are also reminded of a debate which took place in the Irish House of Commons in 1795 on the Leather Tax, in which the Chancellor of the Exchequer, Sir John Plunkett, observed with great emphasis, "that in the prosecution of the present war every man ought to give his last guinea to protect the remainder." Mr. Vandaleur said, "However that might be, the tax on leather would be severely felt by the barefooted peasantry of Ireland." To which Sir B. Roche replied that "this could be easily remedied by making the underleathers of wood."

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—They were called the belles of the boarding-house because they were lean and ugly and ill-natured, and yet hopeful of escaping the painful isolation of old maidenhood. They sat on opposite sides of the table and affected a civility toward each other which they did not feel. "Dear me!" observed the elder of the two, one evening at dinner, as a dish of September corn was passed to her, "I can't eat such stuff as that. It's only fit for chickens." "Well, then," amiably added the other, "you've got a good reason not to touch it; for you know you're no chicken."

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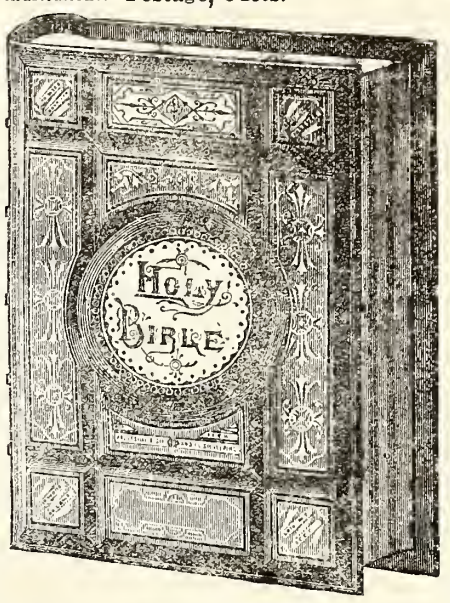


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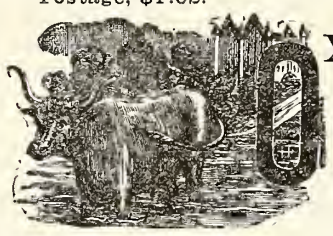
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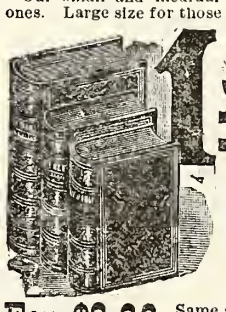
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NEWS OF THE WEEK.

—The National Agricultural Department reports state the corn average has fallen six points since the 1st of September, which then reached 84, and place the yield at about 1,600,000,000 bushels. The wheat yield is averaged at two and one-half bushels per acre less than last year, and the total crop may reach 420,000,000 bushels. Oats, barley, and potatoes are above the average yields.

—A Washington dispatch states that Major General Hancock will succeed Lieutenant General Sheridan in the Division of Missouri; Major General Pope will succeed General Hancock in command of the Division of the East, and Major General Schofield will remain in command of the Division of the Pacific.

—Surgeon General Charles H. Crane, of the United States army, died at Washington, Wednesday morning.

—Secretary Folger has decided to accept the terms of compromise offered by A. C. Hesing in settlement of the judgment against Hesing held by the government. The amount involved was $80,000. The amount offered in compromise is $2,700. In accepting the offer the Secretary acted in accordance with the recommendation of Mr. Jewett, of Chicago, who was the special United States attorney in the case, and Kenneth Raynor, Solicitor of the Treasury.

—The City Health Inspector of Chicago, reports that he found at the Union Stock Yards on Thursday nine head of cattle infected with cancer. and had them slain. Friday he found seven additional cases. The part of the animal most commonly the seat of cancer is the tongue, but some of them he found to have large sores on their sides and necks. The cattle affected came from various parts of the country.

—The divorce business in the courts of Chicago on the 6th inst. was probably the largest that was ever transacted in one day in the history of Cook County. Judge Gardner's docket contained forty-three cases, Judge Tuley's twenty-one, and Judge Moran's two, making sixty-six cases; and nearly all of them were heard. For four hours the stream of applicants poured in, told their stories and filed out again.

—The Pittsburgh (Pa.) despatch says: The National Association of Window-Glass Workers, now engaged in a strike against a reduction of wages, have formed a combination with $1,000,000 capital for the purpose of entering into the manufacture of glass in opposition to their late employers. A party of fourteen window-glass blowers left for Belgium believing that they can make as much there as here.

—An excursion of about 500 members of the Oregon Pioneers' Association, a representative body of men from that State, arrived in Chicago. Many of the party will visit old-time friends in this and neighboring States, while about 150 will go on to New York.

—Last week Monday night a cyclone struck Arcadia, Wis., destroying property valued at $15,000, and injuring many persons, none fatally. During the prevalence of the storm the electricity was so powerful that lamps or candles would not burn, and a sulphuric odor pervaded the atmosphere.

—A locomotive on the Boston and Lowell road, from which the engineer and fireman had jumped, (without shutting off the steam) upon colliding with a freight train, ran of itself into the Lowell (Mass.) depot Monday, dashing down a cellar beneath the express office, and killing Mary Nuter.

—Advices from Mobile state that the physicians at Pensacola find it inconvenient to report yellow fever cases to the health authorities, and that there have been a dozen cases at Pensacola in the past two weeks. For this reason, Mobile has again declared quarantine against Pensacola.

—Six children of John Stouffer, of Ligonier, Pa., were poisoned Wednesday by eating weeds, two fatally.

—This has been the worst season for white fishing for seven years, and hundreds of families, dependent on this lake industry, are left in poor circumstances for the winter. Fancy prices are now being offered for this fish by New York dealers.

—The earthquake in San Francisco, Tuesday night, shook buildings severely and cracked metallic roofs. Half-dressed persons rushed from residences and hotels, and many walked the streets all night as a precautionary measure. Other shocks occurred Wednesday morning along the coast.

—Henry M. Stanley, the African explorer, writes to a Boston friend of fresh explorations and new discoveries in the Congo region. In the equatorial districts he finds the population very dense, which, if it were uniform, would give about 49,000,000 people in the equatorial basin of Africa. He says the natives are born traders, that their products would repay transportation, and that tribes between whom he made peace elected him father and mother of their country.

—John F. Samuels, half brother of Frank James, attempted to kill a hack-driver at Kansas City Thursday night because he wanted his pay, and was arrested. In Samuel's pockets were found letters, alleged to have been written by Frank James from the Gallatin jail, in which the notorious bandit expresses the hope that he will soon be free, and intimating to Samuels that he will again "take to the saddle," and adopt the outlaw's mode of existence.

—Near Moorhead, Minn., Wednesday night the upper floor of a granary holding 400 bushels of oats collapsed, burying fourteen men, members of a thrashing crew, who slept beneath. Six were crowded through the side of the structure by the pressure, but before the others could be rescued five of them were suffocated.

—Haytian rebels pillaged and burned stores and houses in Port-au-Prince, a few days ago, killing all who resisted. Two generals were among the slain. The rioters were finally driven out.

—Eleven trading schooners with armed men recently drove off the American guardship Leon at the island of Tjulenij, one of the Aleutian groups, and took possession. There were some Japanese among the invaders.

—Anarchists poured a bucket of petroleum over a policeman at Lyons, France, and set him on fire. The man was terribly burned. The mob afterward attempted to fire the stables of the municipality.

—The assurances and explanations of President Grevy being deemed sufficient, Spain has notified its foreign Embassadors that the Alfonso incident is at an end.

—The anniversary of the discovery of America was celebrated at Madrid Friday evening at the Opera, representatives of the American Republics being present. A statue of Columbus was unveiled at the close of the festivities.

—The New Orleans National Bank has brought suit against the Postmaster General for $100,000 damages, alleged to have been sustained by reason of his recent order directing that money orders addressed to the bank, but intended for a lottery company, shall not be delivered. The plaintiff considers that the order was intended to charge the bank with fraudulent practices and illegal action, and has seriously damaged its business.

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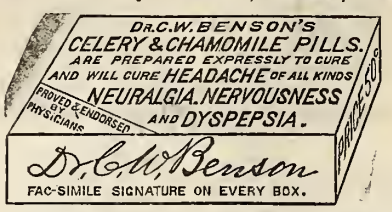
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1ST. OF JANUARY.

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The revival of Lutheran memories with the celebration of the 400th anniversary of the birth of the great German reformer revives also the hostile spirit of the Catholic press, to whom Luther is ever a moral monster. The *Catholic Review* designates him as the "dissolute father of Protestantism." But no Protestant familiar with Luther's life will ever cease to render thanksgiving for a man whose work of dissolution acted so effectually upon the bonds of superstition and priestcraft which were then cast about the souls of men by the power of the papacy.

The decision of the United States Supreme Court last week, declaring the "Civil Rights" law unconstitutional, is one of the most important and sensational that has for some time issued from that sedate body, and the fact that Judge Harlan alone dissented makes it the more to be noted. The Civil Rights bill was originally drafted by Prof. Langston at the suggestion of Charles Sumner, who carried it through Congress. It was based on the thirteenth and fourteenth Amendments to the Constitution. The argument of the Court is that these Amendments: 1, abolish slavery; and 2, confer citizenship and civil rights, and prohibit States from abridging the privileges of citizens as such. They do not confer social privileges, which, it is argued, it is the purpose of the Civil Rights bill of 1875 to do. Judge Harlan in giving his objection, very properly hesitates to oppose the opinions of his eight colleagues, but believes that the condemned bill embodied what the people of the country "wished to accomplish, what they tried to accomplish, and what they believed they had accomplished by this legislation." No doubt he is correct, though the majority of the Court interpret the letter of the law. But whether social differences and prejudices can be abolished by act of Congres in a question that no one will pretend to answer in the affirmative. This is a work better left to the transforming power of Christian love. A most noble example of the working of this spirit was shown in the National Woman's Congress meeting in Chicago last week, where the speaker who was most warmly applauded was Frances Harper, a colored woman, whose eloquent and moving appeal for colored women was one of the best portions of a noble meeting.

The great meeting of Catholic bishops in New York city whose objects and debates were kept profoundly secret, has published a part of its deliberations as a pastoral letter. This letter is of great length and devotes a large space to the secret orders, which begins: "Another most important question which has occupied our serious consideration during this Provincial Council has been the nature and evils of secret societies. Guided by the example of sovereign pontiffs, as well as by our experience of past years, which have impressed upon our minds so many sad lessons, we earnestly beseech you to regard secret societies as societies with which you cannot be connected or which you cannot, in any way, abet or encourage." The New York *Witness* remarks upon this portion of the address that it is "sound and sensible, if the word 'Christian' be substituted for the word 'Catholic.' It cannot be too severe on such societies as set up a mockery of religion in the shape of a Christless ritual and thereby lull souls into a spurious sense of security which can only, if continued through life, terminate in hell."

Mr. Talbot, editor of the *Railway Age*, of this city, has just returned from a trip of two months through the Northwestern Territories and the British possessions. Mr. Talbot was also secretary and manager of the great Exposition of railway appliances here last spring, and made his journey in his private car donated by the exhibitors in that wonderful display. He brings back word from the new Pacific railway, now pushing westward from Manitoba, that it is probably being built more rapidly than was ever before known in the history of railway construction, and at the same time the work is done in the very best manner so that high rates of speed may be safely maintained over the whole line. The reason for this superiority he gives thus: "The great secret of the rapid progress made lies in the fact that the government absolutely prevents the introduction of intoxicating liquors into the Northwestern Territory, as well as the carrying on of the nefarious business of gambling. It may seem strange that the 300 men who constitute the mounted police of the Northwest Territory are able to actually prevent these two great evils from entering its lines, but such is the fact, and not only do they do this, but they keep under perfect restraint more than 20,000 Indians and the entire population. To the fact that the army of men employed in building this railway have been unable to indulge the taste for liquor, or the desire to gamble away their earnings, I attribute the possibility of the rapid railway building which has attracted the attention of railway men and contractors everywhere to this road. It has been possible to rely implicitly upon the best services of every man put upon the pay-roll, there being no temptation or opportunity which could result in loss of time or impairment of energy."

—Among the callers at the *Cynosure* office last week were Rev. J. A. Richards of Kansas, on his way to the Wesleyan General Conference, Elder Miles Grant of Boston, and Captain William Wilson of Menomonie, Wis. Captain Wilson is deeply interested in the success of the State convention to be held Nov. 6th to 8th at his home, and Elder Grant most heartily endorses the work in which the N. C. A. is engaged.

THE PRESENT CONTEST IN MASSACHUSTTS.

BY GEN'L J. W. PHELPS.

The chief interest to us Anti-masons in the presen political contest in Massachusetts consists in the part which is being played in it by the Masonic lodge. The history of the conflict from this point of view is chiefly as follows: The lodge is naturally a political agency which pertains to the Democracy. But from about the year 1852 the present Republican party stole the lodge from the Democracy through the plausible trick of *Knownothingism.* The desperate efforts, therefore, which are now being made in Massachusetts under Sovercign Grand Inspector General Butler of the thirty-third degree is to recover back the possession of the lodge to its former and rightful owners, the Democraey. This it is which renders the strife so intense, and which gives Gen'l Butler his dashing, brilliant buoyancy of confidence in ultimate success; for no one knows better the power of the lodge for sustaining unprincipled political leaders than he, himself. He knows too, what a weakening, corruptive effect it has had upon the Republican party which has unfortunately resorted to its use. The General judges rightly that the disgrace which the Republicans charge him with having brought upon the State of Massachusetts is due to the fact that the Republican party which lays express claims to respectability has been dealing in Masonic tricks so long as to have become wholly drugged and stupefied by them. He knows too, that the people are not aware of this fact; that they have been taught to believe that Freemasonry is far better than Puritanism, and that he, himself, therefore is safe in making use of Freemasonry however disgraceful it may be. However bad the General himself may be, he knows that any people who have given themselves over to the practices of the Masonic lodge are not respectable, and that their own batteries can be easily turned against them.

As Kansas and Nebraska were the battle-ground of 1856 against the slave-power for the unity of the nation, and in which the lodge was wrested from the Democracy to serve the Republican party, so now Massachusetts is the battle-ground of the national election of 1884, on which the Democracy aims at recovering the lodge for its own use and purpose. Sovereign Grand Inspector General Butler is leading the advance column in this attack upon the Republican strong-hold; and if he wins the day in Massachusetts, the Democracy may well hope to come in possession again, and forever, of its favorite political force, the Masonic lodge.

As a proof of the demoralizing effect which Freemasonry has had upon the character of Massachusetts since the resort that has been made to the lodge by its *respectable* people, we may refer to one single instance in recent literature. Any one who knows much of the character of John Quincy Adams, knows, 1st, that he was a perfect representative of American character; and 2d, that to write his biography without giving his Anti-masonic history a large proportion of pages would be very much like writing the biography of Luther without alluding to the Reformation. And yet a Massachusetts man has done this thing. If, therefore, a Massachusetts writer of note can be thus obsequious to the lodge, our reader can judge what condition the State must be in, and how justly founded are the hopes of Freemason Butler for success, both in the State election and in the national election of next year. The use of Freemasonry by the Republican party of Massachusetts has so weakened and demoralized the Puritan energies of the State that General Butler may well conceive the most sanguine anticipations of success. If the Democracy can regain possession of the lodge in Massachusetts, the prospects seem fair for its restoration throughout the entire country.

In view of these facts, our Anti-masonic party has been too long and too slow in comprehending its position and its duties. We ought, for the interests of the Republic, to hold the balance of power at this very moment. Neither of the two parties in the aseendeney can serve the Republic, any more than Mr. Morse could write a true history of John Quincy Adams. The quarrelsome contests of the two par-

ties are of no more value to the country than the strife between two parties at a horse race, or between bulls and bears in Wall Street. The administration of the government under Messrs. Lincoln and Johnson has left the country under the sway of a universal Jacobinical democracy, of which the so-called two parties are but two factions, with neither of which is there any higher principle of action than plunder and power. It is of no possible consequenee to the interests of the Republic which faction wins, Republican or Democratic; the Republic must suffer from the sueeess of either; for the success of either means service rendered to Freemasonry, and any serviee rendered to that is certain to weaken and injure the Republic.

The wounds of the civil war cannot possibly be healed by Freemasonry. It is Freemasonry that has irritated those wounds and poisoned the blood of the body-politie. If those aggravated wounds can be healed at all, under the Republic, it is only by the principles and the appliances of the American party. Our appliances must be an appeal to the American vitalities of the South, and not to the quaek trieks and nostrums prescribed by Masonic politics. So bunglingly has the work been done under the lodge, that a rebreaking of the ill-set limb, and an incised wound upon the old unhealed one, are threatened as necessary measures for adhesion. Nothing short of abundant American vitality of the South can insure the salvation of the Republic.

The Masonic administration of the Republican party conducted the war against the slave-power as if the war was a mere political quarrel between two parties, and not as the result of violation done to the moral laws of the universe as well as to the Constitution of the United States. The slave-power, aided by the lodge, had imposed ignorant European voters upon the Northern States; and by the force of arms the Republican party returned the wrong by imposing ignorant African suffrage upon the South, neither party providing a universal education to go with this universal suffrage; and hence both parties under fatal Masonic counsels inflicted an injury upon the Republic.

A party or faction, acting from Masonic inspiration, cannot furnish an American administration of the Republic of the United States. We might as well come under the college of Jesuits as under the Masonic lodge. Louis XIV. with a Jesuit confessor constantly at his ear was not a less worthy representative of the interests and glory of France than a President of the United States would be of the interests of America if elected or sustained by the Masonic lodge. No American can ever do his country anything but a disservice by voting a Masonic man or a Masonic faction into power.

THE POPE'S LETTER ON THE HOLY ROSARY.

Protestants in this free country are apt to underate the influence of the sentiments which are current, and which are as hostile to their principles as ever were any two opposing armies. The encyclical letter of the Pope issued by "Our most holy Lord Leo XIII." (Yes, these are the words which head the letter, "*Our most holy Lord!*") may fitly be entitled to some consideration as proving the truth of charges against Rome which we are apt to imagine belong only to past history but which as truly claim full force now as ever they did in the dark ages.

The Pope says, "It has always been the habit of Catholics in danger and in troublous times to fly for refuge to Mary, showing that *the Catholic church has always*, and with justice, *put all her hope and trust in the mother* of God," and in his closing paragraph are these words, "We beseech God himself....through her....to grant you, venerable brethren, every heavenly blessing."

The Rosary consists of prayers to Holy Mary. The Rosary was "instituted by St. Dominic to *appease the anger of God* and implore the intercession of the Blessed Virgin Mary," and the Pope assures his people that St. Dominic had been "in fact guided by *Divine inspiration*," and gratefully (but comically to Protestants) says, "Thanks to this new method of prayers....piety, faith and union began to return and the projects and devices of heretics to fall to pieces." It had also been the cause of defeating "the vast forces of the Turks in the sixteenth century" near the Gulf of Corinth. For this "*Queen of heaven*" is a considerable fighter on earth. She is styled "Mighty in war," "Victorious," "Our Lady of Victories," and "Our Sovereign Lady did grant her aid" ....in the naval battle....and the "fleet gained a magnificent victory!" And important successes were thrice gained over the Turks which coincided with feasts of the Blessed Virgin and the conclusion of public devotions of the Rosary!

What can be plainer! The victories were obtained by the use of the Rosary! For "*it is clearly evident that this method of prayer is particularly pleasing to the Blessed Virgin.*" Former Popes had declared it to be "a means of defence," the way to obtain "fresh boons" and "obviate impending dangers." How natural then is the exhortation to "all Christians to give themselves to the recital of the pious devotion of the Rosary publicly or privately....for *the whole month of October in this year to the 2d November.*" And he desires Mass to be said at the altar, or the Blessed Sacrament exposed to the adoration of the faithful, and processions "through towns where practicable." As a reward for sueh pious observances the Pope assures the faithful ones that he grants them "*Seven years and seven times forty days of indulgence obtainable each time.*" And further says he, "We remit all punishment and penalties for sins committed, in the form of a pontificial indulgence," and still further "a plenary indulgence;" and he prays "the Christian nations," to "*cling more and more to the practice of the Rosary,*" so that "the heavenly patroness" being pleased thereby "will easily obtain" strength for the good and repentance for the erring, and that *God the avenger of crime* may be moved to pity and delıver Christendom, if necessary, by battles on land or sea as by examples given from its dangers: that is, of course, by returning to the Holy Catholic church of Rome, and especially this may be hoped for by repeating the Inspired Rosary!

Verily we need to read occasionally what the Pope says to realize what exists among us. That such rubbish should be presented openly to the world as the teaching of any church professing to believe in the Lord Jesus Christ is a sad commentary on the intelligence of the age. It seems more like the befogged wisdom of the darkness of lodgery or the teachings of its Christ whose Knight Templar swords are their glory and of its pretended secret symbolism, and reminds one of the wisdom of the old lady who knew that the dangerous Goodwin Sands were caused by the erection of Tenderton Steeple.

An interesting point is suggested by reading the Pope's Letter. The past political power of the church is despairingly referred to and its restoration is not regarded as hopeless if the Rosary is faithfully observed!

Political church power has been and is waning in Europe both in Catholic and Protestant countries, but it has been taking root and growing in our own country in a way likely to cause future trouble! There is willful blindness on the part of time-serving politicians, to the favors granted to Romanism; and some Protestants, instead of utterly opposing the wrong principle of state grants to churches, seem only eager to obtain like favors. Whatever may be the difficulty of drawing the line between the secular and religious domain or between the duties of the state and those of the church general, it behooves citizens to watch, and distinguish between them if they would guard our country from dangers akin to those inflicted by the state religions of the Old World.

Thousands among us believe that the church ought to give law to the state, instead of regarding the church of Christ as he placed it—having a government of its own, and forever debarred from assuming civil power or using any other sword than the sword of the Spirit, the Word of God. The visible church has no more right to fight with physical weapons than Peter had to use the sword which Jesus told him to put up. "For my kingdom," said he, "is not of this world else would my servants fight." Her members as citizens may appeal to Cæsar, but as Christians they are to live together as brethren, or abide by the judgment of their own authorities of membership, and the highest penalty the church of Christ can rightfully inflict is simply to withdraw from those who walk disorderly. T. H.

SHORT SERMON.

Text: He came unto his own, and his own received him not.

My Brethren: It is a sad, lonely, and darksome state of existence to be laboring for the good of men while these very men are either despitefully using you, or else are in total ignorance and unconcern of what you are doing for them. The darkness that envelopes one in this condition is worse than midnight darkness. This was the condition of the Saviour of the world. Though he came into the world to enlighten men as to the cause of their wretchedness and misery, and show them the way of truth and happiness, yet the great world, all excepting a few confiding followers prone to back-sliding, either strove to destroy him, or were unconscious of his presence, or the object of his labors. The very indifference of the world endangered his life as much as did the malignity of his enemies; for it enabled his enemies to take advantage of his labors to destroy him, those for whom the labors were done making no effort to defend or sustain him.

And so it is, though in far lesser degree, with the man who seeks to make known to the people the evils that are brought upon them by the Masonic lodge. The members of the lodge are all alert to check and destroy the man who strives to expose their villainy, while the people, accustomed to regard all Masons as very pious, good men, permit and even aid these Masons to villify and destroy whoever opposes them. The Masons fire upon him from their seeret ambuseade, and the unthinking world, taught to regard him as an enemy, laughs to see him fall. The lodge has drawn a dead line, beyond which it suffers no one to go; and so used is the world to regard this line as legitimate that they applaud whenever the daring Anti-mason who approaches it is struck down! Instead of turning with indignation against these miscreants of the lodge, they look up to them with favor, and approve of their villainy, and vote for them!

My friends, at the advent of our Saviour kings, priests, and Pharisees ruled the world, as Freemasons now rule the United States; and so deeply sunk was mankind in slavery, ignorance, helplessness, and sin, that they hardly lifted a hand to help their Saviour against these kings, priests and Pharisees when they nailed him to the cross. Are then the people of the United States no wiser than the slaves of two thousand years ago that they should remain indifferent, or even outrage their friends who are striving to expose the worse than Pharisee villainy of the lodge? Are we Anti-masons the true friends of the people, or are we their enemies? If we are their friends, the people will have a heavy debt to pay for the cold and negligent way in which they have received our efforts. We are either Americans or we are *not* Americans. If we are Americans, we have come to a people who have not received us. We offer American doctrines; and they are declined. Nay, our missionaries are mobbed and outraged, while the Mason is fawned upon, even as the most abject slave fawns upon his master.

My friends, you are told that you are free, and that the press is free. But do you know that it is almost impossible to get an Anti-masonic article into the average American press? No censorship of the press in Spain or Austria was hardly ever more stringent than is this Masonic censorship here in the United States of America in the years since the war of the Rebellion.

What! say you, is the great *Tribune*, the great *Times*, the great *Herald*, echoing with the roar of traffic in the great city, are these great political newspapers which are filled with such laudatory proceedings of the lodge, are these papers un-American? Are they all in the wrong? Must we believe a few Anti-masons and not them?

My friends, as Christian men, let me ask you, do you regard the conductors of these papers as any better, any wiser guides than the hucksters in the streets, or than any other persons whose object it is to turn a penny?

You must judge righteous judgment. The people of the United States could live and be free without the lodge or the newspapers that uphold it; but they cannot dispense with those moral principles which the lodge destroys. The newspaper that upholds the lodge is no better than the Pharisee, or high priest who upheld King Herod and Pontius Pilate.

My friends, believe me, if you are real Christians and Americans, the politicians who have sustained back-pay grabs, Credit Mobilier swindles, Star Route frauds, river and harbor jobs, fraudulent pensions, Indian war outrages, debased coinage, etc., etc., are not the men that you should vote for under any circumstances. So Mote it be!

CAN CHRISTIANS UPHOLD WAR?

What is the cause of this marvelous migration of mankind from Europe to the United States?

Let us look for a moment at Europe.

It is an armed camp; its entire able-bodied male population is liable to military conscription. Conscientious scruples of the individual against war are of no avail to him; he must leave his workshop, his field or his study, and taking a gun in his hand, war against his fellows, with whom personally he has no quarrel.

In England, of the five thousand two hundred and fifty-nine millions sterling total income to the government during this century, over thirteen-sixteenths of it, or upwards of four thousand four hundred and fourteen millions of it, have been spent on war, war debt and preparation for war!

The cost of European armaments is three billions sterling every year. The public debts of Europe, in consequence of this terrible drain, have increased seventy-five per cent. in fifteen years. Fifteen billions

in money and two million lives have been wasted in six wars during this generation.

Here, then, is the cause of this exodus of people, fleeing from the land of their birth to escape military despotism—to save their lives and to find a home where there is some security for property. It is a state of affairs which calls for the interference of all Christian peoples. War is the curse of our civilization!

In our own country, we have seen during this generation enough of war to convince the most indifferent observer of its horrors and sinfulness. There is hardly an American family in the land but has suffered loss and grief from it.

Still, the churches do not raise their voices against it. Christian ministers even go out as "chaplains" to the field, with regiments whose mission it is to kill—slaughter thousands of their fellows!

"Thou shalt not kill."

"Whoso sheddeth man's blood, by man shall his blood be shed."

"The Gospel is the gospel of peace."

"Agree with thine adversary quickly."

"I am for peace, but ye are for war."

"Blessed are the peacemakers, for they shall be called the children of God."

Said Jesus unto Peter: "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword."

"Love your enemies; bless them that curse you; do good to them that hate you."

It is difficult to see from such texts how Christians can uphold war, and engage in it. War is opposed to the genius of liberty; contrary to the teachings of Christ, and antagonistic to the spirit of Christianity. How, then, can Christian churches tolerate and support war?

Says Carlyle, in *Sartor Resartus:*

"What, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumdrudge, usually, some five hundred souls. From these, by certain 'natural enemies' of the French, there are selected, during the French war, say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts; so that one can weave, another build, another hammer; and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; shipped away, at the public charges, some two thousand miles, or say only to the south of Spain, and fed there till wanted. And now to that same spot, in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and thirty stands fronting thirty, each with a gun in his hand. Straightway the word 'fire' is given, and they blow the souls out of one another; and in place of sixty useful, brisk craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for.

"Had these men any quarrel?

"Busy as the devil is, not the smallest.

"They lived far enough apart; were the entirest strangers; nay, in so wide a universe, there was even, unconsciously, by commerce, some common helpfulness between them. How then? Simpleton! their governors had fallen out, and, instead of shooting one another, had the cunning to make these poor blockheads shoot."

Says Victor Hugo, in *Les Miserables:*

"It has been calculated that in salvos, royal and military politeness, exchange of courtesy, signals, formalities of roads and citadels, sunrise and sunset saluted every twenty-four hours, and in all parts of the globe, by all the fortresses and vessels of war, opening and closing of gates, etc., the civilized world fires every day one hundred and fifty thousand useless rounds. At six francs the round, this makes 900,000 francs per day. Over thirteen millions pounds sterling a year expended in smoke. During this time poor people are dying of hunger."

Well, then, let us now see what the early Christians thought of war.

"They who defend war," wrote Erasmus, "must defend the dispositions which lead to war; and these dispositions are absolutely forbidden by the Gospel."

Wickliffe wrote that it was wrong to take away a man's life on any account, and that war was "*utterly unlawful.*"

Said the Bishop of Llandoff: "I am persuaded that when the spirit of Christianity shall exert its proper influence, war will cease throughout the Christian world. War has practices and principles peculiar to itself, which but ill quadrate with the rule of moral rectitude, and which are quite abhorrent to the benignity of Christianity."

Dr. Knox said that "morality and religion forbid war, in its motives, conduct and consequences."

"There is not a twentieth part," said Dymond, "as much direct evidence against the lawfulness of suicide as there is against the lawfulness of war."

The churches of to-day are battling against intemperance, dishonesty, laxity in morals, and most of the sins mentioned in the Bible; but what have they to say against this monstrous evil? Do the writings and teachings of the apostles show any congenity with war in any form? Does the New Testament contain by chance a solitary passage approving war? Did not the Prince of Peace prohibit it? During a long time after the death of Christ, his followers believed that the Saviour had discountanced war; and in consequence of this belief *the early Christians refused to go to war.*

"It is as easy," said a writer of the seventeenth century, "to obscure the sun at midday, as to deny that *the primitive Christian renounced all revenge and war.* The early Christians applied the precepts which the Saviour had delivered to them to war; and from the authority of these precepts, they *refused to bear arms.*

Maximilian was brought before the tribunal to be enrolled as a soldier. When asked his name, he said: "I am a Christian, therefore I cannot fight." He died before he would enter the army. Early Christians abandoned the profession of arms at whatever cost. Marcellus was a centurion in the army. While holding the commission he became a Christian; whereupon he then laid down his belt, declaring that "he could no longer serve." "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration." For this conscientious fidelity to his Christianity, he was put to death. At the same time, Cassian gave up his office of notary in the Legion; he, too, was killed for his religious convictions against war.

Martin, of whom so much is said by Sulpicius Severus, was bred to the profession of arms. He, too, abandoned his office in the army as soon as he became a Christian. "I am a Christian," he said to Julian, "and therefore I cannot fight."

Justin Martyr and Tatian speak of soldiers and Christians as distinct characters. Tatian says that "the Christians declined even military commands." Clemens, of Alexandria, calls his Christian contemporaries the "followers of peace," and expressly says that they "used none of the implements of war." Near the end of the second century, Celsus charged the Christians with "*refusing to bear arms, even in case of necessity.*" Tertullian, speaking of the legions of Rome, distinctly informs us that "not a Christian could be found among them." The early authors said, that the refusal of the Christians to bear arms was a "fulfillment of prophecy." Irenæus, who lived about the year 180, affirms that the prophecy of Isaiah, which delared that men should turn their swords into ploughshares and their spears into pruning hooks, "*had been fulfilled in his time.*" "The Christians," he said, "have changed their swords into instruments of peace, and they know not how to fight." Justin Martyr said: "That the prophecy is fulfilled you have good reason to believe, for we, who in times past killed one another, do not now fight with our enemies." Tertullian, later, wrote: "You must confess that the prophecy has been accomplished, as far as the practice of every individual is concerned to whom it is applicable."

Looking back, then, at the example of early Christians, who suffered death rather than engage in war; looking at the plain teachings of Christ on the subject of war; looking at the ghastly, monstrous destruction in our own times; the expense, the bitterness, the horrible cruelties of war, where, I ask, does the Christian church to-day find excuses for its support of war? How can a Christian, much less a minister of the Gospel, enlist in the business of wholesale slaughter? How can a Christian minister put on the epaulets of an army chaplain?

James, the Apostle, testifies that "wars and strifes come from the lusts which war in the members of carnal men;" while Paul tells us that "the weapons of our (Christian) warfare are not carnal, but mighty through God." How long will the churches permit this terrible crime of nations—Christian nations!—to go unrebuked? How long will Christian churches allow their members to go out against their fellows in this bloody manner? How long, ministers of Christ's Gospel, will you countenance—nay, abet—this wicked, monstrous practice of governmental slaughter?—*The American Reformer.*

Thaddeus Stevens once said: "I believe in a God who presides over the destinies of men. I believe men are sometimes born for certain purposes. I was born to cry down slavery. I have done so for years, and God Almighty permitted me to live to see it abolished."

There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sun shine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beautitudes may be added. "Blessed are the joy-makers."

THE SERMON.

A DISCOURSE TO SABBATH-SCHOOL TEACHERS AND PUPILS BY REV. C. C. FOOTE.

1 Timothy 4: 16:—Take heed to thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee.

First, to Teachers: Fifty years ago I entered upon Sabbath-school work, both as teacher and superintendent. And never was this work so momentous in my eyes as now. Could I have known then the truths and methods I am about to communicate to you, I deem it not exaggeration to say, the fruits of my labors would have been increased a hundred fold. Within the past few years I have employed these methods, with the happiest results, in many places where I have been called to labor.

In the annual report for 1882 of one of the largest and most successful denominational Sabbath-schools in the United States, it appears that out of 419,000 pupils of all ages less than three per cent were converted during the year. Do not these appalling figures demonstrate the necessity of a "new departure" for the salvation of Sabbath-school scholars?

Let us now inquire first of all what is the CAUSE of this meager success:

1. Placing pupils in the care of unconverted teachers. It is vain to expect that God will use one sinner to convert another.

2. It is not enough for the teacher to be merely a church member. If there is not a visible and manifest personal piety there will be ample reason for fruitless labor.

3. Teachers that have not a burning "passion for souls" have no occasion to wonder that their pupils are not converted. Their mission is to win the children of their charge to him who said, "The zeal of thine house hath consumed me" And if they have not his Spirit that fact is reason enough for their failure.

4. The absence of personal experience of the truths taught, or not being powerfully penetrated by the truth so that the heart's solicitude will be manifest in the very countenance and manners. Children are sure to detect the presence of indifference in their teachers, and to be fatally affected thereby.

5. It is not to be denied that the majority of teachers *do not know how* to pursue such a course of instruction as may reasonably be expected to secure the salvation of those under their charge. This may be deemed a hard saying, but it is undoubtedly true. What wonder then that Sabbath-schools are so largely a failure? There are many other causes for the sad failures that attend upon so many of the Sabbath-schools of to-day.

Well may the admonition of the text ring in the ears of Sabbath-school teachers, *Take heed to thyself!*

Second: Let us inquire now, *What are the conditions of success?*

1. Teachers must be thorough Bible students. This is a possible condition. The interests at stake demand this. Helps are at hand, and God will hold teachers responsible for a failure.

2. Teachers must regard themselves as divinely commissioned for the exalted work of winning their pupils to Christ, and therefore look to him in the full assurance of faith for such qualifications as he alone can give, and as in the nature of the case, he must delight to impart. There is, therefore, no possible excuse for the absence of all needed qualifications.

3. The teacher must be a conscious and constant recipient of the Holy Spirit and "enduement of power." They have the same right and the same need of this indispensable blessing as has the minister of the Gospel, and they can no more succeed in their calling without it than can he. The promise is freely made as an indispensable condition of success. God commands us to be "filled with the Spirit." If we do not obey it is our fault and sin; and a great sin. The Holy Spirit has come into the world to qualify all teachers for their work. The Lord Jesus commissioned his disciples to go forth as teachers of God's method of salvation for lost sinners. He knew the impossibility of success without the enduement of the Spirit, and therefore commanded them to tarry in Jerusalem until the Holy Ghost whom he had promised should come upon them; and they continued in the constant exercise of the prayer of faith till the promise was fulfilled. And Sabbath-school teachers should not rest day or night till they know they are the blessed recipients of this "ascension gift."

4. Teachers must expect success and know what success is; that nothing short of the salvation of their charge is success. This is the design of the Sabbath-school, and anything short of it is a wicked perversion.

5. Teachers should take heed that they do in no wise counteract their efforts by any inconsistency in temper, habits, spirit or manner. In all the intercourse of teacher with the pupils, the ruling desire for their eternal welfare should reveal itself.

6. Teachers should go to their classes from their closets and from their knees. Let all the teachers of the Sabbath-school do this, and the very atmosphere of the school-room will be, as it were, full of the Divine presence and power, so that the most spiritually insensitive will feel that God is there, and thus be awed into a state of spiritual receptivity.

Now, dear teachers, if you appreciate the momentous character of your work, and your fearful responsibility and accountability, you will not dare go to fulfill your mission without first securing the conscious aid and presence of the Spirit. Oh, if you would realize that every pupil you win to Christ will be a gem in your crown brighter than ever shone in an imperial diadem, how would your zeal be fired.

The Sabbath-school period of children is the golden

opportunity of life for their salvation. Let that opportunity pass unimproved and the chances are fearfully against them. Comparatively few thereafter are saved. The earlier period is the easier and more likely of success. Fasten your faith upon the promise of the text, and take God at his word. Prove God, and your success is sure.

Third. What then are the "doctrines" or truths appropriate, and that the Holy Spirit will render effectual in the salvation of those that hear? The method of securing the salvation of children should differ but little if any, from the methods used in securing the salvation of adults, except in the simplicity of speech. Sinners, whether old or young, have to be convicted of sin, and led to accept Christ as he is revealed in the Gospel. But do not forget that truths which are effectual when presented by one person may prove an utter failure when presented by another, for lack of personal qualifications.

That I may the better present the truths I would communicate, I will address them directly to the pupils, as if present with them.

"Come, ye children, hearken unto me: I will teach you the fear of the Lord." Psa. 34: 11. How many in this school mean to be Christians before you die? You that do please stand up. Here you are all on your feet. Very well. Now if I will show you that this is the best time you will ever have to become Christians, and will show you how, will you now enter upon the Christian life? All you that will, raise your hands.

Nearly all have raised their hands.

I will now relate what God says in the Bible about you.

He says you belong to a depraved and ruined race, and that you are like the race to which you belong, wicked and ruined; that sin has rendered you unfit for heaven, that foolishness is bound up in your hearts, (Prov. 22), that when you knew God you glorified him not as God, neither were thankful, but became vain in your imaginations, and your foolish hearts were darkened. (Rom. 1.) You have learned from the Bible that God made you, and the world and all things in it; that he cares for all your wants.

You have learned that, notwithstanding God's infinite love and care, the whole race have rebelled against him. You are therefore, in rebellion against God. You have learned also, that God's compassion was so great that he gave his only and dearly beloved Son to die for you, that you might be saved. All this you have learned from the Bible: and yet, up to this time, you that are not Christians, have refused to live to please God, or to thank him or to give him your heart.

2. Now for this astonishing treatment of God you have no possible excuse. For all his love and care you have returned to him ingratitude. He says he has nourished and brought up children and they have rebelled against him, and that means you. (Isaiah 1: 2). And this is your great sin and wickedness, for which God blames you. Can you render any excuse for all these sins? No, indeed!

You treat God thus wickedly, because you choose to; because you want to, that is, because you choose to please and gratify yourselves rather than to please God. And this proves positively that you do not love God; for if you did you would love to please him; and God says those that do not love to please him are his enemies; and Jesus says, "Those that are not with me are against me." And when the Bible says that every imagination of the thoughts of the heart was only evil continually, (Gen. 6.), and when it says that the heart is deceitful above all things and desperately wicked, (Jer. 17.); that "they made their heart as an adamant stone," (Zech. 7.), and that "they consider not in their hearts that God remembers all their wickedness," (Hosea 7.); and that "he knows your manifold transgressions and your mighty sins," he means you every time. And when Jesus says, "out of the hearts of men proceed evil thoughts, murders, covetousness, wickedness, deceit, pride and foolishness" (Mark 7.), he means *your* hearts; and dreadful as this is, it is only a part of what he says is in your hearts. And when the Bible says, "The carnal mind is enmity against God," (Rom. 8.), it means your hearts are enmity against God. And fearfully great and multiplied as your sins are, the greatest of all is your refusal to become the loving disciples of the dear Lord Jesus who died for you.

4. Now you must know that these terrible sins of which you are guilty, and for which you must perish forever, if you do not renounce them, are not a misfortune, but blameworthy; for which you have no apology or excuse to render to God, because they are voluntary, *i. e.*, you choose to be what you are. If you do not see and feel and acknowledge that this is true of you, you cannot be saved. The Jews denied and covered their sins, and therefore perished in them, as you must do, if you do not confess yours. A proper knowledge of your condition will break your hearts with anguish and flood your eyes with tears; and you will cry out in the greatness of your grief as tens of thousands of children have, "What shall I do to be saved!"

5. You should know that the tendency of your sins is to rob God of your love and service, and to ruin the universe as well. Hence God does and must abhor sinners (Ps. 5 :5); and punish them (1 Cor. 6 :9). He must do this from love to the universe, and as the just desert of sin. Hence, dying as you are, in sin, you must be forever lost. (2 Thess. 1.) Well may Christians weep over you. Well may you weep for yourselves. When Jesus wept over Jerusalem he wept for you.

6. Some of you may think that because you are not worse than others you are not very bad; but God will not judge you by others, but by what he has said of you in the Bible. He knows that you have only to be placed among very wicked people a little while and you would be as bad as the worst. A young tiger appears harmless, but he has the same character and disposition as an old one; so it is not an improved life simply that you must have but a new, a divine life. A bad tree cannot bear good fruit of itself. The good fruit in a bad tree must come from a good tree by grafting. You can therefore do nothing to please God till you give him your hearts. God wants your love, your supreme affection placed on him; and that you submit your will to him and live to please him. This is the new heart because new objects of life and a spirit of obedience are chosen. God says, "My son give me thine heart," and this is the first thing for you to do. Prayer for a new heart without faith, repentance, and submission God will not answer. Faith is such a confidence in God as leads us to trust all we have, soul and body, for both worlds to his disposal; and as leads to love and obedience in all things.

7. You cannot be forgiven for your multiplied sins without repentance, *i. e.*, godly sorrow that you have grieved and wronged God by your sins; and give up all sin and all love of sin in all forms forever; and choose and prefer the opposite of all sin as the end for which you live. There is no repentance without sorrow to God for our sins and forever turning away from sin. Being sorry for fear God will send you to hell is not repentance. Such a mistake would be fatal, for it is only selfish sorrow that "works death;" and yet many make this mistake.

8. Jesus said, "Except ye be converted and become as little children (*i. e.*, babies) ye shall not enter into the kingdom of heaven." (Mat. 18.) A baby loves its mother more than all the world besides; it trusts its mother perfectly, and is happy to be with her, and loves her society more than any other—never hates or wrongs anybody, and is just fit to live in heaven.

Now, to be converted is to become like that little child. God wants you to become his children, and be to him like a little child so he can be your Heavenly Father; and Jesus your best friend, to forgive all your sins, to take away your guilt and the love of sin and to keep you from sin. And this he wants you to do now, for now is God's time, and the only time of which you are sure. The Holy Spirit is now striving with you to induce you to become Christians. And you see that you ought to become Christians now. If you refuse you will grieve him away, and that will greatly aggravate your sin. You promised if I would show you how you would become Christians, and I have made it very plain to you. If you are willing to become Christians you will now give yourselves to the Lord Jesus. For if you want to be Christians you will be, for God wants you to be Christians now.

And now I ask you will you give up all sin, God helping you, and give yourselves to God to be his children and live only to please him; to love him more than all else; to love what he loves and hate what he hates? Will you now take the Lord Jesus to be your Saviour, to love and serve him forever and have him put your name among his children? and this, not to get to heaven, but because you ought to, because it is right? So many of you as will do this please kneel down and offer this prayer:

Heavenly Father, I do now give myself to thee to be thy child forever. Be pleased to receive me, and take away all my sins, and keep me from sin, and make me thine forever, for Jesus' sake. Amen.

Now if you have sincerely done this then you are now God's children, you are Christians; God is your Heavenly Father, Jesus is your Saviour, the Holy Spirit is your sanctifier and teacher, and the Bible is your guide, which you will love and study. You will daily pray to God to keep you, you will love Christians and love to be with them.

"Now unto Him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

"And infant voices shall proclaim
Their early blessings on his name."

Dear Teachers:—You can read what I have said to the school in about twenty minutes; but I occupy a full hour in my addresses. You will see therefore that I have given but an outline of what I would say. Our Lord wove into his addresses illustrative stories to render his teaching plain and forcible. You will find this method equally useful.

"He that winneth souls is wise; and they that turn many to righteousness shall shine as the stars forever and ever."

WEST VIRGINIA RED MEN.

The Washington letter last week was to many readers of the *Cynosure* a revelation of lodgery which they are not likely to forget. But to clinch Bro. Hinman's argument that the possible and even probable developments of secretism were mirrored in the order of Red Men, read the following letter to the Wheeling, W. Va., *Intelligencer*, which is proof positive that the community outside the lodge have no defense from plundering and fraud simply because there are "good men" in secret societies, any more than honest miners and mine owners had in Pennsylvania because the Mollie Maguires, a sworn body of assassins, were members of the Ancient Order of Hibernians, and confessed and had their pardon from a priest. This letter to the *Intelligencer* is from Huffman, Barbour county, Oct. 14, and reads thus; mark it well:

Red Men of Barbour.—Sir:—I have been reading a great deal about the so-called Red Men, and the recent trials of Hoffman, Kittle and Price at Clarksburg, and I have also read the opinions of various newspapers in the State in relation to the order. It may be interesting to the public to know where and how the order had its beginning. The Red Men of Barbour county first organized in the Odd-fellows' hall at Belington. Nearly every member of the band was an Odd-fellow in good standing, and for this reason I think the name of the order should be Red Odd-fellows instead of Red Men. Among the membership of the order are some of the best citizens of this country, and in the first years of its existence it claimed to have done some good in disciplining some of the worthless characters of the neighborhood. But the band soon degenerated and was used as a means of inflicting the vengeance of the individual members on innocent persons. But the band is a thing of the past, and I hope this county will soon be the best in the State.

A Republican.

AN OPEN LETTER.

TO REV. WM. H. PRUETT, PASTOR OF THE FIRST MISSIONARY BAPTIST CHURCH OF WESTON, OREGON.

No. 2.

My Dear Brother:—In my letter of last week, for want of time and space I failed to meet all you asked for, neither did I say all that I desired, or all that my sympathy for you and your work impelled me to say. With the permission of the editors of our National organ, I address you again.

Are you aware, my brother, that you have taken up, or are about to take up, a great work; that you are declaring war on a foe who is able, as the worldlings look at matters, to laugh you and your efforts to scorn? Have you counted the cost? Are you prepared to meet the pity of those who ought to be your friends; the hatred and sly underhand opposition of your cable-towed brethren in the pulpits, the high places of our Zion? Are you prepared to stand up when your name is cast out as evil, or when you are treated with that half, or wholly, contemptuous pity voicing itself among your brethren: "Oh! He is a good, well-meaning brother; but a little cracked in the upper story, you know?" Are you, in short, of the stuff martyrs are made of? Can you live, labor, and die, if need be, for a principle of righteousness?

If you cannot answer from the heart these questions affirmatively, then God has not called you as a pioneer in this conflict with the Baalism and treason of the Masonic lodge. This work demands men, men of God, and men who feel that God's call is on them, and his Spirit in them, leading them forth to battle, and in his own good time to victory. Even the pastor of a church who would simply educate his own people in this direction, needs to be all I have suggested above. In order to instruct others, he must himself be instructed. Masonry is a study. The system must be studied thoroughly, and this is not the work of a day. With the books I named last week, "Ronayne's Mah-hah-bone," is indispensable. Whoever would lecture on the subject should be intelligent in the matter; fair and candid, and should be able to speak with authority. If a speaker is lacking here, the Masons will soon know it, and have him "on the hip.

If possible, a pastor who adds this to his ordinary work, should have his people at his back, or he may find a "fire in the rear," should he go abroad to attack the enemy. But if he cannot have this, still he must work out what God has put in him. But in order to success there must be organization—town, county or State—one, and if possible, all. Find men of the right spirit, and enter into combination with them. Unite your voices and your forces. Arm and equip, and then charge the enemy with a will and determination which shall assure him that the fight you have inaugurated means "death or victory!"

Give the people, generally, full, and constantly recurring doses of our Anti-masonic literature. Have them take the *Cynosure*. Give them our tracts and books, while your lecturers give them Masonry, pure and simple—in all its hideousness.

If any of your brethren in the ministry are like minded with yourself, join with them in raising a fund for a library of Masonic text-books, and let them go around among you, till you are prepared to use them against the craft. If you have any well-disposed laymen in your churches, take them and their pocket-books into fellowship, till you have all the material you need to open and carry on this warfare successfully; and above all, take to yourselves, that sword of All-Prayer, with which "Christian" put "Apollyon" to flight in the "Valley of Humiliation."

If God has called thee to engage in this reform, be of good cheer, my brother! The conflict may be hot; but the victory and the reward are sure. Mayhap I may have somewhat more to say to thee, and thy fellow workers.

Fraternally yours,

J. L. Barlow.

American Politics.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.
For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Mr. Fordyce of Jefferson county, Iowa, is elected to the legislature, though Odd-fellows, United Workmen, Order of Red Cross, Knights of Pythias and Masons were invoked by the *Fairfield Journal* against him, thus:

"*Are you a Mason?* Can you consistently vote for preacher Fordyce, an anti-secret society man, whose friends call you murderers?"

The *Journal* is the organ of secret society Republicans, and opposed Fordyce, the regular Republican nominee! It hates Gen. Wilson of the same town, because he is not reliable for the lodge, and hates Fordyce because Dr. Norris desired his election. We therefore rejoice in it.

—Elder D. S. Warner, editor of the *Gospel Trumpet*, Bucyrus, Ohio, sent to the N. C. A. office for American party tickets for election day, the 9th inst. They could not be furnished, but Bro. Warner's note may help to create a demand for them next time, which will be gladly supplied:

"By the grace of God I expect to spend election day at the polls, preaching the two great moral planks that the providence of God has permitted to enter our politics, *i. e.*, prohibition and anti-secrecy. Any good condensed documents that can be made to tell on the spot for those two principles, please send us a supply. Your brother, for God, for truth and for humanity, with all my soul."

Senator McDonald says of the Ohio election: "One fatal mistake the Republicans are already making is abusing the Prohibitionists. They can't afford to slap the temperance people in the face when they have just cast 300,000 votes for prohibition. Without the temperance Republicans the party would be in a hopeless minority. Besides, these Prohibitionists are by no means discouraged—*you can't discourage them.*"

KANSAS POLITICS.

CONFUSION OF TONGUES IN SABETHA IN BUILDING THE BABYLONISH TOWER OF REPUBLICANISM.

Sabetha, Kans., Oct., 1883.

Saturday the 6th inst., was the time appointed for the caucus to send delegates to the county convention. When they met they found two distinct and antagonistic factions in the Republican party; one, strong prohibitionists, the other, equally strong anti-prohibition; both claiming to be the Republican party. Now how is this difficulty to be settled? Can it be done in the way Solomon settled between the two women which was the mother of the living child? I can conceive of no other way, for the two principles are so antagonistic that they cannot be harmonized: while one is of heaven, the other is of hell, and there is no union between light and darkness, truth and error, sobriety and drunkenness, Christ and the devil.

And now, Mr. Editor, it appears to me that the American party should have compassion on those poor outcasts that are left homeless, those poor Jacobs who have been kicked out by the drunken Esaus.

A great many of these temperance Jacobs would, if properly enlightened, make good Americans. Let us be diligent in instructing them in the principles of the American party and put our temperance plank in our platform right before them, that, "the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question."

Let us also put the fourth plank of our platform before the American people, that "the charters of all secret lodges, granted by our Federal and State legislatures should be withdrawn, and their oaths prohibited by law." It is evident that the granting of such charters is a direct violation of the Constitution, where it prohibits any titles of nobility to be granted." Look at the titles that have grown out of the granting of these charters, from that affixed to God himself, "I am that I am," to "Grand Puissant," "High Priest," "Noble Grand" and along down the line of titles till the English language is exhausted. O how men love to put themselves in the seat of God, to be worshipped above all that is called God!

And now, my dear Christian Republicans, will you, dare you, give your vote, your influence, to a party that has gone away from truth and God? "Woe unto them that have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished!" What was the way of Cain? He was a secret murderer. What was the error of Balaam? It was to curse God's people for reward. What is the whole secret system? It is precisely the same thing, and murder if you reveal it.

And now both the old political parties elect a vast majority of just such men to fill the highest offices in the government, and the law is fast becoming of none effect. O how true the language of Solomon, "When the wicked bear rule the people mourn." God has told us to choose out righteous rulers, men "fearing God and hating covetousness," and also they that rule over men must be just, ruling in the fear of God. Yesterday, while in conversation with a man of learning, esteemed in the church, a leading singer in the choir, our conversation turned on the Grand Army of the Republic. He remarked that if the soldier was not honored he did not know who was worthy. I replied that God alone was worthy, from the fact that both armies started into the war determined, to not interfere with slavery; but God so overruled that we were compelled to abolish slavery, or die as a Republican government. "Why," said he, "God has nothing to do in national affairs." This man is an Odd-fellow. This is lodge teaching, denying the authority of the Lord Jesus Christ, as ruler of the nations. These secretists are not content to deny his authority in the nation, but in the church also; and they initiate God's watchman free of charge into those secret orders under their blasphemous oaths, under no less penalty than to have their throats cut across, and by so doing, lock up their mouths forever on the subject; no difference how much evil they may afterwards see in the accursed system, they dare not open their mouths against it, hence the good man argument. They have got the good man fast—once a Mason always a Mason—completely sold to obey man rather than God, therefore all their influence is in favor of darkness and dethroning Christ, and that the religion of the lodge is superior to the religion of Christ. John Thompson.

THE OHIO ELECTION.

Mrs. Foster, fresh from the Ohio battle-field, says that she considers the result of the election in Ohio to be a grander showing for prohibitory sentiment and woman's work, than was the victory in Iowa. In Iowa the strongest Republican dailies were outspoken in their advocacy of the measure; the party thus throwing the weight of its influence—though the measure was non-partisan—on the side of the home and against the saloon. In Ohio no great secular paper espoused the cause, but on the contrary *all* opposed it. In Iowa the vote was taken at a special election, and no personal interests were involved. In Ohio the machinery of both great parties was employed directly and indirectly against the prohibitory amendment.

In Iowa only one measure and that clean and clear prohibition, was before the people; a voter must cast his ballot against the measure if not for it, or if he did not vote at all, he did not thus indirectly count one against it. In Ohio there were two measures—"prohibition" and "legislative control"—the latter a "catch all" for the timid good man, who had hardly the courage of his convictions, and also for the man who cared more for the Republican party and its support of its pet measure—the Scott act—than he did for the welfare of the commonwealth. Large numbers of these latter classes would, under the conditions of the Iowa election, have voted for prohibition. As it was in Ohio, they were counted against it. Also the very printing of the party tickets was intended, and did mislead many prohibition voters, through a cunning arrangement of the three amendments submitted, one entitled "the judiciary amendment," and the other two concerning the liquor traffic. And yet notwithstanding all these entanglements and Satanic combinations, over 300,000 votes are counted for the absolute prohibition of the traffic. It is the Lord's doing and marvelous in our eyes. The women were all day at the polls, or in prayer at the churches, or in their headquarters near each polling place. Scarce an unkind or unseemly comment was made by the rude throng who crowded, or the patient, intelligent citizen who came to cast his vote. Tired and solemn, but strong and triumphant in spirit, the women went to their homes at night having fought the grandest moral struggle ever waged in our time, and as one prominent politician puts it, having given, under God, the heaviest blow to the kingdom of darkness that it has received since the resurrection.—*Union Signal.*

Next Month's Elections.—The State elections yet to be held this year will take place on Tuesday, Nov. 6. The complete list is as follows:

Connecticut will elect one-half its Senate and its full House of Representatives.

Maryland will elect Governor, Controller, Attorney General, and legislature.

Massachusetts will elect Governor, Lieutenant Governor, Secretary of State, Treasurer, Attorney General, Auditor and legislature.

Minnesota will elect Governor, Lieutenant Governor, Secretary of State, Treasurer, Attorney General, and Railroad Commissioner, and vote upon three proposed amendments to the constitution of the State.

Mississippi will elect its legislature.

Nebraska will elect a Justice of its Supreme Court, and Regents of the State University.

New Jersey will elect Governor, part of its Senate, and its full House of Representatives.

New York will elect Secretary of State, Controller, Treasurer, Attorney General, Engineer and Surveyor, and both branches of the legislature, and vote upon a proposition to abolish contract labor from the State prisons.

Pennsylvania will elect Auditor General and State Treasurer.

Virginia will elect part of its Senate and its full Assembly.

Correspondence.

SECRETISM IS "EARTHLY, SENSUAL, DEVILISH."

Maryville, Mo.

To all in Christ,

Beloved:—Some of you may now be in bondage to some secret power. If so, let me at once break the yoke and let you see for yourself the bondage you have been in; for this is a part of my mission (see Isa. 58:6). To be brief, let me select one class only in bondage, Freemasons. I will take but one case among them for illustration—a true husband who has a true wife. God has made them one. Now let me say in kindness, with the power of God resting upon me, that any power that interferes, interrupts, that annoys, or that has any tendency whatever to destroy this complete oneness between husband and wife, cannot be from God, but must be earthly, sensual and devilish. Now brother, if you are true to God, you must see that Masonry will not permit you to tell your wife all you know! Hence, how can she have your mind in full, as you always must have hers, if you truly are one?

Think for one moment. Here comes John home at 11 P. M. Poor Mary has been sitting up all alone these five long hours. As he returns Mary meets him at the door and says, "Dear husband, how glad I am that you have come! What in this world has kept you so long."

"Dear wife, I was at the lodge."

"Now, dear husband, I must know just what you did there this night; for you know that I love to tell you all that is in my heart. You know, John, I would not leave you alone these long, lonely nights. No, husband, there there is no earthly power could possibly hold me thus from your society. It may be when I know what kept you I will see the propriety of being reconciled. But I must know just what was done there to-night."

Now, Bro. John, no use talking. You know your wife's demand is just. Say no more. Take your Bible; turn to Leviticus 5:4, 5. Now, John, *here* and *now* I break this earthly, sensual, devilish yoke from your sore neck. Those wicked Masons hid from you the fact that you could not be a true husband to Mary. You see it now. Rejoice that you are free. Tell Mary all you know. Tell her that there are not lodges enough in, or out of, perdition to keep you from her blessed society not even one hour henceforth and forever on earth. Send a note to the lodge that you are *free;* to erase your name. Now, John, you can love Mary as Christ loves the church. You, Mary, now can reverence your husband. God bless you. Amen.

One word to all the Johns outside of all secret, earthly, sensual and devilish combinations: If you belong to Jesus you cannot belong to them. Remember God's order—if you are out, stay out—if you are in, *Come out!* The time has fully come when the redeemed are to keep away from the earthly, sensual and the devilish. O let us cling to the arm of our beloved Jesus; he will take us out of the wilderness of sin and schisms, and bring us as a united army, one of whom can chase a thousand and two put ten thousand to flight, while God's whole army being one in Jesus will appear more terrible to the armies of the world, the flesh and the devil, while led on only by the Spirit of God, conquering and to conquer, than all earthly military powers combined, with carnal weapons and banners. As reformers who need not to be reformed, let us arise and shine, for sure his light is shining all around us; for we can see, plainly see, "the abomination of desolation."

Let us begin at home, and see that all things are in order there. When in meeting for worship, let us learn

how to behave ourselves in God's house, which is his church. To vote (if at all) as we pray, that our God may be acknowledged by this nation, the Bible fully restored to its proper place, God's holy day kept, and all the secret powers of earth overthrown. Let all the friends and subscribers of the *Christian Cynosure* renew your subscriptions with at least one new subscriber. Let us see what can be done by Jan. 1, 1884. Yours,

R. Smith.

BAND OF HOPE AND GOOD TEMPLARS.

Portland, Oregon.

Seeing weekly lessons in the *Cynosure* I surely thought the Band of Hope had no connection with any secret society; but it appears not so here. I am told the Good Templars furnish the badge, also a ritual subjecting them wholly to the order. The "Band" can have representatives if "he knows the secret track." This looks like a "trick of the trade," with its effrontery and insult to American ideas. I once saw a snake swallowing a toad; it seemed to have a wonderful capacity, with no regard for the rights of its victim. But then it was only acting out its own instinctive nature. Suppose the toad would swell to the size of an ox what a wonderful animal the swallower would be. How kind it would be then to furnish wind for the swelling, as well as to do the swallowing. Just so kind is this modern relative of the intruder in Eden. Let it boast, if it will, that the G. W. C. T. of the G. L. (D.) is a Quaker (Rev.) "Tell it not in Gath." How is it in the East? I think there is need of more "light" from the "East." Thos. C. Haines.

Note.—The Band of Hope Bible lessons which have appeared for some months in the *Cynosure* are from the pen of the gifted author of *"Holden with Cords,"* who willingly makes this contribution to the reform. The lessons, as all have observed who have studied them, are prepared with great skill and are a very valuable contribution to our reform literature. They can be made of inestimable service in household instruction on the Sabbath day. They were begun originally for the use of a Band of Hope connected with the Chicago Christian Association which cares for our reform work in this city. Such Bands of Hope for the instruction of children in temperance and other reforms, can be established by any one. When managed by a Good Templar society it is of more importance as a stepping stone to that order than a means of establishing temperance principles.

BRIEFS.

A brother in Pleasant Ridge, Boone Co., Arkansas, N. W. Plymate, is eager to do some work for the reform. God bless the brave souls in the South and on the frontier who venture all things for the truth's sake.

"It would be a pleasure to me to distribute any *Cynosure* literature you may send me for such use. Would like a copy of the paper. Things are hot down here. I lecture some."

Our old friend Josiah Shaw, of Eau Claire, Wis., is reminded of a circumstance:

"In reading articles by Gen. Phelps and 'Old Soldier' I am reminded of an incident in our family. Our son who went into the army came back with a hard bullet scratch. Another son, an artist, was away at work, but soon returned home unexpectedly. Taking up a paper to read, he cried out, 'That's too bad.' I asked, 'What is it, Henry?' He said, 'They are taking the Union soldiers to drive the runaway negroes back into slavery. Now I came home to enlist; but if this is the way they do it, they will have me only when I can't help it'—and he went back to his work."

To show how diverse are the views and feelings of those who have observed the curse of lodgery and hope to see it abolished, the following letter is printed from one who advises that we "fight the secret societies and let the old church alone, and modify your regard for the Scriptures. They are a humbug."

"If you would modify your extreme Scripture, Protestant, sectarian nonsense and talk your paper would be more popular. Your hits at popery do no good and are stupid. The Scriptures are not a good guide for any one. I know lots of Scripture people and they are simply whited sepulchers and nothing else. Although brought up a Roman Catholic I am now and have been for thirty years a free-thinker, out and out; but I detest secret societies because I see they are eating up the integrity and manhood of the nation. I see that no man can secure any kind of an office in the United States unless he first gets his nomination at the lodges,—and yet we call this a free country!.....If your paper was conducted on broad, comprehensive and scholarly grounds your subscribers and supporters would be mainly Roman Catholics of the modified class and free-thinkers of every class."

This friend omits to notice the fact that of all those who openly oppose these orders, whose villainous nature he has marked, they are a thousand to one believers in the Scriptures and in Protestantism. Let him put this to their credit, and then search out the reason for their position, and he will have begun to get back to the great and holy God whom he persuades himself he has abandoned.

Bible Lessons.

LESSON V.—November 4.—Samuel's Farewell Address. —1 Sam. 12: 13-25.

Golden Text.—Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you.—1 Sam. 12: 24.

"Samuel." Now about 70 years old, come to assist in the formal inauguration of Saul, and transfer to him the leadership of the nation. He lived for many years after this. This is called Samuel's farwell address, not because it was given near the close of his life, but becausc like Washington's farewell address to the army, it marks the close of one phase of his public career. Samuel here lays down the office of judge, just as Washington laid down his rank of commander-in chief. But as Washington afterwards entered public life as President, and was to the end of his days a man of weight and influence in the councils of the nation, so Samuel continued in public life as priest and prophet of God, taking the first place in matters of national importance. Saul frequently sought his counsel, and from the aged prophet's lips heard his own doom pronounced (1 Sam. 15: 26). David was anointed by him (1 Sam. 16: 13).—*Peloubet.*

"Wheat harvest." In ordinary seasons, from the cessation of the showers in spring (about the end of April) until their commencement in October or November, rain never falls, and the sky is usually serene.—*Robinson.* ("Biblical Researches," vol. 1, p. 430). Wheat harvest was between May 15 and June 15. Jerome's testimony (that of an eye-witness), "I have never seen rain in the end of June, or in July, in Judea" ("on Amos," chap. 4), is borne out by modern travelers. "Rain in harvest" served as a figure for what was unseemly and anomalous (Prov. 26: 1).

"Feared." Note the different uses of the word "fear" in the lesson. In verse 14 there is an exhortation to *fear;* in this verse *fear* is felt, yet the fear evidently was not of the right kind, for in verse 20, Samuel says, *Fear not.* The distinction is between the fear of the righteous—awe, reverence, respect for authority—and the fear of the rebellious—terror, dread in view of punishment deserved. The latter fear can be removed by repentance and confession.—*Peloubet.*

"And turn ye not aside." (2) *Single service.* It ought to be the great care of every one of us to follow the Lord fully. We must, in a course of obedience to God's will and service to his honor, follow him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; and constantly, without declining.—*Henry.*

"It hath pleased the Lord to make you his people." The emphasis lies on *his.* This the Israelites could only be when they proved themselves to be the people of God by serving Jehovah with all their heart.—*Keil.* God's free choice of Israel to be his people is dwelt upon at length in Deut. 7: 6–11. In preferring the seed of Jacob to other families, the Lord acted as a sovereign, who is not bound and does not deign to assign his reasons; but having made them his people, the honor of his perfections required that he should not entirely forsake them till the promised seed arose, however severely he corrected them; nor even then, finally and absolutely; and this consideration was suited to excite and encourage their obedience.—*Scott.*

"In ceasing." His prayer is to be *persistent* and *importunate.* Samuel promises more than they asked. (1) They asked it of him as a favor; he promised it as a duty. (2) They asked him to pray for them at this time, and upon this occasion; but he promises to continue his prayers for them, and not to cease as long as he lived. (3) They ask him only to pray for them; but he promises to do more, to teach them also "the good and the right way," the way of duty, the way of pleasure and profit. In this he sets a glorious example for all rulers. —*Henry.*

"In truth with all your heart." Another truth is given to the character of this service in addition to verses 20, 21. These words exhibit the double character of the service of God, of truth and of innerness, in contrast with the service of outward appearance and works.—*Lange.*

"Consider." (1) The motive, *gratitude.*

"How great things he hath done for you." Literally *with you.* The reference can scarcely be limited to the recent storm as a display of God's greatness, but includes all his gracious dealings with his people. Samuel concludes his speech as he began it (vers. 6, 7), with an appeal to these as the motive for loyal obedience.—*Cambridge Bible.*

PRACTICAL.

1. Though rulers and governments may change, the obligations resting on all to serve God change not.
2. Two paths lie open before men —obedience to God, leading to prosperity; disobedience, leading to adversity.
3. God has power to assert his authority.
4. The miraculous signs which attest this power may awaken fear for the Supreme Ruler.
5. There is a fear which worketh repentance; there is a fear which hardens and estranges.
6. God's service must be rendered in truth and with all the heart.
7. The penitent servant has divine help in the promise of God.
8. And human help is the sympathy, the intercessory prayers, and the wise teachings of godly men.
9. Prayer for others is not only a privilege, it is a duty; to cease from it may be a sin.
10. Ver. 22. God deals with us in mercy according to his pleasure, and not our merit.
11. Ver. 23. The forgiving spirit is magnanimous; it gives more than is asked.
12. The good way and the right way coincide.
13. A sense of gratitude ought to enlist us in God's service.
14. When gratitude fails, it may be necessary to appeal to a sense of interest.
15. The service of God is a profitable as well as reasonable service.—*Peloubet.*

BAND OF HOPE BIBLE LESSON.

WATCH AGAINST TEMPTATION.

34. And take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35. For as a snare shall it come on all them that dwell on the face of the whole earth.
36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21: 34-36.
42. Watch therefore, for ye know not what hour your Lord doth come. Matt. 24: 42.

Golden Text.—Watch and pray, that ye enter not into temptation. Mat. 26: 41.

Central Truth.—Constant watchfulness is our only safeguard against temptation.

1. Primarily this means the great day of final judgment, but in a secondary sense sickness, sorrow and death are days of judgment for which we must all be prepared.

2. Liquor, as shown in previous lessons, does its worst mischief on the brain. Now a man's will and conscience is so connected with his brain that they cannot act intelligently if the latter is crazed or stupefied. To have clear ideas of duty we must have clear heads.

3. In Liverpool out of 26,000 arrested in 1868, 16,000 were intoxicated, and Sir Matthew Hale says that "four-fifths of our worst crimes are directly produced by intemperance."

4. Said the principal of one of the Philadelphia public schools, "The most marked symptom of the tobacco habit is dulness of intellect." The reason is because tobacco, like alcohol, though in a less degree, poisons the brain and nerve centers and thus blunts the moral sense. Any vice which hurts the body must also hurt the soul.

5. Indulgence in such vile habits as smoking and drinking hardens the conscience.

6. Many are hindered from preparing for eternity because they are too full of business or pleasure. If we hold a piece of pasteboard an inch square before the eye it will shut out miles of beautiful landscape; so any worldly good that we set our hearts on, however trifling, is enough to hide heaven from us.

7. Secret societies, like Freemasonry, Oddfellowship, etc., prevent men from preparing for eternity. The reason is because they are false religions, and do not require a change of heart.

8. No one knows the hour of their death, or the time of final judgment. We only know that death and judgment are sure to come. It is said that for two or three days before the late dreadful earthquake in Italy there were warning signs of the coming disaster; but they were not heeded and thus many thousands perished. We cannot expect to escape if we neglect the warnings of God's Word.

9. We must watch and pray because temptation meets us everywhere. It may come in the home-made cider or wine offered us by some kind friend. We shall be tempted to break the Sabbath in small ways because others do so, and even boys and girls may be enticed to join some secret temperance organization. We must watch and pray because we are in more danger from little temptations than from greater ones.

PRACTICAL TRUTHS.

We must all meet death and the judgment.

Liquor, tobacco and secret societies hinder men from preparing for eternity.

Prayer and watchfulness are neccssary; (1) because tempations meet us everywhere; (2) because only prayer and watchfulness will keep us from little sins, which are like the tiny opening in its timbers which sinks a ship.

LESSON TALK.

There is an Oriental fable about a camel which came to the door of an Arab's tent one night and asked for shelter. "This tent is so small there would not be room for us both. It is impossible for me to let you in," was the answer. Upon this the camel asked permission to put in the tip end of his nose, which favor was readily granted. But the camel when the end of his nose was fairly in pushed a little more and a little more until he got *all* his nose in, then his head, and finally his whole body. This is always the way with temptations to evil. We must say as stern a No to the smallest temptations as to the greatest; to a glass of home-made wine as to a glass of grog from the saloon. Freemasonry in this country has acted very much as the camel in the fable did. The murder of Morgan in 1826 so opened people's eyes to its wickedness that nearly all the lodges in the country went down. Christian men refused to have anything to do with it. Then it went to work and invented a great variety of secret orders. It said to Christian people, lamenting the evils of the liquor traffic, join the secret temperance lodge. This was the tip end of the camel's nose; but it kept crowding in more and more, till now there are nearly two hundred of these minor secret orders, which have done little or nothing for temperance or charity, but have made the principle of secrecy popular, so that Masonry has been able to drift back into all its former power. Says Henry, "a soul without watchfulness is like a city without bolts and bars." Any time the enemy may enter and make us his prey.

"My soul be on thy guard,
Ten thousand foes arise."

THE LAMENT OF THE LODGE.

BY A MAD AND MOURNFUL MASON.

1. A terrible doctor in Brandon did dwell,
His name was Groves and we hated him well;
He fooled a Knight who regalia did sell,
A Royal Arch Mason the secrets did tell.

CHORUS.—
Boaz, Shibboleth, Jachin, Tubal Cain,
Mah-hah-bone, Joppa, Siroc, Giblem,
Rabboni, Adonai, Jah-buh-lun,
I am sorry I joined the Masons.

2. Our stock of gay finery none of us wear
To make the children and simpletons stare,
Our benevolent gifts are very rare,
We have wasted in riot the widow's share.
CHORUS. —

3. We feel dreadful lonely up here in this loft,
Respectable relatives know we are soft,
We think of disbanding, but we are afraid,
For that would acknowledge the error we made.
CHORUS.—

4. What shall we do! O what shall we do!
Our foes are so many and candidates few;
We make no more money by roping them in,
The hood-wink has fallen, the trick is too thin.
CHORUS.—

5. The apron, hood-wink, drawers, cable-tow,
Our paraphernalia lie there in a row,
The rats and the mice they shout as they run,
Is there no help for the widow's son?

CHORUS.—
Boaz, Shibboleth, Jachin, Tubal Cain,
Mah-hah-bone and Jah-buh-lun,
There is nary help for the widow's son,
I am sorry I joined the Masons.

6. Those horrible oaths no more can I swear,
With the shock no more the novice scare,
From the worship of Hiram my heart I must tear,
We meet on the level, we part on the square.

CHORUS.—
Boaz, Shibboleth, Jachin, Tubal Cain,
Mah-hah-bone and Jah-buh-lun,
There is no more help for the widow's son,
I am sorry I joined the Masons.

[This may be sung to the tune of the Irish song, "Teddy was the Mason Man;" the same tune as the song, "The King of the Cannibal Islands."]

FRANCE, CHINA AND TONQUIN.

The region of Tonquin, lately the scene of conflict between the Annamese and the French, is one of those places with which the civilized world is little familiar, and about which it exercises little curiosity, till some such political complication arises as the one now in progress. The threatened war with China, if devoid of all other benefits, promises at least to enlarge our knowledge of geography, and our information about the conformation, resources, and inhabitants of an out-of-the-way corner of the world. It seems that, far removed as we are from the scene of operations, we in England know more about Tonquin than its near neighbors; for a special correspondcut of the *Times*, who has been at great pains to acquaint himself with the district, and to send an account of it to his journal, says, that "ignorance grows as England is left, culminating at Hong Kong." In his task he was far from being assisted by the French, who, regarding him as the representative of a paper hostile to their interests and influence, did not at all go out of their way to facilitate his efforts. He managed, however, in company with another correspondent, to charter a steam launch, and follow in the wake of the French fleet when it went to bombard Hue, the capital of Annam, and he has just sent home his impressions of the locality. Tonquin is divided by him, for descriptive purposes, into four parts—the central delta, the plateau country in the north, the mountain belt in the south, and the forest district in the west. The flat delta lying around the mouths of the main river, the Songkoi, and its tributaries, and forming the sea-board on the western side of the Gulf of Tonquin, is the best known part of the country, and has been explored chiefly by French naval officers. What the natives call the Songkoi, and the French the Red River, is the main stream of this part, but it is accompanied by many affluents, and opens by many mouths into the sea, and, with its multitudinous branches connected by cross streams, forms a network of water-courses that intersect the low-lying plains in every direction. The river gets its name from its color, which it derives from the iron ore in its bed and banks, and which distinguishes it from the green waters of one of its lucid tributaries, called by way of contrast, the Clear.

By these and numberless other streams, named and unnamed, there is constantly being carried to the delta's edge and to the shallow shores of the Tonquin Gulf the alluvial deposit which adds to the size of this flat country, and ever drives further back the waters of the sea. In fact, the delta is as the correspondent says, simply a gigantic "funnel," through which is incessantly poured the *debris* washed down from the hills that fence it round. By this process Hanoi, which, when it was first built in the eighth century, was on the coast, has been converted into an inland town two day's journey from the sea, and solitary hills which rise here and there from the plain, are the remains of islands which not long ago stood far out in the ocean, but have been rendered captive by the embrace of the advancing land. Two results naturally come to pass in the district from such a mode of formation: one is the periodical recurrence of tremendous inundations, the other a condition of great fertility in the soil. The floods commence in April and end in November. They change the country into a vast lake, from the surface of which stick out "clumps of trees, villages, pagodas, and occasionally needled rocks." Brought on by the melting of the snow and torrents of rain, they are often sudden and appalling; and in one night a flood has been known to rise thirteen feet. But if, in this respect, Tonquin shares the disadvantages of delta lands everywhere, it equally shares their proverbial fertility. Its provinces present an "aspect of great agricultural wealth." Rice (of which there are two kinds, the one for food, the other glutinous for sacrifices) forms the principal production, and there are two crops of it every year. But besides rice, the soil produces castor-oil plants, mulberries, cotton, sugar-canes, plantains, sweet potatoes and tobacco. Not much tea is grown, but some of a specially fine quality comes from Laos, a province which borders on Tonquin, and the French hope, once they can secure the latter kingdom, to get this export from the former conveyed through their own territory, and to reap a benefit from the trade. This is a sample of the reasons actuating them in their present belligerent movements, all of which are dictated by a mixture of political ambition and commercial desire. But, from what has gone before, it will be seen that they have no slight difficulties to overcome. They have already experienced the obstacles presented by the floods and the sickness which comes with the rains. The rivers, which form the highways of the kingdom, are not favorable to navigation; at no time do they allow the transit of large or heavily-laden vessels, and when the rains set in, they are turned into torrents of great rapidity.

In man, as well as in nature, the French will encounter formidable enemies, for though the Annamese proper are timid and contemptible foes, the irregular and mercenary troops, known as the Black Flags, are bold, well-trained and well-armed. It is moreover far from an improbable contingency, that in case of the continuance of the strife, the regular forces of the Chinese Empire would be brought to their assistance. Still, there is much to tempt the French on. Apart from the vegetable wealth already mentioned, there are in the provinces valuable mines of coal, lead and tin, while iron and gold are to be found. Rumour speaks of "big game" on the hills, poultry is plentiful everywhere, and "buffaloes work on the fields." If our acquisitive neighbors ultimately succeed in seizing the province, they will find much for them to do in the way of giving it better forms of government than it at present possesses. The underpay of officials—the governor only receiving per month 16s., the prefect 2s. 6d., and private soldiers 9d.—has rendered Tonquin a very focus of extortion and bribery, and made honesty "an unknown quantity" in the land —*London Christian World*

HORSFORD'S ACID PHOSPHATE.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "HORSFORD'S" is on the wrapper. None are genuine without it.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Associton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentuckv

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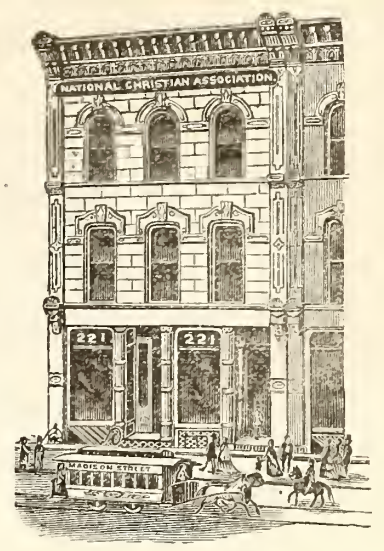
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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 25, 1883.

PROF. CLAUDIO JANNET.—By special arrangement this distinguished professor, whom the *Brussels Courier* calls "One of our first economists (*Premiers Economistes*) will send his articles, written for the French press, for republication in the *Cynosure*. He says he would be a regular correspondent of this paper but he is overworked by his course in political and social economy in the University (Catholic) of Paris; and by his engagements to the European press. He is a charming writer, and gentleman of an excellent Christian spirit. His articles and letters will be translated by Prof. W. H. Fischer of Wheaton College. Our readers will have something from his pen in the next *Cynosure*.

KNIGHT TEMPLARS are like those Philistines (1 Sam. 5: 3) who set up the Ark of God in the temple of their Dagon, to make God "Serve with their sins" Isa. 43: 24. That is to say, these Templars think to make Christ subserve Masonry.

But the Ark overthrew Dagon and shattered him in his own temple. So will Christ shatter the lodge.

But the spell of Dagon-worship was so mighty that the Philistines did not dare to tread, afterward, on the threshold where the stump and fragments of their shattered god lay! So will charmed Masons worship the shattered fragments of their lodge.

GEN. J. B. WEAVER who reduced the Republican majority in the late Iowa election, many thousands, was colonel of the Iowa 2d and used to keep Bible class in his tent, and all in the regiment who had Bibles attended. Capt. Heaton, one of his captains, says also that he has for years superintended a Sabbath-school in Bloomfield, Iowa. Gen. Weaver was strongest on the stump and mercilessly exposed the record of Gov. Sherman's treachery.

THE CONGREGATIONAL COUNCIL at Concord did not fulfill the expectations of some of its members in censuring the past management of Dr. Quint. His friends forestalled any such manifestation of righteousness, and he is retired with honorable mention by the Council. It is at least a merciful deliverance, and his career is also a lesson which Congregational churches do well to heed; but their pastors have yet something to learn of the iniquitous nature of the lodge, if the good letter of our correspondent in the church news is an indication of the spirit in which they generally meet this question. Bro. Bailey's New England letter on the Council is well worth the pains he took to prepare it. His estimate of the meeting is more than confirmed by this opening paragraph in the leading editorial in last week's *Independent:*

"Of the five meetings of the Triennial Council of the Congregational churches of the United States the best and most profitable was held in Concord, N. H., last week. For the Presbyterian body it would have been a complete failure; for it had no docket prepared, nothing to do, and it did nothing. Being a Congregational body, for the same reason it was a great success. Having nothing to do, it found something to feel. The most important piece of business it did was to select Chicago as the next place of meeting. Our report, on a previous page, will be found very empty of votes and proceedings; but one who looks beyond ballots will observe a good temper which deserves recognition."

THE GLOVE IN THE ARENA.

"*Hang out our banners on the outer walls.*"
Shak. Macbeth.

In the late Iowa election (Oct. 9), the contest was hot. Gov. Sherman and Senator Alison are Masons, and believed by many to be liquor men in Republican uniform. Gen. Weaver, Greenbacker, stumped with the Democracy against the Republicans, and made a terrific onslaught on Sherman and Alison. The prizes were the Governorship and the U. S. Senate. Stubbs of Fairfield spoke effectively with Weaver, and they reduced the Republican majority fearfully. Senator Jas. F. Wilson, who is regarded as a good man, was the chief reliance on the Republican side.

In this general melee, the lodge, as always, was seeking its own, and by instinct, opposed to Wilson and prohibition. The Fairfield *Daily Journal*, though professedly Republican, on the eve of the election, came out vehemently against Fordyce, (legislative candidate), who was the regular caucus Republican nominee; because, though he had not declared himself, he was known to be in principle anti-lodge. The *Journal* editor, Oct. 6, calls its janizaries around him and thus pitches in:

"Are you a Mason? Can you consistently vote for *Preacher Fordyce* an anti-secret society man, whose friends call you murderers?"

The *Journal* calls, in this same style on "*Odd-fellows*," "*Knights of Pythias*," "*Red Cross*," "*United Workmen*," in all, eight different secret clans, to come to the rescue and defeat Fordyce!

This is cheering. Once made, (in the words of Edmund Burke) to "bolt out of their holes," and their doom is nigh. They will make such fight as owls and other birds of night, when out at mid-day.

FAITH CURES.

"The prayer of faith shall save the sick, and the Lord shall raise him up." James 5: 15. In my early ministry, this text was to me a painful puzzle. When visiting the sick, I feared to pray out-right, that God would heal them, for fear that would be superstition. And not to pray for them would be to discard praying for the sick, which had always been done. I longed to know the meaning and practical import of that text. It was taught me. I baptized a child given up to die; all believed it to be dying; and I was willing it should die because it was a feeble infant. I went to my study and knelt to pray for a revival meeting then in process, and for the only time in my life, my mind was borne away without my wish or consent, to pray for the life of that child. I did pray for him, and he is alive now. And with the life of that child came the explanation of that text which is this:

1. It does *not* mean to contingently confer earthly immortality on those who are prayed for. All must die. "It is appointed."

2. It does *not* mean to dispense with means.

3. It does not mean that a man by prayer can govern God. He is sovereign and does as he pleases.

4. It does mean that God will and does hear prayer and heal the sick *when there are good reasons for it, and those reasons are plead in paith.* This is the *rule*, and not the exception, and hence the direction is general, "Is any sick, call for the elders of the church," etc.

5. Thousands die for lack of obedience to the above precept, and of faith. "If ye shall ask ANYTHING in my name, *I* will do it," are the words of Christ. B.

—The Wisconsin State meeting begins on the 6th inst. in Menomonie which is Tuesday, not Wednesday, as the notice furnished last week read. Bro. Bancroft, the State agent, has been for some days on the ground, canvassing the whole surrounding district, and arousing an interest in the convention and the principles which it is to discuss. He is already familiar with the ground, having years ago traveled thoroughly over it as a Bible agent. The Menomonie friends are anxious to secure some of the best speakers for addresses, preferring them to degree workers, Bro. Ronayne having killed Hiram so terribly that he is beyond resurrection for the purpose of Masonic exposition.

—Rev. S. F. Stratton, brother of Prof. L. N. Stratton, of Wheaton Theological Seminary, died at Elkhorn, Wis., on Saturday evening after suffering for some two weeks from an attack of pneumonia. He was a graduate of Wheaton in 1865, of the Union Park Theological Seminary, Chicago, three years later, and had taken also a post graduate course at Harvard University. For several years he was Professor of Natural Sciences in Wheaton College, and since the establishment of the Wesleyan Theological Seminary in connection with the College he has assisted in the instruction. But the greater portion of his public life has been in the pastoral work, and many households at Lisle, Wyanet and Downers Grove, Ill., where he has preached, will learn with pain of his death. Funeral services were held at Elkhorn on the Sabbath and at Wyanet, where the body was taken for burial, on Tuesday afternoon.

THE N. C. A. BOARD held a meeting Oct. 13th, at the call of the chairman, Dr. Meloy. There were present brethren Meloy, Hodge, Gault, Blank, Thomson, Travis and Lumry.

The important business of the meeting was the consideration of the Washington work. The following resolutions, presented by the General Agent, were adopted with slight change:

Whereas, It is the judgment of this Board that Rev. E. D. Bailey, is a suitable and the most available man to take charge of the building purchased for the N. C. A. at No. 215, 4½ street, Washington, D. C.; and

Whereas, There is an unpaid balance on said property which it is desirable to cancel at the earliest possible date; and

Whereas, A number of friends to the N. C. A. have signified a willingness to unite in a joint stock company to publish a paper advocating the principles embodied in the platform of the American party; and

Whereas, The time has come for a more thorough and systematic organization of the anti-secrecy friends; therefore,

Resolved, That we appoint Rev. E. D. Bailey to co-operate with our General Agent in the Washington department of our work.

1st. In taking charge of our interests and renting such portions of the Washington building as are not required for the Association's use.

2d. To solicit funds to pay the indebtedness remaining on the said property.

3d. That he be authorized to co-operate with such friends as may be enlisted in the formation of a joint stock company to publish a paper advocating the principles of the American party, to lecture, organize and do such other work as the anti-secrecy cause may require; and furtber,

Resolved, That when such joint stock company is organized and ready to enter upon the publication of a paper as above stated we recommend that the said company be allowed the use of rooms for composition and office free of charge until the annual meeting of the N. C. A. in June, 1884.

Resolved, That we deem it highly important that Rev. E. D. Bailey enter at once upon the work of raising funds to clear the building of debt and the organization of a joint stock company, and that he make his headquarters in Washington as soon as arrangements can be made to accommodate the parties interested.

The following was also adopted at the suggestion of Pres. J. Blanchard, to prevent any misunderstanding with respect to the control of the proposed political organ:

Resolved, That the above paper is adopted with the distinct understanding that this Board assumes or expects to assume no authority whatever in or over the joint stock company when it shall be formed; our only purpose being to assist in the formation of the company.

The matter of paying any present deficit in current expenses of the Association was referred to the finance committee and the Treasurer. The request of Pres. C. A. Blanchard, that interest on his note to the Association be remitted for one year, for services rendered at various State and National conventions, was granted; and the Board adjourned.

REFORM NEWS.

THE INDIANA CONVENTION.

A card from Secretary Stoddard notes the close of the convention at Oakland with good attendance and good meetings throughout. He was to speak at Princeton Friday afternoon, and expected to spend the Lord's day at Cincinnati, starting for Syracuse and the New York State meeting on Monday. Dr. S. L. Cook reported briefly on the 20th:

"DEAR CYNOSURE:—Our meeting has just closed. There was a good attendance, and entire harmony prevailed throughout. Better work has seldom been done. We had the presence and help of J. P. Stoddard. It is marvelous to see his physical and mental ability to grapple this monstrous subject. We had the friendship and hospitality of the community, and the assistance of Justus Miller of Pike county, Rev. Levin Wilson of Posey, Capt. W. S. McCullough, brethren Hobson, Law, and Torrence and others. I have found, wherever I have been, an awakening, and hope a better day is coming. I will write more fully when I have time."

FROM THE GENERAL AGENT.

We are now at seven o'clock A. M. seventy miles below Terre Haute, on the White River bottoms. The soil is apparently rich, but early frosts have ripened the corn prematurely. The same good Providence that has kept me in health and protected me from accidents for thirteen years of almost continuous travel, has kept me another night, and I am sweetly resting in him.

I have just landed at Princeton, amid a motley crowd many of whom are exceedingly anxious to take in the stranger, and offer special inducements to a hungry man. I have found a man who knows Bro. McCormick, and has kindly offered me transportation to his house free of charge. From the depot I see but little of the town, but from the number waiting and loafing I infer quite a village near at hand. When I see Bro. McCormick I shall get in line, but from what I can learn of ways and means, presume I shall not reach Oakland before three P. M., which will be in time for the opening of the convention. I feel confident that we shall have a good meeting, and we shall see fruits from the sowing by Bro. Ronayne in former years.

VINCENNES, Ind., Oct. 20th.—The Oakland City Convention was a local success, and the few who came from abroad seemed well satisfied. There is a good element all through this region needing only to be worked up and organized to become very efficient. The effect of Bro. Ronayne's work and subsequently of Dr. Cook is visible, and so far as I can discover the fields are ripe for the harvest.

I spoke last evening in Rev. D. C. Martin's church at Princeton. The streets were very muddy and the rain falling rapidly, but despite the difficulties a fair audience was present, including seven ministers of the place. My remarks were apparently well received, and my only regret was that I was not able to follow up an opening so hopeful in appearance. If, as indicated by some of the

friends, my assistance is desired at a future time, I shall be glad to aid the brethren in their work.

Bro. McCormick, the veteran reformer of this region, showed me much kindness, and worked with a zeal and courage showing that he not only believes in, but actually practices the "perseverance of the saints." Bro. Martin's hospitality was freely tendered and gratefully accepted, and my brief stay in his estimable family is among pleasant memories.

At Princeton I purchased a ticket to Syracuse, via Cincinnati, Cleveland and Buffalo, for $21.50, and am now waiting in the depot for an east-bound train to Cincinnati, where I shall probably spend the Sabbath, though I may possibly get a train to Dayton or Galion before Lord's day. J. P. Stoddard.

SOUTHERN PENNSYLVANIA.

Washington, Oct. 16, 1883.

Dear Cynosure:—I have recently visited the Cumberland Valley in Pennsylvania and spoke four times to full and attentive congregations at Salem and Cuder's churches, both in the country a few miles from Chambersburg. These churches had, through the influence of the ministry, been heretofore closed against the discussion of the secrecy question.

Nearly all the country churches in this part of the State are free from members of the orders. They are mostly Dunkards, River Brethren and United Brethren. The two former churches testify against organized secrecy, and while they are not aggressive in their action, they are practically freer from the evil than the U. B. churches. And yet I was pained to find, with a general assent, but little intelligent interest in the subject. Among the Dunkards and River Brethren this is due largely to their exclusiveness and indisposition to read any but their own publications; and also from the fact that Freemasonry is regarded as a political question, and many of them conscientiously abstain from voting, war, and all political discussion as tending to war. They do well to obey the command, "Have no fellowship with the unfruitful works of darkness;" they would do better if they remembered that the apostle said, "But rather reprove them."

The U. B. churches on the other hand regard the question as a source of discord, and are afraid of discussion lest it drive off their few city congregations. Yet all alike, both radicals and conservatives, deplore the condition of the denomination, and mutually blame each other for the manifest decadence of what has in the past been one of the most aggressive and effective of all the religious bodies.

The bishops and presiding elders seem to belong largely to the conservative class, and are using their power to resist discussion and prevent the enforcement of discipline, hoping that by silence and quietness the evil will die out, and that getting back to the times of old-fashioned revivals they will find the "expulsive power of holy affection" a stronger impulse than the selfishness of secretism. It is strange indeed that men of so much intelligence should hope for a religious revival by ignoring fundamental principles, trampling on solemn covenants, and clasping hands with avowed repudiators of a sacred compact.

I am reminded of the lady who, on going out, left a note on her parlor table to tell her husband that the key by which he was to enter was *hidden under the doorstep.* Repentance of known sin is the first condition of spiritual growth. To expect to reverse this order is as absurd as to have supposed the hidden key would be found without the possibility of knowing its hiding-place. Judgment must begin at the house of God.

There is reason to think these conservative influences are to some extent giving way. It has been found that secretists will *rule* or *ruin,* and they sometimes succeed in doing both. They are like the "two daughters of the horse leech."

Then, too, the manly protest of the "*United Brethren in Christ*" and the "*Richmond Star*" voicing a great host of noble men and women, is beginning to tell. There is great reason to hope that the spell of the tempter is to be broken, and that this division of Zion will "awake and put on her strength and her beautiful garments, and that henceforth there shall no more come in unto her the uncircumcised and the unclean."

I visited also Martinsburg, West Virginia, where I found an excellent United Brethren pastor earnestly desirous to do his duty. He invited me to preach for him, and desired a lecture in that place, though he could not offer his church for that purpose. I also visited Harper's Ferry, where I am invited to address the students of Stover College, but as the president was absent I returned to Washington. Yours in the Lord,

H. H. Hinman.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. Bailey, N. E. Sec'y

THE NATIONAL CONGREGATIONAL COUNCIL.

First Impressions—Credentials—The Addresses—The Papers—Important Questions shelved—Congregationalism attacked in its vital point.—Secretary Quint has cracked the nut and gives up the shell.—A Final Estimate.

Worcester, Mass.. Oct. 16, 1883.

Knowing the interest felt by many in the National Counell of Congregational churches, convened at Concord, I went thither to see and hear. Having been much prejudiced against this Council from its first organization, I resolved to guard against a hypercritical spirit and see in it all there was of good, with no more of bad than actually existed. Whether I succeeded in maintaining a judicial state of mind or not others may judge.

The Council was held in the South church at Concord. The first impression from the proceedings was that the body had nothing to do and meant to do it at all hazards. On entering the church it appeared a temporary organization had been effected by placing Hon. A. C. Barstow of Rhode Island, in the chair. The body of the house was about one-fourth filled. Three gentlemen appeared to be leisurely writing, and it was announced that they were examining the "credentials" of the delegates and that nothing could be done until the roll was completed. One fiery old gentleman, whose patience was not equal to the occasion, suggested in somewhat foreible language that they might go ahead with the election of officers without a formal roll as all present were "honest, or ought to be." This view did not prevail, but it was concluded that they might have a fifteen minute prayer meeting without "credentials." But the time hung heavily, and after a session of an hour and a half the roll was still incomplete and the Counell adjourned till 2:30 P. M. On re-assembling new delegates had to present their "credentials" and more time was consumed. Nominations for president were then freely made. At last some one nominated Rev. Alonzo H. Quint, D.D., which was received in the part of the house where I sat with undisguised sneers from delegates.

On the second ballot Dr. Arthur Little of Chicago, was chosen by a large majority, and he served the Council with great acceptanee. Dr. Quint received only two votes, only 159 votes were cast in all. Three addresses of welcome were extended, by the governor of the State, the mayor of the city, and a city pastor, respectively.

Gov. Hale's address was the most devout, sensible and evangelical address that it was ever my privilege to hear from an officer of the State. Though timid in manner, his good sense and devout piety won the hearts of the assembly. Dr. Noble of Chicago, preached in the evening an excellent discourse, setting forth the evident central idea of the Gospel.

Concerning the papers read, one pastor remarked that "it hardly seemed necessary to call a National Council to hear papers on 'Christian Giving' and 'Training children.'" His remark was seconded by a group of listeners. So far as I was able to discover, only two questions arose which needed the action of the National Counell, and one of these was immediately suppressed, while the other caused a protracted discussion and resulted in referring the whole question to the several State associations! One related to the theological seminaries and the other to questions of polity.

Committees were appointed to report on the Benevolent Societies, on the several papers read and on various other things, but the only thing which really needed a committee was slighted. It was moved that a committee be appointed on theological seminaries. This was understood to involve a report on the Andover controversy. A wave of electrical excitement seemed at once to sweep through the assembly and there was evidently danger ahead. Dr. Noble of Chicago, (his name in this case is inappropriate) came to the rescue, and moved to postpone that matter as "we are not ready for that question yet." Said a pastor from Maine: "The only question on which the churches care to know the opinion of this Council is thus suppressed." By the way an effort was made to bring the Andover matter before the last New Hampshire State Association, but the "Business Committee" refused it admittance, though leading men of the State advised it.

But the second question of national concern was brought up in a paper read by Rev. Dr. Ross of Michigan,—a paper prepared by a committee appointed at the last Council. His paper was excellent in many respects and its claims harmless, but in one important respect it proposed a revolution of Congregationalism.

In answering the question as to the guarantee the denomination has of the soundness in doctrine of its churches and ministers, he advocated a change from "installing councils" and recommended that local associations be empowered *to receive, try, and expel, ministers and churches, and that standing in these associations determine the standing in the denomination.* Good bye "independence!" Farewell "Historical Congregationalism!" Your democracy was very good in early times, but we need a more centralized government. "Consolidation" is the title given these new ideas by some of the ministers. This called forcibly to mind a fact to which my attention was called in Chicago last summer. A pamphlet was handed me one Sunday as I went out of the church. It was put forth by the new Chicago Congregational Missionary Society. In it is an address by Prof. Curtis, in which he argues without disguise that the "Independent churches" under the supervision of that society should not be allowed to choose their own pastors independently, but the society should choose them with the consent of the churches! It was to me a new view of "independence." To my certain knowledge two "Independent churches" in Chicago have within a year been refused the men of their choice, in accordance with the principle thus laid down.

But to return to the paper of Dr. Ross. I was not present when it was finally disposed of, but the dispatches say that it was referred to the State associations for settlement.

Dr. Quint was not even nominated for the office of Secretary, but in his place Rev. Mr. Hazen of Boston, was chosen. A Vermont pastor told me that both Mr. Hazen and his brothers, of whom several were ministers, were good men, and of a kind not likely to be connected with the Masonic lodge. Dr. Quint's course was frequently censured, both in private and occasionally by some "hit" publicly. It is said that at one time his drinking habits were a matter of public scandal. It is probable that his neglect of the Council grew out of the fact that it could no longer serve his political aspirations and he was therefore willing to step down. Dr. Dexter offered resolutions of thanks to him for his services, which were passed.

Of the 360 delegates elected 250 were enrolled. All the Benevolent societies were heard in brief speeches from some representative man of their selection. The Council seemed to me very much like the meetings of the Illinois Associations, plus a quantity of red-tape. Some of the devotional meetings were excellent. But my story grows and must be cut short.

I learned from two pastors, who were deeply interested in our reform, though unacquainted with our work, that the subject of secret societies was discussed at their last association meeting. They were eager for information. E. D. Bailey.

WISCONSIN.

The annual convention of the Wisconsin Christian Association will be held in Menomonie, Dunn county, Nov. 6th to 8th. This convention will be under the management of Rev. Isaac Bancroft, State Agent, and J. P. Stoddard, General Agent of the N. C. A. After the opening address by J. P. Stoddard at 7:30 P. M. of Tuesday, the 6th, announcements will be made for the following days and evenings, which will include addresses, discussions, and, if desirable, working of degrees. President C. A. Blanchard is expected to be present and fill a prominent place on the programme. Come in the name and in the Spirit of the Master.

Against Lodges.—The *United Presbyterian,* of Pitts burg, in its last number offers another testimony that agitaion against secret societies is constantly gaining ground. In connection with the experience of the late famous and energetic Pres. Finney, of Oberlin College, it says: "Charles G. Finney was a Mason when converted and afterwards said to President Blanchard, as the latter relates, respecting the lodge: "As soon as I was converted to Christ I loathed it, and I went to the lodge and demanded my discharge." Similar statements have been made by other persons. They are such as we might expect in greater numbers. The associations into which men are brought in the lodge to speak of nothing else, are such that Christians cannot help despising them, and the doings are stupid and wicked, for which they become responsible, ought to lead them to do as Mr. Finney did. And yet we find men who claim to be Christians, and who abound in all good works, remaining in the lodge and seeming to be proud of their connection with it. This remains a puzzle to thousands of their brethren.—*Lutheran Standard.*

—Read the letter in this issue of the *Cynosure* from Mrs. Loveless and then send to D. Needham's Sons, Chicago, for a 20 page pamphlet free, describing, among other things, how Dwight Needham, the father of the present firm, was cured of his own cancer nearly twenty years ago.

The Home.

HE DIED FOR ME.

After Dr. Bethune's death the following beautiful hymn, which was evidently written only the day previous, was found in his portfolio. Its devout simplicity and exquisite tenderness give it a fitting place beside such hymns as Toplady's "Rock of Ages," and Charles Wesley's "Jesus! lover of my soul!"

When time seems short, and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Saviour died for me!

His name is Jesus, and he died
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin,
No sinner worse than I can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Saviour died for me.

I read God's holy Word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, so deep and wide.
This is my best theology,
I know the Saviour died for me.

My faith is weak, but 'tis thy gift;
Thou canst my helpless soul uplift;
And say, "Thy bonds of death are riven,
Thy sins by me are all forgiven,
And thou shalt live from guilt set free,
For I, thy Saviour, died for thee."

AGAINST EVOLUTION.

Clark Maxwell, Professor of Experimental Physics at Cambridge, England, who died in 1879, was one of the highest scientific authorities and was a devout Christian. His studies in molecular physics led him to reject the theory of evolution. In a famous address before the British Association, he said:

"In the heavens we discover by their light, and by their light alone, stars so distant from each other that no material thing can ever pass from one to another; and yet this light, which is to us the sole evidence of the existence of these distant worlds, tells us also that each of them is built up of molecules of the same kind as those which we find on earth. A molecule of hydrogen, for example, whether in Sirius or in Arcturus, exccutes its vibrations in the same time. . . . . No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay; of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. We are therefore unable to ascribe either the existence of the molecules or the identity of their properties to any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Though in the course of ages catastrophes have occurred, and may yet occur in the heavens, though ancient systems may be dissolved and new ones evolved out of their ruins, the molecules out of which these systems are built—the foundation stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number and measure and weight; and from the ineffaceable characters impressed on them we may learn that those aspirations after accuracy in measurement and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constituents of the image of him who, in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist."

The *Quarterly Review* remarks upon this passage as follows:

"No apology need be made for this lengthy extract when it is reflected how important is its bearing upon the nebular hypothesis of Laplace, which, it is to be feared, is being too readily accepted by the world without giving due weight to the difficulties which beset it as regards the origin of matter and of force; as well as upon that extreme phase of evolutionism which some men of science prefer to the alternative belief in special and distinct creative acts by an intelligent First Cause. The greatest physicist of the present age has declared that the marks of skill and handicraft impressed upon the molecule are a fatal difficulty in the way of that theory which was dimly adumbrated by Kant and Laplace, and brought into definite expression by the labors of Darwin, Tyndall and Huxley:"

A HARD VIRTUE.

Forbearance, considerateness—we need them everywhere we go. Our common imperfections are mutual limitations. They demand self-restraint, patience, mutual concession. These virtues are hard, but so are all. These are especially hard, because they are incessant. I will tell you what will help much to make them practicable, perhaps easy. Do them for God. It is God's ends that demand them, which demand these almost more notably than some others. His greatest end is love. No material or intellectual progress; no prosperity in church, state or home; no moral, religious, social or philanthropic interest—is so precious to him as the mutual sympathy among his children, out of which alone his two great aims can reach fruition. These two great aims are the development of our race and the elevation of our individual characters. Humanity cannot progress, save as we stand closely by each other, heart and hand; our own characters cannot beautify themselves, save as we attain to the unselfish benevolence which is the comprehensive symbol of the divine character. What is hard for yourself, then, do for God. Let his love be the reward of your self-sacrifice. He has made self-sacrifice the law of the universe; each thing, each being, depends on and gives itself for the other. The extinction of self is the paraphrase of love. Be sure that in habitual self-constraint, self-forgetfulness for others' good, in considerateness, in forbearance, in yielding to others' views and wishes, so far as conscience will allow, we are both rejoicing and resembling him. If he should mark iniquity, who should stand? Let not us, then! "Let us not judge one another, but judge this rather, that no one put a stumbling-block, or an occasion to fall, in his brother's way." So (is it not sweet, is it not manly?) says the zealous, persistent, self-confident, but self-sacrificing, the, of all men, most manly Paul. And also, "Love is the fulfilling of the law." Wherefore, to go back to his Master for a general maxim, "Have salt in yourselves, and have peace with one another."—*Joseph May.*

HOW INGERSOLL DID GOOD.

A correspondent of the New York *Times* is responsible for the following:

An intimate friend of Gen. Lew Wallace contributes this bit of gossip, telling how "Ben Hur" came to be written: "Before, and for some time after the war, Gen. Wallace was inclined to be skeptical on religious matters, particularly as to the divinity of Christ. Chance one day, while traveling on a railroad, threw him in company with Col. Ingersoll, the infidel. Their conversation turned on religious topics, and in the course of their discussion Ingersoll presented his views. Wallace listened and was much impressed, but finally remarked that he was not yet prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll urged Wallace to give the matter the careful study and research that he had, expressing his confidence that Wallace would, after so doing, fully acquiesce in the Ingersoll view. After parting, Wallace turned the matter over in his mind and determined to give it the most thorough investigation. For six years he thought, studied and searched. At the end of that time 'Ben Hur' was produced. I met Wallace at a hotel in Indianapolis not long after the book had been published. The book was naturally the topic of our conversation. After having told me the story I have just given, Wallace turned to me and said: 'The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ, and the Christ, but that he was also my Christ, my Saviour, and my Redeemer.'"

Twenty years ago the French *literateur* and atheist, M. Renan, began the publication of a History of the Origin of Christianity. It has grown into a work of seven volumes, the last of which was published not long since. The literary excellence of the work has been freely acknowledged, and it has also been commended for its historical candor. Of this work his "Life of Jesus" is a part, and in a newly written preface to a recent edition of this he makes some noteworthy admissions. The sum of what he considers "certain" he thus states:

"I have said, and I repeat, that should we confine ourselves in writing a Life of Jesus to asserting only what is certain we should need but a few lines. The man existed. He came from Nazareth, in Galilee. He preached engagingly. He left behind him maxims which imprinted themselves deeply upon the memories of his disciples. His two principal followers were Cephas and John, the sons of Zebedee. He excited the hatred of the orthodox Jews, who contrived to have him put to death by Pontius Pilatus, then Procurator of Judea. He was crucified outside the city gates. It was believed shortly after that he was resuscitated."

It will be understood that M. Renan says we should know this much with certainty, even if the gospels did not exist, from documents of indubitable authenticity and fixed date, such as the evidently genuine epistles of Paul, or the epistle to the Hebrews, or to the book of Revelation, and other writings universally accepted. He says about the gospel of John: "I still believe that the fourth gospel is linked to the Apostle John, and that it was written about the end of the first century." He does not think that John wrote it, but that one of his disciples did. This much from a notorious infidel is a notable concession.—*United Presbyterian.*

HOME HINTS.

IMPROVE THE KITCHENS.

The question is, what shall be done to the kitchen to make it bright and attractive, and the suggestions given are intended particularly for country kitchens, which seem to be very often the thoroughfare, if not the resting place for the family. Vines, of course, would be in the way in the summer, and at that time they are not needed so much, as the kitchen doors are frequentiy draped with honeysuckles or morning-glories on the outside, as well as the kitchen windows. But in the winter, when it is cold and cheerless outside, and the graceful vines have turned into brown, dead-looking stalks, try to have something green and fresh in the kitchen. Train a vine, if only a sweet potato vine, on one of the windows, and besides, having saved all the empty cans from canned fruit or vegetables, paint a couple of them red; have two holes bored in each near the top, through which to run the strings, by which they are to be suspended over the window. In one plant "Wandering Jew," or a Tradescantia, so easy to grow from slips, and which will soon run on the sides, making it a thing of beauty; and in the other, which must be nearly full of water, lay an old sponge or piece of white cotton, over which sprinkle flax seeds thickly, keeping the cotton moist where they are sown. In two or three weeks these will sprout, and the cotton will be covered with a beautiful green mossy looking growth.

Save the old kitchen chairs; cut off the broken backs close to the seats, also the lower part of the legs, to make them a convenient and comfortable height. Then make a bag the size of the seat, of some old ticking or other material, and stuff it with fine shavings or slivered husks, and after nailing it securely on the seats, cover with bright cretonne or chintz. The former can be bought for twenty or twenty-five cents a yard, and would be forwarded from a city store on sending the order, and giving an idea of the ground color wanted. Two or three palm-leaf fans painted a bright red would decoratc the wall very prettily. If the edges are worn, they can be bound with some material of the same color. The lower part of the dresser would look well, if, instead of being covered with the usnal pieces of scalloped newspapers, it were covered with a strip of crash towelling, the ends fringed out, and hanging down about a quarter of a yard or so, and the center ornamented with a large letter in red cotton or worsted embroidery.—*American Agriculturalist.*

PREPARE WINTER CLOTHING NOW.

Sudden changes of temperature, and cold, penetrating winds may now be looked for, and it is prudent to be ready to meet them promptly. Strong, vigorous persons, in full blood, may resist a fall of twenty or thirty degrees in the thermometer, but none ar e sure of doing so.

A change from 50° to 40° or 30°, before the system is inured to cold, is more felt than 0° in December and January. So, good warm under and outer clothing should be at hand for instant use when an unexpected northerly blast comes. A cold caught in autumn is apt to last a long time, if it do not terminate fatally. Let the winter apparel be looked over at once, mended and remodeled, and new clothing ordered. Tailors and seamstresses, if to be employed, will be over-busy, and less accommodating later on than now, and fabrics are in more variety at the stores. and cost no more now than later.

To doubly protect the throat and lungs, line the undershirt inside, both back and front well down the waist, with warm, soft flannel. Give special care also to the feet and limbs. Home-knit stockings of soft wool are by far the best. Line the knees and heels of children's stockings with flannel.—*American Agriculturalist.*

Scolding.—Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud, angry tones seem a safety valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troubled sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. The gentleness that makes one great comes from subdued strength.—*Good Words.*

OUR BOYS AND GIRLS.

THE DEACON'S ADVICE.

"Think more of the harvest and less of the labor,"
Said good Farmer Smith to his neighbor one day,
Who paused on the hill-side, both stony and sterile,
To chat with the deacon, hard-fisted and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament,
Yet still he worked on, with heart unconfiding,
Vexation his portion, instead of content.

Soft dews and warm rains on the hill-side descended,
A capital crop blessed the young farmer's eyes,
"O fool that I am," in the autumn he murmured,
"My summer-time doubts I now deeply despise!

"I might have spared all the fretting and worry;
The deacon was right, and my duty was clear—
'Think more of the harvest and less of the labor,'
I'll sing both in spring and in autumn next year."

'Think more of the harvest and less of the labor,'
Should be the grand motto of all as they toil;
For God will bless those who act nobly and wisely,
And flowers will spring from unpromising soil.

—*Youth's Companion.*

OPEN YOUR BIBLES.

FOUNTAIN. Read Gen. 21: 14–21.

They have forsaken me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water. Jer. 2: 13.

1. Eastern gardens watered by fountains. Deut. 8: 7; Isa. 58: 11; Song. 4: 15.
2. Cisterns can hold but little water. Job 6: 15–17.
3. A fountain contains a constant supply. John 4: 14.
4. Is always pouring out water. Zech. 14: 8; Joel 3: 18.
5. This fountain free to all. Rev. 21: 6; 22: 17.—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

WILLIAM TYNDALE.

It is sometimes very hard to think ourselves back into the past.

It is hard for us to imagine what it must have been to live in an age when it was accounted a crime to own a copy of the Bible, and when men were thrown into prison or even put to death because they had read or listened to some portion of the Scriptures. This was the case in England for a long time after the death of Wycliffe: and his followers, the Lollards, as they were called, were persecuted from one part of the land to the other. Still, the light which had been set burning could not be put out, and men who had learned to love the Word of God could not be hindered from studying it even by the fear of death itself. Yet copies of the Book were scarce, for they all had to be carefully made by hand, and beside that, whenever they were discovered they were taken from their owners and destroyed

In the first half of the fifteenth century a great invention was made—the invention of printing. In the year 1450 the first book was printed, and that book was a Latin Bible. After that the students in the universities had copies of the entire Bible in Latin and of the New Testament in Greek. The common people, who could read no language but their own, were supposed to learn enough from the priests.

The priests often taught them things which were very different indeed from the precepts of the Bible. They wanted to keep the people ignorant in order to have them under their own control. They knew that ignorant folks are easily imposed upon, and they were afraid that if the multitude should come to know the truth for themselves it would be less easy to to make them obey the commands of the Romish church. So they taught that all that the people needed to do was to obey them and the bishops and the pope, and then they would be sure of going to heaven.

It was a difficult thing to do this, to be sure, for the priests were hard task-masters, and made life very uncomfortable for those whom they compelled to go on pilgrimages, to keep fast days and holy days, to pay for relics and for pardons, and for prayers offered for their souls. As though either money or good works could buy salvation! The blood of Christ alone could purchase that, and the price had been paid long before. The people learned this when at last they got the Bible in their own tongue, and then the power of the priests was gone forever.

Wycliffe died, you remember, in 1384. Just about a hundred years afterward William Tyndale was born. He it was who gave to his nation the priceless treasure of which it had been so long in need.

It seems that when he was a very young man, a student at Oxford, he made up his mind first to translate the Bible into English, then to print it and supply it to his countrymen. This became his one idea, his ruling purpose, and he carried it out, although he had to give his own life as a forfeit.

After studying at Oxford and at Cambridge he became tutor in the house of a wealthy gentleman who lived near Bristol. Here he went on with the work of translation which he had already begun, and here he had so many disputes concerning the Scriptures with the abbots and deans and others who were accustomed to visit his employer, that they at length ceased coming. They preferred, it is said, "the loss of Squire Welch's good cheer to the sour sauce of Master Tyndale's company."

After a time "Master Tyndale," fearing to get his kind patron into trouble, went off to London. He hoped to have help in his work from the bishop of that great city, whom he had reason to suppose favorable to his plan. He was disappointed in this, however, and after remaining some time in London he began to fear that it would be unsafe for him to stay any longer in England, lest his translating should be interrupted. So he borrowed ten pounds of a friend and sailed for Hamburg, where he was able to finish, or nearly to finish, his translation of the New Testament.

After that he went to Cologne, where there were celebrated printing presses, and where he expected to get his book printed. Again he was disappointed, for John Cochlaeus, a famous enemy of the truth, followed him to that city, found out where the printing was going on, and probably would have got possession of the Testament had not Tyndale fled with it to Worms. Here he was successful in printing two editions. These were secretly carried into England by merchants, who hid them in their bales and packages of goods. That was a sort of smuggling for which they have been honored ever since.

The books made a great stir in England. They were eagerly bought and read by the people, and as eagerly fought against by the abbots and bishops, who soon discovered their existence. The Bishop of London sent a merchant named Packington to buy up all that remained in Tyndale's possession, saying:

"Gentle Master Packington, do your diligence and get them, and I will pay for them whatsoever they cost you; for the books are naughty, and I intend surely to destroy them all, and to burn them at Paul's cross."

Tyndale, although he knew what they were wanted for, willingly sold them, for he said:

"I shall gette moneye of him for these bookes to bryng myself out of debt, and the whole world shall cry out at the burnninge of God's Worde, and the overplus of the moneye that shall remain to me shall make me more studious to correct againe, and newly to imprint the same."

He accordingly did this, and printed not only "the same," but also the five books of Moses and some of his own writings besides. Indeed, he went on issuing edition after edition of the New Testament, and afterward of a larger part of the Bible, with a perseverance that was most remarkable.

The King of England, Henry the Eighth, was persuaded to issue a decree commanding that all of Tyndale's books should be burned, and from that time Bible-burning became the order of the day, in a land from which Bibles are now sent out all over the earth.

From burning the books the priests and prelates proceeded to the burning of some of those who loved them, and after awhile it was thought necessary to secure Tyndale himself.

"If we can only destroy him," his enemies reasoned, "we will stop the publication of these dreadful books which make the people think that they know more than we, their old masters and teachers."

The priests reasoned wrongly. They could take the life of the man whom they hated, but they could not destroy the effect of his work. The Bible had found a home in the hearts of the people, and they would not let it be taken from them.

After several vain attempts to imprison Tyndale, he was at length secured by treachery. A man named Philips, who was entirely without principle, was sent by the English government to Antwerp, where Tyndale was then living. He pretended to be very friendly to the reformer, boarded in the same house with him, talked with him, ate with him, and at length, when his plans were all laid, first borrowed a sum of money from him, then accepted an invitation to dinner, and, on the way to the place where they were to dine, had him arrested by men who were in waiting.

Tyndale lingered for a time in prison, but in the year 1536 he was burned at the stake for the crime of having translated and printed the Bible.

His dying prayer was: "Lord, open the King of England's eyes."

"ONE STITCH AT A TIME."

"Put the thread over, Bessie. See how grandma does. Take the stocking in your own hands, and I'll hold the ball. Take up the stitch on this needle; so, dearie. Now put the yarn over; now take the stitch off; now another, and another; there, you have knit five stitches. Finish off to the end of the needle. You will soon learn, little Bessie; but remember, only one stitch at a time!"

"And is this just the way you make all the warm stockings you send to father and all us children, grandma?" said Bessie, looking earnestly into the dear old lady's bright spectacles: "One stitch at a time! one stitch at a time! one stitch at a time!" and she slipped the needle along, and put over the yarn slowly. "Why, grandma, it would take me forever to knit one stocking!"

"No, my dear; if you will only persevere, I will promise that you shall knit one whole pair for little Gracie before you go home next month; and won't dear mamma be pleased!"

"Oh, can I; can I, grandma? And you and I can sit together on the porch, and knit all the afternoon perhaps. I can learn to make my fingers fly, but not so fast as yours, dear, kind grandma;" and Bessie leaned over and kissed the ever busy hand, and grandma took the fair fingers of the little girl within her own and said,

"Make them useful fingers, helpful fingers, busy fingers, my dear child, and God will find work enough for them to do."

Bessie had to take several more lessons on grandma's stocking before she knew the stitch well enough to begin a pair for little Gracie; but soon grandma brought out some pretty colored yarn and a set of shining needles, and set up a pretty striped stocking, which she put in Bessie's hand, promising to keep an eye about the widenings and the narrowings, and the "heel work," as grandma called it. Bessie was very happy, and the two busy knitters would sit on the porch and talk earnestly while the bright needles were plying, and Bessie said the tune they always played was, "One stitch at a time! one stitch at a time!"

Grandma said, "Some people think that 'one stitch at a time' is a very slow motto; but better 'slow and sure,' Bessie. Whatever you do, do well. Don't hurry over your spelling lessons, and drop out the letters; don't hurry over your reading, and drop out the words. Be sure the last stitch or the last step was a right stitch or step, before you take the next. God gives us but one moment at a time to do our life work in."

Bessie kept on with her "one stitch at a time," and the pretty striped stockings were finished before her father came to take her home; and was not mama delighted when they were held up for her admiring gaze?

"And I knit them all, mother; grandma taught me how; and it is all done by 'one stitch at a time!'"—*Anon.*

TEMPERANCE.

The California wine product this year will not exceed 10,000,000 gallons, being a reduction of 40 per cent. The disease in grape-vines, known as "canleme" in France, made its first appearance in California this year.

A judge of Topeka, Kansas, lately imposed fines to the amount of $3,600, exclusive of costs, in disposing of seven cases of selling liquor contrary to the prohibitory law of that State.

The Emperor of Japan has taken the initiative in the cause of temperance in his empire by appointing a commission to devise methods for the suppression of the liquor traffic.

The Prince of Montenegro recently closed all the drinking shops in his dominions, and has now turned his attention to another phase of temperance by issuing an edict against all luxurious wearing apparel.

Temperance people will not be satisfied, though saloon keepers pay all the expenses of building work-houses, jails, prisons, insane asylums, and of running them, if their own fathers and sons and husbands and brothers must fill them.

For every five persons who use tobacco in England, France and Russia, there are 15 in Germany and North America, 24 in Belgium, and 28 in Holland. The medical fraternity are comparatively unanimous in condemning its use in every form, and rank it only second to intoxicating liquors as the foe to longevity and the promoter of insanity.

Mr. Francis Murphy, abroad for two years, reports most gratifying success in his work. At Dundee, out of a population of 155,000, 33,000 signed the pledge. One-third of the little city of Spalding, with a population of 7,000, took the pledge. In Stockton-on Tees 5,000 men and women did as much; in Sunderland 3,000 joined the ranks. Forfar too, impregnable as it was, the most dissipated town in Scotland, yielded. In Ireland, where Mr. Murphy left his son, Mr. Thomas E. Murphy, 100,000 people took up the cause.

It is stated that there are only six distilleries of rum in the country, and all six are in Massachusetts. Of nearly half a million gallons of rum exported last year the greater part went to Africa. The Germans say of a man who has taken just enough alcohol to be mentally stimulated that he is "illuminirt;" but rum is plainly not the kind of illumination which the Dark Continent needs.

The Cincinnati saloon keepers are terrible sticklers for "personal liberty," but they want it all on their side. It has been the custom of certain poor women to keep coffee stands at the public markets. The saloon keepers have organized to break up this business, since it interferes with the sale of beer, and they have induced the Board of Health, which has control of the markets, to prohibit the sale of coffee at the public markets.—*Dayton Herald.*

The number of accidental deaths in Quebec within the past six months has been fearful. Drunkenness has played a large part in this sad harvest. We are really afraid to maintain a guilty silence in not stigmatizing in a striking manner each death cause by drink. Family chagrin and the grief of friends arrest our pen. We are wrong, perhaps, to have so often ceded to these considerations, for the scourge of intemperance augments in alarming proportions. There must certainly be a remedy to the evil. Christian preaching evidently no longer suffices, and the secular arm must be placed at the service of religion and of morality. It can not be denied that our country is overrun by drunkenness.—*Quebec Paper.*

A PROHIBITION ARGUMENT from the Union Stock Yards may be very conveniently drawn from this paragraph in the Chicago *Daily News*: "There is a row brewing at the Stock Yards about the slaughtering of diseased cattle. Because the health officer kills infected cattle which are intended for city consumption the dealers accuse him of being overzealous, and charge that he forgets that "individuals have some rights which must be respected." We believe the cattle men are right in this matter. If any one in the city desires to make his Sunday dinner off a roast from an animal covered with putrid, cancerous sores he ought to be permitted to do so. The people have some rights which even a cattle inspector is bound to respect."

The Churches.

—Elder J. Grillen, of the Free Baptist church, Hootonsville, Wisconsin, last week parted in Chicago from a son and his wife who are on their way to India as missionaries of the Word of God. These devoted young people leave two children to be trained by their grandparents while they are absent on their errand of mercy to the souls of men.

—Prof. Excell, a new and well qualified leader in the service of Gospel song, has lately come to Chicago, and is grandly assisting those who labor in word and doctrine. At the exposition of the Sabbath school lesson by Pres. C. A. Blanchard last Saturday noon, he sang with Mr. Herald and will assist next Saturday when the meeting will be transferred from the lecture room below to Farwell Hall itself, so have the meetings outgrown the accommodations which have for years been found ample. Last Saturday the address was eloquent and convincing. Doors and aisles were filled until hardly any standing room remained, and the keenest attention, with occasional ejaculations of approval, was given to the fearless and faithful address. President Blanchard also spoke Sabbath morning and evening in the Moody church.

—The dedicatory services of the new Swedish Theological Seminary of the Northwest were held Wednesday afternoon in the first Methodist Episcopal church of Evanston, Ill., in the presence of a large audience.

—A number of well known and prominent citizens met at Farwell Hall on the 13th inst. and took steps toward organizing a Scotch Presbyterian church in which the services and preaching shall be in the Gaelic language.

—A formal call has been extended by the Tabernacle Presbyterian church of Indianapolis to the Rev. Thomas H. Hanna, pastor of the First United Presbyterian church of Monmouth, Ill. His salary is to be $3,500.

—Plymouth Congregational church, of this city, has taken the advice of the pastor, Dr. Scudder, and taken steps to make the Sabbath evening services more attractive to non-church goers of the poorer classes by adding thereto a special song service. A choir of one hundred voices has been organized from the young people of the congregation, and will sing at all the evening services. The quartet choir will not be dispensed with, but will assist the larger choir. Moody and Sankey hymns will be used, so that all who attend may be able to join in the singing.

—The Wesleyan General Conference began its quadrennial meeting in Syracuse, N. Y., last week Wednesday. The *American Wesleyan* says that "from many considerations it is evident that there never assembled a General Conference in the history of our connection of churches under more favorable auspices." There is no general inclination to change any part of the discipline, and the work of this meeting will be to plan for the extension of the principles held by the Wesleyan churches.

–Rev. A. R. Brooks of Kansas, sends greeting to the Wesleyan General Conference with the assurance that though he was at one time opposed to the introduction of the "new rule" on secret societies, he is now on reconsideration of the subject, most heartily in accord with it.

—The United Presbyterian Synod of Illinois met Oct. 9th at Aledo, and selected Dr. W. T. Meloy of this city for its moderator. The Synod passed a unanimous and warm commendation of the prohibition movement.

—The semi-centennial of the United Presbyterian church of Bloomington, Indiana, was celebrated on the 7th ult. The principal address was given by Rev. W. P. McNary, the pastor since 1870. He said that the United Presbyterian church testified in the past against slavery and the union of church and state. It testifies now against secretism and intemperance, and must take no steps backward until it sees the triumph of these principles. Thirteen years ago this church numbered 208; 344 have united since, and the present membership is 302.

—Elder Miles Grant of Boston has been holding a series of revival meetings every evening in Green St. Tabernacle, near Madison, this city, since the 30th of September. In connection with the preaching of the Gospel Elder Grant lectures on Sabbath afternoons, and on Monday, Wednesday and Saturday evenings on prophetic history, making use of Adam's celebrated chart enlarged to 68 feet in length. His labors are seconded by the pastor of the church, Elder A. P. Moore, and interesting conversions have taken place during these meetings, which continue until November and possibly later.

—The many friends of Rev. J. H. Timmons, late pastor of the Tarentum congregation, held a reception at his residence on Thursday evening, October 4, and presented him with a handsome gold-headed cane and gold watch chain.

—The *Interior* makes a suggestion. It is that the cent saved by the new postal-law on each letter be appropriated to missions engaged in the work of converting the world to Christ.

—The *Christian World Pulpit*, of London, of a late date, advertises in its contents "a powerful sermon by the Rev. Dr. Dykes, preached last Sunday morning in Regent-square Church, and an eloquent discourse by the Rev. Robert Collyer, D.D., of New York, besides sermons by the Revs. Henry Ward Beecher, E. W. Shalders, B. A., and Alfred Rowland, LL.B." This is such a combination of Freemasonry, Unitarianism, liberalism and the Gospel as will do English readers more harm than good.

—The annual financial account of the Moravian Missions for the past year gives total receipt of £19,728, or about $98,000. Of this a little less than one-quarter (£4,500) came from Moravian societies in America and Europe, £7,947 from friends in other churches, £2,011 from endowment funds, £4,611 from legacies and £737 from mite societies. The expenditures are £8,756 for support of missions, £8,574 for pensions of retired missionaries and their widows and education of their children, and £2,012 for expense of management and support of a training institution. The proportion in the items of expense is somewhat remarkable. The mission reports give totals of 114 stations and out-stations, 284 missionary agents, 26,401 communicants and a total of 79,021 adherents. Of the communicants 796 are in Greenland, 456 in Labrador, 15,374 in the West Indies, 6,860 in Surinam, 3,750 in South Africa, 25 in Australia and 13 in Thibet.

—The McAll Mission is to establish a meeting in Calais, where, until a short time ago, no Protestant preacher's voice had been heard for two hundred years. The first attempt to introduce the new Paris flower mission to its work in the hospitals has ended by the flowers being taken away from the patients, because they were distributed by Protestants.

—The Minister of Public Worship at Berlin has ordered all Protestant school children in Germany to be presented, on the approaching Luther anniversary, with a valuable little work containing a well-written life of the great Reformer.

--In Philadelphia Presbyterianism leads, and it is stronger there than in any other city. Within the city limits it has 145 ministers, 84 churches, and 27,835 communicants, the net increase of members the last year being 882. New York city has 126 ministers, 38 churches, and 18,285 communicants, and the denomination lost more last year in that city than it gained.

—The thirty-seventh annual meeting of the American Missionary Association will be held in the Central Congregational church of Brooklyn, New York (Rev. Dr. Behrends) beginning Tuesday, October 30, at 3 P. M., and closing on the evening of Thursday, November 1. The sermon will be preached by Rev. John L. Withrow, D.D., of Boston, on the evening of the first day, and be followed by the communion service.

—At the Wesleyan conference held recently at Hull, England, eighteen clergymen of the church of England, residing at Hull, and led by the vicar of the parish, attended the session to extend a formal welcome to the members of the conference, and to present an address expressing a most fraternal regard. The visit was conducted with great courtesy and delicacy. The event is said to have had no precedent since Wesley separated from the Establishment.

—The Church of England Zenana Missionary Society has established a training school for its missionary candidates. A medical course of two years includes the essentials for Eastern practice, and is carried on under the direct supervision of Dr. Gauld, late medical missionary in China. The general training course for teachers plans for one year of work. The first three months are a testing time for the "probationer."—*Heathen Woman's Friend.*

—Until recently Bavaria was the least favored as to religious liberty of all parts of the German Empire The law recognized only family worship, and forbade all public worship except that of the Roman Catholic church. The Methodists meet with all sorts of difficulties. But good times have come at last. A royal manifesto has just granted to all Bavarian Methodists the rights of a distinct church, including liberty to preach, to hold Sunday-schools and to have places of worship and cemeteries. The population of Bavaria is about five millions.—*L'Evangeliste.*

—A Norwegian philosopher named Heergard, who was at one time a rank atheist, has been converted by the Christian truth, and in the preface of the second edition of one of his works he has made a noble profession of faith.

—Carey's first Hindoo convert built a chapel at Serampore entirely at his own expense, and was himself very useful as a native preacher; while the first native minister ordained by the Church Missionary Society—a convert of Henry Martyn's—was instrumental in getting some sixty souls into the fold of Christ.

—The annual report of the Southern Methodist Board of Missions for 1883 includes both domestic and foreign missions. The foreign missions are in Mexico, Brazil, and China, and among the domestic missions are included German and Indian mission conferences. In connection with the latter there are in the Indian Territory about 6,000 Indian communicants. The Brazil undertaking is comparatively new; but it reports 113 members. There are two missions in Mexico, the Mexican border, and the Central Mexican. Together they have 2,553 members. In China the Board has 131 members.

THE PULPIT LAGS.

CENTRAL WEST ASSOCIATION AT LAWN RIDGE, ILL.

A ride of eight or nine miles from the station brought us to the hospitable home of Oscar Stowell for tea, whose acquaintance with my brother, "the Major," gave me a pleasant introduction. Lawn Ridge is a beautiful rural settlement in the edge of Stark and Marshall counties where the mass curls up into a sort of prairie mountain, the divide between Spoon river and the Illinois. It is a pleasure to the average Illinoisan to see so sightly a place in his own State. The Congregational church with its tall spire forms a conspicuous object for many miles; a nearer view shows stained glass windows, and the interior is furnished with bell, organ, furnace, finely decorated chapel, kitchen, etc., and with an active, united people and a wide-awake pastor they seem to require only the blessing of God to be useful.

This is, like Washington, a city of magnificent distances, but good roads, good horses, and pleasant company made this only an additional charm. The hospitality of the people is abundant, and their social powers equal to the occasion.

With so long a preface, let me mention a portion of the exercises particularly interesting to your readers.

Rev. A. R. Thain, in a paper on "In what sense shall we adapt our Preaching to the Times," left the door so widely open that Bro. P. P. Chapman felt constrained to speak of Freemasonry, and in a temperate manner urged the duty of dealing faithfully with that and kindred evils. Your correspondent followed, after whom several of the pastors expressed themselves. Bro. Clark did not wish to assail that of which he knew nothing. Bro. Ellsworth thought the ministers did not want to be cranks. The moderator, Rev. W. R. Butcher, said the true position of the ministry was that of a wise conservatism, and when they felt called upon to deal with this matter they would go solid against the evil. This was about all the leaders of 3,000 Christians had to say of the principal organized form of misbelief of our time.

A remark of my host, Bro. Clemans, an intelligent farmer, struck me as easily put into the terms of Christian exhortation. He said he never kept stock on his place any longer than he could make it grow; he wanted improvement all the time. "Grow in grace," etc.

Respectfully yours, F. W.

RED CLOVER.

TESTIMONY OF A WHEATON LADY.

Wheaton, Ill., Aug. 9, 1883.

Messrs. Needham's Sons:—We have great reason to be thankful that so simple, cheap, and at the same time effective a remedy as your Red Clover has ever been discovered. Nearly two years ago, my oldest son was troubled with a very disagreeable rash, which broke out on his neck and arms, and finally extended over his whole body, it being the worst on his feet. We tried three physicians, and every domestic remedy we knew anything about; but nothing did any good for any length of time. Finally, others of the family were afflicted in the same way, until five of us were suffering from this skin eruption, when we heard of the Clover. We have used only three packages and one bottle, and now consider ourselves free from the disease.

Your Clover has also done *wonders* for me, aside from this. For twelve years I have been troubled with sick-headache, which grew worse and worse, until I would have an attack once, and sometimes twice a week, until existence seemed almost burdensome. After paying out hundreds of dollars to physicians, and trying every known remedy, I had become discouraged, when I commenced drinking the Clover tea, without a thought it would help my head; and I have not had an attack of sick-headache since (nearly four months); and I have not felt so well before in years. I would like all to know what the Clover will do for suffering humanity, especially the thousands of women who are afflicted with sick-headache.

Gratefully yours,
Huldah E. Loveless.

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FARM NOTES.

BEANS.

The *Sanitarian* is loud in its praises of beans as a food. It says: The nutritive value of beans is very great—greater than almost any other article of food in common use. Considering their richness they are probably the cheapest food we have, but somewhat difficult of digestion, probably owing to the fact that we rarely cook them enough and masticate them insufficiently. In preparing beans for the table they should first be well soaked in cold water, and then thrown into boiling water and cooked until of a medium consistency—betwcen a fluid and a solid, neither too thick nor too thin. They require some acid on them when eaten, and a sufficient amount of salt to render them palatable. They may be eaten with potatoes or other vegetables, whieh contain more stareh and less albumen; rather than with too much bread and meat. In Germany there is a process patented, by which beans and all leguminous seeds are reduced to a very fine flour, and rendered capable of being used as food by the most delicatc persons. We have samples of this flour, whieh equal in fineness the best wheat flour; and it is used extensively in making soups for invalids. These soups are worth a hundred times as much as beef-tea. There is a fortune awaiting any one who will prepare a flour from beans as perfect as this flour from Germany. Bean-soup, rightly made, is exceedingly delicious and wholesome, and ought to bc used more extensively than it is.

LIMA BEANS.

For the past six consecutive years Mr. Smith has taken the first prize for Lima beans at the exhibition of the Massachusetts Horticultural Society. It is not usual here to sow these beans in the open garden before the end of May or first of June; but Mr. Smith starts his in small boxes in his cool grapery early in May, and transplants them, a box to a hill, into the garden-patch early in June, and thus secures a few weeks' advantage in earliness over those sown out-of-doors. The boxes are seven inches wide at top, eight inches at bottom, and six inches deep, and are bottomless. He arranges them closely on his grapery floor, fills them with fresh earth, and plants five seeds, eye downward, in each box. At planting time he brings in a barrow, lifts the boxes with a spade, and gently sets them in the barrow till it is full; then wheels them to the patch, which has been thoroughly prepared by deep working and manuring and marked off into hills three by four feet apart. A little hole having been dug out in the middle of each hill, the boxes are lifted on the spade off the barrow and set one in each hole without in the least disturbing the contents; then the boxes are slipped off over the tops of the plants and the earth drawn up around the beans in the hills with the hoe.—*Country Gentleman.*

VALUE OF HEN MANURE.

We saw on the premises of a first-class farmer, some time ago, a well-constructed hen-house, though not at all complying with the conditions which hen fanciers would impose. It was designed only for laying and roosting in; and it at first seemed strange to find at mid-day, with a cool atmosphere, turkeys and chickens occupying it. They had free egress and ingress, and were not fed or watered in it; yet the chickens always went there to lay. The secret was revealed, however, when the proprietor informed us that he had it cleaned out every week. All the droppings of the fowls were scraped from the floor, whieh was an inclined plane, into a trough or receiver, from which they were shoveled and heaped up, and the place whitewashed frequently. This required but little over half an hour, and the manure from last season was estimated at $120, and quite sufficient in quantity as on applieation to his entire crop of corn. As a rule we do not think farmers pay as mueh attention to their hen-houses and the manurial product as their real importance demands. Here was a most valuable amount of fertilizing material, obtained with little labor, upon the premises, ready for use when needed, which would have cost a heavy sum to provide; besides, from the excellent arrangement of the house, which was by no means expensive, an increase of eggs was obtained whieh more than covered all the additional expense in labor.—*Germantown Telegraph.*

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—Bishop Wurtzburg, a noted clergyman, used to delight in telling a joke at his own expense. He was walking in a meadow. when he met a little shepherd lad. "What are you doing, my son?" said the Bishop. "Tending swine, your reverence." "How much pay do you get?" "One florin a week." "I am also a shepherd," continued the Bishop, "but I have a much better salary." "That may all be. your reverence; but then I suppose you have more pigs under your care," replied the boy.

—The Emperor of China, the ruler of the two hundred and fifty million people of which the Chinese nation probably consists, is now within five years of his majority. He is knelt to by all his attendants and honored as a god. When ministers of state and others enter for an audience, at four, five or six in the morning, according to custom, they have to go on foot to the center of the palace, over half a mile if they enter by the east or west gate. His mother, the princess, goes in to see him once a month, and kneels down when she first speaks to him, but rises afterward. His father does so too. Daily the Emperor studies Chinese for an hour and a half, and Manchu also for an hour and a half. He spends two hours in archery and riding, and in winter amuses himself with sledging. Eight eunuchs are in constant attendance on the Emperor, and at meal-times they take care not to let him over eat.

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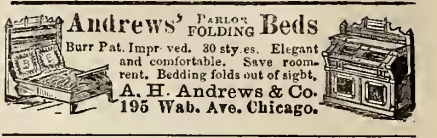
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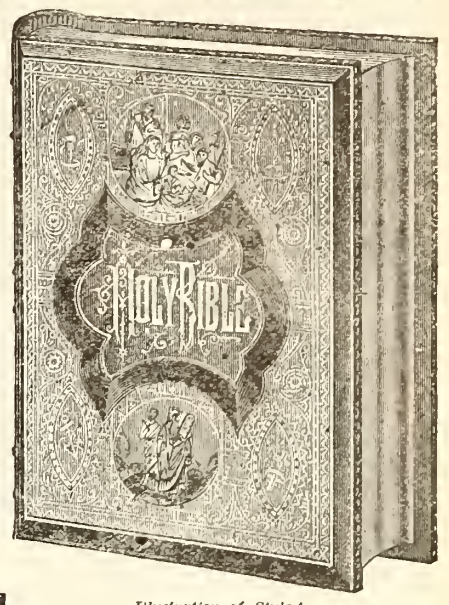


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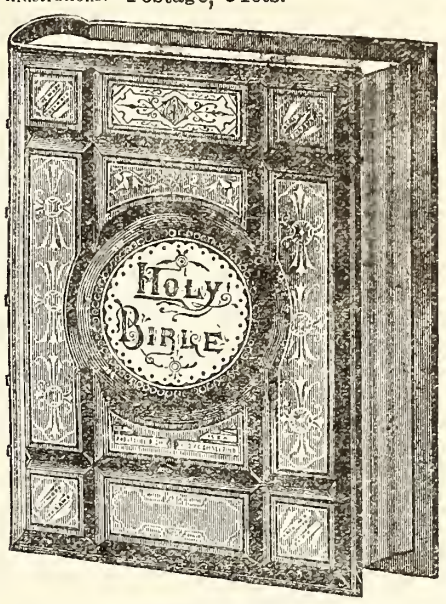


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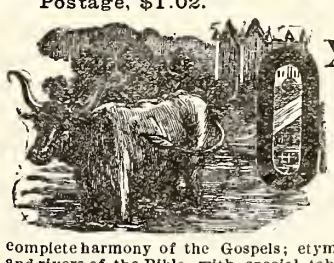
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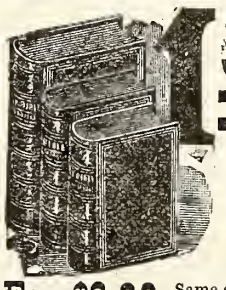
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—Creditors of the late Archbishop Purcell assembled in Cincinnati Thursday night and passed resolutions denouncing the recent decision of the District Court, asserting that the Judges were under clerical influence, and actuated by political motives. The assignee was requested to appeal the case to the Supreme Court.

—Fifty thousand people attended the celebration at Newburg, N. Y., Thursday, of the anniversary of Washington's farewell to his army. The streets were gayly decorated, and the procession was four miles in length. Senator Bayard, of Delaware, was president of the day, and ex-Secretary Evarts was orator, both gentlemen delivering eloquent addresses, the first speaker sketching the scenes of revolutionary times, and Mr. Evarts eulogizing Washington as the patriot, soldier and statesman. Pyrotechnics and social reunions closed the events of the day.

—Advices from Smyrna, Turkey, state that an earthquake on Tuesday, the 16th, shook the island of Chios severely, and extended along the entire coast of Anatolia and far into the interior of the western portion of Asia Minor. It was much more severe than indicated in the first advices received. The first shock was felt at Smyrna about twenty minutes past seven in the morning. With the first shock many dwelling houses came down. The damage was greatest on the lower slope of the ancient Mount Pegasus, where the vibrations were much more severe than along the plain between the hill and the shore, where the Christians reside. All the villages between Chesmeh and Vouria were destroyed. It is believed that upward of 1,000 persons perished. The survivors of the disaster are suffering fearful privation. A complete panic prevails. Most of the houses collapsed at the first shock, burying their inmates. People who escaped became panic-stricken and sought the fields, where many are still huddled together in a starving condition, and suffering from cold. Help for the stricken people is going forward from Symrna. The Porte has issued a notice stating that 20,000 persons are homeless and pleading for immediate assistance.

—The British Consul at Chios reports that 1,000 persons on the mainland were killed and wounded by the earthquake. The need of assistance is urgent.

—In the town of Altata, Mexico, yellow fever deaths have numbered twenty a day for two weeks. In addition to this horror, a hurricane struck the town on the 3d inst., literally blowing it to pieces, the inhabitants seeking shelter in the mountains. The depot and machine sheds are the only buildings now standing.

—In an Egyptian village the cholera has broken out again. The reappearance of the disease is attributed to the infiltration into the canal running through the village of water from the cemeteries in which the cholera victims were interred.

—An explosion occurred at the Wharncliffe-Carlton Colliery, Yorkshire, England, on the 19th. Twenty-five men were in the pit at the time. When the explosion occurred five men rushed to the bottom of the shaft and were rescued, though injured. The men remaining in the pit, numbering twenty, are lost.

—Twelve brigands, implicated in fourteen murders during the past six years, in the Amarosi district, Italy, have been sentenced to death. Eleven others, convicted of complicity, have been condemned to hard labor for life.

—Nihilist proclamations appear almost daily in Warsaw. A number of persons suspected of being the authors, including several students, have been arrested.

—A Vienna dispatch says a violent storm on Lake Ladoga and the Gulf of Finland caused great loss of life and shipping. Sixty vessels were stranded, and the bodies of sixteen persons have been recovered.

—During services in the Jewish synagogue at Ziwonks, in the government of Padolia, Russia, on Saturday, a false alarm of fire was raised in the woman's gallery, which caused a panic. The people rushed for the door where there was a terrible crush. Forty women were killed and thirty others injured.

BUSINESS.

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POSTAL NOTES.

Some may have the idea that the new postal note ensures safety; but the only security is as heretofore in post-office orders, drafts, registered letters and by express. I prefer postage stamps to postal notes, but the better way is to send by registered letter or post-office money order. W. I. PHILLIPS, *Treasurer.*

REMEMBER!!

The largest subscription list reported by January 1st., 1884 earns a WEPSTER UNABRIDGED DICTIONARY; the next largest an ANTI-MASONIC LIBRARY: the third, a copy of "IN THE COILS;" the fourth, a copy of "HOLDEN WITH CORDS." Let the word go round for a list of 10,000. Let each old subscriber send a new one, and the work will be done before we realize that an effort has been made.

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CHICAGO, Oct. 22, 1883.

GRAIN—Wheat—No. 2		90
No. 3		80
Rejected		65
Winter No 2		94@96
Corn—No. 2		46½
Rejected		44½
Oats—No. 2	27⅛	@30½
Rye—No. 2		55¼
Bran per ton		12 00
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 50	@10 50
Prairie	4 00	@10 00
Lard per cwt		7 75
Mess pork per bbl		10 50
Butter, medium to best	15	@29
Cheese	03	@11
Beans	1 25	@2 75
Eggs		21
Potatoes per bus	25	45
Seeds—Timothy	1 30	@1 40
Clover		4 75
Flax	1 21	1 33
Broom corn	02	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 25	@7 00
Good	5 75	@6 20
Medium	5 00	@5 65
Common	2 40	@4 40
Hogs	4 20	@5 10
Sheep	2 50	@4 35

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	85	@1 10
Spring		1 06½
Corn	49	@56
Oats	33	@41
Mess Pork		11 50
Lard		7 90
Eggs		26
Butter	10	@22
Wool	10	@45

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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1ST. OF JANUARY.

TAKE ADVANTAGE OF THIS OFFER!

Trial subscriptions to the *Cynosure* from now to the 1st of January, 1884, will be sent for *twenty-five cents.*

Subscriptions new and old, from November 1st to January 1st 1885, only TWO DOLLARS. Take advantage of this offer, for it will be open only for letters received at this office before November 15th. This gives such subscribers the *Cynosure* for TWO MONTHS FREE!

If the *Cynosure* had TEN THOUSAND subscribers the yearly price could be reduced to a uniform rate of $1.50. Work and pray for this.

THE LARGEST LIST.

The offer of a premium for the canvassers who would send in the largest lists of subscribers to the *Cynosure,* has not been fairly stated. To prevent misunderstandings and to be just to all, this will be the plan:

To the friend who sends in the largest list of subscribers (counted by the year) will be sent a WEBSTER'S UNABRIDGED DICTIONARY.

To the one sending the next largest list will be sent an ANTI-MASONIC LIBRARY.

The third largest list gets a copy of IN THE COILS.

The fourth a copy of HOLDEN WITH CORDS.

Mark –

1. The offer is good only until January 1, 1884. Every name must be sent before that date.

2. Every one who wishes to compete for one of these premiums must send his name and address to this office, stating the definite purpose to compete.

3. Send in the names as fast as secured, writing the address plainly.

It is confidently asserted that temperance reform already saves Scotland over one pound a year per head of the population.

If we but knew the secret sorrows which other hearts endure, we would make allowance for many of their seeming inconsistencies, and pity rather than condemn.

A temperance victory has actually been won in a Chicago court, but the decision is by a judge and not a jury. The case involved the legality of the attempt by the Mayor and his demagogue aldermen to evade the State high license law. Judge Anthony delivered a long and labored opinion deciding against the city and fining the landlord of the Grand Pacific hotel $1,000. The decision will have an important effect upon the Chicago saloons, and if legal tricks and the knavery of politicians succeeds no better in the future the result will be the temporary closing of many drinking holes of the lowest class.

We do not know of any organization outside the Christian church which seeks especially the destruction of the low, sensational and often utterly vile literature which is not yet so bad as to forfeit its circulation in the mails. The *Police Gazettes* which fill the windows of second-class city news stores are always surrounded by a crowd of prurient youths. In many places there is a kind of spontaneous uprising against this dangerous incentive to youthful lust, and in Iowa the Railway Commissioners have taken up the matter with the purpose of suppressing the sale of those immoral prints on the trains, and it is promised that the legislature which meets in January will be asked to stop it.

The trials at Atlanta, Georgia, of a Ku-Klux band from Banks county was concluded last week and eight of the prisoners whre found guilty on every indictment. The testimony of the victims was conclusive and horrible. Negroes who voted for Ex-Congressman Speer were marked, and the mob swore vengeance upon every one of them, but such a trial as this through which they have just past will effectually subdue their colorphobia. Judge McCoy ("may his tribe increase!") treated the crime of the accused with a noble severity and used language in his charge to the jury which is worthy of the highest praise. The hellish Ku-Klux business, he said, "all grows out of the state of society which the freedom of the negro has brought about. His elevation seems to have set part of our people crazy. The evidence shows that this was a very wicked thing. It shows want of sense, want of propriety, want of principle of humanity, and all sense of justice. That men have gotten in that condition is a strange thing. It is strange that men should so forget their manhood, and so forget their God and the laws of their country, as to permit themselves to do such things on a poor, helpless negro. It is a disgrace to humanity and to society, and I say to you, gentlemen of the jury, as a citizen of the United States and as an observer that nothing has tended so much to bring this Southern country into disgrace, nothing has tended so much to put the balance of the United States against us as this kind of outrages. They are mean, they are disgraceful, they are horrible, they are things which people out of this country cannot comprehend or understand."

The Red Men of the Odd-fellow order, whose not unexpected practices in West Virginia have been unearthed and knocked in head, have their counterpart in the steady old Green Mountain State. A dispatch from Jamaica, Vt., to the Chicago *News* tells of the arrest and confession of some young men engaged in counterfeiting, and the discovery of a secret sworn gang from whose retreat in a mountain gulch they issued to commit depredations and circulate counterfeit money. These young fellows, twenty-three in number, from 18 to 21, impatient of the age-restriction of the Freemasons, got up their own order, the "United Birds and Brothers." They were fully organized and had a fearful initiation. Their oaths, if the testimony may be credited, are thus: "Do you solemnly swear upon your honor, by all that is great and small, to forever to keep secret what we are about to tell you, under the fear of being laid below the rays of the sun, moon and stars by the United Band of Avengers, so help you God." The second oath was: "Do you solemnly swear, upon your honor, to never tell or cause to be known by any being except yourself and your informers the secrets we have trusted to you, under the fear of being avenged by a party of which you know nothing of at present, so help you God?" The third oath read as follows: "Brother, knowing our secret purposes, do you solemnly swear upon your honor and by all that is great and small, by the devil and all his imps, hell and all its terrors, this world and all its dungeons, the United Birds and Brothers and all their avengers, never to betray, or cause to be betrayed, any one of our party, but to always defend each and everyone of us through thick and thin to the last, upon the fear of being shot dead in your tracks or stabbed through the heart with a nine-inch blade, so help you God." People read of these infamous clans with horror, knowing that no social order or safety can exist if they are permitted, but cautiously refrain from making any mention of Freemasonry, the source and spring of all these little thieving and murder clubs.

The Utah Commissioners are preparing their report to the President. If it reflects the sentiments of ex-Senator Paddock, one of the number, it will be enthusiastic in support of the Edmund's law. This gentleman believes that all is being done that was, or could be expected, since the polygamous Mormons have been disfranchised and are out of the legislature. He hopes the recommendation to Congress will suggest measures that will entirely uproot the evil. Governor Murray of Utah, on the other hand, in his report to the Secretary of the Interior, says that a combination has long existed in Utah to nullify the laws of Congress. At no time since 1852 has there been a lawful territorial government in Utah. "The history of all States," he says, "demonstrates that times come when military aid is necessary to support the civil authority. I know of no reason that takes Utah out of the rule. The Utah militia, organized under the law and the proper proclamation of my predecessors, but purposely organized to be independent of Federal authority, is not and cannot be made available. It therefore only remains for this Territory that the military forces of the United States be made available; and I present, with the necessity, the recommendation that it be made lawful for soldiers of the United States to be used " to assist the U. S. courts and marshals in all processes of law, thus meeting fraud and priest and lodge craft with the bayonet. But Congress will do little with recommendaitons if the people do not demand action.

VIRTUE VICTORIOUS.

I watch the circle of the eternal years,
And read forever in the storied page
One lengthened roll of blood, and wrong, and tears,
One onward step of truth from age to age.

The poor are crushed; the tyrants link their chain,
The poet sighs through narrow dungeon grates;
Man's hope lies quenched—but, lo! with steadfast gain,
Freedom doth forge her mail of adverse fates.

Men slay the prophets; fagot, rack and cross
Make up the groaning record of the past;
But evil's triumphs are her endless loss,
And sovereign beauty wins the soul at last.

—*James Russell Lowell.*

A Mormon leader at Salt Lake City recently said to a visitor: "We are laboring in every country; as far as Iceland on the north and New Zealand on the south. We almost encircle the globe." This is nearly true. During the present year 3,000 Mormons have landed at the port of New York, and it is estimated by the Mormon hierarchs that they have 75,000 converts in Europe ready to come. Recently twenty-five missionaries were sent into the Southern States, where they are reported as making many converts. Already the Territories adjacent to Utah are being Mormonized, and another five years will find them as fully under Mormon control as Utah. The laws thus far enacted are wholly inefficient, and there is good reason for alarm. The attitude of the Mormon church is that of open hostility to all laws, national and di vine. There is no mistaking the fact that the time has come for action on the part of Congress. No half-way measures will answer. It is not a question of politics, but one of outraged morals, a shameless disregard of decency, a slap in the face to well-ordered and civilized society. The Christian men and women of the land should arouse from their lethargy and do some active work before it is too late to avert a catastrophe.—*Inter Ocean.*

SUBSTITUTION.

BY E. RONAYNE.

The Bible is one complete whole. It is the revelation of the mind of God, but it is a revelation from God concerning the Lord Jesus Christ. From first to last, from Genesis to Revelation, we find the Lord Jesus everywhere either directly or indirectly presented. We first find him set forth as "the seed of the woman" in Gen. 3:15—the Lord God himself coming down in matchless grace to meet man in his terrible need and proclaiming to him the good news that "the seed of the woman" would in due time "bruise" the serpent's head. And from that time forward through all the types and shadows and figures of the ages the one great lesson that God was constantly teaching mankind was, that man, lost and guilty and sinful as he was, could come into his own holy presence and enjoy communion with himself, only upon the ground of another taking his guilt and meeting all the consequences of that guilt, by receiving in his own person the full penalty which God's infinite justice demanded on account of sin. Man had forfeited his life through sin—in fact man died, was separate from God, and he could lay no claim *to life* except through the *death* of another in his stead. This was the first lesson that Adam learned while yet a sinner in Eden. "He shall bruise thy head," said the Lord God to the serpent, "and thou shalt bruise his heel." And thus *the bruising* which guilty rebel man ought to have and which he richly deserved "the seed of the woman" took it. As it is written, "He was wounded for our transgressions, *he was bruised* for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed." Isa. 53:5. And this same lesson was again impressed upon him when prior to his expulsion beyond the gates of Eden "the Lord God made them coats of skins and clothed them." Gen. 3:21. The spotless victim had to die, his blood had to be shed, his life had to be taken, and his covering transferred to the guilty rebel sinner in order that the latter might be in a fit condition to meet God and enjoy happy communion with him. And be very careful to observe that in all this, man himself had no part whatever. How could he? He was totally bankrupt, lost, ruined, helpless. God did everything. He found the remedy for man's awful condition, he gave the promise, he provided the victim, he made the coats of skins, and he clothed the guilty pair that rejected and despised his word and believed the devil's lie.

And thus it has always been and thus it is now. The sinner can only have *life* on the ground of another taking his place in *death*. And—O wondrous thought!—that other is no less a person than the well-beloved and only begotten Son of God himself. "God so loved the world"—loved it in all its ruin and guilt and rebellion—"that he gave"—not an angel, not an archangel, not a cherubim or seraphim, but "His only begotten Son that whosoever believeth on him should not perish but *have* everlasting *life*." John 3:16.

This is God's way, and furthermore it is God's *only* way of imparting *life*. God loved and God gave. Salvation flows only from one fountain, one source, and that, the fountain of God's love; it flows only through the person and work of the Lord Jesus Christ, and it can be appropriated only in one way, namely, by believing God's testimony and trusting in the faithful work of Christ upon the cross. "And neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. This was the way and the only way that Abel was saved. He "brought of the firstlings of his flock and of the fat thereof," and offered unto the Lord (Gen 11:4) and thus he testified that he had no right nor title to life except upon the ground of another dying in his stead. He justified God. And hence the Holy Ghost can bear testimony to his faith when he records in Heb. 11:4 that "through faith Abel offered unto God a more acceptable sacrifice than Cain, God testifying of his *gifts*." Abel confessed himself a sinner and expressed his faith in that Blessed One who was to take his place in death typified by his offering, and his name is enrolled by the Spirit of God as having obtained salvation.

Man to-day, taking his place as a sinner, owning and confessing his guilt and trusting in that blessed One who has come and who has died for sinners on Calvary's cross, not only receives forgiveness of sins but is actually "justified from all things" (Acts 13:38, 39); has "passed out of death into life," and shall never come into judgment as a sinner, the Son of God having already taken that place for him. John 5:24. Because him "who knew no sin, God made to be sin in our behalf that we might be made the righteousness of God in him." 2 Cor. 5:21. Is not that truly wonderful? The Lord Jesus became what we are that we might become what he is; was bruised that we might be blessed; died that we might live; and to show to the world that God was forever satisfied with the sacrifice that Jesus offered, he raised him from the dead and set him at his own right hand in the highest glory.

Thus "Christ suffered for sins, the just for the unjust that he might bring us to God." 1 Pet. 3:18. We were away from God, at the place of distance, in the "far country" and the Lord Jesus took that place and that condition for us upon Calvary's cross, when after enduring the horrors of that terrible scene and the three hours of darkness we hear him exclaim in the agony of his soul, "My God, my God, why hast thou forsaken me?" Mat. 27:46.

Beloved reader it was because God loved sinners, the sinners of to-day—you, dear unsaved friends, who read this—that he thus dealt with his own well-beloved Son. Listen to his testimony in Isa. 53:6: "ALL we like sheep have gone astray, we have turned *every one* to his own way and Jehovah made ALL our iniquities to meet on him." *All* gone astray but *all* our iniquities laid on him. Dear friend, can you believe this good news? Can you trust what God says here? You would possibly believe me if I told about Hiram Abiff, can you believe God when he tells you about Jesus Christ? Listen to John 5:24: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into judgment but is passed from death unto life." This is to you, personally, addressed to your very self, and until you receive it as your own you are under condemnation just as much as if you were an ungodly Knight Templar and had drank the fifth libation out of a human skull. "He that believeth on him is not condemned but he that believeth not is *condemned already*, because he hath not believed in the name of the only begotten Son of God." John 3:18.

Chicago.

THE RIGHTS AND DUTIES OF NATIONS.

BY H. H. HINMAN.

Having in a previous article briefly considered the duty of individuals to the government under which they live, I desire to call attention to some of the duties of nations to their citizens and to those of other nations. I propose simply to state them and to dwell only on certain points.

Nations as well as individuals are subject to Divine law. They are bound "to do justly, love mercy, and walk humbly before God." They have no rights but such as are in harmony with these principles. They have a right, however:

1. To organize a government.
2. Declare laws with adequate penalties.
3. To levy and collect taxes for necessary expenses.
4. To prohibit the manufacture and importation of all such articles as are injurious to the health and morals of the people.
5. To suppress all injustice or immorality under the forms of law or religion.
6. To provide for, and require the education of all the people.
7. To provide for an international congress for the adjustment of differences, and to offer their friendly intervention for the pacification of contending nations.

Among the duties of government, are these:

1. To provide for the common defense by wise and lawful methods.
2. To establish justice by the prohibition and punishment of crime.
3. To secure domestic tranquility by the enforcement of just and wise laws.
4. To protect all persons in the enjoyment of rational liberty.
5. To protect them in all forms of religious worship not inconsistent with Christian morality.
6. To secure to all citizens the right to a Sabbath.

Among the things that governments may *not* do are: To deprive any person, whether subject to its own, or the authority of another nation, of any natural right; and no nation may deal with any other nation or with any individual in any way contrary to the Law of Love. It hence follows that no nation has a right to engage in war, because war cannot be carried on in harmony with Christian principles but requires a constant violation of them.

This is evident when we consider

1. That every soldier is required to swear unconditional obedience to his commanding officer. He can reserve no right of conscience, or of private judgment; but becomes a passive instrument in the hands of his superiors in rank. This is in violation of Lev. 5:4, 5 and the whole spirit of the Gospel.
2. Because strategy, which is the *soul* of *war*, is simply *lying*, to the opposing army. This is forbidden Ex. 20:16; Rom. 12:9; Col. 3:9.
3. It requires the taking of the lives of those unconvicted of crime, and unconscious of any criminal intent. Ex. 20:13.
4. It appeals to, and stimulates the worst passions in human nature.
5. It is *not* "loving our enemies;" *not* "blessing them that curse us; *not* doing good to them that despitefully use us." It is *not* "overcoming evil with good," but rather seeking to overcome evil with evil.

To these reasons may be added, that it terribly corrupts public morals and causes an excessive burden of taxation under which the nations contiually groan.

If it be urged that while wars of conquest and aggression are manifestly wrong, yet every nation has the right of self-defense,

I reply that it is usually impossible to tell which side is defensive; for invariably, both sides claim to be defending their rights if not their homes. This was especially true in the Franco-Prussian, the Turko-Russian and our own late civil war. Neither party to-day would admit that they fought for conquest, or except in national defense. We should remember, too, that both Jesus and Paul had special reference to *defense*, and prohibited the use of violence for *self-protection*. The language is, "resist not evil." "Bless them that persecute you." "Pray for them that despitefully use you." "Be not overcome of evil, but overcome evil with good;" or simply, *abstain* from *defensive war*.

If it be claimed that these rules are for individual, and not for national conduct it will remain to be proved that there is one law for individuals, and another for national morals, that nations are not aggregations of individuals, and that they have a right to discard justice and mercy in their treatment of each other.

If it be urged that war is justifiable for suppression of rebellion, it follows that there can be no such thing as the right of revolution. Revolution is only successful rebellion, and the right of rebellion and the right to suppress it by war cannot both exist, for rights, like obligations, can never conflict. The truth is, any people desiring a change of government have a right to seek such change by *peaceful methods*, and if such change is sought for adequate reasons, there can be no right to prevent it. War in the ordinary sense of the term, is as truly wicked as the duel. Nay, it is as much *worse* as nations are *greater* than individuals.

Washington, D. C.

THE TELEGRAPH MONOPOLY.

It should be remembered by those who see danger in government control of the telegraph, that there is much greater danger while it is in possession of a great monopoly controlled by a few individuals. This danger was very forcibly stated by Senator Windom in a letter written two years ago. He says, "There are in this country four men who, in the matter of taxation, possess and frequently exercise powers which neither Congress nor any of our State legislatures would dare to exert; powers which, if exercised in Great Britain, would shake the throne to its very foundation. These men may at any time and for any reason satisfactory to themselves, by a stroke of the pen, reduce the value of property in the United States by hundreds of millions. They may at their own will and pleasure discourage and embarrass business, depress one certain locality and build up another, enrich one individual and ruin his competitors, and when complaint is made coolly reply, 'What are you going to do about it?' In order to lay deep and sure foundations for the maintenance of their power, and to defeat the efforts of the people to curb it, they have now seized upon the channels of thought. Look at it a moment. One man, who controls more miles of railroad than any other in the world, and who is almost daily adding new lines to his colossal combination, now also controls the telegraph system of the United States and Canada, and is reaching under the sea to grasp that of Europe. What is there to hinder these men from depressing or inflating the value of all kinds of property to suit their caprice or avarice, and thereby gather into their own coffers the wealth of the nation? Where is the limit to such power? What shall be said of the spirit of a people who will thus submit to be bound hand and foot without a protest?'

The Senator then proceeds to suggest that the first and most important duty of Congress is to emancipate the people from such dangerous and despotic control of the channels of thought and intelligence by the establishment of a postal telegraph, "whereby they shall be afforded a safe, sure and cheap method of communication with each other."

Postmaster-General Howe, in his annual report last year, pointed out this great danger in similar

language. He says, "The strongest reason why the government should control the telegraph is found in the fact that it is as potent for evil as for good. Like the government itself, it is a power too terrible to be wielded by any but the representatives of the whole people. In the great commercial centers, public stocks, corporate and mining stocks, bonds and staple products of agriculture, are bought and sold daily to the amount of thousands of millions. In all these markets one great telegraph company wags its tongue incessantly. It thus becomes the arbiter of prices, and may at pleasure buoy a market in which it wishes to sell, or break one in which it wishes to buy. This is an agency much too dreadful to intrust to private hands. Knowing that it can be so abused it seems to be the dictate of wisdom not to wait until it is so abused."

These are weighty words, especially when taken in connection with Dr. Norvin Green's statement to the Senate Labor Committee a few days since, that if there were no danger of legislative interference, the stock of the Western Union would be worth a hundred millions, and Jay Gould's repeated statement to the same committee, that the franchises of the company were invaluable. Free from government control the power of this company is the power of untold millions, its sway is absolute.—*The Advance.*

IDOLATRY.

The essence of idolatry is falsehood standing guard over sin. It dates back to the primal Lie launched by the devil in Eden. There are in the Hebrew Bible 20 names applied to idols, or human deifications, and literally translated they run like this: Carving, Device, Image, Statue, Shape, Shadow, Toil, Emptiness, Falsehood, Impurity, Horror, Filth, Shame, etc. All idolatry, in its highest character, is

SUN-WORSHIP,

since the sun is the fountain of life. The supreme divinities in all nations have been the sun deified, as Baal, Jupiter, Zeus, Osiris, Apollo, Vishnu, etc. But nature is the product of the sun; therefore, in a more direct sense, all idolatry is

NATURE WORSHIP,

and so we have a host of deified seasons, as Adonis, Bacchus, Saturn, Kronos, Tammuz, etc. Again, Satan is the spiritual ruler of nature, the "prince of the power of the air;" therefore nature worship is really homage received by him, so that all idolatry is

DEVIL WORSHIP.

Some of the deifications of fire, and destroyers, as Moloch, Chemosh, Siva, etc., show this fiendish relationship very plainly; they are an equal mixture of cruelty and lust. In this line are the human sacrifices of Africa, and the suttee and Juggernaut victims of Asia. The Baal and Ashtoreth of the Bible, the male and female or sun and moon deifications of Phœnicia and Canaan, represent all the rest. Each nation has its

BAALS AND ASHTORETHS.

Egypt—Osiris (the bull, Apis) and Isis.

Rome—Jupiter and Juno; Mars and Venus.

Greece—Zeus and Hera; Apollo and Diana; Adonis, or Bacchus and Ceres.

Samaria—Adrammelech and Anammelech.

India—Vishnu and Lakshmi; Rama and Juggernaut are manifestations of Vishnu; while Siva is the wicked counterpart, the night of Vishnu's day.

Often the original Baal may be traced by name, as in the Philistine Beelzebub, the Celtic Beal, and Beltein, or Baal feast, the Scandinavian Balder, etc. Also in Babel, Bel, Babylon, Belshazzar, Hannibal, etc.

The worship of

THE MOON,

or the female deification of nature, has been in all nations, and in all ages, attended by shameful festivals and secret orgies. A famous shrine of Ceres was at Eleusis, Greece, and the "Eleusinian mysteries" were so utterly vile that they have ever since been a synonym for all that is darkly evil. The initiated were sworn to secrecy under penalty of death. The wild and drunken worship of Bacchus, "Bacchanalia," was joined with it, until the government stopped it, fearing that society would be destroyed. In the same line was the terrible apostacy of Baal-peor, Num. 25: 1–3, and the women weeping for Tammuz, or Adonis, the deifications of the seasons, in the "chapter of abominations," Ezek. 8. In verse 14 the women are doing the simulated grief, and in verse 16 the men are discovering the joy. The worship of the golden calf, the Egyptian Baal, was equally horrid. Ex. 32: 4, 6, 25. Jeroboam's calves were the same, 1 Kings 12: 28, and were the centers of the religious festival of Israel for 300 years. It was also the moral ruin of Judah; 2 Kings 23: 7. Through all this mass of sin runs the fable of death and resurrection, of sorrow and joy, symbolized by the natural truths of day following night, and summer following winter. How different from the historical accuracy and purity and power of the resurrection of Jesus!

The spirit of idolatry is ever among us, since it is not simply a tendency of ignorant nations, but a tendency of human nature. Among the

IDOLATROUS RELICS

remaining among us to-day are

1. SUN RELICS; "worshiping the sun *toward the East.*" Ezek. 8: 16. Ritualists insist upon turning to the East in public prayer, and it has split the English church. It seems a small matter, *but it means a great deal.* In papal churches and Masonic halls, parts of the marchings and services are toward the "East."

2. FIRE RELICS. The religious use of candles is the most prominent. They form a regular part of papal and "high church" worship. The old festival of Candlemas, Feb. 2, is so called from the procession with lighted candles.

3. FESTIVAL RELICS. Nature worship revolved about two centers, mid-winter and mid-summer. Christmas is the remaining relic of the first. It is the old Yule, or "wheel" of nature festival, confined now to green branches and wax tapers. Easter and St. John's Day are the relics of the second. Easter is Ostara, or the *East*, the German deification of early summer. Saint John's Day is the old mid-summer feast with John the Baptist added to it. Chambers' Encyclopedia, describing the ancient ceremonies at these festivals, says:

"The kindling of the fire, the leaping over or through the flames, and the flower garlands, show that these rites are essentially of heathen origin and of a sacrificial character. They are obviously connected with the worship of the sun, and were doubtless practiced before the Baptist was born."

SUMMING UP,

we may say of idolatry over all the world, and through all ages, that

Its PHILOSOPHY is the study of nature, in distinction from the study of grace.

Its OBJECT is pleasure, in distinction from duty.

Its METHOD is praying the gods to be reconciled, instead of God praying us to be reconciled.

Its ATTRACTION is the indulgence of sin, instead of the cleansing from sin.

Its NATURE is the worship of Satan, in distinction from the worship of God.

Its END is degradation and eternal death, instead of salvation and eternal life.

"This is eternal life, that we might know thee, the only true God, and Jesus Christ, whom thou hast sent," even "CHRIST WHO IS OVER ALL, GOD BLESSED FOREVER!"—*Sandwich, Ill., Visitor.*

PRESBYTERIAN TESTIMONY AGAINST THE LODGE.

(The following article was published in Edinburgh, Aug. 25, 1757, and has been often republished since.)

WHEREAS, An oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn "*in truth, in judgment, and in righteousness;*" without any mixture of sinful, profane, or superstitious devices: and,

WHEREAS, This Synod had laid before them in their meeting at Stirling on the 7th of March, 1745, an overture concerning the Mason oath, hearing that there were very strong presumptions, that, among Masons an oath of secrecy is administered to intrants into their society even under a capital penalty, and before any of those things which they were to keep secret be revealed to them, and that they pretend to take some of these secrets from the Bible; beside other things which are ground of scruple in the manner of swearing the said oath; and therefore overturing that the Synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances: and,

WHEREAS, The Synod, in their meeting at Stirling on the 26th of September, 1745, remitted the overture concerning the Mason oath to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable according to our received and known principles, the plain rule of the Lord's Word and sound reason: and,

WHEREAS, The Synod, at their meeting in Edinburgh on the 6th of March, 1755, when a particular cause about the Mason oath was before them, did appoint all the Sessions under their inspection, to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgement whether or not they have ever been so; and to require that such as they may find to have been engaged therein should give ingenuous answers to what further inquiry the Sessions may see cause to make, concerning the tenor and administration of the said oath to them; and that the Sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the direction of the above-mentioned Act of Synod in September, 1745, and:

WHEREAS, The generality of the sessions have, since the afore-mentioned periods, dealt with several persons under their inspection about the Mason oath, in the course of which procedure, by the confessions made to them, they have found others, beside those of the Mason Craft, to be involved in that oath. And the Synod finding it to be proper and necessary to give more particular directions to the several Sessions for having the heinous profanation of the Lord's name by that oath purged out of all the congregations under their inspection:—

THEREFORE, The Synod did, and hereby do appoint that the several Sessions subordinate to them in dealing with persons about the Mason oath shall particularly interrogate them:—If they have taken that oath; and when and where they did so? If they have taken that oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason lodge? If that oath was administered to them without letting them know the terms of it—till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were permitted to know before swearing the oath? If, beside a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues and hearts taken out, in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies, such as the stripping them off, or requiring them to deliver up anything of metal which they had upon them; making them kneel upon their right knee, bare; holding up their right arm, bare, with their elbow upon the Bible, or with the Bible laid before them; or having the Bible, as also the square and compasses, in some particular way applied to their bodies: And if, among the secrets which they were bound by that oath to keep, there was not a passage of Scripture read to them (particularly 17 Kings 7: 21), with or without some explication put upon the same, for being concealed?

MOREOVER; The Synod appoints that the Sevearl Sessions shall call before them all persons in their congregations who are of the Mason Craft, and others whom they may have a particular suspicion of, as being involved in the Mason oath, except such as have been already dealt with, and have given satisfaction upon that head, and that, upon their answering the first of the foregoing questions in the affirmative, the Sessions shall proceed to put the other interrogatories before appointed. And also, that all persons of the Mason Craft applying for sealing ordinances, and likewise any others concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the ministers, if they have been so; and, upon their acknowledging the same, or declining to answer whether or not, the ministers shall refer them to be dealt with by the Sessions, before admitting them to these ordinances. And that all such persons offering themselves to the Sessions for joining in Covenant-work shall be examined by the Sessions as to their concern in the aforesaid oath.

And the Synod further appoints that when persons are found to be involved in the Mason oath, according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same, the said scandal shall be purged by a Sessional rebuke and admonition; with a strict charge to abstain from all concern afterward in administering said oath to any, or enticing any into that snare: and from all practice of amusing people with the pretended mysteries of their signs and secrets. But that persons who shall refuse, or shift to give plain and particular answers to the foregoing questions shall be reputed under scandal, incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

And the Synod refer to the Several Sessions to proceed unto higher censure, as they shall see cause, in the case of persons whom they may find involved in the said oath, with special aggravatioon, or taking or relapsing into the same, in opposition to warnings against doing so.

And the Synod appoint that each of the Sessions under their inspection shall have an extract of this act for executing the same accordingly.

The editor of the McGregor, Iowa, *News*, a German who works with the Prohibitionists, put the case in regard to the success of prohibition in this way: "Do you ask me will this idea of compulsory total abstinence triumph? I ask you why should not total abstinence prevail here as in other things that are wrong? I ask you, do you believe in total abstinence? I ask philosophers, divines, scientists, professional men of every class, is total abstinence from alcohol good? They exclaim, and I say, yes, it is. What is right and good shall prevail. Can the world be taught to live without alcoholic stimulants? The world does not need to be taught this. One-half of the world already believe and practice this. The female sex live, move, have their being, bear burdens we do not dream of, and are almost entirely total abstainers. God pity the human race if they were not! And cannot men live, move, have their being and bear their burdens upon the same food as the women and girls do? But enough of this."

A substantial German citizen who has recently himself shifted from the whisky brokerage to the coal business, said in his office the other day, "The truth is, the whisky business is dreadfully demoralized. The Western distillers are running at only one-quarter of their capacity, and yet even this overstocks the market. More saloon keepers than you dream of are anxious to go out of the business but cannot because all they have is invested in the saloon and *nobody will buy them out.*"

"Well," we questioned. "What has brought about this state of things?"

"Why, partly the overproduction in Kentucky, but after all, I tell you, you temperance folks have made a big hole in the whisky business."

Cheer up and on, brave workers, the "big hole" will yet be a chasm that no earthly ingenuity can bridge.—*Union Signal.*

FREDERICK DOUGLASS ON THE SUPREME COURT DECISION.

An immense mass meeting of the colored citizens of Washington was held last week to discuss the late decision of the Supreme Court against the Civil Rights law. Frederick Douglass spoke eloquently as follows:

The cause which has brought us here to-night is neither common nor trivial. Few events in our national history have surpassed it in magnitude, significance, and importance. It has swept over the land like a moral cyclone, leaving moral desolation in its track.

We feel it as we felt the furious attempt, years ago, to force the accursed system of slavery upon the soil of Kansas, the enactment of the fugitive slave bill, the repeal of the Missouri compromise, the Dred Scott decision. I look to it as one of the striking and shocking developments of the conflict between the spirit of liberty and the spirit of slavery, and I venture to predict that it will be so regarded by after coming generations. * * *

The Supreme Court is the autocratic point in our national government. No monarch in Europe has a power more absolute over the laws, lives, and liberties of his people than that court has over our laws, lives, and liberties. Its judges live, and ought to live, an eagle's flight beyond the reach of fear or favor, praise or blame, profit or loss. No vulgar prejudice should touch them anywhere. Their decisions should come down to us like the calm, clear light of Infinite justice. We should be able to think of them and speak of them with profoundest respect for their wisdom and deepest reverence for their virtue, for what his holiness, the Pope, is to the Roman church, the Supreme Court is to the American state. They are men, to be sure, and may not claim infallibility, but, like the Pope, they are the supreme power of the nation. What will be said here to-night will be spoken, I trust, more in sorrow than in anger—more in a tone of regret than in a tone of bitterness.

We cannot, however, overlook the fact that, whether so intended or not, this decision has inflicted a heavy calamity upon the seven millions of the colored people of this country, and left them naked and defenseless against the action of a malignant, vulgar, and pitiless prejudice.

It presents the United States before the world as a nation utterly destitute of power to protect the rights of its own citizens. It can claim service and allegiance, loyalty and life of them, but it cannot protect them against the most palpable violation of the rights—rights to secure which governments are established of human nature.

It can tax their bread and tax their blood, but has no protecting power for their persons. Its national power extends only to the District of Columbia and the Territories, where the people have no votes and the land has no people. All else is subject to the States. In the name of common sense, I ask, what right have we to call ourselves a nation in view of this decision and this destitution of power?

In humiliating the colored people of this country, this decision humbles the nation.

He left the Constitutionality of the decision of the Supreme Court to the lawyers, but claimed the right to remark as to a strange and glaring inconsistency which appears in the action of the court on this Civil Rights bill. It is a new departure, entirely out of the line of the precedents and decisions of the Supreme Court at other times and in other directions. It has utterly ignored and rejected the force and application of intention as a rule of interpretation. It has construed the Constitution in defiant disregard of what was intended by the adoption of the fourteenth Amendment. It has made no account of the intention and purpose of Congress and the President in putting the Civil Rights bill upon the statute book of the nation. It has seen fit in this case, affecting a weak and much persecuted people, to be guided by the narrowest and most restricted rules of legal interpretation. It has viewed both the Constitution and the law with strict regard to their letter, but without any generous recognition of their broad and liberal spirit.

Now what I complain of, and what every lover of liberty in the United States has a right to complain of, is this sudden reversal of all the great rules of legal interpretation by which this court was governed in other days, in the construction of the Constitution and of laws respecting colored people. In the dark days of slavery this court, on all occasions, gave the greatest importance to intention as a guide to interpretation. The intention of the law, it was said, must prevail. Everything in favor of stavery and against the negro was settled by the intention. The Constitution was constructed according to its intention. Its plain language was sacrificed, and had to fall before intention of its framers. When we said in behalf of the negro that the Constitution of the United States was intended to establish justice and to secure the blessings of liberty to ourselves and our posterity we were told that that was not its intention, that it was intended only for white people, and that the intention must govern.

When we came to that clause of the Constitution which declares that the migration or importation of such persons as any of the States may see fit to admit shall not be prohibited, and the friends of liberty declared that that provision of the Constitution did not describe the slave trade, they were told that while its language applied not to slaves, but to persons, still the purpose and intention of that clause of the Constitution was to protect the slave trade, and that that intention was the law. When we came to that other clause of the Constitution which declares that "no person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due," we insisted that it neither described nor applied to slaves; that it applied only to persons owing service and labor; that slaves did not and could not owe service and labor; that this clause of the Constitution said nothing of slaves or the masters of slaves; that it was silent as to slave States or free States; that it was simply a provision to enforce a contract, to discharge an obligation between two persons capable of making a contract, and not to force any man into slavery. For the slave could not make a contract; we affirmed that it gave no warrant for what was called "the fugitive slave bill," and we contended that that bill was therefore unconstitutional. But our arguments were laughed to scorn by that court. We were told that the *intention* of the Constitution was to enable masters to recapture their slaves, and that the fugitive slave law was Constitutional.

Fellow citizens: While slavery was the base line of American society, while it ruled the church and the state, while it was the interpreter of our law and the exponent of our religion, it admitted no quibbling, no narrow rules of legal or Scriptural interpretation of Bible or Constitution to govern the judicial mind of that high court. It demanded its pound of flesh, no matter how much blood was shed in the taking of it. It was enough for it to be able to show the intention to get all it asked in the courts or out of the courts. But now slavery is abolished. Its reign was long, dark, and bloody. Liberty now is the base line of the Republic. It has supplanted slavery, but I fear it has not supplanted the power or spirit of slavery. Where slavery was strong liberty is weak.

Oh, for a Supreme Court of the United States which shall be as true to the claims of human liberty as the Supreme Court formerly was to the claims of slavery! When that day comes, as come it will, a civil rights bill will not be declared unconstitutional and void, in utter and flagrant disregard of the intentions of the national legislature by which it was enacted and of the rights secured by the Constitution.

As individuals of the State of South Carolina may, under this decision, stamp out the rights of the negro wherever they please so long as they do not do so as a State. All the parts can violate the Constitution, but the whole cannot. It is not the act itself that is unconstitutional in the view of this decision.

Its unconstitutionality depends wholly upon the party committing it. If the State does it, it is wrong; if the citizen of the State does it, is right. "O, consistency, thou art indeed a jewel!" What does it matter to a colored citizen whether he is unlawfully insulted and outraged by a State if the same is allowed to be committed by a citizen of a State? The effect upon him is the same, and it has just this effect that the framers of the fourteenth Amendment plainly intended by that article to prevent. It was the thing, not the instrument. It meant to protect the newly enfranchised citizen from injustice and wrong, not merely from a State, but from the individual members of a State. It meant to give him the protection to which his citizenship, his loyalty, his allegiance, and his services entitled him, and this meaning, and this purpose, and this intention is now declared unconstitutional and void by the Supreme Court of the United States.

Will our readers turn to and read the record of Christ's disciples' behavior at and after the time Christ "set his face" toward Jerusalem, and they may expect to see their history reproduced in the movements of our reform. For Christ is taking his cause toward the metropolis of our nation as he did then to theirs; and all the devils with whom "we wrestle" will be astir. Let us keep on "the whole armor of God," putting it on anew every day, piece by piece, that we may "*stand against the wiles of the devil.*"

WASHINGTON LETTER.

DEAR CYNOSURE:—I have before me the second number of "*Father Columbia's Paper*," the organ of "Butler and Regan for '84." It is devoted to Freemasonry, free trade, and free rum. It takes the place of the (Masonic) *Advocate* that expired in 1878, and represents what that did, the lowest and worst elements in society. It has the one merit of courage, or rather audacity, and claims a circulation of over a million. It regards all restrictions on the liquor traffic as "infernal monopoly," and claims that the election of Hoadly in Ohio is a vote to let poor men sell whisky as well as the rich.

Logically, this is correct, for if the liquor traffic is the right of *any*, it is the right of *all*. But so terrible are its effects, so distructive to the good, and so promotive of all that is evil, one is astonished that any should contemplate it without horror, and not long for its suppression.

But let no one be astonished at the strenght of such a movement or think lightly of it as though there were no danger. When Freemasonry and free rum make common cause we can only feel safety in remembering that Jehovah reigns. We remember how strong was slavery, and yet the wealth invested in the manufacture and sale of intoxicants is greater than the market price of all the slaves. The number of slave-holders was scarcely half so great as the number of Freemasons, and their power of united action was inconceivably less.

Nor need we be surprised at a ticket whose head was a Northern general and his associate a member of Davis's rebel cabinet. Are they not brethren? Did they not each on the night of his initiation listen to the wonderful words, "How good and how pleasant it is for brethren to dwell together in unity?" There is power in *aiming low*. In all our great cities there is an inconceivable number of those whose most marked characteristic is, that they prove and illustrate the doctrine of total depravity. Let no one underestimate the power of the vicious element in a land where the ballot may be sold for rum, and yet such ballots choose the rulers of the nation.

The paper has several articles in praise of Masonry, each of which appeals to the selfishness of those who aspire to special advantages over their fellows; but such advantages are consistent with neither benevolence nor justice. The lure of the lodge and the saloon are kindred in every respect, and their power is such that God only can restrain it. May he help us.

H. H. HINMAN.

WHAT WILL YOU DO?

We ask this question of every operative Anti-mason in Michigan. A few of the friends of our cause have taken hold of the work and have organized and incorporated a society to help carry on this work, and we earnestly invite your sympathy and co-operation. We have already an agent in the field who is lecturing, circulating literature, and soliciting subscriptions to the stock of the association. and we propose, just as fast as we can secure the funds, to send men out to inform the people of the evils of secretism and the dangers arising therefrom. Do you want a part in the good work? if so let us hear from you at once. You can help the cause we are striving to promote.

First. By taking stock in the association. Every Anti-mason in the State should pay something every year for the overthrow of secretism.

Second. By inducing others to subscribe for stock or contribute in other ways to the funds of the association.

Third. By circulating and securing subscriptions for the Michigan *American*, This paper is now the property of the association and should have a circulation of 5,000 subscribers before the new year.

Fourth. By inviting the agent to visit your community. If you are willing to board him and spend a little time in taking him to those who should be interested in our reform he will be glad to visit you, if you can secure a place or places for him to lecture so much the better. Don't say "we would invite him but we are afraid we can't pay him," if you are not sure of raising a single cent, do not be deterred on that account from inviting him, as he is paid by the association. Now will you not take hold with us and assist us in pushing forward this enterprise? Any information you may desire in reference to the association or its plans of work can be obtained by addressing the Secretary and General Agent, Rev. H. A. Day, Parma, Jackson county, Mich., or the President, Rev. W. H. Ross, Williamstown, Ingham county, Mich.

W. H. Ross.

It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments; that they should not so much strive to vex as to convince each other.

REFORM NEWS.

NOTICE.—Arrangements are being made for a Convention of Hollanders to meet in December, in the interests of the anti-secrecy reform, and under the auspices of the Michigan Christian Association, of which due and timely notice will be given. An issue of the Michigan *American* in the Holland language is now being prepared, and will be issued in November.

WISCONSIN.

The annual convention of the Wisconsin Christian Association will be held in Menomonie, Dunn county, Nov. 6th to 8th. This convention will be under the management of Rev. Isaac Bancroft, State Agent, and J. P. Stoddard, General Agent of the N. C. A. After the opening address by J. P. Stoddard at 7:30 P. M. of Tuesday, the 6th, announcements will be made for the following days and evenings, which will include addresses, discussions, and, if desirable, working of degrees. President C. A. Blanchard is expected to be present and fill a prominent place on the programme. Come in the name and in the Spirit of the Master.

FROM THE GENERAL AGENT.

DAYTON, O., Oct. 22, 1883.

Leaving Vincennes at 2 P. M. Saturday, our train ran into the Union depot at Cincinnati a few minutes before 9 o'clock. I found I could reach this city at 11:40 P. M. and so determined to keep Sabbath in Dayton:

At 9 next morning I dropped into the First U. B. church, where were gathered a large and very interesting number of young and middle-aged persons engaged in the study of God's Word. It was an intensely interesting sight, and after lingering a few moments to gather inspiration and hope I passed on to Bro. D. H. French's United Presbyterian church, where I met this estimable brother with his wife and children and other households engaged in the study of the Word, I accepted an invitation to speak to his people, and afterwards to share the hospitality of his home, and after being much refreshed in body and spirit I sought out the home of our venerable friend Prof. L. Davis, D.D., to meet a most hearty welcome.

The doctor is fully in accord with the law of his church on secrecy and deeply interested in the work of the N. C. A. His genial and loving spirit shrinks from personal hostility to even those who widely differ from him on vital issues, but if there is in his renewed nature one element of compromise with sin or disposition to purchase peace at the expense of the right, I failed to detect it in an interview extending through the hours of an intimate and to me exceedingly profitable conference. Almost three score and ten, he is hale and hearty in body and mind, and his countenance, lighted up with intelligence, is itself a benediction and inspiration rarely met with in this world where so many, even among Christians, have "their teeth set on edge." The thirty young men preparing for the Gospel ministry who are brought in daily contact with this mind, great in its childlike simplicity and downright honesty, are highly favored.

Bro. Kemp was not at home and I missed the pleasure I had anticipated in a personal interview with him. At the evening services I met Bro. Hott and other brethren well and widely known, and this morning paid a hasty visit to the Biblical Institute, and was much pleased with the neatness, tasteful and orderly appearance of all that I saw in and about this fine structure. It was too early for class or general exercises so that I got only an outside view. At the depot I find that my *best* train to Cleveland leaves at 9:45 this morning, and as I have an hour and forty minutes I purpose accepting Bro. Hott's kindly invitation to visit him in his sanctum at the U. B. publishing house and gather what inspiration and encouragement I am able, then hasten on to Syracuse.

The *Missionary Review* states that fifty American denominations, numbering 115,436 ministers and 10,286,331 members, contributed last year for foreign missions $3,086,587.27, being a trifle less than thirty cents each. This is a gain over the preceding year of over $89,000. There was in the same year a gain in home membership of 128,389. Over 2,200 foreign missionaries are sustained and 8,678 native helpers. The membership in the mission churches is 222,906; a gain during the year of 14,440. We thus see that the gain in the home churches was only about one per cent., while the gain in the foreign field was almost seven per cent. In view of these facts who shall say that money and labor spent in mission work is not well repaid? The sum contributed is indeed a "magnificent example of true Christian benevolence, but how many professed Christians have had no part in this noble work? Every Christian who has any income should devote a generous part to this Gospel work. The American Board, the Oberlin Faith Mission, the Wheaton Anti-masonic Mission, and the various denominational missions open a wide door to every giver. Let us hasten to obey his word, "till he come."

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The final count in Ohio shows a yet larger prohibition vote than we have reported. The total vote was 711,791, the vote for the second amendment 320,554. A bare majority would have been 355,896, so that the amendment failed by only 35,342 votes and not 70,000 as is frequently reported.

POPERY AND ITS CONTROL OF CIVIL GOVERNMENT.

Froude quotes Luther as having written thus:

"That devilish popery is the last worst curse of earth, the very worst that all the devils with all their might can generate. God help us all. Amen."

Froude adds:

"Very dreadful and unbecoming language the modern reader thinks who has only known the wolf disguised in innocent sheepskin. The wolf is the same that he ever was, and if ever he recovers his power he will show himself unchanged in his old nature. In Luther's time there was not the smallest affectation of sheepskin (but) one passionate desire . . . to carry fire and sword through every country which had dared to be spiritually free."

And this is the wolf in sheep's clothing which our truculent politicians load with favors, which must prove a curse to our future history as a people; for we cannot nurse the serpent and expect to escape the sting. May a kind providence avert such a result as, or worse than, slavery brought upon us! Who shall say that the agencies of evil may not combine together in secret and try with more success than slavery to overturn our central government and attempt a partition of our country—Mormonism here, Romanism there, and lodgery with its great bands of trained soldier worshipers of high sounding titles—all to find a home where it need not confine them to the secret chamber, but emblazon and engraft them upon its civil government! What allies, with divide and govern on their flags! T. H.

WHAT WOMEN CAN DO.

The *Union Signal* prints the following from Rev. A. Willey of Northfield, Minn., which, while it is an argument for the conservative side of the question of woman suffrage, is full of noble enthusiasm for the highest and holiest influence that can be used by human beings for the elevation of the race:

Never since the "morning stars" welcomed and celebrated her advent to this world has it been such a privilege to be a woman as it is now. And her possibilities as man's "helpmeet" are far from a full development. Men may move the head, but she moves the heart of the world. Logic had done its utmost for the slaves when "Uncle Tom's Cabin" sent its electricity through the heart of the nation. And her labors are still more potential against the great liquor torment of the country, although her powers are yet far from exhausted. Some call for the ballot, and seem inclined to wait until they get it before "meddling much with politics," dimly perceiving the vast political influence which they can exert without it.

They can stand by and assist the men in enlightening society on its political duties; and if they have the fidelity and courage to all vote right if they have the ballot, as is affirmed, why should they be deterred from any effort to induce others to do it now? They hold in their arms every voter of the future, in the nation, and can nearly make him what they please. What civil power equals that? And their possible influence over present voters is little realized.

In the State of Maine in anti-slavery days, the women had a State organization, with local societies in the towns in much of the State. They called it "The Daughters of Freedom." Their object was to inform their husbands, fathers, sons, brothers and neighbors on the condition of the slaves and what their votes could do for them, and what they were doing against them when cast for parties and men in alliance with slavery. Then with earnest affection they would plead with them. On election days they would have their flags flying in front of their houses, with such mottoes as "Vote for the slaves," "Vote for freedom." And when husbands, fathers, etc., were leaving for the elections they would plead with them, "Will you vote for the poor slaves to-day?" And when they returned, they would meet them at the door or the gate, "Did you vote for the poor, suffering slaves to-day?" What man could long stand that?

And that organization called a great Fourth of July celebration in the interior of the State, the only one ever called by women, people coming by carriages fifty and sixty miles. John P. Hale of New Hampshire was the chief orator, and Mrs. H. B. Stevens, a visitor. It was estimated that 8,000 were there, the largest rally ever seen back among the farmers in the State. Politicians came to look on, and were heard to say, "It is no use to fight this any longer," and the reconstruction of the State was soon completed into the new Republican party, which rose to 10,000, 20,000 and 30,000 majority. It was believed that the women did more for this result than they would with the ballot. May they do it again "For God and Home and Native Land."

CORRESPONDENCE.

WHAT DID HE MEAN?

A few weeks ago while on my way to Jackson to attend the meeting of the Board of Trustees of the M. C. A. I fell in with a large number of M. E. ministers and laymen on their way to their conference to be held in Albion. While waiting in the depot at Kalamazoo I saw a tall layman, who sported a Knight Templar jewel at his vest chain, approach and roughly seize by the lappels of his coat a young, spruce-looking chap whose general demeanor indicated that he might be a candidate for ministerial dignities. After shaking him up in a manner that would have done credit to Jubela himself the young man said to him, "Don't use me too roughly, I can *see* what I am doing now."

I wondered whether that laymen had ever shaken that young minister when he couldn't see what he was doing. The tall layman had a jolly laugh with some of the ministerial brethren over the remark. W. H. Ross.

SECRET SOCIETIES IN WEST AFRICA.

DEAR CYNOSURE:—In your extract from the work of Capt. Ellis on "The Land of the Fetish," I am reminded of scenes once familiar in West Africa.

Having spent several years in the region described, and taken much pains to obtain accurate information about the unchanging customs of that people, I think I may perhaps add something to the interesting narrative.

The secret society of which he speaks as the *Boun*, is doubtless the *Boundoo*, and is composed of both men and women, though controlled by women, and presided over by a female devil, who is an object of worship. I once broke up and drove off a company of such worshippers, who had congregated on the mission premises. This order initiates young women, but I am not aware that it ever offers human sacrifice.

I think the author confounds this order with the *Purroh* which is composed entirely of men, and is the much more powerful order. This order which makes the laws, and declares war or peace, meets in places just as described, and always offers a victim—boy or girl—wherever it is established. It initiates young men with ceremonies very similar to the third degree of Freemasonry. It has three degrees. They are symbolically slain, lie in the grave, are raised from the dead, become new creatures, and have a new name.

The distinguished Masonic writer, Dr. Olliver, in his "History of Initiations," proves that a similar system has prevailed in nearly, if not every portion of the habited world, and notably in Mexico and Peru, and that in all cases it had its origin in the ancient sun worship of Egypt and India. He admits that Freemasonry has similar ceremonies, and claims for all these forms of mystery a common origin. Both he and Dr. A. G. Mackey speak of the ancient mysterics, of which those in Africa are but the continuation, as *spurious Freemasonry*.

There is frequent mention in the Bible of this ancient sun worship, which seems to have been the most ancient idolatry. See Ez. 8:1–18; Eph. 5:11–13, and many other

passages. It was the form of wickedness into which the Jewish people were most prone to relapse, and which brought down on them the most terrible retribution. It may be a satisfaction to the Freemasons to claim an ancient origin, but surely they must share the claim with the children of Purroh and Boundoo. In each case it is heathenism intensified. H. H. HINMAN.

A FRIEND OF DAVID C. MILLER.

CAMBRIDGEBORO, Pa.,

EDITOR CHRISTIAN CYNOSURE:—Not long since I wrote asking if your paper was still printed, not having seen a copy for years, and in answer received a copy of Oct. 11th, for which receive my thanks; as with it in my possession, and such other literature as you may be able to send me, I expect to be assisted, sustained, and sympathized with in the work before me.

In order that you may understandingly do so, allow me to give you some points in my history. I was born in 1824; read Morgan's work; became an Anti-mason in early life, and have remained one ever since; was a few years since well and intimately acquainted with Col. David Miller, who frequently related the circumstances connected with the Morgan affair at Batavia, in which he (Col. Miller) was engaged as printer, etc., which tended to deepen my conviction of duty to oppose secret societies, especially Masonic.

In 1842 I united with the Baptist church here, and have been a member with the exception of about one and a half years while in the West. The church was by its record Anti-masonic when I united, and for a number of years past I have interrogated candidates for the pastorate on the subject, because *I could not conscientiously support* a man as pastor who belonged to and sustained a secret, oath-bound society. The church has now given a call to a man whom they know—by his own admission—belongs to the Masonic order.

But the younger members (and several of the older ones) are ignorant of the workings of Masonry, and so to some extent, are excusable, but it is my duty to inform them to the best of my ability. Hoping to become better acquainted, I am,

Very respectfully yours, J. H. GRAY.

THE PRAYER MEETING AND THE PAPER.

CLEARFIELD, Iowa, Oct 15, 1883.

Stand up! stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.

The thoughts of reform prayer meetings encourage me. Let them be started everywhere. Let us see to it that we have clean, pure hearts, so that God can work in us "both to will and to do" his good pleasure.

An M. E. brother was at my house. I gave him a short history of the N. C. A.; told him that the secret empire is controlling church and state, and corrupting the courts to a great extent; told him the Lord was raising up a standard of reform against it, the same as he did against slavery; and asked him to subscribe for the *Cynosure*. He said he did not need to take it; that he is, and does not know the time when he was not, an anti-slavery man. I gave him a copy. He took it home and read it, and indorses all of it. The *Cynosure* has many such excellent friends. These dear brethren must be impressed that they are the men that God wants to use in this good cause. They are the men that must help.

Ye are the men, now serve him,
Against unnumbered foes,
Your courage rise with danger
And strength to strength oppose!

The *Christian Cynosure*, organ of the National Christian Association, was raised up of the Lord to battle for the right, the principles of which are worthy of their patronage and *must* have it. We do not, we can not depend upon the powers of darkness for help; let us look to Jesus and to the friends of his eternal truth and light.

Put on the Gospel armor,
And watching unto prayer.
When duty calls, or danger,
Be never wanting then.

CYRUS SMITH.

ANTI-TOBACCO.

MELVIN VILLAGE, N. H., Oct. 22, 1883.

Editor Christian Cynosure,

DEAR SIR:—I wish to express my thanks to you for the kindly notice of the little paper I am publishing in the interest of the "Anti-tobacco reform," as given in your issue, Oct. 18, 1883.

If there are friends enough in this fair land of ours to help sufficient to pay for printing 1,000 copies once in three months I shall keep the *Gem* "going."

It requires much prayer, and I doubt not if God wishes me to continue in the work he will give me some friends to assist. I owe nothing for what I have published, and up to date have nothing to publish any more. Any who wish sample copies, or quantities to distribute I shall be pleased to send on application until present edition is exhausted.

I know it is a grand cause. Every child saved from this evil tends to better the condition of society, the nation and the world. The work seems almost overwhelming and the foe formidable, but I dare in the strength of Israel's God to combat, on the field of conflict, this filthy, man-degrading giant, regardless of smoke, slights or abuse. Yet I purpose to be judicious in my publication, adapting it to the needs of the people, especially the rising generation.

Yours very respectfully,

C. H. SHEPHERD.

PITH AND POINT.

GLAD OF THE PRAYER MEETING.

I am praying daily for the destruction of lodgery. I am glad to see so much said on the necessity of all Christians calling earnestly upon God for the downfall of this great evil, which has brought such deadness upon the churches of the whole nation.—*Elder Wm. Plant, Camp Douglas, Wis.*

EASTER.

I read the article of "Senex," Mass., on Easter, in your 18th Oct. number with much interest. Without entering on the question of the first or seventh day for worship may I be permitted to call in question the statement to the effect that "no other ordinance" has been appointed in commemoration of the resurrection of Christ than the first day of the week. This statement is of course at variance with the idea of all who regard the Apostle Paul's words in Rom. 6:3, 4 and Col. 2:12 as fixing the truth that baptism was burial and rising with Christ. Faith first, then immersion—its first *action* as in the commission of Christ, and in the first sermon thereafter in obedience to him. The death has the Bread and Cup; the resurrection has the water grave to be observed until the end of the world.—*Another "Senex."*

A TRACT ON THE HIGHWAY.

A private letter from a young man and Sabbath school teacher in a country place in Alabama, shows how truth and moral light spreads, He writes:

"I was passing along the public road and chanced to pick up a piece of paper which I read with much pleasure and now write to the Association whose address was on the paper for some sample tracts. The title of the paper was, 'Selling Dead Horses.'"

In another letter since received he writes: "I am a thousand times pleased with my tracts."

LEUTY—BARKER.

MARRIED—On the 19th inst. in Blanchard, Iowa, by Rev. H. Avery, assisted by Rev. A. W. Hall, Rev. William Leuty, of College Springs, and Mrs. Amy Barker, of Blanchard.

Bro. Leuty needs no introduction to the readers of the *Cynosure*. He is well known to the family of the N. C. A. He has given of his substance that the causes of reform might be pushed onward. He took the wise plan of placing the "plant" while he lived, reserving only a living. He was obliged to leave his chosen denomination because he could not tolerate Masonry. In his old age he found himself alone in the world.

Mrs. Barker was the companion of Rev. D. R. Barker, who fell with his armor on some ten years ago. They knew what it was to labor and sacrifice in the causes of anti-slavery and anti-secrecy.

Now these two Christian workers will help one another and spend the evening of life together. May the Lord bless them and reward them a thousand fold for their work and labor of love.

OBITUARY.

Llewellyn Dwight Bryant died in New Market, N. H., Sept. 29, 1883, of pneumonia, after an illness of about two weeks, aged 30 years. He publicly professed faith in Christ while a student in Austin Academy, and united with the church at Center Strafford. He immediately showed great zeal to lead others to become Christians, and became active in the Anti-masonic reform. The church of which he was a member asked the New Durham quarterly meeting to license him to preach the Gospel, which request was denied. The Barrington church of which he afterwards became a member, renewed the request for his license to preach, but this second request was also refused. It was the general opinion that his opposition to Freemasonry hindered his getting a license to preach. He preached, however, with good acceptance as the Lord opened the door. Bro. Bryant had a tenacious memory, and was remarkably versed in history and literature. He contributed valuable articles for the *Christian Witness* and *Cynosure*. His father was killed at the battle of Antietam. His uncle, Crosby Wheeler, is a missionary in Turkey, and his mother's sister, wife of Rev. Mr. Allen, has also been a missionary many years. He leaves a mother and one brother. "Blessed are the dead that die in the Lord."

BIBLE LESSONS.

LESSON VI.—November 11.—Saul Rejected.—1 Sam. 15:12–26.
GOLDEN TEXT.—Behold, to obey is better than sacrifice. 1 Sam. 15:22.

DAILY READINGS.

Obedience of one.....Rom. 5:1–21.
Obedience of Christ.....2 Cor. 10:1–18.
Obedience Learned.....Heb. 5:1–14.
Obedient Priests.....Acts 5:1–15.
Christ Obedient.....Phil. 2:1–30.
Winds and Sea Obedient.....Mark 4:26–41.
Obedient Children.....1 Pet. 1–25.

INTRODUCTION.—Samuel now an old man of over eighty years is sent once again to meet Saul, who was now universally acknowledged as king, and who, though so successful in his battles, (ch. 14:47, 48) had again and again shown his wilful and disobedient spirit, for which the prophet sternly rebuked him, (see ch. 13:9–14; 14:34, 35. cf. Lev. 17:1; Num. 18:7.) Another and final opportunity is given Saul to retrieve his character. Samuel is sent to him with a new commission to utterly destroy the Amalekites, who for their wickedness and cruelty had centuries before been doomed (ch. 15:1–3). Saul is quick to go, but again shows his really rebellious spirit, and also hypocritical nature, and so is finally rejected from being king over Israel.

Our lesson is a striking illustration of the spirit of disobedience, under the pretence of serving God. Its great, practical doctrine is, that obedience is better than sacrifice, (cf. Ex. 19:5; Jer. 7:21–28; Isa. 1:11–17; Micah 6:6–8).—*Notes for Bible Study.*

PRACTICAL—THE MARKS OF A FALSE AND HYPOCRITICAL OBEDIENCE.

1. *It seeks its own glory.* "It was told to Samuel, saying, Saul came to Carmel....and set him up a place (or monument). V. 12. "But all their works they do to be seen of men." Mat. 23:5. If the heart is pursuing a wrong end we may expect to find everything perverted.

2. *It boasts its own goodness.* "I have performed the commandment of the Lord." V. 13. "I will spue thee out of my mouth, because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Measuring itself by a false standard, there is little hope that such a heart will ever discover its radical mistake.

3. *It seeks to shift the blame of its shortcomings to others.* "They have brought them from the Amalekites. The people spared the best of the sheep and of the oxen" (v. 15). "And the man said, The woman whom thou gavest to be with me, she gave me of the tree" (Gen. 3:12). "Most men will proclaim every one his own goodness; but a faithful man who can find?" (Prov. 20:6). "Whoso boasteth of a false gift is like clouds and winds without rain" (Prov. 25:14).

4. *It claims to be governed by the holiest motives.* "The people spared the best of the sheep....to sacrifice unto the Lord" (v. 15). "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts" (1 Chron. 28:9).

5. *Pride of heart makes it forgetful of its dependence on God.* "When thou wast little....wast thou not made the head? (v. 17). "Look to the rock whence ye are hewn, and the hole of the pit whence ye are digged" (Isa. 51:1).

6. *It forgets that God's will should be obeyed, not its own choice.* "The Lord sent thee on a journey" (v. 18). "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

7. *It refuses to accept the admonition and rebukes of God's Word.* "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me" (v. 20). "He that being often reproved, hardeneth his neck, shall be destroyed, and that without remedy" (Prov. 29:1).

8. *It manifests great zeal in matters of its own liking.* "Rebellion is as the sin of witchcraft" (v. 23). "Saul had put away those that had familiar spirits" (1 Sam. 28:3). "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the others undone" (Mat. 23:23). Saul's great zeal in putting away witchcraft did not shield him from the due reward of gross disobedience.

THE DOOM OF HYPOCRITICAL DISOBEDIENCE.

1. *It will be detected sooner or later.* "What meaneth then this bleating of the sheep?" (v. 14). "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Ec. 12:14).

2. *It will surely be punished unless sincerely repented of.* "Because thou hast rejected the word of the Lord, he hath also rejected thee" (v. 23). "The hypocrite's hope shall perish" (Job 8:13).—*U. P. Bible Teacher.*

If men reject us God may take us up. But when God rejects us who shall help?—*Watson.*

Good intention can never be a right rule of conduct and a good guide of conscience.—*Sanderson.*

If sacrifice could replace obedience, God would never be obeyed, for men will sacrifice all rather than obey.—*Watson.*

We must judge rather than justify ourselves if we would escape Divine judgment.—*Henry.*

Before seeking the approval of conscience, we must learn to regulate conscience by the will and word of God.—*Wordsworth.*

The obedient man will learn to put implicit trust in the wisdom and justice of God's judgments (vers. 11–16).—*Peloubet.*

BAND OF HOPE BIBLE LESSON.

PROFANITY A SIN AGAINST OURSELVES.

3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brotber Phillip's wife.
4. For John said unto him, It is not lawful for thee to have her.
5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
7. Whereupon he promised with an oath to give her whatsoever she would ask.
8. And she, being before instrueted of her mother, said, Give me here John Baptist's head in a charger.
9. And tbe king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.
10. And he sent and beheaded John in tbe prison.
11. And his head was brought in a charger, and given to the damsel; and she brought it to her mother.
12. And his disciples eame, and took up the body, and buried it, and went and told Jesus. —Mat. 14: 3-12.

GOLDEN TEXT.—And the king was sorry. Mat. 14:9, f. c.

CENTRAL TRUTH.—*Swearers sin against themselves.*

1. This was Herod Antipas, the son of Herod the Great.

2. He had divorced his wife, the daughter of an Arabian king, to marry the wicked Herodias, though she was the wife of his brother Philip who was still living. John had the courage to rebuke them both for their sin.

3. There had been no prophet since Malachi, four hundred years before.

4. It is likely that the dancing was indecorous to a high degree to so suit the tastes of a company of drunken revellers. Much of the public dancing among the Greeks and Romans was of this character.

5. Herod's kingdom was not his to give away. He held it only through the favor of the Roman emperor.

6. He did not stop to think what a rash and foolish oath he was taking. It is so with almost every one addicted to profanity. *They do not stop to think.*

7. When a man becomes a Freemason he must take an oath to suffer a dreadful death if he reveals any of the secrets. Now a man has no right to swear away his life for it doesn't belong to him. It belongs to God, his country, and his family.

8. Every secret order requires some kind of an oath or obligation beforehand. This is wrong. Every oath is rash and sinful when the one who takes it does not know what he is swearing to.

9. Herod had no idea that such a thing would be asked of him; nor is it likely that the scores of Masons who helped in the death of Morgan thought when they took the oath that it would ever require them to murder an innocent man.

10. Herodias seems to have planned the whole thing to trap the weak and foolish Herod. In the secret lodge it is never the majority who rule but a few leaders, often wicked, selfish and designing men, who make the others their tools.

11. Many are sorry for taking these wicked oaths, but like Herod have not the courage to renounce them. It is a sin to take such oaths in the first place, but a far greater sin to keep them.

12. A Christian should not engage in any act that he cannot "go and tell Jesus" about. When he enters the secret lodge he goes where Christ is not admitted, where he cannot have the Saviour's companionship or sympathy. This ought to prevent us from ever joining any secret society.

PRACTICAL TRUTHS.

We are not our own—our lives belong to God and to humanity. Those who take the oaths of Masonry sin against God, their fellow man and their own souls.

Those who enter secret societies commit more sin in *keeping* their oaths than they did in first taking them.

QUESTIONS.

1. Who was Herod? v. 3. What had he done to John?
2. Why did he do this? How did Herodias feel towards him? Mark 6:19. What were Herod's feeling? v. 20.
3. Why did the people think so much of John? v. 5. What was done on Herod's birthday? v. 6.
4. What kind of dancing was this? What did Herod promise to give her? v. 7. Mark 6:23.
5. Had Herod any right to make such a promise?
6. Why did he make such a rash and foolish oath? Is this true of profane swearers?
7. What can you say of Masonic oaths?
8. What does every secret order require? Why is this wrong? What request did she make of Herod? v. 8.
9. Did Herod suppose she would ask such a thing? v. 9 f. c. Was this any excuse for his breaking the Sixth Commandment? Give an illustration.
10. Did Herodias lay this plan to take John's life? v. 8, f. c. Mark 6:21, f. c. What is there like it in the secret lodge? Can you think of another prophet who acted something like John? 1 Kings 21: 17-24. Of another woman like Herodias? 1 Kings 21:1-15. A king like Herod? v. 15:16. Why did not Herod refuse to do what she asked of him? v. 9.
11. Is this the reason why many keep their lodge oaths? Is it right to keep sinful oaths? Lev. 5:4-14. What did Herod do? vs. 10, 11. What was done with the body?
12. Should a Christian tell everything to Jesus? How does joining a secret society prevent his doing this? Recite the Golden Text, Central Truth, Practical Truths.

LESSON TALK.

Men are sometimes foolish enough to sign their names to papers without reading them, and then they very often find themselves obliged to pay a sum of money for something they never bought, or else submit to a troublesome and costly lawsuit. Among the early cases which won fame for a certain distinguished lawyer, was a suit between a man whose house had been burned down, and a dishonest insurance company which refused to pay the amount for which it had been insured, because a certain clause in the policy had not been complied with. This clause was put purposely *in fine print* that it might not easily catch the eye, but if the man had taken the trouble to read his policy over very carefully he would have seen it. All secret societies work in this way. The candidate pays his money and swears to obey all the laws and requirements of the order before he knows what they are. They may be in direct opposition to the laws of his country; they may even require him to commit murder like the Invincibles in Ireland, or the Nihilists in Russia. If he is a good and brave man he will break his oath at any cost. Far better to even suffer death, like John, for the truth's sake, than act the part of the cowardly and wicked Herod. But it is much the best way to be wise in the first place, and refuse to take such oaths at all.

LESSON HYMN.

Glory to God! whose witness train,
Those heroes bold in faith,
Could smile on poverty and pain,
And triumph even in death.

Oh, may that faith our hearts sustain,
Wherein they fearless stood,
When in the power of wicked men,
They poured their willing blood.

God whom we serve, our God, ean save,
Can damp tbe seorehing flame;
Can build an ark, ean smooth the wave
For such as love his name.

REMEMBER!!

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
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Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

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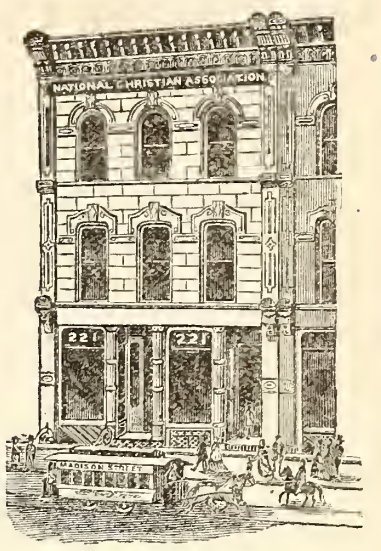
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 1, 1883.

EDITORIAL CORRESPONDENCE.

SYRACUSE, Oct. 25, 1883.

Yesterday I was introduced to the *Wesleyan General Conference*, and made a brief address. On being introduced to this conference, one has to be vouched for; or, under their rules, questioned whether he belongs to a secret society. Mr. Capwell and I passed without difficulty, and so were introduced to the body; but a delegate, bearing fraternal salutations from the M. E. church, was found to be a Mason and ruled out! The Conference would not receive him. This was right. How could he properly bring Christian salutations to the Wesleyans, and Satanic salutations to the lodge? "Doth a fountain send forth sweet water and bitter?" Wherever Christianity reaches, this should be told of the *Wesleyan General Conference*

FOR A MEMORIAL

of its fearless hostility to the false worships which curse the earth. Satan subordinates everything to this. He told our Saviour everything else would be right, and he would give him "all the kingdoms of the world and the glory of them for one little act of this false worship!"

Gen. Pomeroy is billed for to-night. I am to speak to-morrow night. The Wesleyan Conference is a strong body of good men, well handled by Moderator Wardner.

THE STATE CONVENTION.

SYRACUSE, Oct. 26.—Mr. Pomeroy has telegraphed and will doubtless be here this morning. We had a fair opening last night. Mr. Stoddard spoke effectively, very. Donald Kirkpatrick for whom we voted as candidate for Vice-President, was on the stage, the same agreeable gentleman as ever. Mr. Capwell and wife are here. He presides admirably and toils incessantly. Willie Stoddard, too, toils nobly. The Wesleyans help out the meeting grandly; and though the city crowd is not out yet, the time will come when it will be.

SYRACUSE, Oct. 27.—Our convention closed last night with increased audience, in spite of mist and mud, Secretary Stoddard and the official report will tell our readers about it. Donald Kirkpatrick heads the list of fifteen delegates to Washington.

Ex-Senator Pomeroy spoke in the afternoon and an hour before train last night. He looks well and fresh, but is taxing his physique to the uttermost. Our readers have seen his Chicago speech. He has excelled that speech, great as it was, in his efforts here which were wholly extemporary. He has spoken rapidly and I shall not attempt a full report, but correct, as far as I write. He only spoke on one article of the American platform, namely, the civil rights of the negroes secured by the three amendments, and reviewed the late decision of the Supreme Court that the States, not Congress, must decide whether the colored people who travel can be shut out of taverns at night on the road; in short, that the negro, freed and made a citizen by Congress, must be remanded back to Alabama, Mississippi, South Carolina and the other States South to say what his citizen's rights are, and protect them.

MR. POMEROY'S SPEECH.

He said, I am here, where I spoke and acted with now departed men forty years ago. Gerrit Smith, Beriah Green, William Goodell, Myron Holley, all, all are gone!

> "I feel like one who treads alone
> Some banquet hall deserted,
> Whose guests are fled, whose lights are dead,
> And all but me departed."

Here I spoke, in this city, for W. H. Seward, when we elected him Governor. Here I helped the Abolitionists take the ex-slave Jerry from the U. S. Marshall and send him to Canada. You who heard of the "Jerry Rescue Case" understand what I say. Jerry afterward came to me at Washington. I got him into the army, and he fought nobly and well.

And now, our Supreme Court, after the Federal Government has made Jerry a citizen, has decided that it has no power to defend him in his rights! We ask no governmental invasion of *social customs or tastes*. Let men marry, visit and interchange courtesies with those with whom they affiliate. But theatres, hotels, restaurants, taverns, and public carriers are *public servants*, and if they may exclude citizens who have red hair, or black or brown complexion, they may introduce *caste* in its most odious form, and make the negro's *last state worse than his first*. He is made a citizen and shut off from the rights of citizenship. Charles Sumner brought into Congress, the phrase, "*Equal before the law.*" But where is the equal citizenship of the negro if, when he has toiled in his calling or handicraft till noon, he cannot go into a restaurant for a 25 cent dinner? Where, if he, his wife and daughters, when he has paid for first-class tickets, must ride in a third-class car? Down South, they have what they call dog-cars, where hunters dogs are accommodated, and colored girls, neat and elegantly dressed, must ride in those cars!

When this decision came out, Judge Harlan of Kentucky, who had probably been raised among negroes, alone dissenting, my wife asked me, "Husband what was the matter last night that you could not sleep?"

"I had a horrid dream," I replied. "*I saw Charles Sumner rolling in his coffin!*"

Mr. President, what did Lee surrender at Appomatox? Some old horses, mules, and battle-flags, riddled with Northern bullets? No, sir. He surrendered the infamous heresy of "State Sovereignty," the doctrine that makes the State greater than the Union; that makes the outrageously absurd proposition that there are in this country thirty-eight supreme or sovereign powers. This is the heresy now affirmed by our Supreme Court. But it will be reviewed and reversed. Petitions signed by eminent names are already demanding the review.

No! Our Constitution was formed not by "we, the States," but by "*We, the People*," and the Constitution *is* the government—a government modelled after the Universe, where the States, like the planets, revolve around one central sun, the Federal Government, each shedding its own beaming lustre, and making one perfect, harmonious whole. B.

PRAYER FOR REFORM.

The earnest call for prayer meetings against the lodge, which took a definite and official form at the Illinois State Convention at Sparta, is meeting a warm response from many quarters, and it is not too much to expect that within a year thousands of such meetings will be held every month all through the nation.

The Illinois Convention

Resolved, That we recommend to brethren in all testifying churches to make the triumph of the truth as it is in Jesus Christ against the secret lodges a subject of frequent prayer and conference, and that pastors lead their congregations in public prayer to God for reformation in this matter; and also that brethren in churches not testifying on this subject meet statedly with others of like mind for united prayer to God for his blessing upon the reform and those who maintain its principles.

The arguments which were urged for this important resolution were briefly these:

1. The Lord Jesus Christ has overcome the devil, and beheld him falling like lightning from heaven. We must by faith take this victory in our particular work.

2. We fail in accepting in their fullness the gracious promises of Christ, and that especially made to his *meeting and agreeing people*. Matt. 18: 19. The prayer meeting will be a means of remedying this failure.

3. Indirectly these meetings in testifying churches will tend strongly to draw these churches together and to strengthen each the others, since they will soon have a more profound realization of the power their common enemy wields against the kingdom of Christ in the lodge.

4. They will unite scattered brethren, living perhaps in remote neighborhoods, and fearing to engage in a single-handed battle. Human sympathy will act with the divine fevor to give courage to the heart and zeal to the efforts against the lodge.

5. Honest praying will make noble doing. No church, no neighborhood meeting can long pray against secretism without working against it. The Holy Spirit will open to them many methods of promoting the truth and the genuine activity in reform will be, as a rule, in proportion to the praying.

6. All the lecturers, agents, colporteurs, editors and others especially engaged in this work will feel a new zeal, a doubled energy, a quickened faith, as they realize in how many prayer meetings, at how many family altars, their work is remembered.

Brethren of the reform we must pray more.

IS LODGERY IDOLATRY?

After carefully studying the article on "Idolatry" from the pen of pastor E. S. Hicks of the Baptist church, Sandwich, Illinois, let the reader of this paper turn to the following extract from an article by an East Indian lady in the October number of *Dio Lewis's Monthly*, and let the two be compared and *studied*.

The subject as presented by Elder Hicks in the Sandwich *Visitor* has seldom been put more compactly, clearly and forcibly. Add to his argument the fact presented in the *Monthly*, and the case against the lodge can hardly be made stronger. It is true that the heathen of Greece and Rome, with their multitudes of deities and their images in every household and on every street, worshiped the power, or force, or influence which these gods represented. Thus Cicero and other learned Romans repudiated the gross image worship which prevailed among the masses, but argued that it must be retained for political reasons, and Paul found at Athens an altar without an image or a local divinity. It is evident that images are not essential to idolatry. The imagination does not altogether depend upon the eye, and an idea, sprung from the brain of man can be worshiped as well as the gross and revolting forms before which multitudes pour out their substance and even their blood.

Freemasonry imposes a form of religious ceremony, but without any Christ, or any regard for the will of God as revealed in his Word. This ceremony is of the same nature as the worship of an intelligent Greek or Roman who worshiped Zeus or Jupiter, or of an intelligent Hindoo who worships Vishuu, Siva or Brahma. The extracts referred to read thus:

> There are Christians who seem greatly to mourn over what they call the superstitious idolatry of India. No doubt they believe that idol-worship is a common fact in my country; and, to the superficial observer, our people do pay homage to various objects and images called idols.
>
> The truth is, however, we do not believe for a moment that these idols have any divine power in themselves. We know very well that the thing before us is a stone or clay image, prepared by human hands, bought at the market after the manner of any other purchase, and perhaps chosen out of many, to suit individual taste; but it always either possesses or is made to represent some attribute which helps the imagination in coming nearer to the Supreme Invisible. This is the generally received opinion among orthodox Hindoos. Pundit Promada Das Mitra, a learned Hindoo professor at Benares, the great holy city of the Hindoos, thus replies to an attack upon our religious worship:
>
> "If by idolatry is meant a system of worship which confines our ideas of the Divinity to a mere image of clay or stone, which prevents our hearts from being elevated with lofty notions of the attributes of God—if this is what is meant by idolatry, we abhor idolatry, and deplore the ignorance and uncharitableness of those who charge us with this grovelling system."
>
> The most intelligent and philosophical, while holding that the highest form of worship is *Manasa-puja* and *Nirakara-puja* (heart-worship and formless worship), justify the common method on the ground of consideration to weaker-minded persons. Worship *before* images, not *to* images, is what is practiced by the Hindoos. It is a notable fact that the worship of all Hindoo idols begins with the sentence *Ekamevadvitiam* (there is One only and no second. * * * * There is nothing absurd or ridiculous in the much lamented "bowing down to wood and stone" which the heathen is supposed to do in his "blindness." There is not a single idol in the Hindoo pantheon but has a whole volume of philosophy behind it, the exposition of which is made with at least as much logic and lucidity as many a venerable book on "Christian Evidences." It may be noted, that even now, after the Gospel of the Testament has been offered to the Hindoo by zealous missionaries for over two hundred years, he does not seem to be convinced of the error of his ways. His temperance, filial devotion, almost immaculate personal cleanliness, and social and moral purity compare favorably with the habits of any other people. * * * * I do not mean to say that there is not a single man, woman or child in India who believes in the divine personality of any one of our idols. There are poor, ignorant, superstitious Hindoos who believe in the personality of a stone or clay image, but I think there are fully as many professing Christians who believe that the bread and wine are the real body and blood of Christ.

---President Arthur has issued a proclamation designating Thursday, November 29, as a day of national thanksgiving.

—President Kephart of Avalon College, Missouri, has appointed a lecture in the town on Wednesday evening of this week, on the "Relation of Freemasonry to Christianity." Pres. Kephart is a vigorous and able speaker and profoundly believes in the principles of our reform. Friends in Missouri should give him frequent calls for addresses, to the mutual profit of all.

—The Illinois State Convention of the Woman's Christian Temperance Union, meeting last week in Alton, subscribed $1,000 to the stock of their excellent paper, the *Union Signal*. The *Cynosure* rejoices in this proof of devotion and expects soon to see the day when a corresponding movement will give its list an additional 1,000 names, which is the kind of stock now and always paying highest dividends.

—The *American Freeman* of Albany, Mo., may be indulged in a little honest boasting, since in a locality twelve years ago under the heel of the lodge, the opposing sentiment is now so strong that a church has been formed which openly opposes the lodge and utterly disfellowships it.

—Beside the monthly reform prayer meeting which the Chicago Christian Association expects to keep up, Rev. C. B. Ebey, chairman of the Chicago district Free Methodist church, has heartily endorsed the plan and promises to urge all the pastors in his district to adopt it. The College church at Wheaton will probably make such a meeting a regular appointment at the next business meeting.

—The article from Prof. Claudio Jannet of Paris, France, promised last week, cannot appear before our next. Prof. Fischer has translated the interesting private letter that accompanies it which assures our readers that they may expect an occasional article upon the movements of lodgery in Europe that they will value highly. Prof. Jannet is also willing to give what assistance he may be able to a translation of his great work, or such portions of it as may be of most value to American readers.

—Bro. E. Ronayne lectured in Carpenter Hall, N. C. A. Building, on Wednesday evening of last week on the "Tabernacle," showing with his usual forcible style how the idea of this earliest erected structure for the worship of the true God was perverted by the lodge to its own low and idolatrous purposes.

—B. F. BUTLER, though nominated by the Democrats, and Labor Union parties for re-election as Governor of Massachusetts, is finding that his former success is no basis for future hope. A strong anti-Butler movement in each party is organized, and it is impossible to find a man who will take the second place on the ticket, so improbable is it that he will be elected.

—Before starting for the East Pres. J. Blanchard addressed a large audience in the College Chapel at Wheaton, Monday evening, upon the educational interests of the town. As the history of the College has been one continued battle with the lodge, that dark system was reviewed in some of its important characteristics. The address appears in the local paper, the Wheaton *Illinoian*, of last week. On Tuesday afternoon, escorted to the train by some 200 students and friends, he left with Mrs. Blanchard, for Syracuse and the New York State Convention.

—The discussion of Freemasonry is still continued in the *Interior*, the greater proportion of those who defend the lodge writing from the South, and several ministers being among the number. Last week the only contribution was the report of a baptismal service conducted by high Masons, in Washington some years ago, according to the ritual of the order, and a long and detailed account of which was published in the Washington papers. Such evidence as this of the religious character of the order not even the cunning and hypocrisy of Rob Morris can explain away. This week the *Interior* promises to publish an article from Bro. Ronayne.

—The death of another "prince in Israel," a great-souled friend of Christian reform, must be noted this week—Rev. David A. Wallace, D.D., pastor of the United Presbyterian church, Wooster, Ohio, the founder of Monmouth College, and for twenty-two years its president, and just elected professor in the Theological Seminary at Xenia, Ohio. The disease which compelled his leaving Monmouth, at last, on Sabbath, Oct. 21, cut him off. Few men had more influence in the United Presbyterian church than he nor used their power with more candor and Christian spirit. Dr. Wallace was always known as a warm friend of the N. C. A. and its work, being active in at least two National Conventions and occasionally using his pen in a masterly manner. A memorial service attended by 2,000 people was held in the Opera House, Monmouth, last Sabbath. The exercises were presided over by Dr. J. T. McMichael, president of Monmouth College, and the following addresses were made: "Dr. Wallace as a Pastor;" tributes from the First United Presbyterian church, by Dr. T. H. Hanna, present pastor; from the Second United Presbyterian church by Miss J. C. Logue; from the Henderson congregation by Miss Belle Rodgers; Professor Ed F. Reid spoke of him as an educator; Professor J. C. Hutchinson, as a friend; Hon. D. P. Phelps, a graduate, delivered an address on his character as a public citizen; Hon. R. W. McClaughry, also an alumnus, on the subject "Dr. Wallace as Father of Monmouth College," and Judge John J. Glenn on his character as a man.

GOOD MEN TRADUCED.—Cowper says of the now sainted Geo. Whitefield, that he stood pilloried

> "On life's stage
> And bore the pelting scorn of half an age.
> His sins were such as Sodom never knew
> And perjury stood up to swear all true!"

John Wesley says in his journal, "Wicked men say all manner of evil against me, and good men believe them."

FREE TRACT FUND.

The fund for the free distribution of N. C. A. tracts is exhausted and but few tracts remain in stock. If six hundred of the *Cynosure* readers would sit down quickly and enclose fifty cents for this important work the gift would be as timely as it is needed. Read on page 6 how a single leaflet blowing along the road enlisted a young colored man in our reform. *Scatter the tracts.* They should be issued by millions instead of thousands.

A PRAYER MEETING STARTED.

Father Benjamin Williams of Warren, Ill., believes profoundly in the recommendation of the Illinois State Association and makes the resolution good by opening a meeting for prayer against the lodge in his own house, of which he writes:

"Prayer is the lever that moves the moral universe. Thus a few of God's freed ones meet and make the work of the N. C. A. a special subject of prayer once a week on Friday evening at my house, as the churches don't allow it in their houses."

THE CYNOSURE FOR THE SOUTH.

Frequent calls for the *Cynosure* come up from the colored brethren in the South, most of whom, while engaged in preaching, are too poor to subscribe. It is a grand means of promoting the reform to put the paper in the hands of these pastors of colored churches. No people are more open to conviction on this question, and a wide circulation of the paper and N. C. A. tracts will in every case counteract the lodge. Who will send a contribution to this fund, and so help answer such letters as this from Wetumpka, Alabama:

DEAR EDITOR OF CYNOSURE:—I would be glad to have your paper if possible. I am pastor of about 700 or 800 members. Yours, SILAS JONES.

TELL YOUR EXPERIENCE.

Let us have more testimonies like this one from Sedgwick City, Kansas. What can arouse indifferent Antimasons like it? what produce greater trembling among the pillars of lodgery? what more enrage Satan? So let them appear more and more often:

"I feel interested in the reform work, but have not been able to help much yet, only to tell my own experience. I have belonged to the Masons and Odd-fellows, but I could not enjoy religion and stay with them. To-day I am *free in Christ.* Praise his holy name. May the Lord help you in your good work. There are several here who will vote the American ticket.

JOHN S. HOWE.

25 CENTS.

Here is another point. In how many towns will Antimasons club together and have their paper, the *Cynosure*, sent for two months to every family in the place? *November and December numbers 25c.* TRY IT.

—Mr. J. Madison Taylor has just returned from China after an absence of four years. At a recent meeting in London he gave the following account of missionary progress in that land. He said that when he went out four years since, there was not a single native Christian, to their knowledge, in the western half of China; now they had a record of at least 150. Five years ago there was not a European lady missionary to the west of the central line; now they have sixteen such laborers. Mr. Cameron and others had traversed the length and breadth of the empire. Mr. Cameron had visited every province in the land, with one exception, taking the name and gospel of Jesus with him. It was difficult to reckon up or tell the effects that had been produced. Some, at least, of the seed sown had come to light again. To illustrate this, Mr. Taylor told how he knew of four distinct cases of conversion through the reading of the four gospels; from these conversions several native churches had been founded in distant places, where no European missionary had ever been.—*The Presbyterian.*

—The annual meeting of the North China Mission of the American Board was lately held in the city of Tsangchou (fifteen miles east of Peking). The reports showed a total increase in membership of sixty during the year. Medical reports were presented by four missionary physicians, two of whom are ladies. By common consent it was agreed that the medical missionary work is proving to be the most effective instrument for breaking through heathen prejudice and opening doors for direct evangelistic work.

—"Irenæus" says that in Saratoga "it is not gentce to go out riding or driving for pleasure on the Lord's day."

—The Methodist ministers of New England receive an average salary of $560 a year, the Baptists a trifle more, the Presbyterians $740, and the Episcopalians $900.

—There are 11,000 abstainers from intoxicating drinks in the British army in India, and it is admitted that they are better soldiers than their drinking comrades.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y

THE NEW HAMPSHIRE STATE CONVENTION

CANTERBURY, N. H., Oct. 24, 1883.

We are in the midst of an interesting convention. Brethren are gathered from this State and Massachusetts; an excellent spirit prevails, and the business of the convention is receiving more careful and earnest consideration than usual. We awakened this morning to look out on the New Hampshire hills covered with a light snow which fell during the night—the first of the season. These resolutions have been passed:

WHEREAS, Since our last annual meeting brother L. D. Bryant has passed from earthly conflicts; therefore

Resolved, That we hereby place on record our high appreciation of his past services to this reform, and extend to his afflicted mother our most hearty and prayerful sympathy.

Resolved, That in our judgment, no greater evil now afflicts the American people and no greater danger imperils American institutions than secret societies, inasmuch as they furnish to the evil elements of society a centralized, powerful and dangerous organization with which to prosecute evil designs. We believe it is by means of secret combinations that the liquor traffic, Mormonism, political rings, infidel sentiments and socialism are maintained. We therefore renewedly pledge ourselves to increased energy and devotion in exposing and withstanding these secret orders.

The convention gave way to a meeting of the American party. At that meeting A. H. Brown, Esq., and Prof. S. C. Kimball were elected delegates to represent the State at the next National Convention; and the following resolutions were adopted:

Resolved, That we see multiplied reasons why the American party should press the reforms which it advocates and complete its own political organization for renewed activity. We believe that the cause of anti-secrecy, prohibition, labor-reform, civil service reform and universal suffrage demand the advent of this party, and we urge our political committees to press the interests of the party most vigorously.

Resolved, That we regard the purchase by the N. C. A. of a building in Washington for reform purposes as a most important step, full of great promise to the reform. We believe the remaining indebtedness on the building should be speedily paid by the contributions of reformers throughout the country. We also approve most heartily of the organization of a joint stock company to publish a paper in Washington, believing that in no better way can we press the issues of the American party upon the consideration of the people.

Resolved, That we commend the address of Hon. S. C. Pomeroy in Chicago, as a forcible and truthful presentation of our cause and we commend the speaker as an able and worthy representative of the American party.

Resolutions endorsing the *Christian Cynosure* and *Christian Witness* were passed.

The address of welcome by A. H. Brown, Esq., was a carefully written, interesting paper, and was well received by the convention.

Dea. I. Leadbetter, Dea. E. Smith, Prof. S. C. Kimball, Elder J. G. Smith, and Rev. Geo. Juchau have enlivened and profited the convention by able and interesting addresses.

Prof. S. C. Kimball has engaged to work six months of the year for the cause, canvassing, lecturing and preaching. A large part of his support was pledged on the spot. The brethren feel this has been one of the best conventions yet held.

The convention was ably presided over by B. M. Mason, Esq., of Moultonboro. E. D. BAILEY.

—The *Congregationalist* almost complains that at the General Council of a few days ago at Concord there was so little discussion of great principles underlying all efficient action and of the best methods to meet the demands of the time. What may be called routine work consumed the time. The same regret is often expressed by Presbyterians after the General Assembly and by our own representatives after the General Synod. We have heard it and joined in the complaint many years. Is there no remedy? Must the time of assemblies so important, brought together at so much expense, composed often of picked men, be consumed by business that would be as well done and as satisfactorily and effectively by half a dozen men of fair administrative ability. Is it good for the church to allow these highest courts to be so occupied?—*Christian Intelligencer.*

One of the most important missionary gatherings of the year, says the New York *Witness* of Oct. 25th, is to take place in Brooklyn next week, namely, the annual meeting of the American Missionary Society. This annual meeting lasts three days to give opportunity for reviewing the work of the past year carefully, and deciding upon the plan for the current year. This year it will have a very special interest inasmuch as a new constitution is to be voted upon, and all the leading friends of the Association are likely to be present. Our readers know that the education and evangelization of the colored race is the chief work of this society, to which is now added the missions of the A. B. C. F. M. among the Indian tribes. It also has a vigorous Chinese mission in California. It is in fact a home missionary society to the most destitute and neglected races on this continent. It has been said that the three days' annual meetings of this Board produce as vivid impressions and awaken as much zeal as three weeks of revival services. The meetings are to be held in the Central Congregational church, Brooklyn, beginning on Tuesday, October 30.

THE HOME.

WITH CONFIDENCE.

Thou, Lord, alone canst make me whole,
Build every waste within my soul.
Let me like watered gardens be,
That spend their fragrance, Lord, for Thee.

Sin caused me only want and shame,
Bringing reproach upon Thy name;
Now make me clean, all clean, my Lord,
According to Thy faithful word.

Purge Thou, and prune, refine and till,
Enrich, with all Thy fullness fill;
Enlarge my heart, and fill with bloom,
For fruits of paradise make room.

Thou, Lord, hast spoken, Thou wilt do,
Thy spirit doth make all things new;
My feet shall walk in all Thy ways,
My tongue shall sing aloud Thy praise.

My goods, my flesh, my mind, my soul,
I claim no more, take Thou the whole.
Perform Thou all things, Lord, for me,
Anoint my eyes Thy work to see;

And cause my ears to hear, O Lord!
Thine every precept, every word,
That I may nothing lack whereby
I may my Saviour glorify.

—*Times of Refreshing.*

A MADAGASCAR REMINISCENCE.

The prohibition of Christian preaching in 1835 was speedily followed by the flaming out of a persecution that waxed even fiercer and fiercer, till it grew into a seven-fold furnace of wrath. Neither age nor sex was spared. Old men, children, weak women, tender girls, went fearlessly to death. Insignificance could not shield the peasant who toiled in the rice-fields, high birth and long service could not save the noble who stood beside the throne. "I must obey God rather than man in this matter," said one gallant fellow, "but I will serve the Queen faithfully nevertheless." The words were hardly spoken when he was a corpse. And at last there came a day when eighteen victims at once, among whom were several of the noblest names in Madagascar, were dragged before the judges amid the yells of a blood-thirsty multitude and all condemned to die—fourteen to be hurled from the Rock of Nampaminarina and the remaining four to be burned alive.

Then—the little band of heroes having refused every offer of life—came the last scene of all, the description of which, by a native eye-witness, may bear comparison with anything in Fox's "Book of Martyrs" or the annals of the Scottish Covenanters: "And the eighteen appointed to die, as they sat upon the ground surrounded by the soldiers, sang the hymn:

"There is a blessed land,
Making most glad:
There rest shall never end,
There none be sad."

"And when the sentences were all pronounced and the officer had gone back to the place of the chief authorities they took those eighteen away to put them to death. They tied them by the hands and feet to long poles and carried them on men's shoulders. And those brethren spoke and spoke to the people as they were being carried along. And some who looked upon them said that their faces were like the faces of angels. * * And as they took the four that were to be burned alive to the place of execution, these Christians sang the hymn, 'When our hearts are troubled then remember us.' And when they came to Faravohitra there they burned them, fixed between split spars. And there was a rainbow in the heavens at the time. They prayed as long as they had any life, and they died softly and gently. And all the people were amazed who beheld the burning of them there."

Equally cruel was the fate of the heroic fourteen who were doomed to the fatal rock. With a savage refinement of torture, their murderers prolonged the last agony by suspending them with cords passed round their bodies over the brink of the fearful precipice, as if to make them taste the full bitterness of that hideous death before it came. An awful hush fell upon the fierce multitude that crowded the summit of the rock as the executioner's gaunt black figure came gliding like a spirit of evil up to the spot where the swinging forms hovered in midair, with the glorious panorama below outspread as if in mockery before the eyes that were so soon to be closed forever. Once more, and for the last time, mercy was offered to each victim in turn on condition of renouncing the Christian faith. The firm refusal that answered it was barely uttered when the doomsman's ax flashed and fell, and in the tomb-like silence were heard the "snig" of the parted rope and the dull thud of the mangled body on the cruel rocks far below.

No churches have been founded, no shrines decorated, to honor these nameless heroes; but many a saint whose name stands high on the muster-roll of the noble army of martyrs, and whose memory lives in costly silver and imperishable marble, might fairly yield his place to the "witnesses" of Nampaminarina. Of all that doomed band one only escaped with life from that Golgotha. This was a young girl, who walked quietly to the place of execution, saying that there was no need to bind or carry her, for she was quite ready to go. Hopes were entertained that she might be induced to recant, and with this view orders were privately given to the native officers who superintended the butchery to reserve her to the last. She was set close to the edge of the precipipe and held there by the executioners while the slaughter proceeded. One by one her fellow-martyrs were crushed into shapeless hideousness before her eyes till she alone was left. But the brave girl never flinched. To all offers of life she replied simply: "I will not give up my faith; let me go with my friends." Infuriated by her steadfast calmness the chief of the ruffians who directed the massacre struck her savagely on the face and bade her take the oath of abjuration and do homage to the gods of the country or die forthwith. But her answer was still the same: "I will follow my friends." "She is an idiot, and knows not what she says!" roared the baffled savage; "take her away!" She was accordingly removed from the spot and dragged away to a distant part of the island, where she survived to recount, years later, all the details of a scene worthy to be commemorated in words of fire like those wherewith the greatest Englishman of the seventeenth century branded the Piedmontese massacre.—*London Cor. N. Y. Times.*

LITTLES—EACH—MUCH.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the conversion of the world. Among other places, she entered a shoemaker's shop, and inquired of the old man on the bench if he would be willing to pledge $18.25 a year in weekly installments for the salvation of the world. He said: "$18.25! No, indeed, I seldom have such an amount of money. I would not promise one-half so much."

"Would you be willing to give five cents a day, or thirty-five cents each Sabbath for the cause of Christ?"

"Yes, and my wife will give as much more."

"I do not wish to play any tricks nor spring any trap on you. If you will multiply five cents by 365 days it will make just $18.25."

"Don't say anything more to me about the $18.25. I am good for five cents a day. Let me take your memorandum."

He pledged himself for thirty-five cents a Sabbath.

He took the book to his wife, for she took in washing and ironing and so had an income. She cheerfully gave her name for five cents a day. Their daughter was a seamstress and she wrote her name for four cents a day. Weeks came and months passed, and the shoemaker said: "I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."

We doubt not that he might have said much more, that he felt a growing interest in home and foreign missions; found more comfort in prayer; was more conscious of the Saviour's presence, and he seemed to be nearing heaven Sabbath by Sabbath. Did that investment pay? "Every one that hath forsaken houses or lands," (or money?) for *my name's sake*, shall receive a hundred fold, *i. e.*, $5.00 worth of comfort, refreshment, and soul's satisfaction for five cents a day.—*Christian Giver.*

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely." The following little incident we clip from *Glad Tidings:* "Old Peter Cartwright was alarmed at one time because he had not heard an evil report of himself for several months, when a friend stopped him on the road and told him that a certain blacksmith had said that he (Cartwright) was the biggest hypocrite he ever saw. 'Glory to God,' says Peter, 'now I am delivered from all my fears, for the Bible says, Woe unto you when men speak well of you.' The best trees in the orchard have the most clubs on their branches—clubbed for the excellent fruit they bear. Righteous Stephen was stoned to death, and heaven opened to receive him."—*Gospel Banner.*

—A Presbyterian minister of a Western town was once accosted at a fair of his church, where some of the usual expedients were in full blast, by no less a personage than the well known Dean Richmond (afterwards President of the N. Y. Central Railroad, but then known to be a habitue of the gaming table) in this fashion: "Dominie, I don't exactly understand all your games here, but I would like to help the cause along. If you've no objection, I'd like to go into one of these side rooms and play a game of poker with you—the winning to go to the church any way." The parson squirmed a little, but the church game of blanks and prizes disappeared from that branch of Zion forthwith.

GRACE.

In olden times the term grace was used for a royal life-pardon, a reprieve from captivity and death; and now our King comes to us with this unspeakable gift of royal bounty; we must gather with reverence something of the wealth of meaning belonging to it, that we may be partakers of the abundant fullness of the riches of his grace.

In the visible world of physical life, grace means ease of motion, bearing with it a charm that is readily recognized, in the soul life; it is a gift bringing freedom and ease of onward movement, showing that the rough places are made plain, and captivity is ended; there is no need to stumble on in darkness; the soul may press on buoyantly in the Christ light.

In other words, it adds to the forces of Christian living a new atmosphere that sheds abroad the Christ-sunshine (Mal. 4: 2) and brings quickened vigor like the fresh pure air of the mountain height.

It is written in the brief record of the Christ-child, that the grace of God was upon him; it is for us to be fashioned in that likeness and as children of the King, come boldly, that is, freely and with confidence, to the throne of grace in every need.

The word grace has regal kindred. Looking into its origin and meaning, we find that it blends with the thought of joy and thankfulness; also with liberality and gratitude. A life in harmony with the Giver of all good gifts, cannot fail in largeness of heart and liberality to others.

Grace came by our Lord Jesus; of its fulness we may receive "grace for grace," wave upon wave of mercy reaching out around us in the present time, far beyond all human thought, or care, into the eternal future, into the infinite ocean of God's mercy and love. That we may receive more and more abundantly is the Christ-gift; freedom and abundance are its Scriptural associations.

The apostles' prayer and greeting for their dearly loved and sorely tried disciples, attain no higher thought than the "May grace and peace be with you." The inspired Word closes with the divine benediction: May the grace of our Lord Jesus be with you all.—*Times of Refreshing.*

A PERTINENT QUESTION

A poor child, straying into a Sunday-school one day, asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was the school, indeed, the way to heaven? Was he trying to make it so? Were his teachers intent on the same object? The artless question struck home. From desk to class the question went round with a thrill. What were they all doing? Whither were they all tending? The question was like an angel suddenly come into their midst to make a record of all that transpired in that school. Oh, superintendents, teachers, make sure of this one thing: with all your efforts to impart knowledge, make the salvation of the soul of paramount interest; whether your school be a model, or struggling up to perfection, be sure that every scholar shall feel that it is the road to heaven.—*The Christian.*

Many of our conscientious women might learn a lesson from the letters of Jane Carlyle, in which we learn that she stayed at home a whole day to mend a boot, thus saving a shilling which would otherwise have gone to a shoemaker. This, too, not in the days of their poverty and struggle, but after the financial sky had brightened, and the cost meant little, compared with the drain on delicate nerves, and the weary head that ached for God's fresh air and sunshine. And still another and higher reason protests against such employment for the powers intended for better things. It is noble and heroic to "make a virtue of necessity," but degrading to give precious time and talent to inferior tasks, when God has set our nature to a loftier key and given opportunity to praise him with sweetest harmonics. It is a false idea of economy that leads us to such mistakes often. Some one has said, "Extravagance is not spending,—but *disproportionate spending.*" Let us be careful that we do not ask, "to what purpose is this waste?" when the beautiful lavishness is all at the feet of the Lord, and will be forever our most precious "memorial."—*Union Signal.*

OUR BOYS AND GIRLS.

THE TRIPLE PLEDGE.

STRONG DRINK.

We will not buy,
We will not make,
We will not use,
We will not take,
Wine, cider, beer,
Rum, whisky, gin;
Because they lead
Mankind to sin.

TOBACCO.

We will not smoke
The smoker's pets,
Those little things
Called cigarettes.
We will not chew,
We will not snuff,
Or waste our time
In playing puff.

PROFANITY.

We will not curse,
Though many dare
Open their lips
To curse and swear.
Our words shall be
Both pure and plain;
We will not take
God's name in vain.

A CUP OF COLD WATER.

"Please get my china cup for me, Ann," Daisy said, coming in from the "sweet out-doors," as she called it, where she had been trying to read her new picture book.

Ann was shelling peas for dinner, and did not wish to be disturbed.

"What do you want of your cup?" she asked crossly.

"I want to get a drink for an old man."

"Well, take the dipper."

"No, the dipper won't do; I must have my cup, and I'm in a great hurry, a *fearful* hurry," Daisy said, imitating her brother Tom.

"I can't be bothered with your notions," Ann said, making her fingers fly very fast. "I'm in a hurry too; it's high time these peas were cooking; besides what old man is it? I don't believe your mother would let you give a drink of water out of your cup to every old fellow that came along if she was at home; like enough he's a tramp."

"No, he isn't a tramp; he's a 'siple. He told me so."

"A 'siple!" Ann said, bursting into a laugh. "What is that?"

"Why, papa read about them in the Bible. They are Jesus' servants, and he wants folks to give 'em a good drink of cold water when they are firsty."

"Well, I can't help it," said Ann, laughing again. "I can't be jumping up from my work all the time to wait on everybody." Take a dipper, if you must give him a drink."

"Oh dear," cried Daisy. "I told you the dipper wouldn't do. It said a cup; and I want my very bufulest one — that one with little birds on it. Come! do get it for me."

"Can't do it," Ann said, shelling peas with all her might.

Poor Daisy was hot and tired. She rested her elbows on the doorsill, and her chin on her hands, and looked very despairing. Two great tears came into her eyes, and at last she buried her face in her white apron and began to sob just as grandpa came along from the garden.

"Tut! tut!" said grandpa. "What's the matter with my pet?"

He sat down on the step, drew Daisy to him, and wiped her warm, tear-stained face with his clean linen handkerchief. It took but a few seconds to make grandpa understand what the trouble was; then he got up and said:

"Come and show me where it is."

The sun shone out again on Daisy's face, and with her hand tightly clasped in grandpa's she pattered along to the dining-room closet —not tired a bit now.

Grandpa reached down the beautiful cup, and then he got a pitcher and filled it with good cold water, and they two went down the front walk as fast as they could go.

When old Mr. Burton started out that morning to walk to the next town, he did not know what a very long, hot walk he had undertaken. He was a stranger, and was on his way to his son's house. When he left the cars the stage had gone. He was too poor to hire a carriage to take him over, so he had to walk five miles in a burning sun.

As he jogged along he grew very thirsty. He wished there was a spring by the roadside, but there was none. He came in sight of a large white house on the hill, and said to himself:

"I have a great notion to go in there and get a drink of water; but then, they are rich folks. They would take me for a tramp, and maybe set the dog on me."

As he came slowly along, looking up at the broad lawn with cool shadows of the great trees over it, he spied at the front gate a little girl. Her rosy face was hidden away in a white sun-bonnet, but her blue eyes looked up smilingly.

"Be you a 'siple?" she asked shyly.

"A what?" the old man said, looking down.

"A 'siple. Do you love Jesus?"

"Oh, you mean a disciple! Yes, little one, I belong to the Lord Jesus, Mr. Burton said.

"Do you want a drink of water?"

"Yes, indeed, my dear."

"Then I'll bring you one."

And Daisy's white dress vanished among the bushes while the tired old man sat on the green grass at the edge of the walk and waited.

He was beginning to think he should see no more of her, when she appeared with a pretty china cup full of cold water; then grandpa came with the pitcher full, and the thirsty traveler had all the water he needed.

Grandpa invited him into the house to get a lunch before he went. Then Prince was harnessed and brought round, and grandpa said he had promised Daisy that he would take her to ride, and they might as well drive toward Woodbury as anywhere. So they all got into the carriage, and old Prince trotted off. The road was so smooth, the air so sweet, and the talk so pleasant, that before they knew it they were at Woodbury; and there they left Mr. Burton. He said he never should forget the little girl who brought him the cup of cold water, but that every day of his life he would ask God to bless her.

The verse that Daisy meant can be found in Matthew 10:42.—*The Pansy.*

HOW CLOTHES PINS ARE MADE.

Clothes pins now come principally from Maine, where the requisite lumber is abundant. A Bangor paper describes the way they are made in one of the larger factories, at Vanceboro, in that State.

The wood used is mainly white birch and beech. The logs are cut and hauled to the shores of the lake or the streams emptying into it, whence they are floated down to the mill. As fast as required they are hauled into the mill by a windlass and chain worked by steam power, and sawed into lengths of 16 or 22 inches—the former to be made into pins, and the latter into boards for the boxes required in packing. The 16-inch lengths are next sawed into boards of the requisite thickness by a shingle machine, then into strips of the proper size by a gang of 12 circular saws, and finally into 5-inch lengths by a gang of three saws.

The logs have now been cut up into blocks about five inches long and three-fourths of an inch square. Falling, as they leave the saws, on an elevator belt, they are carried into an upper story, and returning to the first floor are deposited in troughs, whence they are fed to the turning lathes, of which there are several—each being capable of turning 80 pins a minute. They are then passed to the slotting machines, in which a peculiar arrangement of knives inserted in a circular saw gives the slot the proper flange, after which they are automatically carried by elevator belts to the drying bins on the second floor, where they are subjected to a high temperature, generated by steam pipes, until thoroughly seasoned. There are several of these bins, the largest of which has a capacity of 100 boxes, or 72,000 pins, and the smaller ones 50 boxes.

The pins are now ready for polishing and packing. The polishing is accomplished by means of perforated cylinders or drums, each capable of holding forty bushels, in which the pins are placed and kept constantly revolving until they become as smooth as if polished by hand with the finest sand paper. A few minutes before this process is completed, a small amount of tallow is thrown in the drums with the pins, after which a few more revolutions give them a beautiful glossy appearance. These polishing drums are suspended directly over the packing counter on the first floor of the mill, and being thus immediately beneath the ceiling of the floor above, are readily filled through scuttles from the drying bins on the second floor, and is easily emptied on the counter below, where the pins are sorted into first and second grades, and packed in boxes of five gross each. The sorting and packing are done by girls. Two hundred and fifty boxes are packed in a day.

The market for clothes pins are not confied to any special locality, but is found nearly all over the world. Ten thousand boxes have been shipped to Melbourne, Australia, within four months. Ten firms in London carry a stock of ten thousand boxes each, and two firms in Boston carry a like amount.—*Mastery.*

Why the Fingers are not of a Length.—A master, in illustrating on this question, made his scholar grasp a ball of ivory, to show that the fingers are equal. It would have been better, says Sir Charles Bell, had he closed his fingers upon his palm, and then asked whether or not they correspond. The difference in the length of the fingers serves many ends, adapting the form of the hand and fingers to different purposes—as for holding a rod, a switch, a sword, a hammer, a pen, a pencil, engraving tools, etc.' in all of which a secure hold and freedom of motion are admirably combined.— *Transcript.*

A Duck's Ruse Against a Dog.—While hunting above the Grand River dam a man shot, but he did not kill, one of two ducks which were mates. He sent his dog into the river after it, and as the injured one could not swim very fast the dog was likely to get it. Seeing this, the other one, which had swam quite a ways ahead, turned about and came near the dog, which immediately left the other and chased this. The duck now just kept out of reach of the dog and led it down toward the dam and just before reaching it dove under. The dog failed to get it and, being so near the dam, he went over and came very near drowning.—*Detroit Free Press.*

An unkind word from one beloved often draws the blood from many a heart which would defy the battle-axe of hatred or the keenest edge of vindictive satire.

TEMPERANCE.

DRUNK BY DRUGGING.

Dr. J. C. Jackson, of Dansville, N. Y., who knows by experience what it is to be a slave to the tobacco-using habit, and who has treated thousands of persons who have come under his professional supervision in the Health Institute at Dansville, who were in the use of this poison, says: "As a physician, I have for a long time entertained the opinion that the use of tobacco by our people is far more delcterious in its effects upon their health than is the use of alcoholic drinks; but as no one at once gets at the truth in detail, or so as to feel himself comprehensively the master of it in all of its relations, and to be aware of all its bearings, it is only within a few years that I have settled myself down thoroughly in the conviction that no habit of the American people is so destructive to their physical vigor and their moral character as that of the use of tobacco.

"Deplorable, however, as are the effects of the mere physical conditions of confirmed tobacco chewers, in the breaking down of their health and the inducements of a great variety of diseases, many of which are organic in their nature, and of course incurable, they all melt into nothingness by the side of the destruction to the higher faculties caused by its use. It is hard enough to have a debilitated body, but to have a mind and soul made drunk by drugging is terrible. I know of no sin among all the group of sins, which crop out in our habit of living and curse us as a people, that for destructive vigor and ruinous accomplishment can compare with the use of tobacco. I am not fanatical. I do not exaggerate. I speak the truth in perfect soberness, and am sure that abundant testimony awaits me in the way of demonstration."

HOW I WAS DELIVERED FROM TOBACCO.

As the evils of tobacco have been treated on through the columns of the various religious papers, I wish to tell how I was delivered from this slavish habit.

For some time I had been addicted to its use, and often felt a desire to be delivered therefrom and occasionally left off its use for a time, but as often would fall back into the habit again. The cause of my failure however was that I tried in my own strength. But not long since while listeuing to a sermon in which this evil habit was spoken of, the thought was very forcibly impressed upon my mind that it was wrong in the sight of God for me to indulge in so needless and filthy a habit. The day following it became yet clearer that it was wrong for me to indulge in its use, and there and then I went to God, and promised that by his grace I would abandon the evil habit, and thank God, from that day to this, I have had no desire for it

Now perhaps there may be those who like myself would desire to be delivered but think they cannot. To such I would say, do not undertake it in your own strength, but go at once to God, who will, if you believe and trust him, give you complete victory.—*A Brother in Gospel Banner.*

Here is an instance to make parents think a little. A few days ago a bright boy of fifteen, in Brooklyn, died of nicotine poisoning. Some eight or nine months ago he adopted the manly fashion of smoking cigarettes. Argument and persuasion were tried upon him by his parents,—of course he was above a command to let the mischievous things alone. It was of no use; and the poison had ample opportunity to do its deadly work, before medical aid was seen to be necessary to arrest the lad's failing health. Nothing could then be done, though a whole concourse of doctors was called, all of whom were agreed as to the cause which led to this fatal result. This instance will, we hope, call the attention of some careless parents to the perilous nature of the habits their boys are forming; whether they will stop their money-making, speculating, shopping and fine dress-making long enough to do the boys any good, we do not know, but the need of their careful, vigilant attention grows every day more apparent.—*Union Signal.*

Miss Frances E. Willard, president of the National Woman's Christian Temperance Union, writing in the *Union Signal* from Salt Lake City, says: "The Temple [Mormon] has been thirty years building and is by no means ready. It is of fine granite with walls six to sixteen feet in thickness. It is not for purposes of assembly but of initiation, the "Endowment House," a plain building near by, being temporarily used. The accounts given of these ceremonies [of initiation] are horrible beyond anything known in civilized countries outside of Morgan's book."

It will be remembered how Joseph Cook a few years ago exposed the Mormon initiations in his Boston lectures, and how they corresponded in many respects with the revelations of Freemasonry as given in Morgan's book. This recognition of the fact, if not the truth of Morgan's revelations, by Miss Willard, is a "straw" blown in the direction of the anti-secrecy reform. More will be heard from these noble temperance women in a few years. The Christian women of this country are certain to become the strength of the anti-secrecy reform as they now are of the temperance reform. Secrecy, like whisky, is the foe and robber of women. Let us bide our time, brethren, and we will have not only heaven but womanhood on our side in God's own good time. Meanwhile let us help the good brave women along in their temperance work. They will help us bravely against the lodge before many years. They are our natural and destined allies.—*United Brethren in Christ.*

THE CHURCHES.

—Elder E. L. Harris, of Delavan, Wis., has been spending a few days in Chicago with two sons, on his way, with Mrs. Harris, for southern Kansas where he expects to spend the winter in Sedgwick and Butler counties laboring with several poor churches as an independent home missionary, and, as Paul labored in Corinth and Thessalonica, not chargable even to the feeble flocks among whom he ministers. May there be rich reward for his labor of love.

—A fine audience gathered ou Saturday noon last in Farwell Hall to hear the exposition of the Sabbath school lesson by Pres. C. A. Blanchard. Prof. Excell and Charles Herald conducted the singing with most inspiring effect. The Chicago *Evening Journal* of Saturday afternoon began last week to publish Pres. Blanchard's remarks upon the lesson and will continue to do so. A great blessing seems to attend the fearless explanation of the Word of God in these meetings. The remarks of Saturday bearing upon a Christian's duty in politics one gentleman present is understood to intend having published in a religious journal and have 5,000 copies circulated in his denomination.

—A. M. Purdy, of Palmyra, N. Y., well known throughout the country as a horticulturist and publisher of the *Fruit Recorder* writes to the *Christian Worker* of this city of a gracious revival in his vicinity under the labors of two Quaker evangelists, Wm. Allen and Chas. Sweet, over thirty conversions occurring on a single evening.

—Rev. W. C Dinius writes that a blessed revival is progressing at his church in Montpelier, Williams county, Ohio, in connection with the regular meetings of the church, and great victories for Christ are expected. The lodge power is strong in the place, and seeks the ruin of the United Brethren church, but God reigns and his faithful people will rejoice in the victory he will give them.

—The Presbyterian Synod of China reports one hundred per cent. increase of accessions to its membership in the past five years.

— The census of missions to be taken next year will, it is said, show an increasc of 200,000 native Christians in India, Ceylon and Burmah for the last ten years—500,000 in all.

—The Government of Natal, South Africa, has granted a beautiful tract of land of about 3,400 acres to a society in England that proposes to establish a Christian settlement on it on principles similar to those adopted by the Moravians.

—The last news from the Livingstonia Mission in South Africa is that the whole of the New Testament has been translated into the language of the Chinyanja, and that sections of the steam-launch of the London Missionary Society have arrived at the head of Lake Nyassa.

—It is a serious question whether one generation should pile up endowments so that the next generation will find it less expensive to support the Gospel. The Congregational Council has indorsed the idea of spending a hundred thousand dollars or two to endow some secretaryships. It seems to us that it is a great deal better investment of such a sum of money to put it all into immediate use for church work where needed so much for immediate evangelization. It seems to us better ecouomy and better honesty to let the reasonable expense of management be fairly seen and paid, and not to be ashamed of it.—*Independent.*

—Mr. Shaw, the English missionary in Madagascar, whose ill-treatment by the French has been brought so prominently before the public, is not a clergyman, but a layman, according to the *Pall Mall Gazette.* He is now forty-three years old, and was educated at the Normal College of the British and Foreign School Society. Desiring to be employed in missionary work, he undertook an educational appointment at Samoa, under the London Missionary Society. In 1871 the society requested Mr. Shaw to become superintendent of education in the Betsileo Province, South Central Madagascar. In 1878 he went home for a holiday, and, on returning to Madagascar in 1880, was sent to Tamatave. At Tamatave he has superintended every department of mission work, religious and educational, medical and mechanical, including the erection of schools and churches. He is a member of the Zoological Society of London and a correspondent of the Meteorological Society.

—Dr. Otis Gibson, of the San Francisco Chinese Mission, has been unanimously requested by the Oregon Conference to organize a Chinese Mission in Portland, where it is estimated 7,000 Chinese reside.

—The second biennial conference of American Church Workers among the Deaf was held at Philadelphia on October 13th. A number of papers bearing on the religious welfare of deaf mutes were read. On Sunday the 14th, Bishop Stevens ordained a deaf mute to the priesthood; the first, it is said, ever ordained in the Protestant Episcopal Church.

—The report of the secretary submitted to the Congregational Council, at Concord, N. H., yesterday, showed a net gain of 262 churches during the past three years, and of 5,079 in membership. The addition to churches by profession averaged 12,500 annually. The contributions for Sabbath-schools last year amounted to $300,000, and for charitable objects over $6,000,000. There were 874 more churches in the United States than there were clergymen to supply them.

—The Sunday-school work in the State of Minnesota shows signs of a healthy and vigorous vitality. The first Sunday-school in the State was organized at St. Paul, thirty-seven years ago; now there are 1,444 schools with 76,000 scholars and 11,000 teachers and officers. During the last year there has been a net gain of 118 schools, nearly four thousand scholars and 100 teachers and officers.

—According to *The Gospel in All Lands,* there are in Lucknow and Cawnpore forty-five publishing houses engaged in printing and circulating infidel and pagan books. One publisher received from a rich Mohammedan $4,000 to assist in printing Mohammedan works. A million Hindu tracts were issued at the expense of one Hindu prince. 103 newspapers, mostly weekly, advocate and support paganism and Hinduism, and assail Christianity in India.

—The Synod of the Reformed Church of the United States convened at Reading, Pa., on the 10th. The opening sermon was preached by the retiring President, Rev. George H. Johnston, of Philadelphia. Rev. Thomas C. Porter, D. D., of Easton, Pa., was elected President. A committee was appointed to make arrangements for the celebration of the 400th anniversary of the birth of Ulrich Zwingli, on the first Sabbath of January.

—The efforts to effect a union of the four Methodist bodies in Canada, known as the Canada Methodists, Bible Christians, Episcopal Methodists, and Primitive Methodists, have been successful. This union affects at least 600,000 people in the Dominion of Canada, Newfoundland and the Bermudas, and church property to the amount of millions of dollars in these provinces, and constitutes the strongest ecclesiastical body in Canada.

—The November number of the *Reformed Presbyterian and Covenanter* announces the death of Dr. Beattie in Syria thus: "We announce, with pain, to the church the death of Rev. Joseph Beattie, D.D., the senior foreign missionary. This took place at Latakiyeh, Syria, from gastric fever. It is a strange coincidence that this number contains the obituary of chairman of the Board of Foreign Missions, Rev. Dr. S. O. Wylie, and the notice of the death of the brother with whom he had so much to do in that relation. Dr. Beattie was the son of Elder John Beattie, of the Coldenham and then of the Newburgh church. He was a graduate of Union College, Schenectady, N. Y., and was educated for the ministry under Rev. Dr. James M. Wilson privately, while he was a pastor in Philadelphia. He went to Syria with the late Rev. Dr. Dodds, in 1856. His visit to America, the death of his wife in Philadelphia, his recall on this account, and his return again to his field of labor are fresh in the minds of our readers. He leaves a large family of children."

—Rev. Wm. Taylor, says the New York *Advocate,* is at the front in South America, and wherever he goes life and converting power attend him. Quite a number of privates and several officers on one of our United States war ships now in Chili have been converted, and are testifying with great clearness and force.

—The Romanists are endeavcring to counteract the Luther movement, are reviving old falsehoods in regard to the Reformer, have appointed a day of fasting and prayer on the anniversary of Luther's birth, and Prof. Jansen. of Frankfurt, has published a book to show that the Reformation was the greatest disaster Europe has experienced, and that the Romish Church has been the conservator of law and order and true progress in church and state.

TESTIFYING CHURCHES IN LARGE CITIES.—King street church, Chambersburg, has had several important works to do bearing on the church at large. One of its missions is to demonstrate that a congregation of United Brethren in Christ can exist and flourish in a large town or city while actively opposing secret societies, and carrying out the rule of the church. The United Presbyterians and Covenanters have long maintained large congregations in the cities while refusing membership to members of secret orders. Yet there has been a cry in our church that we can not build up in the towns and cities with our anti-secrecy principles. This cry is proved false by King street church. There are members of this church who follow the trades which are said to need the protection of the trades-unions. Yet these brethren do not belong to the unions. They find no great difficulty in keeping out of these secret dens, yet we are told by the lodge party in the church that men can not keep out of the secret unions while working at the trades. The United Brethren congregations in cities and large towns have almost generally yielded to the pressure, and taken in members of secret societies on the pretense that they can not live and respect the rule. The church here has clearly shown the hollowness and hypocrisy of this cry.—*United Brethren in Christ.*

CHRISTIAN TRAINING-SCHOOL.—Miss E. Dryer, superintendent of the Bible Work in Chicago, has addressed the following letter to members of the "Prayer Alliance" in the United States and Canada:

During the recent conventirn held in this city by Mr. Moody, he announced that measures are on foot for the establishment here of a Training-school for young men and young women in Christian work. Already young women are engaged in it, and we hope to see their numbers increase. The purpose is to fit Christian workers for the work of our Home Missions in our cities and on our frontiers, to visit from house to house, and, with open Bible, try to lead souls to Christ, and to build up his cause. By this means many are excellently fitted for foreign fields, and our Lord will certainly lead his children to their best place of labor, *if they will obediently follow his leadings.* Will you constantly pray that our Lord will send forth laborers into his harvest? *Send them* at home, send them here, send them all over the world, that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; AND THEN SHALL THE END COME."

Who, among the multitude of young Christians in our land, is ready to seek first the kingdom of God, and his righteousness, trusting his promise to add all needed things?

THE WESLEYAN GENERAL CONFERENCE.

The eleventh quadrennial session of the General Conference of the American Wesleyan Methodist churches opened on the 17th of October in Syracuse and continued until the 24th.

Rev. N. Wardner, editor of the *American Wesleyan,* was re-elected president of the body; and Rev. Joel Martin, of Michigan, and Phineas Lamb, of Indiana, vice-presidents. Rev. E. W. Bruce, of Michigan, was chosen secretary and Revs. William Pinkney, of Illinois, and S. Bedford, of Seneca Falls, N. Y., assistants. Revs. N. Wardner and D. S. Kinney were re-elected respectively editor of denominational papers and publishing agent.

As in past years the Conference has had unpleasant experiences in receiving Masonic delegates from the conferences of other denominations. A committee was appointed to question fraternal delegates and signify to all who were defiled with the unholy fellowship of the lodge that the Conference did not wish to recognize any who so lightly regarded the vows of consecration to the only true God. This action of the Wesleyan General Conference stands by itself; we know not that it characterizes any other body. May God bless the churches that sustain it.

The editor of the *Cynosure,* the president of the National Christian Association and its General Agent and the son of the latter were presented to the Conference during its sittings.

Prof. L. N. Stratton, president of Wheaton Theological Seminary, was unable to be present at this meeting. On Monday the Conference received by telegram the annoucement of the death of his brother, Rev. S. F. Stratton, of Elkhorn, Wis., and suspended business for a time in sympathy for an absent and beloved brother, while Rev. O. S. Grinnell, of Michigan, led in prayer. Resolutions of condolence were also passed.

The Conference voted against the publication of secular advertisements in the *Wesleyan,* hoping to more than make up the difference with subscriptions. Good! It also gave its sanction to the celebration of the marriage ceremony on the Lord's day.

The committee on Reforms presented an elaborate report of which the following is a significant part:

"In the light of the experience of the last four years, we reaffirm our position on organized secretism of all kinds, and believe that the developments of oncoming years will demonstrate the wisdom of our action in cutting loose from all lodges of secretists. We also pledge ourselves to maintain our rule inviolate, and to keep our communion pure, so far as possible from fellowshiping the image of the beast. We deeply sympathize however, with the loyal soldiers of the late war, while we deplore the mistake made by them in making the organization called the Grand Army of the Republic a secret society; thus making it a kindred spirit of Freemasonry. We extend to all denominations, associated and independent churches, laboring for the same end, our most cordial greeting and fellowship in the work."

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

Orders filled at the rate of 50 cents per 1000 pages at the office, or 75 cents per 1,000 pages by Mail.

Contributions are solicited to the TRACT FUND for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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American companies have built over $30,000,000 worth of railroads in Mexico, and completed over 1,600 miles of track. The English lines consist of 353 miles, and the Mexican roads 635 miles.

A street railroad car was lately propelled by electricity for thirty miles through the principal streets of Paris, without any accident or frightening of horses. It was brought to a standstill without any trouble within a second, and the speed was nine and one-half miles an hour on level ground and five and one-half on an ascent. Its estimated cost is one-half that of horse-cars.

HORSFORD'S ACID PHOSPHATE.

In Impaired Nerve Function.

Dr. C. A. FERNALD, Boston, Mass., says: "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

—The number of languages spoken is 4,064; the number of men is about equal to the number of women; the average of human life is 33 years. One quarter die before the age of 7, one-half before the age of 17. Of every 1,000 persons, 1 only reaches 100 years; and of every 100 only 6 reach 75 years; and not more than 1 in 500 will reach 80 years. There are on the earth 1,000,000,000 of inhabitants. Of these 33,333,333 die every year; 91,824 die every day; 7,780 die every hour, and 60 per minute, or 1 every second. These losses are about balanced by an equal number of births. Married people are longer lived than the single; and, above all, those who observe a sober and industrious conduct. Men who are tall live longer than short ones. Women have more chances of life previous to 50 years than men, but fewer after; the number of marriages are in the proportion of 76 to 100, and are more frequent after the equinoxes—that is, during the months of June and December; those born in spring are generally more robust than others; births and death are more frequent by night than by day. The number of men capable of bearing arms is about one-fourth of the population.

Eczema, tetter, ringworm, and all scaly diseases. The remedy, Dr. Benson's Skin Cure. $1.00 at Druggists.

"My wife had fits for 35 years," says Henry Clarke, of Fairfield, Mich. "*Samaritan Nervine* cured her." Your Druggist keeps it.

NEW ENGLAND SUBSCRIBERS.

PLEASE TAKE NOTICE.—Rev. E. D. Bailey has a full supply of anti-secrecy literature at the office of the N. E. Secretary, No. 8 Portland street, Worcester, Mass.

WHAT EMINENT PHYSICIANS SAY.

THE CELEBRATED LONDON PHYSICIAN, Erasmus Wilson, says: "Several cases of *incipient consumption* have come under my observation, and they have been *cured* by a timely use of **Liebig's Liquid Beef Tonic.**"

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"I have had the process explained by which the beef in this preparation is preserved and rendered soluble by the brandy employed, and I am satisfied this combination will prove *a valuable adjunct to our pharmacopœia.*"

(Signed)

ARTHUR HILL HASSELL, M.D., F. R. S.
Pres. Royal Analytical Association, London,
Russell Square, London, W. C.
3d January, 1868.

Since the date of the above analysis, and by the urgent request of several eminent members of the medical profession, I have added to each wineglassful of this preparation two grains of **Soluble Citrate of Iron.** T. COLDEN.
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Played-out Nostrums.

WILL codfish oil, opiates, or inhalation cure a consumptive cough? No! ! ! Reject these; they have been weighed in the balance and found wanting. **Try Hale's Honey of Horehound and Tar.** Thousands upon thousands are using it. Sold by druggists.

Pike's Toothache Drops cure in one minute.

Cold Winds Chap the Skin.

Glenn's Sulphur Soap softens and reunites it.

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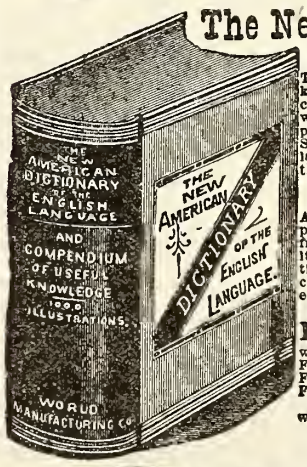
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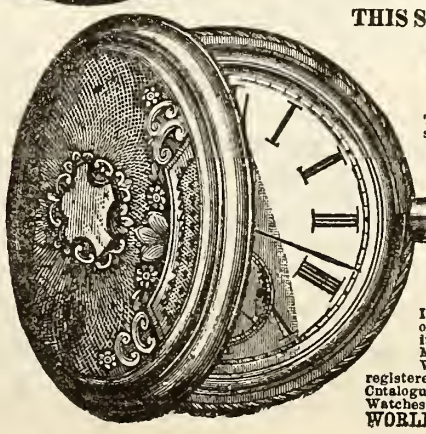
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FARM NOTES.

AUTUMN CARE OF LIVE STOCK.

Horses should be kept out of all hard storms, which are frequent during this month. One of the best cures for a severe cold is a warm stable and perfect rest, with a good run in the yard or pasture on pleasant days. It is too late in the year to permit horses to remain out of doors throughout the night. Young colts and yearlings need plenty of nutritious food. Much depends upon the care which colts receive during their first winter. Oats are excellent for them; if corn is used, it should be fed with wheat bran. Use the brush freely on all horses and colts, and keep the skin clean and active.

Cows, which are to give milk through the winter, need to be fed with special care at this time. If possible, the flow of milk must not be permitted to decrease. Mangels and sugar beets are excellent, cut in slices and sprinkled with bran. The rule, that good feeding brings good manure, should be kept in mind in a judicious care of farm animals during winter. Good feed in abundance is not enough it should be given with regularity. The habits of different animals have to be studied, and treated accordingly. Scarcely any two cows or horses have the same appetite. It is important to so mix and change the feed that sameness may be avoided. A variety of food encourages healthful digestion, and upon this the profits of the owner largely depend.

Sheep will bear more exposure than any other domestic animal, but even they winter poorly without a good shelter. Sheds and yards should now be put in order, that there may be no delays in getting the flocks into their winter quarters. Ewes should now be with young, excepting when late lambs are desired. Half a pint of corn per day will aid in keeping each ewe in good condition. All weak sheep should be placed by themselves and fattened for market. It does not pay to keep second-rate animals.

Pigs are most profitable if fattened and sold before mid-winter. A large part of the food is used up in simply maintaining the animal during the coldest winter weather. Well-bred swine will sometimes lose in weight during a severe storm. Give the pigs all the corn, or other feed, they will eat during the fattening period. Keep the pens clean, with an abundance of litter, and supply all needed pure water. —*American Agriculturist.*

CULTIVATING OAK TREES.

It is not too late at the North to direct the attention of our tree planters and our nurserymen to the planting and propagation of the varieties of the native oak, so abundant in American forests. The oak is the emblem of strength and endurance. It is a notable stalwart tree, stretching its brawny arms out far and wide and towering as loftily as its more rapidly growing companions of the forests. No one who has seen those fine specimens of native oak in the public squares of Philadelphia but must have admired their vigorous forms and strong, spreading branches. They are striking specimens of successful growth. Yet the same objection exists to the oak as to the white wood: its wide spreading, lateral and deep-descending tap-roots. For successful planting they should be started from the acorns where the trees are to grow. Of all the varieties the upland white, the common oak of the ship-builders, and swamp or lowland white, and the over-cup oaks are the grandest in their growth and stature. The latter throws up antler-like branches which, when denuded of their leaves, have a bold, striking appearance, with less of spray than the others, but a deeper colored, larger and longer leaf. The red, yellow, gray and black oaks, as they are severally called, but which in reality differ little in size and appearance, are also noble trees, and grand objects when standing apart, or in groups in the park or on the lawn.

GREEN FOOD FOR SWINE.

Prof. S. R. Thompson, of the Nebraska Agricultural College, speaks from experience on pork growing, in the *American Agriculturist.*

Green food makes thriftier and larger hogs. Farmers who raise many pigs and feed them exclusively on corn, know that some of the shotes will cease to grow at an early age, begin to lay on fat, and never reach the size of good, merchantable hogs. This tendency to fatten prematurely, at the expense of bone growth, is not seen to any great extent in grass-fed hogs. A pig fed on bulky green food will develop a larger stomach than one fed on concentrated food like corn; and when you come to fatten it, this enlarged capacity will enable him to eat and digest more corn, and thus fatten faster than the other, and be a more profitable hog to grow for market.

Grass-fed hogs are healthier than those grain-fed. Every intelligent breeder knows the advantages of feeding green food to sows about to farrow. They have less difficulty with their pigs, are less liable to destroy them, will give more milk, and nurse them better. Grass-fed hogs are less liable to disease. The dreaded hog cholera is not much to be feared where the hogs have the run of a good clover pasture. Undoubtedly, if exposed to contagion, they would take the disease, but they are not likely to develop it. For example, a farmer had his hogs in a small pen, destitute of grass, with no water except a muddy pool, which soon was made as vile as possible by the hogs. After a while the hogs began to die in considerable numbers, with symptoms resembling cholera. The owner was alarmed, took them out of this pen, turned them on a patch of green rye, and gave them water from a well. The disease was checked and the deaths ceased.

How may green food be most cheaply provided? Rye is the crop best adapted to this purpose, in the region west of the Missouri. This should be sown early in the fall, on well prepared soil, and if the growing season continues late in the fall, so that the rye is likely to joint, it must be fed down closely. The best condition for it to go into winter, is when it covers the ground with a thick mat of low leaves with but little tendency to shoot. Rye in this condition is fit to turn on as soon as growth begins in spring. The amount of feed which two acres of such rye will furnish, is surprising. If not fed down too close, and the stock be turned off about the middle of May or the first of June, the rye will still make a fair crop. Hogs are sometimes left on the rye until it fills, when they will pull it down and eat the heads; but this practice is not commended. There is a time after the rye is a foot high until it is in milk, that hogs do not eat it well. A better plan is to have a field of clover, or of clover and timothy or orchard grass, ready for the pigs when the rye is too large to be longer available. When the rye is getting too large the clover is in the best state to turn upon. The clover will do well till about the middle of June, when, if the weather turns off hot and dry, it grows quite slowly It is well to have a patch of oats sown near and ready to tide over this time. If not needed it can grow for the harvest. During the hot weather of July, August and September none of the crops named above can be fully relied on, and this is especially true where they have been fed too closely. Sorghum or Brown Dourra may be sown broadcast about the last of May and again the middle of June, to be used in July and August. Experience shows that sorghum may be eaten off close to the ground when a foot to eighteen inches high, without serious injury. It will come up again and grow right along. It is also an excellent plant to stand dry weather.

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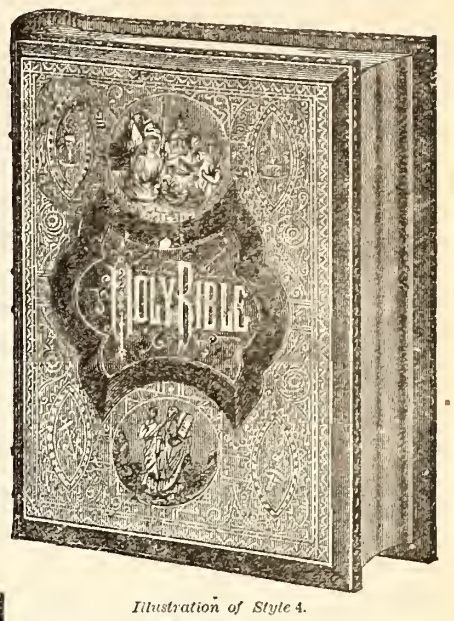


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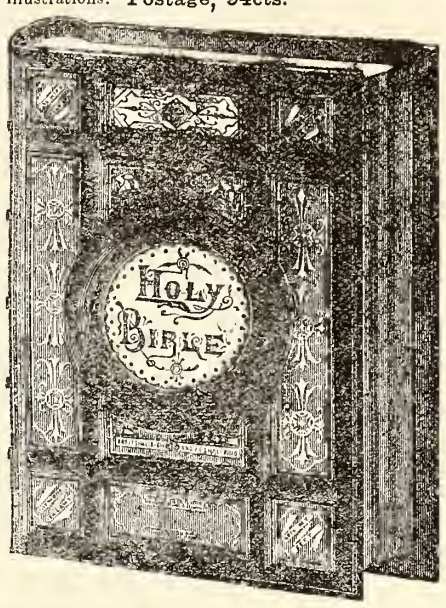


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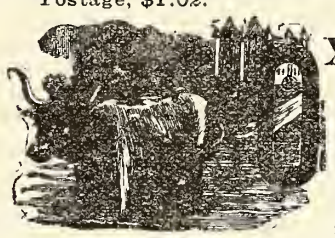
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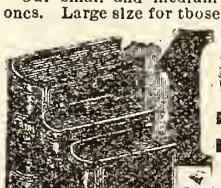
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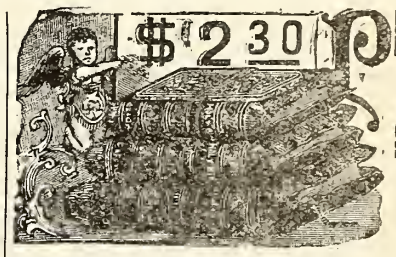
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—It is one of the pleasant and significant signs of the times that Wendell Phillips is to address the National Cotton Planters' Association at its meeting in Vicksburg the 21st inst.

—An explosion in J. H. Smith's Excelsior squib factory at Kingston, Pa., Tuesday, blew eight children out of the building, one falling in the creek. Their ages are between 11 and 16, and all are horribly burned and blackened by the powder. One died and five others cannot recover.

—Six miles from East St. Louis, Tuesday morning, a broken rail caused two coaches of a Louisville and Nashville train to jump the track and were dragged some distance on their sides. Thirty-seven persons were injured—ten seriously and one fatally.

—In the Banks county (Ga.) Kuklux trial Tuesday, one man swore that a band gave him 175 lashes, and another that he had been shot and left for dead. The first witness exhibited the scars on his back.

—At Bloomington Ill., Thursday, the ex-Rev. Hoffman, the Freemason expelled a year ago from the Methodist church for immorality, officiated, by request, at the funeral of Mrs. Ira Lackey, occupying his old pulpit in the temporary absence of the present pastor. Some members of the congregation declare the church has been profaned, and excitement in Methodist circles runs high.

—The baggage and passenger coach of a Delaware and Hudson train fell through a trestle near Fort Edward, N. Y., Monday P. M., eighty feet to the Champlain Canal, killing three persons and wounding twenty, one fatally.

—The steamship Heimdehl, from Christiansand, arrived off New York Monday evening on fire, which broke out Sunday in the lower main hold. There were 366 persons on board, who were rescued by the fire and police boats, and the Castle Garden barges, after which the steamer was run ashore on Bedloe's Island.

—Judge Noonan decided at St. Louis, Friday, that poker was a game of chance, and comes under the Johnson law making gambling a felony.

—Charles Lorentzin, a farmer residing near Elgin, Ill., died Friday of glanders, having contracted the disease from his horse. His wife, also suffering from the same complaint, will not recover.

—Captain Rand and his mate, Thomas Pender, who violated the neutrality laws by furnishing war munitions to the Haytian insurgents, were sentenced Friday at Philadelphia to a year's imprisonment and $500 fine each, and costs.

—During the recent outbreak at Port-au-Prince, Hayti, 1,500 persons were killed and $4,000,000 worth of property destroyed. The government forces were repulsed at Miragoane, and General Piquent fatally wounded.

—Touching affairs in Tonquin, the French Yellow Book states that the negotiations with China have been conducted in a friendly spirit, but nothing has been gained, China demanding the whole of Northern Anam, and giving the French a foothold only in the Southern provinces. The Paris Government hopes that the presence of re-enforcements in Tonquin will convince China that France is resolute, and that the government is indorsed by the Chambers and the country.

—One thousand pirates threaten the French at Hoi Phong, while the Black Flags hold out at Bac Ninh, their forts being mounted with Krupp guns. French re-enforcements are awaited with impatience, as the condition of the roads for army movements is daily improving.

—Explosions in the Lady Pitt and Wharncliffe-Carlton coal mines in England killed eight persons and wounded several others.

—Earthquake shocks were felt at Malta and Trieste early Monday morning, last week, and a Constantinople dispatch of Thursday says that many inhabitants of Smyrna are fleeing from the city, on account of fear from further earthquakes. The government has sent a sufficient quantity of lumber to construct 5,000 sheds for the shelter of those rendered homeless by the catastrophe. The editors of the local papers here have formed a committee for the aid of the sufferers. Slight shocks are still occurring at long intervals, but are doing no damage.

—A new circular containing, under the head "Black List," the names of the jurors in the Phœnix Park murder trial, was mailed to thousands in Dublin last week.

—The Pope threatens to declare the Pantheon a pagan temple, if a monument to Victor Emanuel is placed therein.

—Russia and Germany are massing armies on their respective frontiers, and German fortifications are being strengthened.

—At the British Cabinet meeting Friday it was stated France would give Missionary Shaw £1,000 damages, and officially express regrets at his ill-treatment in Madagascar.

—Owing to jealousy of foreign enterprise in Russia, the newspapers are fiercely attacking an establishment favored by the government, a mixed company of American, French, and Russian capitalists, with a capital of 27,000,000 rubles, for the erection of American grain elevators throughout the empire.

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IN THE COILS.

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	CHICAGO, Oct. 29, 1883.	
GRAIN—Wheat—No. 2		93½
No. 3		80
Rejected		66
Winter No 2		98
Corn—No. 2		47
Rejected		45
Oats—No. 2	28	@31
Rye—No. 2		55
Bran per ton		12 00
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 50	@10 50
Prairie	4 00	@10 00
Lard per cwt		7 20
Mess pork per bbl		10 40
Butter, medium to best	15	@29
Cheese	03	@11
Beans	1 25	@2 75
Eggs		23
Potatoes per bus	25	45
Seeds—Timothy	1 30	@1 40
Clover		4 75
Flax	1 21	1 33
Broom corn	02	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 25	@7 00
Good	5 75	@6 20
Medium	5 00	@5 65
Common	2 40	@4 40
Hogs	4 20	@5 00
Sheep	3 12	@4 00

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	94	@1 10½
Spring		1 06½
Corn	53	@57⅞
Oats	32	@43
Mess Pork		11 75
Lard		7 60
Eggs		26
Butter	10	@22
Wool	10	@45

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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1ST. OF JANUARY.

TAKE ADVANTAGE OF THIS OFFER!

Trial subscriptions to the *Cynosure* from now to the 1st of January, 1884, will be sent for *twenty-five cents.*

Subscriptions new and old, from November 1st to January 1st 1885, only TWO DOLLARS. Take advantage of this offer, for it will be open only for letters received at this office before November 15th. This gives such subscribers the *Cynosure* for TWO MONTHS FREE!

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To the one sending the next largest list will be sent an ANTI-MASONIC LIBRARY.

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The fourth a copy of HOLDEN WITH CORDS.

Mark –

1. The offer is good only until January 1, 1884. Every name must be sent before that date.

2. Every one who wishes to eompete for one of these premiums must send his name and address to this office, stating the definite purpose to compete.

3. Send in the names as fast as secured, writing the address plainly.

The evangelists, Moody and Sankey, began their great work in London on Lord's day and the press dispatches give an interesting account of the meetings. Leaving the great Chicago convention Mr. Moody and his companion went directly to Limerick in the west of Ireland. The three weeks spent in that city, Cork and Waterford, Mr. Moody says were among the most productive of good result for the kingdom of Christ of any during his whole work. A careful description of the iron buildings to be used in London this winter appear from an English paper in our church news. On Sabbath the work began with four great meetings, each attended by from 4,000 to 6,000 persons. The appeal of both the evangelists, in song and exhortation, took hold upon the hearts of the multitude. A hundred persons rose to be prayed for, and when at the close of the evening meeting a scoffer cried out that Moody's last work in the city was a failure, he was answered by 3,000 men springing to their feet as volunteers in Christian work. The great work in which these brethren are engaged will be remembered at the family altar in a million American homes this winter.

The responses to the Supreme Court decision against the Civil Rights act from the South, while approving the doctrine of the court, exhibit also a spirit of candor and a desire to do justly with all classes. Senator Brown of Georgia says the decision "will have a good effect upon the country, and result in the adjustment by natural methods of many questions that have been vexatious to the public peace." The Atlanta *Constitution*, a journal of wide influence in the South, says no less plainly: "It now behooves the South to show that she is capable of doing the negro justice without fear of impending statutes." Once we would have received such expressions with much misgiving, but the late decision against the Ku-Klux raiders in the same city and the heavy penalties laid upon them give much assurance of promises of justice to the freedmen. A terrible and bloody battle between the races in Danville, Virginia, on Saturday evening reads most forebodingly. The Supreme Court Justices may well read of it with apprehension. A white man beats a negro for some rudeness. A melee begins in which both races engaged. A white man drew a pistol and it was fired. A white political meeting broke up poured into the street, and the opposing crowds began firing; but as the universal result has been the blacks run, the blacks only are killed, and the town is put under the control of white militia. It is impossible to believe that those who do all the killing in these cases are not the most guilty; and, with the interpretation which the old, latent Southern prejudice will put upon the decision, that there will not be a recurrence of so-called mobs, fatal, however, always and only to the long-suffering race.

Capel, the English priest, reached Chicago last week and is devoting all his eloquence and extraordinary persuasive powers upon arguments to prove that Romanism is happily harmonious with Republicanism in our finest and largest hall. The papers overflow with long and servile descriptions of the missionary, of his address and of his auditory. But who can say what his errand may be to the educated and wealthy Americans? Will he find them as easily moved by his persuasions as have been the higher classes of England? He is believed to be one of the ablest advocates of Rome, a man of immense power in English society, who hesitated not a few years since to take up polemic arms against Gladstone himself. A priest, the strictest of his sect, he is yet a man of high and courtly breeding, and of thorough scholastic training—a man among a million. He is, we may be sure, sent here on no fool's errand. If the names of half a dozen of our millionaires can be borne back as trophies, will that be sufficient? He is yet to speak here on the common school system and few can donbt that he will stand upon the ground taken by the prelacy for a generation—the position taken by Bishop Hughes forty years ago, that the church must take care of the education of its children. As the losses to Romanism are immense through the common school institution, Capel's visit will be a good point from which to begin a new war on this great system of which Americans are so justly proud.

The attack upon the study of Greek and Latin in American colleges by Charles Francis Adams, Jr., last summer has been replied to by Lord Coleridge, the English Chief Justice now visiting this country. He was at New Haven a few days ago and spoke to the Yale students in the chapel. During his remarks he said: "I have done many foolish things in my life and wasted many hours of precious time, but one thing I have done which I would do over again, and the hours I spent at it are the hours which I have spent most profitably, and the knowledge I have thus gained I have found the most useful and practically useful. From the time I left Oxford I have made it a religion, so far as I could, never to let a day pass without reading some Latin or Greek, and I can tell you that so far as my course may be a successful one, I deliberately assert, maintain and believe that what little success has been granted me in life has been materially aided by the constant study of the classics, which it has been my delight and privilege all my life to preserve in.

One of those student battles, of which it should be written the last, took place at the Polytechnic Institute at Troy last Friday. One class posted a banner upon the ridge of the roof which was in the eyes of another like a red rag to a bull. The two classes joined battle with a beastly ferocity. One hundred young idiots were fighting at one time upon a perilous roof, breaking heads and limbs; but, for a wonder, escaping death. The officers of the institution seemed to be powerless, and when all was over instead of turning over the young savages to the city authorities, lectured part of them and suspended the rest. Such disgraceful rows will not cease so long as students imagine that they are answerable only to their instructors for acts of criminality.

STRIVING FOR TRUTH.

EXTRACTS TRANSLATED BY PROF. H. A. FISCHER, WHEATON COLLEGE, FROM DER REICHSBOTE, BERLIN, OCT. 3, 1883.

NOTE.—The article below is translated with a few unimportant omissions, from "*Der Reichsbote*," a German daily published in Berlin, Oct. 24, 1883. The papers were furnished by the kindness of Mr. W. Broeckelmann, the Sunday-school apostle of Germany. Words in brackets are inserted by translator.

In a recent article in *Die Bauhuette*, a Masonic organ, we read:

"We [*i. e.*, the Masons] are neutral towards confessions of faith, but emphasize the authority of the moral law, the root of all religious life. We gather the scattered good people striving for light, from all nations, without forcing on them a confession of faith, and nourish in them, as far as lies in our power, the unconditional love of truth, and the endeavor for understanding, without which all faith is dead and worthless. In this way we at least do not block the way for the new third gospel, of which our Lessing prophesied and which alone can save us out of the distresses of the present time. Whatsoever has decayed [become obsolete,] must go under; the infidelity of to-day is the fertilizer for the seed of the future. The Masonic order already is ideally the germ of the future church of the Holy Ghost of mankind."

In the liberal press, closely united with Masonry, the phase "striving after truth," and Lessings's saying, that "striving for truth was dearer to him than the possession of the same," is very often and very gladly used against the church, which is thereby either explicitly marked as the enemy of truth, or by the manner in which it is mentioned, made to appear as such. Now the church has translated her historical charter into the languages of all peoples and has called out to all: "Search in the Scriptures, for you have life in them, and they are they which testify of Christ." The historical charter of Christianity thus lies open on the table of the world's history; all can and should seek for truth in it; the church has also openly presented her doctrines drawn from the Bible, her confessions, teaches them in all her schools, nowhere makes a secret of them, but treats all these things as public things of the world.

For 1800 years the church and the Bible have endured the criticism of the learned and the unlearned, and have at the same time furnished the grandest evidence of the divine truth of their faith and doctrine, in the immense, blessed influence which they, through religious regeneration, have exerted at once on the moral, social, educational and political regeneration of the world. A religion which is not truth but falsehood, error and myth, can indeed, like Mohammedanism, be forced on great nations by force of arms, but it has never yet exerted such an influence, and can never exert such an influence as Christianity, which has been spread solely by the convincing power of the preaching of the Gospel. Only where

Christianity has gone, a new specifically Christian culture has been developed, such as the world has at no time and among no people produced of itself. Where the individual is to be morally renewed, refined and deepened, the Christian faith must be planted in the heart, else all morality and culture remains a whited sepulchre. Just so it is with nations. Only Christianity has the power to awaken to a new life the heathen nations out of their torpor which has lasted for thousands of years. All these are historical facts which we can everywhere seize with our hands [*i. e.*, they are so plain to be felt].

But these are all indisputable proofs of the truth of the Christian religion and of the power of the Divine Spirit working in and with it [*i. e.*, in and with the Christian religion],—and if our modern Epicureans will only believe what they see, they need only open their eyes and compare Christian civilization with the non-Christian, and they will see palpably before them the Christian spirit, and if they have a spark of honesty, they must confess that this Spirit, which does such great things; which renews men, nations and continents after this fashion; which only brings good, love, humanity and all virtues, must be the truth and cannot be error or falsehood! Whoever honestly seeks the truth, whoever is of the truth, he will even to-day, perhaps, after many devious and circuitous routes, come to Christ and hear his voice. He will, in case a really honest "striving after truth" possesses his soul, fall down before him with the confession: "thou art Christ the living God,"—and he will be far from talking here, like the Freemason, about god-myths, placing the story of Jesus on a level with the god-myths of the heathen. . . . . He will understand that faith in the divinity of Christ has been the "fertilizer" out of which has germinated the glorious seed of Christian civilization, and he will then see the [fatal] error of the Freemasons. The Masonic doctrine means radical revolution. . . . Naturalism or Materialism is the death of morality for it proclaims the sovereignty of natural impulses as the only authorized rule for human life! Where is the "striving after truth" here? Is materialism, infidelity, which reduces man to an animal, really the truth and Christianity with its high ideals a lie? The answer stands written on every page of the world's history, on the wrecks of stranded nations, as on the wastes of the heathen world, as also on the starry crown of the Christian, civilized world.

(*Another article from "Der Reichsbote" of Oct. 3d, 1883, will follow.*)

MORAL SUASION.

BY ALEXANDER THOMSON.

The ripe apple as it hangs upon the bough is full of a healthful and pleasant sap. The wine in the grape cluster has in it the blessing of God. The barley, the corn and the rye, as they come from the mint of nature, are stamped with their Maker's brand of *All very good.* But when the apple begins to rot, when decomposition takes place in the juice of the grape, when by the perverse ingenuity of man the barley is first sprouted, then killed, this spirit of death and decomposition is bottled by man, and labeled *Alcohol.* It lurks in the cider, it sparkles in the wine, it foams in the beer, and burns in the brandy, but ever remains the same, a most deadly poison, and man's bitterest foe.

Many reason, it must be right to drink intoxicating liquors, for they are made by God, and whatever he has made is a blessing, if used in moderation. Has God made death, and sin, and suffering? Then he has made alcohol, for he has created it in the same way as all these. Death is a curse, and suffering is a curse, the result of sin, the deadliest curse of all, and alcohol belongs to the same dark family. God is the author of strong, joyous life, but in such life alcohol has no part. The rotten apple, the decaying sap, the corrupting grain,—these are the sources of alcohol.

But you will say, surely one or two glasses of beer would not hurt any man. That is not true, neither is it the real question. When we would ascertain the *good* that is in any substance, we are not careful about knowing it would do no harm, we must know it would be of some benefit. It would do no great harm to go into the fields with the cows, and Nebuchadnezzar like, eat two or three handfuls of grass every day, yet I never heard of any one doing that, just because it would do no harm.

Even suppose two glasses of beer a day would do no harm, which is not true, how can any man of good common sense be sure he will stop there. Glancing our eyes backward over the ages, we find them strewed with the wrecks of millions of drunkards. Not the weak-minded, the ignorant and ignoble alone. Like the harvest of a great battle field, the colonel and the general are lying there as well as the common soldier.

We have sometimes seen a boy running down a steep hill. Every moment the motion is increased till he is more than satisfied with his speed and wants to call a halt; that is, his head does, but his feet will not obey, and as a consequence he comes to the bottom of the hill in a demoralized heap. The man who drinks any kind of intoxicating drink is on a steep hill side. He may indeed be able to walk with becoming steadiness to the bottom, but when so many millions have gone down that hill like a bomb-shell, destroying themselves and others, is it wise to walk in a position of such danger, when the good, safe highway of total abstinence lies so open and inviting?

SHORT SERMON.

TEXT:—*Left Paul bound.*

MY BRETHREN:—There are two great shining lights held up before you for your guidance; one in religion, and the other in politics; one is St. Paul as represented by Martin Luther, and the other as George Washington. These two shining lights are both representatives of great reforms, and both therefore are exceedingly hated, one by the Jews and the other by Jacobins, or modern Democrats. Never was a man worse treated than was St. Paul, and by his own countrymen. He was driven out from the temple of God at Jerusalem, out of the temple of Diana at Ephesus, out of the synagogue everywhere, and, after being stoned and whipped, was finally beheaded by a gentile emperor. The other great light, George Washington, might perhaps, escape some of the indignities which our Anti-masonic missionaries have had to go through, but he could never become President of the United States by the votes of either the two parties now in the ascendant.

My friends, one of the ridiculous indignities inflicted by the Jews upon St. Paul was to hire a foreign lawyer (for so the name Tertullus would imply), doubtless a gentile, a heathen, an unbeliever, to accuse the Jew Paul of desecrating the temple at Jerusalem, before the tribunal of a foreign, heathen, gentile, unbelieving governor. The Jews in their insane spite against reform, subjected Paul, the foremost of all Jews to the indignity of being tried by foreigners for desecration done to their own and his own temple, which these foreigners despised! The Jews preferred to have the heathen Cæsar and his dirty tools to rule over them than embrace the reform offered by St. Paul!

You will doubtless say, my friends, that this act of the Jews was very silly, very flat, very insane. But let me ask you, if in your refusal to accept the Anti-masonic reform, you are not doing something equally silly, equally flat, and equally insane?

My friends, so long as this foreign, heathen, gentile, unbelieving power, the Masonic lodge, remains planted in our midst, as the Roman Legion was in Judea, you will find yourselves accused by foreign, infidel, Masonic lawyers, before the tribunal of a foreign, infidel power; for Freemasons will hold the ascendancy in every court of law, in every religious temple, in every school committee, in every railroad company, and in every legislature of the land. The better American you are, the more you will be persecuted. The more you endeavor to follow the example of St. Paul or George Washington, the more you will be discredited and despised. You will be the last persons in the world to be favored with office. The veriest minion of the lodge, from whatever land he may come; the blackest African, the most disbelieving Jew, the first caste Hindoo, yea, the most determined worshiper of high or low priests will enter the heaven of official favor before you. You must humble your American name and character to the very dust before this foreign infidel power, the Masonic lodge. You could no more get an office without first cringing to that power than St. Paul could have held the position of floor-sweeper, much less door-keeper, to the house of the Lord in Jerusalem.

My good friends, you who expect reform to come by observation, and stand star-gazing to see it come, do you think that this reform will be brought about by a change of parties? Do you really imagine that either the Republican or the Democratic party, both filled to the gorge with foreigners, Freemasons and knaves, can restore to you the American government which they have perverted and debauched? Never! Whichever of these two parties comes in power, or goes out of power, it will leave the true American character of our institutions bound, hood-winked, gagged, and finally burnt to ashes by the Masonic lodge.

My American friend, pick a smooth ballot from the clear, pellucid current of American thought and feeling, and let it fly with all thy force, crushing through the brassy *os frontis* into the very brains of this giant wrong, the Masonic lodge.

SO MOTE IT BE!

OPEN LETTER—NO. III.

TO REV. W. H. PRUETT, PASTOR OF FIRST MISSIONARY BAPTIST CHURCH, WESTON, OREGON.

MY DEAR BROTHER:—I take my pen once again for the purpose of saying a few words more in response to your appeal. If you do not need the suggestions I am about to make, perhaps some one else may; and so, if you do also according to an old saw, I may "kill two birds with one stone."

Masonry is vulnerable on many sides; and at the bar of many minds. As you are a Christian minister, and your work is much among Christians, and in the world for the purpose of persuading people to become Christians, it is important that you know Freemasonry on its religious side. Whatever else it may be, it is a *religious* institution. Look over the roster of officers of Blue Lodge, Chapter, Council, Commandery, Grand Lodge, etc., and everywhere find chaplain, priest, prelate and deacon. See for their ritual, altar, prayers, burial and baptismal formulas, with a creed; and all the paraphernalia for fitting its members for the "Grand Lodge above;" and you will be struck with the religious aspects of the order. But on closer inspection you will not fail to mark that their prayers confess no sin, and make no mention of a Mediator. Study their quotations from the New Testament, with that book in hand, and it will soon be apparent to you that Christ's name is left out, by no carelessness on the part of some inexperienced typo; but it was designed, and for a purpose; and that purpose did not aim at promoting the honor of Christ, but the reverse. Rob Morris, in Webb's Monitor, will tell you why Christ is so dishonored. You may read it also under "Religion," in Morris's Analysis of Masonic Law. Mackey's Lexicon, under the same word will suggest to you the same reason. Mackey's Ritualist, under "Blazing Star," will make it still more plain.

Now, I need not say to you, that a Christless religion, is not the one you are called to preach, or in any way to sustain. But on the contrary, you are, as you become acquainted with it, to antagonize and fight it, if you would not be guilty of treason to Christ. To lay holy hands on it, knowingly, and baptize it into the church, is to commit malfeasance in office, and prove guilty of high treason against the Great Head of the church, and nor you, nor any other Gospel minister, has a right to remain ignorant of this "unfruitful work of darkness;" or to unite with, or remain in fellowship with it. Does this shock you; and will you tell me that many of our most prominent ministers and laymen are members of the order, and ask me to modify my statements? I should say to you, I dare not modify them, except to make them stronger.

"'Tis true 'tis pity; and pity 'tis 'tis true;"

that so many ministers, D. D.'s, and men without these "lunar fardels," are worshipers in these Christless conventicles, and they are frequently the priests, prelates and pontiffs among them.

You should also know this religion is not a modern invention. It is older than our distinctive Christianity itself, *i. e.*, its basal principles. Masonic authors trace it back to the old Baal, or sun-worship of the ancients; and many of the very ceremonies of the heathen mysteries are now practiced in every lodge room in the land. These same titled, and other ministers have gone through with them as they have been "initiated," "passed" and "raised," to "ancient and sublime degree." Some of these embassadors of the meek and lowly Jesus, among our ministry, are to-day wearing titles to which they have no right, in the kingdom of Christ, or in these United States.

Had you been in San Francisco some weeks since you might have seen many thousands of be-feathered, and be-sworded—to say nothing of the be-sotted—"Sir Knights," and among them some prominent D. D.'s of our own and other denominations. You might have seen some other things, which I will not stop to mention. And these were Christian (?) Knights, *par excellence*, who were warned by one of their High Mightinesses not to enter a drinking saloon with their uniforms on! !

As a Christian teacher you ought to know these things, and make them known to the membership of the churches among whom may be found some who will be thoughtful enough to inquire—if their pastor is a Mason—what does my pastor want of two religions—one Christly, and the other Christless? He cannot be true to both. If he clings to and remains true to Masonry, and adheres to its obligations he must of necessity be a traitor to my Lord! How long ought it to take a conscientious man, thus enlightened, to come to the conclusion that he will no longer receive the Gospel from the lips of a man who in a condition bordering on nudity, has mouthed the Master Mason's oath?

Strike Masonry among Christians on its religious side. Give the *facts* when you speak, from Masonic authors. *Confine* yourself to the *facts*, and every blow will tell. Load yourself with the truth—seek opportunities, and then shoot, to kill!

But, dear me, my sheet is full. God be with you.

Fraternally yours,

J. L. Barlow.

AN UNHOLY MIXTURE.

We read that there is no new thing under the sun, but there are some things done by some people, and some ministers, and some churches, which are an abomination to God, and all well-informed Christians; for instance, a professed minister of our Lord Jesus Christ, to publicly invite the Masonic fraternity, in lodge order, to come to a professed Christian church and take part with them in divine worship. Certainly this is a strange mix up, a mix up certainly forbidden in the Bible. Hear what the Lord's true prophet says: did he invite the prophets of Baal to take part in Divine service with him? not an intimation of such an absurdity. Hear what the prophet Elijah has to say, 1 Kings 18: 21. "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." No mix up here; please read the chapter. The services of the two were separate and distinct, and when the prophets of Baal had gone through with their folly, (for such it was, and worse than folly)." "Then Elijah the prophet came near and said, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou are God in Israel, and that I am thy servant, and that I have done all these things at thy word." It would be well for these latter day Baalims and their sympathizers to read carefully this entire chapter, and repent, ere it will be too late, in all probability. Could Baal have had the privilege of membership in mixing his idolatrous worship with the prophet Elijah, and the people of God's ancient worship, would not Baal have been willing to have been called in those days, if the prophet of the God of Israel would have consented to it, a leader in the holiness band of that day? Certainly he would; but the true prophet of God's ancient Israel proposed no such union; but his orders were to slay them, and they were slain. Our God, says the Apostle, "is a consuming fire," and should not these Baalamites be driven from all the professed Christian churches of the land? Certainly they should, or every Christian man and woman should withdraw themselves from such churches. The Bible doctrine of separation from all corrupt associations and to have no fellowship with the works of darkness is distinctively taught in the Bible. The Holy Ghost has said, "His name shall be called Jesus, for he shall save his people from their sins." When Jesus sent his disciples out two and two, he said, "As ye go, preach, that men should repent and believe the Gospel;" believe what God has commanded them to do, as well as what God has promised to do for them, is distinctly impressed by the Holy Spirit on every man, so as to have no possible chance to mistake the orders. "Be ye holy, saith the Lord, for I am holy. Without holiness no man shall see the Lord." This certainly is meant for personal experience and practice.—*Montgomery Merrick in the Am. Wesleyan.*

What is India?—As your memories take you back to it, what is India? It is Bombay, with its mighty harbor, its Elephanta caves, and its multidudinous mixture of sects and nationalities like that of Alexandria of old; it is Allahabad, with its junction of the Jumna and the Ganges; it is Delhi, with its religions and its philosophies; it is Lucknow, with its pathetic memories of the siege of 1857; it is Cawnpore, with its monumcnts of British martyrs; it is Agra, with the tomb of Akbar and the peerless Taj Mahal, a structure of which Bishop Heeber said, most justly, that "is was designed by Titans and finished by jewelers;" it is Benares, with its stately residences for the few and its squalid streets for the many, its guady temples, with frivolous or filthy rites, its crowds of pilgrims. bathing in the Ganges, its burning ghats, where the dead are reduced to ashes; it is Calcutta, with its palaces and schools and fleets and toiling thousands; it is Madras, with its surf-boats, its vigorous missions, its firm grasp on both the land and sea. You find India to mean Christianity in conflict with paganism; you find India meaning, at least, the rudder of reform for all Asia. You become attached to this land, because you feel that whoever is useful in India is reaching all Asia at large.—*Joseph Cook.*

Patience is always crowned with success. This rule is without an exception. It may not be a splendid success, but patience never takes any thing in hand that she does not succeed with in some form.

THE REFORMATION HYMN.

It is known beyond a doubt that Luther wrote six chorals, the most famous among which is the well-known Reformation Hymn, "*Ein Feste Berg ist unser Gott.*" Many translations of this sublime hymn have been made, among the best of which is that of Thomas Carlyle which appeared in *Frazier's Magazine* in 1831 and is reprinted below. Few English writers are better able to express its spirit than Carlyle whose esteem for Luther and Protestantism was a part of his very being:

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That has us now o'ertaken.
The ancient Prince of Hell
Has risen with purpose fell;
Strong mail of craft and power
He weareth in this hour,
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we down-ridden,
But for us fights the proper Man,
Whom God Himself hath bidden.
Ask ye, Who is this same?
Christ Jesus is His name,
The Lord Sabaoth's Son,
He, and no other one
Shall conquer in the battle.

And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the Prince of ill
Look grim as e'er he will
He harms us not a whit,
For why? His doom is writ,
A word shall quickly slay him.

God's Word, for all their craft and force.
One moment will not linger,
But spite of hell shall have its course,
'Tis written by his finger.
And though they take our life,
Goods, honor, children, wife,
Yet is their profit small,
The City of God remaineth.

MARTIN LUTHER.

THE TRIBUTE OF GREAT MINDS TO THE NOBILITY OF HIS CHARACTER AND THE GREATNESS OF HIS WORK.

Speaking of Luther's birth, Carlyle says: "In the whole world that day, there was not a more entirely unimportant-looking pair of people than this miner and his wife. And yet what were all emperors, popes and potentates in comparison? There was born here, once more, a mighty man; whose light was to flame as the beacon over long centuries and epochs of the world; the whole world and its history was waiting for this man. It is strange, it is great. It leads us back to another Birth-hour, in a still meaner environment, eighteen hundred years ago—of which it is fit that we say nothing, that we think only in silence; for what words are there! The age of miracles past? The age miracles is forever here!"

Again says Carlyle: "As a participant and dispenser of divine influences, he shows himself among human affairs a true connecting medium and visible messenger between heaven and earth; perhaps the most inspired of all teachers since the first apostles of his faith; and thus not a poet only, but a prophet and God-ordained priest, which is the highest form of that dignity. I will call this Luther a true great man; great in intellect, in courage, affection and integrity; one of our most lovely and precious men. Great, not as a hewn obelisk; but as an Alpine mountain, so simple, honest, spontaneous, not setting up to be great at all; than for quite another purpose than being great! Ah yes, unsubduable granite, piercing far and wide into the heavens; yet in the cleft of its fountains, green beautiful valleys with flowers! A right spiritual hero and prophet; once more, a true son of nature and fact, for whom these centuries, and many that are yet to come, will be thankful to heaven."

Bower says of Luther: "In the personal character of Luther we discern many qualities calculated to enable him to discharge with success the important duty to which he was called. A constitutional ardor for devotion, a boundless thirst for knowledge, and a fearless zeal in communicating it, were prominent characteristics of this extraordinary man. An unwearied perseverance in theological research, led him to detect errors, and to relinquish step by step, many of his early opinions. In all situations Luther is the same, pursuing indefatigably the knowledge of the Word of God, and never scrupling to avow his past mistakes, whenever the confession could facilitate the inquiries or confirm the faith of others. It was in vain that the head of the church and the chief of the German empire combined to threaten and proscribe him—he braved with equal courage the very lance of either power, and continued to denounce, with an unsparing hand, the prevalence of corruption. In no single instance did he seek to turn to his personal advantage his distinctions and the influence attached to them. How few individuals would have possessed Luther's power without making it subservient to the acquisition of rank or honors? All these were disdained by him, and his mind remained wholly occupied with the diffusion of religious truth. Even literary fame had no attractions for him. The improvement of the condition of his fellow-creatures was the object which with him superceded every other consideration. No temptation of ambition could remove him, in his days of celebrity, from his favorite University of Wittenberg. While his doctrine spread far and wide, and wealthy cities would have been proud to receive him, Luther clung to the spot where he discharged the duty of a teacher, and to the associates whom he had known in his season of humility. The freedom of his language in treating of the conduct of the great, arose partly from his constitutional ardor, and partly from an habitual impression of the all-powerful claims of truth. The lofty attitude, so often assumed by him, is not therefore to be attributed to pride and vanity. In treating of the Scriptures, he considered himself as acting in the presence of God, whose majesty and glory were so infinitely exalted above all created beings, as to reduce to one and the same level the artificial distinctions of worldly institutions. Under this conviction, the prince or king who ventured to oppose what Luther considered the Word of God, seemed to him no more exempted from severe epithets than the humblest of his adversaries. However we may censure the length to which his freedom was carried, the boldness of his conduct was, on the whole, productive of much good. An independent and manly tone in regard not only to religion, but to civil liberty, literature, the arts and sciences, was created and disseminated by his example. Few writers discover greater knowledge of the world, or a happier talent in analyzing and illustrating the shades of character. It is equally remarkable that no man could display more forcibly the tranquil consolations of religion. Few men entered with more ardor into the innocent pleasures of society. His frankness of disposition was apparent at the first interview, and his communicative turn, joined to the richness of his stores, rendered his conversation remarkably interesting. In treating of humorous subjects, he discovered as much vivacity and playfulness as if he had been a man unaccustomed to serious research."

Calvin says: "Recall these things to your mind: how great a man Luther is, and in what great endowments he excels, with what fortitude of mind and constancy, with what excellent address and efficacy of doctrine he has labored and watched to overthrow the kingdom of Antichrist, and propagate the doctrine of salvation." "We sincerely testify that we regard him as a noble apostle of Christ, by whose labor and ministry the purity of the Gospel has been restored in our times."

Again: "If any one will carefully consider what was the state of things at the period when Luther arose, he will see that he had to contend with almost all the difficulties which were encountered by the apostles. In one respect, indeed, his condition was worse and harder than theirs. There was no kingdom, no principality, against which they had to declare war; whereas Luther could not go forth except by the ruin and destruction of that empire which was not only the most powerful of all, but regarded all the rest as obnoxious to itself."

Dr. Krauth's noble eulogy concludes: "Though he rose wondrously to a divine ideal, he did not cease to be a man of men. He won the trophies of power and the garlands of affection. Potentates feared him, and little children played with him. He has monuments in marble and bronze, medals in silver and gold; but his noblest monument is the best love of the best hearts, and the brightest, purest impression of his image has been left in the souls of regenerated nations. He was the best teacher of freedom and loyalty. He has made the righteous throne stronger, and the innocent cottage happier. He knew how to laugh, and how to weep; therefore millions laughed with him, and millions wept with him. He was tried by deep sorrow and brilliant fortune; he begged the poor scholar's bread, and from emperor and estates of the realm received an embassy, with a prince at its head, to ask him to untie the knot which had defied the power of the soldier and the sagacity of the statesman; it was he who added to the Litany the words: 'In all time of our tribulation, in all time of our prosperity, help us good Lord;' but whether lured by the subtlest flattery or assailed by the powers of hell, tempted by the mitre, or threatened with the stake, he came off more than conqueror in all. He made the world rich forevermore, and, stripping himself in perpetual charities, died in poverty. He knew how to command—for he had learned how to obey. Had he been less courageous, he would have attempted nothing; had he been less cautious, he would have ruined all; the torrent was resistless, but the banks were deep.

He tore up the mightiest evils by the root, but shielded with his own life the tenderest bud of good; he combined the aggressiveness of a just radicalism with moral resistance—which seemed to the fanatic the passive weakness—of a true conservatism. Faith-inspired, he was faith-inspiring. Great in act as he was great in thought, proving himself fire with fire, 'inferior eyes grew great by his example, and put on the dauntless spirit of resolution.' The world knows his faults. He could not hide what he was. His transparent candor gave his enemies the material of their misrepresentation; but they cannot blame his infirmities without bearing witness to the nobleness which made him careless of appearances in a world of defamers. For himself, he had as little of the virtue of caution as he had, toward others, of the vice of dissimulation. Living under thousands of jealous and hating eyes, in the broadest light of day, the testimony of enemies but fixes the result: that his faults were those of a nature of the most consummate grandeur and fullness, faults more precious than the virtues of the common great. Four potentates ruled the mind of Europe in the Reformation, the Emperor, Erasmus, the Pope, and Luther. The Pope wanes, Erasmus is little, the Emperor is nothing, but Luther abides as a power for all time. His image casts itself upon the current of ages, as the mountain mirrors itself in the river that winds at its foot—the mighty fixing itself immutably upon the changing."

Prof. George P. Fisher in the *Century* for October presents one of the finest and most vivid pen portraits of the great reformer, in which he says:

No man ever showed himself to the world more unreservedly than this mighty leader of the Teutonic revolt against Rome. He abhorred concealment. He was really incapable of disguise. He could not do otherwise than lay bare his heart and mind. His outspokenness was often a source of terror and anxiety to his friends, not less than of wrath to his enemies. If, on very rare occasions, he made the attempt to be shrewd and diplomatic, the effort was sure to be clumsy and abortive, and he was himself disgusted with the experiment. The secret fears and misgivings, from which even his clear and bold mind was not free, he had no inclination to hide. For example, we read in the "Table Talk": "A man must be plunged in bitter affliction when in his heart he means good and yet is not regarded. I can never get rid of these cogitations, wishing that I had never begun this business with the Pope. * * * But 'tis the frailty of our nature to be thus discouraged." Is he for the moment struck with weariness at being misunderstood and rejected? Like a child, he expresses the transient regret that he ever undertook to set the world right. Even the inward temptations of the flesh he does not hesitate, in the most simple way, to refer to. Witness his letters from the Wartburg, which depict his bodily infirmities and the evil thoughts that at times tormented him in his solitary hours. His unguarded freedom of speech respecting himself was connected with an equal freedom and candor in speaking of others. His writings are not only multitudinous; they were composed so rapidly, in quick response to emergeneies, that they are a transparent mirror of his thought and feeling. His personality is in them all to an extent that is, perhaps, true of no other writer on religion since the Apostle Paul. His correspondenee, stretehing through many volumes, is an endless source of information respecting him and his ways. The object of boundless interest in his own time, attracting the intense admiration of a part of mankind, and provoking the violent antipathy of another part, it was inevitable that numberless reports of his sayings and doings should become current. Devoted companions treasured up fragments of his spontaneous talk as he sat at the table with them, and their notes were subsequently compiled in a volume, one of the most suggestive and entertaining in this species of literature. By this time we ought to know Luther well. It demonstrates the richness and depth of his nature that men do not grow tired of him. They may dislike the fierce dogmatism, which became more boisterous in the battles which he waged and in the days of ill health and advancing age. The coarseness and occasional indelicacy of his language may repel readers who are not over-fastidious. But the originality of thought and the virility of expression, the insight into the deep things of the spirit, the vein of humor that mingles itself unbidden with the most profound and serious refleetion, the play of imagination—these qualities that belong to the utterances of Luther constitute an unfailing charm. A poet, and no less a poet than Coleridge, has said of him: "He was a poet, indeed, as great a poet as ever lived in any age or country; but his poetic images were so vivid that they mastered the poet's own mind. He was possessed with them as with substances distinct from himself: Luther did not write, he acted, poems."

THE PATRIARCHS IN TROUBLE.

Over the troublesome decree of the Odd-fellow "Sovereign Grand Lodge," whieh met in Providence, R. I., some weeks ago, the "Patriarchal Circle," which aspired to be the Knight Templary of Odd-fellowship, have been amazed, and then mad, and finally have decided to make their degree factory into a new order. On this decision the New York *Times* set one of its editors at work on a facetious article, which, given herewith, diseovers as mueh unpleasant truth for the lodges as of caricature:

There is trouble among the Odd-fellows. A few years ago certain Odd-fellows who felt that they were not sufficiently odd established a new society, the members of which were taken exelusively from among the Odd-fellows and were called Patriarchs. Nothing odder than a Patriarch in full uniform could well be imagined. The Masonic Knights Templar, who apparently believe that the original Knights of the Temple wore frock coats and shoulder straps, and as a rule kept grocery stores, present an amazing spectacle to the profane eye when they parade the streets in full uniform or pledge the banner of the cross in lager beer; but they are reasonable in comparison with the Patriarchs. The latter also wear frock coats and cocked hats, modcled on those worn by Abraham, Isaac and Jacob, and their idea of imitating the patriarchal customs of the three illustrious Hebrews is to give balls at the Academy of Music. The Odd-fellow who is a Patriarch should be, and undoubtedly is, satisfied that he is the oddest of all possible fellows, and this conviction must be a pleasant one, judging from the fact that there are at present fully 40,000 Patriarchs in the United States.

For some not very clear reason the Odd-fellows who are not Patriarchs dislike those who are, and the Sovereign Grand Lodge of Odd-fellows has just ordered all its subordinates to cease to be Patriarchs, and has assured them that in case of refusal they will be expelled from Odd-fellowship. This effort to crush the Patriarchs may possibly succeed, but in all probability it will result in the establishment of a new society in opposition to the Odd-fellows. The new society might be called the Eccentric Persons, and from its numbers would be drawn recruits for the Society of Patriarchs. The Eccentric Person could make himself still more eccentric by becoming a Patriarch, whereas the Odd-fellow would be cut off from any method of increasing his oddity. It need hardly be said that the order of Odd-fellows would soon find its rival too strong for it.

The fondness of the American for joining secret societies amounts to a national trait. He can become half a dozen different kinds of a Freemason and two varieties of an Odd-fellow, and yet he is not satisfied. If three Englishmen think alike on any given subject, they found a new club, but if seven Americans entertain the same views they start a new secret soeiety. The man who does not want to drink ardent spirts joins himself to other like-minded men and becomes an oath-bound Son of Temperanee, a Good Templar, or Templar of Honor, or a Rechabite. If he wants to save money enough to give himself a funeral he becomes a Knight of Pythias, or a Druid, or a Forester, while if he only wants to pass an occasional evening in the social chewing of tobacco he joins any one of a dozen other seeret societies.

Americans are apt to smile when they read of the terrible purposes ascribed by the European Conservatives to European Freemasons. The idea that a Freemason can be dangerous to anything but a supper-table seems very absurd to us. A seeret society in Europe is, however, a very different affair from a secret society here. We have so many secret societies that it is rather a distinction not to belong to one. If the same freedom was allowed in Europe to every one who might want to join a secret society that is allowed here the European Freemasons would be as mild and inocuous as our own, and even the Pope would smile at the quarrel between the Odd-fellows and the Patriarchs instead of issuing solemn denunciations of both.

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has its headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited.

E. D. BAILEY, N. E. Sec'y

FROM CANTERBURY TO UXBRIDGE.

WORCESTER, Mass., Oct. 29, 1883.

A few items of interest concerning the New Hampshire State meeting deserve to be mentioned. The Congregational church in which the convention was held has a Masonic pastor and one of the trustees is a Mason, but in this case two trustees were a majority even though the third was a Mason. The pastor attended the lecture one evening. The Canterbury people were alive to the issue, and their hospitality was greatly appreciated.

At the closc of the lecture on Odd-fellowship, Mr. French, a seceding Odd-fellow, endorsed the address and gave his reasons for leaving the order. An old gentleman also undertook a defense of the institution, but the points he dwelt upon were successfully combatted.

It was my pleasure to be entertained at the home of Mr. Robert S. Morrell, whose wife is a niece of Dea. Moses Pettingill, and wished to be kindly remembered to him. Good, clean Abolition blood runs in the veins of many of the people of this section, and they are as ready for a new reform as they were once for Abolitionism.

Returning from New Hampshire my engagements called me to Uxbridge in this State. By arrangement of Bro. John B. White the following resolution was to be debated before the temperance club: "*Resolved*, That temperance voters should abandon the Democratic and Republican parties and sustain a third party advocating prohibition." The evening for the debate was the evening of the grand Democratic rally of the town, but the interest in the discussion was sufficiently great to call together a good audience in the vestry of the M. E. church. The Republicans took the precaution to be represented by their strongest debaters. Their side was led by Rev. Mr. Cobb, the Congregational pastor, who was followed by Judge Putnam, the district judge, Rev. Mr. Rogers, the M. E. pastor and the postmaster. These all apparently came with prepared speeches. The reason for this was unwittingly given by the postmaster, who remarked at the close that they would have been glad to have given me the whole evening but they were afraid of the effect on the election.

The debate was spirited and well conducted, and we had no reason to be ashamed of the issue. Remaining there over the Sabbath by invitation, I preached in the M. E. church in the morning, in the Northbridge Congregational church in the afternoon, and the Friend's meeting-house in the evening. The services grew in interest through the day, and in the evening the room was literally packed "fore and aft."

With nearly all with whom I visited I had conversation concerning the secret orders, and was pleased to find an almost universal condemnation of them, many expressing their views most emphatically.

To-night it is my purpose to start for Washington, D. C., in accordance with the request of the Board, to see the new building purchased by the N. C. A., and consult with friends there concerning the "Washington movement."

E. D. BAILEY.

THE WASHINGTON ENTERPRISE.

WASHINGTON, D. C., Nov. 1, 1883.

In accordance with the request of the Board I came here as soon as prior engagements would allow. My enthusiasm has been rising ever sinee my arrival. The letters of brethren Stoddard and Hinman had prepared me somewhat to look with favor on this purchase, but there are more good things to be noted than I had supposed. Brethren Ford, Hinman and Grisham, with hammers, paint brushes and trowels were driving the repairs forward, putting on the finishing touches. With their own hands they are busily employed helping the workmen. Only a few minor things remain to be done and the building will be in first-class order for occupancy.

We held a consultation meeting last evening and organized a Washington Central Executive Committee to oversee the work here and push on the organization elsewhere. The members of the committee are, Hon. S. C. Pomeroy, president; E. D. Bailey, secretary; Milton Ford, treasurer, P. H. Grisham, H. H. Hinman, Isaac T. Gibson and Jos. Bowes. The action of the eommittee will be of interest to all whose eyes are turned toward this city. The following resolutions were adopted:

Resolved, That we approve of the action of the N. C. A. in appointing Rev. E. D. Bailey as agent for Washington and in the proposed grant of their building for the publication of a paper by a joint stock company.

Whereas, Steps have been taken to organize a joint stock company to publish a reform paper advocating the principles of the American platform; therefore

Resolved, That we approve of this movement and authorize E. D. Bailey to solicit stock for said company, and otherwise aid in its speedy organization.

Resolved, That we recommend that the proposed paper be started not later than the 1st of Jan., 1884, and earlier if practicable.

Resolutions were also adopted asking Bro. H. H. Hinman to aid in soliciting funds for the work and providing also for the renting of the two upper stories of the building. The committee here is anxious there should be no delay in the prosecution of the plans now so generally approved. The building here is well adapted to our purposes and the location is excellent. Under the careful supervision of brother Ford the repairs have been very thorough and there is nothing of which we shall be ashamed when the critics turn their eyes this way. Though at first reluctant to come here my enthusiasm has risen to fever heat, and it seems to me our cause has before it the grandest opening it has seen since its inception. I have taken some counsel about the size and style of the proposed paper and it is cheering to know that there is not the slightest difference of opinion as to what it ought to be.

What must be done before the paper can be started? There are over $2,000 wanted to cancel the debt on the building and the $25,000 stock should be taken at once. By letters and oral pledges received by me within a few weeks over $1,400 have been pledged toward the stock company and $100 towards the building. But the time has now come when the call for subscriptions must be strong and persistent. This money is not going to be raised without much self-sacrifice. Every friend of the cause will have to eontribute something.

The long session of Congress begins in December. I am told there will be 50,000 strangers in Washington during the winter, visitors from all parts of the country. The whisky business will have a lobby to further its schemes and every sort of "job" will be pressed in Congress. We could have no more favorable time to launch our paper than Dec. 1 or Jan. 1, when the city will be alive with population and business.

The plan for the stock company ought perhaps to be explained.

It is proposed to raise $25,000, in shares of $25 each, one-fifth of which will be paid to start the paper, and the remainder cannot be collected, unless it becomes necessary in order to sustain the paper. The man who subscribes for one share will pay $5 cash when the eompany is organized, and the balance he retains. There are few readers of the *Cynosure* who could not take one share, while there are many who can take more than one. It will be impossible to see all the friends individually. Write to Bro. Stoddard or myself at onee and state what you do. Every day now counts, and we must be energetic. The building has not been ready to rent till now, and we are having applications for rooms, so that we shall soon turn the corner between outlay and income. If the money was ready to purchase the type we could commence in a few weeks. But we must have the stock subscribed before we begin.

New England friends can address me at Worcester, Mass., for the present; and others can signify their inten-

tions to Mr. Stoddard. Mr. Hinman is going, in a few days to Baltimore and Philadelphia, and he will solicit subscriptions. I intend to stay long enough to rent the vacant rooms, and then continue the solicitations for funds. Some have been delaying their subscriptions till the work took more definite shape. That time has come. We are ready to start the paper when the stock is taken.

E. D. BAILEY.

REFORM NEWS.

THE PULPIT TO THE FRONT

GALESBURG, Ill., Oct. 29, 1883.

EDITOR CHRISTIAN CYNOSURE:—The notes which I sent you and to which you prefixed the heading, "The Pulpit Lags," should properly be followed now by this with the above caption. Yesterday our pastor, Bro. Thain, made glad the hearts of many of his people by a vigorous denunciation of the claim that Freemasonry is more unselfishly interested in the work of saving men than the Christian church, made by Judge Lanphere, a prominent Mason, in the *Republican Register*.

The *Register* has always been friendly to the secret orders, but strange to say, at this time it, too, is found on the right side, repudiating the Judge's high-sounding rhetoric in a conspicuous editorial. With the pulpit and press coming over to the side of truth, what more could we ask but the blessing of our Heavenly Father. F. W.

THE INDIANA CONVENTION.

OAKLAND CITY, Ind., Oct. 30, 1883.

DEAR EDITOR :—The State Convention, which met at this place Oct. 16, 17 and 18, has made quite a stir. Rev. Stoddard, the distinguished Anti-masonic lecturer, arrived on the afternoon train Tuesday, Oct. 16. Mr. Stoddard has something cleric in his appearance and is a plain gentleman. Tuesday evening he gave a lecture on "Freemasonry in the Family." He showed very plainly that "Freemasonry strikes a deadly blow at the family, and denies the right of its members to obey God's laws in their own households." That it places the vilest "brother Mason" in more intimate relations with the husband and father than the wife and children are permitted to enjoy, since it requires him to deceive them when necessary to conceal the prohibited things of Masonry. His subject Wednesday evening was "The Covenant makes the Mason." He proved quite clearly that no Mason is a free man.

Thursday evening Dr. S. L. Cook proved beyond controversy that "Freemasonry stands in the way of prohibition." Others talked upon the subject. Rev. Stoddard gave another interesting lecture. Good order prevailed throughout. Impressions were made that will be lasting. The meeting did a good work that cannot be undone. We parted with Rev. Stoddard and Dr. Cook with great reluctance, feeling we wished them to stay always. To attempt to speak anything in praise of them would be out of place. Their's is a call from God and they are filling it.

It is one of the principles in the nature of man to seek freedom ; freedom in its broadest sense ; freedom uncontrolled by others. Yet there are thousands to-day who are not free ; they are ruled by the secret lodges. It was because the dark sons of Ethiopia were so long chained down in slavery that the threatening storm of 1832 cast a gloom over the whole nation, which was only rolled away by the iron will of Andrew Jackson. It was from the sunny South that the mighty hurricane of 1861 burst forth and startled the whole world by its strength and fierceness,—a tornado which caused the friends of freedom to tremble for the perpetuity of republican liberty—one which drenched this fair land in fraternal blood mingled with the tears of bereaved parents and helpless orphans. The cause of all this woe and misery was the failure of universal freedom. But the Southern States are not the only examples. Turn back to some of the mightiest nations the world ever held and the same will prove true.

Though these nations contained many of the greatest philosophers, soldiers and statesmen the world ever saw yet they perished for the want of unlimited freedom. Every success they gained over the barbarians only weakened them, because they carried home their captives as slaves. Here we find the greatest republics of ancient or modern times forever blasted because they failed to make freedom universal. America's situation, her climate, her soil, her mineral and vegetable productions are unequalled ; but a mass of her people are slaves to the lodge, and worshipers of Baal. Theism reigns supreme among them. Divorces, murders, suicides, robberies and mobs are of frequent occurrence, and hence the Republic of America, if she does not speedily retrace her steps, will be a disgrace and a failure. Two threatening clouds are looming up and are growing each day. The first is the tendency of secret societies to assume control of education. Many of our colleges and high schools are conducted by them. An individual educated in one of those institutions will usually partake of the religious belief. The second is, Masonry is working its way into the leading churches, destroying their power, and in reality controlling them. What is to be done ? Is it to be put down as slavery was ? These questions naturally arise. Let us pray that the Masonic institution may be speedily overturned. If it is not, independence, the characteristic of the American, will be no more. Liberty and freedom will depart forever and on their ruins will be reared oppression and tyranny. Fraternally yours,

B. A. R.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts ; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NEW HAMPSHIRE AMERICAN STATE CONVENTION.

The second New Hampshire American State Convention met in Canterbury, Oct. 24th at 1:30 P. M. Convention called to order and B. M. Mason, Esq., of Moultonboro, was chosen chairman, and S. C. Kimball, secretary. E. D. Bailey addressed the meeting, and resolutions which have already been published were adopted.

A. H. Brown, of Canterbury and S. C. Kimball, of New Market, were chosen delegates to the proposed National Convention to be held in Washington.

The following State executive committee was also chosen : J. G. Smith, S. C. Kimball, A. H. Brown, E. Smith and B. M. Mason. Adjourned *sine die*.

S. C. KIMBALL, *Secretary*.

Ben Butler entertained Lord Coleridge and his party at the expense of the State. Two items of the bill run this way: "Wines, etc., at table, $180.70." "Lunch served on the train to Manchester, N. H., $264." The question then for the Massachusetts Prohibitionists who are making war on Mr. Robinson, the Republican candidate, is: Are you going to help Ben Butler to run up more wine and whisky bills which you yourselves will be called upon to pay in part?—*Tribune*.

CORRESPONDENCE.

INSINCERITY.

You can never trust an insincere man, for you can never know when he is truthful. Nor can you trust a man who keeps secret what is right and proper for others to know ; or who trusts to the ignorance of the masses to sustain him in making wrong statements.

But such kind of a man precisely is the Grand Master, High Priest, or other Most Worthy of the lodge. In a speech delivered by Grand Inspector General Butler of the 33d degree at Granfield, Massachusetts, October 23, 1883, he said, "I believe that the government of the few is the worst possible form of government."

Notwithstanding this assertion the general, as a high member of the lodge, sustains and commends a government that is especially devised for enabling a few knaves to rule, control, and govern many dupes. The whole education given by the lodge is calculated to accustom men to the rule of a few Masonic Grand Masters, and thus to effect a change in our republican form of government which is designed for the many and not for a few Masons.

In the same speech the general said, "The great blot upon this State (Massachusetts) is the hanging of the Salem witches, which was done by a few clergy who were the real rulers, and the people had nothing to do with it." Now if a few clergymen once governed Massachusetts, could not a few Freemasons do the same thing? Nay, does not the general know that Massachusetts is Mason-ridden, and that a few Masons have made him governor of the State against the wishes of the intelligent majority ?

Witchcraft was not so discreditable to humanity as Freemasonry is ; because witchcraft was a mere blunder of poor, blind humanity while groping after the higher excellencies of life, while Freemasonry is a perverse, deliberate, wicked fraud, wantonly or interestedly practiced upon the credulity of the ignorant, the depraved, or the unsuspecting. This appeal of Freemason Butler to the depraved tastes of his followers against the ancient and truly honorable clergy of Massachusetts is characteristic of that institution which, while pretending to be "ancient and honorable" itself is continually dealing in tricks and devices that are dishonorable and disgraceful. There is no sincerity in Freemasonry ; it is a sin against the spirit of truth and justice. AMERICAN.

ONE IN CHRIST.

CHICAGO.

The Presbyterians have just formed a "union" in Chicago in order to become better acquainted with each other—a very good idea. But the Rev. Dr. Kittridge declares that it is not for sectarian but only denominational purposes, in which there is in his view a great difference. He spoke very kindly of other denominations, and the next speaker in the same spirit said he had belonged to a Congregational club in Boston. It is well to see sectarian walls levelled, and Christ, not creeds, become the law for his people. Man-made creeds should all be cast aside and "the Bible" only be "the religion of Protestants." The Young Men's Christian Associations have no doubt done good work in bringing together various denominations for general work on which they could unite. Yet there are fundamental truths without which they would do more harm than good. The one great truth is that "Jesus is the Son of God who died for our sins, and rose again for our justification on the third day according to the Scriptures." Then those who believe and obey this same Jesus ought to be one in him before the world.

The Methodists in Canada have just formed a union of their various names into one, and thus are one of the strongest bodies in Canada. Let this spirit of union pro ceed and grow until there shall be "*no divisions*" and Christ's prayer shall be answered and all shall be one, and then *the world* shall believe that God sent him.

When the true spirit of obedience becomes the motive power in Christians then shall we hope for visible union also in the observance of the two *Gospel* ordinances instituted by their common Lord and Master.

Christians have learned much when they are able to "love one another" even while holding differing opinions. Another grand lesson will be to adopt the New Testament or Covenant as the supreme law for Christian churches and for Christian people in every department of human duty. The principles are there, and the details are left to be carried out in harmony therewith, care being taken never to adopt human wisdom where Divine wisdom has given law to man. From Cain to Herod and from Pilate to the pope or the lodge may be found illustrations of the evils of such a course. SENEX.

PITH AND POINT.

An aged lady in Galesburg, like Anna the prophetess, has noted some tokens of the coming of the salvation of God to overcome the reigning darkness, and sends it thus:

"Last Sunday and to-day I have heard secret societies alluded to by two different speakers in two different churches, as not being all they claim; but *very tenderly*, making comparisons in favor of the church. I believe the leaven is working and that ministers will be constrained to lift up their voices with no uncertain sound."

No old reader of the *Cynosure* will fail to note with interest the following from Mrs. Codding, daughter of that noble and steadfast reformer, Isaac Preston, and widow of the eloquent advocate for the rights of the slave in former days, Ichabod Codding. She writes:

"The *Cynosure*, which I receive at Hudson, I have put in circulation there. Masons have read it, but I find the evil out of my reach. I quite fully believe that all secret, oath-bound associations at this day work only evil; and my voice is to *put them away*. The regeneration of the individual is, it seems to me, the only means. To this end I pray and labor as I have opportunity."

A MISSIONARY TO BE WATCHED.

The distinguished Roman Catholic priest, Mr. Capel, has been in Chicago. His name is known all over the world as a most successful prosclytizer among the noblemen of Great Britain. The Catholics have been losing power in Rome and Italy and seem to have derived increased energy abroad. As the Pilgrim Fathers were driven to our shores and became the founders of our Great Republic, so the Roman Catholics seem to be in-

spired with the hope that they shall but become in our country the greater Rome! Mr. Capel uses words of hope which from such a man are more significant than from ordinary men, and he will doubtless try to show in his lecture on Romanism and Republicanism that the first is a necessity to the safety of the last. Well may he use such sophistry, but he is also characterized by the able *Catholic Review* as a "*social missionary,*" a most significant term when we consider his vast power among the British aristoeracy. Let our people however take heed, for we know that many anti-Christs shall appear in the last days, and we can no more support our most holy Lord the Pope, than the equally arrogant and blasphemous titles found in lodgery. H.

LITERARY.

MAGAZINES.

The *North American Review* for November presents some features not unworthy careful notice. Senator Anthony's defense of the suffrage laws of Rhode Island, Dr. Norvin Green, president of the Western Union monopoly on government telegraphy, and Green B. Raum, late head of the Internal Revenue Bureau on the Civil Service Reform, contribute much to the public information upon these respective topics. The State of Rhode Island grants a vote to foreign born citizens only when they become owners of real estate to the value of $134. This provision prevents migratory voters from obtaining such power as is given them to misuse in New York and Chicago. Dr. Green opposes the government postal telegraph, and produces figures which, if they do not misrepresent the case, make the objection to the scheme very forcible. Rev. David N. Utter, a Unitarian preacher of Chicago, attacks the memory of old John Brown with considerable acrimony, which has a bit of theological flavor. His paper proves too much, for it makes Brown a hypocrite and a murderer, but seems very unwilling to ascribe such a character to him. "Solar Physics," "Modern Explosives," "Conversations with a Solitary," by Wm. Mallock, a celebrated English writer, and a reply to Dr. Hammond in his "Estimate of Women" are other articles.

Choice Literature, the cheapest and one of the very best and most deserving of popularity of our eclectic magazines has a new claim for praise in fine, new and large type. During the past three months a volume or two of choice reading has appeared in its columns, as Charles Francis Adams' famous attack on the Latin and Greek in "Fetich of the College," "Luther," by the English historian Froude, "The 19th Century to the 20th," "Animal Mythology," "The Four Chief Apostles," by the commentator Godet, "Jesus and Hillel," "Ranch Life in the Far West," "King Mtesa," "James Ferguson, the Astronomer," "The French Newspaper Press," etc., John V. Alden, 18 Vesey St., New York.

The Century Magazine forNovember is a superior number. In illustrations and important articles it almost raises its own standard of excellence. Among the engravers of the number, five are women, who contribute seven engravings. In technical skill Mr. Cole has hardly surpassed the full-page engraving of Wyatt Eaton's portrait of Modjeska, accompanying a study of Modjeska's Shaksperian characters, by J. Ranken Towse. T. Johnson's engraving from Thomas Sully's portrait (owned in Philadelphia) of Queen Victoria at the age of nineteen, is the frontispiece of the number; also, with Mrs. Oliphant's sketch of the life of the Queen, is printed a copy of a recent portrait. Mrs. Oliphant's paper is valuable for its analysis of character, which is interestingly shown, also, in several anecdotes of Queen Victoria's courtship and of her attention to public affairs. A particular interest attaches to Cole's engraving of the full page portrait of Tourgueneff, since it is an authentic likeness from life, painted within the last two years by E. R. Butler, specially for *The Century.* Alphonse Daudet contributes reminiscences of "Tourgueneff in Paris," the paper having been written early last summer. An important contribution to the history of the war, is the account of "The Capture of Jefferson Davis," by Burton N. Harrison, Esq., of the New York bar, who was the Confederate President's private secretary, and accompanied Mr. Davis and his family, with the leading members of the Confederate government, in their flight from Richmond. Charles Dudley Warner's sketch of the "Bull Fight," "An American Artist in England," "Glimpses of Paris," and "Nature in England" are all profusely and finely illustrated.

BIBLE LESSONS.

LESSON VII.—November 18.—David Anointed.—1 Sam. 16: 1-13.

Golden Text.—I have found David, my servant, with my holy oil have I anointed him. Ps. 89: 20.

DAILY READINGS.

Tabernacle Anoninted	Lev. 8: 1-21.
Anointed to Preach	Isa. 41: 1-11.
Two Anointed Ones	Zec. 4: 1-14.
Anointed Eyes	John 9: 1-41.
Oil of Gladness	Ps. 45: 1-17.
Thine Anointed	Ps. 84: 1-12.
Sick Anointed	Jas. 5: 1-20.

Lessons.—How the Lord deals with the human infirmities of his servants. What promises he gives them when they are called upon to undertake work for him. How he rebukes the hasty and false judgments of men. How he establishes his word, notwithstanding the attempts of men and devils to defeat his plans. Gen. 49: 10. How certain that his counsel shall stand. (See Ps. 1 and 2.) How certain that Jesus, David's son and Lord, shall reign eternally. How solemn the question, What is our relationship to the "King of kings and Lord of lords?" —*Notes for Bible Study.*

PRACTICAL.—GOD'S CANDIDATE FOR THE THRONE.

1. *The circumstances of the choice.* (*a*) A king had been rejected. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him?" (v. 1.) A king had been placed on the throne—one after the heart of the people. He bid fair at first to be a model king. He had eminent physical attainments; his deportment won him the affection of the people; he displayed great courage on the field of battle; he infused such an enthsiasm into the heart of the nation as led them to victory; but pride soon began to assert itself. He chafed under divine restraints and disobeyed divine orders. The people had virtually diselaimed God's authority in asking for a king, and now the king whom they chose directly disregards the divine claims. He recognized no higher sovereign than his own will, and like Lucifer, by exalting himself above God he fell. He was doomed to be cast down from his loftiness of heart and from his high position, and a new king is to be chosen, this time one "after God's own heart." Have we not here a striking picture of the condition of the human race under sin? Man was created pure and holy, and surrounded with good on every hand, while he was ruler over the creatures of the earth. He had set before him eternal life in the case of obedience, but eternal death in case of disobedience. He followed the advice of him who had tried to exalt himself above God himself, and was cast down to hell thereby. By sin the scepter of dominion which God gave him at creation was wrested from his hands. Then God provided a ransom. A new kingdom was set up, of which the Davidic kingdom was an eminent type, and the King of which was a descendant from David's royal line. Through this King, who now sits at God's right hand, we are called to become "kings and priests."

(*b*) Repair begins with sacrifice. "Take a heifer with theeand say, I am come to sacrifice unto the Lord." (v. 2). This was no deception. Nor was it a mere artifice employed to allay suspicion. The sacrifiee was sincere. There was a sad necessity for it. The people had sinned in asking a king. They had sinned still more grievously through that king in disobeying divine commands. If a kingdom was to be established on a lasting basis, the rubbish of this guilt and iniquity must be removed. Atonement must be made, for without it there could be no remission.

So was it with the everlasting kingdom which Christ the Son of David came to establish. It must not be set up on the ruins of the old, which was ready to perish; then what hope could there be of its durability? It must be built up on a new foundation; and for this purpose the blood of the eternal Son of God was shed, that it might take away the sin of the world, and thus prepare the way for establishing an everlasting kingdom which could not be moved. It is only those who are washed from their sins "in his own blood" that he makes "kings and priests unto God and his Father."

2. *The subject of the choice.* (*a*) Qualifications not essential. "Look not on his countenance, or on the height of his stature." (v. 7). Beauty of person, grace in motion, or physical development are not the tests by which to judge the character of men. The people's satisfaction with Saul at his first appearance showed that they placed a high estimate on physical excellencies in that day. So may we say that the delight of the masses in feats of skill and strength and speed indicates that we are tending towards the same measurements of human worth. There is special need for the Church to lead its youth up to something higher than base ball games, prize fights, etc.

(*b*) The qualifications pleasing to God. "The Lord looketh on the heart." (v. 7). David displayed many hopeful indications in his youth that should have arrested the attention even of human observers. He was respectful and obedient to parents and superiors, he was diligent and faithful in his duties, he must have manifested a deep acquaintance with the word of God for one of his years, etc. But God looked deeper than all these. He looked into the heart and saw such a disposition there (a disposition which, let us not forget, was inwrought by the Holy Spirit) as was pleasing to his all-seeing eye. The question may be asked, What was this disposition that so eminently qualified David for the position he was to fill? Not to mention others, we noticc one in particular; *His yearning after divine fellowship, light and strength.* The Psalms are the expression of his heart, and every one knows how frequently they express longing, a panting, a thirsting after the light of God's countenance. There is not another Scripture character which displays this disposition so fully. It was this, above all things else, that qualified him so abundantly for penning the Psalms, which the Church was to employ in all ages. For it matters not how deep the longing of our souls, we find that the Psalmist's were deeper still, and so his words always furnish an ample medium for the expression of our deepest wants. Oh, for more open-heartedness, that we might "be filled with all the fulness of God!"

3. *The endowment necessary to fit the candidate for his position.* "Then Samuel took the horn of oil, and anointed him....; and the Spirit of the Lord came upon David from that day forward." "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach," etc. This is the great endowment necessary for every position in "the kingdom of God." It is by the Spirit's operation that sinners are born into the kingdom (John 3: 5); it is by the Holy Spirit that they are sanctified and made ready for the inheritance of the saints in light. "God hath chosen you to salvation through sanctification of the spirit" (2 Thess 2: 13). It is by the Spirit also that they are furnished for service on earth. "All these worketh that one and the selfsame Spirit (1 Cor. 12: 11).—*U. P. Bible Teacher.*

BAND OF HOPE BIBLE LESSON.

SEPARATION FROM ALL FILTHINESS.

17. Wherefore come out from among them, and he ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18. And will he a Father unto you, and ye shall he my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 17, 18.

1. Having therefore these promises, dearly heloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7: 1

1. And you hath he quickened who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disohedience;

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ (hy grace ye are saved;)

6. And has raised us up together, and made us sit together in heavenly places in Christ Jesus. Eph. 2: 1-6.

Golden Text:—By grace ye are saved. Eph. 2: 5, l. c.

Central Truth:—Tobacco is a filthy habit from which Christians should separate themselves.

1. God commands us to be separate from the world; *i. e.,* not to be like worldly people in our desires and tastes.

2. Tobacco is a form of filthiness very common in the world, and a great deal more common than it ought to be among Christians.

3. Tobacco is a poison affecting the nerves, and through the nerves all parts of the system.

4. No man has a right to poison himself; it does not matter whether it is with prussic acid or tobacco.

5. He has still less right to poison others. The families of tobacco users are often injured in health by breathing the air which their pipes and cigars have made foul and unwholesome.

6. This is not all the objection to tobacco. It creates thirst by irritating the salival glands. Now a natural thirst is satisfied with eold water. This is the kind of thirst which you feel on a hot summer's day, or when you have heated yourself with playing or running. But this is not a natural thirst which is caused by tobacco; it is an artificial one, and craves some stimulating drink. Thus a taste for alcoholic beverages is formed. The foreign laborer's pipe and mug of beer go as naturally together as the cigar and the wine-glass at a fashionable club dinner.

7. It fosters intemperance in still another way. Its depressing action on the nerves causes those who use it to be frequently troubled with an "all gone" feeling, and they think they must take something, the "something" being usually alcohol, either in the form of bitters or as a medicine by itself. Thus slowly but surely the terrible habit is formed.

8. Christians who use tobacco hurt the cause of temperance more than they can ever help it.

9. Christians are different from worldly people because their hearts arc changed, so that they do not care any longer for things that attracted them before. Now smoking, from the time Sir Walter Raleigh introduced it into the court circles of England, has been a worldly and fashionable vice. Men who have no regard for God, no respect for purity; the profane, the licentious, are generally the ones that indulge in the habit most freely.

10. Some ministers use tobacco, some deacons, and many members of the church; but this does not prove that it is right. The majority of Christian people look upon it as a vile habit, hurtful to soul and body. We are told of heaven, "there shall in no wise enter into it any thing that defileth," and we must prepare for heaven here by keeping our souls and bodies pure.

PRACTICAL TRUTHS.

Tobacco is a filthy habit—Christians are commanded to separate themselves from all filthiness.

It creates a thirst for liquor.

Men who are worldly or grossly immoral are most addicted to this vice—another reason why Christians should shun it.

"Separation from all filthiness" is one of the conditions of heaven.

LESSON TALK.

One process in the preparation of tobacco is to dry it by powerful heat, and then it is sprinkled with the *best New England rum,* and flavored with various essential oils as a confectioner seasons his candy. From first to last tobacco is rum's best ally, it firmest friend. But the old-fashioned pipe is far less harmful than the cigarette. A physician in San Francisco reports that he knows of 170 cases of leprosy, chiefly among the Chinese, but some among Americans, who smoke cheap cigarettes made by leprous hands. He had even seen boys who betrayed the dreadful disease about the lips and tongue. Says a high medical authority: "Careful investigations have led to the discovery that smoking produces the so-called *amblyopica*—dimness of vision. This form of amblyopica is precisely identical in all respects with that caused by the excessive use of alcohol. Both are incurable." Said John Quincy Adams: "In my early days I was addicted to the use of tobacco. More than thirty years have passed away since I renounced its use. I have often wished that every individual of the human race afflicted with this artificial passion would prevail upon himself to try but for three months the experiment which I have made, feeling sure that it would turn every acre of tobacco land into a wheat field, and add five years of longevity to human life." Boys and girls, fight tobacco, and don't be afraid to fight it because it is fashionable,

OBITUARY.

From the extended notice in the Wheaton *Illinoian* the following sketch of the life of REV. S. F. STRATTON, whose death at Elkhorn, Wis., on the 20th ult. was noticed in last *Cynosure:*

"He was born in Bureau Town, Bureau county, Ill., Aug. 27, 1837, and was at the time of his death forty-six years of age. His boyhood days were spent on a farm in the then new country. He was a son of Abram and Sarah Stratton. His wife, three children, mother, three brothers and a sister survive him.

He showed in early life a marked aptness in study and passed from the district school to Princcton Academy, where he spent a portion of two years. He spent his vacations on his father's farm. and, with some terms out at work, and teaching, he spent the next eight years or more in the preparatory and classical course of Wheaton College, from which he graduated in 1865. He determined to fit himself for teaching, for which he had a taste and started for Yale College to take a post-graduatc course. Reaching Syracuse, N. Y., he spent a little time with his brother, L. N. Stratton, attending him in his pastoral work, where by a marked incident his mind turned to the gospel ministry, of which with deep feeling and pathos he told his brother, "I am not going to Yale; I am going to preach the everlasting gospel." He returned to Chicago, entered the Union Park Theological Seminary and graduated therefrom in 1868. He was pastor of the Congregational churches at Lisle and Wyanet, Ill., each about two years, spent about five years in the chair of Natural Sciences in Wheaton College, where he was highly appreciated by his students. He preached meanwhile at Prospect Park and Bloomingdale. He was pastor of the Congregational Church at Downer's Grove about five and a half years, and went to the pastorate in the wider and more influential field at Elkhorn Wisconsin, when the roses of June were blooming, and fell with the fall of the variegated foliage of autumn.

He was a man of deep research into science, and a lover of the beautiful in nature. He accompanied the Harvard Geological and Botanical Survey of the Cumberland Mountains, accompanied by professors from Yale and other colleges. He gathered a large collection of specimens, a portion of which he did not remove from the cabinets of Wheaton College. He took a post-graduate course in the Harvard Summer School of Chemistry and Geology, atd received a certificate of first grade. He was modest and retiring in disposition and took no place which did not welcome him. He had an imaginative mind and was the author of numerous poems. He was a member of the Chicago Academy of Sciences.

He is reported as having made many warm friends in Elkhorn, where the well-organized and influential church, with their new edifice, were feeling the need of an able pastor, and felt they had found a man upon whom all could and did unite with most cordial and hearty support. He was planning great advancement for his church, and was more than usually filled with a desire to save the masses. "We never heard so much of Christ's love and power preached in so short a time," is the universal testimony of his congregation. His last work was done at his church, from which he went to his bed and his grave. He fell like a soldier harnessed for the battle, and died with his face to the foe."

LEWIS BISSELL died at the home of his son-in-law, Mr. W. I. Phillips, treasurer of the N. C. A., in Wheaton, Monday evening, Oct. 29, in the 64th year of his age. Bro. Bissell was a native of Vermont, and when a young man proved the devotion of his Christian faith by engaging as a missionary teacher among the Choctaws. This mission was under the charge of the American Board, and the result of its work now appears in the Christian character of this and other tribes of the Indian Territory. While engaged in this work his wife, who was likewise devoted to the missionary work, died of cholera, leaving two children, Henry Martyn, now missionary in Guadalajara, Mexico, and Mrs. Phillips. Mr. Bissell left the mission when the Indians and their missionary instructors took sides against the slave in the abolition discussion. He removed to Illinois, residing at Galesburg and Wheaton, and always active as a member of the Christian church, and warmly sympathizing in reform work. The eldest children, above named, graduated at Wheaton in 1873. In 1880 he removed to Grand Rapids, Mich., and while engaged in fruit farming, contracted a malarial disease that proved fatal. The last few weeks of his life were spent in Wheaton, where all that could be done with the physician's aid and the careful and assiduous nursing of two daughters was vainly spent in the effort to restore health. His desire was for home and rest with God, and the burden of his conversation was of the blessed hope given us through Christ, the victory over sin and death, and the joy of the redeemed. Thus the end of this life was met with the assurance of triumph and in peace. K.

WILLIAM FERRIS, in the 76th year of his age, at Galesburg, Ill. Mr. Ferris came from New York and settled in Knox county, Ill., in 1837 He was early identified with the efforts which have developed what was then a wild, uncultivated region, into one of the most prosperous and beautiful inland cities and districts in Illinois. He possessed a sympathetic heart, a clear head and an ever open hand to the needy and to every good work. He was a friend of reform and stood manfully by Pres. Blanchard in the early abolition struggle, and was no less pronounced in his opposition to all secret societies and shams. His condition for the last five years has been that of a helpless invalid, and his faithful companion has watched over him for these long years with patience and heroic devotion. His departure, Oct. 18th, was peaceful and his funeral largely attended by old settlers who came to pay their respects to one whom they had known long and well. Two brothers were present, Weston 84 years of age, and Henry nearly 73. He leaves a wife, one son and one daughter, who with numerous friends mourn for the departed, but not without a good hope.

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D. A. Richards Clarkville Mich

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

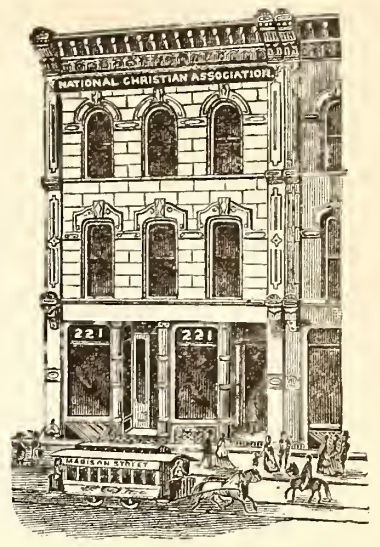
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N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 8, 1883.

FORTY-FIVE

NEW SUBSCRIBERS came in one day this week, and it was a bad day for business besides. We want no better proof of the popularity of the offer for two-month trial subscribers. Anti-masons, if you want your paper widely circulated, get up a heavy list in your town. *November and December numbers* for TWENTY-FIVE CENTS. This offer is good till Nov. 15th.

EDITORIAL CORRESPONDENCE.

TARRYTOWN, N. Y., Oct. 29, 1883.

DEAR CYNOSURE:—The press treated us fairly at Syracuse, and the bandogs of the lodge are all silent. Yet the necessity they are under of coming up to breathe, as we say of sea-monsters, and the infamous record they have made and *must* make, will enable us to keep them under the focus of the public gaze, till it serves them as the sun does snails, and other night-creeping creatures.

Our friends here are well. I preached yesterday in the Second Reformed (Dutch) church, to a large audience in this old aristocratic town, peopled by men of enterprise who have made fortunes. Almost all are members of secret lodges, into which men of business are so almost universally drawn to get secret advantages of their neighbors, or to keep their neighbors from taking secret advantages of them. If the gross sum paid here annually to the devil, for this sort of black-mail, as the Scotch paid Rob Roy to keep him from stealing their cattle, it would foot up fabulously large; probably more than all that is paid for religion, education, and perhaps the civil list thrown in. The number and diversity of the secret orders is enormous, and their members pay their dues as punctually as gamblers pay their debts of honor; or devotees pay for masses for their dead.

Yet a formal and traditional piety here makes Christianity hard to exterminate. The women still believe in Christ and pray to him, and there are embers enough in these fine old churches, if there were an Ezekiel here to call for "the breath of the Lord," to to kindle the whole population into a flame, and burn up the "wood, hay, and stubble" which now covers and conceals Christ from the masses in the churches themselves. It is hastening and will come.

The male membership, where I preached yesterday are largely Freemasons, even the venerable looking elders themselves. But their pastor is not; and they, who doubtless knew me when I was announced, seemed to cleave to me, as "Aaron the Saint of the Lord" clave unto Moses, though he practiced idolatry to please the people when Moses's back was turned.

As I preached unexpectedly to myself and the congregation, I of course, did not preach against the lodge; though Rev. Mr. Oxnard, formerly of Elgin, who called on us after sermon, to ask us to dine with him, said, had he known of my being here, he would have tried to secure a place for a sermon against the lodge. I preached on Hezekiah, as a "Reformer King," and said, "The worship in these *high places* was a confused and meaningless jumble of superstitious rites, and tricks of priesthood which confounded men's ideas of religion and government, till there was no '*One God*' to swear witnesses by—"

"No pledge was sacred and no home was sweet."

If I could have another day here, I have no doubt the people here would give me a hearing to our cause.

THE AMERICAN MISSIONARY ASSOCIATION.

CENTRAL CONGREGATIONAL CHURCH, BROOKLYN, N. Y., OCTOBER, 31, 1883.—I am here in the midst of the sessions of the American Missionary Association, and among the friends of former years. It will be remembered that Dr. J. E. Roy, who reads the principal report here, addressed us at the unveiling of the Morgan Monument; that this great organization has instructed its schools and agents throughout the South to welcome the agents of the N. C. A; and that Mr. Hinman has been cordially received by them. I have preached two annual sermons for this body, and remember when we struggled for a hearing for missions divorced from American slavery—even in Illinois;—and the great convention which we called at Chicago, where *one hundred* ministers, and about as many delegates met to proclaim the divorce, was a pivot on which the Christian sentiment of the country turned forever against the propagation of a slave-holding Christianity.

After our call for a free mission convention had been out four weeks an opposition convention was run into Chicago two weeks before ours met, to close homes and hospitalities against us. But Philo Carpenter, and men like him, were there to welcome us. Soon after our convention, the American Home Missionary Society by its committee of twenty-five in the city of New York, took ground against aiding slave-holding churches; and when Christianity was divorced from slavery it fell, and "great was the fall of it."

We none of us then saw, as we now see, that the lodge stood in the shadow behind the human auction block; but now that auction block is gone, the Christless shadow now stands grinning in its place. I am sorry not to hear the anti-secret principles of this great body openly defended by the speakers, but that will come in due time. Even now the frequent utterance of the phase "*unfruitful works of darkness*," foretokens and declares the hatred of the Association for the organized deism of the lodge.

I received a little compliment from Secretary Strieby which I may be excused for giving the readers of the *Cynosure*. Dr. Flickinger of the United Brethren called for a staff to point out the Mendi Missions on his map of Africa. Secretary Strieby took the staff which I offered for the speaker, but another was handed in first. Dr. Strieby returned my staff, remarking, "Other people very seldom get ahead of you, but they seem to have done so this time."

While I am writing these hasty sketches, brethren come to speak with me; among them Mr. Minasian of Tarrytown, who heard me preach last Sabbath for Dr. Todd. He failed to hear the name announced and came to express his regrets. He has visited Wheaton, and is a devoted friend of its President, C. A. Blanchard, to whom he sends love.

I shall write out this great meeting when I get time. At the risk of good taste I send these sketches of a personal character, because many will be glad of the state of things which they adumbrate. The moderator calls to order, and I am yours in Christ.

B.

Nov. 1.—The 37th anniversary of the American Missionary Association, now meeting in the old Central Congregational church (Dr. Scudder) here, is, moderately speaking, a resplendent success. Rankin of Washington, D. C., handles the Association with calmness and ability. The action of the body, through its organs, against the secret lodge idolatries, keeps off lodge idolaters, and the unworthy men who came into the Association after God had brought it to popularity, are slowly sinking to their natural level; and though the shrinking of the present management from meeting the fearful lodge-power in their constituent churches, chills its prayer meetings somewhat by putting it out of sympathy with the Holy Spirit who chiefly opposes what chiefly opposes Christ, the old perfume still lingers in the vase. The vast auditorium, though not crammed to overflow, is well filled by men and women on whom the sun of heaven might be proud to look down; and one cannot sit and look on the pictures of its work as the kaleidoscope turns without exclaiming, "*Marvellous are thy works* LORD GOD ALMIGHTY.

The *personale* of the convention is wonderful. Old father Gleason, who had grey hairs thirty-eight years ago, when Mrs. B. and myself travelled down the Ohio with him, on his way to his Indian missions, and who must now be ninety or near it; Eels of Washington Territory is here, forty-five years out of white American society, whose sons are now holding up the banner of the cross and country which their good old father and the sainted Whitman lifted in the long ago before any Washington Territory was there; the Riggses, and some other of my old students at Knox College, and members of my first church in Cincinnati; Dr. Edward Beecher, tender and tearful, yet the same honest, good and really great man,—but I must stop. The shadows of the great and good men gone are more than the men who are here.

THE SPEECHES AND PAPERS

if slightly reported would fill the *Cynosure*. The colored orators and Southern men, as ever, are marked by every eye. The secretaries have done their work ably and well; and give us an agreeable panorama of the work of the Association.

"Like light and shade upon a waving field
Coursing each other, when the flying clouds
Now hide, and now reveal the sun."

But of all the magnificently grand and beautiful things done here, the Chinese speech of Wm. Alvan Bartlett, of Washington city, towered above the rest. I shrink from touching it, for the speech was literally indescribable. Learned, witty, eloquent, just, sound, statesman-like and Christian, all these adjectives heaped upon the speech would only cover and conceal its real excellencies; which were echoed by the rapturous applauses of the crowd. Mr. Bartlett had studied and mastered his subject. But, what was better, he loved and pitied the Chinese. He had had them as church members at Indianapolis, and their lofty national antiquity, their vast proportion of our entire race, their clinging together from the time where the dim past ages cease to be counted; their honesty and integrity, which, he said, made their word to be taken in the little shops along the North Pacific railroad, while others were not trusted; their intellectual splendor, attested by English statesmen, and by the success of their boys in our schools—all this appeared in the speech as if presented, not by eloquence but by magic. And then came the lying legislation; their false and self-conflicting indictments;—inserted here, and praised; then persecuted, stoned, driven all bruised and bleeding into dark dens and alleys, and then accused of herding together out of sight; forbidden by law to live in rooms short of so many cubic feet of air, and for disobedience to those laws, put in jails where there were not one-hal fthose cubic feet of air assailed as foreigners by foreign brogue—and all because they eat opium and worshiptheir ancestors, etc. "Well they took opium at the mouths of Christian cannon—and though I do not defend idolatry, I would sooner far, reverence my grandfather for his virtues, than curse my children with such laws. If forced to the option, I would sooner worship my ancestors than damn my posterity!" (Here the roar of plaudits was immense.)

But when Mr. Bartlett had lauded the learning and morals of Confucius, he said, "Yet the highest crests of billowy ideas and teachings of Confucius only throw their spray at the feet of Christ Jesus; whose doctrines we disobey in our treatment of the Chinese!" And the speaker ended with a volume of theology condensed into a single sentence, that "Though the splendors of Chinese history, arts, learning and civilization, must ever brand our treatment of them with infamy, the sole reliance for them, and for us, is in those Scriptures which show us our fallen and depraved condition, and our only hope of deliverance and salvation through the blood of Christ." B.

THE GOVERNMENT AND SOUTHERN LODGES.

Bro. Curtis of Olathe, Kansas, hands us the following from the San Francisco *Weekly Call*, the organ of secret societies on the Pacific Coast. It is a short paragraph; but it throws a flood of light on the past history of American politics:

An aged Washington Mason is just deceased, in the person of Erasmus J. Middleton, late Clerk of the Criminal Court. He was made a Mason in Federal Lodge, No. 1, on November 6, 1826, was its Secretary in 1828, was one of a committee appointed in 1830 to wait on President Andrew Jackson, Secretary of War John H. Eaton, and Postmaster-General William T. Barry, and inform them of their election to honorary membership in Federal Lodge. Brother Middleton was 80 years of age at his death.

Some of our friends speak doubtingly on the question, "Whether the lodge became a Southern institution and controlled our government after the death of Morgan, and the vote of 228,000 for Wirt and Ellmaker in 1832. Let them read and re-read the above paragraph, and particularly note its dates.

Jackson was a Royal Arch Mason, his Secretary of State, Edward Livingston, became the head of the order when De Witt Clinton died a broken-hearted aspirant to the Presidency of the United States, killed by New York Anti-masonry. Joel R. Poinsett, Jackson's minister to Mexico, took there with him the other rite from the one in use by the Mexicans; and, the two *rites*, (York and Scotch) sheltering treason to existing governments, by turns, kept Mexico in a "chronic state of revolution."

Now the above paragraph adds to Jackson and Livingston, his Secretary of War, John H. Eaton, and Postmaster-General William T. Barry, as "honorary members" of Federal Lodge in 1828, the year of Jackson's election, and, we believe, even before he was inaugurated, Mar. 4, 1829, and before his Cabinet had taken their seats!

Now if we turn North; John Quincy Adams, Daniel Webster, Edward Everett, Josiah Quincy, with the younger men, Seward, Granger, Fillmore, Stevens and Gov. Ritner, (almost every prominent politician) were Anti-masons. *Did not Masonry become a Southern institution? and, combined with the slave power, did it not take possession of the U. S. government?*

The San Francisco Masonic paragraph above, shows that Jackson owed his sudden boom of popularity largely to the lodges. He and his cabinet were virtually a lodge; and, as Secretary Livingston was head of the order, his recommendation to Masons to observe a "dignified silence" when proved guilty of murder, had the force of a mandate.

Jackson was a silent Mason, who doubtless despised the lodges which elected him. And the nullificationists fell under his terrific proclamation in 1832, the year of his second election. But their bold front and push for disunion at that early period, with the mere flimsy pretence of a tariff for justification shows that they relied on the lodge to carry them through. But they failed on Jackson. But at the time of the

first secession convention, Columbia, S. C., Dec. 17, 1860, Jackson was dead; Buchanan was in his seat, and Parker, Inglis, Rhett, and Keitts boldly declared that they had been "working this thing up for thirty years," *i. e.*, from Jackson till then. Of course they were drilling for secession and rebellion in the lodge-rooms of the South! Where else? They made no public speeches. Those lodge-rooms afterward contained the disguises of the Ku-Klux, Golden Circle, and White Leaguers. Treason, war, and about ten thousand murders since, rest on those lodge-rooms. And Northern Masons, like our Gen. Dustin, of the 105th Ill. volunteers met in a secret society convention in New Orleans just after the 400 murders of Republican voters in that city which Gen. Sheridan declared a "premeditated massacre," and while their blood was scarcely dry on the pavements, voted that the White Leaguers were belied, and that they were patriotic and orderly citizens.

We insert in this number an article from the N. Y. *Times*, Oct. 25, entitled "An Odd Affair." The sepulchral silence of the American press and pulpit is giving way under the batteries of the anti-secret papers, the Thurlow Weed revelations, and the turnings of the lodge inside out by our lecturers and seceded Masons. When men like Dr. J. N. Norris of Iowa, declare, as Republican papers the other day tell us he did, that, "*The spirit of the lodge includes the spirit of murder and every crime this side*,"—and thousands believe him—the lodges must say or do something or sink under popular odium. And our leading papers begin to see that they must say something or lose the popular confidence. It is therefore natural that their first articles should be feelers, striking both ways, like the M. E. preacher who, in an eloquent speech painted his "old ship Zion," delivering broadsides into slavery on one side, and Abolitionism on the other. But like the hen which undertook to brood chickens under one wing and young skunks under the other, they will find that labor difficult and short. Secret societies in Europe and in this country are NOT "different affairs," but the same. The Masonic orator Brainerd, years ago, before the murder of Morgan; showed that the lodge had men at its service who would stick at nothing when ordered by their superiors to commit crime in its behalf. This is all "Secret societies in Europe" are now doing. But the *Times* article is racy, and cuts the lodge to the quick. Our readers will read it with much satisfaction.

—The N. C. A. General Agent is this week attending the Wisconsin State Convention at Menomonie. Pres. C. A. Blanchard, of Wheaton, is also engaged to speak at the same meeting.

—Brethren A. B. Lipp and Cain have been busy in northeastern Wisconsin since harvest. Twelve days were spent in Linn and Sullivan counties. They then visited parts of Adair, Knox, Shelby and Macon counties, preaching and lecturing for Christ against the anti-Christian lodges. Their efforts were generally well received by the people, and, if they do not, some one will reap from this faithful sowing of the good seed of the kingdom.

—The Executive Committee for Illinois have thoroughly worked up financial matters in the State, giving all the Anti-masons whom they could reach an opportunity of subscribing to the State work. The committee is beginning to receive favorable responses, and their reports given from time to time will be a great encouragement. They desire an early reply from all with whom they have corresponded.

—Bro. Bancroft, Wisconsin State agent, has been laboring with great assiduity for the local success of the Menomonie convention. He has spoken eight times in Dunn county and thoroughly advertised the meeting in the local press as well as by distribution of bills. He expects a fine attendance from the vicinity.

—Mrs. C. S. Kennedy of San Jose, California, a welcome contributor to the *Cynosure*, having spent the season among friends at Wheaton has returned safely to her home.

—The health of Rev. Edward Hildreth, former treasurer of the N. C. A., has not been restored by his removal to Colorado, and he will spend this winter season in Southern California, where he will be often and prayerfully remembered, we trust, by the readers of the *Cynosure*.

—Bro. Reynolds, who went to northern Michigan three years ago after the Seceder's Convention in Chicago, writes of a Bro. Davis, laboring as missionary in the lumbering region, who is heartily in favor of our reform, rebuking openly the powers of the evil one, and desiring to be be better informed of the methods of the lodge enemy.

WASHINGTON LETTER.

THE KU-KLUX TRIAL IN GEORGIA.

The Banks county, Ga., Ku-Klux trial was begun yesterday. The defendants are Jasper, James, Dilmus and Neal Yarbrough, Lovel Streetman, Bold Emory, State Summons and E. H. Green. Ex-Congressman Speer appeared for the prosecution. Warren Bryson testified that he was called from his house one night in July and beaten by a crowd of masked men. The mob swore revenge against the negroes of the locality who voted for ex-Congressman Speer. Calvin Bush testified that he was taken out of bed by a howling mob, who stripped him and gave him 175 lashes. He was stripped in court and displayed the scars. Elisha Brooks told of how he was taken out and whipped by a crowd who remarked: "You see what your damned Speer has done for you." He recognized Jasper Yarbrough in the mob. Yarbrough said: "If you know anybody in this crowd and tell on him I'll put you in your grave." Brooks was also beaten with brass knuckles.—*Press Dispatch.*

Should the Georgia courts fail to convict the men who have committed these horrid crimes—as is not at all improbable—then according to the principle laid down in the recent decision of the Supreme Court, there is no redress from the General Government. If the Federal Government may not protect its citizens in some of their civil rights, because such duty of protection rests with the States, neither may it protect them in *any* of their rights. Hence this question rises far above any considerations of the rights of a race and makes it the question of the rights of mankind. What we had supposed to have been forever settled by the logic of events, as well as the decision of our National and State legislation, we find re-opened and we are face to face with the issue. Are we a nation, and if so can citizens of that nation look to it for protection?

It may be conceded that the decision of the Court is technically correct, and that the right of Congress to pass such a law is not given by express and positive provision, and it will still remain true that such questi ons are not to be decided on mere technicalities and that an implied power to protect the rights of the citizen is equal to a positive mandate to do so. The presumption in law is that it was the intention of the legislature to establish justice, and secure the blessings of liberty, and that this intention *is the law.* This is especially true of the interpretation of the Constitution; for it expressly declares in its preamble that this was the intention of its framers. Hence it follows as a legal axiom, that all laws or contracts calculated to impair the rights of any man must have the strictest construction, and be suffered to mean no more than the words *absolutely* demand, while on the other hand, laws that protect human liberty should have an enlarged and liberal construction.

No finer illustration of this principle has ever been given than in Shakespeare's "Merchant of Venice." Shylock's demand for a pound of flesh to be cut out next the merchant's heart, was fully sustained by the contract. It "was so nominated in the bond" and the decision (after all appeals to mercy were found to be fruitless), was "the law allows it and the court awards it." But it must be *exactly one pound*—no varying the scales the breadth of a hair, and there must not be shed *one drop of human blood. That* was not expressed; and nothing could be implied in such a contract as this. Not so, had the bond been for a pound of bread to feed the perishing. Then there would have been no limit to the quantity of bread, provided it was not *less* than a pound, and all the water required would be held to be included in the covenant. So ever will it be with all just legislation and all righteous judicial decisions. The presumption in law, is in favor of justice, even to the farthest extreme.

That such has not been the principle on which the Supreme Court has decided important questions during the last fifty years is a sad commentory on our republican institutions. The Constitution was tortured to sustain slavery, while its plain and ample provisions for the protection of liberty were treated as nullities. Alas that this same perverting influence should continue and that "judgment should be turned away backward!"

I have just read the text of Justice Bradley's decision, in which he holds that should an individual deny to his fellow man his right to vote, hold office or property, buy, sell, or sue in the courts; should he commit murder, or use ruffianly violence at the polls, "unless protected in these wrongful acts by some shield of State law or State authority" he can have *no protection* from the General Government.

Go on then, ye Ku Klux Klans! Crush out the pretentious negro who undertakes to interfere in a white man's government. Georgia will treat you leniently, and U. S. Courts have no power to protect. Does not the learned Justice know that the holding of slaves was only the *act of individuals* and not distinctly authorized by the State? What is to hinder their doing the same thing to-day? The Thirteenth Amendment? It is but a "glittering generality" if the nation has no power to enforce it. O for a government that will "Defend the poor and fatherless, do justice to the afflicted and needy, deliver the poor and needy and rid them out of the hand of the wicked." Ps. 82: 3, 4.

THE EX-DETECTIVES.

I predicted some months since that these men who planned robbery and shared its results, would escape all punishment. Some of them are known to be Masons and probably all are protected by the shield of the Secret Empire. Three of them have been tried. The first case was not sustained by any very positive proof, but the next two were shown by the most positive testimony to have been the *receivers of stolen goods.* No evidence was offered in defence except that the defendants had sustained a good character, and on this ground it seems a verdict was found of acquittal. Henceforth, ye citizens of Washington, look well to your locks and bars. "Take ye heed every one of his neighbor and trust ye not in any brother." Men of good moral character will either in person or by proxy steal your goods and divide the spoil, and because of favoritism the authorities of this District are powerless to protect you.

H. H. HINMAN.

WEEK OF PRAYER, 1884.

The week of prayer commences with the first Sabbath in the year, January 6, and the general arrangement of topics is as follows:

Monday, January 7.—Praise and thanksgiving.

Tuesday, January 8.—Confession of sin, and prayer for cleansing and renewal.

Wednesday, January 9.—Prayer for families and instructors of youth.

Thursday, January 10.—Prayer for the church of Christ.

Friday, January 11.—Intercession for the nations.

Saturday, January 12.—Prayer for missions at home and abroad.

This is the general series of topics, and subdivisions may be made according to the wishes of pastors and churches.

25 CENTS.

Here is another point. In how many towns will Anti masons club together and have their paper, the *Cynosure*, sent for two months to every family in the place? *November and December numbers 25c.* TRY IT.

When Luther began his Reformation, eighty out of the one hundred millions who owed allegiance to Christian rulers were under papal rule; the remainder was chiefly under the patriarch of the Greek church. In A. D. 1700, the Roman Catholic people had increased to 90,000,000, the Eastern Christians to 33,000,000; while those of Protestant faith numbered 32,000,000 or about one-fifth of nominal Christian people. In 1800 there were under Protestant governments 149,000,000; under papal, 134,000,000; and under governments owning the Greek church, 60,000,000. In 1876 the record stands as follows: Under governments professedly Roman Catholic, 181,000,000; Greek church, 96,000,000; and under rule professedly Protestant, 408,000,000.—*Ex.*

—Rev. J. W. Hott, editor of the *Religious Telescope*, speaks in the following highly complimentary terms of the General Secretary of the N. C. A., who lately visited him:

"Brother Stoddard is a strong opponent of the great lodge-systems of our country, and a Christian man and minister of high character. Of course he handles Masonry with a steady and powerful hand, striking blows which are mighty. He believes himself called of God to show this age the folly and sin of these secret organizations. He speaks hopefully of the uprising of Christian sentiment opposed to the lodge and lodge-power in this country. A very vigorous effort is now being made to establish a strong agency at Washington, D. C. A good four-story building has been purchased within a few squares of the Capitol, which is in part now occupied by the Washington agent. It is probable that at no distant day a paper will be issued from that city in the interests of the reform. The Anti-secresy Association combats one of the most powerful as well as the most subtle opponents of true manhood, pure spirituality in the church, and independence of action in government that exists on our globe. We bid Bro. Stoddard God-speed in the work of opposing and exposing these powers of evil in our land.

—The Wesleyan General Conference adopted the following resolutions of sympathy with Elder D. P. Rathbun of Iowa, on the motion of Rev. D. S. Kinney:

Resolved, That we deeply sympathize with Rev. D. P. Rathbun, who, while fulfilling his duty as Connectional Lecturer, was inhumanly mobbed and barbarously and with murderous intent maltreated, in Kellerton, Iowa, by Freemasons, and those wedded to its interests.

Resolved 2nd, That in view of what our esteemed brother has suffered at the hands of the lodge for many years, and what we know of his history, we are surprised that the question as to the fact of our brother's having been a Mason can be questioned by any fair-minded person.

THE HOME.

FOR NOVEMBER 10, 1883.

Four hundred years ago
Did Heav'n on earth bestow
The man whose work should shake all coming ages,
The chosen instrument,
Whom God alone has sent
To put His Word above the wisdom of the sages,
To lift the darkness from the world,
And have the light unfurled,
Until the rays Divine
In many ransomed hearts should shine.

Four hundred years ago,
When God His work would do,
He knew where quickly He might find His Luther.
Rough? Yes, as Alpine crags;
In him no courage lags;
Perhaps than others rougher, and uncouther;
But for the telling of God's truth
In no wise too unconth
Nor rougher than his work
'Midst burghers, kings, and Pope and Turk.

Four hundred years ago,
When time to fullness grew,
And souls were sore with heavy burden-bearing,
God let the morning come.
In an Eislebein home
Was Luther born—in whom God was preparing
His chosen man, armed for the fight,
A truly armored knight,
Well trained, no sword to spare
Against oppression anywhere.

Four hundred years ago!
What man could then foreknow
How soon the mighty arm of God, awaking,
Would strike for liberty,
And set His nations free,
The thrones of old despotic powers shaking?
But God sent brave old Luther on,
And God the battle won;
For none 'gainst God can stand,
When He lifts up His conquering hand.

Four hundred years ago,
And yet the blessings flow
From fountains touched by Luther's mighty magic;
The opened Word of God,
Out of the darkness brought,
To smite, like Moses' staff, the rock of waters
To-day to millions of the blest
Brings grace, and peace, and rest;
And all these millions sing
This day the glories of their King!

Four hundred years ago!
What gifts may we bestow—
What outward sign our gratitude confessing?
This blessed liberty,
This soul and conscience free,
That nations now are everywhere possessing,
All this is Luther's princely gift;
Then let our voices lift
His praise with one accord,
And for our Luther thank our Lord.

—*Selected.*

LUTHER'S LAST DAYS.

BY JAMES ANTHONY FROUDE.

When Luther reached his last birthday he was tired and sick at heart, and sick in body. In the summer of 1545 he had wished to retire to his farm, but Wittenberg could not spare him, and he continued regularly to preach. His sight began to fail. In January, 1546, he began a letter to a friend calling himself "old, spent, worn, weary, cold, with but one eye to see with." On the the 28th of that month he undertook a journey to Eisleben, where he had been born, to compose a difference between the Counts Mansfeldt. He caught a chill on the road, but seemed to shake it off, and was able to attend to business. He had fallen into the hands of lawyers, and the affair went on but slowly. On the 14th of February he preached, and, as it turned out, for the last time, in Eisleben church. An issue in the leg, artificially kept open to relieve his system, had been allowed to heal for want of proper attendance. He was weak and exhausted after the sermon. He felt the end near, and wished to be with his family again. "I will get home," he said, "and get into my coffin, and give the worms a fat doctor."

But wife and home he was never to see again, and he was to pass from off the earth at the same spot where his eyes were first opened to the light. On the 17th he had a sharp pain in his chest. It went off, however. He was at supper in the public room, and talked with his usual energy. He retired, went to bed, slept, woke, prayed, slept again; then at midnight called his servant. "I feel strangely," he said; "I shall stay here. I shall never leave Eisleben." He grew restless, rose, moved into an adjoining room, and lay upon a sofa. His two sons were with him, with his friend Jonas. "It is death," he said; "I am going; 'Father, unto thy hands I commend my spirit.'"

Jonas asked him if he would still stand by Christ and the doctrine which he had preached. He said, "Yes." He slept once more, breathing quietly, but his feet grew cold. Between two and three in the morning he died.

The body lay in state for a day; a likeness was taken of him before the features changed. A cast from the face was taken afterwards; the athlete expression gone, the essential nature of him—grave, tender, majestic—taking the place of it, as his own disturbed life appears now when it is calmed down into a memory. The Elector, John Frederick, hurried to see him; the Counts Mansfeldt ended beside his body the controversies which he had come to compose. On the 20th he was set on a car to be carried back to Wittenberg, with an armed escort of cavalry. The people of Eisleben attended him to the gates. The church bells tolled in the villages along the road. Two days later he reached his last resting-place at Wittenberg. Melanchthon cried after him as they laid him in the grave, "My Father, my Father! The chariot of Israel and the horseman thereof."

His will, which is extremely characteristic, had been drawn by himself four years before. He had left his wife well provided for, and because legal proceedings might be raised upon his marriage, he committed her to the special protection of the Elector. Children, friends, servants, were all remembered.

"Finally," he said, "seeing I do not use legal forms, I desire all men to take these words as mine. I am known openly in heaven, on earth, and in hell also; and I may be believed and trusted better than any notary. To me, a poor, unworthy, miserable sinner, God, the Father of merey, has entrusted the Gospel of his dear Son, and has made me therein true and faithful. Through my means many in this world have reeeived the Gospel, and hold me as a true preacher, despite of popes, emperors, kings, princes, priests, and all the devil's wrath. Let them believe me also in the small matter of my last will and testimony, this being written in my own hand, which otherwise is not unknown. Let it be understood that here is the earnest, delioerate meaning of Doctor Martin Luther, God's notary and witness in his Gospel, confirmed by his own hand seal—January 6, 1542."

Nothing remains to be said. Philosophic historians tell us that Luther succeeded because he came in the fullness of time, because the age was ripe for him, beeause forces were at work which would have brought about the same changes if he had never been born. Some changes there might have been, but not the same. The forces computable by philosophy can destroy, but cannot create. The false spiritual despotism which dominated Europe would have fallen from its own hollowness. But a lie may perish, and no living belief may rise again out of the ruins. A living belief can rise only out of a believing human soul, and that any faith, any piety, is alive now in Europe, even in the Roman church itself, whose insolent hypocrisy he humbled into shame, is due in a large measure to the poor miner's son who was born in a Saxon village 400 years ago.—*Sel.*

A PIONEER MISSIONARY.

BY EDNAH SHAW.

William Carey was born at Pury, England, Aug. 17, 1761. There he received his only education in the village school. As a boy he was fond of reading, quiek of intelleet and persevering to a remarkable degree. At the age of twelve, a Latin grammar and vocabulary came into his hands, and he at once began to commit all the Latin words with their meanings, to memory. With all this taste and talent for learning, he could not gratify it in school, but at fourteen, was apprentieed to a shoemaker. Soon after, he found a copy of the New Testament with some Greek words in the notes. Determined to learn this language also, he copied the words and took them to a weaver who had a good education. With him he mastered the rudiments and did not rest till he could read the Greek Testament. When about eighteen he experienced "that vital change of heart which laid the foundation of his Christian character." He soon commenced preaching and for three and a half years supplied the pulpits of two villages. During this time he became convinced that baptism by immersion, after a confession of faith, was in accordance with the Bible and the practice of the apostolic age. And now, for several years Carey was a pastor, studying, and forming an acquaintance with eminently pious men, whose friendship was of the greatest service to him in his life work. Carey's first thought of missions came into his mind when reading Captain Cook's account of his voyage round the world. This book impressed him so much that he made a large map of the world and marked it so as to indieate the numerical relation of the heathen to the Christian nations. This map he placed in front of his work-stool, and looking upon it, formed the purpose never to tire nor rest till he and others had gone to carry the Gospel to a suffering humanity in heathen lands. When Carey first mentioned the subject of missions to his brethren, the senior minister present said sternly, "What, sir! ean you preach in Arabic, in Hindostani, in Bengali, that you think it your duty to preach the Gospel to the heathen?" Afterwards, when through love for the cause, Carey again asked his brethren to consider the question, the same stern voice replied, "Sit down, young man, when God pleases to convert the heathen he will do it without your aid or mine." And yet Carey was the very man to be Professor of Oriental languages for twenty years and to translate the Scriptures into tongues spoken by 200,000,000 of people. In 1789 this poor shoemaker wrote a pamphlet entitled "Thoughts on Christian Missions," while he and his family were suffering for the necessaries of life. In May, 1792, he preached the famous sermon from Isa. 54: 2, 3, which resulted in the formation of the first missionary soeiety. The first subscription amounted to about $60 and in less than a month $350 more were given. In June, 1793, Carey and Thomas left the shores of England for India, and Thomas wrote after their arrival, "Never did men see their native land with more joy than we left it; but this is not of nature, but from above." In this spirit the mission was begun and carried on. Who can wonder that so much was accomplished. For several years they had no legal standing in the eountry and were fettered by poverty so that they had to resort to trade and manual labor for subsistence, After a time, when Mr. Carey began to be employed by government, he and Mr. Marshman gave all their earnings to the work, receiving from the mission fund only their food and a trifle for their apparel. During all these years of anxiety and varied labor Carey went on steadily with his translation of the New Testament into Bengali and in 1801 he received the last sheet from the press. When the first copy was bound it was placed on the communion table in the ehapel and the mission family and converts held a meeting to render thanks to God for so great a blessing. In 1806 the New Testament was ready for the press in Sanskrit, the sacred language of India, and also proof sheets of the same in four other languages, besides dictionaries and grammars. It is said that Dr. Carey tired out three pundits or native interpreters who eame eaeh day to assist him in the revision of his translations. Forty years of this busy life for the perishing heathen passed away and then this veteran toiler "rested from his labors and his works do follow him." He wished this simple inscription to be placed over his tomb,

"A wretched, poor, and helpless worm,
On thy kind arms I fall."

"Though dead he yet speaketh," and to the end of time, the shoemaker of Northamptonshire will be remembered as the "Christian Apostle" of Northern India.

HOME HINTS.

THE LIVING ROOM.—What a fine, old-fashioned distinction that is, by the way, the living room! As if the rooms kept for company were dead rooms, full of ghostly furniture, kept for show, and of cold and fearful aspect. In a true home every room should be a living room. We should live all over our houses, having nothing too fine to use. Of course the nursery should hold the young de stroyers until they know what not to break, if that know ledge ever comes. But to a trooping set of happy boys and girls, the house should be open and free. Each person will find his sanctum, of course, and every one should, if possible, have a room to himself. There should be some place for those who must work to retire to, where solitude would be possible. But the dining-room, the library and the parlor should be cheerful and orderly, and always lighted up by some constant and familiar presence. Somebody should be there to welcome the wanderers, to greet the stranger, and to gather the children together as a hen gathers her chickens under her wings. This person is generally the mother, who is the core of the home. It is this hour of reunion, this happy hour by the wood fire, which pays her for all her work, all her trials. If she can see her group passing into a respectable manhood and womanhood, if she can see happy, honest, hopeful industrious sons, and blooming, modest daughters, she compounds with the past for all its pains, its desperate despair, its hard usage of herself. She does not mind her altered face and figure, the grey hair, the age which has come too soon. Her work is done; she has made a happy home, and its fruit is before her intact.

TOO MUCH SUGAR.—A mother often complains that her child is troubled greatly with sour stomach, but this case is no longer mysterious when the mother, to quiet the little one so that she can continue her account of the case, sets down before her a little dish of sugar, from which the child may help itself. Most mothers would give candy or a cookie instead, though some feed their

children lumps of sugar from the bowl believing that the children need sugar, and might better have it in that form than in any other. In any case of this kind there is a very frequent call for water.

Do you know how vinegar is made? You can get plenty of it by simply mixing sugar or molasses with water and keeping it warm. A sour taste in the mouth after eating sweets, is of very common occurrence. It is the acid caused by the fermentation of the sugar left in the mouth, with the saliva that causes the decay of children's teeth—this and the lack of bone-forming material in the daily food. Vinegar "eats" lime, as one can tell by leaving an egg in vinegar. Bits of sugar or candy left to ferment among the teeth destroy their enamel as do pickles. The child that is fed on sweets naturally craves pickles as an antidote, but well-fed children are contented with plain, nourishing food if properly prepared and sufficiently varied. Many imagine that all children should have free access to both sugar and pickles in order to supply what they suppose to be natural cravings, and to prevent thefts of sugar from the family bowl. A mistaken policy.—*American Agriculturist.*

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

FURNACE. Read Dan. 3.

Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. Isa. 48: 10.

1. A furnace is very hot. Dan. 3: 15–25; 1 Pet. 4: 12.
2. The furnace softens iron. 2 Chron. 33: 12, 13; Hosea 5: 15.
3. The refiner purifies silver in the furnace. Mal. 3: 3; Pro. 25: 4.
4. The furnace tries gold. Job 23: 10; 1 Pet. 1: 7.
5. Hardens clay. Jer. 5: 3; Ex. 9: 34, 35.
6. Consumes fuel. John 15: 6; 1 Cor. 3: 12–15.—*Notes for Bible Study.*

GEORGE WAGNER, CALLED CARPENTARIUS.

When the bright light of the Gospel, which shone from Wittenberg, filled all Germany, its rays also penetrated Bavaria. On account of the great corruption existing in the church of Rome, all those who were anxious for their salvation heard the pure Gospel with joy. Also the Dukes of Bavaria were at first adherents of the pure evangelical doctrine. Under the influence of the bishops, however, their inclination towards the Word of God was changed into enmity. As early as the year 1523, at Munich, a baker was beheaded by order of Duke William. Many other martyrs of the faith followed. At Landsberg nine men were burned to death. At Munich twenty-nine men were put to death by drowning. Three others with their wives were burned at the stake, because they would not give up their Lutheran faith and become Roman Catholics. On August 16, 1527, the noble martyr Leonhart Kaiser, who in so many respects reminds us of Huss, was put to death by fire. He was repeatedly heard to say: "Jesus I am thine, receive and save me." In the same year in which Kaiser attained the martyr's crown, George Wagner was compelled to lay down his life because he would not deny the truth. He was pastor at Emmeringen in Bavaria, a man full of evangelical faith, who with joyful heart proclaimed the Gospel. His heart rested where the heart of a Christian who desires to be saved ought to rest, in Christ. Early in the year 1527 he was arrested and cast into the Falken Tower at Munich. Sentenced to be burned at the stake, he was led to the place of execution on the 8th of February, 1527. Several monks appeared desiring to accompany the martyr and to comfort him in their manner. George asked them to desist and to return to their cloisters, as he could not use that which they desired to teach and with which they wished to comfort him. Accompanied by the sheriff he reached the place of execution. Here every effort was put forth to compel him to give up his Lutheran faith. But George remained firm and unshaken. One person said to him: "My friend George, are you not afraid of the death you are about to suffer? Would you not rather be free and return to your wife and children?"

Tender bonds had been touched by these questions. George did not deny this, but he knew One who was more to him than wife and children. Hence he replied: "If the judge should set me free, to whom could I hasten rather than to my dearly beloved wife and to my children?" "Recant," said he, "and you shall be set at liberty." "No," said George, "my wife and children are indeed so dear to me that I would not give them to the Duke of Bavaria for all his land and people, money and property, yet I love God much more; for his sake I gladly leave them." Another then asked him: "George, do you as firmly believe in God your Lord as you confess to do with your mouth?" "It would be very difficult for me," said George, "yea, it would be impossible to suffer death, if I did not with all my heart believe what I confess with the mouth. For I well knew that I would have to suffer for Christ's sake, if I should confess and follow him. O my God, where a man's treasure is, there is also his heart."

Then the preacher of the cathedral said: "George, if you consider it necessary that any one should pray for you after your death, I will hold a mass for the redemption of your soul." George replied: "As long as my soul is in this my body, so long pray to the Son of God for me, that he may grant me true patience, humility, and a Christian faith that will enable me the more steadfastly to endure these torments. But when the body and soul have parted I no longer need any prayers."

The executioner thereupon tied the noble martyr to the stake. Then George opened his mouth and explained to the people several points of the Christian faith. Several pious Christians approached him with the request, that when in the fire he would give some sign by which they could know his faith. He answered, this shall be the sign, that, as long as I can open my mouth, I will confess the name of Jesus Christ."

So firm was this man in the faith. His faith made him joyful and strong. A short time before his death he cried, "This day I will confess my God before all the world!" When the executioner tied a little sack filled with powder to his neck, he said: "In the name of the Father, and of the Son and of the Holy Ghost." To a friend who was present, he said, "Good night." When the fire reached him he cried with a loud voice, "Jesu, Jesu!" And when the executioner pushed him with a hook he was heard to repeat several times the sweet name of Jesus. And thus he died. This occurred in the city of Munich in Bavaria, Feb. 8, 1527.

But what did the Roman Catholic church gain by thus putting great numbers of the faithful witnesses of evangelical truth to death amid the bloodiest and most horrible tortures? The blood of these faithful evangelical Lutheran martyrs has become a seed which testifies more loudly for the truth than any mere words could have done. These tribulations have only increased and strengthened the ranks of the confessors and warriors of God.—*Church Messenger.*

NOT TRUSTWORTHY.

One afternoon a gentleman was shown into Mr. Lamar's library. "Mr. Lamar," asked the visitor, "do you know a lad by the name of Gregory Bassett?" "I guess so," replied Mr. Lamar, with a smile. "That is the young man," he added, nodding toward Gregory. "A bright boy, I should judge," commented the visitor, looking over the top of his glasses. "He applied for a clerkship in my mill and referred me to you. His letter of application shows that he is a good penman. How is he at figures?" "Rapid and correct," was the reply. "That's good! Honest, is he?" "Oh, yes," answered Mr. Lamar. "The work is not hard, and he will be rapidly promoted, should he deserve it. Oh! one question more, Mr. Lamar; is the boy trustworthy?" "I regret to say that he is not," was the grave reply. "Eh?" cried the visitor, "Then I don't want him." That ended the interview. "O uncle!" cried Gregory, bursting into tears. He had set his heart upon obtaining the situation, and was very much disappointed in the result. "Gregory," I could not deceive the gentleman," Mr. Lamar said, in a low tone, more regretful than stern. "You are not trustworthy, and it is a serious failing; nay, a fault rather. Three instances occurred, within as many weeks, which sorely tried my patience, and cost me loss of time and money."

Mr. Lamar's tone changed into one of reproach, and his face grew dark with displeasure. "I gave you some money to deposit in bank," he resumed. "You loitered until the bank was closed, and my note went to protest. One evening I told you to close the gate at the barn. You neglected to do so. The colt got out through the night, fell into a quarry and broke its leg. I had to shoot the pretty little thing to put an end to its suffering." Gregory lifted his hand in a humiliated way. "Next I gave you a letter to mail. You loitered to watch a man with a tame bear. 'The nine o'clock mail will do,' you thought. But it did not, being a way mail and not a through mail. On the following day I went fifty miles to keep the appointment I had made. The gentleman was not there to meet me, because he had not received my letter. I lost my time, and missed all the benefit of what would have been to me a very profitable transaction. It is not too late for you to reform, and unless you do reform your life will prove a failure." The lesson was not lost upon Gregory. He succeeded in getting rid of his heedless ways, and became prompt, precise, trustworthy.—*Sunday School Times.*

USEFUL ELEPHANTS.

In the town of Maulmain, in Burmah, the whole business of moving timber is done by elephants. There are many large timber-yards at Maulmain; indeed, it has always been famed for its exports of teak logs, which are cut in the forests upon the banks of the Salween, and then floated, sometimes hundreds of miles, down to the capital. In these timber-yards elephants are employed in drawing, stacking, and shifting the immense teak logs, some of them weighing as much as two tons.

A log that forty men could scarcely move, the elephant will quietly lift upon his tusks, and holding it there with his trunk, will carry it to whatever part of the yard his driver directs. They will also, using trunk, feet and tusks, pile the huge timbers as evenly and correctly as one could wish. They will select and pick out particular timbers from the center of a stack or heap of more than a hundred simply at the command of the driver. The huge beasts are directed by the mahouts, or drivers by spoken orders, pressure of the feet on their necks, and by the use of the aubus, or elephant goad.

It usually requires a year or a year and a half to teach them the "lumber business," and when thoroughly taught they are worth from 500 rupees ($250) upward, according to their abilities. Sometimes an animal breaks his tusks through being forced to carry an excessive weight by a stupid or brutal driver, though the elephant knows his own power, and generally refuses to lift more than his tusks can safely bear. If these should be broken off close to the head death would ensue; if only cracked, they are hooped about with iron bands, and are thus rendered serviceable for many years.—*Harper's Young People.*

TEMPERANCE.

PROHIBITION'S COMING.

BY J. L. BARLOW.

There's a cry from countless thousands, on the viewless air upborne;
Out from sad and breaking hearts, of ev'ry joy bereft and shorn,
But we have a song, a glad content shall bring to those who mourn;
"Prohibition's coming on!"

CHORUS:—Glory, glory, hallelujah,
Glory, glory, hallelujah,
Glory, glory, hallelujah,
That Law comes marching on.

For the God who rules supreme o'er party strife, has heard the wail;
And by his Almightiness has sworn, "my vengeance shall not fail;
For I'll thresh the rummies and their allies with my pounding flail;
Prohibition's saving Law."

CHORUS:— That Law comes marching on.

"Ho! ye dumb and heartless churchmen, in the pulpit or the pew!
Has humanity no claims for service, on such men as you,—
And the Christ, no crosses to be borne—no work for you to do?"
Prohibition loudly calls!

CHORUS:— Yes, Prohibition calls!

Christians can you vote to license men to slay your lov'd and best;
Vote for party, when your party bides the liquor men's behest—
Vote to make your fellows here, and in eternity, unblest,
While God's Law is marching on?

CHORUS:— His Law comes marching on.

Up, ye freemen, arm you for the fight—the fight so well begun;
And no weapon e'er lay down, till final victory is won;
And our land is lighted with a glow, more brilliant than the sun,
By that Prohibition Law.

CHORUS:— That Law shall surely come.

THE REASON.

Mr. Joseph Medill, editor of the Chicago *Tribune,* was before the congressional committee on labor and education last week, and made some statements which workingmen would do well to heed. He said, among other things: "I have rarely known a steady, sober, industrious man, who saved his surplus earnings and prudently invested them, but attained independence before old age; and I have never known a workman, no matter what might be his wages, who freely indulged his appetite for liquor and smoke that ever made any headway. This sort of people always remain poor and dissatisfied, complain of their 'bad luck,' and allege they are cheated in the division of the profits produced by capital and labor. Those who have closely investigated the subject estimate that the money spent by the wages classes in our cities and towns on intoxicating drinks exceeds $400,000,000 per annum, and to this enormous sum must be added $100,000,000 for cigars and $100,000,000 for useless amusements and gambling, making a total of $600,000,000 a year squandered by the discontented employe classes of the urban population. The money thus thrown away on liquor by the wage-workers in the last ten years would have provided each family with a home free of rent, thereby emancipating all of them from servitude to landlords. If loaned out at interest it would now amount to the enormous sum of $5,000,000,000, and if invested in railroad stocks and bonds during the last ten years it would have transferred the ownership of every single mile of railway in the United States to the labor classes who squander their wages on drink. Drink is the evil progenitor of the worst ills which the poor man encounters, and is the chief cause of the bad luck which keeps him in poverty. The wage classes cannot support in idleness a quarter of a million of saloon keepers and their bar tenders and families and pay the rent of their dramshops, and hope to prosper themselves. No trades-union combinations, or Knights of Labor strikes to force up wages or shorten the day's work, will enable them to do it, and no relief that political legislation can give will essentially improve their condition in the absence of the virtues of temperance and economy, the corner-stones of prosperity and independence." There is little use in trying to increase the wages of wokingmen who are willing to spend such enormous sums for vicious appetites. If they should receive higher wages they would pay out more for drink and for the indulgence of the passion for play and for gambling. Therefore, to cure the ills of the laboring man, the ax of reform must first be laid at the root of his trouble—the habit of drinking intoxicating liquors. It is singular that the editor of the *Tribune* does not see that the radical cure is the prohibition of the sale and manufacture of intoxicating beverages. High license may reduce the number of saloons, but those who pay the increased sum will study new methods of advancing the traffic, so as to realize out of an enlarged business the sum paid into the public treasury to secure the right to sell at all.—*Northwestern Christian Advocate.*

Here is a little incident with a point: "A little boy—whose father neglected the duty of family prayer—spent some time with his pious relatives, where morning and evening devotion was carefully observed, and religious instruction imparted—remarked, 'We haven't got any God at my papa's house,'" There are many such homes.

THE CHURCHES.

—A Luther memorial meeting is to be held in Farwell Hall, Chicago, on Sabbath afternoon next a 3 P. M. All the churches and pastors of the city are invited. The Rev. Dr. F. W. Conrad, editor of the *Lutheran Observer*, Philadelphia, Pa., is to make the chief address in English. There will be brief remarks, too, in the German and Scandinavian languages, and Luther's "Battle-Hymn" is to be sung in four tongues at the same time.

—The Rev. Thomas Craven, who has been in this country about a year, will sail for India on his return to missionary work Nov. 24. He will leave Chicago about the middle of the month.

—The Y. M. C. A. of the United States and Canada request that Nov. 11–17 be observed as a special season of prayer for young men. They issue a series of topics for that week, and suggest daily religious services.

—The English correspondent of the *Christian Worker* says: "The Friends' foreign missionaries in Madagascar have at length got letters through to England. They say the natives are arming and training for the fight, but are also praying for themselves and their enemies. The demand for religious books has almost ceased, and schools are greatly neglected, while, on the other hand bands of women parade the capital chanting songs to the false gods of the land. The sword and the Bible never agree. War always hinders missionary effort. Our Friends, however, fear no evil for themselves so long as the present Prime Minister, who is also the new Queen's husband, retains his power, and they are longing for the arrival of the missionaries who are now prevented from leaving England."

—Young lady Baptist missionaries are continually being sent out. Two have recently sailed under the auspices of the Society of the West, Miss Hardin and Miss Johnson, and are now on the ocean. Miss Whitman, under appointment of the Society of the East, passed through Chicago a few days since en route for Tokio, Japan.

—Bishop Samuel Fallows assisted last Sabbath at the opening services of the new Grace Reformed Episcopal church in the northwestern part of Chicago; but there was a protest entered against his appearance, because of his Freemasonry, by a prominent member of the church and of the vestry.

—Captain Bray, commanding the American Board's ship, Morning Star, delivered an address in Oberlin, August 26. He has commanded the little missionary ship for five consecutive years. On his first voyage out from Honolulu he sailed in company with eleven other vessels, all of which have since been lost, while God's care over the mission ship, in delivering her many times from imminent danger of being shipwrecked, is remarkable.—*Faith Missionary.*

—Miss Wheeler, a missionary in India, who was so sick as to be ordered home, has been restored to health in answer to prayer.

—The Holland Evangelical Temperance Society of Chicago intends to conduct a vigorous campaign this winter. It is making arrangements for a series of meetings, and expects to be able to add the attractions of vocal and instrumental music to those addresses by carefully selected speakers.

—Only ninety years ago the only subscription list raised in England to carry the Gospel to the heathen amounted to $65.50.

—There are forty-eight woman's missionary societies, of which thirty-seven are in this country, four in Canada, four in England, two in Germany, and one in Sweden.

—The missionary societies of all denominations in London, have an income of $7,000,000, and the Bible and tract societies of the same city have an income of $2,000,000 more.

—The latest statistics show that there are in the Presbyterian church (North) 600,725 members, 5,218 ministers, 5,860 churches, and that $9,661,493 were contributed the past year for church purposes, of which $7,139,934 was of a local character.

—Rev. Wm. Johnston, of College Springs, Iowa, was granted a month's vacation by his congregation some weeks ago. This he proposes to spend in part as delegate of the General Assembly to the Synod of the Associate Reformed Church South, now meeting at Chesterville, S. C. There was an accession of seventeen to the membership of his church at the last communion.

—The declination of the call to the Tabernacle Presbyterian church at Indianapolis, Indiana, by Dr. Hanna, is the strongest evidence of his warm attachment to his congregation here, and high regard for the community at large. Immediately before the sermon Sabbath morning, the doctor, in referring to the matter said that he trusted that none were sorry that he concluded to remain, and that if they were as well pleased with him as he was with them, they would remain together a good while. The doctor said he hoped it would be understood that there was no fault in his fidelity; that as in the past, so in the future he expected to remain a United Presbyterian. In the evening, just before the service, Mr. Robt. A. Wilson arose and proposed the following resolutions which were adopted:

WHEREAS, Our pastor, Rev. T. H. Hanna, D.D., has received a call from a large and influential congregation in a neighboring city to become their pastor at a greatly increased salary; and, whereas, without having been offered any pecuniary inducements, he announced to us this morning that he had declined that offer; and at the same time expressed his entire confidence in us as a people, his joy and happiness in remaining with us, and his hopes that we might not regret his decision, but be likewise joyful; therefore be it

Resolved, That we hereby express our great joy in and unbounded gratitude for the conclusion to which he has arrived; and that we also extend to him our sincere love, our supreme confidence, and our universal esteem, and at his request of this morning, we will endeavor in the future to be more closely united in the great work of saving souls, which thing seems to be the desire of his heart and the burden of his life.

After the adoption of the resolutions, Dr. Hanna made some affecting remarks, expressing the hope that both pastor and people would work together in winning souls to Jesus.—*Monmouth Atlas.*

—Within the past two years in the Telugu Mission the increase in Christian adherents has been over 1,500. Mr. Hodges writes: "The great hope for the future, under God, is in the now full and flourishing schools for the high-caste girls. Without the women India will never become Christian." Had the young men of India, now panting for the truth, the sympathy of their wives and sisters, we should see history repeat itself, and a nation born in a day.

—Adana, Turkey, is reported to be so changed by the recent great revival there in connection with the mission work of the American Board that it would hardly be recognized. It was expected that 100 converts would be received at the June communion. During the last six months the sales of the Holy Scriptures have been three times as great as they had ever been before, and many in the Armenian church have been awakened to new spiritual life.

—An English bishop from India, recently visiting Persia, writes: "Inquiry appears to me almost more generally alive in Persia than in India. More Mullahs seem nearer to yielding their hearts to the Saviour than I have seen in the same space (and much longer space) of time in India. Political prejudices and social bonds seem to act with far less force; and the Mullahs cannot count, as once, on the blind submission of kings and princes to their dictates. The sale of Bibles I have seen, and the fearless, open acceptance of them, by Mullahs, especially, has astonished me."

—A correspondent writing to the London *Times* says: "It is an admitted fact that among the clergy of the Church of England there is an amount of personal poverty simply appalling. It is, I believe, also admitted that to the hard-working, thoroughly efficient and intellectual clergy disestablishment would, in a pecuniary sense, prove a blessing instead of a curse; for purchase would cease, and the people themselves would in some form or other have more power in the appointment of clergy to livings than they now have."

—The venerable Aldin Grout, after a life of missionary service among the Zulus, is spending his old age at Springfield, Mass. On Sunday, September 2, he reached the age of fourscore years, and, on the following day, greeted his friends and neighbors who brought him their congratulations. One of three missionaries, Mr. Grout commenced his labors among the Zulus in 1835, when they had no written language, no knowledge of God, no words which could express spiritual thoughts—all naked savages. He has lived to see Natal a Christian colony, with a good degree of civilization, the outward marks of which are houses, churches, school buildings and a well clad people.

—The church of Christ is not bound to furnish amusements to her young people. She has been organized for another and nobler purpose. They are not to be constantly bribed, like spoiled children with confectioneries and convivialities.—*Sandy Lake News.*

CHRISTIAN WORKERS FOR INDIA.—Is there a more needy field in all the world than India? For more than 100 years Christian workers, male and female, have been imported from Europe and America; 600 or more have died in the harness and are buried beneath the Indian soil. About 700 foreign workers still toil in India. But what are these among 250,000,000. To be sure we have twice or three times this number of indigenous workers; but what are these among so many. There is hardly a corner in India to-day which is not open to the free preaching of the Gospel of Jesus. The harvest truly is white but the laborers are so few. Worse than this such a vast number of those already in the ranks are so purely hirelings that did their salaries stop to-morrow a large number of them would migrate at once to other parts and possessions, so little is their trust in the Lord of the harvest, so little love have they for souls fast going to ruin. We candidly avow our fear that our apparent force in India to-day is not worth half face value. But until we begin to get a force of *Christian workers* working for Christ and the salvation of souls devoid of the hireling spirit, we see little of promise for the salvation of India. We are almost ready to conclude we shall never see the desired state of affairs brought about by existing agencies. The Lord must by some stupendous providence or spiritual outpouring thrust out a race of Indian Christian workers who are so in travail for the salvation of India that they will spread salvation like a wave of fire. Missionaries, native or foreign, who would throw up to-morrow if their salaries stopped, are not the men to settle the problem of evangelizing India. We are praying and looking for a generation of Christian workers who feel "woe is me if I preach not the Gospel," whose faith sees an all sufficient supply of grace and bread in the promises of the Lord Jesus. *Christian workers* fully saved and fully anointed will evangelize India speedily.—*India Watchman.*

GOSPEL WORK IN LONDON.

The evangelists Moody and Sankey, who have spent three or four weeks in Ireland are now in London and will remain in that city during the winter. The London *Christian World* gives this account of the plan of work in that city: "Thus early everything is in readiness for their visit to the metropolis, which may extend over six months. Without any public appeal the sum of £6,000 has been subscribed by a few friends to meet preliminary expenses. The services will be held in movable iron halls, each capable of seating 5,000 persons. The first of these structures is actually built, and ready for occupation, on the green spot close to Highbury, and known as the Priory, and a second hall is in process of erection at Wandsworth. The services at Islington will commence on the 4th of November, and terminate on the 19th. Messrs. Moody and Sankey will then go to Wandsworth, for it is the intention to alternate between the north and south side of the Thames. As soon as the evangelists betake themselves to Wandsworth the hall at Islington will be taken down and run up at Stepney, on a site cleared for the purpose, in one of the lowest quarters of London. Then in turn the Wandsworth hall will be removed to Clapham, the places next in order to be visited being Stratford and New Cross. There will be afternoon and evening meetings at these halls, and should a noon prayer meeting be started, as in all probability one will be, it will not be conducted by Mr. Moody, who at length has come to find that he is only human nature after all, and cannot go on for an indefinite period holding three meetings daily. The halls being smaller than those in use on the occasion of the previous visit of Messrs. Moody and Sankey, an effort will be made to prevent the regular attendance of people who may again be desirous of following the evangelists from place to place. Tickets will be distributed in the immediate locality of the hall, and the holders of these will have the preference of admission."

The *Missionary Review* states that fifty American denominations, numbering 115,436 ministers and 10,286,331 members, contributed last year for foreign missions $3,086,587.27, being a trifle less than thirty cents each. This is a gain over the preceding year of over $89,000. There was in the same year a gain in home membership of 128,389. Over 2,200 foreign missionaries are sustained and 8,678 native helpers. The membership in the mission churches is 222,906; a gain during the year of 14,440. We thus see that the gain in the home churches was only about one per cent., while the gain in the foreign field was almost seven per cent. In view of these facts who shall say that money and labor spent in mission work is not well repaid? The sum contributed is indeed a "magnificent example of true Christian benevolence, but how many professed Christians have had no part in this noble work? Every Christian who has any income should devote a generous part to this Gospel work. The American Board, the Oberlin Faith Mission, the Wheaton Anti-masonic Mission, and the various denominational missions open a wide door to every giver. Let us hasten to obey his word, "till he come."

ANTI-SECRECY TRACTS

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NEWS OF THE WEEK.

—Seeretary Folger has eommended himself to the public again by the appointment of Mr. Bell, of Des Moines, to the offiee of Supervising Arehiteet of the Treasury. Mr. Bell is a gentleman of ability and integrity, and under his administration the affairs of the offiee will be honestly managed.

—It is stated that the President has deeided to sustain the aetion of Postmaster General Gresham in the New Orleans National Bank case. This decision of the President is in answer to a petition of a large number of merehants, bankers, and others in New Orleans, who protested against the recent deeree of the Postoffiee Department in the lottery case, whieh decided that, so long af the National Bank in question acted as the agent for a lottery company, just so long should its mail be regarded and treated as that of the lottery eompany it represented.

—Wednesday the War Department issued a speeial order appointing a court of inquiry to investigate the eause of the failure of the Greely relief expedition.

—Mrs. Hines defeated her husband, Rudolph, at eroquet Sunday afternoon, at Woodbury, N. J., when he kicked her with a heavy boot. She beeame uneonseious, dying shortly after.

—Fourteen persons in different families living in the western part of Cincinnati have been attaeked with symptoms of poisoning. One child died Wednesday and a number of others are seriously ill. It is thought the poison was administered in some way through food bought at a grocery.

—Fire broke out in Garnet, Stubbs & Co.'s warehouse at Savannah, Ga., Wednesday afternoon, eonsumed it, and spreading, destroyed the Eleetrie Light Works, Tynan's foundry, and several wooden dwellings. Three thousand bales of eotton in the Garnet structure were burned. The total loss will reaeh $1,000,000. A number of persons perished.

—A party of Hungarians, working on the Pennsylvania Railroad near Gibraltar, Pa., were paid off and diseharged Friday morning for insubordination, when they beeame riotous, wreeked the laborers' quarters, and tore down the shanties. The sheriff and a posse from Reading arrested twenty-one of the men.

—Three men with the purpose of robbery removed a rail on the Humeston and Shenandoah Road, near the trestle five miles from Shenandoah, Iowa, Wednesday night, and the engine, baggage-ear, and one eoach of the Cannon-ball Wabash train going west were thrown down an embankment fifty feet high. The engineer was instantly killed and the fireman seriously wounded, and three other persons were slightly injured.

—In Allegheny City, Pa., Tuesday morning, an employe in Kiefer & Stiefel's tannery, deseended a well to ascertain the depth of the water. Finding the foul air was choking him, he eried out, and two other men went to his assistance, who were also overeome. When the three men were brought to the surfaee they were dead, and the two who deseended to attaeh ropes to the bodies were dragged up unconseious, but soon recovered.

—Four well known citizens of Erie, Pa.,—John W. Eyster, Frederiek C. Kelsey, Giles Russell and Charles Brown—were eaught in a storm Wednesday while duek shooting in the bay, and it is supposed have been drowned.

—The tug Edie exploded her boiler in Mobile Bay Sunday afternoon, killing the captain, mate, cook, and fireman, and painfully wounding the engineer.

—During a quarrel Monday between Messrs. Murehison and Skater, at Raymond, Miss., about the manner of shaking hands, Skater stabbed his opponent to the heart.

—Fire-damp exploded Monday afteroon in the Pennsylvania Coal Company's shaft near Pittston, killing two men and injuring six others, three seriously. The bodies of the victims were badly burned.

—A body of Londonderry factory women, who struck beeause the proprietors refused to diseharge a male anti-Nationalist, when parading the streets Saturday were attaeked by an Orange mob, and a fierce conflict resulted. Rows, stabbings assaults, and window-breakings are quite common throughout the city.

—A eyelone swept over Tensas and Catahoula Parishes Louisiana, Monday morning, sweeping away several plantation struetures, and injuring many persons. Three ehildren of Mrs. Bowman, of Catahoula Parish, eannot be found, though she escaped herself when her house was demolished.

—The dynamite in a magazine near Brooks' Tunnel, Pa., on the Baltimore and Ohio road mysteriously exploded Sunday morning, blowing five men to pieees. Buildings for a distance of fifteen miles were shaken, and all the windows within a radius of seven miles were shattered by the eoneussion. The shoek also burst roeks in twain and uprooted trees.

—Fire whieh broke out in Wylie and Loehead's great warehouse in Glasgow, Saturday night, spread with great rapidity, and eonsumed several business struetures, involving a loss of $2,000,000. Many wounded persons were taken to the hospitals, and it is feared several lives have been lost.

—The steamer Holyhead, plying between Dublin and Holyhead, collided Tuesday night with the German ship Alhambra, both sinking. Two of the Holyhead's erew and thirteen of the Alhambra's were drowned. The remainder of the erews and passengers were picked up.

—Severe shoeks of earthquake, accompanied by subterranean rumbling, were felt at Kamienee, the capital of the government of Podolia, Russia, Monday evening. The shoeks lasted thirty seeonds.

—The governor of the Chinese provinee of Yun Nan, with 14,000 troops, has received orders to enter Tonquin and oecupy Cao Bang, 130 miles north of Hanoi, the French headquarters.

—Mail adviees from Saigon state the French Admiral Courbet, at the eapture of Hue, deereed that no quarter should be given, and 450 Anamites—men, women and ehildren—were massaered.

—A collision on the railroad between Brest and Paris Friday resulted in one person being killed and seventy-nine wounded.

—Explosions oeeurred in London Tuesday night in the Praed street station of the Underground Railway, and between the Charing Cross and Westminster stations. In the first instanee it is elaimed that from forty to sixty persons were injured. The lights in the station and ears were put out and the glass and woodwork shattered. In the latter ease the windows of the signal stations along the line were broken, and the roof at Charing Cross depot partially collapsed. The reports resembled diseharges of artillery, and ereated the wildest alarm. The explosions are attributed to Fenians, it being asserted that rocket-like contrivances were found in the tunnel near Praed strcet.

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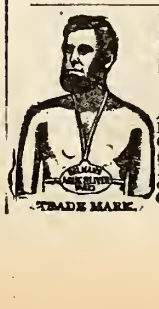
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IN BRIEF.

The Rothschilds own $400.000,000 of United States bonds, or nearly one-quarter of all the bonds that are out. They are said to have invested thus heavily, for the reason that the political and social systems of Europe are in an uncertain condition. Vanderbilt is still the largest American holder of United States bonds, though the amount in his name has decreased during the last year from $50,000,000 $37,000,000. Mrs. A. T. Stewart has $30,000,000, and Mr. Flood, of California, $15,000,000.

Miss Nellie Whitney, of Kingston, N. Y., recently had a novel experience in snake-killing. Miss Whitney was going out calling, and on opening the front door that leads out on a piazza, she was startled to see a big snake facing her and hissing. She shut the door in a hurry, and then, stopping to think for a moment, made up her mind that if she opened the door a little the snake would come in, and then, shutting the door with a slam, she could squeeze it to death. Her idea was speedily put in practice, and the reptile was killed in the novel way she had planned. The snake measured four feet in length.

A marvel in the way of a mountain railway has just been completed in Switzerland. It starts about a quarter of a mile on the Vevay side of the Castle of Chillon, and runs to a point called Glion. It is 700 meters (2,275 feet) in length and has a gradient of 57 per cent, which makes it the steepest railway in the world. It goes apparently straight up the side of the mountain. The descent inspires terror, as the cars seem to rush tumultuously down the mountain side, while the ascent seems to be tedious and slow, yet this is all apparent, as the pace in both cases is the same. The locomotion is brought about entirely by water power, and its constructor is Mr. Riggenbach, the inventor of the Righi railway system which has always been a curiosity since it was built. This mountain railway is almost as long as that of Mount Pisgah, in Pennsylvania, which is 2,322 feet in length, with a gradient of 33 per cent.—*Demorest's Monthly.*

On the evening of Aug. 27 an extraordinary disturbance occurred in Colombo harbor. The sea subsided unexpectedly about six feet. It receded from ten to fifteen feet. Owing to the velocity of the outward current the stern moorings of several large vessels gave way. The tide continued to rise and fall for a half hour, when the water resumed its natural state. This disturbance was caused undoubtedly, by the volcanic eruption at the Straits of Sunda.

Information has been forwarded to the London police authorities by banking companies that there are upwards of 20, 000 spurious Australian and other sovereigns in circulation. These base coins are somewhat more difficult to detect than the spurious ones usually are, inasmuch as in addition to being of superior make and finish, they contain about 7s. 6d. worth of gold.

An Albany firm have found a use for tin scraps. They make wrought plate dovetails for stove legs, and utilize from six to eight tons of scraps every month for this purpose. The articles made are small pieces of tin of peculiar shape, which are used by stove-founders to secure a perfect dovetail on stove bottoms, and thus do away with all fitting of legs to their places.

President Seelye, of Amherst College, says that a four years' scientific course was organized which a student could pursue with no knowledge of Greek, aud only a slight knowledge of Latin. After an experience of ten ycars it has been found that the best scientific students havc, in every year, without a single exception, been the classical students, and the collegc has become so thoroughly convincecl that the best work in science is to be done only on the basis of a thorough grounding in the classics, that it has discontinued its scientific as separate from its classical course.

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The question of drying up the Zuyder Zee is being actively discussed in Holland. The Royal Institute of Engineers purposes holding shortly a public meeting of their body at Amsterdam to thoroughly examine the scheme for carrying out this idea by connecting by strong dykes all the islands that form its outer fringe, and so, permanently excluding all inflow from the North Sea.

The wood pavement is to be given up in London. It has not only failed to realize the promised advantages, but has led, according to Prof. Tyndall's report, to serious affections of the eyes and lungs. By continual watering the wood became saturated with the nastiness of the London streets, and then, under the influence of the hot sun, gave forth a species of dust which was pernicious. The old macadam system is to be restored.

Two Georgia farmers near Savannah, who have started a rose-farm of three acres, have this year sold 220,000 trees in the North for from $10 to $20 a hundred, and have had orders for 50,000 which they could not fill. They believe that Georgia has a better climate for this industry than the south of France.

American companies have built over $30,000,000 worth of railroads in Mexico, and completed over 1,600 miles of track. The English lines consist of 353 miles, and the Mexican roads 635 miles.

A street railroad car was lately propel led by electricity for thirty miles through the principal streets of Paris, without any accident or frightening of horses. It was brought to a standstill without any trouble within a second, and the speed was nine and one-half miles an hour on level ground and five and one-half on an ascent. Its estimated cost is one-half that of horse-cars.

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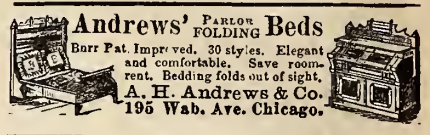
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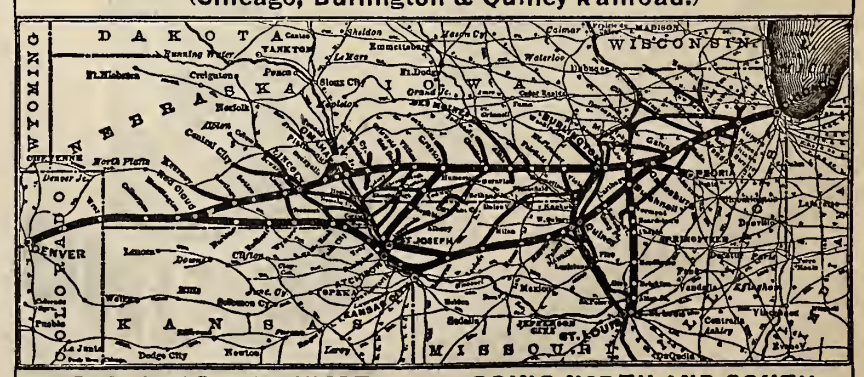
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57 Hagalda's Trials and Tri-
58 Joyce Harley. [umphs.
59 Fireside Talks on Genesis.
60 Childhood of Jesus. [Part I.
61 Tempest Tost'd.
62 Erna's Mission.
63 Glimpses of Two Lives.
64 From Wrong to Right.
65 Ten Days' Happenings.
66 Two Sisters of Little Hope.
67 Jimmy Beverly's Journal.
68 Alice Erwin.
69 Fireside Talks on Genesis.
70 Right is Right. [Part II.
71 Frank for Himself.
72 Lymnn.
73 Kenneth.
74 Florence.
75 Willing Workers.
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77 Margery Kramer's School-
78 The Quartette. [days.
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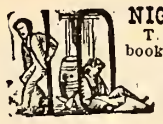
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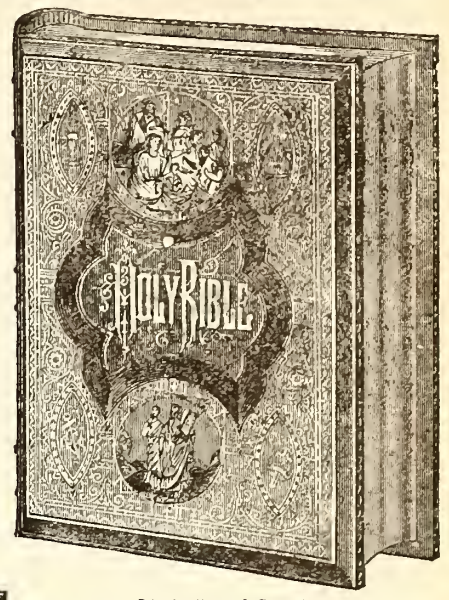


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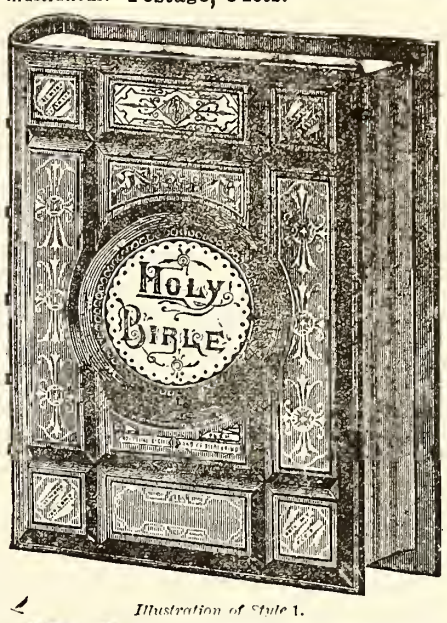
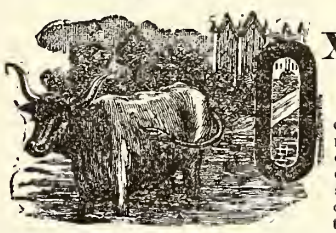


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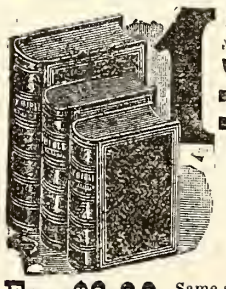
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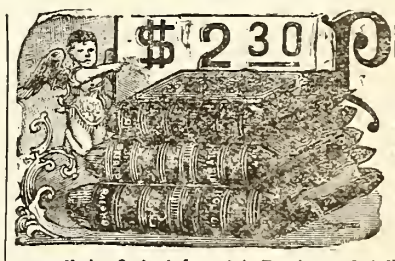
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FARM NOTES.

CASTOR OIL FOR SHOE-LEATHER.—We have several times, in past years, commended castor-oil as a water-proofing for boots and shoes; and we are glad to quote the following, to the same effect, from so good an authority as that oracle of hunters and sportsmen, the London *Field:*—

There is one simple article which will render any decently made boot thoroughly impervious. It is nothing more nor less than cold-drawn castor-oil "pure and simple" It is best applied before a moderate fire. The boots to be dressed should be quite clean and dry; and especial care should be given to the welt and the tongues, and their stitching to the upper leathers. I generally begin by pouring the oil from the bottle all around the welt so that the angle between the sole and upper leather is quite filled with oil, and then proceed all over the boot, including the edges of the soles, rubbing it in with the hand. When one is done have a turn at the other, and so alternately till you have got in about a tablespoonful and a half to each boot. The tongues, being thinner leather, should be quite saturated. Subsequent dressings will not require so much oil. I have never found anything to touch this as a water-proof dressing: the gelatinous oil seems to effectually stop every pore in the leather. There is another advantage for those who are natty in such matters; the boots will soon take a good (common blacking) polish,—so much so, that a man may, if he likes, water-proof his ordinary walking boots for bad weather without spoiling their appearance. With a common walking boot of ordinary thickness apply the oil all over sole. I wear boots so treated, shooting, over thick woollen socks, for from eight to twelve hours a day, without feeling the slightest inconvenience in any way; but they have the chilly feel inseparable from all boots that are oiled in any way.

TREES FOR SHELTER.—Prof. Budd, of Iowa, recommends shelter belts of trees for stock yards and feeding lots. In the outside rows, he says, the quick growing trees, such as cottonwood and willow, may be planted for partial shelter, until the several inner rows of Scotch pine grow up into walls of living green. Only those who have had experience, can have any conception of the real value of the Scotch pine, for the use here indicated. The plants can now be obtained cheaply, they are easy to transplant, and twelve years of growth, with very moderate care, will every time make a wind-break that the owner would not part with for one hundred times its real cost. When the outer rows can be spared, they should be cut away, leaving the evergreen barrier alone in its glory. We would add to the above list of trees, the Austrian pine, an extremely hardy sort, and one which can be had as cheaply as the Scotch, which the professor recommends. With many persons the Austrian is thought more lasting than the Scotch.

HOW TO FEED SHELLED CORN.—Where corn cannot be ground, without too much expense, says the *Live Stock Journal*, the next best way is to mix the shelled corn with short cut corn stalks, dampen the mass and let it lie a few hours, when the cattle will eat the corn and stalks together, and masticate the corn much better than when fed in the cob. They are obliged to do this in masticating the corn fodder; besides, in this case the corn will be raised with the cud and remasticated, thus giving it the benefit of a second grinding, which it does not have when corn is fed alone. This is a matter of great importance in feeding, and every farmer may do so much since stalk-cutters have been so much improved that a ton can be cut in an hour with a two-horse power cutter. A farmer may have his fodder cut as his grain is threshed, by a traveling machine.

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"The potatoes are boiled in large quantities, peeled and mashed as for the table. They are then packed in barrels and allowed to freeze solid, and a portion is chopped off and put in the oven when wanted for a meal. The process preserves the potatoes in a fine condition for the table."

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Have you thought of making your friend a New Year's present of the *Christian Cynosure?* It will be sent 14 months, from Nov. 1, 1883, to Jan. 1, 1885, for only $2.00, if ordered before Nov. 15. Can you spend that amount of money in a more acceptable or profitable way than to make sixty visitations to your friend through the agency of your paper? WILL YOU TRY IT?

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Many have written: "Send a lecturer to our place, we need one very much." This is often impossible, but the above plan is much better than no lecture; does not need a church or hall, which often cannot be had; and costs but a fraction of what a lecturer usually costs. Will you see to it that you have one of these lecturers, silent as sunlight and as powerful, in your town. If you cannot afford the dollar or five dollars yourself, you can soon collect from friends for this purpose the needed funds.

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Eighteen hundred organs were shipped from Mayor Beatty's organ factory for the month of October, exclusive of pianos. This is the largest shipment ever made from any organ factory in a single month.—*Washington, N. J. Review, Nov. 2, 1883.*

THE GOLDEN RULE which claims to be the best $2.00 religious weekly in the world, can be had by actual subscribers to the *Cynosure* for only $1.00. See particulars inannouncement on page 16.

R. S. & A. P. LACY, old and well-known Pat. ent Attorneys of Washington, D. C., publish quite an interesting volume on the subject of Patents, which is sent free on application.

Played-out Nostrums.

WILL codfish oil, opiates, or inhalation cure a consumptive cough? No! ! ! Reject these; they have been weighed in the balance and found wanting. **Try Hale's Honey of Horehound and Tar.** Thousands upon thousands are using it. Sold by druggists.

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Cold Winds Chap the Skin.

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GRAIN—Wheat—No. 2		94⅜
No. 3		83
Rejected		78
Winter No 2	99½@1	01
Corn—No. 2		48¼
Rejected		46¾
Oats—No. 2		28
Rye—No. 2		51
Bran per ton		12 00
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 50	@10 50
Prairie	4 00	@10 00
Lard per cwt		7 25
Mess pork per bbl		11 50
Butter, medium to best	15	@29
Cheese	03	@11
Beans	1 25	@2 75
Eggs		23
Potatoes per bus	25	45
Seeds—Timothy	1 30	@1 40
Clover		4 75
Flax	1 21	1 33
Broom corn	02	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 25	@6 50
Good	5 75	@6 20
Medium	5 00	@5 65
Common	2 40	@4 40
Hogs	4 00	@4 85
Sheep	3 12	@4 00

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	95	@1 18
Spring	96	@1 05
Corn	56	@59½
Oats	32	@43
Mess Pork		11 62
Lard		7 75
Eggs		26
Butter	10	@22
Wool	10	@45



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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE OFFER

made last week of the *Cynosure* till January 1, 1885, expires on the 15th inst. We make some new ones which are worth accepting by all concerned. PLEASE NOTE.

TO THE 370

subscribers whose time expired in November a special request is hereby given to renew at an early date. To make it easier to attend to this matter *at once,* every one of the 370 who sends $2.00 cash by DECEMBER 1ST shall have the *Cynosure* for 1884 the whole year and your servants in the office will send the paper right on from the expiration of the old subscription, so that no number shall be missed. Please do not take trouble to remember this offer, but do your paper the good service to send without delay, so there shall be no need of taxing the memory.

THE LARGEST LIST.

To the friend who sends in the largest list of subscribers for the *Cynosure* (counted by the year) will be sent a WEBSTER'S UNABRIDGED DICTIONARY.

To the one sending the next largest list will be sent an ANTI-MASONIC LIBRARY.

The third largest list gets a copy of IN THE COILS.

The fourth a copy of HOLDEN WITH CORDS.

Mark these particulars:

1. The offer is good only until January 1, 1884. Every name must be sent before that date.

2. Every one who wishes to compete for one of these premiums must send his name and address to this office, stating the definite purpose to compete.

3. Send in the names as fast as secured, writing the address plainly.

The civil service reform speeds slowly since Congress passed an unwilling and ungracious vote putting the popular demand into some kind of effect. Those saw clearest who said that without any special law the President had it in his power to suppress a large part of the official abuses so justly complained of. Mr. Arthur has just issued an order, amending one of the rules of the Civil Service, which distinctly forbids, in every department and in every post-office and custom house, the appointing power from making any discrimination in appointments on account of any political or religious opinion or affiliation. The modest manner of issuing this mandate justifies the suspicion that it does not mean all it says; otherwise, if enforced, we hope to bid a long and joyful adieu to the political huckster and office-monger. Let the day that sees the last of the tribe be forever celebrated with music and joy, processions and bonfires, ringing of bells and thunder of cannon.

The Luther festival proves how grateful Protestant Christianity can be for a God-sent man. All Germany seemed to join in a psalm of praise Saturday and Sabbath. Majestic statues were unveiled; the voices of immense multitudes, like the sound of many waters, chanted the sublime strains of Luther's battle hymn, that peon of victory snatched from the legion of devils that withstood him on the way to Worms; school children in processions of eighty thousand; a sermon by the Archbishop of York in Westminster Abbey—these were among the remarkable features of the occasion in Europe. In this country the observance was very general. Ten thousand people listened to a sermon at one place in Chicago, while half as many more were turned away. The Roman Catholics also observed the day—as directed by the hierarchy it was a season of fasting and prayer. But why? Have they not also reason to join the jubilee? The corruptions that had fastened upon that church during the Middle Ages would soon have polluted its whole frame-work and made, not reformation, but annihilation a necessity. Luther's work led to a suppression of a thousand abuses, and while Protestant Christianity prevails and conquers the foes of men by the arms of faith it will be impossible that the inquisition and the indulgence system should be revived. To Luther the papacy is much indebted. That system as Luther knew it would not be endured to-day. Let all the world therefore be glad—not for the man, but for the gift of God to the race named Luther.

The uniform and generous feeling of this celebration led Monsignor Capel, the Roman Catholic "proselytizer," to devote two sermons to Luther from a Catholic standpoint in the cathedral at Cincinnati. He plead that the church was holy in its origin, its object, its interior life, and this holiness it had in the sixteenth century, albeit there may have been gross abuses. About this time also great discoveries were made, the Western Continent, the printing press, by men within the Catholic communion. Therefore Luther's work for the world was being already anticipated by the church. The Monsignor argued in the same strain in this city on the relation of Romanism to Republicanism. His sophistries were ably exposed in the leading daily papers (The late criticism of the *Cynosure.* upon them is thus gladly turned to praise); so sharply, indeed, that Capel wrote a reply and explanation to the *Tribune* and *Times.* It is true that great enterprises were undertaken by members of the Catholic church, but they succeeded in spite of the opposition and persecution of the hierarchy. There are unmistakable evidences that the old principles of that church, which were destructive of the independence of the individual, of the family and of the state in the time of Luther, and which the labor of that reformer exposed and overthrew, yet exist, though no longer powerful because their opportunity is gone.

The elections of Tuesday last were in some sections a surprise, and in all of unusual importance. Butler was in the first place buried under a majority of 15,000 in Massachusetts and that mountebank in American politics has no longer any mission. So hope good men. Whatever might have been the favorable outlook for reform in politics under the lead of the American party, had Butlerism become the leading element in our next year's election, our hearts must rejoice that iniquity has been rebuked. Massachusetts has learned a dear lesson for the Butler regime has been an expensive one for the State treasury as well as to the self-repect of the people. They will not care to joke with politics again. In Virginia the election has developed a race war which has a serious meaning, following so soon after the rejection of the Civil Rights law by the Supreme Court. Senator Mahone, the "readjuster" was generally sustained by the colored voters. He was beaten by many thousands. The reports of negro rising, and of white arming have been sadly frequent. The election was conducted in many parts of the State so as to increase the race prejudice. Outbreaks such as occurred at Danville may not be repeated, but the spirit of that affair is roused in other places, and it is the spirit of a tamed tiger who snuffs blood. In New York the phenomenal vote which elected Cleveland and rebuked Conklingism last year is not repeated. The Republicans elect the Secretary of State and have a strong majority in the legislature. The Republican majority in Pennsylvania is as large as that given Hayes.

Babu Chundar Mazoomdar is an expounder of a Hindu theology which sprang into being some fifty years ago—a kind of Protestant movement—called the "Brahmo Somaj." Keshub Chunder Sen who a few years ago was often mentioned by the press, was an eloquent teacher of the new system. He began teaching in 1860 and infused new life into the movement, which is a blind reaching after one god in distinction from the multitudes of objects which the gross idolatry of Hindustan requires. According to Mr. Mazoomdar, who spoke in a Unitarian pulpit here Sabbath morning and in Plymouth Congregationalist church in the evening, the system is an eclectic one, separating from Buddhism, Mohammedanism, Confucianism, Christianity, those principles of monotheism, benevolence, self-sacrifice and purity which are in some measure found in all religions, true and false. With much of the spirit of modern Unitarianism, Jesus is most highly revered, and with so strong a preference that the reformation appears to be a triumph of Christianity; and as such its messenger is welcomed by leaders of the Christian church. But their wisdom must be doubted. While the Brahmo Somaj seeks for a divinity greater, nearer and dearer than a mere creative power, and thus takes a step in advance of the Freemason with his "Grand Architect of the Universe," yet it does not accept Jesus as the Christ, the *only* way to the Father, rejecting all else for him. As the *Inter Ocean* says it is "an Indian Summer" religion, beautiful and pleasing for the time, but as unfitted for the changing round of the year of life as are the fine colors of the butterfly for protection in a winter day.

As we stand on this planet between two eternities it behooves us to stand on the side of God.—*Joseph Cook.*

STRIVING FOR TRUTH.

EXTRACTS TRANSLATED BY PROF. H. A. FISCHER WHEATON COLLEGE, FROM DER REICHSBOTE, BERLIN, OCT. 3, 1883.

The ancient Grecks and Romans were excusable if they approached the Christian religion with the question, "Is it the Truth?"—but, if now, in the face of the Christian history of 1800 years with its blessings, in the midst of the Christian world, this same question is put, it should not be labeled with the proud boast 'Striving for Truth.' To doubt the truth of Christianity is as foolish as to doubt the truth of the light of the sun. As people endeavor to study the wonderful, life-producing power of the sunlight, so let them if they choose, endeavor to search out facts of the renewing, life-awakening power of Christianity; but it is folly to question its divine truth. If searching for truth is to have a practical aim, it should be directed towards making the miracle of sunlight as well as the miracle of Christianity ever more fruitful for the life of the world.

If men after all their bitter experiences in their work without God, will earnestly seek for truth, they will invariably return to him who could say: "I am the truth, I am the life, and I am the light of the world!"—to Christ and his church. While we Christians lay open on the table of the world the Christian religion, with its charter, its confessions, its history, and invite all the world to seek and to investigate,

Freemasonry wraps itself in the darkness of secrecy, guards this [secrecy] with terrible oaths of its members, grants to the large mass of these only a very confined look into the secrets, excludes women from them entirely. Thus Freemasonry places itself on the ground of the heathen mysteries.

How little inclination Masons have to let the beams of science and truth fall into their darkness, is proved by events in the German Grand Lodge, recently brought to light in a pamphlet written by the Danish Professor of Church History, Dr. Neilson, on "Freemasonry and Christianity," published in German by Johs. Lehmann, Liepzig. As is well known, Freemasonry has surrounded itself with a mass of legends and myths concerning its origin, its age and the meaning of its symbols, which are only gradually disclosed in the different degrees, so that only very few chosen members, who reach the highest degrees, are initiated into the whole, and so that even the wisest Master Mason is not entirely at home, but, especially in the Swedish, Scotch and French lodges the secret direction of the whole lies in the hands of the "Ordensrath" [supreme council] and chapter.

Now some years ago the Crown Prince of Prussia demanded that the Grand Lodge of Germany, whose Grand Master he was, should cause its historical landmarks to be honestly and thoroughly investigated, so as to prove the genuineness of its teachings and traditions by historic search. But the wishes of the Crown Prince met with insuperable, passive resistance in leading Masonic circles. In consequence of this the Crown Prince resigned his office as Grand Master, and in his farewell address emphasized once more the necessity of bringing into the darkness of the history of our order light which shall meet the scientific demands of the present. The Crown Prince expressed the hope that his successor in the office of Grand Master would continue the investigations begun by him.

The latter kneeled before the altar, laid his hand in that of the Crown Prince and said: "I vow that I will continue the historical investigations, in the same spirit in which they have been instituted by your Royal Highness." While the Grand Master spoke these words, a brother of the "Ordensrath" [literally this word means council of the order, probably "Supreme Council" in the U. S.] said so loud that those standing near could hear it, "That will come to nothing!"—and so it proved!

The "Sovereign Architect" of the order, "Brother" Shciffman (Archdeacon in Stettin), had been previously commissioned to make the investigations. But Mr. Schiffmann received few thanks for his researches from the lodge chiefs "striving for light and truth." Their indignation at his penetrating the mystery-mongering and fantasticalness [of the order] increased almost to personal affronts; especially when he brought to the brothers of the eighth degree the evidence that the secret teachings of their degree contained cabbalistic dream fancies. The enmity against Schiffmann and his "striving after truth" was so strong that an investigation was instituted against him which ended with his exclusion from the order.

This decision of the "Ordensrath" has the following wording:—

"In the Masonic investigation against Gustav Adolf Schiffmann, Sovereign Architect, Presiding Master of the Provincial Chapter of Pommerania member, etc., the 'Ordensrath' of the German Grand Lodge, during the session, June 27, 1876, which Gartz, etc., members of the Ordensrath attend, have decided it just to declare the accused 'highly' guilty of continued violation of the oath of Masonic silence, and therefore to exclude him from the Masonic order. (Signatures.)

This sentence was confirmed by the same successor of the Crown Prince who made the vow above mentioned by laying his hand in that of the latter.

These are the men with the device "*Striving for Truth.*"

Suppose thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who had never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, distributed them around; and so, each working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done! "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole Book, one voice speaks in it all, and it is the voice of God speaking with resurrection power. —*H. L. Hastings.*

THE FAIR-DAY FRIEND.

BY ALEXANDER THOMSON.

He is a fire to all your foes when you, not they, prevail;
And when the listening people cheer, admits you have done well;
And swears to be your very friend against the teeth of hell.

When you repose on Fortune's bank he basks him in the heat;
And sits upon the cushioned stool most humbly at your feet,
And all your wise and merry thoughts can like an ape repeat.

When Plenty like a queen bestows the blessings of her grace,
Behind your hospitable board he shows a smiling face,
And finds not in the whole round world so Eden-like a place.

When you require no friendly help he is a friend most true,
And you may well depend on him when bending skies are blue
And in your bones the sap of life goes coursing strongly through.

But when the strange kaleidescope of fortune takes a whirl,
And he who was the king of men becomes the village churl,
And all the woes their armed strength against your castle hurl,

Then does the fair-day friend depart at duty's pressing call,
And with his shadow darkens not your hospitable hall,
There's not a place he likes so ill on this terrestrial ball.

When Slander with her viper tongue assails your honored name,
He listens with approving smile when strangers would condemn,
And whispers to his nearest friend, "I did suspect the same."

Go, trust your life in mastless hulk when wintry tempests rend,
Go live within a sand-based house when funnel fiends descend,
But trust not in disaster's hour your smiling, fair-day friend.

Bartlett, Ill.

AN OPEN LETTER.

TO THE HON. FRED. DOUGLASS.

WILLIMANTIC, Conn., Nov. 6, 1883.

RESPECTED SIR:—I have no claim on your time or attention but what springs from my knowledge of your history, my respect for your talents and integrity, and my earnest desire to save the Freedmen of our country, who are in a sense your wards, from the curse of the secret lodge system, which threatens to make their "last state worse than the first." False worships enslave the colored people in Africa, and, if practiced in the lodges of this country, will as surely enslave them here, as the same causes will produce the same effects on different sides of the Atlantic Ocean. This point need not be argued. The man who believes and practices a bauble-worship, is the slave of the priests who teach and govern that worship, the world over.

Now, my dear sir, I am advised that you have not been put on your knees and sworn into the secret worships, and abject submissions of the lodge; and, "who knoweth," as Mordecai said to Esther, "but thou art come to the kingdom for such a time as this?" You know the heart of those who are oppressed by despotism made strong and sanctioned by a corrupt religion; and your heart must bleed to see "the meek and much-enduring race" obeying secret laws which you do not recognize, wearing a livery which you despise, and practicing creeds which you hate and ceremonies which you abominate.

You are aware that a NATIONAL ASSOCIATION was formed at Pittsburgh in 1868, now fifteen years ago, which assails the secret lodge system in the name and interest of the religion of Christ, whose teachings you accept, and whose person you revere. And you are further aware that under the shelter of this National Christian Association, a political party has sprung up, called, properly, *The American Party*, which invites to its membership every voter who has an American heart, no matter where he was born; and who will cast that vote against the lodge, which organized the rebellion, and waged the slavery war.

If you doubt the truth of this last remark, look at the fact, the single, *significant* fact, that in 1826–32, Masonry fell in the North, and the Northern statesmen were Anti-masons; while President Jackson with his Secretary of War, John H. Eaton; his Secretary of State, Edward Livingston; his Postmaster General, William T. Barry; his minister to Mexico, Joel R. Poinsett, were Freemasons, and almost every large slave-holder in the South was, or became, a member of the lodge.

Now, honored sir, may we not hope that you, who have tasted the bitter cup of bondage; *you* who have been formed by the hand of God to oppose whatever is sneaking, secret, despotic, and mean; that YOU will now hail the National Christian Association, and this "American" political party as harbingers of joy and hope to the colored population of these United States.

Your first paper was born at Rochester, N. Y., on the slimy track which the wounded lodge serpent left there, where the Liberty party, of holy and blessed memory, was born, and its cradle rocked by Myron Holley, Gerrit Smith and others, all Anti-masons.

My dear sir, I am teaching you nothing; you was there yourself. You have seen in Thurlow Weed's letter and memoirs, the fangs and jaw-teeth of the lodge laid bare; and I write this friendly letter to you, in the hope that you will break your silence, and not cower and stand silent before this dark power which threatens to engulf the hopes of our people, colored and white, for two worlds.

I am very truly and respectfully,

JOHN A. CONANT.

SHORT SERMON.

TEXT:—*Holding the mystery of the faith in a pure conscience.*

MY BRETHREN:—What if Shakespeare had given to Henry V. on his coming to the throne Jack Falstaff as his prime minister and right hand man? You will agree with me, I think, that Shakespeare would thus have done violence to the nobler phase of English character, and to every trait pertaining to the dignity of human nature. Falstaff, it is true, could be the prime minister to the vices and follies of a young, giddy prince, but he was totally unfit for any serious or worthy office in human affairs.

And so it is, my friends, with Freemasonry, in its relation to the church of England. The lodge in a spirit of Falstaffan levity may make a mockery of the ritual of that church, by imitating it to some extent; but how absurd it is for that church to put the lodge on its right hand, in the seat of honor, as a worthy minister to its sacred offices!

My friends, the Episcopal clergyman of my village is absent this Lord's Day, having gone to attend the Episcopal convention in Philadelphia, which has spent much time in trying to alter the prayer-book, but has never made any move at all for altering the ancient land-marks of the Masonic Monitor; and who do you think officiates in his absence? It is no less a person than a Masonic High Priest!

The prayer-book informs us that the man who is appointed to read the service in the absence of the clergyman should be one who holds the mystery of the faith in a pure conscience; but we all know that the Freemason is a man who is trained by the Monitor to hold the mystery of disbelief in an impure conscience, his conscience having been defiled and trifled with by the foul oaths and tricks of the lodge.

My friends, any church that allows to its members two rituals, one to be observed in public and the other in secret; two books of service, one the prayer-book and the other the Masonic Monitor; two creeds, one openly teaching belief in Jesus Christ and the other covertly insinuating disbelief in Jesus Christ; two sets of priests, one preaching for decent, single-minded people, and the other mingling "on the level" with rowdies, whisperers, professional slanderers, grog-sellers, lechers and charlatans; two languages, one the plain, simple language of honest religious worship, and the other a forked tongued lingo, or thieves' slang, that breaks promise to the honest ear, while keeping faith with knaves; a church that shuts out evangelists from its pulpits while admitting these the ministers of the lodge—such a church, my brethren, is doing more to shake the belief of men in the efficacy of the Christian religion than did the burning of John Huss and Jerome at the stake.

My friends, lodges are worse than New Orleans lotteries. The lodge is a lie; and any nation that harbors it tells a lie. The church that harbors it, teaches a lie and not the truth. Therefore let all such churches be to you *Anathema Maranatha.*

SO MOTE IT BE.

TEMPERANCE HISTORY.

BY S. HART.

As early as 1804 Dr. Benjamin Rush of Philadelphia, issued a publication intitled: "Inquiry into the effects of Ardent Spirits upon the Human Body and Mind," which awoke an interest in the subject.

In 1808 was the first movement of an associated character, originated by Billy Clark of Saratoga Co., N. Y., with a pledge or agreement inflicting a fine for drinking or treating, excepting wine at public dinners, in sickness, or for sacrament.

In 1813 there was formed the "Massachusetts Society for the suppression of Intemperance;" and one in Connecticut in 1829. In 1826, however, the "American Temperance Union" was formed. At this time, out of a white population of ten millions almost four millions were habitual drinkers, nearly 400,000 of whom were drunkards.

At the beginning of 1828 the custom, hitherto so general, of treating visitors to wine, cordials and brandy, began to disappear, and the sideboards of the rich and influential were soon quite emptied of liquors.

In 1834 the teetotal pledge was introduced into this country and in a short time many societies were formed on that principle. Many, however, who were

foremost in the movement in which wine was allowed on sundry occasions, now refused to go forward with the more radical measures, and there was an apparent falling off.

In 1835 Rev. George B. Cheever was whipped, prosecuted and imprisoned, for his writings, which only helped the cause of temperance.

In April 1840, six inebriates who were accustomed to meet and spend their evenings at a tavern in Baltimore, upon hearing a temperance lecture, conceived the idea of forming a temperance society of their own for the benefit of themselves and perhaps a few of their townfellows. It grew rapidly, however, and they more than had their hands full very shortly and were under the necessity of giving it a name; calling it the "Washington Temperance Society," widely known as the "Washingtonians." By the end of 1840 the reform had become so popular that thousands had flocked to its standard.

At first the meetings assumed the character of experience meetings. But soon reformed drunkards began to lecture and with the aid of influential men to organize; multitudes signing the pledge, and the reform sweeping over the country bringing joy and plenty to thousands of hitherto desolate homes.

But this was too good a thing for the old devil to give up. Hence he stirred up the secret lodges to organize a system ostensibly to help, but really to hinder the great temperance movement.

About 1842 or 3, the Sons of Temperance sprang up as if by magic, and soon the Washingtonians began to lose ground as they had no secret to tickle the fancy, nor tinsel to show to satisfy the vanity of man. But the Sons of Temperance excluded women, hence some wiseacre instituted the Good Templars, which I believe got under headway about 1850, and has flourished ever since, greatly to the detriment of this great reform. I do not say that secret temperance societies have done no good. But they have done no good in the temperance cause, that could not have been better accomplished without them. And I further assert that the temperance cause would have been as far advanced at the beginning of the war, if they had kept out of the field, as it is now. Yet still they cling to their little idol and block the wheels of temperance and Anti-masonic reform.

SOME LODGE PRETENSIONS.

The history of the murderous Molly McGuires, in the coal regions of Eastern Pa., Ku-Klux and Moonshiners in the South, the Land League in Ireland, the Nihilists of Russia, the Thugs of India is one of continuous crime. The most revolting and horrible crimes and conspiracies against the lives and property of private individuals and the government under which these hateful combinations have sprung up, are beacon warnings against the evils of secret societies. One would think any man or woman of average observation and common sense would be warned by the career of these dark-lantern, midnight conspiracies of evil men, against having anything to do with any secret society, however siren its song or fair its lying promises of office, honor or financial profit. But the generation of green people never seems to die out, and hence we find thousands allowing themselves to be duped into the mushroom secret organizations around us. These organizations are evil and only evil, and that continually, and how any Christian can have any fellowship with them is one of the strangest things in this world of mysteries. That a Christian freeman could sell out his manhood and be the slave to do the despotic and tyrannical bidding of some puny mortal, puffed up by vanity and pride with the empty title *Grand Master*, or some other equally useless appendage to his name, but shows how low some people will stoop in their conformity to the world, for the sake of some vain or visionary good which these unscriptural and ungodly secret fraternities hold out as an inducement to poor, simple souls to join them.

God's commaad is "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of the things done of them in secret." Eph. 5:11. The best explanation ever given for men joining secret societies is that given by the Saviour himself, "This is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, but he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." John 3:19, 20. Did you ever hear of a secret society quoting this language of Christ in its prayers or other sham religious services? Every man woman or child who reads the Bible and thinks of the teaching of these words must see at a glance, that they cut like a broad sword, right through all the hollow pretenses and vain excuses that secret societies set up in a Christian land for their existence.

The Bible says, oh, so faithfully, that the "unjust know no shame." If these unjust and unjustifiable secret orders had a particle of shame and not the brazen faced effrontery of a harlot, they would not, in the presence of the church and amid the surrounding light of the Gospel, set up a claim for a recognition or existence. Suppose the church does not do her whole duty to the poor or destitute, is that any reason that you or I sneak off from the church, cease to help her do her work or withdraw our funds from her treasury, and crawl, like a thief, at night into some secret chamber, whose doors must be guarded and windows closely blinded, lest the light of day should shine in on and "manifest the deeds of evil," the shameful carnivals, the deception and rascality that under the cloak of secrecy and the cover of darkness are so characteristic of secret societies? Is that the way for a Christian man to throw a suspicion over his honor, integrity and fair dealing? Is that the way for him to remedy the evils in the church? Admit that the church is not as careful of her poor or as charitable and benevolent as she should be, or as the world needs her to be, is joining a human contrived irresponsible secret clique or ring the remedy? By no means. Stick to and stay in the divinely appointed and chosen church of Christ, and there like leaven hid in the meal go to work till that church is leavened with your charitable convictions. Oh, how many are the lies with which the devil fills the mouths of men when he wants them to join his big church or the several smaller denominations of side show secret orders, on which he so largely depends for recruits to his ranks. When he gets the dog's collar of a secret society oath on a poor dupe how doth his kingdom rejoice. Be not entangled with this yoke of bondage and symbol of your serfdom. Break it off at once, if you have ever put it on. No secret society oath is ever binding. All such obligations are ensnaring and sinful and should at once be broken. Don't reply to this that to break a wicked unlawful oath is perjury. It is no such thing, and if you sincerely say it is, you manifest that you do not yet know what perjury is. Can that be perjury to cease to do evil, or to break an oath that may require you to do evil? No secret society has any authority, human or divine, to demand or administer any oath to any man. There is no authority in the lids of the Bible for any such mere human organization administering this sacred ordinance of religion. If people would study the nature of an oath and know what it implies, they would soon learn that a secret society that daringly presumes to administer the ordinance of an oath is no more justified in so doing, than in administering the Sacraments of Baptism and the Lord's Supper, or undertaking to preach the Gospel or administer the government of the church—*Sandy Lake News.*

A sportsman fired into a flock of ducks that were flying near a tank, and knocked over five of them. Three were killed, but the remaining two were only wounded, and these on coming to the ground fluttered to get into the water. The sportsman on seeing this, rushed to secure the struggling birds; but as for the dead ones, he took no notice of them, knowing they were all safe. So it is with the devil; he does not take any trouble with those that are dead in trespasses and sins, knowing they are safe in his clutches; he only tries to secure those that are striving to get into the living water; hence, fightings within and wars without. Which are you, reader—dead, or only wounded?—*Sel.*

A DANGEROUS BUSINESS.—It is well known that lager beer is kept in cool cellars until it is delivered to be used, and in order to keep it at a certain temperature to prevent, as we understand it, fermentation, pipes containing ammonia are provided in the cellars, and on Oct. 14, one of these pipes burst in the brewery of Moerlein & Co., Cincinnati, and resulted in destroying twenty-three valuable draught horses, who were in the building, and ten or twelve others were so injured that they had to be killed. How many men the beer in the cellars will kill before it is used of course cannot be ascertained, but it is said to be more injurious to health than whisky or brandy. —*Christian Press.*

—A Paris correspondent gives some very interesting and gratifying facts, indicating a growth of Sabbath observance in that gay city. He says that wholesale business is altogether stopped, while retail trade is generally lessening. In most localities only one distribution of letters takes place, and most public offices are closed. The new rules for military exercises leave the soldiers free to take part or not on Sundays, as conscience dictates. The subject is being brought to the front by various means, and that with most promising result.

—The church, these times, is too much tempted to go "one mile" into worldliness, without teaching the rising generation to go into her "twain."

THE "INTERIOR" DISCUSSION.

CLOSING ARTICLE BY EDMOND RONAYNE.

I would ask the liberty of bringing before the readers of the *Interior* the real facts in the case as regards Freemasonry, and as examined from Dr. Morris' own standpoint as a Masonic authority. It will be remembered, then, that Past Grand Master Morris bases his defense of the Masonic institution upon the supposition that "the objections urged against Freemasonry may be summarized thus :

1. "The secrecy itself is objectionable."
2. "It excludes the lame, halt and blind."
3. "It excludes females," and
4. "It ignores the name of Jesus."

Now, with regard to the first of these objections, I will say at once that no intelligent Anti-mason has the slightest objection whatever to Masonry on the score of its supposed secrecy, and for the very simplest of all reasons that it has no secrets to boast of, with the single exception of that sense of shame and self-reproach which the candidate must experience when conducted round the lodge room, and made to pass through the forms of initiation in a semi-nude state with a rope round his neck and a hoodwink over his eyes. With that single exception Freemasonry has no secrets. Our present system of Grand Lodge Masonry had its origin in the "Apple Tree Tavern" in London, in the month of June, 1717. In the year 1730 all its mysteries were published to the world by Samuel Pritchard, of the same city, in his book entitled "Masonry Dissected." In 1776 another book was published, called "Jachim and Boaz," in which all its famous mysteries and wonderful secrets were again made public. In 1825 Richard Carlisle, of England, published all the pretended secrets of Masonry, first in the *Republican* and afterwards in book form, under the title of "Manual of Freemasonry," and this work is extensively used even at this very day among the English and colonial Masons. You can procure a copy through any respectable bookstore, and Canadian Masons reading this letter can vouch for the truth of these remarks. In 1826 Captain William Morgan, of Batavia, N. Y., published the pretended secrets of the three degrees of Masonry, for which he was drowned in the Niagara River. In July, 1828, at a convention of Freemasons held in Le Roy, N. Y., where one hundred and three members of the "ancient order" were present, they published of "their own free will and accord" all the secrets of all the degrees of Masonry, from the degree of "Entered Apprentice" up to that of "Knights Kadosh" inclusive. Avery Allyn published thirteen degrees ; Jabez Richardson published thirty-three degrees, and Malcom Duncan published seven degrees. All these books can be had to-day through the house of Jansen, McClurg & Co., of this city, and every one of them gives the secrets of Freemasonry as they are imparted in "Oriental," "Blayney," "Keystone," "Covenant," or any other lodge in this or any other city. Where, then, are all these supposed secrets of Masonry ? Is phonography, or algebra, or trigonometry a secret ? Just as much as Masonry is and no more. Any one who wishes may go into any respectable book-store in Chicago and buy all the so-called secrets of the "ancient order" for sums ranging from twenty-five cents up to two dollars and a quarter.

But my list of revelations of Masonic secrets is not yet complete. Mr. Morris himself, some years ago, published in a sort of easy cipher, all the secrets of the first three degrees, and yet he tells us that Masonry has secrets ! But further than this you can order through any respectable bookseller, if not purchase directly over the counter, a noted book called Ecce Orienti, containing the first three degrees in full in a very simple cipher, and also a book called the Caballa, giving the complete work of the chapter, or four next degrees written in the same simple style. Any man or woman of ordinary intelligence can very readily understand and learn all that there is of Masonic secrets from these books. No, Mr. Morris, we do not object to your Masonic secrets, because you have none, and never had since 1730, but we do object, and we charge it directly upon the Masonic institution that it is a positive swindle to demand and receive from fifty to seventy-five dollars for those pretended secrets which can be purchased anywhere for from twenty-five cents to two dollars and a quarter. And now to examine the second point. Masonry claims to be a benevolent institution. In regard to this, it makes, as everybody knows, very loud professions ; but what are the facts ? To begin with, all females are excluded ; all young men under twenty-one years of age are excluded ; all poor men are excluded (because it is not every one who can pay out fifty dollars for jugglery); all blind and deaf and dumb men are excluded ; all one-armed men or men who have lost the thumb of the right hand are excluded. In a word, while Freemasonry claims to be charitable and benevolent, it excludes from "all its rights and benefits" more than seventy-five per cent of the human family. But it will be remembered that Mr. Rob Morris in his article claimed to be "the oldest Masonic teacher now living." Well, then, let us listen to his own teachings on this very point. Not only is an outsider or profane debarred from initiation under the circumstances above mentioned, but even a Master Mason is for the time being shut out from any participation in Masonic benefits whatever they may be. Hear Dr. Morris himself in his "Synopsis of Masonic Law," in Webb's Monitor, page 296, under the word *travel:* "A Master Mason on his travels has a right to visit every regular lodge in his way. Every well regulated lodge will have a seat and a welcome for him, every intelligent brother a hand and a word of greeting. But to secure this greeting and this welcome the traveling brother must have 'the pass of King Solomon.' He must be at least in outward sem

blance mentally, morally, and physically perfect." Would it not appear that a man thus constituted—"mentally, morally and physically perfect"—ought to be able to earn his own living without begging for it? But hear the rest of Mr. Morris' teaching. "If his limbs are mutilated or his senses deficient, so that he cannot give and receive all the Masonic means of recognition in the ancient Masonic manner, he is physically imperfect and cannot visit the lodge." You pay your money, you are made a Mason, but if you are in a strange place and find yourself overtaken by poverty and suffering you are debarred from Masonic fellowship, even, unless you are "morally, mentally and physically perfect," and yet Masonry claims to be a charitable institution. Bro. Morris, we object to Freemasonry, and charge that it is one of the most gigantic swindles of modern times, because, claiming to be benevolent before the world the foregoing is your own teaching as to its practical workings. I am simply judging of Masonry from your own authoritative rulings as "the oldest Masonic teacher."

And now I must hasten on to notice briefly the fourth objection enumerated by Mr. Morris, as I have not time, nor is it scarcely necessary, to refer to the third: "It ignores the name of Jesus."

On this point there can be no doubt, nor mistake, nor controversy whatsoever. Freemasonry, in whole or in part, is a Christless institution; but, more than that, it is opposed to or against Christ. The name of Christ must never be mentioned in any prayer or in connection with any religious ceremony of the lodge. But, to be more definite, and that this part of our discussion may be better understood, I desire to refer to it under the two following heads, and, although I might easily quote from a score or more of undoubted Masonic standard authors, yet I prefer at this time to confine myself entirely to Dr. Morris' own teaching, and thus present him and his delectable system in their true character before your readers:

1. Freemasonry is a religious institution.

2. Freemasonry as a religious institution, most positively and without any equivocation, ignores and rejects the precious name of the Lord Jesus Christ.

On the first point Dr. Morris writes as follows: "Webb's Monitor of Freemasonry, with notes by Dr. Robert Morris, Past Grand Master," etc., page 7 (a note): "Masonry is a system teaching, symbolically, *piety*, morality, science, charity and self-discipline." Now, what is it that makes a man pious? Does commerce, or science, or architecture, or any of the other ordinary pursuits of life? Not one of them. Religion and religion only, teaches piety. But, on page 13: "No lodge can be regularly opened or closed without religious services of some sort." Again, on page 231, under the word *chaplain:* "The master of the lodge is its *priest* and the director of its *religious* ceremonies." "A meeting of a Masonic lodge is *a religious* ceremony." "Masonry, in many features, *is a religious* as well as a moral institution." Again, on page 284, under the word *"religion":* "The meeting of a Masonic lodge *is strictly a religious ceremony.*....." "The religious tenets of Masonry are few, simple, but fundamental." "No lodge or Masonic assembly can be regularly opened or closed without prayer." "So broad is the religion of Masonry," etc. So much for Masonry as a religious institution, according to "the oldest Masonic teacher living."

And now to the second point, that it is and that it must, from its very nature and constitution, be antagonistic to the name, the person, the character, and the work of the Lord Jesus Christ. Referring to what the editor of the *Interior* said on this point in connection with the letter of X. M. in the number of Oct. 4, Mr. Morris remarks: "The fourth objection has afforded the editor of the *Interior* subject for some remarks more severe than those who know him could have expected. But they are superfluous, as he will see when he learns that the article he quotes was never adopted in a resolution of the Grand Lodge." Now, the evident purpose of Rob Morris here is to make outsiders believe that the name of Christ is not excluded by Masonic authority from its prayers and other religious ceremonies.

The "resolution" referred to as coming from the committee on correspondence has been received by the Grand Lodge, put forth by the Grand Lodge, endorsed by the Grand Lodge, believed by the Grand Lodge, and neither the Grand Lodge of Illinois, nor any other Grand Lodge of Masons in the whole world dare pass a resolution permitting the use of the name of Jesus Christ in any lodge prayer; and the "oldest Masonic teacher" knows this as well as any man living. What then, is Robert Morris trying to do, when he assumes to persuade the readers of the *Interior*, and the public at large, that Masonry does not, by authority, exclude the name of Christ? I'll just quote here one passage from his own teaching. "Synopsis of Masonic Law" in Webb's Monitor, by Robert Morris, page 196, I read Morris' own words:

"The first duty of the reader of this Synopsis is to obey the edicts of the Grand Lodge, right or wrong. His very existence as a Mason hangs upon his obedience to the powers immediately set above him."

This is Mr. Morris' own teaching, and it explains his position better than a whole volume of arguments can do. But now as to his teaching in the name of Christ in Masonry. I quote again his own words. "Synopsis of Masonic Law," by Robert Morris, page 285.

"So broad is the *religion of Masonry*, and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan in all their numberless sects and divisions may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipers of Deity under every form."

Now let us inquire by whose authority are all sectarian tenets excluded, and why? By Masonic authority—by Masonic tradition, by Masonic landmarks, the very highest law of Masonry, as Rob Morris well knows, and "sectarian tenets are carefully excluded" for the express purpose of "excluding" the name of the Lord Jesus. When a Jew, Mohammedan, Parsee or Buddhist enters a lodge of Masons what must he exclude? What must he leave outside? Nothing, absolutely nothing whatever. But what must a Christian "exclude" upon entering a Masonic lodge? What must he leave outside? What name above all others must he never give utterance to in connection with the religious ceremonies of Masonry? The precious, peerless name of Jesus. The devils hate it, the high priests and council of Israel hated it (Acts 4:18), and Freemasonry hates it, and by its highest authority, according to Mr. R. Morris himself, it must be "carefully excluded." But listen again to Mr. Morris' own teaching on this very subject of using the name of Christ in Masonic prayers. "Synopsis of Masonic Law," page 285.

"Prayers in Masonic lodges should be of a general character, containing nothing offensive to any class of conscientious brethren. In theory the whole world of Masons is supposed to be present at every meeting of every lodge; and the intruction, moral and religious, should be directed accordingly."

The plain import of these words cannot for a moment be either mistaking or doubted. The name of Christ would be offensive to Jews, Mohammedans, Buddhists, Parsees and pagans in general; and consequently it must on no account be used in lodge prayers, or in any way connected with the other religious ceremonies of the order.

"Prayers in Masonic lodges," we are expressly informed, by a Christian elder, "should contain nothing offensive to any class of conscientious brethren."

But there is something still more convincing even than this, if that were possible, and of course, as before, I shall quote from the "oldest Masonic teacher." In the fourth or Mark Master's degree, when the lodge is being opened, the following charge is read. I shall copy it entire from Rob Morris' own book, published and sold in this city by the late John C. W. Bailey, and used as a standard text-book among the fraternity both North and South:

"The Freemason's Monitor, by Thomas Smith Webb, compiled by Robert Morris, LL.D. John C. W. Bailey, Chicago, 1872, p. 73. Charge to be read at opening the lodge:"

"Wherefore, brethren, lay aside all malice and all guile and hypocricies and envies and all evil speakings. If so be ye have tasted that the Lord is gracious to whom coming as unto a living stone disallowed indeed of men, but chosen of God and precious: ye also as living stones are built up a spiritual house an holy priesthood to offer up spiritual sacrifices acceptable to God."

Now, by looking at your Bible in 1 Peter 2:1–5, you will readily perceive that, aside from other mutilations, the name of Jesus Christ is wilfully and deliberately expunged from this quotation, while at the same time Dr. Morris calmly assures us in his own preface to this same book, p. 16, "that the Scripture passages, incorrectly quoted in former editions, have in this 'been set right.'" But again, on page 120, in the Royal Arch degree, the following occurs: "The following passage of Scripture is read at the opening (2 Thess. 3:6–17): 'Now we commend you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us.'" Now, look at your Bibles again, and you'll find that the name of Jesus Christ is also expunged from this quotation, and yet Mr. Morris assures the public in his preface that the passage is correctly quoted. But again, in verse 12, I quote from "the oldest Masonic teacher": "Now them that are such we command and exhort that with quietness they work and eat their own bread." Here, again, the name of Jesus is knowingly and deliberately expunged. And so the Masonic tradition, the unwritten law of Masonry, is in every instance obeyed according to the Masonic oath, and hence the name of Christ must be "carefully excluded," not only from every prayer and religious ceremony of the lodge and chapter, but his name must be expunged even from his own Scriptures whenever those Scriptures are quoted into the ritual of Masonry.

And now, in conclusion, I have nothing to say to the Christian with regard to lodge fellowship. The Holy Ghost through his Word has so plainly and so fully marked out the duty of the believer in that respect that nothing can be either added to it or taken from it. In 2 Cor. 6:14, we read: "Be ye not unequally yoked together with unbelievers." But where is there a more "unequal yoke" than that which binds a Christian to men, moral or immoral, who are nightly carrying on their bacchanalian worship in a Masonic lodge? In John 5:23, we read "that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." How can a Christian believe this, and yet have fellowship with Masonry? Impossible. "Come out from among them, and be ye separate, and touch not the unclean," is the call of God to every child of his, and woe to him who refuses to obey it.

CORRESPONDENCE.

THRILLING AND LUDICROUS INCIDENTS.

NOTES OF A MICHIGAN JOURNEY.

DEAR CYNOSURE:—Since we came to Genesee county of this (Mich.) State, we have collected a few facts that may be of interest to your numerous readers. While at Fentonville we met with an elderly gentleman whose father joined the Masons before the abduction and murder of Morgan.

He related to us the following circumstances which occurred when he was a boy thirteen or fourteen years of age. He said his elder brothers obtained Morgan's book and spent their winter evenings for a time reading it, now and then referring to their father (who by the way was a deacon in the Presbyterian church) with the question, "Are these things so?" Their father would make no reply, but with a slight shake of the head would get rid of them as best he could. But his mind was evidently ill at ease. When spring opened and the day for their town meeting came, he went as usual to deposit his vote with the rest. The town meeting was held in a log school-house in a woody place only partly cleared.

After all had deposited their votes and the business of the meeting was finished, he deliberately mounted a hemlock stump and called the people around him telling them he had something to say to them. When they had gathered around him, he began to tell them the views he had come to entertain in regard to Masonry. He felt he must either give up his Masonry or his religion. He felt that his religion would carry him through, but Masonry could not be relied upon to do so. He further said that every word of Morgan's book was true, as far as he had gone in Masonry.

At this announcement a Baptist deacon stepped up before him, and shaking his fist in his face cried out angrily, *"You lie! You lie!"* But he was not to be daunted by his angry assailant, and would not retract anything he had said. He thenceforth abandoned all connection with the fraternity.

The next place we visited was Linden. Here we found several true friends of the cause. Bro. George M. Smith is a zealous and active worker in the anti-secret cause. It was under his hospitable roof that Bro. Hinman found a home while laboring in this vicinity. While in Linden we learned that we were but a few miles distant from Mundy, where there is a Baptist church that was favored with the labors of Bro. Barlow for about six months. There is a strong anti-secret element in this church, though there is one man among them who still adheres to the lodge. We were anxious to visit this place, but as it is an inland town it is difficult of access. Accordingly Bro. Smith kindly offered to take us over there with his own team, which we felt to be a great favor. In Mundy we were kindly received by Bro. John Remington, who is thoroughly committed to the anti-secret cause.

While stopping with him we learned that we were but a few miles distant from the residence of Sawyer, now a very aged man, who rendered himself famous by *drumming on the well curb* to drown the cry of murder by Morgan when he was seized by the Masons. It appears that somehow his neighbors are aware of the part he took in that tragical affair, and whenever he is so unfortunate as to offend any of them it has been common for them to cast it in his teeth, until he has become very sensitive on the subject.

Bro. Remington related to us a little circumstance that was rather amusing. It appears a peddler was going his rounds in the neighborhood and had passed the night with a near neighbor of Sawyer's. Before starting out in the morning he inquired who lived in the next house. His host replied that Mr. Morgan lived there. Accordingly the peddler, suspecting nothing wrong, after knocking and gaining admittance directly saluted him as Mr. Morgan. *"Get out of my house! Get out of my house!"* cried Sawyer, and instantly drove him out, never waiting for the least plea or explanation on the part of the astonished peddler.

We have been spending a few days in Gaines. There was formerly a Masonic lodge in this place, but it has gone down, and the few scattering members are obliged to go to the neighboring town to worship (?). E. C. A.

THE CHRISTIAN WITNESS.

BLOOMINGTON, Ill., Nov. 3, 1883.

DEAR CYNOSURE:—What an opportunity to gain honorable distinction was that when our Lord stood accused before Pilate, and all his friends had forsaken him and fled. What a noble place in history would that man have gained who had boldly stood forth and testified for Jesus as the Son of God, when wicked men were determined to put him to death! It might not have averted his doom, but it would have given *his witness* a place in history which all future mortals might well envy.

Somewhat in the same way I consider it an honor to be associated with those who dare stand forth and witness for our Lord against the blasphemy, impiety and charlatanry of the lodge. Thousands all around us are thoroughly convinced of the mean exclusiveness, the meddlesome interference, the bombastic falsehood, and the soul-stultifying practices of the lodge. They abhor the spirit and sincerely dread an institution which strikes in the dark, which teaches duplicity and secretiveness as a science. Such persons will glance about cautiously to see that no one shall overhear, before they will converse on the subject. Then they will admit all you say is true in regard to lodge wickedness. They will admit the dangers which threaten us as a Christian church and Republic, but to do or say anything in public on the subject is not their duty, and here their sympathy ends.

Now although the lodge enjoys a more wide-spread disgust than any institution I could name, still it goes on to prosper, caring little for the harmless contempt which is careful to keep its mouth shut. But I rejoice in the men who dare beard the old dragon in his den, and believe that history has an honorable place for those who openly oppose the enemy of all righteousness entrenched behind the secret oath.

I believe the day is not far distant when advocates of organized secrecy will be as scarce as are the advocates of human slavery now; when private contempt will become open; when public execration will bury the lodge so far out of sight that only the resurrection day can reveal it. And may God speed the day.

H. D. WHITCOMB.

Reform News.

NEW YORK STATE CONVENTION.

REPORT OF THE SECRETARY.

The thirteenth annual New York State Convention, opposed to secret societies, met in Shakspeare Hall, Syracuse, Oct. 25, 1883.

Rev. N. Wardner, editor of the *American Wesleyan*, led the Lord's people in a service of prayer and song for half an hour, then the Association was called to order by the president, Mr. F. W. Capwell, of Dale. Mr. Geo. W. Clark, of Rochester, sang a song of thrilling interest in his peculiar way, and Rev. J. Blanchard, of Wheaton, Ill., offered a prayer.

The president after reading a telegram from Hon. S. C. Pomeroy, stating that he was on his way to the convention, delivered an address, briefly narrating the history of the origin of the Association and its progress and urging that we should vote as we pray.

Revs. S. R. Wallace, E. Jones and Isaac Hyatt were appointed a programme committee.

Rev. J. P. Stoddard, Secretary of the N. C. A., was introduced as the speaker for the evening. He did well, and inspired our hearts with hope as he recited the progress of the Anti-masonic reform as indicated in the conventions he had recently attended in Kansas, Illinois and other States. After a song by Bro. Clark, Rev. D. S. Richards, late of California, in a happy manner gave a hopeful outlook of our work in that State.

After the closing address by ex-Pres. Blanchard the programme committee announced the order of exercises for the remaining sessions of the convention and the Association adjourned till morning.

Friday morning after some time spent in prayer and conference, order was called by the president and Rev. D. S. Richards offered prayer.

Messrs. D. Kirkpatrick, F. W. Capwell and J. C. Allis were appointed a committee on finance; Messrs. E. Mathews, D. Booth and F. W. Capwell on State work; Messrs. W.B. Stoddard, G. W. Clark and M. Merrick on enrollment; Messrs. Isaac Hyatt, J. P. Stoddard and N. Wardner on resolutions.

Ex-Pres. Blanchard, of Wheaton College gave an interesting Bible reading, showing the unrighteous character of Freemasonry and that Masons ought to confess their sins and renounce all counection with the order.

Ex-Senator Pomeroy, of Kansas, was introduced and received the hearty congratulations of the convention. He spoke briefly, saying he wished, when it was the pleasure of the convention, to speak on the late decision of the Supreme Court. It was arranged for him to speak in the afternoon and evening.

It was voted to send ten delegates with power of substitution to attend the National Convention to be held at Washington, D. C., in the near future. At the suggestion of Mr. Pomeroy the number was increased to fifteen.

In the afternoon the convention met at 2 o'clock. The service of prayer was led by Rev. G. L. Paine. W. B. Stoddard gave a brief but interesting and hopeful report of his work as colporteur.

The report of the State committee to appoint committees to act with the Central committee at Washington, D. C., to organize the State for political purposes, to appoint a State colporteur, and secure a State agent as soon as a suitable person can be found and funds secured to pay him, was adopted.

Messrs. F. W. Capwell, M. Merrick, G. W. Clark, D. Kirkpatrick, H. Harris, N. Wardner, Thomas White, S. R. Wallace, B. T. Roberts, E. B. Palmer, J. C. Allis, H. De Jough and Mr. James, with two others to be named by the Executive committee, were elected delegates to attend the National Convention at Washington.

Messrs. F. W. Capwell, N. Wardner, and E. B. Palmer were elected State committee to co operate with the Central committee at Washington. The officers of the Association were made an Executive committee to do its business, with instructions to contract no debts.

Isaac Hyatt addressed the convention, showing the unchristian character of the first oath in Freemasonry.

The following resolution was adopted aud ably discussed by Hon. S. C. Pomeroy in the afternoon and evening:

WHEREAS, The Supreme Court of the United States has declared the Civil Rights law unconstitutional and void in the several States, on the ground that it is the duty of the States and therefore not the right of the general government to secure civil equality to citizens; therefore

Resolved, That in the sense of this convention this decision reopens all the issues of the war and makes it possible for the people of any State to trample on the Thirteenth, Fourteenth and Fifteenth Amendments, and in case such State shall fail to punish such violation, then these Amendments become inoperative and void.

Resolved, Second, it is the first and highest duty of every government to protect the civil rights of its citizens, and that if our Amended Constitution does not give such rights of protection it it is fatally defective and should be at once amended.

The following resolution was adopted:

Whereas, The seat of our national government is the natural and actual center of political reform; and,

Whereas, The press is a most efficient agency for exposing corruptions and disseminating the truth; therefore,

Resolved, That we approve of the purchase of a building already made at 215 4½ street, for the reform headquarters in Washington, and recommend that a joint stock company be formed to publish a paper in said building at as early a date as possible.

Mr. F. W. Capwell of Dale was elected president; Rev. S. R. Wallace of Syracuse, secretary; and M. Merrick of Syracuse, treasurer.

The evening service of prayer was led by Rev. J. P. Stoddard.

In addition to the excellent speech by ex-Senator Pomeroy, short addresses were made by Messrs. J. A. Richards and J. Blanchard. After tendering thanks to the several speakers, to G. W. Clark for his inspiring songs, to the reporters for their good reports, and to the citizens of Syracuse for their generous entertainment, the convention adjourned, to meet at the call of the Executive committee.

As I kept a record of the doings of the convention till near its close, in accordance with the wishes of Bro. Wallace I make this report. ISAAC HYATT.

WISCONSIN STATE MEETING.

The meeting at Menomonie on the 6th, 7th and 8th inst. was a local success, although not largely attended by friends from abroad. The effect of former meetings at which Mr. Ronayne worked the degrees was very perceptible, and a desire to know more expressed by a fair attendance the first evening. Pres. C. A. Blanchard's arrival on the second day added to the interest, and he was greeted by a good audience, who listened with the deepest attention to his lecture on temperance, the evening of the 7th. The following evening he spoke to a still larger audience upon the anti-Christian character of the lodge, and was listened to with marked attention.

A few of the friends with whom I spoke after the convention closed, expressed much satisfaction, and predicted good results. The day sessions were mostly given to prayer, business and free conference, in which many incidents were given showing the dangerous and destructive influence of the lodge system.

Capt. W. Wilson and his large and intelligent family have for years championed the cause of reforms in Menomonie, and were not wanting in zeal or liberality in sustaining the convention.

Capt. Wilson, M. R. Britton, and J. W. Wood were chosen delegates to the National Convention at Washington, and it is quite probable that Wisconsin will be represented in national council by these three able and experienced reformers.

The work of the State agent and other important features of the work in the State, and of this annual gathering will appear in the secretary's report forwarded in due time. J. P. STODDARD.

PRES. KEPHART'S ADDRESS AT AVALON, MO.

THE RELATION OF FREEMASONRY TO CHRISTIANITY.

A few thoughts presented by Pres. C. J. Kephart, in the College Chapel, Oct. 31st. There was a large, attentive audience, many Masons attending, and the most perfect order was maintained. The speaker asked a candid consideration of the facts presented.

It becomes us as Americans to inquire into the character of an institution that is professedly secret in its claims, and whose members are more than half a million.

It is not difficult for me to trust my neighbor, without questioning, in most affairs, but when an order making such claims and pretensions requires the most blind submission to its will, it is more than I can bear. For the proof of the statements we refer you to none but Masonic works, such as no intelligent Freemason can deny.

In these works we learn the principles of the order. I speak to you as a believer in the religion of Christ, and I speak to you as believers and not infidels. Freemasonry sets itself against no religion; but is a religion of itself, *professedly so*, as proven by Mackey; and also that it is a religion suited to men of every belief whatever.

Its much boasted charity is only a secondary matter with Masonry, but religion is the fundamental principle. Its religion is not the Christian religion, but pure deism, and is anti-Christian. Christ is the only mediator between God and man. Universal Masonry excludes Jesus Christ.

The adherent of the lodge is not compelled to a belief of the Bible. It is anti-Masonic to require a belief in the God of the Bible. Masonry professes not to interfere with the various beliefs of its adherents, but all it requires is a belief in *God*. The devils do as much; they "believe and tremble."

The question is not, are there good men in the lodge, but, what is its religious character? Masonry knows no Christ, no atonement, no mediator between God and man. The name of Christ does not appear in the ritual used in the Avalon lodge, and that his name is used is due to the fact that none object to its use. Masonry changes the reading of the Bible, by making slight but necessary changes, which changes are to leave out the name of Christ. To require the candidate to believe in the authenticity of the Scriptures would not be Masonry, but something else.

It proposes to bring salvation to its adherents, but not through the name of Jesus Christ. It teaches the immortality of the soul. It teaches the new birth, through the portals of Masonry; professes to cleanse the heart, making it pure and spotless, by the use of the gavel; and after all the Christless ceremonies the Master Mason represents a man complete in morality aud purity, and in all that the soul of man requires. REPORTER.

GLASSFORD AND GRAY IN SOUTHWESTERN MISSOURI.

RITCHIE, Mo.

EDITOR CHRISTIAN CYNOSURE:—The readers of your valuable paper would like to hear from southwest Missouri and know what the Anti-masons are doing. We are still cannonading along the line and preparing to bring on in 1884 a general engagement, and we think, if our friends will stand to their guns, and keep their powder dry, victory will be ours. We would say at least on the 7th day of November, 1884, let every Anti-mason be at the polls and be certain that he performs his whole duty, uothing more, nothing less; and between this and the next Presidential election let every one that can spare five cents invest it in anti secret tracts and hand them out to his neighbors and pray that God's blessing may attend his labors. If Antis will only work as the importance of the cause demands, we will soon have the pleasure of saying, We are all American citizens, nothing more, nothing less, aud that Kings and Knights and illustrious Knights are all things of the past.

On the first of this month we had Bro. Glassford and Bro. Gray of Carthage to come over and throw a few bombs into the camps of secrecy, in the way of a good lecture, and for the first time in all our meetings there were no Masons out to hear Bro. Glassford tell about their old dirty drawers, cable-tow and hoodwink; but we had a few young "Jack Masons" present who attempted to bray some, but their bray was very weak.

We have been informed that a bright Mason of Carthage got "snakes in his boots," and while crazy was heard to say that he would not kill Glassford for fifty dollars; that the man in Joplin could kill him for the fifty dollars. Well, Mr. Mason, if this is not a free country the sooner we find it out the better. If Bro. Glassford has not got the same right to kill Hiram out of the lodge that you have to kill him inside, we would like to know it. So show up and we will quit, or quit killing Hiram and then we will follow suit and let poor Hiram rest.

It seems to me that with all this killing Hiram in the lodge and out of the lodge, we ought to soon get through with this Hiram killing. On the anti-secret question Bro. Glassford is like old John Brown on the slavery question. If he is worth more to the cause dead than alive, he is prepared to make the sacrifice.

And now, brother reformers, let us stand shoulder to shoulder, and in the name of good government, and in the name of religion, and in the name of every thing that is sacred and dear to American citizens, let us never slacken our effort until our country is cleansed of lodge leprosy. C. P. WALROND.

ANOTHER VICTIM OF STRONG DRINK.—A special telegram to the *Inter Ocean* from New Haven, Conn., says: Ten years ago one of the prettiest, most accomplished, and most popular young ladies of South Norwalk was Miss Lula Morehouse. This morning this young lady was found dead in one of the cheapest rooms in a cheap hotel in this city. Last Saturday night she arrived at the hotel in company with a man older than herself, who registered as "Alfred M Joy and wife." That night strange noises were heard in their room, and caused comment among the other boarders. The next day she did not leave her bed, according to Joy's story, and last night he says she became dangerously ill. Skif called at the house and announced the woman was dying, and she died about 1:30 o'clock this morning. She fell so low through a fondness for strong drink.

—Just so soon as the world shall sincerely embrace the Christian religion, wars will cease unto the ends of the earth.

BIBLE LESSONS.

LESSON VIII.—November 25, 1883.—David and Goliath.—1 Sam. 17: 38-51.

GOLDEN TEXT.—"The battle is the Lord's."—1 Sam. 22: 47.

DAILY READINGS.

Mighty in Battle.....Ps. 24: 1-10.
Strength of Battle.....Isa. 42: 1-25.
Battle Array.....Joel 2: 1-32.
Day of Battle.....Job 38: 1-41.
Battle of God Almighty.....Rev. 16: 1-21.
The Battle-bow.....Zec. 10: 1-12.
Our Battles.....2 Chr. 32: 1-33.

PRACTICAL.—THE CHRISTIAN COMBATANT.

1. *His enemies.* Satan and sin in its many forms—avarice, appetite, temper, ambition, selfishness, etc. Such enemies are not to be despised; for they are

(*a*) Giant-like in strength. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

(*b*) Well equipped. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev. 13: 14).

(*c*) Boastful, terrifying. "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5: 6).

(*d*) Defiant. "The Philistine said, I defy the armies of Israel this day" (v. 10). "The Philistine cursed David by his gods" (v. 43). "He stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers" (Job 15: 25, 26). "They set their mouth against the heavens" (Ps. 73: 9).

2. *The conflict.* (*a*) Hand to hand. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12). There is no fighting at long range in this conflict. There is no exemption in this war.

(*b*) Apparently unequal. So it seemed with David and the Philistine. So it seems often with the hosts of Satan and those of the Lord. "The children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country" (1 Kings 20: 27).

3. *Conditions of victory.* (*a*) Self-control. "Eliab's anger was kindled against David, and he said, Why camest thou down hither? And David said, Is there not a cause?" (vs. 28, 29.) David's self control under this taunt seems but little less remarkable than his victory over the giant. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16: 32).

(*b*) Suitable armor. David's armor was the best in the circumstances. Not only was he skilled in its use, but it enabled him to fight at longer range than a heavier armor would have done, and so his skill and quickness would stand him well against the giant's clumsy machinery. So is the Christian armor in every way the best adapted to its purpose. For a full description of it see Eph. 6: 11–18.

(*c*) The courage that is born of trust in the Lord. "This day will the Lord deliver thee into mine hand" (v. 46). "Be strong in the Lord and in the power of his might" (Eph. 6: 10). This courage can exist only when we realize that "the battle is the Lord's;" that the cause is his own, and that if we keep close to the leader and obey his orders victory will crown our efforts.

Oh! that we would realize that we have an actual warfare to fight! that it is not imaginary enemies of which the Bible speaks! and that we could get our scholars to realize this solemn fact! One of the greatest battles on record was fought more than seven hundred years ago, by the merchants and artizans of Brussels against the arms of France. Reduced to straits by famine, the city one evening opened her gates that such as were able might make one more desperate effort for victory. They had resolved either to conquer or to die. The odds were apparently all against them. What could a few rude townsmen do in the face of the magnificent host of France? But they went from their knees to the charge. They chose their position so that the sun should throw its rays directly into the eyes of their enemies. Then they bore down on the chivalric ranks with irresistible might which scattered them like chaff before the wind. The incident well illustrates the motto of one who seldom lost a battle though he was in many a bloody fray: "I will never despise an enemy. I will always make allowance for possible reserve forces, and will make every exertion to be prepared to meet them."

Should not this be our motto in the Christian warfare? It is not men of straw with whom we have to contend; but "principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places." The forces of evil are mighty indeed. Let us not despise them.—*U. P. Bible Teacher.*

APPLICATION.

1. God trains his instruments in *secret.* Thus they learn to depend on his Spirit, and not on the *means* used.

2. The low state of religion where the church resorts to worldly measures for relief.

3. *True faith* rests upon *him* whom the world hates, v. 46: "The Lord shall shut thee up into my hand."

4. What giants defy our God? and how must we overcome them? 1 John 5: 4; Eph. 6: 12.

5. Note the distinction between saying "The Lord be with thee," l. c. v. 37, and believing the Lord, v. 32.

6. What should move us now to overcome foes? v. 47; Acts 4: 24–28.

7. Is it right to carry on the church and missions for Jesus by worldly methods and motives? 2 Cor. 10: 3–5.

8. What means are we to use in resisting and overcoming spiritual foes? Eph. 6: 13–18.

9. What is specially needed now by all the children of God, under the present defiance of our God? Jer. 9: 23, 24; 2 Cor. 10: 17, 18; Heb. 12: 2.—*Notes for Bible Study.*

BAND OF HOPE BIBLE LESSON.

THE TEST OF TRUE AND FALSE TEACHERS.

1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.
2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God;
3. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world.
4. Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world.
5. They are of the world, therefore speak they of the world, and the world heareth them.
6. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. 1 John 4: 1-6.

GOLDEN TEXT.—For whatsoever is born of God overcometh the world. 1 John 5:4.

CENTRAL TRUTH.—The name of Christ is the touchstone by which to test false teachers.

1. We are not to believe any human teaching unless it agrees with God's Word.

2. By false prophets are meant false teachers who pretend to impart religious truth.

3. There was probably never a time when false teachers more abounded than at the present day.

4. There are many forms of false teaching, but Freemasonry is the most popular, and for that reason the most mischievous.

5. There have been a great many books written about Masonry for the use of Masons. We find from these that they have a ritual, *i. e.*, prayers, hymns and other religious exercises. But these prayers have one very strange thing about them. *They never mention the name of Christ.*

6. Masonic prayers are always addressed to the Great Architect of the Universe. But the Bible tells us about no such being, nor commands us anywhere to worship him.

7. Passages of Scripture are also read in the lodge room, but instead of reading the verses just as they stand in the Bible, wherever the name of Christ occurs it is left out. For instance, if you take your Bibles, and read 2 Thess. 3:6 with the clause omitted "In the name of our Lord Jesus Christ," you will see how all such passages are read in Masonic lodges.

8. They do this because Jews, Mohammedans, and all who deny Christ's divinity would not stay in the lodge if obliged to pray to one in whom they did not believe.

9. Freemasonry claims to be a universal religion in which all men agree. We know that a religion in which all men, however godless and profane, agree, must be a Christless one.

10. Anti-Christ is any form of error which puts on the guise of religion while it denies Christ, and usurps the honor due him. Masonry is *the* anti-Christ of this age.

11. The religion of Jesus overcomes the world, but the religion of Masonry has no such power. It never conquers sin, or makes men lead holier or purer lives.

12. The reason is because it is of the world. It is founded on human selfishness. It offers those who join it an undue advantage over others. It does not require any denial of self. It flatters men with pompous, high-sounding titles. This is why it is so popular and has such immense power in the world.

11. This is true of all secret societies. They originated from Masonry, and like it they uniformly reject the name of Christ.

14. The test of Masonry or any other false system can only be made by studying the Bible. If Martin Luther had not found a chained Bible in his cell he might have lived and died ignorant of the terrible errors of the Romish church.

PRACTICAL TRUTHS.

All teachers of religious truth must be tested by the Bible.

False teachers reject Christ. True teachers confess him.

Masonry rejects him:—so do all the minor secret orders. This proves them to be anti-Christ.

Christ's religion condemns sin and overcomes the world. The religion of Masonry does the opposite. Another proof that it is anti-Christ.

LESSON TALK.

We sometimes see a paragraph in the papers warning people against a dangerous counterfeit coin which is in circulation. Now what makes the coin dangerous? It is because it looks so much like good honest money that it is hard to tell the difference. Freemasonry is just like counterfeit money. It tries to imitate Christianity. It preaches morality and benevolence, so that people who do not look very deep are deceived by it. While all the while it so hates and contemns Christianity's Divine Founder that it will not allow even the barest allusion to him. One of the most familiar of Masonic symbols is the five-pointed star. You may have seen it shining on Masonic badges. This used to be explained as a symbol of the Star of Bethlehem. But in 1842 a meeting of Grand Lecturers at Baltimore decided that such a meaning was too sectarian for a universal religion like Masonry. So they threw out the one solitary thing in Masonry that pointed to a Redeemer. Martin Luther used to call the papacy anti-Christ. And he was right. Rome was the anti-Christ of those days. She pretended to be the only true teacher of religious things, while she usurped Christ's seat and taught men to pray to the Virgin and saints instead of him. But now Freemasonry is much more powerful than the Pope, who has lost all his temporal possessions, and a great deal of his spiritual authority. Some people think because the lower secret orders are not so barbarous and blasphemous as Freemasonry it is not so much of a sin to join them. But let us think a moment. Everybody knows that of two pieces of counterfeit money the one that imitates the genuine coin the most nearly would be the worst. Freemasonry at best is a rather clumsy imitation of Christianity. In the minor secret orders the worst features are lopped off, so that they deceive good men much more readily; while in principle they are the same with Masonry. The only safe rule is to apply the touchstone to every one, and we shall find that it condemns all.

LESSON HYMN.

One there is above all others,
Oh! how He loves.

LITERARY.

PERIODICALS.

The bi-monthly number of the *Missionary Review* for November and December opens with an article on Corea, and the opportunities for Gospel work in that long unknown and isolated nation, of profound interest. In the wonderful providence of God this country, about the size of Minnesota, but supporting some 12,000,000 people, is opening to receive the Gospel in a manner that surprises and thrills the soul of every reader. The *Review* calls for 200 young men to volunteer for that field and urges the churches to be faithful on their part that the work may be carried on with the greatest energy. The action of the Presbyterian General Assembly in respect to a missionary who was dismissed from one presbytery in India and reinstated in another is reviewed, and the culpable management of the Foreign Missionary secretary in the case is condemned. The General Assembly action only reproved the presbytery in India, overlooking the culpable secretary. The review of the foreign missionary societies up to the one-hundredth. The American Board and the Armenian churches have another considerable notice; while "Field Notes," "Woman's Foreign Mission Boards and Work," and general missionary intelligence help to make a most valuable number. Princeton, N. J.

The November number of *Choice Literature* is rich with such topics as "Count Rumford," by Prof. John Tyndall, the eminent scientist; "The Age of Trees," "Russia after the Coronation," by Stepniak; "Earth Movements in Java," by Prof. Richard A. Proctor; "The Progress of Labor; "The Rise and Fall of Amsterdam," "The Foreign Policy of France," by Leroy Beaulieu; and "Victor Hugo," by the poet Swinburne. The large size new type now used in this magazine adds to its value to every reader. John Alden, publisher, 18 Vesey St., New York.

Vick's Monthly Magazine opens with a beautiful colored plate of "Salpiglossis." Its articles on the meeting of the American Pomological Society, the "Amaryllis," "November Work," "Clematis and its Uses," correspondence, foreign notes, etc., are practical in their nature and adorned with frequent illustrations. Rochester, N. Y.

The fourth number of the *Faith Missionary* quarterly for 1883 completes the third volume of this valuable missionary magazine. Beside interesting missionary correspondence from missionaries in Bulgaria and central India there are contributed articles, "The Early Moravian Missions in Ohio" and "A Voice from Yun Nan." Dea. O. M. Brown, Oberlin, publisher; who also forwards contributions to faith missionaries.

Mastery, the illustrated weekly magazine for young people, grows better with every number, and is replete with easy explanations of matters in science and art which are sure to interest the quick-witted boy or girl, whose minds will be informed and habits of observation and invention quickened by every number. Banish the foolish and sentimental stories for the useful, fresh and vigorous thought which such periodicals as this supply.

"H. H.'s" concluding paper on Southern California will appear in the December *Century*. It is a description of the founding of the "City of the Angels," Los Angeles, a story so picturesque and romantic that the author declares it "a tale for verse rather than prose."

The London *Daily Times* of Oct. 4th contains a four column article on the "Autobiography of Thurlow Weed." Its candid and respectful tone is as notable as its length, and its conclusions are not unamiable. "The reader," it declares, "commences with something of prejudice against one of the greatest experts in the art of political management after the American fashion. The system is distasteful to the English judgment. He ends with a sentiment of interest and almost of affection for the man."

The excellent literary weekly, *Good Literature*, is proving to be one of the most popular journals of its class. It is conducted with good judgment and its reviews, while not so learned as may be found in our magazines, are yet prepared upon principles of sound criticism and with a pleasing candor. Among its late articles are these, "Lord Beaconsfield's Character," "A German Country Clergyman," "Poet's Pets," and "Shakespeare's Grave."

An Arkansas man has sand-papered the shingles on his house so that a cyclone can't take hold.

A little girl was asked, "What is faith?" She replied, "Doing God's will, and saying nothing about it."

TO OUR SUBSCRIBERS.

The following from an exchange will interest you, because it is the experience of the *Cynosure* office:

If we stop all subscriptions promptly when they expire, we displease many of our friends, who think we are afraid to trust them. If we continue all papers until they are ordered stopped, we are blamed by strangers, who abuse us for not stopping papers when the subscription expires; and we also lose the papers, all of which cost us money. If we continued all papers, our list would soon be encumbered with a multitude of non-paying names, which would cost us a large amount, and bring us LO return.

To avoid doing this, we have spent many hundreds of dollars of hard-earned and much-needed money, in notifying subscribers that it was *time to renew their subscriptions.* We have sometimes done this by a postal card, which costs only half what it would to send a letter in an envelope. One or two persons have taken offence at this, and *stopped their paper* because they *did not like to be dunned.* Of course they escape dunning by stopping their papers, *but a better way would be to pay up in advance, and thus save trouble for themselves, and expense for us.*

We sympathize with our good friends who feel sensitive about the matter. If we were abundantly able to pay for a paper, we think *we* should feel a little ashamed to oblige a publisher to notify us by postal card that our subscription had expired, when we had the means of knowing the fact by the printed date on every paper that came to us. Perhaps some of our readers may get a hint on the subject, from the *Wall Street News,* which describes an interview between a sensitive man and his Sixth Avenue tailor, whose shop he entered one day, and said,

"Sir, I owe you $60."

"Yes, sir, you do."

"And I have owed it for a year."

"You have."

"And this is the fifth postal card you have sent me regarding the debt."

"I think it is the fifth."

"Now sir, while I cannot pay the debt for perhaps another year, I propose to *protect my character* as far as possible. Here are twelve two-cent stamps. You can use them in sending me twelve monthly statements of account, and can thus save your postal cards and my feelings at the same time."

It is said that the tailor has credited the *twenty-four cents on account,* and feels that he has secured more of the debt than he had any reason to hope for.

If any of our subscribers wish to take advantage of this suggestion, we will do anything we can to spare their feelings; but the best way in the world for subscribers to save their feelings, is to *pay for their papers in advance.*

"SECRETISM."

If you want good reasons for opposing every form of organized secrecy send for "Secretism," price 5c.

Are you opposed to Good Templarism? Send five cents for "SECRETISM."

Are you opposed to the little secret society that is trying to make headway in your place? Send 5c. for "SECRETISM."

HOLDEN WITH CORDS.

From "The Free Methodist."

"Holden with Cords, or the Power o the Secret Empire." Price, postpaid, handsomely bound in cloth, $1.00; paper covers, 50 cents.

There is no important history extant but has connected with it numerous other histories of which was the initial point or the dominating influence. The abduction and murder of Morgan set ten thousand secret springs in motion as the surrender of the charters of so many lodges at that time, and the severing of their connection with the order of some forty thousand of its members indicated. The story is one of these histories, and is a collection of facts woven into a story. It cannot fail to be read with interest. Address National Christian Association, 221 West Madison St., Chicago.

TAKE NOTICE.

You can order any book published in the Trade from the office of the National Christian Association, 221 West Madison street, Chicago.

NOTES.

We again wish to call the attention of canvassers for the *Cynosure* to the necessity of their stating in their letters that there is an extra copy due them, when such is the fact.

1ST. Unless you do state it, the subscription clerk may not think of it.

2D. When you send in a few names at a time, it is impossible for us to keep the account so as to know when each has his quota of subscribers, for we have not the time.

3D. Some have preferred not to take any commission though sending in full clubs. But we wish it clearly understood that if anyone who wishes it has failed to receive his extra number of the *Cynosure* or any commission due, we hope that they will write us at once that we may correct the error.

4TH. We are doing the business for you, friends and if it is not done satisfactorily we hope you will write us a personal letter.

NEW ENGLAND SUBSCRIBERS.

PLEASE TAKE NOTICE.—Rev. E. D. Bailey has a full supply of anti-secrecy literature at the office of the N. E. Secretary, No. 8 Portland street, Worcester, Mass.

POSTAL NOTES.

Some may have the idea that the new postal note ensures safety; but the only security is as heretofore in post-office orders, drafts, registered letters and by express. I prefer postage stamps to postal notes, but the better way is to send by registered letter or post-office money order.

W. I. PHILLIPS,
Treasurer.

NOTICE!!

Before sending a Postal Note be sure that POST MASTER HAS SIGNED it. Also, see that the date and amount of the note are properly punched in the margins.

I cannot collect where there is any irregularity or omission in filling them out by your Post Master.

W. I. PHILLIPS,
TREASURER.

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Minn. R. J. Williams, Winnebago City
Michigan, H. A. Day, Parma.
Vermont, O. C. Bailey.
Wisconsin, Isaac Bancroft, Monroe

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton, St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perrry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Germantown, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D. A. Richards Clarkville Mich

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Germantown Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka, Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Smyrna, Turkey.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

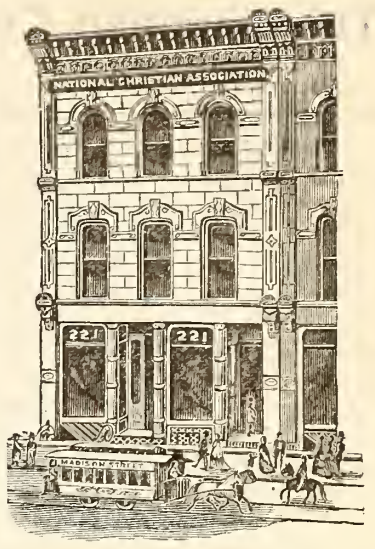
Do you want the *Christian Cynosure* for one year? There are three ways to get it:

1. Send the subscription price (single copy) $2.00.

2. Send $8.75 for a club of five, at $1.75 each, and get a copy one year for your services.

3. Send $15.00 for a club of ten at $1.50 each and get a copy extra for yourself.

Names may be sent at different times and papers addressed to different post-offices; but when you send the last name and order your extra copy, please give at the same time the entire list of names in your club, with the address of each, so as to avoid confusion or mistakes.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—Jos. Travis, Chicago.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.,
SECRETARIES.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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ALABAMA.—Pres., W. A. McAlpine; Sec., G. M. Elliott; Treas., E. Fishel, all of Selma.

CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

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NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

NEW HAMPSHIRE.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 15, 1883.

THE READERS OF THE INTERIOR

will some of them take up this paper. They have rejoiced with us, and we hope with every sincere lover of the truth as Jesus Christ taught it, in the moral courage of the *Interior* in opening its columns for several weeks to discussion of the lodge question. One zealous for the reform might find occasion for criticism, but no one will deny that the editor has shown a Christian manliness as unusual as it is praiseworthy. Since he has now thought best to close the discussion, as such, and many who have read the arguments pro and con will desire to know more of a subject which develops so much combustible logic and such (to many) astounding facts, they are respectfully asked to read the *Cynosure* now and henceforth. Please note the terms and continue an acquaintance with a reform which must soon be an absorbing one in the Christian church.

EDITORIAL CORRESPONDENCE.

Brooklyn, N. Y., Nov. 3, 1883.

Dear Cynosure:—I yesterday saw the Secretary of the American Missionary Association and also of the Home Missionary Society. These two secretaries collect and disburse, yearly, between seven and eight hundred thousand dollars, and they are striving to keep pace with the growth of the country; which means a million dollars a year soon.

The relation of the central offices of these great bodies, with their armies of contributors, beneficiaries, and dependents, to the secret lodges, is *very* material. Of course, the head secretaries cannot be ignorant of, or indifferent to the fact that their constituent churches are honey-combed by the lodge. There would be no societies in a little while, if they should be either.

But the present secretaries themselves could hardly be better men, or, personally, more opposed to the secret battalions of anti-Christ than they are. Secretary Strieby, (A. M. A.) was an Oberlin man. He has written a few articles against the freedmen putting on the lodge-livery of Satan. His assistant, Dr. Roy, spoke at the Morgan Monument, and his executive committee has opened their Southern schools and churches to our agents.

Yesterday I saw the new Secretary of the old American Home Missionary Society, so long under the good, and now sainted Milton Badger. His name is Walter M. Barrows. He is from Olivet College and he pleases me much. Though hard pressed to do so, he would never join, and never *did* join a secret society in college or out. He thinks few of all his missionaries are Masons, and, as Dr. Badger was, he would be pleased to have them receive our anti secret literature from Chicago, and would be glad to have them read and profit by it. I hope a prompt attention will be given to this matter. There are between fifteen hundred and two thousand ministers and missionary laborers spread over our whole country at those points where mind and opinion are most plastic and formative, and though the lodge-snake has coiled about some of them, they must all respect the principles and men which govern the centers which give them their bread.

Will the National Board give earnest thought to this matter, and, perhaps issue an appeal for money to send a thousand or two *Cynosures* to such of these missionaries, as will read and circulate them among their people, who must amount in the aggregate to at least fifteen or twenty thousand people, who profess fealty to Christ, and who are really "the light of the world," and "the salt of the earth," by virtue of their missionary character.

New York, Nov. 5, 1883.—I preached yesterday to the United Presbyterian church on 7he avenue (Rev. Mr. Kidd's). The congregation seemed stirred and interested in the most radical exhibitions of the wickedness of the lodge system; and I hope our cause will profit by it.

Before this reaches you Gen. Butler will be, or not be, governor of Massachusetts for the next term. The scale now hangs wavering, but to-morrow will decide. I incline to think he will be re-elected; and if he should be, by any considerable gain on his former vote, he will be Democratic candidate for President next year, and as he and Quint are interminable Masons, his nomination is to be desired by the American party—a fair, square, stand-up fight is always best for the right side.

I go from here to our excellent brother Conant; thence to Worcester, Northampton and Boston. Gen Pomeroy was born and reared in Southampton, Mass., which he represented in the legislature for eight years. Northampton has a great, fine, old town-house. If Pomeroy should be nominated by the American party convention at Washington, of which I have not the slightest doubt, a ratification meeting may be held at that town-house, which will shake Mt. Holyoke and Mt. Tom. Every student in Amherst College, and every farmer in the four Hamptons, North, East, South and West, will come to hear what the free State leader of Kansas has to say in the country of the Willistons; and when that meeting comes off "May I be there to see!"

Northampton has the glory of "The Old Commonwealth" in her keeping, almost as much as Worcester, as the great political center in the west of the State. Samuel Williston used to stand candidate for the Liberty party with Pomeroy, "turn-about," and J. P. Williston had the energy and meekness of Moses,—the courage of Elijah,—and best of all, the spirit of the Son of God!

On Saturday we rode through the Great Central Park, and visited the American Institute Fair, where every invention takes its turn on exhibition, from ore-crushers to chicken-hatchers, in which latter young chicks were coming out of their shells screaming with no mothers to quiet them. One is ready to hope that the massive statue of Daniel Webster, once the political idol of the American people, has been placed there, confronting the streaming multitudes of visitors, to teach all coming statesmen how vain are the hopes of those who sell the truth for the hope of political preferment.

We are indebted for the delightful panorama of Saturday to the politeness of our good friend, and the friend of truth, Henry Harrison, Esq., and his excellent lady. If the American party should succeed, Mr. Harrison is fit to represent the business interests of this country abroad.

And why may it not succeed? The women of this country are not Masons, and those who advocate Masonry are blind or foolish, and so not permanent forces. In the American Missionary Association at Brooklyn last week, a colored man said he followed his church to the lodge. "And," said he, "that was the last of my church. It was all lodge and nothing else." Fred. Douglass, at the Louisville Convention demanded the Vice Presidency for the colored people. But no colored man can be Vice President by the vote of either old party, who has not been stripped and sworn in the lodge. Why should not the American party succeed? The women and the negroes and all consistent Christians are its natural allies. B.

MOSES PETTENGILL.

A truly great man and prince among men has fallen. On Friday morning Moses Pettengill passed from earth. In meekness, in nobility of soul, in patience with perverse men, in executive force, in his influence in the church of God, and in physical strength he wonderfully resembled the great Hebrew law-giver whose name he bore. Nearly 82 years old, his eye was yet clear, nor was his natural force abated. To the last he took personal oversight of his large wholesale business, which included the employment of the inmates of two penitentiaries; and as well cared for the fine Female Seminary which his munificence founded, for the church to which he belonged, for mission enterprises, and for Christian reform. He conducted his extensive business with the vigor of middle age and with no failing in the excellent business judgment which had made him among the first citizens of his city and of his State. He spent fifty years of his life in Peoria, and has erected a memorial in the hearts of her citizens and in the religious and educational interests of that city which nothing can destroy. His warmest sympathy was given to the anti-slavery cause, and was naturally transferred to the anti-lodge reform to which was given his heartiest sympathy, his ripe and experienced judgment and his wealth by thousands; and among those who would have followed his body to the grave Sabbath morning, might have been numbered thousands who had been associated with him in this work. Servant in Christ, well done; the joy of thy Lord waited for thee.

—Rev. Wm. Moerdyk, of Milwaukee, called upon the *Cynosure*, on Monday, on his way to the meeting of the General Missionary Conference of the Dutch Reformed church. The report he brings of the working of the anti-lodge sentiment is extremely cheering. The classis to which he belongs are united in sentimenit, and strong in conviction against secretism.

—Our old friend, the *American Wesleyan*, which began the war on the lodge before there was any *Cynosure*, is to change its name to *Wesleyan Methodist* January 1st. The General Conference also voted at its late meeting that the advertisements should be discontinued as soon as possible.

AGITATION IN EUROPE AND DISCUSSION IN AMERICA.

If an actual "Reign of Terror" does not exist, there is at least a tremor of fear prevading European society at the present time. Every new discovery, recent explosion or fresh assassination intensifies this feeling of insecurity and awakens the *uninitiated* to greater diligence. These outbursts against constitutional government and violations of the personal and property rights of honest citizens, have been traced toward or to oath-bound, secret conspiracies, in every instance where a clue to their origin has been found, showing a common origin and united purpose to unify the factious and desperate elements of society in a combined effort to usurp the functions of government and administer laws of their own making. England, Russia, Spain and other powers are confronted with the formidable presence of a secret empire whose adroit emissaries mingle freely in their councils, as spies and reporters, and generally evade detection until too late to avert the mischief or murderous designs upon which they are intent. The situation has already become exceedingly complicated and is daily assuming greater proportions, as the lines between the secret and open goverments are being tightly drawn. Things in our own country are rapidly maturing to a like condition of hostility between open government under our Constitution and the demands of the unscrupulous hordes that make up the bulk and furnish the planning and excutive power in the system of American secret lodges.

What England is considering as a question of life or death to her authority and multitudes of her peaceful citizens to-day, America will be compelled to settle within the next decade unless the people bestir themselves to banish secret societies from our nation or the established order of cause and effect is reversed.

As the crisis approaches it is gratifying to note among the potent agencies ranging on the side of right the out-spoken utterances of the *Interior*, speaking to its scores of thousands of readers in language of unmistakable condemnation. To suppose that a Christian minister or editor of a Christian journal would suppress the utterance of his convictions on so grave a question for fear of personal consequences would be an imputation of moral cowardice which is certainly not deserved by the man who dares to antagonize the lodge power and proclaim its attitude toward the Lord Jesus that of an irate, proverbially stubborn brute, but words of honest commendation and assurances of hearty sympathy are certainly in order. The able and gentlemanly editor of the Presbyterian organ of the Northwest is fairly entitled to the cordial support of every Christian in maintaining the right of free discussion on the lodge question, and the noble example Bro. Gray has set, in opening the columns of the *Interior* for even a brief investigation of this mooted question, deserves a following by others whose convictions are right but whose silence hitherto has given aid and comfort to the enemies of Christ and the subverters of his Bride the Church. Who will be the next to speak out and take as advanced ground as the *Interior* occupies?

J. P. Stoddard.

OUR TRESTLE BOARD.

—Anti-masons, write for your paper.

—Secretary Stoddard is in Morris, Ill., lecturing this week.

—Bro. H. H. Hinman has been in Philadelphia for several days, arranging for addresses on reform. His health is far from good, but he does not wish to be laid by while so much is to be done.

—Bro. S. C. Kimball is preparing to take the lecture work in hand with energy in New Hampshire. This is by arrangement at the State meeting held in Canterbury which is pronounced the best ever held in the Granite State.

—Bro. Isaac Bancroft, the Wisconsin worker of noble and unselfish zeal, traveled last month 430 miles, visited 345 families, canvassed four villages, and supplied ten schools with the tract "Boys that hope to be Men." Tracts and papers were given to nearly every family visited, and many books were sold. He has the assurance of God's blessing in his work.

—Bro. John K. Hunter, employed by the Illinois Christian Association as colporteur in the southwestern part of the State, has begun work in Randolph county, in a district where all the people seemed to be either Masons or Catholics, and little effect seemed to be made upon them. He hopes for fair success in other neighborhoods which he will soon visit.

—Among the experiences of Elder Bancroft in Wisconsin, he mentions finding Odd-fellows who acknowledge

that the exposition of Odd-fellowship sold at the office of the N. C. A. is correct. At Cedar Falls some sneaking Hiramite took a nut from his buggy so as to lose a wheel. The rascality was discovered in time to prevent trouble.

THE WASHINGTON PUBLISHING COMPANY.

WASHINGTON, D. C., Nov. 5th, 1883.

This is a busy spot just now. We are hastening the repairs and cleaning. Applicants are coming to engage rooms, and everything presents a most encouraging appearance. If we get this building paid for and the Publishing Co. organized, our cause will feel the stimulus, from one end of the land to the other. The more I study the situation the more convinced I am that those who planned this enterprise have not overestimated its importance. Great political consequences are certain to follow this movement speedily. Private letters are already received from leading politicians, who are looking with great interest to this party, anxious to know whether it has in it the elements of success. If we get on our feet in time to hold a rousing convention early in the coming year, right here in Washington, it will be a greater event than the Morgan monument and the Thurlow Weed letter.

Bro. Hinman and I went to hear Mr. Douglass and Mr. Ingersoll discuss the blunder of the Supreme Court in its now notorious decision on the Civil Rights bill. The opponents of that bill, or rather the defenders of the Court's decision, characterize the bill as an attempt to regulate the social rights of men. Mr. Douglass demonstrated and clearly illustrated the fact that the right to ride on the cars and eat in a hotel was a civil, not a social, right. Mr. Ingersoll compared the past decisions of the Court with the present, and showed a degree of incousistency which amounts to absolute contradiction. Quoting one paragraph of the Civil Rights bill he turned to Senator S. C. Pomeroy who was on the platform. and said, "The man who wrote that paragraph sits before you—Senator Pomeroy." The applause that followed was deafening and prolonged—a tribute to Mr. Pomeroy which was well deserved.

I want to ask publicly those friends, especially in the West, who take a deep interest in the proposed Publishing Co. in Washington, to write me their views on the whole subject, with the purpose of consulting the interests of all concerned. The company ought to be organized in a manner that will meet the approbation of those who have given thought to the subject. There are some points which need to be fixed before the charter is obtained, and these ought to be speedily determined. We must settle the question of the amount of the capital and the number of shares. All other questions relating to the management will belong to the company when organized. But a free comparison of views is indispensable in the inception of the work, and especially is it important that those who have to solicit the funds should be informed of the wishes and intentions of those who inaugurate the movement. My own views and those of the Eastern friends whom I have consulted have already been published, but they are, of course, subject to any modification which may be found necessary in order to meet the general approbation of friends. Letters may be addressed to me here, or at Worcester, Mass.

Meanwhile let the subscriptions for the stock be sent in. It is vastly important that we should hasten this movement. We have delayed too long already, and we shall be compelled to make forced marches to get on the field for the campaign before us.

There is another matter which needs immediate attention. The organization of political clubs must be commenced at once. Thorough organization is a necessity. This work was begun by Bro. Butler, in Missouri, some time ago, and the printed constitution sent out by him was suitable for the purpose. My copy is lost, but if more are at hand they should be sent out with circular instructions how to organize clubs. We have commenced in Washington by organizing a Central Executive Committee, for work here, and we do not intend to let the grass grow under our feet. E. D. BAILEY.

—The Illinois friends will take special notice in the next number of the *Cynosure* of the report of progress of the work in their State.

The fund for the free distribution of N. C. A. tracts is exhausted and but few tracts remain in stock. If six hundred of the *Cynosure* readers would sit down quickly and enclose fifty cents for this important work the gift would be as timely as it is needed.

—Rev. Levi Wood, of North Chili, New York, a well known name in the early history the Free Methodist churches, is mourning the death of his life companion, who died after long sickness from cancer.

WASHINGTON LETTER.

WASHINGTON, Nov. 3, 1883.

DEAR CYNOSURE:—Last night I attended a lecture by Col. Robert Ingersoll in Lincoln Hall. In the main it was a repetition of his former address and though the tickets were sold at 50 cents each the attendance was large, about one-half being colored. Hon. Fred. Douglass and Hon. S. C. Pomeroy sat on each side of the speaker and both were roundly cheered.

The meeting was opened by Mr. Douglass in some eloquent remarks in which he answered the two false charges brought against them that they were dishonoring the Supreme Court and that they were endeavoring to establish social equality by law.

In introducing Mr. Ingersoll he repeated the fine poem of "The Vision of Ben Adhem," in which the name of the man who loved his fellow man was found highest in the list of those who loved the Lord. There was surely room for doubt as to its application to Mr. Ingersoll.

Mr. Ingersoll commenced by saying that while he paid all due respect to the members of the Supreme Court, he claimed the right to dissent from their decision, and that he should argue the question as he would do before the Court. He discussed the question mainly as a lawyer, quoting a large number of legal decisions and very clearly proving that the Court had in this case reversed its former decisions. The speaker was greatly applauded and the audience, both colored and white, were thoroughly sympathetic. The address lasted over two hours and was listened to with fixed attention. It will probably be published in pamphlet form and be regarded as an important political document.

I observe that the Ku-Klux trials in Georgia have resulted in conviction, but a new trial has been asked for and perhaps will be granted, so that the results will still be watched with interest; especially as by the Supreme Court decision the aggrieved parties have no redress except in the State courts.

The ex-detective cases seem to be resulting as was expected—in the escape of those who under the forms of law were guilty of the grossest crimes. The cup of iniquity for this city is about full, and the time of retribution is at hand.

THE CIVIL RIGHTS ACT.

The New York *Morning Journal* calls the decision of the Supreme Court the "modern Dred Scott decision."

In the humble judgment of one who claims no special knowledge of constitutional law, it is of stupendous importance and in fact re-opens all the issues of the war. Consider what were those issues, and how they were finally settled. Slavery denied all rights to a certain class of the people. The war secured the Thirteenth Amendment of the Constitution, granting them liberty, the Fourteenth declaring their equality before the law, with all other citizens, and the Fifteenth giving them the elective franchise; and to each Amendment is added "Congress may enforce by legislative enactments.

The Civil Rights Act was passed to enforce the Fourteenth Amendment and is now declared void in the *States*, on the ground that it is the duty of the *States* to secure civil rights to their citizens and that Congress can legislate only for the Territories and this District.

Doubtless it is the duty of the States. But suppose they fail to do that duty. Supposing (as is the actual case) the rights of the former slaves are trampled on by individuals and corporations, and no State law makes any provision for the enforcement of their constitutional rights, is there to be no redress? None whatever, if the National Government is powerless to protect: Suppose it is found that the vote of the negro is deliberately counted out (and in many instances such is the fact) and the States afford no protection what becomes of the Fifteenth Amendment if this theory of State rights is to prevail? Suppose, too, that the old slave-holders claim their property, and resume their pretended rights to their former slaves and their posterity. And suppose State laws give them no protection, what becomes of the Thirteenth Amendment? and in what respect as a nation do we differ from what we were in 1860? There is no danger of the restoration of slavery. It is morally impossible, but the theory of State rights held by the Court would make it possible for the States to permit slavery and impossible for the National Government to prevent it.

In this connection it ought to be remembered that slavery was no where established by *positive statute*. It was permitted by the States just as they now permit individuals and corporations to habitually deny equality of rights to the negro. Then he had no redress in the Federal courts. If he has none now then all these Amendments (Thirteenth, Fourteenth and Fifteenth) are void.

To the unsophisticated mind it would appear that the clause "May enforce by appropriate legislation" is not only sufficient warrant for the protection of citizens of the United States in their civil rights, but when the States *fail to protect* United States citizens, in any right guaranteed by the Constitution, then such permission becomes a mandate. If it is the right, it is manifestly the *duty* to secure to all men equality before the law, and any plea of want of authority under the Constitution looks like a most ill-timed and deplorable concession to the spirit of *caste*, which is the only *real* objection to this righteous and needful enactment.

As an old Abolitionist I always believed that the clause of the Constitution making it the duty of Congress to "guarantee to every State a republican form of government," was sufficient warrant for the abolition of slavery in the States as inconsistent with the republican government, that Congress was bound to guarantee. Such views got scant recognition before the war; but one of the lessons of that awful retribution was that State rights means the right of each State to *protect human liberty* and "National rights" the right to secure its protection. Any other theory of State rights leads directly back to the days and spirit of slavery. The duty of allegiance and the right of protection must go hand in hand. If the Federal government has no right to protect the negro in his civil rights, then he owes this government no allegiance, which is absurd.

H. H. HINMAN.

TWO MONTHS FOR 25c.

This offer is lapsed and the early issues for November are exhausted! But here is something better. Trial subscribers can send on twenty-five cents and the *Cynosure* will be sent them TWO MONTHS. This is a good offer, as the paper will be increasingly valuable week by week. For good reasons this offer must close December 1st. Then something new will be ready for all our friends who wish to extend their paper.

THE CYNOSURE FOR THE SOUTH.

Frequent calls for the *Cynosure* come up from the colored brethren in the South, most of whom, while engaged in preaching, are too poor to subscribe. It is a grand means of promoting the reform to put the paper in the hands of these pastors of colored churches. No people are more open to conviction on this question, and a wide circulation of the paper and N. C. A. tracts will in every case counteract the lodge. Who will send a contribution to this fund, and so help answer such letters as this from Wetumpka, Alabama:

DEAR EDITOR OF CYNOSURE:—I would be glad to have your paper if possible. I am pastor of about 700 or 800 members. Yours, SILAS JONES.

NOVEMBER 10TH, 1483.—The New York *Christian Advocate* makes the following note on the fourth centenary of Luther, and the conversion of John Wesley:

To Mr. Froude is attributed the saying that no man is what he would have been if Martin Luther had not been born; and if no man, then no country and no church in Christendom. The four hundredth anniversary will be the eve of a day greater than that named in honor of St. Martin, the Holy Sabbath. Every Protestant minister throughout the world should preach a sermon on that day in commemoration of Luther and the great work which, in the providence of God, he wrought. But every Methodist minister has a special reason for celebrating this anniversary with profound gratitude to God. For the following are the exact words of John Wesley's account of his entrance into light:

"In the evening I went very unwillingly to a society in Aldersgate, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurauce was given me that he had taken away my sins, even *mine*, and saved *me* from the law of sin and death."

Let, then, those who praise God for Wesley, praise him also for Luther. In our hymnal may be found Luther's battle hymn, "A Mighty Fortress is our God." Let the choirs and Sunday schools practice it. The tune is peculiar, but easily learned, and on November 11th let it be heard all round the world. Yea, let the children in our Methodist missions in Rome sing it loud enough to be heard in the Vatican.

—In the London *Record* a "churchwarden" makes the assertion that "it is well known that auricular confession is resorted to in some large public schools (professedly Church of England schools), and that the book used for the confessional, called 'The Priest in Absolution,' is of such an obscene nature that it would be punishable under Lord Campbell's act to offer it publicly for sale, which alone ought to be sufficient to condemn the system."

THE HOME.

HAZEL BLOSSOMS.

The summer warmth has left the sky,
The summer songs have died away;
And, withered, in the footpaths lie
The fallen leaves—but yesterday
With ruby and topaz gay.

The grass is browning on the hills;
No pale, beloved flowers reeall
The astral fringes of the rills,
And drearily the dead vines fall,
Frost-blaekened, from the roadside wall.

Yet, through the gray and sombre wood,
Against the dusk of fir and pine,
Last of their floral sisterhood,
The hazel's yellow blossoms shine—
The tawny gold of Afrie's mine.

Small beauty hath my unsung flower,
For Spring to own or summer hail;
But in the season's saddest hour,
To skies that weep and winds that wail,
Its glad surprisals never fail.

O, days grown eold! O, life grown old!
No rose of June may bloom again;
But like the hazel's twisted gold,
Through early frosts and latter rain,
Small hints of summer-time remain.

And as within the hazel's bough
A gift of mystie virtue dwells,
That points to golden ores below,
And in dry, desert places tell
Where flow unseen the eool sweet well;

So, in the wise diviner's hand
Be mine the hazel's grateful part,
To feel, beneath a thirsty land,
The living waters thrill and start,
The beating of the rivulet's heart!

Suffieeth me the gift to light
With latest bloom the dark, eold days;
To eall some hidden spring to sight,
That in these dry and dusty ways
Shall sing its pleasant song of praise.

O love! the hazel wand may fall;
But thon eanst lend a surer spell,
That passing over Baea's vale,
Repeats the old-time miraele,
And makes the desert land a well.

—*Whittier.*

GRIEVING THE SPIRIT.

A voice has come to the earth, all the way from the eternal world, warning, and commanding, and entreating us "to grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption." (Eph. 4:30.) To obey is to inherit blessing. Not to obey is to suffer irreparable loss.

There is a sin which grieves the Holy Ghost. I will speak very plainly. It is neglect of Christ himself by reason of *indolence*. He was by your side this morning at six, calling you to the Scriptures, and to prayer, and to himself, and you did not rise till half-past seven, just in time to feed your body, too late to feed your soul. You saw many faces around the table, and they saw your face, but there was no light in it, none of heaven's joy, none of heaven's love. You had no time to see the face of God. And why do God's people rise so late? One reason is, because they sit up so late. If you would rise early you must retire early. Nature makes two hours before midnight the best hours for refreshing sleep, and when you spend those hours in self-indulgenee you violate Nature's law, you grieve Nature's God. If I had the value in gold of what Christians eat and drink and burn between ten and twelve at night, I could sow the earth with Bibles! If I had the time that Christians waste between ten and twelve at night I could preach the Gospel to every ereature! If I had the grace that Christians lose between ten and twelve at night I could convert the world!

I do not know of anything more likely to grieve the Holy Spirit than this habitual neglect of the Lord Jesus. He is very little sought after at all, and when he is, he is not sought after for his own sake, as the lover seeks after the one he loves. A coldness ereeps over the soul when secret communion is uncultivated—a coldness that may terminate in the chill of death. It was not thus that Jesus lived with his Father. "He wakeneth [me] monring by morning, he wakeneth my ear"—sueh is the language in Isaiah 50:4. "My voiee shalt thou hear in the morning, O Lord. In the morning will I direct my prayer unto thee, and will look up." (Psa. 5:3.) In the beginning of his ministry we find him "rising up a great while before day," (Mark 1:35,) and at its close, "all the people came early in the morning to him in the temple." (Luke 21:38.) I plead, therefore, for this "Early Communion." It is the sure highway to the enjoyment of the "Real Presence." The last thought at night will be, "A day at Court to-morrow with my Lord, my King! Jesus to awake me with the gentle touch of his right hand, and Jesus to be with me all the time." Onee aroused after healthy sleep, never sleep again. It is God's call. "Grieve not the Spirit."—*Rev. H. B. Macartney.*

"I LOVE TO PINT HIM OUT."

A gentleman while traveling, came to a river, which he must needs cross before he could reach his destination. Joe Brown, a colored boatman, was accustomed to ferry passengers over the river, and the boat being ready, the gentleman seated himself in the bow. Joe stepped into his plaee and taking up his oars, the two glided swiftly along. There were sloops going up and down the river as they did every day, when the winds would carry them on their way. Suddenly Joe drew in his oars, and springing to his feet pulled off his ragged old straw hat, and with his hand shaded his eyes while he strained his sight to some objeet on a sloop in the distance.

"As I'm a libbing man," he exclaimed, "dat am de Captain!"

The gentleman started out of his musing, followed the eyes of Joe, but eould distinguish nothing but the forms of three or four men on a sloop in the distance.

"See him, Mister?" exclaimed Joe.

"Don't yer see that strong, kind-looking man agin the mast," urged Joe.

"Perhaps I shall see him when the vessel gets nearer."

"I wish you could see the Captin," said Joe, in a tone which seemed to imply that he might if he would but look.

"Who is the Captain?" he asked.

"De Captin?" said Joe, turning upon him a look of surprise, as if he should have known.

"He am de man dat sabed me." But quickly turning his eyes again to the sloop, he said: "I can't miss seeing him while he am in sight," and gazed with an intense earnestness.

The sloop did not come very near, and passed by with no apparent signal to Joe, who stood as steady as a mast in a ship, with his hat in his hand and his eyes still shaded. As the sloop sailed on, the figures of the men became hidden, and Joe sat down again to his oars.

"I tole you, sar," said he, "dat he am de man what sabed me."

"How did he save you, Joe?"

"He strip off his coat, and jumped into de ribber and cotch hole of dis chile wid his strong arm, just as he was sinking into de great depths, wid de ropes around his feet. Dat's de way he sabed me," said Joe, growing eloquent with emotion.

"You have not forgotten to be grateful, I see."

"Grateful! Joe Brown would breave every breff he draw for him ef he could. I tole him I would work de rest of my days widout no pay. It would be enough and more and I pay him just to be allowed to sarve him. But," he added rather sadly, "so I stay as close by him as I ken. He runs by here once a month. I watches fur him allers, and I love to pint him out. It's all dis poor nigger can do."

The traveler, who was a Christian, was deeply moved by the earnestness of the poor negro, and at the depth and tenderness of his gratitude.

In a moment there flashed across him a humiliating sense of his own ingratitude toward One whose strong arm had snatched him from the jaws of an eternal death. Why should he ever forget the high privilege of pointing out "Him, whose name is above every name, the Man Christ Jesus."

Has not this little incident a voice for us too? What power there would be if it were practically true of us that we loved to "point him out." And this is the only thing that will keep us in this age of unreality—truth may be known and in a certain way enjoyed. but if Christ himself is not our object, "our sole desire," Satan will get power over us; O that there might be inwrought in us by the Holy Spirit, an ever increasing desire after himself, that so we might in our everyday walk "point him out."

SHUN SEEMING EVIL.

An old Chinese proverb says: "Do not stop in a cucumber field to tie your shoe." The meaning is very plain. Some one will be likely to fancy that you are stealing fruit. Always remember the injunction, "Abstain from all appearance of evil." Do not stop under a saloon porch to rest yourself, however shady the trees may be, or however easy the chairs. Some one may fancy you are a common lounger there, and so your good name be tarnished. Don't go to a liquor saloon to get a glass of lemonade, however refreshing it would seem to you. Rather buy your lemons and prepare the cooling beverage at your home, where others may share it with you, probably, too, at no greater expense than your single glass would cost you. Somebody seeing you drinking at the bar, will be sure to tell the story, and will not be particular to state that you were drinking only lemonade. Then, too, if you are careless about the appearance of evil you will soon grow equally careless about the evil itself.—*Sel.*

CHILDREN'S CORNER.

THE SECRET OF A HAPPY DAY.

Just to trust, and yet to ask
Guidanee still;
Take the training or the task
As he will;
Just to take the loss or gain
As he sends it;
Just to take the joy or pain
As he lends it.
He who formed thee for his praise
Will not miss the graeious aim;
So to-day and all thy days
Shall be moulded for the same,
Just to leave in his dear hand
Little things;

All we eannot understand,
All that stings;
Just to let him take the eare
Sorely pressing,
Finding all we let him bear
Changed to blessing;
This is all! and yet the way
Marked by him who loves thee best;
Seeret of a happy day.
Seeret of his promised rest.

OPEN YOUR BIBLES.

GATE. Read Mat. 19:16–30.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction. Mat. 7:13.

1. In Palestine narrow gates lead to unfrequented paths. John 10:9; Psa. 118:20.
2. These gates are in retired corners. Jer. 6: 16.
3. Are opened only to those who knock. Mat. 7:7, 8.
4. At night they are locked. Luke 13:24, 25.
5. Most travelers choose the broad way. Ex. 23:2.
6. Whatever hinders our entrance must be laid aside. Mat. 16:24; 19:21, 22; John 14:6.—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

JOHN WYCLIFFE.

Suppose, my dear young readers, that you had never had a Bible in your hand and that you had never even seen a copy of God's Word.

Suppose that you had never been taught "The Lord is my Shepherd," or "Blessed are the pure in heart," or "Suffer little children to come unto me."

Suppose that you had never heard the story of Moses in the bulrushes, or of Daniel in the lions' den, or of the wonderful life of Jesus Christ.

Suppose that there were no English Bible. Then you would be as lonely and as ignorant as were the boys and girls of England five hundred years ago.

Then the people were taught by monks and priests who cared much more for getting their money than for saving their souls. Then the land was filled with a crowd of men supposed to be very holy, but who really were imposters of the worst sort.

These were the bare-footed Friars, or Franciscans, who, under pretence of imitating the lowly life of Jesus of Nazareth, went about deceiving everybody by their false words and actions. Clad in coarse, brown garments, they visited each village and hamlet, made themselves at home in both palace and cottage, begging everywhere for alms, which were so freely given that the friars, while pretending to be poor, became really very rich indeed.

They taught the people to pray to saints who could never hear their prayers; to look for help in trouble to little rags and to bones of animals; and to believe that they would be sure of reaching heaven if only they could pay their way thither with gold.

It seems strange to us that any one should have listened to such foolish teaching. Yet when people have not the light of the Bible to guide them, they are very easily deceived and led astray.

At length a man arose who had the courage to expose the false teachings of the begging friars. This was John Wycliffe, a very remarkable man, who has received the name of the Morning Star of the Reformation. He was born in Yorkshire, England, about the year 1324. He studied at Oxford University, which even then was an old and honored institution, and in course of time he took high rank as a professor in this seat of learning. His rare talents and manliness drew to him the attention of the king and of Parliament, so that at different times he was called from the University to give the benefit of his advice in important matters of state.

Once he was sent by the king, Edward III., to confer

with the Pope, or his representatives, on a question which was then troubling England. As Wycliffe took the right side, and the Pope the wrong one, the reformer thus drew upon himself the displeasure of one whom it was dangerous to oppose.

After his return to England he was summoned to give an account of his heresies, but as he was supported by two eminent nobles, he escaped with his freedom. He went on preaching upon the errors of the Romish church, and was again brought to trial for his so-called false doctrine. But this time the people, who had learned to love him, crowded to defend him, and the queen-mother herself, the widow of the Black Prince, sent an order for his release.

At length the University which had long hesitated to part with its distinguished son, dismissed him from its service. Wycliffe then retired to his parish of Lutterworth, which had long before been given him by the king, and there in his last years he did some of the most important work of his life.

There he wrote a great many tracts on religious subjects, and these were carried through the country by a set of men whom he had already trained to go among the people and preach to them the word of truth. They went by the name of "The Poor Priests," and they were what we would call colporteurs.

Wycliffe's greatest work, which he completed during the time of his retirement, and which has earned for him the gratitude of all who have come after him, was translating the Bible into English. He was obliged to do this, not from the original Greek and Hebrew Scriptures, but from the Latin translation known as the Vulgate. He had more or less help from some of his friends, but to him belongs the honor of first giving the Bible to his nation in its mother tongue.

Of course it could not be printed, for printing was then an unknown art; but copies were made as fast as possible, and carried everywhere by the Poor Priests. A hundred and fifty of these copies still exist. Some of them are much soiled and injured from having been hidden away in damp, dark places, for the people were soon forbidden to read or to own the book in which they found so much comfort and joy.

Although Wycliffe himself died a quiet death at the age of sixty years, many of his followers suffered martyrdom.

Forty years after his death it was ordered by the Council of Constance that his bones should be burned. The order was obeyed, and the ashes of this first reformer were thrown into a little brook called the Swift, which flows into the River Avon.

"The Avon to the Severn runs,
The Severn to the sea,
And Wycliffe's dust is spread abroad
Wide as the waters be."

The waters are not spread abroad further than the happiness which has come through the reading of the book that Wycliffe loved and taught his nation to prize.

Here are the first and second verses of the second chapter of Matthew, according to Wycliffe's version. You will see that the English of his time is quite a different thing from the English of the present day:

"Therefore whanne Jhesus was borun in Bethleem of Jude, in the days of king Eroude: lo astronomyers camen fro the eest to Jerusalem and saiden, where is he that is borun king of Jewis? for we han seen his sterre in the eest; and we comen for to worschipe hym."

As Chaucer is called "the father of English poetry," so Wycliffe has been styled "the father of English prose." His version of the Bible is said to have been the first English book of any considerable size. As it was first to appear, so it was also first in importance of all the thousands of volumes which have been written in our language.

The Bible, read and studied by the people, has made England and our own country what they are, and has given them their high place among the nations of the world.—*Christian Intelligencer.*

GOD'S SPARROWS.

A good woman searching out the children of want on one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a voice say, "Pull the string up high! Pull the string up high!" She looked up and saw a string, which, on being pulled, lifted latch; and she opened the door upon the two little half-clothed children, all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"Yes, and God takes care of us," said the oldest.

"Are you not very cold! No fire a day like this!"

"Oh, when we are very cold we creep under the quilt, and I put my arms around Tommy, and Tommy puts his arms around me, and we say, 'Now I lay me,' and then we get warm," said the little girl.

"What have you to eat, pray?"

"When granny comes home, sometimes she fetches us something. Granny says God has got enough; granny calls us God's sparrows; and we say 'Our Father' and 'daily bread' every day."

Tears came into the good woman's eyes. She had a trusting spirit herself; but these two little "sparrows," perched in that cold upper chamber, taught her a lesson of faith and trust in a higher power and care which she will never forget.—*Observer.*

I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly above the par of the religious world around us.—*Dr. J. W. Alexander.*

TEMPERANCE.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

The N. W. C. T. U. is at this writing near the close of its tenth annual meeting in Detroit. An imposing spectacle to be equaled only by itself.

So vast an audience of ladies, the very cream of benevolent and cultured society, is a sight not often enjoyed.

Although the majority of delegates were not on the ground till Wednesday, the ball was really opened on Sunday, P. M., by the magnificent address of the president, Miss Frances E. Willard, before an audience of 2,000, mostly men, by reason of the storm.

The first devotional service was conducted in the Central M. E. church, by Mrs. Thompson, the mother of the first crusade in Ohio. The church was nicely decorated with evergreens, arches, flags and mottoes.

The chief feature of the morning session was the annual address of Miss Willard, a portion of which I hope will appear in the *Cynosure*. Miss W. is a very remarkable woman endowed with many striking characteristics, and is evidently raised up for the work in which she is acting a prominent part. She is blessed with a voice musical as a silver bell, and so clear as to be heard by the most distant ear in any audience: and a soul so on fire with the greatness of her mission that she enlists unbounded enthusiasm, ever and anon causing the vast auditorium to ring again with applause, or suffusing many eyes with tears.

Both her addresses teemed with irrafragible logic and profound philosophy. The long array of under officers is composed of many prominent workers from every part of the nation, many of them excellent speakers.

In view of the age and magnitude and strength of the interminable array of all unutterable woes these ladies are waging war against, they are wonderfully buoyant and hopeful. They appear as sure of success as if the rum traffic were even now on the edge of the last ditch. They have unbounded confidence in their most conspicuous motto, "*Not by might nor by power, but by my Spirit, saith the Lord.*" They are altogether sure that he who destroyed a hundred thousand enemies of God's ancient people in a single night is able to destroy a hundred and fifty thousand rum shops in the land.

The rapid growth and success of this Union furnishes ample occasion for hopefulness. It would be a pleasant task to devote a chapter to the leading workers of this N. T. U., but as nearly all are leaders, the chapter would be too long; and yet I must not omit a few names that may well pass for stars of the first magnitude.

What a master mind and what a master of this subject is Mrs. Forster of Iowa. Being a thoroughly educated lady and a thoroughly educated lawyer as well, she deals largely and wisely with the legal aspects of the temperance question. Her power over an audience is wonderful. In argument her responses are like flashes of lightning, quick and sharp. Mrs. Livermore of Mass. has a national reputation for her manifold labors with voice and pen, in many reforms.

Mrs. Chapin of Charleston, South Carolina, is also widely known. She is highly gifted in culture, intellect and great-heartedness. A pleasant speaker and an attractive writer. She is superintendent of the national work in the South.

Mrs. Judge Merrit of New Orleans is a marked character and a convert of Miss Willard. There lingers in her manner a tinge of the imperious. She gesticulates with great rapidity, but lacks grace.

A daughter of Cassius M. Clay attracted no little attention.

Mrs. Mary H. Hunt of Massachusetts is the observed of all observers. She delivered an address on scientific instruction. She is a master of her theme.

The speech of Mary Dickerson is unreportable. It is fragrant with flowers of rarest beauty.

Mrs. Governor Wallace of Indiana has the head of a philosopher, and speaks with authority. But why discriminate when there were scores who had proved themselves equally able and worthy of the great work in which so many noble women are engaged.

Compared with the meetings of the American Board recently held here, these ladies proved themselves to be anything but the "weaker vessels." Their sessions were characterized by more intense earnestness, and were of longer duration than were any of the sessions of the Board.

In the devotions a thousand sisterly voices drew us nearer the Cross than the rougher voices of our brothers of the Board.

RECOMMENDATIONS.

Presented by Miss Willard at the close of her address:

A memorial to the national political conventions of 1884, asking a plank in their platform which shall declare in favor of an amendment to the national constitution by which the prohibition of the liquor traffic shall become an integral part of national organic law.

A special series of meetings in Washington and hearings before Congress in behalf of our petitions, and to secure a commission of inquiry into the costs and results of the liquor traffic.

A definite plan of study laid down for our juvenile societies.

A special arrangement of leading speakers to visit college towns and to speak to young men and young women.

The establishment of western headquarters with a classification of four departments: 1. A bureau of organization. 2. A lecture bureau. 3. Bureau of the press. 4. Of correspondence. A separate secretary for each.

A commission to report one year hence plans for organization of a world's W. C. T. U.

These are taken from over a score of recommendations. There were side meetings for various purposes all through the sessions of the convention.

The meetings for spiritual instruction and personal consecration held by Mrs. Hannah Whithall Smith of Pennsylvania were largely attended. C. C. FOOTE.

Detroit, Mich., Nov. 3, 1883.

THE W. C. T. U. ORGANIZATION.

The National Woman's Christian Temperance Union were given a hearing lately before the Senate Committee on Education and Labor. Miss Frances E. Willard of Chicago, President of the Union, gave a condensed statement of the organization, growth, and methods of the work. She said the Union is often called the sober second thought of the crusade in the winter of 1874, and which, through prayer and persuasion, resulted in closing 250 saloons. The society comprises thirty-four State, and three Territorial organizations, with over 3,000 local societies, and a following of over 75,000.

Experience had suggested the advisability of dividing the work of the society into departments, and in every case where a special department of work has seemed to be called for some woman has been raised to stand at the head of such department. First in the order of evolution stands the department of "hereditary," which aims to teach women who come together in companies the relation of parental influences and natal inheritance to the drink habit. Besides this department is that of "hygiene" which aims to give a better understanding of the methods of daily living, especially regarding food, cleanliness, exercise, ventilation, and the whole physical conduct of life. Under the educational division of the work scientific instruction stands first, its subdivisions being Sunday-schools, juvenile unions, temperance literature, influencing the press, conference with ecclesiastical, Sunday-school, educational, and medical associations, and relative statistics. Scientific instruction embraces the introduction of text books into public schools, setting forth the nature and effect of alcohol on the system. The Sunday-school work aims to give the "Thus saith the Lord" regarding the use of intoxicating liquors as a beverage. The department of juvenile unions endeavors to teach children the duty of total abstinence by a regular course of study, scientific ethical and governmental. The military feature is introduced for boys, and prizes offered for the best essays.

Efforts are made to gain the co-operation of ecclesiastical bodies, and whenever a synod or conference is held some representative of the society is usually present to represent the cause. The department of relative statistics endeavors to collect the best and latest statistics regarding pauperism and crime, present the same to the people until such time as the government shall appoint a committee to take the matter in hand.

In 1833 the amount of liquor consumed in the State of Maine was three gallons for each inhabitant, and, at the same rate of consumption, the tax to be paid by that State into the United States Treasury would be $3,000,000 per annum; instead of that, the government tax on all the liquor consumed in that State for all purposes is but $28,000 per year. Yet we are told that "Prohibition does not prohibit," and that Maine presents a notable illustration of the failure of prohibition.

A scheme is on foot to organize a National association of brewers, saloon keepers, cigar and tobacco men, its professed object being to "combine against the 'persecutions' they are subjected to by people who are constantly crying out that the law is being violated." With a dreamed-of capital of $2,000,000 and the "influence" of their members, the Chicago promoters of this new scheme say they expect to accomplish something.

The fact that good order can be maintained in a city of 7,500 inhabitants by one policeman is suggestive; that in this city there is no court house nor jail is not surprising when one policeman easily maintains good order. The reason for this would be interesting. The inhabitants are an active energetic people. There is a fair admixture of foreign blood. They do business and labor for a living just as necessarily as those of any other city. American civilization touches the city on every side. Men and women rank not above the average in literary culture. The anxieties of life are as hard to endure in this city as in any other; why not have need for the jail and court house? This city has churches, schools, theatres, in fact everything that any average community enjoys. What is the explanation? Municipal government is the same. There is no tyrant behind the scenes. No superstitious dread haunts the citizens by day and night. What is it at last? We just stated that the city had everything that an average community enjoys. Allow us to modify that statement. THAT CITY HAS NO SALOONS. Prohibition prohibits. No saloons, one policeman, no court house, no jail. Every other known element in ordinary human society is present and in operation. Every other accommodation is afforded, and the people have all the protection that the most peaceable desire. This city has no jail in which to confine the prisoners, because there is no court house in which to try men arraigned for violation of the law; it has no culprits because no policemen to arrest them; it has no policemen, because there are no men to be arrested; it has no men to be arrested, because—eh? As we said, this city has churches, schools, libraries, theatres, workshops, stores, livery stables, etc., etc. No men to be arrested! No saloons!—*Minnehahan.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE NATIONAL W. C. T. U. ON POLITICS.

This great meeting at Detroit, reported so kindly, so well, and with such hearty sympathy by Bro. Foote on another page, voted with great unanimity on some political questions, and the influence of this powerful organization will not fail of its effect in the election of 1884. The *Union Signal* thus reports:

Never before has the National W. C. T. U. committed itself so strongly and so unanimously to the effort to secure the ballot to woman. Nothing of late happening is so indicative of the rapid advance of thought in this direction. Even the most conservative, or those who have hitherto been so regarded, lifted no warning voice against this forward step and procedure. As the case now stands, the National society believes it to be the Christian and patriotic duty of woman to seek the ballot as a means to prohibition and home protection.

Very cautious was the expression of allegiance to any political party. In an assembly made up of delegates from every State, there could but be remembrance of the Democratic party, as the party of prohibition in the South, and of the Republican party in Iowa and Kansas as the instrument by which the attainment of prohibition in these two States has been reached, consequently the decision was for "that party, by whatever name called which shall give us the best embodiment of prohibition principles and will most surely protect our homes."

HOW BUTLER STANDS IN SYRACUSE.

GREENSBORO, Ind.

After staying in Syracuse with my brother two days, I went to the ticket office to purchase a ticket for Philadelphia, and while in the act of buying the ticket my satchel was stolen from me.

At ten o'clock a trial was in progress for the recovery of my property. The thief gave his name as Emanuel Spencer; his home was in Boston. He was defended on the plea of insanity. After stating diffcrent causes for his insanity, some one asked him the question: "Would you vote for Ben Butler if you had a chance?" His answer was: "You are just right. I would vote for Butler every time."

The police magistrate looked the prisoner right in the eye, then up with his hands and said: "The prisoner has just given the best evidence of his insanity that has been produced in this court to-day." The magistrate gave it as his opinion that no man could vote for Ben Butler and be in his right mind. This was said in the presence of the chief of police, the police officers, and many others, and nearly all seemed to indorse the magistrate's sayings. I said "amen" with a vengeance. W. A. HYLE.

—The Inter-Seminary Missionary Alliance of the students of the several theological seminarics of the country held a very spirited and profitable annual convention in Hartford a week ago, continuing from Thursday to Sunday evening. The day sessions were occupied with business and papers by the students present. The evenings were given to addresses by well-known ministers, Dr. A. A. Hodge, Dr. Behrends of Brooklyn, and S. Hodge of Boston, speaking among others.

THE CHURCHES.

—The American Bible Society cannot supply the demand for Bibles, although making arrangements for issuing 2,000,000 next year.

—The McAll Mission is to establish a mission in Calais, where, until a short time ago, no Protestant preacher's voice has been heard for two hundred years.

—The question whether or no he has the right or power to appoint a successor to the late Bishop Colenso of Natal, has for some time engaged the attention of the Archbishop of Canterbury. Natal, however, has an ecclesiastical community distinct from the English church, and hence it is considered probable that no bishop can be appointed by the head of the English church.

—In less than thirty years more than three hundred Baptist churches, comprising twenty thousand baptized believers, have been organized in Sweden. The work originated with Rev. Andreas Wiberg, a native of Sweden, educated at the University of Upsala, and for many years a Lutheran minister. Twenty thousand Swedish children have been gathered into the Baptist Sunday-schools. The temperance cause has also been constantly and successfully advocated. A large number of these Baptist church members have emigrated to the United States, and have formed churches all through the West.

—The project of consolidating the Northern and Southern Provinces of the Moravian churches of America has failed. This consolidation has been agitated for some years, and at the last association of the Northern Provinces held in Bethlehem, Pa., the matter was referred to a commission, to whom was delegated the power to perfect the union of the two provinces. When the contract was ready for signing, differences arose which have put an end to the scheme, at least for the present.

—David C. Cook, the well known Sunday-school publisher, has given a $2,500 Cottrell steam printing press to the American Mission publishing house of India. This Cottrell machine will be the first and only machine in India, except the ones used for English Government printing, and will be of similar make to those used in the Government printing office at Washington, and in Mr. Cook's establishment. The press will soon be on its way and serving the missions of various denominations.

—The expenses of the Episcopal General Convention held at Philadelphia during the month of October amounted to $40,000, including entertainment of delegates and traveling expenses.

—Hitherto in Hebrew congregations women have had no voice in the election of rabbi or any of the church business, but a Philadelphia synagogue has accorded to them equal privileges with the male members, except the holding of official positions.

—It is estimated that the Methodist General Conference which meets at Philadelphia next year will cost the church not less than $100,000. There will be 600 delegates, and Bishop Simpson will preside. Ex-President Hayes and possibly General Grant will be among the delegates.

—The receipts of the American Missionary Association for the financial year just ended were $312,567.29, an increase of $14,982.84 over the previous year. Of the total amount $126,366.73 was from legacies, the income from this source being unusually large. The payments for the year, less a balance in hand at the bginning of the year, were $312,018.97, and the balance now in hand is $548.32.

—The annual survey of the work of the American Board, presented at the annual meeting of the Board at Detroit, gives the following statistical summary: Number of missions, 20; number of stations, 80; out-stations, 742; number of ordained missionaries, six being physicians, 154; physicians not ordained, men and women, nine; other male assistants, seven; other female assistants, 263; total nmmber of laborers sent from this country, 433; native pastors, 144; native preachers and catechists, 369; native school-teachers, 1,014; other native helpers, 300; total number of laborers connected with the missions, 2,260; number of churches 278; number of church members, 19,364; added during the past year, 1,737; whole number from the first, 89,323; number of High Schools, Theological Seminaries and station classes, 58; pupils in these, 2,086; boarding schools for girls, 40: pupils in these, 1,538; common schools, 832; pupils in these, 31,016; whole number of pupils, 35,625.—*Christian at Work.*

—The demand in India for medical women for the treatment of Indian women and children is growing rapidly. About two years ago the Maharnee of Puranah, who was treated by an English woman doctor, wrote to Queen Victoria on the subject, and Sir Salar Jung represented that medical women would be a great blessing in India. Independent of what may have been done in this direction in connection with zenana missionary work, there have been attcmpts to supply women doctors from medical schools in India. Nearly ten years ago women were admitted to the Madras Medical College, with this end in view, and now the Calcutta Medical College has been opened to them and a scheme to found a woman's hospital in Bombay has been adopted, of which Miss Peechy, M. D., is to be in charge, and women who wish to cnter medical service will be educated for it.

—It was stated at the late meeting of the American Board that, during the last ten years, the work of the Board has increased 135 per cent. in conversions, educational institutions, and native agencies; but there had been little or no increase in the contributions, while the number of young men offering themselves for the mission work had grown constantly smaller, so that last year only four students in the theological schools had offered themselves for the missionary work. It was stated that the outlook in this particular was a little more favorable for this year.—*N. Y. Christian Advocate.*

—The American Sunday School Union has just adopted the following:

Resolved, That the American Sunday School Union, invoking the blessing of Almighty God, and relying upon the sympathy and co-operation of Christians and philanthropists, will undertake to establish and maintain a Sunday school in every needy community in the vast territory between the eastern base of the Rocky Mountains and the Pacific Ocean.

In 1830 the Union, under a similar resolution carried its banners into the great valley of the Mississippi, and in 1833 into the South Atlantic States. As the result hundreds of Sabbath schools were organized, and thousands of children instructed in the Word of Life. Many of the schools have become useful churches. Now the Union proposes an advance into the territories along the Red River of the North, the Upper Missouri, the Yellow Stone and Columbia rivers; also onward to the hamlets on the Sierras, and still onward to the fertile lands along the Pacific. The enterprise will be approved by thousands of Christian hearts and should have a place among the objects of Christian generosity.—*Intelligencer.*

THE WESLEYAN GENERAL CONFERENCE AND MASONIC DELEGATES.

The *Northern Christian Advocate*, in speaking of the refusal of the Wesleyan Methodist General Conference "to hold fellowship with" a fraternal delegate from the Methodist Episcopal Central New York Conference, who declared himself a member of two secret societies, queries: "If the Bishop had hired a district messenger boy at fifty cents an hour, instead of selecting a highly respected and scholarly member of the conference, would he have been subjected to the same examination and his message spurned?" If the *Northern Christian Advocate* can not discern any difference between receiving a message at the hands of a hired boy and "fellowshipping" a secret society fraternal delegate, we hope the action of the General Conference may slighty lift the "hoodwink" and shed some "light" from the "East" on the "poor blind candidate" for sympathy over the refusal of the Wesleyan General Conference to "fellowship" the secret "works of darkness" even in the person of a "highly respected and scholarly member" of secret societies, which the appointing power behind the delegate knew we did not as a church "fellowship." This is the second attempt to secure official "fellowship" of secret societies at the hands of our General Conference in the person of secret society delegates, sent in the face of the fact "known and read of all men" that as a people we are conscience-committed to refuse to "fellowship" such members. Query: Is the Methodist Episcopal church so generally "cable-towed" into membership in secret clans as to have no "highly respected and scholarly member" to appoint as fraternal delegate to a known anti-secret society General Conference, who is not in his personal relations in alliance with the secret lodgisms of the day? —*Wesleyan.*

ANTI-SECRECY TRACTS

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FARM NOTES.

HOW TO SUCCESSFULLY TRANSPLANT TREES.

Many think it cheaper and better to take up large trees from the woods, and transplant them to their grounds or to the road-side, than to buy nursery trees. As a rule such trees die; they fail because proper precautions have not been taken. In digging up the tree, all the roots outside of a circle a few feet in diameter are cut off, and the tree is reset with its full head of branches. Whoever has seen trees in the forest that were upturned by a tornado, must have been struck by the manner in which the roots run very near to the surface, and to a great distance. When the roots of the trees are cut off at two or three feet from the trunk, few or no fibrous or feeding roots are left, and if the mass of tops is left the expansion of the buds in the spring will not be responded to by a supply of sap from the roots, and death must follow. If such trees have the tops completely removed, leaving only a bare pole, they will usually grow when transplanted. The tree is little more than an immense cutting; but there are roots enough left to meet the demand of the few shoots that start from the top, and growth above and below ground are well balanced. We have seen maples, elms, and basswood trees, fifteen feet or more high, transplanted in this manner without a failure. Some trees treated in this manner were planted in our neighborhood about ten years ago. They have now as fine heads as one would wish, and show no signs of former rough treatment. Trees in pastures, or on the edge of woods, are better furnished with roots. These should be prepared for transplanting by digging down to the roots, and cutting off all that extend beyond the desired distance. This will cause the formation of fibrous roots near the tree. It will be safer to take two years for the operation, cutting half of the roots each year. Such trees may be removed in safety, especially if a good share of the top is removed at transplanting.—*American Agriculturist.*

TRANSPLANTING TREES.—Large trees may be successfully transplanted by removing them in winter, while the ground is frozen, with a large ball of earth attached to the roots. The earth about them may be removed before the ground freezes, leaving sufficient to support the tree in position.

AUTUMN HINTS FOR KITCHEN GARDEN.

In a well-managed garden, as soon as one crop is off the ground is made ready for another, if the season allows. In stiff soils, especially, plowing or spading, and leaving them rough through the winter, greatly improves them.

Preserving roots in winter.—Parsnips, salisfy, and horseradish are not injured by hard freezing; all others must be stored for the winter, and a sufficient supply of the hardy kinds should also be taken up. We have described various methods of storing roots in back numbers of the *American Agriculturist.* If the cellar is not too warm, a supply for present use may be kept in boxes or barrels, and covered with earth to prevent shrivelling.

Cabbages.—The usual method is to pull the cabbages, set them in a dry place, heads downwards, and on the approach of cold weather, cover with a coating of leaves up to the ends of the roots; light soil is often used instead of leaves. For family use, it is convenient to dig a trench where water will not stand, and set the cabbages, with what soil adheres to the roots, close together, upright, in this. Make a sloping covering with boards. As cold weather comes on, place a layer of leaves or straw over the heads. Soft cabbages thus treated will very often form firm heads by spring.

Asparagus and rhubarb.—Though these plants are quite hardy, the beds will produce all the better and earlier if they have a covering of three or four inches of manure. All litter should be first cleared off, and if not already done, the asparagus tops should be burned.

Crops wintered in the ground, such as spinach, sprouts, onion sets, etc., will need two or three inches of leaves, straw, or marsh hay, as a protection during winter, in all but very mild localities.—*Am. Agriculturist.*

"Dr. Benson's Celery Pills cured my neuralgia of 9 years' standing." Joseph Snyder, Paxtons, Pa.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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Discussion on Secret Societies. By Elder M S Newcomer and Elder G W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate.* 25 cents each; per doz $2.00.

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IN BRIEF.

The estimated amount of postal revenues for the fiscal year beginning on July 1 next, including $430,000 estimated receipts from the money order business, is $47,104,178 The estimated expenditure for the same time is $50,062,189, which will leave a deficiency in revenue of $2,958,111. In his letter to Congress recommending the reduction of the letter rate to two cents the President expressed the opinion that the reduction would cause a deficiency of $3,000,000 the first year, and the official estimate above given shows his estimate to have been within $41,000.

—In order to preserve and maintain the National bank-note circulation, Mr. New, Assistant Secretary of the Treasury, suggests the issue of fifty-years 3 per cent bonds to the amount of $500,000,000, into which the 4 and 4½ per cents shall be convertible, the bonds to be used as a basis for circulation. Mr. New believes that such bonds would be eagerly sought by the National banks for that purpose, and that all fears for the safety and permanency of the National banking system would be removed.

—Over 19,400,000 acres of our public lands were disposed of last year. The Commissioner of the General Land Office recommends more stringent laws to prevent frauds, and they should be passed.

—It is estimated at the Treasury Department that the statement of the public debt will show a reduction the past month of about $10,500,000.

—On and after the 18th of November next the new time adopted by the railroads of the United States aud Canada will go into effect.

—G. N. Fox, who was Assistant Secretary of the Navy when Gideon Welles was Secretary under Lincoln's administration, died at New York Monday.

—For nine months of 1883 the exports of iron and steel from Great Britain amounted to 640,079 tons—410,826 tons less than in the corresponding period in 1882.

—Dr. Leonard Stegnejer arrived at San Francisco Monday from the Arctic, having in his possession an excellent specimen skeleton of the "northern manatic" or sea-cow. His trip was undertaken under a commission from the Smithsonian Institute at Washington.

—De Brazza, the French explorer, is reported to have been killed in a fight in the Congo region.

—Maurice Ranger & Co., cotton merchants at Liverpool, failed Tuesday for $3,250,000. The crash brought down two cotton brokerage firms, and it is reported houses at New York are involved for about £100,000.

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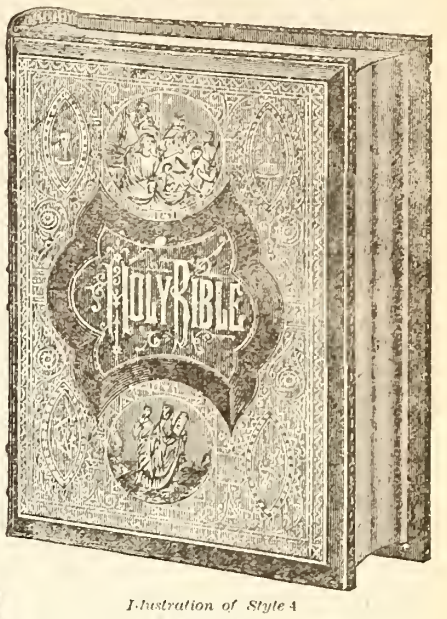


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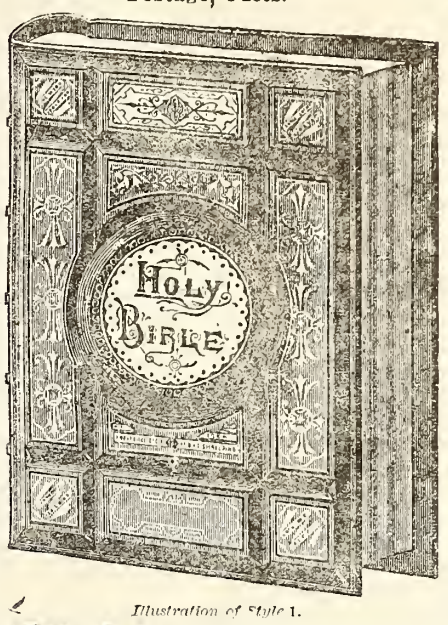


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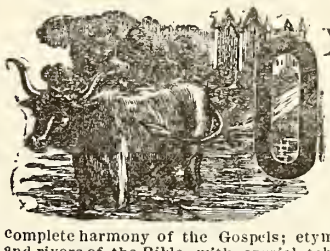
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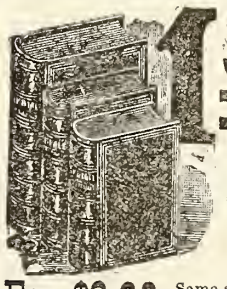


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NEWS OF THE WEEK.

—It is reported that the President will seriously call the attention of Congress this year to the imperative importance of giving serious consideration at no distant day to the Isthmus Canal question. It is understood that the Executive regards the active operations of De Lesseps at Panama, under the French government as making it hazardous to delay much longer some definite action on our part, in order that our position may be clearly established with an eye to future contingencies.

—Pension Commissioner Dudley says that the estimate made by him of $40,000,000 as being requisite to pay pensions in 1885 is but one item in the whole estimated appropriation necessary. There is now available for the present fiscal year $124,000,000, and the Commissioner calculates that if this unexpended balance be made available the additional appropriation required from Congress will be $40,000,000. His calculations are based upon the settlements of two years and give an average of this and the year to come of $82,000,000 per year.

—According to the report of Mr. Andrew Paxton, general agent of the Chicago Citizens' League, ninety-eight cases have been prosecuted in October and September for infractions of the laws bearing on the selling of intoxicating liquors to minors and habitual drunkards.

—A tornado struck the northwest part of Springfield, Mo., a few minutes after two o'clock Monday afternoon last week, passing in an easterly direction along the north part of the city and the south part of North Springfield. At the northwest part of the city the Springfield Woolen Mills, owned by Lord & Regan, employing about forty hands, was made almost a total wreck. The building was of brick and the upper stories were torn to pieces and the walls crushed in, but fortunately no one was fatally hurt. The storm swept on through the city with fearful destruction. About 250 buildings were more or less injured, twenty were destroyed, and five persons killed during the passage of the storm. The wounded will number at least sixty.

—An order was issued at Boston Thursday dissolving the company which intended to build a railway from Cairo, Egypt, to Jerusalem.

—It is now believed the Democratic majority in Virginia will reach 30,000. They will have thirty-five majority on joint ballot in the Legislature.

—Owing to the scandalous weakness of Gov. Crittenden, of Missouri, for pardoning criminals of various grades, the grand jury of St. Louis recommend an amendment to the Constitution depriving the Executive of the pardoning power.

—While Alexander L. Strauss, a Baltimore merchant, was enjoying his wedding feast at Erie, Pa., Thursday, his pocket was picked of $20,000 in bank notes and checks by a colored waiter, who concealed the plunder, but indicated its hiding-place after being arrested.

—The entire roof and the inside walls and the iron and stone columns of the new south wing of the Capitol at Madison, Wisconsin, fell Nov. 8th, while forty men were at work. The cause of the terrible accident is somewhat uncertain, but the most plausible theory is that the heavy iron pillars supporting the roof of the second story of the balcony sank into the plank on which they rested, thus pulling the sound wall outward, which in turn caused the roof of the entire wing to cave in. Of the forty on the roof at the time of the accident, some fifteen escaped by running and leaping on to the roof of the old building. Of the rest four were killed outright, one has since died, and twenty were more or less injured. The inquest on the remains of the men killed by the Madison disaster began Friday. Seven of the wounded men are lingering between life and death. The pecuniary loss is placed at $15,000.

—Business failures in the United States the past week numbered 219, being 24 more than the preceding week, and an increase of 70 when compared with corresponding period in 1882.

—The boiler of a tug in New York harbor exploded Friday morning, making splinters of the boat and killing four of the crew. A flying piece of debris killed the helmsman of a schooner lying near by.

—A scaffold eighty feet high, supporting four men, fell at Newcastle, Pa., Friday morning. One of the men was killed and two fatally injured, while the fourth broke his fall by catching a crossbar.

—The people of Southampton county, Va., fear that the negroes are bent upon a massacre, and there is great excitement. In some places the women and children have been taken to the woods and guarded. A drunken negro is credited with the remark that the colorod people intend to kill all the whites in Southampton county. Negroes are reported missing from their usual haunts.

—At the Lord Mayor's banquet in London Friday night, Waddington, the French Minister, said his country's policy was not one of aggression, but simply an intention to hold her own. Mr. Gladstone remarked that England had only the best wishes toward France as regards an orderly government and a career of peace and prosperity. He stated that the question concerning Missionary Shaw tended to bring both nations closer together, the indemnity being offered rather than demanded.

—The Marquis Tseng, Chinese Embassador to France, is authority for the statement that it will take at least 40,000 French troops to make headway against the united forces of Annam and China.

—An explosion occurred in the Moorfield colliery, Lancashire, England, Wednesday morning, 110 men being at work at the time. Sixty-seven miners were killed.

—By the explosion of a quantity of benzine during a fire in a boot and shoe factory near Roubaix, France, ten persons were killed on the spot and twenty or more seriously wounded, many of them so badly that they will die.

—Upon the revolt of Montero's troops in Arequipa, Peru, recently, the Chilian Colonel Raygado attacked the mutineers and citizens, killing seventy persons, including the Mayor.

—The mob at Zaloevoe, Hungary, attacked the Jews, Friday, and fired on the police when they interfered. The police then fired on the mob, killing two of them and wounding several.

—Vera Philipora, recently arrested at Kharkoff, Russia, was the actual head of the Nihilist Executive Committee. She has written a voluminous confession, showing that she and another woman who chose South Russia as their field of enterprise alienated the allegiance of many army officers, many of whom have been arrested. The Nihilists are miserably weakened in men and means, having lost many prominent members. The arrest of Vera Philipora is the worst blow they have for a long time received.

—The Egyptian army under Hicks Pasha, defeated the False Prophet's forces in two sanguinary battles, and now occupy El Obeid. Communication between Khartoum and the Egyptian army is severed.

Tightness in the chest is a forerunner of disease. *Samaritan Nervine* is the antidote. $1.50.

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MARKET REPORTS.

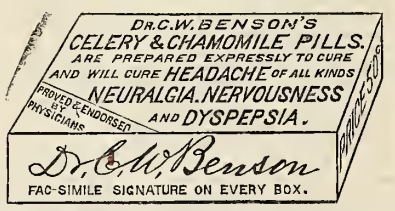
CHICAGO, Nov. 12, 1883.

GRAIN—Wheat—No. 2		95½
No. 3		84
Rejected		78
Winter No 2	1 01	@1 03
Corn—No. 2	49½	51
Rejected		47½
Oats—No. 2	28	31½
Rye—No. 2		56½
Bran per ton		11 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 50	@10 00
Prairie	4 00	@10 00
Lard per cwt		7 45
Mess pork per bbl		10 90
Butter, medium to best	15	@32
Cheese	03	@11
Beans	1 25	@2 75
Eggs		23
Potatoes per bus	25	38
Seeds—Timothy	1 25	@1 32
Clover	5 25	6 26
Flax		1 25
Broom corn	03	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 25	@6 55
Good	5 75	@6 20
Medium	5 00	@5 65
Common	2 40	@4 40
Hogs	4 00	@4 95
Sheep	2 75	@4 25

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	93	@1 14
Spring	95	@1 07
Corn	59½	@61
Oats	35	@43
Mess Pork		12 12
Lard		7 75
Eggs		29
Butter	10	@22
Wool	10	@45

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TO THE 370

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President Arthur, it is now stated on good authority, is willing to be known as a candidate for re-election. The result of the elections has been, on the whole, favorable for the Republican party. Henceforth we may expect more "politics" in the administration, and rumor has it that Chandler and Gresham from the Cabinet are to be sent out on a mission to Pennsylvania and Indiana. Chandler is one of the most skillful manipulators of party politics and has not much to do in the Navy Department; he will be of more importance henceforth if Arthur has determined to begin again the part he used to play in New York before he became chief executive, and men of some use to the nation, like Lincoln and Folger, will talk of retiring. The Treasury Department, through its numerous employers throughout the country, is an indispensible part of a self-nominating, second-term machine. Under Folger it has become rusty and would be of little use. Unless the popular voice shall protest we may hear any day that Folger has been shelved in some foreign mission, and a wire-puller placed over the Treasury.

As a prudent and conservative President, Arthur has made an enviable reputation, but he is not therefore a safe one, nor a man whose principles the nation can afford to endorse by a re-election. His reviving the drinking customs about the capital ought to be a fatal blow to his expectations of re-election. If they are really entertained we shall hear of some startling recognitions of the liquor power. Perhaps this is one: A few days ago a Wine and Spirit Exchange was opened in New York, to harmonize the wholesale liquor trade throughout the country. Among the guests invited to the opening of an enterprise for the extension of the whisky business was President Arthur! He assisted in the formalities of the occasion, and at the following feast, for which $5,000 worth of the finest wines were provided.

An oak at Mt. Vernon, said to have been a favorite of Washington, fell last year in a storm, and has been devoted to the encouragement of theft and lying. How so? Thus: Freemasons got it to make Masonic gavels for distribution among the lodges. That was theft, morally, for the tree belonged to the American people, if to no individual. It is also an attempt to steal from Washington's reputation to make something for the lodge. It was lying in that it is an attempt to deceive the country lodges, and the dupes outside them, into believing that Washington was a great patron of the order. Washington left such evidence of his opinion of Freemasonry behind him, that were he now living he would be a good candidate for the president of our next National Convention.

The lodge has been put on the defensive in Lincoln, Illinois. A grain dealer named Carpenter was suspected of the murder of a young woman whom it was confessed he had seduced. The whole country was excited for weeks and his neighbors were so convinced of his guilt they were ready to lynch him. He is a Mason, and four of the six members of the coroner's jury are lodge brothers. When about to render a verdict those four men retired for consultation, and the verdict was according to their arrangement. Carpenter has since been bound over under $10,000 bond to answer to the grand jury for the murder. Throughout the case his lodge companions have stood by him, and so prominent did this Masonic partizanship become that Rob Morris was betrayed into publishing a letter defending the lodge from the harsh judgments that were accumulating upon its head. Such contributions to lodge literature are very acceptible to sensible readers, although written on the presumption that mankind is stupidly credulous on the subject of Masonry. They are a convincing proof that the system deserves all the approbrium it gets for the protection of the vilest criminals: and a writer whose books contain examples of this very character of the lodge is the one to defend it from public suspicion! Why not?

It is a notable confirmation of Monsignor Capel's theory, that the Roman Catholic church is the patron of republicanism, that Bishop Keene of Richmond, Va., reports Leo XIII. as saying lately, "There is no country in the world where I am so much Pope as in the United States." Nobody can deny that our free institutions interpose fewer restrictions upon the presumption of Romanism than do the monarchies of Europe. Of course the Pope is in favor of such institutions, as the camel is in favor of the tent he can enter easiest. But that the papacy is destructive of republicanism is as easy of proof as was Lincoln's wise saying that this country could not endure part slave and part free. There have been some unpleasant tokens of the aggressive spirit of Romanism of late. The New York Republican ticket in the late election was headed by a representative of Romanism and the rum power. The late Episcopal convention voted on a proposition to change the name "Protestant Episcopal" to "Holy Catholic." It was voted down but the bishops are in favor of it. Here in Chicago our demagogue mayor has appointed an intense Romanist as School Inspector, a man with little education, no interest in the schools, and no qualification except his nationality, Irish, and his religion, Roman Catholic. There are also two members of the Board of Education who are Catholics, and it is claimed will not send their own children to the schools put in their charge. Schools managed in this way will soon become a matter of unpleasant strife—as at East Caanan, Conn., lately, where Catholic control of the schools was ruining them. But a Protestant victory was followed by a Catholic refusal to trade at stores not kept by their partisans.

The new time standard was adopted on the 18th inst. by the railways of the country. After a few days we shall become accustomed to the change and to estimating the difference between the legal and the railway standard and the first annoyance will pass away. The immense influence of the railway business in our commercial affairs will soon draw every other interest into line as the train follows the locomotive. This inroad upon a time standard which has been good enough for 6,000 years has suggested several other changes. The Geodetic Congress recommends that a single meridian (that of Greenwich) furnish a standard time for the world; that is, without regard to our old friend the sun, we set our watches by one regulator the world around, and have every clock strike twelve at once. Somebody else proposes that we count to 24 o'clock instead of stopping at twelve, so that the patient hands that mark the hours need travel but one journey a day instead of two. Attorney General Brewster, who has been consulted about the change, says that so far as its legal basis is concerned there can be none without the action of Congress. This body will be ready to act if the railroads shall make the change popular.

SIR STAFFORD NORTHCOTE IN IRELAND.

BY REV. JOHN BOYES.

Sir Stafford Northcote has been paying a visit to Ireland, and if we judge merely from the enthusiasm manifested by the many and numerous audiences he has addressed, and from the cordiality of the welcome accorded to him, his visit has been an unqualified success with which he is wonderfully pleased. Now that the excitement has a little abated, we may venture to indicate its influence from a political point of view. His criticism on the doings of the government is somewhat dubious. It is very difficult to discover whether Sir Stafford approves or disapproves of the Land Act in his own mind. We have noticed the same uncertain sound when he has been considering important proposals made by Mr. Gladstone. His words of condemnation appear to be uttered in a perfunctory manner, just to please his party and not because he himself believes them. Speaking of the Land Act, he regarded it as resting upon two foundations, suggested by the figure seen by the Babylonish monarch, which had feet partly of iron and partly of clay. That said he, which rests upon the iron will last, that which rests upon the clay won't; but he was careful not to tell the people which portions rest upon the iron and which upon the clay. He rightly said that justice will live and injustice will die, but he gave no indication as to which he regards justice and

which injustice; nor did he tell the Irish people that for six years of official power, the Tory government had busied itself in foreign brawls, in creating unnecessary panics, and that before handing over the government of the country to Mr. Gladstone and his colleagues, Erin was "in a state of veiled rebellion."

As one result of Sir Stafford's deliverances we infer that the Conservatives when they get into power, have no intention of introducing any honest measure of land law reform. If a statesman should ever arise with sufficient genius to increase the acreage of the country so that the landowners can retain all their present possessions, and squeeze out field and recreation grounds for the peasantry he will at once be placed at the head of the Conservatives. As this will involve the spreading out of the country a considerable distance into the Atlantic and will require a genius far superior to Sir Stafford or any of his friends, the case seems hopeless.

Satisfactory as the visit has been to Sir Stafford's party, we do not see that the existing government has any reason to be discontented with it. He virtually admits that the Land Act is good, but added that the value and importance of such legislation depends on the method of its administration; but he did not even hint that the Act was being either unfairly or inefficiently carried out. While he finds it impossible to curse the Act, he finds it exceedingly unpleasant and inconvenient to bestow his blessing upon it. What he has accomplished for Ireland, beyond telling the Orangemen of Ulster to be faithful to the constitution and to conservatism it is difficult to imagine.

Grimsby, England, Oct. 1883.

WHITE ETHIOHIANS.

BY REV. P. B. CHAMBERLAIN.

[The following article was sent to the *Pacific* of San Francisco, Cal., soon after the recent meeting of the Knight Templar Conclave in that city last August; but after some weeks delay it was returned to the author without publication. It is here printed as originally written.]

When the old prophet sternly asked, "Can the Ethiopian change his skin, or the leopard his spots," he has been generally understood to imply as the only right answer, a most emphatic negative.

The *Pacific's* recent unqualified laudations of the Knights-Templar as a body of "high-toned and fervently religious men" constrains me to inquire if there is a new version of this important passage?

On the occasion of their previous Conclave in Chicago, three years ago, the papers of that city gave them a very different character. Even some of the secular dailies went so far as to represent their conduct there as a carnival of dissipation—Sabbath desecration, theatre-going, dancing, drinking and licentiousness—declaring that the lowest haunts of vice were visited by many of them, and that single saloons, favorably located to catch their custom, took in $1,000 per day.

So notorious were these doings that, to save, in part, the reputation of the order, members were forbidden to wear, when off duty, any badges or uniforms by which they could be identified as Knights by outsiders; and the *Pacific* itself at that time published the damaging fact that the most important part of the outfit of the California delegation, both going and coming, was a lavish supply of intoxicating liquors. Are we not justified, therefore, in asking in all candor what has produced such a marvelous change in these thousands of men in these three short years? Have they, indeed, in such large numbers really been "washed and made white in the blood of the Lamb?" or are they simply being white-washed? If the latter is the fact, then surely somebody has sadly failed, as no reporter for the public should fail to learn their true characters before giving such high commendations. Where were many of these men, and what were they doing, when not on parade before the public gaze? Did none of the many haunts of vice in San Francisco do a very unusual amount of business while they were there, as did those of Chicago? "Speak every man truth with his neighbor." "Flattering lips are an abomination to the Lord." Again, how much reliance can be placed in your very flattering account of their religious services on the Sabbath? Have you failed to see in your wide spheres of observation what is clear to many others in narrower ones, that many of these same men, when at home, so far from being fervently religious, are notoriously irreligious, some of them grossly ungodly? What therefore, measured by any high Christian standard, must be the true character, the real value of any mere religious performances on their part in which they have simply been drilled to kneel and respond with military precision and promptness? What can be any such religious services on the part of such men but a clear case of "drawing near to God with their mouths, while their hearts are far from him," seemingly having forgotten that "the sacrifices of the wicked are an abomination to the Lord." Have all of the offenses of the cross ceased in behalf of these men alone, so that while living in utter disregard of all the spiritual demands of the Gospel, they need only to go through with imposing religious forms once in three years to win from both Christian papers and Christian pulpits the reputation of being eminent saints?

Once more, what of your highly approved quotation from the sermon on that occasion, in which the minister boasts as bravely as ever Falstaff did of their ability and readiness to actually fight with their carnal weapons for the defense of the cross? Will the cross ever need any such defense? Did the speaker forget? and have those who quote him forgot the very significant language of our Lord, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, but now is my kingdom not from hence?" Is it proposed to imitate the Mohammedan, and force our sacred Christian doctrines down the throats of infidels at the point of the sword?

In this age and in our country could there be a more monstrous anachronism than that of a vast military organization, composed largely of irreligious men, putting themselves forward as the self-constituted special defenders of the cross of Christ? Are we still in the dark middle ages? Have all our ideas of the sacred saving doctrines of the Gospel become so blurred or bewildered that even such momentous matters are to us but pleasing pageants?

Have the watchmen upon the walls of Zion, even those stationed at the most important points, no more heroic work than this to do in defending the truth against the encroachment of error? in "contending earnestly for the faith once delivered to the saints" against the wiles of the devil? When the trumpet gives no more certain sounds than these, who will prepare themselves for battle? If the religion of Christ is no more than a pompous parade, why should any of us sacrifice and suffer and die for it?

Walla Walla, W. T.

THE BRAHMO SOMAJ.

A new religion has sprung up in India. Its founder was one Ram Mohan Rai, rajah of Bardwan in 1830. Its present apostle is Kesab Chunder Sen, who has paid one visit to the United Kingdom and may next honor the United States. He is said to be well read in modern systems of thought and maintains that although the new religion is primarily for India, yet that it is destined to overspread the world. Like the Freemason he professes great regard for Christ and Mohammed and Guatama. He says "Christians are fools to think they can convert other religions," and so with all others except his Brahmo Somaj which is destined to absorb all other religions.

Its basis of faith is nature and intuition. Its propounder believes in a Supreme God and the immortality of the soul; culls truth from any source, be it Koran, or Bible, or Shaster; and extends its loving arms openly, not secretly, as far as we know, ready to welcome religionists of any or every name; and commends idolatry as well-meaning, but fails to see fully the divine character. He thinks there are 330,000,000 of gods and goddesses, and each is of God, and all are invited to become one in this Brahmo Somaj.

Freemasonry must look out for its laurels or hide its diminished head for an honest open advocacy of Brahmo Somaj with its membership for every one, man, woman and child, must be more heartily received by mankind that the very exclusive, Pharisaical, concealed (but revealed) system yclept Masonry.

But this new system lacks the "*one thing needful.*" It needs to have the revelation of the *God in-Christ* who is reconciling the world to himself, and is thereby emancipating from the dark gropings through nature for the discovery and solution of the spiritual truths which can be found only in the Son of God who has brought life and immortality to light by the Gospel. As light to the eye, as food to the hungry, as rest for the weary, so is the Gospel of Christ for mankind the world over; and the heart of every true Christian yearns for their fellow men and loves to make known to blind and deaf and lame, and palsied humanity of every land the world over the knowledge of the Great Physician who saves to the uttermost all who come to God by him.

Alas, that in our Christian country there should be societies, secret or otherwise, which ignore the Great Physician of souls—the Saviour of the world! And alas, that the lives of professing Christians should obstruct the power of the truth as it is in Jesus!

O. D. G.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"What the Lord doesn't see fit to put into folks—why, it isn't there, and they can't help it," shrewdly remarked Mrs. F. one day when we were talking over a terrible case of destitution which had lately come to light;—the result, not of misfortune or even laziness, but bad management of an income on which more thrifty and forehanded souls would have lived in comfort. "Now I remember the case of a minister on our circuit, one of the best of men, and his wife was just as good as he was; but they hadn't an ounce of calculation between them. They just lived from hand to mouth with no more forethought or planning than a couple of sparrows. So when we talked of getting up a donation party to supply their needs for the winter some of the brethren and sisters were not very willing to give. 'His wife was such a miserable manager,' they said, it was just like pouring water into a sieve to try to do anything for them. If she would only calculate and save there would be some encouragement." Well, I let them have their say out and then I had mine. "It is all true," said I; "sister B. hasn't a grain of what we call faculty. She can't get up a dinner out of nothing like you sister R., nor turn and twist an old garment till it looks as good as new like sister M.; but if the Lord hasn't given it to her to be a good manager, and *has* given it to us to be, don't it make it all the more our duty to help her? Bear ye one another's burdens and so fulfil the law of Christ. This is sister B.'s burden. She does as well as she knows how, and neither you nor I can do any better. Perhaps that is the very reason the Lord didn't make her a good manager just to see how many of us have got charity of the real sort."

"And what did they say to that?" I inquired.

"Most of them came round finally to my way of thinking. They were good women. Their hearts were in the right place. They only wanted a word to see the matter it its true light."

Happy are they to whom is given not only "the word" to speak, but the simplicity, the tact, the courage to speak it in the right spirit and at the right time! But to come back to the subject of burden-bearing, let us never forget that it is not the strong whose life load presses heaviest. In every community there are always a few who in common speech "have no faculty" to get along. They are deficient in judgment, in foresight, in ambition and enterprise, and everything else which goes to make success in life; and they must be helped by their more fortunate fellow-beings or drop hopelessly in the race. My dear sister, saving, prudent, thrifty, patterned after Solomon's virtuous woman, don't despise your weaker sister, but bear her burdens—for they are heavy, heavier than you can know unless with Christ-like sympathy you put yourself in her place.

And brother A, don't think it hard when you are called upon to help brother B who has had a constant run of ill-luck though you feel sure that in his place you would have avoided it all. As you have just what he lacks, thrift, shrewdness, brains, this is very probable. But the glory of Christ's religion is that the infirmities of the weak are the opportunities of the strong. Throw loving arms around your weak brothers, and lift them over life's hard places. These foolish, thriftless ones on whom the battle presses so hard bear God's divining rod to point out the hearts in which are the holy wells of a pure and living charity. Let Masonic benevolence like the priest and the Levite, pass them by on the other side, but let us "who have not so learned Christ" pour into their wounds the wine of hope and the oil of consolation, and leave it to the common sense of mankind to judge between the charity of Christians and the charity of the secret lodge.

Wellesley, Mass.

—Some are anxious to know why the secret lodge must forever curse the temperance question. One of the published commendations of Stephen Merritt, candidate on the Prohibition ticket in New York for Comptroller, reads as follows: "He was Grand Worthy Patriarch and Most Worthy Chaplain of the National Division Sons of Temperance, and is a Mason in very high standing." God save us from the twin curses of rum and Masonry!—*Wesleyan.*

We hear the rain fall, but not the snow. Bitter grief is loud, calm grief is silent.

Every good deed that we do is not only a present pleasure, but a prop for the future.

—A converted man went home from an Illinois camp meeting and publicly burned his stock of pipes and tobacco, amounting to $200 worth. That is apostolic. Such religion amounts to something.

A CATHOLIC CONDEMNATION.

[The council of bishops of the Roman Catholic church meeting lately in New York, have published their long pastoral letter. The following is the portion on "Secret Societies," almost entire. As the New York *Witness* suggested, if the word *Christian* were used instead of Catholic, the letter would be an excellent admonition for all churches].

Another most important question which has occupied our serious consideration during this Provincial Council has been the nature and evils of secret societies. Guided by the example of the sovereign pontiffs, as well as by our experience of the past years, which have impressed upon our minds so many sad lessons, we earnestly beseech you to regard secret societies as societies with which you cannot be connected, or which you cannot, in any way, abet or encourage.

"By their fruits you shall know them." In the countries of the Old World they seek the destruction of all existing order. They make direct attacks upon religion and her ministers. They publish the grossest falsehoods about the church; they slander and vilify her highest dignitaries. In every possible way they strive to undermine her authority. They excite the passions of the multitude against her. They try to withdraw the children from her influence and her teaching. They banish religious communities; profane and desecrate temples of worship; spread corruption amongst youth; caricature the holiest things; tear the crucifix from the walls of the school-house; cast out the image of the Saviour as an unclean thing. All these things are now perpetrated by governments in Europe, following knowingly or unknowingly the dictates of secret societies. They have a mania for destruction; they will never reconstruct. Burrowing beneath the earth, shrouded in darkness, they pursue skillfully and perseveringly the work of ruin, while the rulers of the world march on blindly as they are directed. The logical end to which they seek to drive society is well expressed by the term *Nihilism*. Chaos is the necessary result of their labors. And to gain these ends everything is lawful. Assassination and foulest murder are openly recommended and practiced.

We are well aware that the spirit of the age tends strongly towards the formation of associations. We know that in union is strength. Many advantages are expected from membership in organizations popularly supposed to possess influence and power. That these arguments have a certain force we are quite willing to admit. But the Catholic church never opposes associations founded on justice and in accordance with law. * * * Notwithstanding the calumnies so often uttered by her enemies the church has always held as a fundamental truth that the end does not justify the means. In this free land every legitimate object can be attained in an open manner. Men can here give full expression to their convictions and aspirations, and labor to attain them in the clear light of open day. What need, then, can their be of secret, oath-bound associations? Something must be wrong in the end proposed when men, in a free land, must meet in the dark to obtain it. When men hate the light it is a proof that their works are evil, since they love darkness rather than light.

Again, is it not a crime to join oath-bound associations, directed by irresponsible leaders, whose orders, whatever they may be, must be blindly obeyed? To place one's liberty of action at the command of unknown chiefs, to sacrifice one's free will and personal responsibility at the dictation of men without conscience or religion—is this not an act of supreme folly? Is not this the most debasing kind of slavery? And how often are those silly dupes lured into criminal excesses and even capital offences, which they expiate either in the hulks or on the scaffold, whilst their leaders are shielded from punishment by the darkness in which they were concealed, or by the blood of their victims handed over to justice in their stead!

Secret societies, bound by oath to obey orders, whatever they may be, given by chiefs oftentimes unknown to the greater number of the members, are dangerous everywhere and evil everywhere; but amongst us they are worthy of contempt, because entirely lacking any plausible justification. The laws of the Republic are just and equitable. Let us obey them faithfully, for they are the bulwark of our freedom. If we have grievances we can appeal to public opinion and to the spirit of fair play and justice which characterizes the American people. Let us, then, avoid societies of which, 1st, *the objects* are not lawful; 2d, where *the means* are sinful; and 3d, where the rights of human conscience and liberty are violated by rash and *dangerous oaths*. Let us carefully observe and faithfully obey the solemn words of St. Peter, the Prince of the Apostles, addressed to the early Christians regarding their duties to all civil rulers, under whatever form of government they might live: "Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evil-doers, and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men; as free, and not making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God."

Besides the societies openly condemned by the sovereign pontiffs, into which no Catholic may enter and remain in the church, there are many others not so explicitly denounced, and of which Catholics oftentimes become members. Yet some of these associations may be equally dangerous, and should therefore be avoided with equal care. To guide the consciences of our faithful people we here propose some rules by which they may form a judgment of the merits of various societies. They should consider as dangerous: 1. Societies which prevent the lawful exercise of liberty, either on the part of employers or employees, especially if to further the end proposed recourse be had to violence. It is an injustice to prevent men by violent means from earning an honest livelihood. 2. Societies in which anti-religious infidel doctrines are openly professed and advocated. No Catholic may remain united with men who assail religion. 3. Societies in which a ritual is introduced and a form of worship used at variance with Catholic teaching. Such societies are really religious sects. Again, we would advise all our people to abandon any societies where they find false professions made to blind the public, and various forms of rituals or rules prescribed to deceive the unwary. Honest societies will not need two weights and measures. Finally, we say to you in the words of the great Apostle St. Paul, and in the same charity which pressed him: "Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? * * * Wherefore, *go out from among them, and be ye separate*, said the Lord."

CONTRADICTIONS IN THE BIBLE.

Nothing is more common than to find apparent contradictions in the language of persons of veracity; and nothing is more usual than to find that those seeming discrepancies, when explained, afford fresh evidence of the truthfulness of those whose testimony has been impugned. Thus it is with the Bible. Its seeming discrepancies become fresh evidence of the truth. For example: the Lord said of the disobedient Jewish king, by the mouth of Jeremiah the prophet: "And Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him, *mouth to mouth*, and *his eyes* shall behold *his eyes;* and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord." Jer. 32:45. But when the Lord spoke by the prophet Ezekiel of the captivity of Zedekiah, he said: "My net will I spread upon him, and he shall be taken in my snare: and I will *bring him to Babylon*, to the land of the Chaldeans; yet shall he *not see it*, though he shall *die there*." Ezek. 12:13.

The Jewish historian, Josephus, informs us that the king regarded this threatening as *self-contradictory*. He was to *die* in Babylon, and yet he was *not to see* Babylon; and as he could not reconcile the two statements he disbelieved both. Josephus tells us that "the two prophets agreed that the city should be taken by force, and Zedekiah carried into captivity. Jeremiah said the king should convey him prisoner to Babylon; while Ezekiel predicted that he should not see that city. This apparent inconsistency in the prophecies led Zedekiah to doubt the truth of the whole, but it will hereafter be seen that he was mistaken in his conjecture." Josephus' Antiquities, book x., chap. x. *Clark's Translation.*

When the prophecy was fulfilled, all was plain. "The King of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah. Then he *put out the eyes* of Zedekiah; and the King of Babylon bound him in chains, and *carried him to Babylon*, and put him in prison to the day of his death." Jer. 53:11. The "self-contradiction" vanished when the guilty king reaped the harvest of sorrow for which he had sown the seeds of sin. He saw the King of Babylon, but he never saw the city; he was led thither as a blind captive, and there ended his days.—*From "Friendly Hints to Candid Enquirers," by H. L. Hastings.*

Few consider that enjoyment must have its moment of rest as well as labor.

"WHAT IS TRUTH."

ADDRESS BY A. H. BROWN, AT THE NEW HAMPSHIRE ANNUAL MEETING.

To my mind no weightier question ever was, or will be asked than that of Pilate addressed to Jesus Christ as he stood in that judgment hall—more than eighteen centuries ago, "What is truth?"

We meet to-day endeavoring to find answers to this question by discussion of the great issues of these later days. Not questions of the dead past but of the active, living present; if possible to gain new light and fresh courage to fight against the wrong and bear more faithful witness to the right. When we look over the noble army of reformers who have come down through all these years, raised up from time to time for some special work, faithful among so many faithless, despised of men but chosen of God, I count no honor greater than to be numbered among this company, no service grander than to grasp the colors that fell from their hands and trusting in him who is the God of truth, bear them aloft pressing onward to win new victories over the powers of darkness.

"Our fathers to their graves have gone,
Their strife is past, their triumph won,
But sterner trials wait the race
Which rises in their honored place,
A moral warfare with the crime
And folly if an evil time.

So let it be! In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given
The Light, the Truth, and love of Heaven."

When we look back over the past twenty-five years and see the progress made, what incentives we have to work and what reason for encouragement. Well may we exclaim, "What hath God wrought?"

Then human slavery was strongly rooted in the land. It was sapping the life of the nation. But how many bowed down to this idol and made it their god! Even the church, which should have been foremost in warning the people, with some marked exceptions was silent, or openly in alliance with this great evil. Here and there were brave men who dared "to beard the lion in his den," to lift up their voices in sounding the alarm.

I am proud to welcome you to-day to the birthplace and early home of one who bore a noble part in this grand struggle, and who lived to see the triumph of the principle so dear to his heart, and to the accomplishment of which he devoted his life. And yet he was despised and hated of men, esteemed a fanatic and stirrer-up of sedition. But against this storm of abuse he stood up fearless and unmoved—a moral hero. I can again see the calm serenity that shone from the face of our friend and the bondman's friend, Stephen S. Foster, and that lifted him up above his enemies. I can again hear the prophetic words that fell from his lips.

In an address at Paxton, Mass., months before the firing upon the nation's flag at Fort Sumter, while giving one of his masterly pictures of the cruelty of the slave-power, he said, "I expect to live to see the day when the dead bodies of my neighbors will be carried by my door as victims of this blood-thirsty power." A prediction that proved literally true. Mark in this connection the words of another noble anti-slavery reformer spoken years before the clash of arms; and tell me, Were not these men raised up for this great warfare and were they not far in advance of the times in which they lived? "Nothing can save slavery. It is destined to ruin. Once I thought it might end peacefully. Now I think it must go down like so many another wickedness in violence and in blood."

This battle for civil liberty has been fought and the victory won, though at fearful cost of blood and treasure. Peace reigns again, and purified by fire the South and North can clasp hands and rejoice that this line of separation is forever blotted out.

But, my friends, there are giant powers in the land to-day forging chains far more galling than those of human slavery. Those but held the *body*, these seize with deadly grip the *mind* and keep it it in bondage. Secretism, to my mind, builds barriers God never intended should separate children of the common Father. It has initiation ceremonies so foolish and absurd they would seem to be beneath the dignity of manhood and womanhood. Time is too short to be wasted on such frivolities. Nay, does not its power enter the halls of justice and warp the judgment of those who are chosen and pledged to decide according to the law and evidence?

What too, shall be said of the mighty tide of intemperance that is sweeping all over the land destroying both body and mind? How shall it be met and how shall our young men be saved from its blighting influence? We who live in Canterbury see comparatively little of the evil.

Thank God, my friends, we welcome you to-day to a town that has not been cursed with a dram-shop at least for the almost quarter century it has been my home. But let us not forget those less favored. May all who have been placed as watchmen be faithful in sounding the alarm and bearing testimony against every form of evil. The treatment you will receive is but history repeating itself. Some will be wise and heed the warning voice, others will treat it with derision, scorn and contempt. Thus has it been in all ages. Listen to the Word of the Lord spoken through his faithful prophet Ezekiel: "Come, I pray you, and hear what is the word that cometh forth from the Lord. And they came unto thee

as the people cometh, and they sit before me as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And lo! thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words but do them not, and when this cometh to pass (lo! it will come) then shall they know that a prophet hath been among them."

"And thus O, Prophet-bard of old
Hast thou thy tale of sorrow told,
The same which earth's unwelcome seers
Have felt in all succeeding years.
Sport of the changeful multitude,
Nor calmly heard or understood,
Their song has seemed a trick of art
Their warnings but the actor's part,
With bonds and scorn and evil will
The world requites its prophets still.

So was it when the Holy One
The garments of the flesh put on,
Men followed where the Highest led,
For common gifts of daily bread,
And gross of ear, of vision dim,
Owned not the God-like power of Him.
Vain as a dreamer's words to them,
His wail above Jerusalem,
And meaningless the watch He kept
Through which his weak disciples slept.

Yet shrink not thou, whoe'er thou art
For life's great purpose set apart,
Before whose far discerning eyes,
The Future, as the Present lies!
Beyond a narrow-bounded age
Stretches thy Prophet-heritage!
Through Heaven's dim spaces angel-trod,
Through arches round the throne of God,
Thy audience, Worlds!—All time to be
The witness of the Truth in thee."

THE LATE SUPREME COURT DECISION.

VIEWED FROM THE STANDPOINT OF THE AMERICAN MISSIONARY ASSOCIATION.

BY REV. HENRY T. CHEEVER.

Readers of the *Cynosure* at the East are gratified to find in its columns the masterly speech of Frederick Douglass, at Washington, upon the late decision of the Supreme Court in regard to the unconstitutionality of the Civil Rights Act of 1875. His eloquent appeal and prayer will go down to the ages:

"Oh, for a Supreme Court of the United States which shall be as true to the claims of human liberty as the Supreme Court formerly was to the claims of slavery! When that day comes, as come it will, a Civil Rights Bill will not be declared unconstitutional and void, in utter and flagrant disregard of the intentions of the National Legislatures by which it was enacted, and of the rights secured by the Constitution. In the name of common sense, I ask, what right have we to call ourselves a nation in view of this decision and this destitution of power? In humiliating the colored people of this country, this decision humbles the nation."

It has humiliated and mortified me as a humble but sovereign citizen of the United States, side by side with my equal colored fellow-citizen. But it has fired me also with a determined purpose to do what in me lies to rouse the people to flaming indignation against this "turning away backward of judgment" in their own Supreme Courts, whose decisions, Mr. Douglass plaintively says, "should come down to us like the calm clear light of Infinite Justice."

It was expected by us in these parts that the decision would be reviewed in the late annual meeting of the American Missionary Association at Brooklyn, and that the view of the Association would be clearly expressed in regard to it, even as there was passed a resolution declaring its disapproval of the recent Congressional prohibitory legislation with reference to the Chinese. A form of action upon it was submitted to one of the secretaries, but the mover was not able to be present himself to urge it, and so it was not offered. Nor do I find by any reports that the matter was at all discussed or taken notice of in the course of the meeting. The action proposed was as follows:

Resolved, 1. That the American Missionary Association founded and existing as it does in the interests of the despised race of America, views with profound regret the recent decision of the Supreme Court that the Civil Rights Act of 1875, in enforcing the Fourteenth Amendment in behalf of colored men is an unconstitutional invasion of the rights of States. Without pronouncing upon the legal technicalities of the case, but upon the broad ground of equity and justice, we cannot believe that such a decision, for its bearing upon the rights of colored men, fairly reflects the views of the people of the United States. We fear it may inure to the injury of the colored race, and be an obstacle to their progress by its support of caste and color-prejudice. But we do not believe that the civilization of the age can now be turned back by such a decision any more than it could be by a former opinion in the Dred Scott case, that black men had no rights which white men were bound to respect.

Resolved, 2. That we extend sincere sympathy to our colored countrymen in this emergency, together with the assurance that the American Missionary Association, true to its origin, its founders, its history, will be found with them side by side in the struggles for equal rights and privileges to all the races of which the composite American Nation is made up.

The *Christian Mirror* of Maine says, the A. M. A. by its very genius as well as history, is bound to trample under foot the colored prejudice wherever it appears. The New York *Tribune* sarcastically remarks (I quote from memory) that it is matter of doubt whether, in the judgment of the Supreme Court, there are any individual rights as citizens which the nation as such is bound to respect, except it be their right to protection as against other nations or people. This probably is said after reading the text of Justice Bradley's decision, in which he holds that should a person deny to his fellow-man his right to vote, to hold office or property, to buy, sell, or sue in the courts; should he commit murder, or use ruffianly violence at the polls, "unless protected in these wrongful acts by some shield of State law or State authority," he can have no protection from the General Government.

Well does your Washington correspondent, H. H. Hinman, put the case when he says: "What we had supposed to have been forever settled by the logic of events, as well as by the decision of our National and State Legislation, we find re-opened, and we are face to face with the issue, are we a nation?" And if so can citizens of that nation look to it for protection? It may be conceded that the decision of the Court is technically correct, and that the right of Congress to pass such a law (as the Civil Rights Act) is not given by express and positive provision, yet it will still remain true that such questions are not to be decided on mere technicalities, and that an implied power to protect the rights of the citizen is equal to a positive mandate to do so.

The presumption in law is that it was the intention of the Constitution and of the Civil Rights legislation to establish justice and secure the blessings of liberty, and that this known intention is the law. Hence it follows as a legal axiom, that all laws or contracts calculated to impair the rights of any man must have the strictest constriction, and be supposed to mean no more than the words absolutely demand; while, on the other hand, laws that protect human liberty should have an enlarged and liberal construction.

I have hardly room left to say that Massachusetts barely escapes Butlerism by the most vigorous Republican campaign ever prosecuted, and the virtual union in the same of Prohibitionists. But the proof that has been given of power, by 152,000 solid votes of the Butler party in the interest of Rum, Rome, the Lodge and Democracy, and that in the very heart of Puritan New England, is ground for the gravest alarm. Methinks it should be a stimulas to the most aggressive and zealous work on the part of Protestant ministers and churches to enlighten, evangelize, and make temperate the pressing population of aliens and their children with which Massachusetts is so fast filling up. If Republicans will now keep the hard-fought field, and hold compact their 160,000, Robinson and the other leaders must write upon the Republican banner CONSTITUTIONAL PROHIBITION OF THE FEEDING OF INTEMPERANCE BY THE MANUFACTURE AND SALE OF INTOXICATING DRINKS.

Worcester, Nov. 12, 1883.

WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 14, 1883.

One of the most diabolical conspiracies of the war times has recently come to light by the publication of an official letter of a rebel emissary, sent North by the Confederacy to cripple the Northern States. The letter is taken from the papers captured at Richmond at the close of the war. One Thompson was commissioned to operate in the North. In this letter he details his operations. First, he found a secret society already in operation under an innocent name, and this he readily gained control of for his purposes. This gave him a co-operating force of men in all the Northern States. By means of this secret society he planned the burning of Northern cities, the seizure of the Government boats on the lakes, and at the same time sought to divide the sentiment of the North so as to weaken Lincoln's administration. An unlimited amount of money was placed at his disposal to execute these conspiracies. With cool effrontery he details the successes of his operations. One of the greatest successes enumerated is the fact that by continually harrassing the operations of the Government he kept 60,000 soldiers busy guarding Northern cities and commerce, thus withholding them from active service in the South.

But the strangest of all deceptions was when this secret society turned itself into a "Peace Society" and commenced a systematic agitation of "peace." Great meetings were deliberately planned as if they were the spontaneous uprisings of the people, when in fact they were engineered by a secret conspiracy in the interests of the Confederacy. One of these great meetings was held in Peoria, Ill., and was considered a grand success. A great crowd gathered and enthusiastic speeches were made. But two things baffled the conspirators. The orators of the occasion, not knowing the real animus of the movers, filled their speeches with expressions of loyalty to the Government, and the detectives of the administration followed the conspirators so closely that at last the whole design fell through. We may thank God for a deliverance from the secret plotters of our destruction in the midst of supposed safety. One cannot read Thompson's letter without a shudder at the terrible dangers to which we were exposed, the horrible depravity of "respectable men" who thus plotted, and a new sense of gratitude to God who never slumbered nor slept in all those dark days, but baffled these demons at every step. European secret societies can furnish no fouler record than these innocent "Good Samaritan" or "Peace" lodges.

The despatches from the South are again teeming with accounts of the operations of the Ku-Klux-Klan. If the half that is written be true we are bound to have a struggle with that lawless band again. Why do not Americans see that we must either rally to destroy these secret orders or they will destroy us? Jeering them, as does the New York *Times*, may hurt their pride, but it is no adequate cure for the evil.

Following hard on the coming to this country of the Catholic emissary Capel, the great proselyter, comes the news from Rome that the American bishops, now visiting the Pope, are to be instructed to "demand" of the United States "that the relations between church and the state shall be based upon canon law." Put this with the late secret meeting in New York presided over by the American Cardinal, and it at least arouses a strong suspicion of a renewed activity from Rome against our free institutions. It behooves us to be alive to these issues.

The repairs on our new building here are all completed. Mr. Ford deserves much praise for his perseverance. The building is now in good shape and half of it is already rented. Other friends are now furnishing the rooms for office use and we shall soon be ready for business. Several more responses have come to the stock subscriptions. The money cannot come too soon. Every day of delay is a loss to the cause. I am going northward for a few days, expecting to return here soon, after seeing some of those interested in this movement. E. D. BAILEY.

REFORM NEWS.

PHILADELPHIA ANTI-SECRET CONVENTION.

To the friends of Christian Reform in Southeastern Pennsylvania and adjoining counties:

The Christian Association organized last winter in Chambersburg, Penn., voted to hold its next meeting in Philadelphia. With the approval of the friends of the cause in this city it has been determined, God willing, to hold a convention in the hall of the Young Men's Christian Association corner of Fifteenth and Chestnut streets, on Tuesday and Wednesday, Dec. 18 and 19, prox. The hall has been engaged at an expense of $120, and a part paid on the rent. Pres. C. A. Blanchard of Wheaton College, and Hon. S.C. Pomeroy of Washington, have been written to, and are expected to address the convention. Other distinguished men in this city and elsewhere are expected to aid by their presence and addresses.

The great importance of this city as a commercial, intellectual and moral center makes it eminently desirable that such a convention should be held, and that it should be largely attended by those living in this and the adjoining States. The entire expenses of the meeting will doubtless exceed two hundred dollars, which amount we hope to have secured before the convention meets.

Entertainment will be provided as far as practicable for those coming from other places. All those desiring to be entertained, or willing to aid in the expenses of the convention are requested to write to me at 1522 Chestnut St., Philadelphia, Penn. H. H. HINMAN.

THE WISCONSIN CONVENTION.

DEAR CYNOSURE:—The Wisconsin State Convention is over, and the friends of the cause who were present feel that we have had a feast of fat things, and that with God's blessing, permanent good has been accomplished, and Christ and truth glorified.

Bro. J. P. Stoddard made the opening address, Tuesday evening, on the "Masonic Covenant," to a fair audience; and a profound impression seems to have been made as to the wickedness of the Masonic oath.

All the devotional meetings and free conferences were very interesting and encouraging to our faith. As the president and secretary were not able to be present, they sent letters of regret, and assurance of sympathy and prayers.

Bro. M. R. Britten was chosen temporary chairman, and W. W. Ames secretary pro tem. Permanent officers chosen were: president, J. W. Wood, of Baraboo; Rev.

W. W. Warner of Oakfield, secretary; and Bro. M. R. Britten, treasurer.

The contemplated political convention at Washington was freely discussed, and three delegates were appointed to attend, each of whom, in case they could not go, has the right to appoint a substitute. The appointees are, Capt. Wilson, M. R. Britten, and J. W. Wood. The Executive Board was empowered to appoint two additional delegates, if they shall deem it desirable to do so.

The sense of the convention was declared to be that a plank recognizing the right of women to vote, ought to be incorporated in the American platform at the Washington convention. Pres. C. A. Blanchard believed that with hearts emptied of self and sin, we could uproot all the great evils that surround us, and that the confident boasting of Masons of the glory and permanency of their institution, is a sign of its speedy destruction. "For when they shall cry, Peace and safety, then sudden destruction cometh."

Pres. B. gave an admirable temperance address Wednesday evening, which was characterized by the Menomonie *Times* as one of the best, if not *the* best ever listened to by the people of Menomonie.

Thursday afternoon Pres. Blanchard discussed the topic of governmental reform in a very clear and satisfactory manner, favoring the recognition of God in the Constitution, the Bible as the basis of our laws, and Christ as the King of nations, as well as of saints.

Bro. Bancroft's report shows a vast amount of labor accomplished, while he has found many encouraging signs of progress in the reform. The convention retains him for service another year.

Pres. Blanchard addressed a very large and attentive audience, including many of our secret society people, on secret societies, Masonry in particular. "Speaking the truth in love," and spicing it with amusing illustrations, as well as with others of a blood-curdling nature, the crowd was kept in good humor, while the garments of the "Hand maid" were reduced to ribbons and blown away. Christ was glorified before the people, and it is hoped and believed that many will choose the Prince of light and life, and forsake the ways of darkness and sin.

Captain Wilson, our veteran reformer, presided at the lectures, and felt happy to witness the tokens of coming victory.

Bro. Stoddard prefaced the evening lecture with a thrilling presentation of a diagram of the lodge system, with its prominent branches or rites, showing Blue Lodge Masonry to be the basis of all the rest, and how the Grand Commander in the upper story of the Scottish rite, holds sway over five hundred and forty thousand and seventy-two oath- bound dupes, in churches, courts, legislatures, secret temperance work, elections, and so on, and whose power can be broken only by the destruction of the lodge system.

Convention next meets at the call of the executive committee.

W. W. AMES,
Secretary, pro tem.

SEVENTH ANNUAL MEETING OF THE NEW HAMPSHIRE C. A.

The seventh annual meeting of the New Hampshire Christian Association was held in Canterbury, Oct. 23, 24. After a season spent in worship Bro. A. H. Brown delivered an address of welcome which was fully illustrated by the cordial hospitality of the Congregational church and the people generally. Prof. E. D. Bailey, of Worcester, Mass., New England Agent of the National Christian Association, gave a very able lecture on Freemasonry Tuesday evening.

Corresponding delegates were appointed to the Congregational, Methodist, Adventist, Baptist and Free Baptist State Associations. The following officers were chosen for the ensuing year: President, Elder J. G. Smith; secretary, S. C. Kimball; treasurer, Dea. E. Smith.

Vice-presidents: Belknap county, Kimball Cole; Carroll county, B. M. Mason, Esq.; Cheshire county, Dea. F. S. Wood; Coos county, Elder John B. Deering; Grafton county, Prof. J. K. Lord; Hillsboro county, Moses Sawyer; Rockingham county, Rev. E. C. Cogswell; Merrimack county, J. F. French; Strafford county, Dea. Moses Pierce.

Executive Committee: Elder J. G. Smith, A. H. Brown, Dea. E. Smith, B. M. Mason and S. C. Kimball.

Elder S. C. Kimball was appointed home missionary and colporteur for the State, and provision made for his support. The death of Bro. L. D. Bryant was noticed by appropriate resolutions.

Resolutions were also passed emphatically discountenancing all secret societies, Mormonism, the liquor traffic and socialism; also commending the *Christian Cynosure* and *Christian Witness*, and thanking the Congregational church for the use of their house of worship, and the citizens of the place for their generous hospitality. S. C. Kimball delivered on address refuting the doctrine of evolution and defending the Bible from scientific attacks. Prof. Bailey lectured Wednesday evening on Odd-fellowship, conclusively proving its financial folly, its un-Christian character and immoral tendency. Sermons, addresses, and essays were also given by B. M. Mason, Esq., Dea. Increase Leadbetter of Auburndale, Mass., Dea. E. Smith, Rev. George Juchau of Arlington Heights, Mass., Elder J. G. Smith and others. A single collection more than defrayed all the expenses of the convention. About $50 were pledged for home mission work. We were much indebted to the Massachusetts delegation, Revs. Bailey and Juchau, and Dea. Leadbetter and his excellent wife.

This was indeed a Sabbatic convention, full of rest to the soul and cheer for future work. It marks a new era in Christian reform in New Hampshire. Ere this report is read the home missionary will be on his way spreading light and truth in many towns and villages. Let his labors be supplemented by the constant prayers of the church.

S. C. KIMBALL, *Sec'y N. H. C. A.*

—Bro. D. S. Faris, of Sparta, Ill., writes that a meeting for National Reform is to be held in Jordan's Grove, Ill., United Presbyterian church. One of the questions to be discussed is "National Reform in Relation to Secret Societies."

CORRESPONDENCE.

DR. MORRIS ON MASONRY.

THE "INTERIOR" DISCUSSION CONTINUED.

PEORIA, Ill., Nov., 1883.

In a recent issue of the *Interior* there is an article by Dr. Morris on Freemasonry which is very interesting, and coming as it does from the acknowledged highest authority on the subject, is well worth attention and study. The careful perusal of it has induced me to ask the privilege of using a few lines in the *Cynosure* with a notice of this article. I am not a fanatic on the subject, but ever open to conviction on any subject when my opinions are proven in the wrong, and consequently I will express myself as I am impressed with the article. This is the first time I ever did express myself on the subject, and hence it cannot be argued that I am, as Dr. M. says, "a hot-headed fanatic."

In the opening argument, which might seem to some weighty, he says "lists of members are published." This was once done, but for *common* eyes it has not been done for two years. Futhermore, he says the constitution and by-laws are also published. Chadbourne says in his reply to the secrecy being an objection, "that in reality, about all that is kept secret is our rites, modes of recognition, assembly, proceedings, etc." Now what, may I ask, governs and prescribes "their rites, modes of recognition, assembly, proceedings, etc.," but their constitution and by-laws? Or it it is not this, what does govern them? or what is the constitution they so willingly publish?

The closing remark of this first paragraph brings to my mind what has ever been to me one of the most obstinate barriers to overcome. It is this: If they have so much *good* to distribute in the fraternity, why is it they keep it so closely to themselves, as if they were the only elect in creation? They are not thus following that highest Example which so many of them profess to love and honor. Even more, they are not following the dictates of humanity's conscience or human nature's desire. For if a man does anything worthy of honor, he is not so anxious to keep it secret. Modern humanity is too desirous of honor for this. Now since it is to benefit the needy, we may ask, where is the good bestowed? and if it does not extend further than the order it does not reach the most deservedly needy. But even admitting it accomplishes the most good in the brotherhood, why then not also apply, to the same beneficent object, the expense incurred in becoming one of the members, and thus secure a double blessing? Is it not better "to rule over ten cities" than "five"? But it is, moreover, unnatural that men so unequal should be bound together with such bonds as are the Masonic brotherhood. By them the law of nature, which binds the young man's heart to that of his father, mother or sister, with the silken cords of kinship, as well as the marital law of God, which should bind a man to his home, wife and child, are completely abrogated.

But to return more directly to the article. Dr. Morris says "he keeps his affairs to himself, and will communicate them to *no one*." But has he not taken upon himself the most solemn oath the human imagination could devise, "to implicitly trust and confide in a brother?" Then why should he so abhor the idea of any one finding out his personal affairs? "Consistency thou art" more than "a jewel."

As the writer says the objections may be summarized under four heads. I shall adopt the same divisions, if possible to approach more nearly the same basis of argument.

1. The secrecy itself objectionable.

I have said somewhat above which will apply to this directly, in speaking of the sacredness of his family relations. If "what is objectionable to the outsider is a strong merit to the insider," then necessarily it follows that the members *must* be taken in through ignorance. For the doctor in his opening statement boasts of the amount that is published and made known. But the seizure of the other horn is equally fatal. A man who would so avowedly accept and so tenaciously cling to a principle which to him "is objectionable," we would most certainly brand as a fool. "What would the happy household circle be if we were forbidden to drop the latch at the outer door?" Let me answer. You are not forbidden to do thus, but absolutely "forbidden" *not* to do so. And who is it you exclude? None other than your wife and family and mother and perhaps, as well, your kindest and dearest friend. You give a place in your heart's dearest affections to the stranger whom chance has thrown in your way, instead of the wife whom love should have brought you.

2. The lame, halt and blind are excluded.

To this I say, is it doing the good (?) where it is most needed, if you make this exclusion? Is your philanthropy doing the most possible? To the professing Christian, who is a Mason, I would say, is it the way of duty taught both by the word and example of our Master?

3. As to the exclusion of females.

I have spoken of this somewhat in my remarks on the first topic. You, my Masonic friend, preach loudly "the exclusion of all tramps, light-heads, feeble bodies," all who speak "slander, hatred, malice, and the things forbidden in the Commandments," but was it on account of shame that you did not add to the list your mother? Much more truly, though, is she excluded; for you acknowledge frankly that there are many in the lodge who are not worthy of being Masons, but she is *never* admitted to a *full* enjoyment of the privileges (?) afforded you.

4. It ignores the name of Jesus Christ.

This I will attempt to answer first from a logical and philosophical point of view. A man must be for a principle or against it. Now in the lodge the Christian drops his Christ out entirely, in order to accommodate the Jew. Since Christ alone is Christianity the Mason is no longer a Christian. He assumes for the time the Jewish belief. But why should he be compelled to do this? Not certainly because the Jews are in such a majority in the lodge. While on the other hand if the body abide by the rule of minority it is yet a serious objection. Is it not simply this, that they would rather give up their religion than have a "bolt" in the lodge? "Choose ye therefore whom ye will serve," and they have shown their choice. Thus it seems to be, taking the view from Dr. Morris' statements.

One word more and I have done. That higher order or degree, the commandery, as Dr. M. says, "relates to the agonies of the garden and the place of crucifixion." Tell me, please, wherein and to whom was delegated the more than seraphic privilege of imitating those sufferings? No religious creed on earth sanctions such ultraism. Why then has a body which claims that they are *not* a religious body, that right which to all Christian people is too sacred.

Finally, in the closing remark of the article the writer says, "he feels secure, since three of the four elders of his church are Masons." In other words, the Masons govern that church. Does this not signify that a Mason will cling closer to a brother Mason than he will to his church? If Masonry has nothing more to offer humanity than Dr. Morris has shown up, I am fearful of her success with that class of men who think twice and *act* once. And he being a high authority on the subject it certainly is exhibited in the best possible light.

RETLOUC.

"OKLAHOMA" PAYNE.

VALLEY FALLS, Kans.

To-day I had an interesting interview with Captain Payne of Oklahoma fame. After recounting his grievances, and telling how he had repeatedly attempted to have his case tried, but owing to the machinations of those in power a trial was refused him, a friend who was with me asked him if he was on the square.

Said he, "Try me."

Grips and signs being exchanged satisfactorily he was asked, "Why, when you are a Mason, do those officials who are also Masons do you such injustice?"

"Oh," said he, "they are higher up than I am, and a low degree Mason has no more show with them than an outsider. One who is low down has to submit to the decisions of those above him, although he may not even know who they are."

Isn't this a beautiful illustration of Masonic brotherly ove?

J. E. H.

GOT THE RIGHT MINISTER.

GOODWINE, Ill., Nov. 12, 1883.

DEAR CYNOSURE:—It has been some time since I wrote to our official paper, the *Cynosure*. I desire to state that I am still greatly interested in our reform. I sometimes think it may, when written up in history and fully consumated, be but little behind the Great Reformation inaugurated by Luther.

So far as my knowledge goes (and I flatter myself that I am quite well posted), at least two-thirds of the Masonic ministers have quietly dropped out, or are "mum" on the subject. They are at least ashamed of the order. While we think it is true that the *better* portion of the membership are leaving the sinking craft, there is a corresponding addition of the *worst* elements of society falling in with the order. Of the membership in this section with whom I am acquainted about two-thirds are

either dram-drinkers or libertines, or both. Is it not time that the church of Christ everywhere was withdrawing from so rotten and corrupt an organization, to say nothing as to the fact that the order is infidel in its organization? The above is mainly applicable to the Masonic order, while the other and lesser secret orders are mainly cut to the same pattern.

Recently I wrote up to our elder for this district at the Rock River Conference of the M. E. church, to send us a non-Mason for this charge, urging that his support would be cut short if he "hailed on the square." In response word came back, "We have sent you not only a non-Mason, but a hater of the order." While the elder himself did not so answer, the former pastor so wrote. The bread and butter argument is a big argument and one that lodge ministers will not be slow to heed.

Masonry is great for hiding behind something—Masons never feel or appear so well as when they are *behind* something. Masonic ministers make grand hiding-places for members of the craft, and the sooner we get such ministers out of the way the sooner Masons, like slaveholders, will tumble into the "last ditch."

J. S. HICKMAN.

PRAYER THE RIGHT ARM OF REFORM.

The secretists are laughing in scorn at what they term the "puny effort" put forth by the reformers to undermine the great Babel they have built and in which they trust. But let us not despair of winning a glorious moral triumph, for we shall win if these taunts and persecutions but drive us nearer to our God, causing us, like Nehemiah and his co-laborers, to cry day and night to the Strong One for strength and to the Wise One for wisdom. In this course and in this alone lies success of this reform. To establish the prayer meeting is wise. There cannot be too many of them; but the true battle-ground lies in the closet. Let a thousand closets witness daily strong cryings to God for help and direction in this reform.

Queen Mary is said to have remarked that she feared John Knox's prayers more than an army of twenty thousand men.

Oh! that the prayers of a thousand like John Knox be set in battle array against the gigantic evils of the present time. Whatever else we neglect to do, don't let us forget to ask God "without ceasing" for aid in this time of need, for in him alone lieth our great strength.

M. P. N.

A REPORT FROM THE FRIENDS.

PLEASANT PLAIN, Iowa.

I have been a constant reader of the *Cynosure* for upwards of ten years, except when absent from home, and have thus kept posted in regard to the progress of the reform work. I have talked upon the subject as opportunity offered, both with Masons, Anti-masons, and those who did not appear to care anything about it (not a few of that sort). In the church of which I am a member, the Friends, many items of interest have come under my observation. Conflicting statements that lodge members frequently make are noticeable. I have watched the progress the reform has made in the Friends' society this fall, having attended three of the Friends' yearly meetings, Iowa, Western Indiana, and Indiana, at Richmond in the eastern part of the State.

In Iowa there was a commendable out-spoken anti-secret sentiment expressed, also in the Richmond meeting. In the Western Indiana no one spoke upon the subject but myself, and I was stopped. When I first stepped my foot upon the ground, before entering the house, a member who is quite active told me that I must not fight the Masons. I told him I was not afraid of *them*. In conversing with Friends I find quite a number has been in the Masonic lodge. Some are demitted and observe the Masonic rule pretty well; go on smoothly, saying nothing about it. Some will confess there is no Jesus in it. One Friend I met with, a Mason, thought it a good thing, said if he had sons he would advise them to join some secret society. He was advanced in years. I thought surely his lodge above was not very harmonious with his lodge below.

OBSERVER.

A SUPPOSED CASE.

A watchmaker or jeweler in a certain village has a bad reputation. He does not belong to the lodge, and hence all his work is very bad. Although you have had good work done by him, yet somehow there are reports swarming in the air, like flies around a dead carcass, that he spoils every watch that is left with him; steals its jewels, injures its time, etc., etc. Mrs. So-and-so had *her* watch spoiled by him. Mr. Thus-and-thus had his five hundred dollar chronometer that he inherited from an "ancient and honorable" grandfather ruined by him, and so on. Mr. Jones swears that he will never trust *his* watch with him again.

So at last our watchmaker, tired out with persecution, joins the lodge, and thus furnishes twenty-five dollars to some needy politician to get an office.

And now, behold the change! The watchmaker's work is all well enough. He has even more than he can do on hand. His case is always full of watches.

But in which case do the lodge members lie about the watchmaker; before or after his joining the lodge?

The reader is left to his own inferences. He is free to decide for himself how long he will stand a nest of blackmailers in his village, who are worse than a den of counterfeiters or coiners of base metal, for Frecmason coin slanders and lies, the worst circulation in existences

KITCHEN GARDNER.

ILLINOIS STATE CHRISTIAN ASSOCIATION.

TREASURER'S REPORT.

Cash on hand Sept. 26, 1883, $9.61.

Cash donations since:

Geo. W. Little, $2.00; A. Rose, $2.00; J. J. Cox, $1.00; Ed. H. Babbitt, 25c; Mrs. H., 6c; Mrs. T., 4c; Dr. E. C. Guild, $5.00; H. D. Whitcomb, $5.00; Rufus Stratton, $1.00; Schœnberger Bros., $1.00; Dr. J. Blount, $1.00; cash, 2c; Jerome Howe, $10.00; Jos. Badenoch, $5.00; Mrs. E. Talcott, $1.00; Rev. T. H. Hanna, $1,00; Mrs. Irene Stoddard, $2.00; Ansel Lake, $7.00; Geo. M. Freese, $2.00; collection from Harmon Wesleyan church, per Mrs. H. E. Hayden, $1.36; Mrs. Mark Morse, $4.00; Peter Howe, $23.00; Allan Wright, $1.00; Mrs. F. R. Tobias, $1.00; J. P. Stoddard, H. L. Kellogg, W. I. Phillips, (monthy payment) 25c. each: P. M. Carnahan, $2.00. Total, $89.09.

Cash paid out:

For 200 hand bills, $1.50; for postage and stationery, $14.82. Total, $16.32.

Nov. 1st., cash on hand, $72.77.

Pledges.

J. P. Stoddard, $3.00; Jno. J. Cox, $12.00; Ed. H. Babbitt, $3.00; Jas. Robinson, $5.00; H. L. Kellogg, $3.00; Mrs. F. A. Tobias, $3.00; W. I. Phillips, $3.00; Jerome Howe, $60.00: total, $92.00.

Report of J. K. Hunter, colporteur, for his first week's work in Randolph Co.:

"I am glad to report success, in working for the cause. I think I am doing a great work for this part of the State." Received from sale of books, $5.30; number of houses visited, 62; expenses, 40c. [Mr. H's work is: 1st, to visit from house to house, and enlighten people upon this reform; 2nd, to sell literature and take subscriptions for the *Cynosure;* 3rd, to give to each family a suitable tract; 4th, to work up lectures in churches and school-houses. This work is under the direction of a local committee—Rev. D. S. Faris, Chairman].

Bro. Faris writes: "The work started on the 30th of Oct. A few books have been sold—some talking done—and partial arrangements made for a lecture or two."

Besides Mr. Hunter's work in Southern Ill., one lecture has been given in Grundy Co., by Rev. J. P. Stoddard, and one in Chicago by Edmond Ronayne. One Sabbath school has been supplied with tracts, and one church has appointed the first prayer meeting in each month as a time to especially remember in prayer Christian reform, including of course, the anti-secrecy reform.

EXTRACTS FROM LETTERS

Containing cash remittances for the work.

Mrs. C. A. Tillson:

"There is no other cause I would more gladly contribute to, and will bear it in mind, so as to send you a little more as soon as I can. I believe the leaven is working."

Jerome Howe:

"I have a great many ways for my money, but know of no better use to which it could be put if *good, efficient* men are employed as lecturers."

Rev. T. H. Hanna, D.D., sends a contribution and writes: "Would make it larger if I could in justice."

Ansel Lake:

"I shall give each year so long as I think the work is carried on in the best interests of the people at large."

Allan Wright:

"I would very much like to do something more for the good cause."

Mrs. H. E. Hayden:

"Our Harmon Wesleyan church are willing to do what little they can to aid the cause. We are poor and in debt $600, but I decided to take up a collection."

P. M. Carnahan:

"I am convinced that secretism is the greatest hinderance to justice, to temperance, to moral reform of any kind, and to the cause of Christ, that infests our fair land."

Jas. Robinson:

"My contribution to the good cause I will try to forward before long. I am humbly but heartily with you."

Dr. J. Blount:

"If my purse was equal to my interest in the cause the society would not lack for funds."

H. D. Whitcomb:

"Will pray and try to work as I have opportunity."

Schœnberger Bros.:

"Pledging is sinful, and is practical atheism. Enclosed please find one dollar for the State work."

A WORD TO ILLINOIS READERS.

1. The enclosed report will show you what your executive committee have done, and what friends have done.

2. We have heard from a few, we hope this month to hear from many more friends who have a mite for this cause.

3. If this month brings, in cash and pledges, what we expect it will, we can put an energetic man in the field, in this State for the balance of the year as a lecturer.

4. Will you help by asking every friend to do what he can in cash for this work?

5. Will you ask the pastor of your church to take up a collection for the Ills. State work?

6. Will you consult with your pastor as to the kind of work which he will co-operate in, in your village, and write me?

7. Will you see to it at once?

Respectfully, W. I. PHILLIPS.
For the Committee.

The Spirit of Christ sweetly claims the soul of a suffering believer, not by taking away all sense of pain but by overcoming it with the sense of His love.

BIBLE LESSONS.

LESSON IX.—December 2, 1883.—David's enemy—Saul.—1 Sam. 18:1-16.

GOLDEN TEXT.—"And David behaved himself wisely in all his ways; and the Lord was with him.,'—1 Sam. 18:14.

"Loved him." There were in David both physical and moral qualities, which tended to win for him the affection of those with whom he came in contact. According to the common chronology, Jonathan was considerably older than David; but there was such community of sentiment between them on the highest and most important of all matters, and such similarity of tastes generally, as fitted them for each other's fellowship. They were one in their faith in God and in their devotion to his will. Then they had both a genius for military leadership, and this would help in some measure to cement their friendship.—*Taylor.*

"Took him that day....no more home." He took him, that is, into his service (at court), and allowed him not to return to his father's house, as he had done in chapter 17:15. The words presuppose that David had desired to return thither.—*Lange.*

"To his bow." The famous bow, which was his special weapon (2 Sam. 1:22). To part with his favorite bow was a great proof of love. "And to his girdle." A prince's girdle was doubtless a costly thing. Made of handsome morocco, stained with Tyrian dye, and set with gold and jewels. But it was freely given. Jonathan had stripped himself of all to enrich and adorn his friend. —*Hanna.* By these gifts to David, the concluson of the covenant of friendship on Jonathan's part is solemnly confirmed. Clericus supposes that the object of this gift was to enable the poorly-clad David to appear at court in seemly dress, But the mention of the several weapons, which, together, make a complete war outfit, rather suggests that Jonathan wished to honor David as the military hero; and this manner of sealing their friendship was a proof that the two, as heroes, equally crowned by God with victory, could love one another, and that Jonathan was far from feeling envy and jealously of David for his heroic deed.—*Lange.*

"Singing and dancing." To escort the victors home with singing and dancing. Dancing was the usual expression of rejoicing upon occasions of national triumph like the present (comp. Ex. 15:20,21; Judg. 11:34), and at religious festivals (Ps. 68:25; 149:3). These dances were as a rule confined to women.—*Cambridge Bible.*

"With tabrets, etc." Here we see what is the original purpose of music and dancing. It was the natural expression of joy, and not meant for purposes of social intercourse between the sexes at all. Song and dance go naturally together. The "Greek Chorus" was a choir trained to chant and move or dance in cadence. And the Greek chorus is itself a proof that the original use of dancing was religious and sacramental. There is not in God's Word a vestige of encouragement to dancing between men and women. David, we are told, danced before the Lord. Yes, and with all his might. But the vast majority of those who practice modern dances, are surely dancing before the devil with all their might.—*Anon.*

"What can he have, etc." Rather, *there is only the kingdom left for him.* Compare for the same sentiment 1 Kings 2:22. "A kingdom (says Camden) brooketh no companion, and majesty more heavily taketh injuries to heart."—*Cook.* Proud men cannot endure to hear any praised but themselves, and think all the honor lost that goes by themselves. It is a sign the spirit of God is departed from men if they be peevish in their resentment of affronts, envious and suspicious of all about them, and ill-natured in their conduct. For the wisdom from above makes us quite otherwise.—*Henry.*

"The evil spirit from God." In what sense was this evil spirit *"from the Lord"?* (1) One vital fact in Saul's case is that he was apostate from God, and therefore inevitably wretched. (2) The next fact pertaining to the state of such a mind is that it presents a most congenial field for Satan's agency. He loves to torment such souls, and never misses his opportunity. (3) There is need of no other agency from God than the permissive. Satan never needs to be *sent* on such a mission; it is only requisite that the Lord suffer him to go.—*Kitto.* (4) It was from God as an instrument of punishment and reform. That which torments us and does not suffer us to sink into the ease and security which we long for, surely has a commission from God for our good. Surely this feeling of suspicion more explains to us than anything else the nature of the retribution which a man brings upon himself by tampering with evil thoughts and imaginations, by trifling with the loving power which is so close to him and so ready to nourish him with wholesome and gracious food. Awful as is the misery which this sin causes to others, yet the punishment which it inflicts upon the heart that is the seat of it, the madness which it produces there, is something more terrible still.—*Maurice.*

"Saul was afraid of David." The historian makes Saul's fear of David very prominent, naming it even the third time in this one chapter (vers. 12, 15, 29). "Fear" is altogether the right word; yet it was not fear that David would take or even plot against his life, but that he would inevitably have the hearts of the people, would eclipse the honor of himself as king, and ultimately become king by virtue of his greatly superior merit. The bitter self-consciousness of being forsaken of God and unworthy to reign, and a sense of David's superior worth, to which he could not blind his eyes, conspired to make him the most wretched of men.—*Cowles.*

The mere man of pleasure is an unsatisfied being, and miserable in his heart.

Mankind like and respect men of decision—border men, neutral men, are detested.

BAND OF HOPE BIBLE LESSON.

REWARDS AND PUNISHMENTS FOLLOW THE OBSERVANCE OR DESECRATION OF THE SABBATH DAY.

20. And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates:
21. Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem;
22. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers.
23. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.
24. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of the city on the Sabbath day, but hallow the Sabbath day to do no work therein;
25. Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever.
26. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.
27. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jer. 17: 20-27.

GOLDEN TEXT.—If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58: 13, 14.

CENTRAL TRUTH.—Keeping God's day always brings a reward with it.

1. The warning is to the kings first because they had allowed the Sabbath to be so violated. Weak or wicked rulers are in a great measure to blame for their people's sins.
2. But this was no excuse for the people. They knew God's law.
3. The chief cause of the captivity was Sabbath breaking. The seventy years during which the Jews were captive in Babylon exactly corresponded with the number of Sabbaths that had elapsed since they first had national existence under a king, a period of 490 years.
4. We find that along with Sabbath breaking had come oppression of the poor, drunkenness, profanity and false worships, till the whole nation was so completely demoralized that it fell an easy prey to its enemies.
5. These vices follow Sabbath breaking now as surely as they did then, and will just as certainly work national ruin.
6. The poor are always oppressed where the Sabbath is broken. This is shown by the recent strikes. Little by little employers encroached on the hours of Sabbath rest *without proportionately increasing the laborer's wages.*
7. When the poor are discontented they are easily drawn into secret labor unions, which oblige them to lose their wages in strikes, and sometimes to commit lawless acts at the bidding of a few leaders.
8. All overworked classes of men who have to toil without proper intervals of rest and sleep are tempted to take some alcoholic stimulus to keep them up.
9. The power and greatness of a nation depends on the morality, intelligence and prosperity of her laboring classes.

PRACTICAL TRUTHS.

Neither nations nor individuals can prosper who break the Sabbath.

The laboring classes suffer most from Sabbath violation.

One who keeps the Sabbath God rewards in different ways. (1) He is guarded from many temptations which beset those who do not. (2) He begins the week with all his faculties freshened for duty. (3) He puts himself in sympathy with the good and virtuous. (4) He can claim God's sure promise of blessing to those who keep his holy day.

LESSON TALK.

Many stories have been told of Scotch strictness in keeping the Sabbath—*over* strictness some people would call it. But let us think about it a moment' It is a fact that few countries have produced more distinguished men who were poor boys in their youth than Scotland. Hugh Miller, the fisher lad of Cromarty, unsealing creation's history, as he toiled with bleeding hands in the quarriers of the Old Red Sandstone; David Livingstone, the factory boy, who opened Africa's great continent to Christian missionaries, and did more than any other man to stop the horrors of the interior slave trade, are only two instances out of many. Now it is not hard to discover the reason, or rather a regular chain of reasons. Where the Sabbath is kept holy it always means a Christian home, and a Christian home, no matter how poor it is, means several very important things: It means religious instruction, *and time for it;* it means a family altar; it means habits of industry, temperance and self restraint; and all these things together mean good future citizens; while good citizens mean, as we all know, a stable government, prosperous at home and respected abroad. The Sabbath is the friend of intelligence and education, for it gives the poor man time to read and think, and instruct his children. Where the Sabbath is not regarded we find the laboring classes are far more illiterate. Probably the great reason why the Jews became such gross violaters of the Sabbath was because of their secret false worships. Now we have seen that the secret lodge of to-day is what those false worships were then. We have seen that "the religion of Masonry is that in which all men agree," and we know very well that all men do not agree about keeping the Sabbath. Hence it follows that Masonry has no Sabbath. Men who are satisfied with the rites and ceremonies of the lodge will soon begin to neglect going to church; then they grow careless about keeping God's day and finally they violate it openly. Thus we see that Masonry is the deadly foe of the Sabbath, and if we allow it to increase and grow strong it will make us a nation of Sabbath breakers like the ancient Jews.

LESSON HYMN.

"Sweet Sabbath chimes float on the air,
Blessed day! blessed day!"

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Edmund Ronayne says: "One of these pamphlets put in each family will do as much *good* as a public exposition would do." The way to get them without money is to send new subscriptions for the *Cynosure* at $2.00 each, receiving for three such subscriptions 36 of the pamphlets exposing the first three degrees of Freemasonry.

Many have written: "Send a lecturer to our place, we need one very much." This is often impossible, but the above plan is much better than no lecture; does not need a church or hall, which often cannot be had; and costs but a fraction of what a lecturer usually costs. Will you see to it that you have one of these lecturers; silent as sunlight and as powerful, in your town. If you cannot afford the dollar or five dollars yourself, you can soon collect from friends for this purpose the needed funds.

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Don't stop my paper, printer,
Don't strike my name off yet;
You know the times are stringent,
And dollars hard to get;
But tug a little harder
Is what I mean to do,
And scrape the dimes together,
Enough for me and you.

I can't afford to drop it;
I find it doesn't pay
To do without a paper,
However others may;
I hate to ask my neighbors
To give me theirs on loan,
They don't just say, but mean it,
Why don't you have your own?

You can't tell how we miss it,
If it, by any fate,
Should happen not to reach us,
Or come a little late;
Then all is in a hubbub,
And things go all awry,
And, printer, if you're married,
You know the reason why.

The children want their stories,
And wife is anxious, too,
At first to glance it over,
And then to read it through;
And I to read the leaders,
And con the book reviews,
And search the old SPECTATOR
For every scrap of news.

Then take it kindly, printer,
If pay be somewhat slow,
For cash is not so plenty,
And wants not few, you know.
But I must have my paper,
Cost what it may to me,
I'd rather dock my sugar,
Or do without my tea.

So, printer, don't you stop it,
Unless you want my frown,
For here's the year's subscription,
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And send the paper promptly
And regularly on,
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Its welcomed benison.

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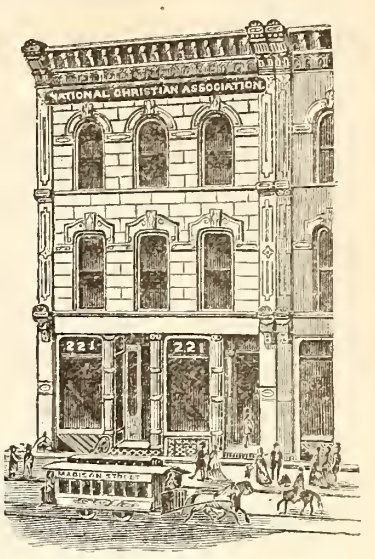
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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 22, 1883.

MOSES PETTENGILL.

"*Let me die the death of the righteous, and let my last end be like his.*"

Moses Pettengill, whose death the papers bring to us, has, almost literally, faded into heaven. As the Scriptures give the record of the holy dead, so let us dwell on the departure of this great and good man.

He came to Peoria while it was a mere village, and lived with his first wife in a log cabin. His great business capacity immediately put him in possession of means to build, but they had no church. "Shall we live in this cabin another year, and build us a church, or build our house?" he said to his wife. "Let the house of God be built," said the godly woman. "We can live in this cabin another year."

I came to Mr. Pettengill's house in 1846, on my way from Cincinnati to Knox College, and have known him intimately for thirty-seven years. During all these years he has, like Caleb and Joshua "wholly followed the Lord." He "walked with God, and is not for God has taken him." He was neither recluse or sanctificationist. He mingled freely with the world without being tarnished by it, and has "kept his garments unspotted." He was in Niagara county, N. Y., and visited Fort Niagara while Morgan was confined in the powder magazine, whence he was taken out by Freemasons to be murdered. From that day he has been a consistent, steady, constant opposer of the lodge. The slave question, like Aaron's serpent swallowed up all the rest of the questions, and Mr. Pettingill stood out against the slave-system when it was odious and dangerous to his buildings, his business, and his person to do so. Wrath could not provoke him. Danger could not intimidate him. Even "persecution," which "maketh a wise man mad," failed to rouse or madden him. His ways pleased the Lord, who made even his enemies to be at peace with him. He was faithful to his companion in her illness who survives him, and God may strengthen her now that she has none else to lean on.

The city of Peoria will honor him; the friends of a pure religion will honor him; and neither will his name or memory languish, for "The righteous shall be in everlasting remembrance."

This brief mention is written on the eve of starting forward on my journey, and our readers will hear more of him when leisure and time permit. B.

Brookline, Mass.

EDITORIAL LETTERS.

AMHERST AND HER COLLEGE FRATERNITIES.

AMHERST, Mass., Nov. 10, 1883.

DEAR CYNOSURE:—I came over from Northampton by stage here last night and called on President Seelye, who received me with much cordiality; and, after tea, directed me to the man of whom I was in quest. He is a noble and true-hearted man, and as all such must have afflictions, I presume he is not an exception. He has an interesting family, and beautiful.

I have found here a good man, a lawyer, who had seen our Bro. John A. Conant of Willimantic. He will do what he consistently can for a Pomeroy meeting at Northampton.

At the hotel I found a college student of 19 years, in the Sopohmore class, whose father, in east Massachusetts, is opposed to Masonry. This young man is already in one of the secret college fraternities, of which there are seven here, all but one, owning houses of their own; and that one is building a costly mansion to hold their meetings in nights. The cost of these buildings must already exceed, I judge, one hundred thousand dollars, drawn of course from parents and guardians. The gentlemanly and agreeable student who gave me these facts, of course, thinks the Greek Letter fraternities necessary and proper. I saw and conversed with some others on the streets. Something more than two-thirds of the students are in these secret college orders, of which more anon.

A THEOLOGICAL CYCLONE.

When Satan secs his realm in danger of invasion he sets good ministers to fooling their brains with "theology." He thus keeps them busy with an excellent appearance of doing something about religion while their people are kept from assailing sin; and multitudes die in their sins!

I am writing here near Jonathan Edwards's grave, who was driven out of the First Church pulpit here on a discussion of "*The half-way Covenant.*" This was the pretence. The real cause was that Edwards and the Tennents upheld the "Great Awakening" under Whitefield's preaching. The Taylor and Tyler fight about theological metaphysics kept the New England churches busy, and sunk the ministry one-half, by keeping them out of Abolitionism; while slavery and the lodge organized secession and rebellion.

The New England ministers, if they had gone with Channing, would have stopped that war before it began. They fought a theological battle and saddled a needless theological seminary on the funds of the New England churches, and sunk thousands to perdition who might have been saved.

Andover, which dodged the slave question, has refused one of our ablest leeturers, endorsed by the Willistons, to address their students on the lodge issue! The Andover Faculty have now set out on a "*New Departure,*" or "Progressive Theology," without telling or even knowing where their "progress" is to bring up or land. The old *Bibliotheca Sacra* is to go to Oberlin in the wake of the Quint National Council, to keep that excellent school from moving on the false worships and organized deism of this country! Oberlin is to give up "the Oberlin theology" which has been her boast; and henceforth act in the role of the "sound New England Theology;" whatever that may be.

Meantime, the New England churches are being filled with women, and emptied of men, who go to the lodge. And thus the devil's game of theological "ball and cups" is to succeed in further sinking a good, but misled ministry into popular contempt! There is but one thing which can prevent the success of these Satanic "devices;" and that is humble, persevering, earnest, prevailing prayer. In another column may be seen the programme for a Theological rowing-match against the Andover light draft boat. Would God they could see the Unitarianism of the lodges!

LODGE SLANDER.

NORTHAMPTON, NOVEMBER 12, 1883.—The lodge has Gen. Pomeroy slandered in advance in this region, where he used to superintend a larger Sabbath-school than they have here now. It is the "*Spargere voces*" of Virgil, mere general slander, without fact or point. It is the old saying of Wesley—"Wicked men say all manner of evil against me and good men believe them." But there is a general disposition to hear Mr. Pomeroy here. These hills and valleys are still inhabited by some of the best men and women on earth, and the press here will deal well and truly by our cause. I believe the *Hampshire Gazette* here is the oldest paper in the United States, and Mr. Geer, its editor, has an excellent reputation among good men. Twelve or thirteen years ago I published in this same *Gazette*, Senator Pomeroy's speech to us in Farwell Hall; so well remembered by our people. It was able, statesman-like, and Christian—in one word, *American.*

Going over by stage to see President Seelye of Amherst College, I rode with a gentlemanly man who told me he was an Episcopalian, and a Mason; and, though he appeared a sincere temperance man, his breath smelled strong of liquor. He said President Seelye was not popular; that the Freshman class this year had fallen to 65 from 100 last year," etc.

I asked him, "What makes the President unpopular?"

"O, people think him bigoted in his religion," was his reply.

I am sorry that President Seelye seems not to have opposed the lodge, but he is not a Mason, and will not truckle to it, and the lodge hates all honest men. My gentlemanly fellow-passenger gave me a piece of interesting information. A year ago and more I stopped at Amherst on my way up to Mr. Moody's Institute, at Northfield, and asked a bookseller and stationer in Amherst whether any Amherst people were going up to hear Moody and Bonar?

"I presume not," he replied; "*Mr. Moody* is an uneducated man, and is not popular here!"

I asked my fellow-passenger if he knew that bookseller?

"Yes, very well."

"Is he a Mason?" I asked.

"Yes," he replied. He belongs to the same (Episcopal) church with me, and has been often Master of our lodge!"

If good men knew how universally they are hated and undermined by the lodge; and how they gain nothing by their wincing silence toward it, they would come out boldly like Mr. Moody, and call the lodges, as they are, "cages of unclean birds." B.

If the *Cynosure* had TEN THOUSAND subscribers the yearly price could be reduced to a uniform rate of $1.50. Work and pray for this.

THE SECEDER LIST.

A year or more has passed since any names have been publishsd to inerease this roll of honor, but as will appear to the gratification of all good men the glorious work of saving men one by one from the grasp of the lodge goes on silent but sure as are the processes of nature, and indeed, all God's excellent works. The truth permeating the masses of human mind like leaven holds before us the glorious hope that it will at some time prevail and influenee the life of every man. This is the good list for to-day. Read it and thank God:

Paul Dunken (3 degrees), Freeman, Mo.
C. B. Patton (3) Macksburg, Ohio.
Rev. Mr. Merchant, Corry, Pa.
John Babb (3) Mechanicsburg, Pa.
Rev. E. J. Clemens, Clayville, N. Y.
B. C. Sothern, Browning, Mo.
Rev. Mr. Bowerman, Elmo, Mo. (Waterloo lodge, Iowa).
Geo. T. Dissette, Sabetha, Kans.
W. R. Roach, Pickering, Ont.
G. Heaton, Fairfield, Iowa.
John S. B. Nickel, Fairfield, Iowa.
Oscar D. Moore, Cortland, N. Y.
Huntingdon Lyman, Cortland, N. Y.
O. E. Pratt, Oneonta, N. Y.
James C. Johnson, Strawberry, Kans.
E. Conkling, Napoli, N. Y.
Geo. Van Arsdale, Caton, N. Y.
A. P. Graves, evangelist.
Thos. W. Cooper, Winfield, Iowa.
J. Y. Lambert, Savanna, Ill.

It is no little addition to the satisfaction of presenting this good list of twenty names, to know that all through the country there are hundreds, yes, thousands more who have forever left the lodge, whose names have never appeared in print and may never be known till the Judgment day. Could they be persuaded to take an open stand for their Lord against this hateful and hating system they would themselves be blessed and would have the satisfaction of knowing that their testimony was a blessing to others.

DR. J. N. NORRIS has lent us a volume taken from the trunk of one of his clients who was a Mason, after his death, by members of his family. The book is entitled, "THE POCKET COMPANION AND HISTORY OF FREEMASONS, *London, 1759.* It contains songs sung in the lodges of that day; and among other interesting matters eontains the following, which is "Song No. 15."

I.

A Mason one time
Was *cast* for a crime,
Which *Malice* had put a bad face on;
And then without thought
To a *Gibbet* was brought,
The *Free* and the *Accepted Mason.*

II.

And when he came there,
He put up his *Pray'r*
For Heaven to pity his ease on!
His king he espy'd
Who in progress did ride
Was a *Free* and an *Accepted Mason.*

III.

The out a *Sign* flew
Which the Grand Master knew
Who rode up to know the occasion;
Asked who had condemned
So worthy a Friend
As a *Free* and an *Accepted Mason?*

IV.

He *tried* the *Cause*
And he found out the Flaws,
According to JUSTICE and *Reason.*
He tuck'd up the *Judge,*
And all that bore *Grudge*
To the *Free* and the *Accepted Mason.*

V.

Tho' ignorant Pride
Our Secrets deride,
Or foolish Conjectures occasion,
They ne'er shall divine
The *Word* or The *Sign*
Of a *Free* and an *Accepted Mason.*

The copy is correct as printed 124 years ago in this old book. Many to-day deny and scoff at the idea that Masonry ever enters and influences courts of justice. The above old song has been sung by thousands in the night and washed down with liquor. We hope to give our readers other morsels from this book.

—Rev. M. F. M'Kirahan of Topeka, Kansas, writes to the *United Presbyterian* of the effect of the State meeting held there in September:—"Quite a good many people have come out against Masonry since this convention, and what seems strange, men that uphold Odd-fellowship denounce Masonry."

THE LARGEST LIST

is not so popular as it may be next year when every one hopes for a good corn crop. But friends are doing well with the single renewals and small clubs. For this they have the thanks of their co-workers in the office. The offer of premiums to those sending the largest lists it seems best withdraw. It will no longer appear.

TWO MONTHS FOR 25c.

Trial subscribers can send on 25 cents and the *Cynosure* will be seut them TWO MONTHS. This is a good offer, as the paper will be increasingly valuable week by week. For good reasons this offer must close December 1st. Then something new will be ready for all our friends who wish to extend their paper.

OUR OPPORTUNITY AT WASHINGTON.

Seven States in their annual conventions have by vote approved the Washington purchase. Men of business capacity who take broad views and deal with the practical in all matters commend and support it. The fraternities and demagogues who gain and hold positions in State and church by subserviency to the lodge have intimated their estimate of its importance. Hon. S. C. Pomeroy, Pres. J. Blanchard, and Rev. H. H. Hinman, all tried and well known friends with large experience in distinctive Christian reform movements, concede that it is the strategetic point of the American party movement. Bro. E. D. Bailey, fresh from a successful grapple with the indifference or active opposition of the conservative element in New England and the lodge power of the whole country, has, after a personal survey of the property and the situation, given it his most unqualified endorsement and thrown his whole soul into energetic efforts to make it a success unprecedented in the record of our work. In fact, there seems to be but one opinion among those best informed, and but one voice respecting what ought to be done. "Hold the fort" and man the post is the verdict of foreseeing men, and then put it in a condition to repel assaults and supply the weapons of aggressive work to be carried on in the face of open hostility or enemies in ambush, is echoed all along the line.

A Central Executive committee, with Hon. S. C. Pomeroy, chairman, E. D. Bailey, secretary, and Milton Ford, treasurer, has been formed at Washington, and the work of organization fairly begun, the initiatory steps for a joint stock company taken, and the wheels set in motion for a vigorous campaign. Eight States have appointed delegates to attend a National Convention at as early a date as practicable in Washington, and a portion of the building not needed at present for Association work rented for fifty dollars per month. Bro. Hinman is working in Pennsylvania, with a prospect of securing a strong convention in Philadelphia. Pres. J. Blanchard is visiting, preaching and lecturing in the cities along the Atlantic seaboard, and will soon report from the Capitol. Bro. Bailey, having set the house at 215 4½ street in order, will take the field and push his special work of organization and securing stock for the publishing company, and the prayers of a host of consecrated men and women are daily ascending for a victory over the combined powers of the "wicked one."

A sentence in Bro. Bailey's letter of last week deserves special attention: "If we get on our feet in time to hold a rousing convention early in the coming year, right here in Washington, it will be a greater event than the Morgan monument and the Thurlow Weed letter." *"Get on our feet."*

That is the thing exactly. It is the sensible thing to be done. Clear the property of indebtedness; stop the interest aud give a fortress to our principles and a home to our reform where it will "stand fast" as a "light on a hill that cannot be hid." Give us $2,500 more than has already been paid or pledged, and in the month of January, 1884, the last dollar of indebtedness remaining can be wiped out, and the energies of your workers set free to strike out with confidence in bold and forward movements. Shall it be done, and our next annual meeting be a kind of a jubilee in Washington, the head and heart of our great nation? J. P. STODDARD.

—A Northampton, Mass., paper contains the following fine notice of a meeting that is in prospect in that city, referred to in our editorial correspondence:—"Ex-Senator Pomeroy, a native of Southampton, and for some twelve years United States Senator from Kansas, will probably speak in Town hall at no very distant day. President Blanchard of Wheaton College, who preached in the Edwards church Sunday morning, is on his way to Washington, D. C., where he intends to spend the winter in his anti-secret society work. As ex-senator Pomeroy is in hearty sympathy with the society, President Blanchard wrote him requesting him to speak in Town hall, on "The Relations of the Secret Lodge System in Europe and the United States to Christian Civilization." In reply, a letter of November 6 says:—'If the good people of Northampton and the other Hamptons, who have known me in other days, should desire to meet and hear me, I shall be only too glad to come.' "

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE LATE ELECTION.

The *Christian Instructor* contains a few reflections on the rusult of the late election from Bro. H. H. Hinman. The third is that moral issues are the questions of the hour. He says:

Twenty-five years ago the question of freedom *vs.* slavery demanded recognition, and would not be put down. In vain did the political parties declare it *settled*, and pledged themselves to "oppose" and "resist" all renewal of the agitation "either in Congress or out of it," but it would come to the front, and had at last to be determined at the point of the bayonet. To-day the question of prohibition *vs.* intemperance is to the politician quite as unwelcome and quite as persistent. "They cry peace, peace, but there is no peace. One has built a wall, and others have daubed it with untempered mortar," but only that it may *fall*. As inevitably as the slavery question grew and pressed upon the nation's conscience so will this. There was but one way to settle *that*, there is no other way to settle *this*. In either case it was, and is, *prohibition of the evil*. Already this question has determined the political complexion of Kansas, Iowa and Ohio. It is the controlling power in the great Northwest, and will soon be throughout the nation. The political party that espouses prohibition, though it may be temporarily defeated is on the high road to success, and the schemes of politicians can only delay it.

There are other great questions which are demanding a hearing and must be considered. All of them are included in the case of Christianity *vs.* Heathenism, or, Does all rightful authority rest on the will of God, or the will of men? But subordinate to this we will have to consider and try the case of Christian morality *vs.* Mormonism, Christian marriage *vs.* indiscriminate divorce, the Christian Sabbath *vs.* unintermitted toil and absolute irreligion, peaceful arbitration *vs.* war, the Bible in schools *vs.* purely secular education, national protection to the negro and Indian *vs.* irresponsible power to afflict and oppress, and last, though not least, Christian candor and republican equality *vs.* a secret empire founded on favoritism, and responsible only to itself. May the Lord help us decide these cases aright.

THE LODGE runs the caucusses and primaries in *all* the political organizations here, and manages the affairs of most of the churches. I have been doing what I could locally but desire to do more, and as one-fourth of my time will soon be at my own disposal, I propose spending part of it in the lecture field. Parties desiring lectures in southern Nebraska and northern and central Kansas may write me and I will do the best I can. I have a large experience in this work as many *Cynosure* readers know.

J. T. KIGGINS,
Pastor Christian Church, Jewell, Kansas.

LITERARY.

Studies upon the Words from the Cross, with an Inquiry Concerning Hades. By Joseph D. Wilson, Rector of St. John's Church, Chicago.

This volume, which comprises seven discourses, following the plan of Stier, W. H. Adams and Nugee, in their works upon the same subject, yet differs in some respects from them all. This plan is developed by our author in an appreciative and eloquent style. The words of Jesus which form the texts for these studies, are familiar: "Father forgive them, for they know not what they do." "To-day shalt thou be with me in Paradise." "Behold thy son....Behold thy mother." "Eli, Eli, lama sabach thani." "I thirst." "It is finished." "Father, into thy hands I commend my spirit." An interesting theme is introduced in the second chapter, respecting the condition of departed spirits, especially of the righteous who died before Christ. The author propounded his views in a discourse in Pittsburg in 1873, supposing them new, and wondering that they had not been suggested before. Dr. Craven and Dr. Lange, however, were publishing similar views at the same time, and in 1846 James Gallagher in that original and powerful book, the "Pilgrimage of Adam and David," set forth similar views, but without elaborating them. His argument respecting the appearance of Moses and Elijah was novel and yet reasonable, that they were in a sort the representatives of the multitude of the faithful departed spirits, whose redemption must be incomplete until the great sacrifice was made. Hence, upon the mount of transfiguration, the anxious theme would be the result at Jerusalem. The book is worthy of high commendation for its pious and elevated tone, which will make it au acceptable companion in meditative hours.

The author's use of ritualistic church days mars the book for the general reader, and both the typography and proof-reading are bad, but cannot conceal the real excellencies of the volume. The work is printed in Chicago, but is sold by D. Lathrop and Co., Boston.

—Mr. Spurgeon is the most popular author in Great Britain. A publishing firm devote themselves almost exclusively to his works. Of his "John Ploughman's Talks" they have just issued the three hundred and twentieth thousand. The sequel to that book has had a sale of 100,000 copies in four years. His six-volume work, the "Treasury of David," has sold 20,000. Some of his sermons, such as that on the "Immutability of God," preached in 1853, and "Baptismal Regeneration," preached in 1864, have been selling by tens of thousands every year since they were delivered. A sermon is printed each week, usually the one preached the Sunday previous, and the average sale is about 25,000. Occasionally one appears for which a continuous sale is established, which carries its circulation up to great figures. The publishers report that the sermons, for which there is the greatest demand, are simple evangelical Gospel discourses; his more pretentious efforts obtaining what public favor they receive from the credit of the evangelistic sermons. That fact contains an important suggestion to the ministry in general.—*The Interior.*

—It needs to be stated with regard to the *Bibliotheca Sacra*, that the removal of its principal office of publication to Oberlin does not mean that its character is to be changed in any other manner than to strengthen, and make as much more weighty and influential as possible, its influence and power along the old lines on which it has been steadily working for the best part of a half century. We are moved to say this by the fact that, evidently on imperfect information, a late *Christian Union* intimated that while the quarterly has hitherto represented the Andover opinions, it is hereafter to be "recognized as the organ of Oberlin theology." We are not sure that, for some years past, Oberlin has had any "theology" that has been peculiar to itself, or that has not been shared by other Congregational seminaries; but we are sure—from the highest possible authority—that it has been neither in the hopes or thoughts of our Oberlin friends who now assume special charge of the *Bibliotheca* to make it an "organ" of Oberlin, or Oberlin thought; or to provincialize its range, or narrow its aim in any way. On the other hand, it is intended, if possible, to nationalize it, and make it the fit and chosen channel through which our own ablest thinkers, east and west, and—to a certain extent as heretofore—the most scholarly men of other denominations, shall bring their best thoughts before the public. It is indeed true that no new departure in theology is likely to find advocacy in its pages, but that is because they will be held true to the Evangelical system, and follow the best traditions of its own past, in the intent to make it an effective instrument in applying Christian learning to the thought and life of our time. The proposed Andover Review, as its prospectus shows, is "to advocate the principles and represent the method and spirit of progressive orthodoxy." Under these circumstances the *Bibliotheca Sacra*, infused with new life and transplanted with a view to a sturdier growth, makes strong and special appeal to its old constituency as the unchanging friend and advocate of the good old New England theology, while naturally finding a larger circle of constituents among those to whom it must now naturally become better known. Retaining at least ninety per cent. of its old subscribers, it ought at once to double, if not quadruple, its circulation and influence—especially at its reduced price of $3 per year.—*Congregationalist.*

—It would be refreshing if those time-serving preachers who are just now so enthusiastic over Martin Luther would show some of the great reformer's faith and courage in opposing popular sins. See Matt. 23; 29-33.

THE HOME.

CHRIST'S DOMINION.

From sea to sea
Shall His dominion be,
According to the promise written
And he in scorn and insult smitten
Shall bear the welcome salutations
Of long oppressed and weary nations;
And He shall rule
Star crowned and beautiful.

He shall come down,
As on the grass new mown
The rain descendeth from the spaces,
Renewing all earth's tribes and races
With His sweet life of love and beauty
Through faith in Him and deeds of duty,
And thus shall He
Hold sway from sea to sea.

And He shall live;
And men to Him shall give
Their treasures as they tell the story
Of His renown and rising glory;
And it shall be a rich oblation
To Him, the Lord of our salvation,
Who from His pain
Went up henceforth to reign.

He shall not fail;
His kingdom shall prevail;
His armies come with royal banners,
Oppressions die mid their hosannas;
His chariot is onward speeding
The cry of all His poor ones heeding;
Great Prince ride on!
Till Thou all lands hast won.

—*Rev Dwight Williams.*

MRS. MARTIN'S MISTAKE.

A gentle ripple of admiration passed over the face of the ladies in the village missionary meeting as Mrs. Mayhew sat down. Her essay on "The Macedonian Call from Africa," was felicitous in its adjectives, fresh in its information, almost rapturous in its devout enthusiasm. The society took a pardonable pride in Mrs. Mayhew's talent. Mrs. Brown thought the paper ought to be read at the approaching annual meeting of the "Board." Miss Spencer wished it could be printed for general circulation. As for Mrs. Mayhew, she was appropriately modest; if the paper had any value, it was because her soul had been deeply stirred by the thought of the wide doors that were opening in pagan lands for the heralds of the Gospel. There was nothing that made our petty every-day affairs seem *so* petty as an adequate conception of the grandeur of this glorious missionary campaign to conquer the heathen world for Christ.

Poor Mrs. Martin, sitting on a back seat in the lecture-room, listened to the essay and the comments that followed with a humbling sense of her own incapacity and short-comings. Mr. Mayhew was absorbed in his banking business; but he took a husbandly satisfaction in his wife's prominence in church activities, and encouraged her to lead the list of the monthly contributors to the support of the society's Bible-reader in Bulgaria. Having no literary gifts himself, it was pleasant to think that he shone with a sort of reflected light in the papers which his wife read, now and then, before the Temperance League and Missionary Society. To pay well for it seemed as much a matter of course as to respond cheerfully to the assessment which his political party made upon him for the honor of nominal membership on the Central Committee. Mr. Martin, on the other hand, was making but a meager living from his shop;—neighbors said he had too many scruples and too little faculty to hold his own with his sharp rivals; and while Mrs. Mayhew gave a dollar a week to the Bible-reader, Mrs. Martin could give but half a dime. Mrs. Mayhew was one of the officers, too, of the State Society; and her name was always to be found in the somewhat effusive newspaper reports of the annual meeting, where her talents found a pleasant field of activity. But Mrs. Martin had never even attended an annual meeting. And while Mrs. Mayhew stirred every one up to new zeal by her fervent essays, a short and stumbling prayer was the most that Mrs. Martin had ever been able to contribute to the exercises of the semi-monthly missionary meeting. It was this comparison of Mrs. Mayhew's abilities and opportunities with her own, as she sat there on the back seat, that made Mrs. Martin feel that any aspirations of her own toward active Christian usefulness were almost absurd. There was nothing elating to Mrs. Martin in the hour that was all elixir to Mrs. Mayhew.

Reaching home, however, Mrs. Mayhew found need of all the tonic there was in the exhilarating atmosphere of the missionary meeting, to prepare her for an unexpected complication in her domestic affairs. The widow Way, whose eldest daughter, Eliza, had been for some time Mrs. Mayhew's efficient right hand in housework, had met with a serious hurt. Eliza had been sent for at once, as the only one who could be looked to, to stand in the wide gap of work and care. She was waiting, her eyes red with weeping, for Mrs. Mayhew's permission to go.

Mrs. Mayhew was "tried." Dr. Traley, the eloquent missionary from India, was to occupy their pulpit the next Sabbath, and she had planned to detain him for a select tea-party at her house on Monday evening. Young Campbell's wife was only too glad to come over for a day's work any time, it is true; but no one rose to the supreme demands of Mrs. Mayhew's ideal for such an occasion as Eliza did. She felt as if Mrs. Way's accident was little better than a deliberate disregard of her comfort. In her momentary impatience she told Eliza that she should think the boys could wait on her mother and do the housework—anyhow she didn't see how she could spare her now; but if Eliza was determined to go, she could not keep her place open for her, if Mary Gowan, who was looking for work last week, chose to take it.

Poor Eliza! this was the last straw. Her heart ached for the hard-worked mother, lying at home in painful helplessness. She must go to her, of course. But the thought of loosing her own wages for several weeks was none the less a trial to her; for Eliza was studiously saving every penny she could earn, and carrying a light heart under all the exactions of Mrs. Mayhew's service, since John, the hard working, manly carpenter, who had loved her so long, was sure that his little cottage would be ready for a housekeeper next year. How many times she had spent, in imagination, every dollar of her next twelve months' wages how well she knew just how far it would all go in house-furnishing! And now to lose not only her wages for some weeks to come, as she must at the best, but to lose her situation altogether, was doubly hard. She choked down, though, the appeal that it was in heart to make that the place might somehow be reserved a little while for her. Long as she had lived with Mrs. Mayhew, and liberal as her wages had been, she had never felt encouraged to carry to her any of her woman confidences, and had never looked to her for counsel or sympathy in her trouble. Mrs. Mayhew was not stony-hearted; but she was too busy in broader fields of benevolence to explore the lives that were lived in her kitchen.

So with what courage and cheer she could rally from her own buffeted heart, Eliza went back to the fatherless family,—to nurse the dispirited mother; to care for the younger brothers, who were none the more tractable that they had not been under a father's eye for several years; to do the washing which had so long been the chief reliance for the support of the family. But the hill was very steep, and her load was very heavy. She chafed sorely, sometimes, under her burden. She cried herself to sleep at night, and started in the morning with shivering consciousness of the dread presence of trouble, even before she had waked enough to define it in her thought. Mrs. Mayhew met her one day on the street. "Good morning, Eliza," she said. "Is your father about well? No, it was your mother that was hurt, wasn't it?" And then, without waiting for an answer, she added the hope that Eliza would return to her old place soon, for Mary Gowan wasn't suiting her very well—and then went on her way. For some reason Mrs. Mayhew's well-meant words, even when coupled with the promise of her old situation again, carried no special comfort in them. They did not come from the deep place in one heart, and they could not find the deep place in the other.

But there was one woman whose commonplace, neighborly kindness was to Eliza like cold water to a thirsty soul. Mrs. Martin lived on the other side of the town, but heard of Mrs. Way's accident from the doctor as he was driving by the next day, the fact being that the kind-hearted physician really drove down there for the sake of telling her. She came over that afternoon—some cookies in her pocket for the children—to cheer up the sufferer, and lend a hand for an hour in any service she could render. She had no lack of work, good woman, at home; but she found time to drop in one day and piece down a pair of trowsers for little Bennie; to come another and cut out the new coat that was the despair of Eliza's small skill at tailoring; to send one of her children over occasionally with a last week's paper borrowed of a neighbor; to sit now and then in the early evening for awhile by the bed-ridden woman, so that Eliza could have an airing for an hour or two in a quiet walk with the young carpenter.

It was worth everything to Eliza to have such a sympathetic, sister-like friend with whom she could talk over her household perplexities, to whom she could confide all the little precious nothings of her affairs, on whose shoulder she could cry a little when things had gone harder with her than usual. And it was worth more to her than she knew till years afterward to get so near a Christian woman's heart, and see, underneath all mere professions, its generous purpose of personal helpfulness, and its loving, joyful, faithfulness to humble, every-day ministries. She had never before seen just that side of the religious life, in just that setting. It touched her heart and won her into something of its own beautiful likeness. From it came, by-and-by, a family altar in the carpenter's cottage, and a family life that shed gracious influences through the community. Even the rattle-headed, fatherless little boys, who seemed to shed the religious appeals and rebukes of other people with such impartial nonchalance, were wound about with some subtle influence from this friend in family need who never once in set fashion "talked religion" to them, and years afterward they recognized its stimulus and restraint.

But of this Mrs. Martin suspected nothing. Year by year she never read the reports of the "annual meeting" without a little pang from the thought that her usefulness was so small as compared with Mrs. Mayhew's. Perhaps she is not the only humble soul, in these days of "Christian activities," that makes a similar mistake.—*Christian Weekly.*

FAITH HEALING.

BY E. E. BEATY.

I wish through the *Cynosure* to add my testimony to that of others who have been healed of disease by the prayer of faith. I desire that the afflicted may learn by a blest experience that Jesus not only "receiveth sinners" still, and heals their sin sick souls, but that he cures all manner of physical maladies, whenever faith in his name is appropriated for such cure. For several years I was afflicted with a complication of chronic diseases and for more than a year previous to my cure, my condition seemed to be growing more critical from day to day and week to week, until my friends regarded it as hopeless. I took medicine from physicians besides using a variety of patent drugs but only experienced temporary relief. It seemed impossible for me to live without taking medicine and yet such was its effect upon some of my ailments that it appeared equally impossible for me to live if I continued its use. But this my extremity was God's opportunity. I was brought to see that unless he interposed in my behalf there was no help for me. I had heard of a number of persons being healed of diseases in answer to prayer, and knowing that such cures are authorized by Scripture, I after repeated efforts was enabled to trust in Jesus as my physician to heal me of my diseases, and according to my faith it was done; yes, I was in a moment restored to my usual health, and at once left off taking medicine, although up to that time I had taken it day and night. My strength which had been failing for months past was restored so I could walk abroad and when at home attend to my household labors and with as much ease and comfort as though I had never been sick. But this marvelous and I may say miraculous change in my physical condition was not all that I received of the Divine favor in answer to believing prayer. My soul was cleansed anew in blood divine from the last remains of moral defilement, and though for thirty years I had been given up to God, preferring his service to my ordinary meat and drink, in that have I experienced an abandonment and crucifixion of self unknown to me before. To say I was happy conveys but a faint idea of what I experienced on coming forth out of the crucible where I had endured so much of anguish, mental as well as physical. The billows had gone over me and storms of temptation blowing a dreadful hurricane for many weary months, but the heavenly calm that followed recompensed me a thousand fold for all I had suffered. There was soul rest, the sweetest I ever knew, and quiet humble trust in my adorable Redeemer's helping power. This heavenly calm was followed by a baptism of love and power.

"The song of thanksgiving I raised,
The Lord my Redeemer I praised,
I was at his mercy amazed
When the Comforter came."

More than two years have passed since this most memorable event of my life, and Christ is still my physician and perfect Saviour. My health is excellent for one of my age. I take no medicine—do not need any, for Jesus saves me daily and hourly in body and spirit. I am still rejoicing in his love and unbounded goodness. My peace is as the river. Day and night he abides with me and his presence makes my paradise. The clouds of earth now have a silver lining, for all is bright and joyous and beautiful in Beulah land.

Mt. Vernon, Ia.

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

GRASS. Read Isa. 40.

As for man his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone. Ps. 103: 15, 16.

1. God alone can create a blade of grass. Ps. 147: 8.
2. These wonderfully formed. Mat. 6: 28–30.
3. Nourished by the rain from above. Ps. 72: 6.
4. Are but short-lived. Isa. 40: 6–8; Ps. 90: 5,6.
5. They spring up anew. Song 2: 11, 12; 1 Cor. 15: 42.
6. Withered grass used for fuel. Ps. 37: 2; Luke 12: 28.—*Notes for Bible Study.*

THE SAFEST WAY.

"You never signed the pledge, did you, Uncle John?"

Uncle John was Harry's ideal of a great and noble man. And it was not a mistaken ideal. Uncle John's hair was white with the passing of over eighty winters, but his eye was bright, his step firm, and his voice earnest and kindly as ever. His life had been one of uprightness as well as one of what the world calls success.

"I never signed a pledge on my own account; I presume I have signed several as an example or aid to others," replied Uncle John.

"Casper Firmstone is all the time teasing me to sign," said Harry; "but I *know* I can drink a gill of cider and not *want* any more, or let it alone if I *do* want it. And I can take one sip of the best wine Mr. Fraser has and *not* take the second. So I don't see any use in hampering a fellow with a piece of paper."

"Don't be too sure about what you can do, Harry. I've seen a good many 'sure' people in my life, as well as a good many 'cautious' people, and I've always noticed in the long run that the cautious people were the safest. I'll tell you where I first learned that lesson, if you'd like to know."

"I should," said Harry, always ready at the first hint of a story.

"When I was a boy, a good deal smaller than you, I lived in a small town in Vermont. There was a large creek by the village, and at a place called 'The Mills' there was a beautiful fall of water, of ten or twelve feet, pitching off from an even-edged, flat rock. Reaching quite across the creek, a distance of twenty feet, over this fall of water, was a bridge spanning the stream.

"The sides of this bridge were boarded up some four feet high. These side-pieces were capped by a flat railing of boards of from four to six inches wide. Some of the more daring school-children used to walk on this narrow capping-board when crossing the bridge, and more than one fall and serious injury happened there.

"There was one thing that saved me from getting hurt or killed by the dangerous crossing. You would like to know what it was? The easiest thing in the world. It happened from the small circumstance that I never had either the courage or disposition to walk there at all! In other words, I wasn't 'sure' of my head, and I *was* sure on the broad, open bridge.

"I can think of a great many places that boys and men try to pass safely which are quite as dangerous, and where multitudes fall and ruin themselves, and perhaps perish, both body and soul, forever. The safest way is *never to take the first step on a dangerous path."—Youths' Temperance Banner.*

WHAT ARE YOU GOOD FOR?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered.

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut," answered the little ones.

"Suppose it has no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"Oh, that's catechism," cried Willie Brown. "To glorify God, and to enjoy him forever."

"Very well; if a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God and to enjoy him forever," is it not just as if you were good for nothing?—*The Christian.*

ONE STEP AT A TIME.

George had almost decided to become a Christian. One doubt held him back.

"How can I know," he said to himself, "that even if I do begin a religious life, I shall continue faithful, and finally reach heaven?"

He wanted to see the whole way there before taking the first step. While in this state of indecision and unhappiness, he one evening sought the house of his favorite professor and they talked for several hours on the all-absorbing topic. But the conversation ended without dispelling his fears, or bringing him any nearer the point of decision.

When he was about to go home the professor accompanied him to the door, and observing how dark the night was, prepared a lantern, and handing it to his young friend, said:

"George, this little light will not show you the whole way to your room, but only one step at any time; but take that step, and you will reach your home in safety."

It proved the word in season. As George walked securely along in the path brightened by the little lantern, the truth flashed through his mind, dispelling the last shadow of doubt.

"Why can I not trust my Heavenly Father," he said to himself, "even if I can't see my way clear to the end, if he gives me light to take one step? I will trust him; I do trust him."

He could hardly wait till he reached his room, to fall on his knees and thank God for the peace and joy that filled his soul.

Early the next morning the professor was summoned to the door. There he found George. With beaming face he looked up to his teacher, and as he handed him the lantern, said significantly:

"Doctor, your little lamp lighted me all the way home last night, one step at a time."—*American Temperance Union.*

THE FAITHFUL ELEPHANT.

There is a beautiful story told of an old elephant who was engaged in battle on the plains of India. He was a standard-bearer, and carried on his huge back the royal ensign, the rallying-point of the Poonah host. At the beginning of the fight he lost his master. The mahout, or driver, had just given him the word to halt, when he received a fatal wound and fell to the ground, where he lay with a heap of slain. The obedient elephant stood still while the battle closed round him and the standard he carried. He never stirred a foot, refusing either to advance or retire, as the conflict became hotter and fiercer until the Mahrattas, seeing the standard flying steadily in its place, refused to believe that they were being beaten, and rallied again and again around the colors. And all this while, amid the din of battle, the patient animal stood straining its ears to catch the sound of that voice it would never hear again.

At length the tide of the conquest left the field deserted. Mahrattas swept on in pursuit of the flying foe; but the elephant, like a rock, stood there with the dead and dying around, and the ensign waving in its place. For three days and nights it remained where its master had given the command to halt. Neither bribes nor threats could move it. Then they sent to a village one hundred miles away, and brought the mahout's little son. The noble animal seemed then to remember how its driver had sometimes given his authority to his little child, and immediately, with all its shattered trappings clanging as he went, paced slowly and quietly away.

What a lesson of fidelity is taught us by the faithfulness of this dumb creature to his master.—*Sel.*

A WORD OF COMFORT FOR POOR BOYS.—"A rich man," said Mr. John C. Dodge at a meeting of the alumni of Bowdoin College, "cannot give his son the often great advantages of poverty." One-half the rich nobodies of the present day would be notable somebodies if they had only been obliged to black their own boots when boys, or chop the wood which cooks their breakfast.

TEMPERANCE.

BEER.

Beer is advocated as a temperance drink. A recent volume dedicated to the "Brewers of the United States, the promoters of the great and glorious cause of genuine temperance," urges beer against whiskey. In a recent Brewer's Congress, a "Brewer's Academy," to teach the "Science of Brewing," was advocated. They take beer into politics, and demand the protection of legislatures.

Beer contains less alcohol than whiskey, but is drank for its alcohol. Take that out, and no one would touch the dirty, insipid stuff.

In his preface to Dr. B. W. Richardson's "Cantor Lectures on Alcohol," Dr. Willard Parker writes: "Alcohol has no place in the healthy system, but is an irritant poison, producing a diseased condition of body and mind."

The lager beer sold in this country contains from 4½ to 6 per cent of alcohol, generally about 5½.

Horace Greeley said: "They greatly mistake who hope to live longer by drinking wines or malt liquors than they would expect to if addicted instead to distilled spirits. True, there is less alcohol, but the same quantity will not content them. It was enough to start the blood into a gallop yesterday, but falls short to-day, and will not begin to do to-morrow."

The brewers boast of the large tax paid by them to the government. This is almost funny. Do *they* pay anything? Is it not paid by the drinkers, generally poor men, and who for every dollar thus paid in taxes, suffer a loss of ten dollars in health and productive industry?

Dr. Drysdale, the senior physician of the London Metropolitan Free Hospital says: "I declare to you that the amount of gout, urinary and lung diseases I have seen in London, attributable to beer alone, is quite distressing.

The distinguished Sir Henry Thompson, in a letter to the Archbishop of Canterbury, writes: "I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, to the ordinary use of beer taken in quantities conventionally deemed moderate."

Judge Pitman, of Massachusetts, in reviewing the beer legislation of that State, mentions that "In 1872, after eight months of free beer, there was an increase of 68 per cent in the aggregate of crime, and of over 120 per cent in cases of drunkenness."

The reason that beer is relatively more dangerous than stronger liquors as a promoter of crime, is given by the distinguished Dr. B. W. Richardson, who, in describing the preliminary stages of intoxication, says: "The cerebral centers become influenced, they are reduced in power, and the controlling influences of will and judgment are lost. As these centers are unbalanced and thrown into chaos, the rational part of man gives way before the emotional or organic part. The reason is now off duty, or fooling with duty, and all the more animal instincts are laid atrociously bare."

The official inquiry instituted by the "Lower House of Convocation of the Province of Canterbury," brought thousands of answers from the clergy, judges, magistrates, prison chaplains and others. The following brief extracts are samples of these replies:

Beer shops are the curse of the country.
The beer-houses are a social pest.
An unmitigated nuisance.
I would rather see a dozen public houses (liquor-shops) than one beer-house.
The beer-houses are a frightful source of intemperance.
The abolition of beer-houses would be a boon to the working man.
Such houses are the hot-bed and harbor for every crime.
Abolish all beer-houses.

My friend, Dr. M. L. Holbrook, after a month's jury service in one of the criminal courts of this city, reports: "We had five or six murderers on trial, and nearly all had been drinking what a German would call a moderate amount of lager beer. The most painful case was that of a boy seventeen years old who had killed a comrade while under the influence of lager beer."

Dr. Holbrook adds: "Judging from my observation, lager beer is quite as likely to generate murder and other crimes as the stronger liquors."

The Boston *Congregationalist* says: "We know a man who for twelve years has never used any liquor save beer. He comes home from his elegant store, behind his handsome pair of horses, and makes his home a terror. He runs after his wife with an axe, and makes a beast of himself in a thousand ways." It adds also: "We know another man who uses only beer, who has beaten his wife so as to make her helpless for days, was dead drunk on beer when the neighbors helped bury his infant son, and has repeatedly knocked down and beaten his girl of eight and boy of five."

Recorder Hill, of Birmingham, England, voiced the opinion of many magistrates when he said: "The establishment of the beer-shop, which was to check these evils, (arising from the sale of distilled liquors), is inoperative to that end, and has introduced mischief of its own, and indeed is universally denounced as a curse upon the land."

G. F. Drury, Esq., magistrate, Shotover Park, Oxon, said: "The Beer Bill has done more to brutalize the English laborer, and take him from his family and fireside into the worst associations, than almost any measure that could have been devised. It has furnished victims for the jails, the hulks and the gallows, and has frightfully extended the evils of pauperism and moral debasement."

Our German fellow-citizens are our most valuable immigrants. They are a sturdy, thrifty, self-poised race, and should prove the stronghold of democratic institutions in America. Without their stupefying, brutalizing beer what could they not achieve!

The distended stomach of the devotee of lager beer, his bloated, turgid cheeks, and blood-shot eyes, his slow, uncertain movements and dull, guttural voice, make those of us whose prayers are full of the future of country, lose heart and hope. Lager beer has become a cloud darkening the bright blue of our beautiful sky.—*Dio Lewis's Monthly.*

A DESPERATE PLEDGE.

Men who have so weakened their will, by indulgence in drink, that they cannot be certain of their own promises, might do worse than to call in the aid of their wives to strengthen their feeble resolution. We find noted in a foreign journal an instance in which a woman of Pesth, Hungary, has endeavored to exercise more than "local control" over her worser half in the matter of his drinking habits. In a newspaper of that city, there recently appeared an advertisement which excites our commendation as well as our wonder.

It bears the heading, "This is printed to please my wife," and goes on thus: "I, the undersigned, declare that in future I will never set foot in a *cafe*, wine shop or beer house, and I beg my friends or acquaintances never to invite me to frequent these places of perdition. In token of my good faith and earnest resolution," continues the advertiser, "I authorize any one who may meet with me in any of the establishments alluded to, to claim a fine of fifty florins, which shall be handed over to some charitable institution."

The advertisement is duly signed by the husband, who evidently is not wanting in a certain sort of courage. He is ready to run the risk of being derided as a henpecked husband, rather than the peril of falling into the drunkard's folly again. The man's appeal to his comrades not to entice him to wrong-doing, and his declaration that a self-imposed fine is to be exacted for every backward slip, have a deep pathos which not every one will appreciate. And we heartily wish that the wavering purpose of the repentant drunkard, could be more frequently confirmed by the vicarious substitution of a woman's strength of will.—*Union Signal.*

THE CHURCHES.

—Dr. S. Collins, president of the National Convention of the N. C. A. is now residing at Cedarville, Ohio, and supplying the pulpit of the United Presbyterian church of Clifton.

—The committee in charge of the Saturday noon meeting at Farwell Hall in this city, have unanimously agreed to request Pres. C. A. Blanchard to continue to speak on the S. S. Lesson during the remainder of the year. The audiences and the interest in these meetings increases weekly.

—Rev. C. W. Frink, for many years a preacher in the Free Methodist church, died at South Elgin, Ill., last week. On account of poor health he was placed on the retired list last year, after twenty years of earnest and effective service for Christ in the Northwestern States.

—Rev. Charles H. Hobart of the First Baptist church of Aurora, Ill., whose Thanksgiving day sermon last year was a memorable one, was married on the 30th ult. to Miss Nellie Hughes, of the same city.

—Bro. H. M. Bissell, missionary of the American Board in Guadalajara, Mexico, in a brief letter dated Oct. 30, writes: "These are the early days with our mission, but we have reason to be encouraged by the attendance on our serviees (though not large), by the opportunity of giving instruction to some, and by the first opening for work outside the city. The 'elcctric light' is to be turned on here this week, but the hourly need is the Light of infinitely greater constancy and power."

—A call has been sent to the Rev. Dr. Campbell, of Collingwood, Canada, to come and labor among the Scottish Highlanders of Chicago. It is estimated that there are 3,000 Highlanders in the city, many of whom do not attend a house of worship. It is the object to cstablish missions in different parts of the city and hold meetings during the week, and on Sunday afternoons hold services in a central location. Dr. Campbell expects to begin work about New Year's.

—The Woman's Christian Temperance Union of this city opened the Bethesda Temperanee and Medical Mission last week, Mrs. T. B. Carse presiding at the meeting. Dr. W. T. Meloy assisted in the exercises and Pres. C. A. Blanchard made the address of the evening.

—The Wesleyan General Conference beside its steadfast action against secret societies, voted also against employing unconverted teachers in Sabbath-school work, against Sabbath-school picnics, Christmas trees, and ordaining any one to the Gospel ministry who uses tobacco.

—Rev. M. S. Drury, after working a number of years as the general agent and treasurer of Western College, Toledo, Iowa, has again entered the pastoral field, being appointed to the Waterloo circuit at the late session of his conference.

—Rev. Wm. Dillon, who has served one or two years as State lecturer against secret societies, lately delivered a lecture against infidelity at West Milton, O. Bro. Dillon is a clear thinker and logical reasoner, and his lectures and public discussions have won him an enviable reputation.

—Rev. E. W. Bruce of Michigan, has been spending a short time in Syracuse, since the meeting of the Wesleyan General Conference. He preached every evening, and God blessed the word in the conversion of a number. The meetings are to be continued.

—The *Wesleyan* says: "Rev. E. I. Grinnell, of Iowa, and his brother, O. S., of Michigan, have been visiting, since the close of the General Conference, the scenes of their childhood in St. Lawrence and Franklin counties, N. Y. Their father was a pioneer Wesleyan minister in those counties, and was highly esteemed for his able and earnest devotion to the principles of reform which distinguish us as a people.

—Rev. Wm. Johnston, of College Springs, Iowa, was delegated to represent the United Presbyterian General Assembly in the Associate Reformed Synod of the South. The latter body passed the following which looks to a closer union of several denominations: "*Whereas*, There are in the United States of America several denominations of Christians who hold the same doctrinal symbols, and who use exclusively, in the public and private worship of God, the inspired Psalms of the Bible; therefore, "*Resolved*, That this Synod, at this meeting, appoint a committee to address a letter to the General Assembly of the United Presbyterian church, to the Synod of the Associate Reformed church, to the Synods of both branches of the Reformed Presbyterian church, recognizing the general unity of these various branches of the Christian church with this Synod, and expressing our anxious desire that the breaches which exist between these branches of the church may soon be healed; and that this great and good end may be effected; suggesting the holding of a conference of delegates appointed by all the Psalm-singing churches in the United States of America."

—A colporteur has made a trip to Khartoun, which is far up the Nile, and found there ready purchasers for his entire stock of nearly five hundred Bibles. It was, however, a rather perilous journey, as the False Prophet's forces were committing havoc in Soudan.

—The latest news from the Livingstonia Mission in South Africa is that the whole of the New Testament has been translated into the language of the Chinyanja, and that the sections of the steam launch of the London Missionary Society have arrived at the head of Lake Nyassa.

—Fifty conversions among the native Japanese resulted from revival services recently held in connection with services held at the Methodist Episcopal church at Nagaski. The Rev. C. S. Long writes: "I have never witnessed anything even at home more marvellous than the revival now in progress here."

—The International Bible Lesson Committee met at Nashville, Tenn., October 30, to remain in session for several days in order to prepare the International Bible Lessons for the year of 1885; when the committee has completed its work the programme of lessons will be forwarded to England for inspection by the European Committee, and if endorsed by them will be returned and adapted for use in the Sunday-schools of this country.

—The ground will be broken in a short time on the north side of Thirty-second street, near Eighth avenue, New York, for a church building for the congregation of the Rev. Alfred B. Simpson, the evangelist; the building will cost about $20,000. Dr. Simpson works without any salary, depending entirely upon voluntary contributions, and all branches of the church work are supported in the same way. The church has connected with it a training-school for missionaries and others who wish to engage in the work of the church. The services are held at present in the Grand Opera House, and are attended by about seven or eight hundred persons. It is Mr. Simpson's desire to build up here a work similar to that of Mr. Spurgeon in London.

—The receipts of the American Missionary Association for the financial year just ended were $312,567.29, an increase of $14,982.84 over the previous year. Of the total amount $126,366.73 was from legacies, the income from this source being unusually large. The payments for the year, less a balance in hand at the beginning of the year, were $312,018.97, and the balance now in hand is $548.32. Respecting the work in Africa it is stated that the Avery Fund and the John Brown steamer have been transferred for five years to the United Brethren, who have a mission, Shengay, adjoining Mendi. The Arthington mission and fund have been offered to the United Presbyterians, who have a successful mission in Egypt.

"I know of only one family in the whole State of Kentucky which observes family prayers," said Rev. A. A. Myers at the meeting of the American Missionary Association. At one time when he asked a group of 150 children about family worship in their homes only two raised their hands as a sign of its observance, and one of these was a Roman Catholic.

—It is a good commentary on the state of feeling as to the color line in the blue grass country of Kentucky that the leading churches in that region are taking out the galleries in their houses of worship, which have been kept exclusively for the colored people, and allowing them to mingle freely with the whites in the Lord's house.

—As a proof that the wealth of the nation is not mainly in the hands of ungodly persons, Rev. D. O. Mears, D.D., stated that in the city of Worcester 280 out of 322 of its heaviest tax payers were known to be men of church-going habits; and only two directors of the eleven banks in the city openly disregard the claims of the Christian religion.

—The Hungarians alone, though numbering fully six thousand in the city of New York, and not less than a hundred thousand throughout the country, have no American publication in their mother tongue. It is to supply this want that a weekly publication, devoted exclusively to their interests, is proposed. It will be non-political and non-sectarian, but it will be under sound Protestant Christian influence.

—Whilst New York has been doubling in population, Universalist churches have been losing ground. Six societies were organized since the first was formed in 1829, but there are now, as we learn from the *Evangelist*, only four churches and one mission. Brooklyn had three Universalist churches fifteen years ago, and now it has only two, though the city has greatly increased in population. Unitarianism does not flourish in either city, though it may have sapped the faith of a minister or two of so-called orthodox churches.

—The Protestant Episcopal Convention meeting in Philadelphia continued its session four weeks. The principal work done was the revision of their prayer book, in which several changes were passed upon and referred to the next convention, which meets in three years. A re-examination of their rules in reference to marriage and divorce, looking to more care in guarding against divorces, and more liberty in degrees of consanguinity within which marriages may take place; and the discussion of a motion to strike out "Protestant Episcopal," and insert "Holy Catholic in the title of the prayer book, which resolution was lost by a vote of 73 yeas, against 170 nays. Nothing was done that will conciliate the Reformed Episcopalians and reunite these bodies.

CONVERTED CATHOLIC PRIESTS.—James A. O'Connor, pastor of the Reformed Catholic church, New York, writes to the New York *Witness* concerning this interesting class of converts, and the difficulty of providing for them such occupation as will give them support: "Two Roman Catholic priests have applied to me for admission to our ranks during the present month, and the question again recurs, What is to be done with those priests? I shall care for them, as I have done for others, the best I can; but as I have neither houses nor lands, nor anything of this world's wealth, not knowing from day to day where to turn for food and raiment, I am not able to do much. Ever since I came to New York to enter on this work I have welcomed priests and students from Rome, and, thanks be to God, none of those who applied to me were turned away. But what a strain it has been on me only those know who saw how we managed to get on. It will be said, Why do not those priests apply to some of the rich denominations, and they could be prepared for work and have pastoral charges assigned to them? Well, one of the most prominent clergymen in this city told me that some years ago two priests called on him to say that they desired to leave the Roman Catholic church and join his Protestant church. What did he do?—help them all in his power and bid them welcome? No, sir; he told me he gave them a letter to Cardinal McCloskey, asking him to see after them, and that by kind treatment they might do some good in the 'old church.' In a word, that minister, who has a dozen millionaires in his congregation, sent back those priests to lives of hypocrisy."

CHEAP MASONRY.—Freemasonry is getting to be quite cheap in Goshen. Within a short time past, four tired Masons gave it away on the streets, in Goshen, declaring that they had enough of the swindle; also declaring that it had few, if any, secrets to keep; that they had learned that Masons were being fooled in trying to keep secrets that almost everybody outside of the lodges were becoming familiar with, even many being better posted in the general history and character of Masonry than lodge members themselves.—*The Rescue, Goshen, Ind.*

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The months of October and November are the most favorable for securing most varieties of tree seeds. Walnuts, butternuts, hickory, chestnuts, acorns, etc., germinate more readily if not allowed to dry much. They may be planted as soon as gathered—may be buried or put into sand. All of them need freezing to open the shells. A small per cent of these nuts will germinate after being dried, if not dried too much. At this time of year they may be soaked, mixed with earth, and put out to freeze.

Mountain ash, white ash, box-elder and sugar-maple seed should be kept in earth during the winter where it is not warm enough to mould. Freezing will not injure them. Catalpa seed should be gathered in the fall and put in a dry, cool place until spring. When planted they will germinate as readily as beans.

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The soft maple is becoming an intolerable nuisance on account of its being so infested with worms. Soft maple groves in our section were generally stripped of their leaves the past summer, and the loathsome green worms, from one to two inches long, were crawling in every direction. I first noticed their depredations in Illinois fourteen years ago, and they seem to be rapidly spreading over the West. Many will cease to plant the soft maple on this account.

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IN BRIEF.

"There is no lead pencil," boldly exclaims a writer in the *Scientific American*, "and there has been none for fifty years past." The name of lead pencil came from the old notion that the products of the Cumberland mines, England, were lead, instead of being plumbago or graphite, a carbonate of iron, capable of leaving a lead-colored mark.

On Nov. 20. a wedding of giants will take place at the museum in Pittsburgh. The contracting parties are Patriek O'Brien, aged 29 years, standing seven feet eleven inches, and weighing 360 pounds, and Miss Annie Druz, of almost equal proportions. The parties first met two months ago at a Cincinnati museum.

Joseph Foster, who recently celebrated at Cairo the seventy-fifth anniversary of his marriage, is 99 years and 7 months old, and is now in failing health. He was born in Westerlo, Albany county. His wife is still living, and 95 years old May 1. Her maiden name was Elinor Ornhout, and she was born in the same town as her husband. He came to Greene county in 1823. He enlisted in the war of 1812, and came up the Hudson on the first steamboat that plied on the river. He landed at Athens with troops that had been discharged, and went from there to Westerlo on foot. The couple were married when he was 24 years old and she 19 years old. The family is remarkable for longevity. Joseph's father came to this country from Holland, and died in Pennsylvania at the age of 100 years, and Mrs. Foster's mother lived to be nearly 100 years old. Mrs. Foster has lost her reason. This, with one exception, is the only couple in the United States that has lived together seventy-five years.—*Troy Times.*

The Geodetic Congress, which is now being held in Rome, is likely to result in a decision of substantial commercial importance. When the congress was established a few years ago its object was a mere map-making one, but since then it has turned its attention to a variety of astronomical and mathematical questions. The object of the present sitting is to settle a common first meridian and, consequently, to give the world a universal hour. At present, as everybody knows, there is a difference of some hours between the times of most European countries. When it is 11 o'clock at night in Paris it is 1:15 in the morning at Moscow, 6:30 at Pekin, and 8:30 at Melbourne. When it is 1 in the morning in Paris it is only 8 o'clock the night before in New York, and 5 in the afternoon at San Francisco. It is clear that much confusion would be obviated if it were always the same time everywhere. It is almost a foregone conclusion that the congress will adopt the meridian of Greenwich, and it was this probability which alone moved the British authorities to send a representative. It is, we believe, arranged that the governments concerned will at once give effect to the settlement by the congress of a common hour.—*Pall Mall Gazette.*

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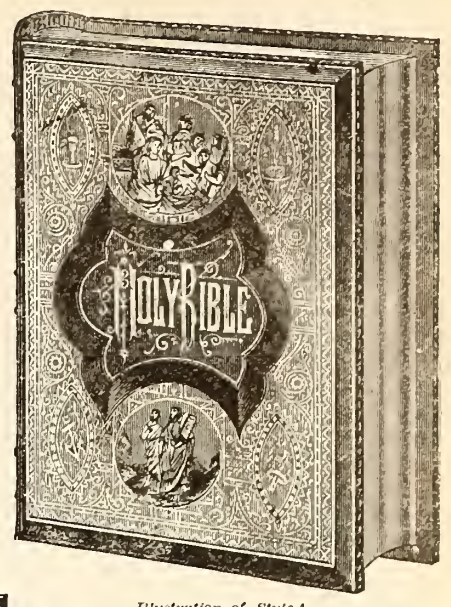


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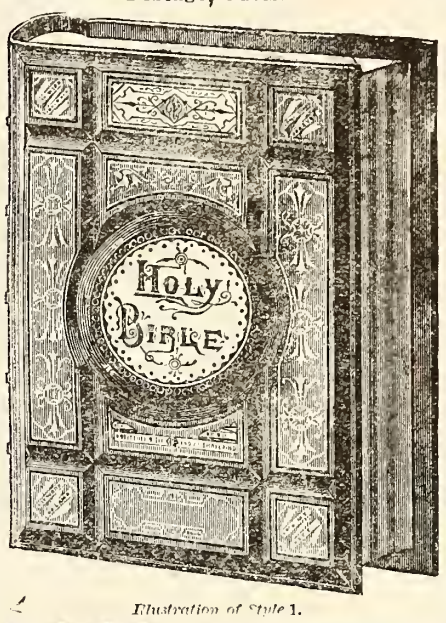


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$9.10. STYLE 8. All the features of the others. 64 full-page steel and Dore engravings. Most complete Family Bible extant. Contains everything to be found in the most complete $25 Family Bible, and much that no other contains. Bound in extra fine French morocco, super-raised panels, full gilt edges, sides and back, worked silk head bands, super-extra finish, inside edges of cover rolled in gold—entirely new design of cover. Price, **$9.10.** Will match any $25 subscription Bible in the market. **Postage, 1.30.**

STYLE 9. The same Bible as Style 8, with extra fine double clasp. Price, **$10.10. Postage, $1.40.**

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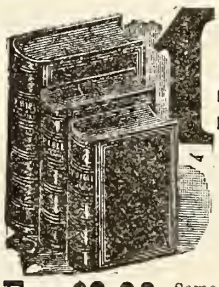


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The "Oxford" Teachers' Bible contains, besides the text with the celebrated Oxford references, a Cruden's Concordance with 25,000 references; Oxford Index with 2,345 words, pronouncing dictionary of proper names with meanings; Scripture atlas of twelve maps, correct to latest survey, including alphabetical list of Bible names arranged with figures and letters indicating location on maps; condensed Bible history of Old and New Testament with interval between chronology of Old Testament and chronology of the New; a complete harmony of the Gospels; etymology, geography and topography of Palestine; mountains, lakes and rivers of the Bible, with special tabular summary; birds, reptiles, insects, trees, plants, flowers, minerals, precious stones, etc.; weights, measures, time and money; obsolete and ambiguous words, and words used as symbols; Paul's voyage to Rome; Paul's missionary journey; history of Jewish sects; parables of our Lord; parables of the Old Testament; miracles of our Lord; miracles of the New Testament; prophecies concerning Christ; titles of Christ; special prayers; chart of the family of the Herods, etc., etc.

SIZES.—Our small size Bible is 4x5½ inches. Our medium size, 4½x6½. Our large size, 5x7¾.

Our small and medium sizes are most popular ones. Large size for those desiring large type Bible.



$1.30 For $1.30, small size genuine Oxford Teacher; complete in every respect; same as the very best; strongly bound in morocco covers, with gilt edges; in large, clear print. Book of 1,408 pages.

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For $5.40 Same style of binding, large size, gilt edges. **Postage, 20c.**

For $1.60 Small size genuine Oxford Teacher, gilt edges, flexible morocco cover, circuit, or protection, leather all around. **Postage, 10cts.**

For $2.50 The same style of binding, medium size. **Postage, 12c.**

THE PERSIAN SEAL BINDING

Is very handsome and durable. It is this style of binding which is so much admired by Bible readers. Please notice particularly that these Bibles are kid lined and silk sewed. Many Bibles in this style outwardly are lined with black paper and sewed with thread in place of silk.



For $2.30 we furnish a small size Oxford, bound in Persian seal, full flexible; can be bent back, doubled or rolled, without injury. Divinity circuit, gilt edges, kid lined, silk sewed, with book-mark and band. **Postage, 10c.**

For $3.30 The same style of binding, medium size. **Postage, 12c.**

For $5.75 The same style of binding, large size. **Postage, 20c.**

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The Persian Seal bindings are the best kept by most Bible dealers, and usually pass for the best teachers' Bibles made; and, to all appearance, they are so. There is, however, a better wearing binding, of which the Persian Seal is a good imitation; this is known as "Levant Morocco." In all respects the Levant morocco Bible corresponds with the Persian Seal description, except as to leather used for cover which, though looking like the Persian Seal, is stronger, and will last a lifetime.

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For 45c. Embossed morocco cover, gilt edges, gilt title on back. Very neat and durable. This is the handsomest 45c. gift Bible we have ever seen. **Postage, 5c.**



For 60c. Morocco cover, brass bound and plated, with handsome gilt clasp and gilt edges; two patterns; square and round corners. Exquisite lettering on side; printed in large clear type. Bibles no better are sold as high as $1 and $2. **Postage, 6c.**



For 70c. Similar size and style of binding to our 60-cent Bible; square corners, brass bound, with clasp and handsome tasseled book-mark; also medallion inserted on side in gold and red.

This was a new importation with the fall of 1882, and a very pretty design. It should be seen to be appreciated. (See cut.) **Postage, 6c.**

Address Ezra A. Cook, 13 Wabash Ave., Chicago, Ill.

NEWS OF THE WEEK.

—The Fat Stock Show held in the Chicago Exposition building Nov. 14–22 has been one of the greatest exhibitions of the kind ever held in the country. There were 431 entries of cattle, sheep, hogs, and horses, and the competition, especially among breeders of short-horn, Hereford and Polled Angus cattle was sharp. Several large sales of stock were made during the fair. On Saturday about 40,000 school children were admitted free.

—The cold wind storm of last week was terribly fatal to shipping on the whole chain of lakes. The number of vessels stranded and lost number scores. The loss of life has also been heavy, but the Life-saving Service has been active at all the stations, and has rescued many crews. Such a week of disasters has seldom been experienced.

—Near Streator, Ill., Friday, a freight train on the C. B. and Q. road dashed into a passenger train, telescoping the two rear cars, killing four persons instantly, two persons dying later of their injuries, and wounding nine others, some fatally. The locomotive exploded after penetrating the cars, half the victims being scalded to death.

—Lynchburg, Va., was illuminated Monday night to celebrate Mahone's defeat, and a great demonstration was held. The resolutions passed guarantee the negroes full justice, and condemn partisan reports of the Danville riot.

—Wilbur's clothing manufactory and Robertson, Taylor & Co.'s wholesale grocery house, at Charleston, S. C., were consumed Monday afternoon, last week. Eight women and a boy were imprisoned by the fire in Wilbur's building, and two girls perished in the flames. The others jumped, one being killed and another mortally injured, while the boy escaped unhurt.

—The United States Hotel, Academy of Music, Opera House, two newspaper offices, and several other structures were destroyed by fire at Shenandoah, Pa., last Monday afternoon. The fire was burning all day Tuesday, but was under control. The loss is $600,000, with insurance of $150,000. The Philadelphia and Reading road, which has contributed $5,000 for relief, will transport supplies free of charge. Two hundred houses were destroyed, and 500 families are homeless, but contributions are coming in rapidly.

—John Waffen, a Prussian, won a wager of $1 at Cleveland Monday night by drinking fifteen glasses of whisky in fifteen minutes, but died from the effects Wednesday, leaving a widow and five children.

—The gale last week Monday was of a clyconic nature in northern Maine, $150,000 damage being done in Oxford and Franklin counties alone. Houses and barns were wrecked, and hundreds of cattle killed. Acres of timber land were destroyed.

—During a heavy wind-storm at Tama City, Iowa, Tuesday afternoon, fire broke out, destroying the Tremont Hotel, and three or four other structures, causing a loss of $30,000. Fire companies from Toledo, Belleplaine, and Marshalltown aided the local department.

— A terrible explosion of sulphur occurred at Eagle colliery, Pottsville, Pa. The whole neighborhood was shaken by the intensity of the shock. The bodies of two men were found fifty yards away and were terribly mangled. A door-boy was fatally injured.

—The storm on the Chesapeake on Monday was the most severe ever experienced, and the wrecks and loss of life are without parallel. It is believed that not less than twenty-five persons have been drowned, and a dozen or more vessels wrecked, and as many as forty ashore. The storm is described as simply terrific.

—Advices from all parts of the Northwest last Thursday showed the thermometer varying from 15 to 40 below zero. All trains were delayed on account of the wind. The river closed at St. Paul that night, and navigation was suspended several days before.

—At St. Petersburg, Thursday, Sofia Warkupensky, a lady student, was executed for Nihilism, and another female member of the Terrorist Society, named Ossinuky, hanged herself with a towel in a prison cell.

—Germany will send an envoy to Pekin to secure if possible, a peaceful solution of the Tonquin difficulty.

—The *North German Gazette* says the decay of French trade is due to the fear of an impending war with Germany, which is paralyzing all business.

—At Barcelona, Spain, it has been discovered that a conspiracy among the Frenchmen has been organized for the purpose of treating the German Prince Imperial with similar insults to those offered to King Alfonso while recently passing through Paris.

NEW YEAR'S PRESENTS.

You can order any book you may wish to procure as a holiday present through this office. Any book published, for the old or the young, or children: books that are costly, and books that are cheap.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.

CYNOSURE SUBSCRIPTIONS

Received for the week ending Nov. 17, 1883, from the following parties:

R. Ingraham, D. Roberts, Rev. T. J. Allen, Wm. C. Bissell, S. Parsons, H. H. Hinman, (4) J. K. Hunter, John Harvey, L. Griggs, Dan'l Brown, Wm. Mock, Rev. H. Hull, D. King, Judge Zearing, Thos. Hodge, John Finney, J. Main, Rev. C. H. Jones, Jas. Kennedy, N. G. Chase, Wm. Mathews, Jeremiah Weaver, S. S. Martin, C. M. Strickler, Sam'l J. Hayes, E. H. Collins, J. R. Denison, W. Hine, Albert Crowell, Thos. Collins, Elvin Jones, M. Betzner, W. B. Stoddard, E. Bascom, T. J. Townsend, Thos. Frazer, Wm. Posten, Wm. N. Lovell, D. Owens, Geo. Richey, Rev. Henry T. Cheever, Geo. W. Worster, C. C. Foote, J. A. Bent, and John A. Conant.

MARKET REPORTS.

CHICAGO, Nov. 19, 1883.

GRAIN—Wheat—No. 2		95½
No. 3		83
Rejected		78
Winter No 2	1 02	@1 05
Corn—No. 2		48½
Rejected		47¾
Oats—No. 2		28⅝
Rye—No. 2		56
Bran per ton		11 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 50	@10 00
Prairie	4 00	@10 00
Lard per cwt		7 45
Mess pork per bbl		10 90
Butter, medium to best	15	@32
Cheese	03	@11
Beans	1 25	@2 75
Eggs		25
Potatoes per bus	25	38
Seeds—Timothy	1 25	@1 32
Clover	5 25	6 26
Flax		1 25
Broom corn	03	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 25	@6 60
Good	5 75	@6 20
Medium	5 00	@5 65
Common	2 40	@4 40
Hogs	4 00	@5 12
Sheep	2 30	@4 75

NEW YORK MARKETS.

Flour	3 25	@7 00
Wheat—Winter	97	@1 14
Spring	95	@1 07
Corn	53	@61
Oats	35	@43
Mess Pork		12 12
Lard		8 00
Eggs		31
Butter	10	@22
Wool	10	@45

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HARDWOOD LUMBER.
Have on hand a large amount of Dry Ash, Red and White Oak, Hickory, and Basswood.
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CELERY & CHAMOMILE PILLS.
ARE PREPARED EXPRESSLY TO CURE
AND WILL CURE HEADACHE OF ALL KINDS
NEURALGIA. NERVOUSNESS
AND DYSPEPSIA.
PROVED & ENDORSED BY PHYSICIANS
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Thousands of testimonials to prove the above assertions. We give a sample:

"*Had Neuralgia and Sick Headache for years. Chloral or other medicines would not cure, but your Celery Pills did.*"—S. G. Harburg, Casstown, O.

WHAT EMINENT PHYSICIANS SAY.

THE CELEBRATED LONDON PHYSICIAN, Erasmus Wilson, says: "Several cases of *incipient consumption* have come under my observation, and they have been *cured* by a timely use of **Liebig's Liquid Beef Tonic.**"
ERASMUS WILSON, M.D., F. R. S.

"I have had the process explained by which the beef in this preparation is preserved and rendered soluble by the brandy employed, and I am satisfied this combination will prove *a valuable adjunct to our pharmacopœia.*"
(Signed)
ARTHUR HILL HASSELL, M.D., F. R. S.
Pres. Royal Analytical Association, London, Russell Square, London, W. C.
3d January, 1868.

Since the date of the above analysis, and by the urgent request of several eminent members of the medical profession, I have added to each wineglassful of this preparation two grains of **Soluble Citrate of Iron.** T. COLDEN.
Sold by all druggists.

Played-out Nostrums.

WILL codfish oil, opiates, or inhalation cure a consumptive cough? No! ! ! Reject these; they have been weighed in the balance and found wanting. **Try Hale's Honey of Horehound and Tar.** Thousands upon thousands are using it. Sold by druggists.
Pike's Toothache Drops cure in one minute.

Cold Winds Chap the Skin.

Glenn's Sulphur Soap softens and reunites it.
Hill's Hair and Whisker Dye, fifty cents

BETTER THAN EVER.

The Inter Ocean for 1884.

More new features have been introduced in THE WEEKLY INTER OCEAN in the last twelve months than in any other paper published in this country. Retaining all the old specialties and departments, the publishers have added illustrated biographical sketches of persons prominently before the public at the date of publication; illustrated articles on important historical and current events, or in elucidation of antiquarian research, or interesting engineering and mechanical problems; cable letters from London covering the field of European news for each week; special contributions devoted to reminiscences of army and political life; and new series of articles given up largely to personal gossip and recollections of prominent literary people.

THE INTER OCEAN will remain uncompromisingly Republican; will maintain its present attitude on the question of protecting American industries; will continue to devote special attention to trade, transportation, and economic questions; will retain the departments of *The Curiosity Shop* (a current encyclopedia of curious, interesting, and valuable information called out by inquiries of subscribers); *The Woman's Kingdom* (devoted to the progressive movements in which women are intcrested); *The Farm and Home* (covering topics of special interest to farmers, their wives, and their children); *The Veterinary* (containing answers to questions as to the treatment of horses, cattle, and other animals by one of the best veterinary surgeons in the West); and *Complications* (taking in puzzles, enigmas, conumdrums, etc.), all of which are peculiar to the paper; will give as much space as hitherto to serial and short stories, original and selected sketches and poems, and with increased facilities for newsgathering in the shape of *special wires* to New York and Washington, and experienced correspondents well placed at home and abroad will more than maintain its high standard for enterprise and accuracy in all departments of news.

While so many improvements have been made in THE WEEKLY INTER OCEAN, the price has been reduced to ONE DOLLAR PER YEAR, postage included. This puts a large eight-page (there are frequently twelve pages) paper in the hands of the reader at the low rate of *two cents per week.* The reduction in price and the recent improvements make THE WEEKLY INTER OCEAN not only the best family newspaper in the country, but the cheapest. The subscription price of THE INTER OCEAN is as follows:

Weekly Edition per year, postage paid	$ 1.00
Semi-Weekly Edition per year, postage paid	2.50
Daily (including Sunday) per year	12.00
Daily (excluding Sunday) per year	10.00
Wednesda'y Edition (with Musical Supplement) per year	2.00
Saturday's Edition (sixteen pages) per year	2.00
Sunday's Edition (sixteen pages) per year	2.00

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Send money in Registered Letter, Money Order, Bank Draft, or by Express, at our risk, and be sure and write the name and address of each subscriber plainly. Address
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Winter Term Begins Dec. 11th, 1883.

C. A. BLANCHARD, President.

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79 Dearborn Street, Room 59, CHICAGO.

WM. W. FARWELL
Attorney at Law and Solicitor in CHANCERY.
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XVI., No. 10. CHICAGO, THURSDAY, NOVEMBER 29, 1883. WHOLE No. 709.

PUBLISHED WEEKLY BY THE

NATIONAL CHRISTIAN ASSOCIATION.

221 West Madison Street, Chicago.

J. P. STODDARD,.....GENERAL AGENT.

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CLUBS OF FIVE.....$8.75 CLUBS OF TEN.....$15.00

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Address all letters for publication to Editor *Christian Cynosure,* Chicago. Writers' names must always be given. No manuscript returned unless requested and postage enclosed.

[Entered at the Post-office at Chicago, Ill., as Second Class matter.]

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TO THE 370

subscribers whose time expired in November a special request is hereby given to renew at an early date. To make it easier to attend to this matter *at once,* every one of the 370 who sends $2.00 cash by DECEMBER 1ST shall have the *Cynosure* for 1884 the whole year and your servants in the office will send the paper right on from the expiration of the old subscription, so that no number shall be missed.

OLD AND NEW

and something more. That is, let every subscriber whose time is out in November help his paper by a prompt renewal; and if he will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the two subscriptions will be good till Jan. 1, 1885, and the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet,* with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh proclaiming God,* by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book,* a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed on the 9th page.

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get one up and enclose the $1.25 and addresses plainly written we will send either of the documents mentioned above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

THANKSGIVING HYMN.

BY ALEXANDER THOMSON.

For ample store of garnered good,
For sheltering homes and healthful food,
For happy hearth and peace secure,
For blessings on the humble poor,
For this fair land from famine free,
God of our strength, we worship thee.

For time of seed and time of growth,
Freedom from canker, blight and moth,
For ruddy harvest's treasured gold,
For increase of the peaceful fold,
For orchard wealth, and wealth of mine,
Source of all mercies, thanks be thine.

For freedom, both of tongue and pen,
For kindly words from honest men,
For hopes that evils, strong to-day,
Like snows of March shall melt away
And leave our country grand and free,
The home and hope of liberty!

For reasoning minds to think and know,
For hearts that feel for others woe,
For hopes that like the star of day
Point to the Son's ascending sway,
And fear not death. Eternal Good,
Hear Thou our heart's deep gratitude.

Bartlett, Ill.

Three lottery agents were tried before the United States Court in this city last week and convicted of using the mails for their illegal business. This will be only a slight check to their operations for they can use the express companies. The local statutes are explicitly violated by them and they are liable at any time to answer in the county court, but under its present Masonic management it would do little good. One of these agents represented Dauphin's Louisiana lottery; another the Henry College lottery of Louisville, Kentucky. This scheme is denounced as a great fraud by the *Agents' Herald* of Philadelphia, a sharp exposer of fraudulent agencies, and its Louisville headquarters is in the Masonic Temple building! In the hall of that building the drawings are to take place. This swindle sugar-coated with fraud, a lottery in a lodge building, illustrates one of the beauties of Masonry, that system under whose patronage flourish all the liberal arts and sciences.

The opinion of Judge Harlan of Kentucky, dissenting from his associates on the Supreme bench in their decision on the Civil Rights Law has been published. It is of such length that few will read it, but those who can do so will find it a plain but most able argument for the personal rights of millions of people who have by act of God become our fellow-citizens. He argues that before emancipation civil and personal rights were denied to the colored race, and that the word *citizen* in the Constitution did not mean them. With a very conclusive reasoning he demonstrates that this condition was all changed when the Thirteenth Amendment was adopted. He argues also that the rights of railroads, hotels, theatres, etc., are granted by the public, of which the colored race is a part, and therefore not to be excluded from such public priveleges. Though he stands alone in the court, Judge Harlan has the sympathy and his logic will secure the convictions of candid men, North and South.

A singular manifestation of the lodge craze is heard of in Cleveland, Ohio, where some persons evidently bereft of sound sense are forming a secret order which they call the "National League for the Suppression of Pologamy." Their address to the public is a bombastic piece of rhetoric which suggests nothing new, nor gives any facts not known for years, and bears unmistakable marks of the swindling character of the whole concern, which is without doubt an attempt to ride the popular abhorrence of Mormonism to the best market, and make as much as possible by the sale of rituals, regalia, charters, etc., etc., for the new society. Such humbugs deserve prosecution as much at the lotteries—only when once the work of law begins it should not stop short of Freemasonry itself, the mother and model of all the six-penny swindling orders

Though the Mormon agitation has now a season of quiet in this country, a movement is beginning to take shape in England that may shame us into more energetic measures against this abomination. Mormon missionaries have been only too successful among the manufacturing districts of England, and large numbers of young persons have been lured into a life of abject bondage to the accursed system. A strong opposition has sprung up and many meetings have been held, especially in the north of England; members of Parliament and other influential persons have lent their aid and a petition addressed to the Crown has been freely circulated and presented to Mr. Gladstone. We are sorry to say that the premier gave little encouragement to the petitioners. He believed that not legislation but the improvement of the condition of the working classes would check the operations of Mormon proselyters. He regretted that he could not interfere, as young women went willingly and no illegal devices were used by the missionaries. Possibly, also, no illegal means are used by London gambling sharps and their victims are willing ones.

The Grand Army of the Republic lodges have not yet re-instated their late "Grand Commander," Vandervoort, in the employ of the Post Office department. Indeed, their appeals both to the government and the public have been shorn of their strength since Vandervoort attempted to speak for himself. His own evidence of habitual absence without having any order to show for it was a confession. And now his own lodge or "post" at Omaha, of which he is a member, declines to enter the fight for his cause and declares the charges of the Postmaster General well founded. This makes a big hole in the bottom of this bit of lodge arrogance.

An old veteran of the war and member of the Oddfellow order remarked the other day: "What do the boys want to keep up these soldier societies for anyway? The war is over and everybody knows we don't want another. But, you see, its all for politics! They want to get into office, and so long as there are offices to get they will keep up their Grand Army and their Veteran Clubs, whether there are any veterans or not." Vandervoort's case displays much of this spirit; the general meetings of the Grand Army are always so full of political scheming that it is not attempted to hide it. Last week the chief organizing officer of the Union Veteran club in this city issued a call urging veterans to organize State, county and township "*political*" clubs "to *preserve the ballot even by the bayonet!*" One object, plainly stated, being to get offices for members of these clubs. Now, when everybody outside the lodges and many—a majority—within them are condemning the interference of secret societies in politics, such a proclamation seems a wickedness and folly. But there will be many responses. So when the lodge clears a murderer or a thief every vicious person who expects to need that kind of assistance gets into Freemasonry. The evidence of the Chicago Conclave that to be a Knight Templar Mason was to be a companion of saloonists and libertines did not prevent thousands of young men joining during the next three years.

If the North has a controversy with the South on the subject of caste and of equal civil rights under the law, we at the North may thank our Southern friends for rebuking our intemperance and unchastity. In no part of the country are the efforts of Miss Willard, the sweet-voiced messenger of the Woman's Christian Temperance Union, more welcome than in the South, where she is now speaking; and in no part of the country, Kansas and Maine excepted, is prohibition more effectually maintained than in some portions of the same Southern States. In the matter of suppressing impure literature we have also from the same region a good example. The grand jury at Richmond, Va., has indicted all the newsdealers in that city for selling such papers as the *Police Gazette, Police News, Week's Doings,* etc., and the penalty to which they are liable is a fine of $500 and imprisonment. The publisher of the *Police Gazette* sent down an agent a while ago from New York to Atlanta, Georgia, to introduce his paper which had been for five years suppressed by law. A test case was made up and the venders of impurity were given the alternative of paying a $1,000 fine or twelve months in the chain gang. This is wholesome.

UNITY OF THE CHURCH.

BY REV. W. T. HOGG.

The church of Christ is one and only one. "There is one body and one spirit even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Eph. 4: 4–6. "For as we have many members in one body, and all members have not the save office, so we, who are many, are one body in Christ, and severally members one of another." Rom. 12: 4, 5. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Seeing that we, who are many, are one bread, and one body; for we all partake of the one bread." 1. Cor. 10: 16, 17. "For in one spirit were we all baptized into one body." 1 Cor. 12: 13. And "Ye all are one man in Christ Jesus." Gal. 3: 28. Thus do the New Testament Scriptures declare the unity of the Christian church.

The Son of God, before he returned from this world unto the Father, prayed for his church in the fervid, solemn and affecting language which follow: "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given unto them, that they may be one, even as we are one; I in them, and thou in me, that they may be perfected unto one," etc. Jno. 17: 21–23. And for the preservation of his people in spiritual unity and peace he still makes intercession before the throne of God in heaven.

The true church is one *with* Christ and one *in* Christ. First, it is one with Christ. The Father "gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1: 22, 23. The church then is the body, of which Christ is the head, and together they are one. The same idea of unity is taught in the parable of the vine and the branches. John 15th chap. Christ is "the true vine"—believers in Christ are "the branches." A vital union exists between them. The relation of Christ and the church is also frequently represented under the similitude of a marriage union. Eph. 5: 23–33; Rev. 21: 2, etc. And the author of the epistle to the Hebrews expressly affirms that "Both he that sanctifieth and they who are sanctified are all of one (that is, they constitute one family); for which cause he is not ashamed to call them brethren," chap. 2: 11. The church is also one in Christ. All true believers of every age, nation, name, persuasion, rank or station, are bound together in Christ by the strongest, holiest ties. By "one Spirit they are baptized into one body." All who are one with Christ are also one in Christ.

"One army of the living God,
To his command they bow."

The unity of the church is not an outward or visible, but is rather a spiritual unity. Doubtless there will be, ultimately, a visible unity of Christ's followers. "There shall be one fold, and one shepherd." But that will be when "the Chief Shepherd shall appear" to separate the sheep from the goats, and to fold his own dear flock in eternal safety and felicity. At present the union is not external and visible, and in vain do men look for such a unity before the Lord's return. There is, however, a spiritual bond of union between all God's people, to whatever particular organization of religious society they may belong. A visible unity is not insisted upon in the sacred Scriptures, but we are exhorted to "keep the *unity of the Spirit*, in the bond of peace." Those who decry church organization as opposed to Christian unity, and who un-Christianize all sects and members of various sects, are in gross error, and in their zeal for a visible unity, do themselves depart from "the unity of the Spirit." Church organization may be abused so as to become a hindrance to spiritual unity, but the existence and multiplication of organizations for Christian work in extending the Gospel of Christ, is not, of necessity, at variance with the New Testament idea of Christian unity. Unity and diversity do not necessarily antagonize each other.

Says Canon Farrar:

"Unity does not exclude diversity—nay, more, without diversity there can be no true and perfect unity. Where there is no unity there is distraction, but where there is no diversity there is death. . . . Unbroken unanimity may be the boast of a deadening Buddhism, a withered Confucianism, a mechanical Islam; it cannot exist in a free and living Christianity. If it exist at all, it can be only as a uniformity of indifference and ignorance—a uniformity of winter and night. The uniformity of the noonday is only for the Infinite. For finite beings, if there be any light at all, there must be the colors of the sun-set, and the seven-fold lustre of the rain bow, which is only sun when there is rain as well as sun."

The divisions most to be deplored among God's people are *heart-divisions*. True Christianity is catholic in spirit. Denominational walls cannot restrain it, nor do they stand in the way of its union in spirit with all pure and holy souls. Modern "no-sectism" is the most deficient in Christian catholicity, and the most abundantly productive of that acerbity which is ever destructive of Christian unity, of all the sects and isms we know of. With all their diversity of creed and custom the adherents of the various orthodox churches show a spirit of toleration, and fraternal sympathy toward each other such as the "no-sect" people show to none beside those whose lips mechanically repeat their sworn Shibboleth. "By their fruits ye shall know them." So long as the "no-sect" tree is more prolific in thorns than in fruit, and so long as we find the fullest manifestation of that choice fruit called "charity" among those who adhere to the various sects and labor in organized capacity for the propagation of truth and righteousness, so long we shall be content to live and labor with unabated zeal under the organized system of things, "endeavoring to keep the unity of the Spirit in the bond of peace."

Buffalo.

TO SUNDAY-SCHOOL TEACHERS.—II.

BY REV. C. C. FOOTE.

In my recent discourse to you, many truths that should have been uttered were omitted lest I should occupy too much space. A few of these I will now give you.

1. It is important that you learn the method by which you can most effectually secure in your pupils a supreme desire for their own salvation. Children are naturally of diverse dispositions, and through some one of these they are most easily affected. It is by reason of this that the Bible contains such a diversity of inducements to a godly life. Of these peculiar characteristics you should take advantage. Do you find the reasoning factlty predominent? Press home God's invitation to "*reason* together," as this is the door through which you may gain access to arouse the mind to seek God. Show the child that nothing is so reasonable as a godly life. And nothing so unreasonable as a godless life. Hold the mind firmly there' and you may expect the Spirit will render this method effectual.

2. There may be in others a keen sense of the beautiful. Is anything more lovely or beautiful than child piety? A child so in love with the infinitely lovely and loving Jesus as to forsake all things for love to him is an object on which angels gaze with supreme delight.

3. If you find in a child an active play of fancy, make heaven a study till your own soul is overwhelmed with its glories, then instill into that imaginative mind these transcendant pictures until it turns away from all earthly attractions and yearns with irrepressible longings for a fitness for the heavenly state. You cannot exaggerate that state. Explain the wondrous love of God in preparing so beautiful a place for those who love him, and the nameless wickedness of slighting it.

4. Do not presume too much on the knowledge of your class. As an illustration: An eminent minister, now in his grave, once said to me that when in his boyhood, he heard people talking of the grace of God, he thought they meant the grease with which wagon wheels were lubricated! Test these young minds and you will find many in utter darkness as to the meaning of that sweetest of all words, the grace of God, and the gift by grace. "For the grace of God hath appeared, bringing salvation to all men." Rom. 5:15; Titus 2: 12. What a sermon from these texts you may pour on the sensitive hearts of those you would save, showing that grace is the glory of heaven, flowing into the world's great ocean of sin. Grace is the Son of God, vacating the throne of the universe for the manger of Bethlehem and the cross of Calvary; submitting to a life of trial, and poverty, and the hate of his deadly foes, bearing in his own person the sins of a world of sinners. Grace is God's cure and expiation for sin, changing death to life, and sin to holiness, whereby countless myriads of sinners have been changed to saints and fitted for the habitation of heaven. No wonder in the universe is equal to this; and Christ is the fountain and fulness of grace. Fill, and overwhelm and captivate the minds of your charge with this wonder of wonders; then bring them to a decision, Will you now have this Christ for yours?" Enforce the infinite *ingratitude* of rejecting this grace secured to them at such a cost.

5. It is of fundamental importance that children are taught the difference between the motives for becoming Christians and the results or consequences of obedience. A vitiated or selfish motive is the fatal bane in multitudes of professed conversions. A child has the idea of oughtness, of obligation, and of duty as clearly as adults. The thing to be accomplished is a spiritual change of the will, and affection, a winning the heart to loyalty to the Lord Jesus as the world's Sovereign and Saviour, to lovingly trust and obey him in all things because he is worthy and because of his rights in us. This is the duty and these are the motives and the indespensable condition of salvation. No more a prodigal, but a loving child, and this is salvation. The new Michigan Central depot at Detroit, rests on a foundation of 3,000 piles driven forty feet into the earth, and this solidity is for time. With what care then should you lay the foundation on which you build for eternity.

As a *consequence* of this change of supreme preference for God, his will and service there will be an infinite wealth in God's love conferred on the obedient child, more precious than rubies and diamonds; and in the end everlasting bliss and glory in heaven. While over against all this the world proffers only its fading garlands and deceitful pleasures for a brief space; and in the end irretrievable ruin.

6. You are at liberty to employ any truth that will create a deep solicitude in these you would save; but you must not think that mere solicitude will prepare them to receive the Gospel. They must be made to see and feel both their sin and their ruin so clearly that their hearts will break and their wills subdued and become as yielding as water; and they yearn for deliverance as they that wait for the morning. It is by this method that the Holy Spirit prepares the mind to listen in docility to the claims of the Saviour, to appreciate his infinite love. The reasons why they should yield to his claims you should be able to clearly explain to them. Make clear to them that they should receive the Saviour to accomplish in them all that for which he came into the world; and that they may serve him, that they may know him, that they may adore, praise and worship him; that he may be their Saviour, Lord and King; and that they may become like him. Get their minds so thoroughly imbued with these precious truths that they will abide in them and bring forth fruits for life.

7. God's method for saving the young is just as philosophical and logical as for saving adults. Hence the means are to be accomplished by the right means and the right truths. If these means and truths are wisely employed we have good reasons for expecting success. But a failure here may be fatal. Many a child has been deeply convicted of sin and yet failed of salvation for lack of right instruction. This is certainly appalling and is a loud warning to Sabbath-school teachers to make the study of the philosophy of conversion a specialty till they are able to make the subject intelligible to the weakest and most ignorant. The result will pay a thousand fold.

8. The great danger with children is the creating in them false hopes. To urge them to accept the Saviour before their self-righteousness is completely destroyed (for they are just as prone to a good opinion of themselves as adults) and without a thorough conviction of sin, is to invite them to build on a false foundation. With what profound solicitude and care then should we lay the foundation on which hopes for immortality are built. And above all things don't fail to discriminate between tears caused by an appeal to the sympathies, and the cries and anguish caused by a deep consciousness of sin. Heaven and earth are not wider asunder than are these two mental states; and yet one is often mistaken for the other.

9. Procrastination is one of the great dangers to which young persons are exposed. Even when powerfully convicted of sin, and with a clear conviction of duty, multitudes have perished by the seduction of this temptation. Hence the necessity of wielding the strongest possible motives to induce immediate submission to Christ. Ring the warning in their ears that *now* is God's time; now the Spirit woos them; that he may be fatally grieved away; that they are now fast by the gate of heaven; that Christ bends over them and waits to welcome them in; that to refuse is an awful insult to him; that to despise his proffered love is among the most daring and aggravating sins, and if they treat him thus he may cut them down at any moment; that procrastination hardens the heart and blinds the eyes and creates a habit that has ruined millions; that heaven or hell may turn on the present decision; that Christ will confer an infinite treasure upon them, if they now for love of him forsake all for him and give him their hearts. Embrace then this golden opportunity which you will never regret. And dear teacher, if you are properly qualified, as you may be, your success is sure.

Detroit.

GOOD MEN DECEIVED.—So many honorable and sincere men have been deceived into Masonry, became disgusted and left the lodge and have exposed its foolishness, that little has been left as a secret except a few local pass-words which are changed occa-

sionally. Aside from the violation of the Gospel in the profane oaths, or any oath—for all swearing is forbidden by Christ—and the un-Christian selfishness of Masonry, we would have nothing very sinful to lay to its charge; but the foolish and unmeaning ceremonies of the lodge are enough to outrage the feelings of any humble follower of Christ. We would as soon be caught playing "blind man's buff," or marching around a chair singing "did you ever go around the rosy-bush?" as to join in the initiation of a new recruit into the mysteries of Hiram Abiff.—*Brethren's Evangelist.*

A TRUE WITNESS.

The following testimony of Bro. J. F. French of Canterbury, at the last annual meeting of the N. H. C. A. impressed every candid hearer as timely, just and true:

"It is well known that I have left the Independent Order of Odd-fellows, and I am willing my brethren and neighbors should know the reason. I took all the degrees including the Encampment, at an expense of about $75. The obligation of the Degree of Friendship which I took, included the following clause: 'And I hereby pledge myself to help and support my afflicted and persecuted brother, and warn him of approaching danger, whether it be *from his own imprudence* or from the evil designs of others, or from some accidental cause.' That promise troubled my conscience continually till I left the lodge forever. I was subsequently drawn on a jury and suffered great distress of mind lest an Odd-fellow 'brother' on trial should give me the sign for relief, but happily no 'brother' was on trial at that court. I soon after learned that the name of my Lord and Saviour Jesus Christ is intentionally excluded from every prayer, and Scripture quotations used in the Odd-fellow ritual. These things fully satisfied me that an Odd-fellow's lodge is no place for a Christian and I left the fraternity for conscience's sake. Grosh's Manuel which I hold in my hand, and from which I learned Odd-fellowship, is the same book used by Prof. Bailey in his lecture. His lecture accords with my knowledge and experience of Odd-fellowship. I am not used to public speaking but am willing to bear my testimony to the truth that others may be led out of darkness into light."

REBUKE SIN.

Wesley went into a coffee-house in London for some refreshments. There were several gentlemen at the other end of the room, and an army officer who swore outrageously. Wesley saw he could not address him a reproof without much effort and difficulty. He asked the waiter to bring him a glass of water. When it was brought, he said aloud, "Now carry it to your officer in the red coat, and ask him to wash his mouth after his oaths." The officer rose up in great fury and threatened an assault, but the bystanders laid hold of him saying very decidedly, "Nay colonel, you gave the first offence; you see the gentleman is a clergyman, and it is an affront to swear in his presence." They restrained the enraged officer and permitted Mr. Wesley to depart. Years after Wesley was walking in St. James' Park. A gentleman approached and after some quiet conversation enquired if he had any recollection of meeting him before. "No, sir." "Well I am the officer you met with a stinging rebuke in the coffee-house. Since that time, sir, I thank God I have feared an oath; and as I have never forgotton you, I rejoice at seeing you, and cannot refrain from expressing by deep gratitude to you and to God."

Perhaps no vice is so prevalent as profanity; yet how many cowardly professors tacitly tolerate the sin by silence, or a cringing smile, while some impious blasphemer pours his polluted gabble in their ears. Such insult to a holy profession demands an instant, stern and personal reproof.

The early Methodists were an army of reprovers.

Let profane or filthy talk pass unrebuked and we virtually approve it! Such piety is sickly and decayed. Failure at this point will neutralize all Christian effort and render it abortive. Open sin may never be tolerated in our presence. Up! Christian, and do your duty. Reproof is imperative. Shame on that professor who will not silence obscenity, or vile profanity! —*Sel.*

—The Emperor of Japan has taken the initiative in the cause of temperance in his empire by appointing a commission to devise methods for the suppression of the liquor traffic.

—For every five persons who use tobacco in England, France and Russia, there are 15 in Germany and North America, 24 in Belgium, and 28 in Holland. The medical fraternity are comparatively unanimous in condemning its use in every form, and rank it only second to intoxicating liquors as the foe to longevity and the promoter of insanity.

THANKSGIVING AND PRAISE.

TUNE, AMERICA.

Our nation's God to thee,
Father of mercies free,
To thee we sing.
Build we our altar fire,
Tune every harp and lyre,
From templed dome and spire
Let praises ring.

Our country, blest of thee,
With peace and liberty,
Land of our pride.
Echo from hill and grove,
Anthems of praise and love,
Bless we the God above,
Our strength and guide.

Years roll the seasons round,
All in rich gifts abound,
Crowned with thy care,
Buds, dews, and vernal show'rs,
Fruitage and vintage bow'rs,
Bring thoughtful hearts to hours
Of grateful prayer.

Join in thanksgiving praise,
For all that autumn days
Bring from thy store.
Thanks for her golden sheaves,
For goodly roots and leaves,
For all the earth receives,
Praise evermore.

Songs of rejoicing raise
Incense of prayer and praise,
To thee ascend.
Graciously from above,
Join in our feast of love,
Thy Spirit, like a dove,
On us descend.

Fron Heav'n, thy dwelling place,
Vouchsafe to us thy grace,
Father of love.
May we united be,
Strong in our liberty,
Evermore praising thee,
Great God above.

—*The Pacific.*

FRIENDS HAVE NOTHING TO FELLOWSHIP IN THE LODGE.

Our attention has been called to the subject of secret societies by a communication from a correspondent in Indiana, which propounds several queries on this subject. Our long-settled belief has been, that Masonry, Odd-fellowship and similar organizations were associated with so many objectionable and evil things, that no member of our society could consistently be connected with them. But we have supposed that the members of Philadelphia Yearly Meeting, and those elsewhere among whom our paper circulates, were so generally preserved from being entangled in this snare, that there was no necessity to refer to the subject in these columns. The queries of our Indiana friend have led to some reflection and inquiry; and to the belief that it may be right to caution some of the younger members, who may be tempted to enter into such associations.

In the general diffusion of light and intelligence which mark the present age, the objects and methods pursued by the most prominent of these secret societies are clearly set forth in various reliable works, which are readily accessible. These show that they claim a field of usefulness in the obligation which they impose of assisting and relieving their fellow-members when in distress. This is indeed their strongest claim on the respect of the community, and the most effective argument to persuade others to enter their ranks. But statistics prove that only a small portion of the fees received by the lodges are so used—a large part being wasted in regalia, processions, buildings and other useless expenses. The sin and responsibility for such waste, and for the idle ceremonies, destructive of self-respect, which the ritual of these organizations prescribes, must rest on the members. The obligation to render mutual help has often been applied, not only to the extension of pecuniary aid to those in distress, but to the shielding of one another from the just punishment due to crime; and thus has obstructed the course of justice and promoted immorality.

The discipline of our Society enjoins upon us the duty of caring for those of our number who are in want—and the query is often in each year read in our meetings, "Are they relieved or assisted in such business as they are capable of?" There is no reason, therefore, why our members should seek to provide for future contingencies by such outside methods, which involve much expense and are attended with many evils.

The frequent meeting of the lodges; the participation in their foolish ceremonies; the close affiliation with men of corrupt minds; the use of flattering titles, so conspicuous a feature in their prescribed forms; and the withdrawal of men from their families; all exercise a hurtful influence. But the mysterious secrecy with which they endeavor to shroud their proceedings is one of the strongest reasons that should keep a Friend away from such organizations. There is no need of secrecy for any honorable and good work—"He that doeth truth cometh to the light, that his deeds may be made manifest." Under the shelter of darkness men will often do that which they would shrink from exposing to the public gaze; and the more thoroughly the proceedings of an association are hidden from view, the more danger there is of its influence being used for corrupt and baneful purposes by ungodly and designing men. The exhortation of the Apostle may well be given to all who are asked to join such societies—"Have no fellowship with the unfruitful works of *darkness*, but rather reprove them."

The disciplines of some of the Yearly Meetings of Friends contain specific prohibitions of their members joining with such secret societies. That of Philadelphia contains no distinct reference to the subject. It has, we believe, always been regarded as so openly at variance with the whole tenor of our profession, that no true Friend could be expected to take such a step. Our discipline is not merely a series of specific rules, which leaves our members at liberty to do everything they may please, that is not enumerated therein. While it lays down a general course of procedure in conducting the affairs of the church, one of its objects is to provide for such a supervision of the conduct of our members as may assist in preserving them faithful to our principles. In accordance with this, if a member should become a Mason or Odd-fellow, we believe it would be the duty of the overseers of the meeting to which he belonged to endeavor to convince him of his error and to induce him to withdraw from such associations, so dangerous to his spiritual growth or life, and so derogatory to our holy profession. But such cases have so seldom occurred or been known that it can scarcely be said any practice in reference to them has become established among us.

When the Grange Associations were formed in the farming community a few years ago, some Friends residing in the rural districts joined with them. There are probably fewer evils connected with these than with the societies above referred to; yet they are liable to some of the same objections; and the principle of secrecy and the adoption of passwords, known only to the initiated, ought to deter every Friend from remaining in them. They have been a cause of concern to many of our Friends from a fear (which experience has confirmed) that they would prove unfavorable to the best interests of those who joined them.

Our correspondent queries: "Are there many known instances of members of Philadelphia Yearly Meeting who are Masons or Odd-fellows?" "Would your members who have taken the oaths or obligations of these dark organizations be allowed a public testimony in meetings while they adhered to the principle of secrecy?'

"Is Philadelphia Yearly Meeting apprized of the extent to which Friends in some—even many—western localities are bound in secrecy, and yet are active members?"

As to the conditton of things in this respect in distant Yearly Meetings, we know but little. To the other two queries, what has been said may be a sufficient answer.

Since the preceding paragraphs were written and sent to the printer, a letter has been received from a Friend in Iowa, expressing "feelings of gratitude for and unity with the editorial remarks in '*The Friend*' of 10th mo. 6th, in regard to Good Templarism in particular, and to secret societies in general; and to the truth that a true Friend cannot enter into such a work as 'the missionary in the South,' says in the *British Friend*, he is engaged in.

With all the falling away from the truth for which our forefathers suffered, this lethargy, ignorance or indifference in regard to secret societies has crept in, until, in some places, it is no obstruction to the recording of a minister, or the filling of any office in the (so-called) Society of Friends."

This letter confirms the impression given by our Indiana correspondent, as to the need of calling attention to this source of evil. We hope that the neighborhoods are but few, where any under our name have been entangled in this snare; and that such as may have entered into secret obligations without sufficient reflection, will be led to give up all connection with such associations. For we believe that the Divine power and Spirit of Christ, which has heretofore preserved our Society and made it in measure as a light in the world, will never lead any of its members into such hidden ways of darkness.—*Friend's Review.*

So far as Monsignor Capel has represented the truths of the Christian religion common to us all, we have commended and honored him. But he must not expect more from Protestants, whom the church of Rome consigns to purgatory as often as she prays. The Christian amenities have thus far been on the Protestant side. Nor can this prelate expect to escape scathing criticism of his defence of Jesuitism in this land, especially when he lauds it as a blessing to a free country. It ought to be a source of gratulation to him that it is even tolerated here. Neither can he expect favor in any defence of the Pope's temporal power, for this will bring up at once the question of supreme loyalty to a foreign head, a question vital in every American conception of free government. He cannot expect more of Protestant America than the order he eulogizes has received in Catholic countries, from whence the Jesuits have been expelled. As a Christian minister, we should be sorry if he did not receive courteous treatment.—*Presbyterian.*

—Sampson got his honey out of the very lion that roared against him. The Christian often gets his best blessing out of his greatest seeming calamities.—*Good Way.*

—The Washington *Star*, in an editorial on the labor question not long since, said: "One fact is made patent by the Senate committee's inquiry, and that is, that strikes do not pay the laboring men. They usually result in failure, and the loss entailed upon the working man means suffering for himself and family, while the capitalist has a bank account to fall back upon."

SECRET SOCIETIES IN IRELAND.

A careful reading of the subjoined extracts from papers widely differing in political and religious character as well as location, must convince candid men that there is some truth in the opinion of some that the Irish question will be an unsettled one so long as the secret lodges are allowed to slander, to deceive, to mob, and to murder in that unhappy island:

THE MURDER OF IRISH INFORMERS.

[*From the Milwaukee Catholic Citizen.*]

Some Irishmen imagine that the killing of Carey, says the Chicago *Tribune*, will interfere with England's supply of information, and that the fate of the chief of the Invincibles will make fidelity a necessary virtue in Irish conspirators. There are not sufficient grounds for the belief. Irish informers have been killed before this as Carey has been. With the exception of the military informer, Massey, almost all the Fenian informers were put to death. Pierce Nagle was murdered in the city of London; Talbot was shot in the streets of Dublin, and his assassin was acquitted; Warner, the Cork informer, was slain; Corydon, the American Fenian informer, was killed in Melbourne; and an informer of later times named Meara was shot in Western Australia. Carey and Lamie, Farret, Kavanagh, Hanlon, and the half-dozen or more other informers of the Invincible Society knew of these facts. The fate of the old crowd of traitors was talked over in their presence. They no doubt expressed satisfaction at the punishment awarded their predecessors, but it did not deter them from taking the same chances in order to save their necks or to obtain a reward. Outside the Invincible Society a score of informers have turned up in Ireland during the present year. Every ribbon-lodge and murder society had its pair of traitors. There are over forty men awaiting trial now in Ireland on the evidence furnished by fellow-conspirators who have turned informers. This has been the case not only in the time of the Invincibles, but since Strongbow landed in Ireland. Yet no country has been so prolific in that class of traitors. The fate of Carey will not prevent other Irish informers from coming to the surface as long as Irish secret societies are made up of reckless, ignorant, and brutal characters. The only way to prevent the manufacture of informers is to suppress the secret societies.

SECRET SOCIETIES IN IRISH POLITICS.

[*From Redpath's Weekly.*]

But, what business has a secret organization to control, or even to try to control, an open political party, whose policy and principles alike permit all men lawfully to join it? Such a course is not manly, and it is not honest, and it is not worthy of Irish patriots. It wins, of course, for a time, but the open organization instantly suffers from the dry rot of disaffection. Nothing but an overwhelming sense of duty to a crushed people, for example, keeps within the ranks of the Irish National League of America to-day, large numbers of men, as loyal to Ireland as any men in the world, because, although only good representatives were elected to office in Philadelphia, yet they believe that the result was controlled by the predetermined action of a secret body. Gentlemen do not care to be used as manikins, and as soon as they find that they *are* mere puppets in hidden hands they generally save their self-respect by withdrawing.

Until *all* attempts to control Irish patriotic politics by secret societies are abandoned, there never can be—and there never ought to be—a perfect union of the Irish people, either in the old home or abroad.

THE SCHOOL OF ASSASSINS.

[*From the New York Freeman's Journal.*]

To put the matter on the lowest plane, it is evident that the man who connects himself with a secret society and plans wholesale murder in the name of "patriotism," takes his life in his own hands—or, rather, gives it into the hands of miscreants like Carey. To put it on the highest, he refuses to hear the church; he turns his back on our Lord; excommunicates himself. The man who shot Carey was probably ordered to do so by the counsel of the Carbonari to which both Carey and he belonged.

The member of a secret society may be ordered to face death physical and death eternal at a moment's notice. The command given, he goes out from his fireside to kill or be killed. If he flinches, death awaits him. If he go forward, death awaits him. If he succeed, death awaits him. The beginning and the end of these societies is death. The best he can hope for is only the respite between assassination and the rope of the hangman. * * *

Let Irishmen beware how they express sympathy with the assassins and assassination—beware how they smooth over the evil of secret societies.

Secret societies have brought disgrace and ruin to families and dishonor on the name of Ireland. The man who joins one of them denies the faith for which his fathers suffered. There is no escaping this conclusion.

Secret societies are chosen places for informers as a matter of course. The Christian unfaithful to his baptismal vows cannot be trusted when he swears by that Sacred Name which he has renounced. The man who trusts him is a fool.

A HORRIBLE TYRANNY AS CONFESSED BY A MEMBER.

[*London Cablegram, Nov. 20.*]

LONDON, Nov. 20.—The *Standard* publishes a long letter from a correspondent whose good faith, it states, is beyond question, and who professes to be a member of an American-Irish secret society. The writer regrets having joined the organization, and says everyone watches the other; that he is a paid officer, receiving $13 weekly; he must keep himself acquainted with the whereabouts of 228 men who are under him, and to whom he is required to hand sealed orders; that everything is done with the greatest secrecy by ballot, and no one knows the other's business, although several may have similar tasks to perform. The writer believes that some employes of the postoffice are members of the society, as it is known at headquarters when a member receives a letter, from where and from whom. He says "an old man" reorganized everything since the last great failure, and some new movement is contemplated, as thirty of his party left some time ago, for (to him) an unknown destination, all of whom received sums of English money. The writer concludes as follows: "This is cruel tyranny; once the oath taken, a member surrenders his liberty and spies watch his every step."

REFORM NEWS.

FROM THE WISCONSIN AGENT.

CHIPPEWA FALLS, Wis., Nov. 17, 1883.

I have arranged here for two services next Sabbath, one in the Methodist Episcopal church and the other in a hall occupied by the Presbyterians, Odd-fellows, Good Templars, and owned, I believe, by the Knights of Pythias. Pray that Dagon may fall before the Ark of the living God. I understand that both the Methodist Episcopal and the Presbyterian preachers are Masons, and yet both asked me to preach for them. The Baptist preacher is by profession an Anti-mason, but he would not let me occupy his pulpit. One of his members said, "I am ashamed of our preacher," and he repeated it over several times. I suppose others will report our State meeting, but I wish to say it was good from beginning to end, and a good many said that it would do good and had already. I think the cause is very much strengthened by it in Menomonie. I. BANCROFT.

THE PHILADELPHIA CONVENTION.

To the Friends of Christianity and Good Government in Pennsylvania and the adjoining States:

The Christian Association for Southeast Pennsylvania have called a convention to meet in Association Hall, corner of Fifteenth and Chestnut streets, Philadelphia, Pa., Dec. 18 and 19, 1883. No more central and commodious hall could be found in this city, and no city in the nation is in greater need of such a convention or more likely to be benefited as the result. Here the opposing influences of organized secretism and practical Christianity seem strongest. Here is the grandest Masonic temple and the greatest number of lodges and here too are a larger number of churches bearing testimony against the Secret Empire.

This city too is historic ground. Here rang out the peals of national independence; here was organized the first anti-slavery society and here was held, in 1830, the first National Anti-masonic convention. Nowhere has Christian testimony against this iniquity been more faithfully or Christian discipline been more carefully exeeuted. There are more than fifty congregations in which members of the secret orders can claim no right to participate, and probably not less than 10,000 communicants who desire to "have no fellowship with these unfruitful works of darkness."

But for the profound moral lethargy, that with abounding prosperity, has come over the people, there is, even now, a numerical and moral power that would make the promoters of this great conspiracy to blush with shame and tremble with fear.

The object of this convention is to awake and consolidate these sleeping churches to united opposition to their common enemy and to quicken the public conscience in reference to one of its monster iniquities. It is believed that not only Christians, but all property holders will be ere long led to see the common danger which comes from a secret, irresponsible tribunal whose edicts are continually triumphing over the laws of the land.

What most is needed is means. We want to put anti-secret literature into every Christian family. We want to faithfully warn all Christian ministers of the common danger, and strengthen the hands of those who desire to stand up against the workers of iniquity. We need to push the battle all along the line, but are to remember that these great cities are the centers of influence, and if we will prevail we must take them in the name of the Lord.

We want $200 to carry out present plans of work in this city. Who will respond? All letters sent to the office of the *Christian Instructor* 1522 Chestnut St., Philadelphia, will meet prompt attention.

H. H. HINMAN.

FROM SOUTHERN ILLINOIS.

SPARTA, Ill., Nov. 17, 1883.

EDITOR CHRISTIAN CYNOSURE:—I have been working for the cause a little over two weeks and with very good success. I find a great many Christian people who think there is nothing wrong about Freemasonry, because so many "good men" are connected with it. Therefore they conclude it is a good institution. Others think because they cannot see the evil effects of it as they do intemperance, therefore it does no harm; forgetting that the one strikes its victim with a warning, like a rattlesnake, and it is no trouble to discover the enemy; but the other, like the silent, sneaking copperhead, strikes its fangs just as deep and with as deadly a poison, but it is not so easily discovered. I find about one-half of the professing Christians don't know and don't care whether the lodge is right or wrong, but as they peruse some of those tracts I hope they will get their eyes open.

I attended a National Reform meeting at Jordan's Grove last Tuesday (Nov. 13). Anti-secrecy was well discussed by ministers of different churches, and we are glad to see them take hold of this subject. We expect to have one lecture every week in this part of the State, if we can get the speakers.

I ask the sympathy, support and prayers of the friends of the cause. J. K. HUNTER, *Colporteur*.

FROM THE GENERAL AGENT.

THE OUT-AND-OUT-POLICY THE ONLY SAFE ONE.

HILLSDALE, Mich., Nov. 24, 1883.

There are a few even in Hudson, Mich., who are not silent on the sin of secret lodges. From them I received financial and other encouragement during my brief stay. Rev. J. Pixley and J. Phillips were especially helpful and I am indebted to the latter for a comfortable home, wise counsels and a liberal offering to the Washington enterprise. Last evening I met with the Free Methodists in their regular meeting for prayer. The number present was not large, but the Spirit's power was sweetly manifested. It is, so far as I have knowledge, the only religious body meeting in Hudson that the lodge does not so far control as to suppress all testimony on the "vexed question," and there may be a slight hesitancy on the part of some of the "Pilgrims" to make a square issue, at least Bro. Webster, the class leader, advised against any discussion of the subject just now, while most who were consulted favored having lectures.

I am waiting here for a train to Angola, Ind., and have been looking for "old friends." Some who used to meet and greet me warmly are among the "honored and sainted dead," and are greatly missed. Father Reynolds and his companion are absent on a visit to friends. Prof. J. C. Rideout, wife and son, are here at their work, and free from the entangling alliances of secretism. From him I learned that the College is prosperous, but nothing is said or done to equip the young men and women who gather here for the fight against the lodge that is upon us. It really seems too bad that a body of Christians with a record like that of the Free Baptists should sustain a large and leading college in the denomination under the presidency of a man who has been "*regularly entered, passed and raised* to the sublime degree of a Master Mason;" but who, *unlike* to the sainted President Finney, has no word of warning for his pupils, but whose silence is construed to be an endorsement of the order by many. My observation is that the silent policy, and quiet opposition to the lodge proves a failure almost without exception. The only way to deal successfully with this is, as with other moral questions, to make a square issue and then fight it out on that line. The say-nothing, do-nothing method is playing into the hands of the enemy, and the longer it is pursued the more desperate will be the struggle when it comes. "Get thee behind me, Satan," is the only sensible and safe method to pursue. May God help us all to adopt and practice it. J. P. STODDARD.

CHRISTIAN REFORM IN PHILADELPHIA.

PHILADELPHIA, Pa., Nov. 19, 1883.

DEAR CYNOSURE:—I came to Philadelphia on the 7th inst., and except a brief visit to Vineland have devoted my time mainly to visiting and talking with individuals, principally ministers of the Gospel, in this city. I find a good deal, and I think increasing interest in our reform, and am more and more impressed with the importance and practicability of lifting up a standard of righteousness in the great cities. Here, if anywhere, we ought to cry aloud and spare not, lift our voice like a trumpet and show to the people of God the awful danger that threatens both the church and the state.

There are a large number of ministers and congregations that, while in real sympathy with us, yet hesitate about giving prominence to the discussion of this subject. They see that a local congregation taking an advanced ground on this question would at once become the mark for all the shafts of persecution that the secret empire can hurl against them.

Hence, with one consent, they have favored the plan of a convention that shall meet in a central and popular place and be addressed by able speakers. This explains why such a convention has been called to meet in Association Hall on Tuesday and Wednesday, Dec. 18th and 19th, and why I find it easier to raise money for such a meeting than for almost any other object connected with our reform. And yet it should not be forgotten that the churches which have embraced our principles are in the main struggling churches, a number of them are engaged in church building and others have debts hanging over them, so that any aid we may get from abroad in sustaining our somewhat costly, but we trust effective convention, will be needed. Surely it will not be misapplied.

Occasionally I find myself "in the wrong pew" and am brought face to face with some man who has sold himself to the lodge and scruples at no untruths or abusive language in his justification, but in the main my reception has been courteous even by those who dissent. The Society of Friends so far as I have visited them approve of our work. They affirm that they have no members who belong to secret societies. Their two leading papers, *The Friend* and *Friend's Review*, have recently published articles condemning the secret orders. The editors of both have contributed to the expense of the convention, while the *Review* has promised to commend it editorially. Nor should the *Bible Banner* be forgotten. It has for years borne a faithful testimony and published the able articles of Elder Barlow. Its editor is in hearty sympathy with our work.

My first Sabbath in the city was spent with the Free Methodists. I preached twice in their church, corner of 21st and Master streets, and attended their holiness meeting in the afternoon.

This congregation is having a good degree of prosperity under the able pastorate of Bro. Eakins. They warmly espouse our cause, and more than any other church suffer reproach for Christ's sake.

Yesterday (18th) I attended the semi-centennial services of the reorganized Reformed Presbyterian church of this city, at corner of 17th and Bainbridge streets. The pastor, Rev. T. P. Stevenson, gave two very able historical discourses. The first gave a history of the Covenanters in Scotland, and in the afternoon their history in Philadelphia. In the afternoon there was an able defense of their distinctive principles, not omitting their testimony against the secret lodges. The house was filled to overflowing, and an excellent impression was produced. The commemorative services are to be continued during the week, and on Tuesday and Wednesday evenings addresses are to be given by Dr. J. C. K. Milligan of New York, Dr. A. M. Milligan of Pittsburgh, Dr. Kennedy of New York, and Rev. D. McAllister. These addresses will review the history of the church on Temperance, Missions, Anti-slavery and National Reform. Let me say in conclusion that we expect as the result of our convention to do much for our work in Washington, D. C.

H. H. HINMAN.

SAC COUNTY, IOWA.

A letter in the *Wesleyan* reports some good work by Bro. Grinnell in western Iowa. This good work was done some time ago, but it will be of interest to every reader to know of it:

Some time during last year there was a committee appointed by the quarterly conference to secure the service of a lecturer to lecture against the kingdom of darkness in the form of Freemasonry and other kindred societies. Said committee arranged with Rev. E. I. Grinnell, who accordingly put in an appearance on the 29th of August, and went to work with a right good will, showing the monster in its political, social, and religious relations.

On account of the extreme hurry of the season, and the stupidity of some who think that great is Diana of the Ephesians, the congregations were not large; but those who came and listened without prejudice, were convinced, if not before, that they who inaugurate and sustain these things, love darkness rather than light, because their deeds are evil, and that those who do the truth come to the light that it may be made manifest that their deeds are wrought in God.

He gave three lectures at the Delaware and three at Wall Lake appointments, giving opportunity to those of conflicting opinions to vindicate their cause if they could. But little or nothing was said by the fraternity, the braying being mostly done by jacks. Bro. Grinnell manifested a kind and fearless spirit. We leave the result with the Lord Almighty, trusting that the right will finally triumph over error. May God speed the day.

SECEDER'S LIST.

It is with the greatest pleasure that we add four names to the seceder list, in addition to the twenty reported in last *Cynosure*. They are:

John Simkins, Vineland, N. J.

John Cannon, Philadelphia, (Royal Arch Mason, Odd-fellow and Red Man.)

William Collins, Leesville, Mo.

Daniel Green, Albany, Mo.

When prayer is offered for our reform let these friends be remembered, and all others who should be coming out of the lodge to join them.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,

OF ILLINOIS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

A NEW YORK INSTANCE.

The election in New York resulted in the election of all the Democratic nominees on the State ticket except the Secretary of State. Carr, the Republican candidate, was ahead by several thousand votes. And for this vote we have herewith the reason—the DREADFUL reason for it. The New York *Witness* said of the defeated candidate before election:

Judge Maynard, the Democratic candidate for Secretary of State, is a Christian of irreproachable character. Our authority for this statement is the pastor of the United Presbyterian church at Bovina, N. Y. From his letter, though not intended for publication, we take the liberty to quote: "I have known Judge Maynard intimately for twenty-seven years, for he was born and raised in my congregation. All of the family are members of the U. P. church, and the Judge is a true Christian gentleman."

As every Christian ought to be Judge Maynard is also a prohibitionist, and he has acted consistently with his principles throughout his public life.

Because of this noble record, which should have been a high recommendation with every honest citizen, a large element in his party worked for his defeat. A letter in the Albany *Times* said:

I hold that it is time to teach the politicians of this State a lesson—to strike one blow that they will feel, and let them understand once for all that they cannot select a man to head the ticket who is only known as a temperance fanatic and expect to see him elected. If they do it for one year for Secretary of State, another year they will do it for Governor. Men who value their personal liberty have no time to lose in this matter. This prohibition business is threatening the whole country. Now is the time, in this State, to nip it in the bud.

The Retail Liquor Dealers at Albany

Resolved, That we individually and collectively will use all legal and honorable means in our power to defeat, not the Democratic ticket, but the man at the head of it, Isaac H. Maynard, or any other candidate of any party who may have allied himself to any organization that declared "open war" on our business; and while we do not want to be considered a political organization, being associated merely for the protection and elevation of our business, we pledge ourselves to carry out these resolutions irrespective of party.

Carr, the Republican candidate, was not only the choice of the rum power but was also a Romanist, and received the Democratic Roman Catholic vote. Republicanism in New York therefore represented, in its leading candidate, both Rome and Rum? What Christian or patriot could conscientiously stand by that party in such a contest?

A REMINISCENCE OF GEN. GRANT'S SECOND TERM.

During Gen. Grant's political campaign for a second term of the presidential office, he made a direct appeal to the secret organizations of New England through the Knights Templar of that section of the country. The Knights Templar are a Masonic body numbering some fifty thousand men or more, who can pull the wires of several millions of votes. One of the orders issued by the Eminent Commander, as given below, will show how the wires are pulled. Schuyler Colfax, head of the Odd-fellows and of the Rebekah sisterhood of that order, assisted General Grant on the occasion to which this now historic document refers. The event is recorded in detail in Gen. Phelps' "*Secret Societies Ancient and Modern.*"

Who will be the next aspirant to the Presidential chair that will come into office through lodge wire pulling?

CONNECTICUT VALLEY COMMANDERY.

Sir Knight:

It is hereby ordered that you appear in full Templar Costume, to take part in the ceremonies of laying the corner stone of the new Post Office in the city of Boston, on Monday, the 16th day of October, in presence of the President of the United States and other distinguished individuals.

An extra train will leave Shelburne Falls on the morning of the 16th at 4 o'clock via Fitchburg, returning the same day.

Let every Sir Knight be in prompt attendance.

By order of

W. S. SEVERANCE, *Et. Commander.*

C. F. FOSTER, *Recorder.*

Greenfield, Oct. 12, 1877.

CORRESPONDENCE.

A MASONIC SERMON.

Rev. Wm. P. Corbitt, of George St. M. E. church, New Haven, Conn., gave notice in the city papers that he would preach on Freemasonry, and invited all members of the order, and Anti-masons especially, to attend. He took for his text the words of the Judge at the last great day: "For I was an hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me." What a strange text for a Masonic sermon! Add to each assertion in it the words *because I was a Freemason*, or *if I was a Freemason*, and then it would not be so incongruous. But, you say, then it would not be the Bible. No indeed it would not. Vain is every attempt to make Bible religion and Masonry agree. "Come out of her my people, that ye be not partaker of her plagues," is the voice of God to all ensnared in oath-bound secret orders.

M. A. B.

SOUTHERN MASONRY FROM A MASTER MASON'S STANDPOINT.

PARTRIDGE, Ala., Nov. 12, 1883.

DEAR CYNOSURE:—I feel disposed to write you the confessions of a Master Mason made to me a short time back. He was from Walker county, Ala., and stopped near my house to camp. I visited his camp to learn if our reform was gaining ground in his section of country. I have sent some eighteen copies of our paper (the *Cynosure*) into his settlement. I asked him if he had heard anything said about them. He said they were scattered over the county and the people were getting their eyes open. He asked me about the reform in this section and what the people thought of it, and about the revelations in book form. I proceeded to give him all the information I could, and told him that I had the expositions of the first seven degrees. He at once began to question me on the first, second and third degrees. (I knew at once that he was a Mason.) I answered his questions according to the forms laid down in my book. After about half an hour's talk he said that Freemasonry was the grandest swindle and the most abominable and devilish institution that had ever been organized by man. He said they had swindled him out of $35 to simply learn him a set of foolish signs, grips and passwords and to strip him half nude and make him swear obedience to the higher Masonic powers. Besides this, he said that it was a common thing at almost every lodge meeting that he had attended to give something to get some brother out of trouble, or some like purpose, with the promise that said brother would pay it back; but that he had never received anything but was constantly paying out. For this and other causes he had left the lodge some four years past to never return to it again. He said Masonry was running our government, our churches, and changing our courts of justice to courts of injustice.

Said he, "If you and I were Masons and you had committed some bad crime and I was on the jury and you should give a Masonic sign every Mason present is bound by his oath to do all he can to clear you of the charge, even if you are wilfully guilty."

He told me that about eight years ago there was a man sent by the Grand Lodge of Alabama to the lodges in his county to change the sign of entering the lodge, for

which they paid him $25. At his lodge he said this was done to keep book Masons from imposing on them. He said he had never seen any of the expositions, but from what he had heard others say and what I told him he was satisfied the first three degrees were correctly exposed, and that he would be glad to see the time when an adhering and affiliating Mason could not be elected to office or a Masonic preacher be allowed membership in a Christian church. Many other things he told me that I will not mention. I gave him copies of the *Cynosure* and of the *Sword*. He was much pleased with them, said he would send you a club of ten or fifteen subscribers before New Year's. I am sending my papers around hoping that they will do some good. Yours in love,

T. W. Huckabee.

EXTREMES MEET.

The visit to Chicago of Monsignor Capel, the famed Jesuit and apostle or "social missionary" of Romanism, twice in Central Music Hall, suggests a few remarks. It is well that Mr. Capel has so transparently shown the wolf under his lambskin that our leading secular papers, the *Times*, the *Tribune* and *Inter Ocean* have felt called upon to strip his plausible pretences of their sophistry and show their utter absurdity. There is hope for our people so long as they cannot be deluded by the plea that the principles of Rome and our Republic are identical. We are only surprised that so skillful a casuist as Capel should have attempted to persuade any large assembly in Chicago that such was the fact. That he did so, and repeated his plea with very doubtful compliments to his critics, proves his own self confidence, and that he has the support of the Roman Catholics as a body. He is an attractive speaker and will have influence with many who do not see the difference between an argument and an assertion. The divine right of the Pope to rule kingdoms or empires or republics is of course unquestioned by true Roman Catholics, but American Catholics are not so surely to be relied upon. The public schools do not raise mere worshipers of Rome. The school windows are open, and the sunlight shines into them more fully than was imagined by popes in past days, when Bibles were burned and printing was an inspiration of the devil—when the sun went round the earth, and the blood did not circulate through the body—when Luthers were criminals, and such massacres as that of St. Bartholomew were worthy of songs of praise and public thanksgiving. Yes, and never yet has true Romanism shown any other spirit. May it never be that Rome shall rule any part of this great continent. None shall ever more readily defend their equal civil rights with our own, but when they seek ecclesiastical control of government the issue must be resisted to the death by every one who would leave the legacy of liberty of conscience to their posterity.

T. H.

OUR POLE STAR.

THE CYNOSURE BEAMS TRULY AS EVER.

Rev. T. H. Hanna, Pastor of the First United Presbyterian Church, Monmouth, Ill.:—"The paper is undoubtedly improving and stands fairly in the front ranks of weekly religious journals now."

J. C. Young, Custer City, Pa.:—"I look anxiously for your weekly visits. Secrecy, big and little, is on every hand. I hardly meet a man who has not donned a badge of some order. Our people are ostensibly opposed to secrecy and speak their minds, but are afraid of hobbies. I would to God a David came this way once in a while to stir up our pure minds by way of remembrance. Success to the *Cynosure* and its cause."

Miss M. Higgins, Ithaca, N. Y.:—"Yours is a noble paper, ably edited, and is doubtless doing a great amount of good. The Lord continually bless your labor of love in giving publicity to the horrid evils of secret fraternities."

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

W. H. Gerrard, Mt. Vernon, Ia.:—"We have been reading your excellent paper ten years, and think it the best in the country on all moral and religious subjects, and especially do I like it with regard to the stand it takes against the empire of darkness or secretism. I read Capt. Wm. Morgan's book about forty five years ago and have been a decided Anti-mason ever since. I believe that Masonry has, and is still doing more to destroy vital godliness in the churches than all other sins combined. My testimony has been and shall continue to be against it so long as our kind Father gives the ability, and my constant prayer shall be for the success and triumph of truth, as promulgated by the *Cynosure*, over error."

Rev. W. W. McMillan, Topeka, Kans.:—"May our common Lord and Saviour bless you in your great work."

Mrs. A. E. Tyler, Cohocton, N. Y.:—"The *Cynosure* has been read with much pleasure. Hoping and praying for its success, I believe it will yet come off victorious."

C. Cowles, M.D., Baraboo, Wis.:—"I like the paper and so does my wife. I read Morgan's book when I was but thirteen years of age, together with the incidents connected with the conspiracy and murder of Morgan. That fixed me for all time. Then the paper is much higher in its religious and moral tone than most of the religious journals of the day."

George Wm. Worster, Marshfield, Mass.:—"I like the paper very much, and hope and pray that it will succeed in its mission of purging the Christian church from secrecy. After reading it I send it to some to whom I think it will do some good, and if I learn of a young man that is thinking of joining a society talk with him on the subject and lend him books to read (exposures) and so try to dissuade him from his purpose and prevent his falling into a snare. I have belonged to two secret societies, first a temperance society and afterward to the I. O. O. F., but I have left both, chiefly through reading your valuable paper, also through the efforts of two friends, Mr. and Mrs. J. Tanner, Jr. Both were earnest friends of the reform, as I have good reason to know, having lived in the family during the winter of 1881–2."

Bible Lessons.

LESSON X.—December 9, 1883.—David's Friend—Jonathan. 1 Samuel 20: 32–42.

Golden Text.—A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother. —Prov. 18: 24.

"Saul cast a javelin," etc. Or, *brandished it* (chap. 18: 10, 11). We see here Saul's ungoverned violence. What a scene to enact before his whole court on a solemn feast day! And what impolicy with such dangerous neighbors as the Philistines ever on the watch, to alienate his own heroic son, and his chief warrior, and lay the seeds of disunion among his subjects at the same moment.—*Cook.*

"Went out into the field." Out into the country, as we should say. The distinction between the lines of city and country is much clearer and sharper in the East than with us. Suburbs are rare. To be outside the city is to be in the field or country. There are fields about Gibeah which must have been beautiful under ancient cultivation. —*Hanna.* "Time appointed." At the time agreed upon with David (vers. 18 24). The place of meeting was by the stone Ezel, well known in the neighborhood of Saul's residence. The stone is evidently named Ezel (*departure, separation*) from the memory of this parting of the two friends from each other at this place. The name is therefore given in the passage above by way of anticipation.—*Hackett.*

"Only Jonathan and David." We are accustomed to speak of "David and Jonathan." But the Scriptures say "Jonathan and David." Jonathan, by his superior rank, by his divine unselfishness, by his unsought and unstinted love, is rightly the superior character. In him we see how it is more blessed to give than to receive.—*Hanna.*

"They kissed one another." There is not, in the Old Testament, a more affecting scene than this. These two young, brave, noble hearts bound by a love more strong than death, and conscious that the shadow of death rested upon them, poured out their hearts each upon the other's neck. Love, glorious and beautiful, pure as the light of the morning, untainted by earthliness, defiant of chance or change, of time or the grave! How radiantly, oh, with what surpassing splendor it stands out against the darkness and violence of Saul's gloomy reign, like the morning star between rifted clouds! This was David's dark hour, and the love of this frieud his only earthly comfort. But when the Saviour passed through that night, "dark with more clouds than tempests are,"—that night in which he was betrayed,—the traitor's kiss was the only kiss he received. So that not even the sorrow of David was like unto his sorrow.—*Hanna.*

"In the name of the Lord." David designates the covenant of friendship which Jonathan had made with him as one which he made with him in the Lord. It was, therefore, not a friendship which rested merely on mutual good feeling, but was based on a recognized common union of heart with the living God. Jonathan's heart clung in firm faith and trust to the Lord; this was the root of his heroic courage and his victorious prowess. David's whole life course showed Jonathan the direct, wonderful, gracious leading of the Lord to which he humbly submitted himself. The two hearts were one in looking to and hoping in the living God, in humble obedience to his holy will. This was the foundation of their communion of love and life in the Lord.—*Toy.* The best service Jonathan and David rendered to each other was that of religious cheer and consolation. We should ask ourselves in regard to our friendships these questions: Is this friendship helpful? Does it bear good fruit? Does it improve my mind, my manners, my morals? Does it stimulate my best powers? Does it kindle aspiration for the best things? Does it make wrong doing harder, right- doing more easy?—*Monday Club Sermons.* This friendship of Jonathan and David teaches us the true lessons of the higher friendship with Jesus. First, we must be friends to him, as well as he to us. He loves us, whether we do him or not; but we are not friends unless we also love him, nor can we claim the benefits of that friendship. Second, the friendship with Jesus is founded on self-sacrifice. He left his kingdom for us, gave himself for us while we were yet sinners; and we should offer living sacrifices to him. And third, by this friendship, we become like him. "We shall be like him, for we shall see him as he is." And dwelling in his companionship, we will grow into his image.—*Peloubet.*

"A false friend." Some years later than this friendship with Jouathan, there came into David's family auother friend, of very similar name, but very different character. His name was Jonadab, and his story is told in the 13th chapter of Second Samuel. David's son Amnon was tempted to commit a crime. He might have overcome, "but," saith the Scripture, "he had a friend," Jonadab, who aided him in the crime instead of preventing him. A great deal of evil comes from false friendship. The danger is doubly great because it comes under the guise of friendliness,—a wolf in sheep's clothing. "Give me," says one, "a roaring devil, rather than a sleeping one; for a sleeping devil makes me slumber, but roaring oues provoke me to run to my Master." How many young people are ruined by bad companionship! How large a part of drunkenness comes from the custom of social drinking! How many are kept away from Christ and heaven by fear of their friends! Beware of the Jonadab friendship, whose test is, that it is willing to lead you or join you in sin.—*Peloubet.*

BAND OF HOPE BIBLE LESSON.

THE WORKS OF THE FLESH AND OF THE SPIRIT.

19. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance; against such there is no law.

24. And they that are Christ's have crucified the flesh, with the affections and lusts. Gal. 5: 19–24.

Golden Text.—And let us not be weary in well doing; for in due season we shall reap if we faint not. Gal. 6: 9.

Central Truth.—Christians must fight against the flesh.

1. "The works of the flesh are manifest" *i. e.*, they are easily distinguished from the works of the Spirit.

2. Gross violations of the Seventh Commandment are not necessarily meant here. All impure thoughts and vile reading, and all vulgar or profane language is included under this head.

3. The habit of using tobacco is a work of the flesh.

4. This is "manifest" from the fact that it is a harmful and filthy habit, universally condemned by the pure and good.

5. The fact that not only criminals, but the low, the dissolute and the vicious are almost always tobacco users is another proof that it is a work of the flesh.

6. Witchcraft, or sorcery, was very common in Asia. Indeed it is always united with idolatrous practices.

7. Freemasonry is thus proved to be a work of the flesh, for it leads men from the worship of the true God, and bewilders their minds with pretended miracles, similar in many respects to the sorceries practiced by the heathen priests in St. Paul's day.

8. Hatred, variance, etc., are manifestly works of the flesh, because true Christians are always meek and humble.

9. In St. Paul's time the Roman world was divided into two classes, upper and lower, masters and slaves. There was no middle class. The poor envied and hated the rich, and the rich, made cruel and arrogant by unlimited powers of life and death over those under them were always trembling in fear of a servile insurrection.

10. Christianity has so altered the world that there is probably now no civilized country where society is in quite so bad a state as it was in ancient Rome, but the trouble between labor and capital at the present day springs from the same spirit; and now as then Christianity offers the only remedy.

11. Murders are classed with drunkenness and revellings, which shows that a large majority of them, in ancient times as well as now, were caused by strong drink.

12. Love is mentioned first because it is the greatest of the Christian graces, and includes all the others.

PRACTICAL TRUTHS.

Our lives show whether we walk in the flesh or the spirit.

The works of the flesh are the same to-day that they were two thousand years ago.

The only way to put them down is to become Christ's. Then we shall lose the desire to sin, or in the language of the lesson—we shall have crucified the flesh.

LESSON TALK.

The great trouble with us when we try to conquer the sin in our hearts is that it will not *stay* conquered. Even when we are certain that a bad habit will never trouble us again it is a good deal like the Irishman's snake that wriggled after its head was cut off, "dead but not sinsible of it." When one temptation is overcome another is sure to start up. So we see there is no discharge in the Christian warfare until death comes and takes us home. This is what makes our Golden Text so precious. It is like hearing our Heavenly Father say to every one of us, "Don't give up, my child because the way is hard. Keep right on doing your duty, aud I will take care that you shall have all the strength you need." The works of the flesh are all the thoughts, words and actions that come from the low, base side of our natures. The works of the spirit are the thoughts, words and actions that come from the conscience side of us, the side that opens toward heaven, and from which God speaks to us, as he is speaking to you now in this lesson. When you are tempted to use tobacco be like the boy who, when his companious taunted him because he could not chew the vile weed, bravely answered, "I can do more than that, I can *eschew* it." Take some sweet, encouraging verse out of the Bible, like our Golden Text, every morning when you wake up, and see how it will help you. A little boy was once ou a ship in company with wicked men. He was a pious, praying boy. The sailors wanted to teach him to drink rum and chew tobacco and to swear, but he would not. At last one of the sailors said to the rest, "We might as well give up. We canuot spoil the boy, for he is chock full of the Bible." The Word of God was the only weapon our Saviour used when Satan tried to make him do wrong, but it made the devil flee. It is such a mighty weapon that the strongest can have nothing so powerful, and so easy to wield that the weakest can use it.

LESSON HYMN.

A charge to keep I have,
A God to glorify.

HIS OWN EXECUTOR.

A WELL-KNOWN GENTLEMAN'S PHILANTHROPHY AND THE COMMOTION CAUSED BY ONE OF HIS LETTERS.

(*Rochester Democrat and Chronicle*).

We published in our local columns yesterday morning a significant letter from a gentleman known personally or by reputation to nearly every person in the land. We have received a number of letters, protesting against the use of our columns for such "palpable frauds and misrepresentations;" therefore, to confirm beyond a doubt the autbenticity of the letter, and the genuineness of its sentiments, a reporter of this paper was commissioned to ascertain all the possible facts in the matter. Accordingly he visited Clifton Springs, saw the author of the letter, and with the following result:

Dr. Henry Foster, the gentleman in question, is 63 or 64 years of age, and has an extremely cordial manner. He presides as superintendent over the celebrated sanitarium which accomodates over 500 guests and is unquestionably the leading health resort of the country. Several years ago this benevolent man wisely determined to be his own executor; and, therefore turned over this magnificent property worth $300,000, as a free gift to a board of trustees, representing the principal evangelical denominations. Among the trustees are Bishop A. C. Coxe, Protestant Episcopal, Buffalo; Bishop Mathew Simpson, Philadelphia, Methodist Episcopal; President M. B. Anderson, of the University of Rochester; Rev. Dr. Clark, Secretary of the A. B. C. F. M., Boston. The benevolent purpose of the institution is the care: 1st.—of evangelical missionaries and their families whose health has been broken in their work. 2nd.—of ministers of any denomination, in good standing. 3rd.—of members of any church, who otherwise would be unable to secure such care and treatment. The current expenses of the institution are met by the receipt from the hundreds of distinguished and wealthy people who every year crowd its utmost capacity. Here come men and women who were once in perfect health, but neglected the first symptoms of disease. The uncertain pains they felt at first were overlooked until their health became impaired. They little realized the danger before them, nor how alarming even trifling ailments might prove. They constitute all classes, including ministers and bishops, lawyers, judges, statesmen, millionaires, journalists, college professors and officials from all parts of the land.

Drawing the morning *Democrat and Chronicle* from his pocket, the reporter remarked, "Doctor, that letter of yours has created a good deal of talk, and many of our readers have questioned its authenticity."

"To what do you refer?" remarked the doctor.

"Have you not seen the paper?"

"Yes, but I have not had time to read it yet."

The reporter thereupon showed him the letter, which was as follows:

CLIFTON SPRINGS SANITARIUM CO. }
CLIFTON SPRINGS, N. Y., Oct. 11, '83 }

DEAR SIR: I am using Warner's Safe Cure. and I regard it as the best remedy for some forms of kidney disease that we have. I am watching with great care some cases I am now treating with it, and I hope for favorable results.

I wish you might come down yourself, as I would like very much to talk with you about your sterling remedy and show you over our institution.

Yours truly,
[Signed] HENRY FOSTER, M. D.

"I do not see why anybody should be skeptical concerning that letter," remarked the doctor.

"Isn't it unusual for a physician of your standing and influence to commend a proprietary preparation?"

"I don't know how it may be with others, but in this institution we allow no person to dictate to us what we shall use. Our purpose is to cure the sick, and for that work we use anything we know to be valuable. Because I know Warner's Safe Cure is a very valuable preparation, I commend it. As its power is manifested under my use, so shall I add to the completeness of my commendation."

"Have you ever analyzed it, doctor?"

"We always analyze before we try any preparation of which we do not know the constituents. But analysis, you know, only gives the elements; it does not give the all-important proportions. The remarkable power of Warner's Safe Cure undoubtedly consists in the proportions according to which its elements are mixed. While there may be a thousand remedies made of the same elements, unless they are put together in proper proportions, they are worthless as kidney and liver preparations.

"I hope some day to meet Mr. Warner personally, and extend fuller congratulations to him on the excellence of his preparations. I have heard much of him as the founder of the Warner Observatory, and as a man of large benevolence. The reputed high character of the man himself gave assurance to me in the first place that he would not put a remedy upon the market that was not trustworthy; and it was a source of a good deal of gratification to me to find out by actual experiment that the remedy itself sustained my impressions."

The couclusion reached by Dr. Foster is precisely tbe same found by Dr. Dio Lewis, Dr. Robert A. Gunn, ex-Surgeon-General Gallagher and others, and proves beyond a doubt the great efficacy of the remedy wbich has awakened so much attention in the land and rescued so many men, women and children from disease and death.

Those Beautiful Church Bells.

It is both a gratification and pleasure to note the great and general gatisfaction which the McSHANE CHURCH BELLS give wherever sent. Following is a letter published by permission of the firm, and it speaks for itself; after stating that he was glad that his Bill was settled, he says, "Now, I have another Bill to square and settle; I mean the Bill of honor with respect to your Bell. It is for me a duty, both of justice and courtesy to acknowledge, as highly as possible, that you have fully and entirely settled your obligation towards me. Your BELL is very nice, very strong, very sonorous, giving general and entire satisfaction. Its way to the church from the Railroad Station (some ten miles), was a triumphal one. The people, as it passed along, being roused by its mighty voice.

The HENRY McSHANE & CO., BELL FOUNDRY, Baltimore, Md., can supply the world with superior and perfectly sasisfactory Bells.

CATARRH CURED.

A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to DR. J. A. LAWRENCE, Brooklyn, N. Y., will receive the recipe free of charge.

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S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.

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Missouri, M. N. Butler of Albany.
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Vermont, O. C. Bailey.
Wisconsin, Isaac Bancroft, Monroe

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J. M. Bishop, Chambersburg, Pa.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
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E. Mathews, Spring Arbor, Mich.
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Elder L. H. Bufkins, Scranton, Iowa.
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E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D. A. Richards Clarkville Mich

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Luthcraus—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be exeepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

OLD FACTS IN A NEW FORM.

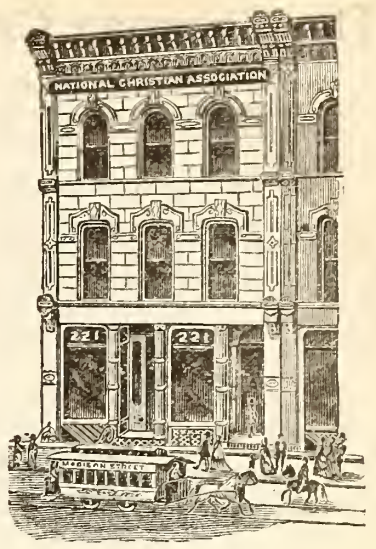
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 29, 1883.

EDITORIAL LETTERS.

THE WASHINGTON PAPER.

Mr. Needels proposes one thousand shares of $100 each—or $100,000 capital subscribed. Donald Kirkpatrick of Syracuse, whose money-judgment is excellent says "Needel's proposition is the best yet;" and he thinks it both wise and practicable; and none too large for so vast an enterprise in so vast a country. Whether attainable at once, or not, I think it should be strenuously attempted; and *the least* that should be attempted. Mr. Kirkpatrick is confident that one thousand shares of $100 each, can and will be taken in a Washington political paper. If Pomeroy is nominated unanimously, in a strong convention at Washington, I think a thousand shares will be speedily taken after a powerful New England ratification meeting in Northampton, where young men used to "hurrah" for him (Pomeroy), as future governor of Massachusetts, and President of the United States!

I shall be satisfied with, and endorse the determination of Capwell, Kirkpatrick, Needels, Norris, Brittan, Conant, Bourne, and men of their stamp—all of whom will be at the Washington Convention; whatever that determination shall be. The judgment of Mrs. Jones of Boston, should also be taken. She says she intends to be there. Perhaps Capt. Wilson and others, too numerous to mention, would like to give their opinion on the subject; and then a large committee will put the thing in shape. The heavens are very propitious, and, "*There is a sound of abundance of rain.*"

THE NATIONAL CONGREGATIONAL COUNCIL.

WEST CHESTER PARK, BOSTON.—The National Congregational Council was organized at Oberlin, Ohio, and chose Dr. A. H. Quint its secretary, its only permanent officer, to keep its records, to represent the Puritan Congregationalism of the United States to the nations, and to bring Masons to the front, and give good men, like Dr. Deloss Love, back seats in the counsels of Congregationalism. Dr. Quint voted with Democrats during our long national agony down to Buchanan, and turned Republican when John A. Logan did, who, like Dr. Quint depends on secret societies for promotion. Gen. Butler's great Worcester convention a year or two ago, was opened with prayer by Quint, who served for years as Grand Chaplain of Freemasons; also about the time the National Congregation Council was organized, spent several weeks at a Chicago hotel to cure his bronchitis by our cold lake fogs! About that time Masons in Chicago wrote to a friend of mine, who is a Mason, offering plenty of money to build Central Block in Wheaton, and organize a Royal Arch Chapter in its upper story. If any sincere and capable man will carefully lay the above facts together he can draw his own inferences from them.

But Dr. Quint has been dropped from the secretaryship of the Congregational Council. A little before its late meeting, the *Advance* demanded his removal because, among other reasons, of his activity about "Masonry!" Rev. Henry A. Hazen who is appointed secretary in Dr. Quint's place, was born in Hartford, Vermont; graduated at Dartmouth College, just across the river; graduated at Andover; preached in Plymouth and in Lime, New Hampshire and in Billerica, Mass., where my father was born. Mr. Hazen is now in the Congregational House, Boston, and, blessed be God! is neither Odd-fellow or Mason. "And further, this deponent (at present) saith not."

WASHINGTON, Nov. 22.—Some little idea of the complete dominion of secret societies and their worships over mind in this District is gained by noting the food which the daily press gives it. I clip the four following from yesterday's *Post:*

THE NATIONAL GRANGE MEETING.—The seventeenth annual session of the National Grangers' association will begin in this city to-day at the hall over the Bank of the Republic, corner of Seventh and D streets. The visiting husbandmen will be welcomed by Mr. William Saunders, of this city. The business of the meeting will consist of reading the reports of the officers for the past year, and social intercourse. Nearly every State in the Union is represented. Many of the Grangers are accompanied by their wives, and have taken up the Metropolitan as their headquarters. The officers of the association are: president, J. J. Woodman, Michigan; secretary, W. M. Ireland, District of Columbia; treasurer, F. M. McDowell, New York. Thirty-seven delegates arrived last night.

THE GRAND ENCAMPMENT I. O. O. F.—The session of the Grand Encampment I. O. O. F. held last night was for the purpose of receiving through the Grand Representative the report of the legislation made by the Sovereign Grand Lodge at its last session. Brother John T. Given submitted a very interesting and instructive report, showing the large growth in numbers, wealth and liberality of this benevolent and humane organization.

INTERESTING INDIAN RELICS.—The Anthropological society held its seventy-third meeting at the Army Medical Museum last night. In the absence of the author, Prof. O. F. Mason read a paper prepared by Mr. L. A. Kengla, on "Stone Mounds and Graves in Hampshire County, West Va." A discussion of this paper followed, in which Major Powell, Prof. Mason, Prof. Gore, Dr. Reynolds and others participated. The frequency of such structures in this region and other parts of West Virginia is not generally known. They seem to resemble in many respects the more celebrated mounds in the Mississippi valley, forming a connecting link between their builders and the contemporary Indians. A paper followed by Rev. J. O. Dorsey on an Osage Secret Society, which covered a very claborate account of tribal organizations, with the traditions, rituals and thanks of the secret society with which he had become acquainted while resident in the tribe. This paper led to a very interesting discussion, after which the society adjourned.

Supposing the National Grange meeting was open to the nation's citizens I went to the "Bank of the Republic" and asked if thete was "a convention up stairs?"

"There is some kind of a lodge up there some where," said the clerk.

I climbed three flights of stairs, long and narrow to find the hall curtained and the door beside it locked. I went down one story and rang a bell which brought an intelligent looking woman to the door.

"Madam," I said, "do you know if the meeting overhead is open to the public?"

"No, sir;" she answered; "but you might find out by ringing a bell."

I went back up stairs again, but there was no bell there to ring, and all was close.

Thus this *National* Grange, charged with the farming interests of this country, met in a little secret skylight den, after proclaiming itself and inviting the public, by the above notice.

MORE STILL.

The *Star* here of Nov. 22, contains a complaint and appeal by Stilson Hutchins, proprietor of the Washington *Post* (Dem.) of a column length and a most extraordinary character, from which the following excerpts are taken:

For a month thc local columns of the *Republican* and the advertising columns of the *Star* have contained villainous libels of myself or reports of the actions or boasts of my libellers. Neither in my own paper, nor elsewhere have I made any reply until now. The time has arrived when I propose not only to defend myself from these falsehoods and slanders, but also to discover whether there is not some law in this District that will protect a man, who is quietly and honorably conducting a legitimate business, from the attacks of irresponsible men, who strike from the cover of *secret assemblies*, anonymous circulars, and unsigned advertisements.

Then follows the extraordinary affidavit below:

To Mr. Stilson Hutchins, Proprietor of the Post:

We desire, now that we have your permission to do so, in justice to ourselves as well as in justice to you, to answer certain statements made by the Columbia Typographical Union, frequently, for the last four weeks in the newspapers and before different trades unions, that we are paid "starvation wages," and are obliged to labor from ten to twelve hours per night to earn them.

Both statements are maliciously false. We make the following declarations and voluntarily qualify to them by affidavit:

1. That the first-grade workmen on the *Post* average, as the pay-roll shows, from $18, to $35 per week, for from six to seven days' work, and seven to eight hours per night.

2. That we are not required to stand around without work, thereby losing time, except at rare intervals on Sunday night; and that we are not obliged to submit to furloughs or loss of time, to give one-fourth or one-half work to others. That to fifteen full compositors there are but four apprcntices.

3. That the price paid us for piece work—and this we desire especially to call the attention of the public to as being made under oath—if not in excess of, has been for the past nine months equal to the Union scale, to-wit: forty cents per 1,000 ems—owing to the "fatness," so-callcd, of the *Post* type in comparison with that of the *Republican*. We have also another advantage in that the great bulk of the type used by the *Post* is smaller than that used by the *Republican*.

4. We desire also to say that our pay is prompt and regular; that we are accommodated, when the proprietor deems the case a worthy one, with advances; that the very best provisions are made for our comfort; and that our characters as honest, industrious and temperate men will bear comparison with those of any craftsmen in this city. That out of the twenty-thrce persons employed in thc composing-room seven have families, and that a number of us havc bought and are paying for our own homes in this city. That we have made no war on the Typographical Union and do not try to prevent anybody from joining it.

Thomas Taylor, [and twcnty others.]

Subscribed and sworn to by each person signing the above before me, a Notary Public in and for the District of Columbia, this 21st day of November, 1883.

[Seal.] A. B. KELLY.

Precisely what the quarrel of these secret societies with the *Post*, is, does not appear. Mr. Hutchins says they wish to *blackmail* him. Very like, but how helpless is he, and how secure are they.

The only possible cure for secret societies is to VOTE always against their members. That will quash them.

Mr. Pomeroy returns here to-day. Mr. Milton Ford is here putting last touches to our building, which he has beautified by his toil and taste.

Mr. Ford has been assisted by good Mr. Grisham, who differs from Mr. Needels and Donald Kirkpatrick, as to the size of the prospective paper. He is in favor of beginning small, and creeping up. But the man who leaps for the ridge-pole, rises to the eaves. While he who leaps low, breaks his head against the underpinning. A great convention, a unanimous nomination of Pomeroy; and a large, cool, capable committee will settle all questions. B.

A COINCIDENCE.—It somehow happens that the amount needed to finish paying for the Washington property is the same paid for the Morgan monument. It is probable that some of those who put a brick in the monument at Batavia, and have not made an offering to this enterprise, might like to put another in the building at Washington. How is it, fricnds? Your treasurcr, Bro. Phillips, would like to hear.

—The well-known burlesquc on the lodges, "The Jiners," was read in a popular concert given in Farwell Hall Thursday evening to the members of the Chicago Y. M. C. A. and their friends.

—Secretary Stoddard left the N. C. A. office on Thursday afternoon for several points in Indiana and Ohio, going on farther east as the way may be providentially opened. He is invited to spend Thanksgiving Day at the home of Bro. Capwell in Dale, N. Y., and Bro. Hinman wishes his help in Philadelphia.

—Word comes from Lexington, Ill., of the death of William Mahan, "the first and oldest Anti-masonic advocate" in all that region. His death occurred on the 5th inst. He died at his post, ncver ceasing his efforts while he was able in the anti-lodge reform.

—Bro. Hogg, pastor of the Free Methodist church in Buffalo, N. Y., writes in this issue on the subject of church unity with a courage born of conviction and doubtless of practice backed by that conviction. Bro. Hogg writes excellently for Christian unity which is the condition of the church which many desire to see who protest with the *Cynosure* against sectarian divisions, and wc hope, too, that the visible unity of Christ's people shall be accomplished before the time set by Bro. H.

—In connection with Bro. C. C. Foote's article, to which we call the especial attention of parents and Sabbath school teachers, it will be of especial interest to know that a Sabbath or two ago he visited a small school in Detroit, which was for a little time placed in his charge by the superintendent, and at the close of an hour nearly every member of the school was "hopefully converted." It will not do to neglect the study of methods that prove so successful.

—Our Band of Hope Bible lesson on the 1st inst. reminded a good brother in Des Moines, Iowa, of the passage in Shakspeare (King Henry VI. second part):

> "It is great sin to swear unto a sin,
> But greater sin to keep a sinful oath."

These lessons are full of suggestions week by week and will repay careful study.

—Bro. P. S. Feemster, Kansas State Agent, in a note to this office says: "I expect soon to be in the work again as Kansas agent. The work here is now better organized than ever before and I am hopeful that it will go forward successfully. If the Lord takes pleasure in it, I am sure it will." Kansas friends please note this and communicate with Bro. Feemster at Pearlette.

—Elder S. C. Kimball, New Hampshire Agent, started on the 12th inst. to fill a series of engagements in his State. The excellent State convention at Canterbury has given the reform an impetus in New Hampshire which will carry on grand work through the whole year. Bro. Kimball will report often in our columns, and will not forget, either, the value of the *Cynosure* for his constituents. Our list will have some accessions through his efforts.

—Bro. W. M. Love, editor of the *Banner of Truth*, Osceola, Mo., has a controversy with the Tebo Baptist Association which attacks him for his Anti-masonry by calling him a "disorderly" man and a "disturber and divider of churches." That is the enviable reputation

(Matt. 5:10–12) those who speak the truth in righteousness and love often have to bear.

—Bro. James G. Laughlin, of College Springs, celebrates a happy Thanksgiving. His labors have been blessed, his lands has yielded abundantly, and his orchards have given him nearly 2,500 bushels of apples. He helps others to hearty thanksgiving by sending $25 to the Washington fund, and $50 to the Publishing fund. He has also just sent $100 to Wheaton College. And to sweeten all these good gifts he sends three two-gallon cans of strained honey, as delicious as ever dropped from Judea's hills: one for Pres. Blanchard, one for Bro. Hinman, and one for our treasurer, Bro. Phillips.

ORGANIZATION.

A great want of the anti-secrecy movement has been from the first and still is organization. We have been striving in many instances single handed, or at best in detached companies. No one has seen the disadvantage of this state of things more clearly or deplored it more sincerely than I have. I have given some thoughts to the subject in the hope of finding a solution of the question and striking on some plan that would meet the conditions of the case. The difficulties encountered and that must be overcome are many, and it may not be amiss to mention some of the most prominent.

First, reformers are of necessity persons of original thought and positive convictions. It is this element that makes them aggressive and independent. They form their opinions from what information they have, and then tenaciously adhere to those opinions and boldly defend then. Where there exists, between men of this character, an honest difference of opinion, as is often the case, it is not always easy to secure that harmony without which united effort is impossible. In cases of *formal* union where it is not a real sentiment, it is a source of weakness rather than of strength.

Second, very many whose sympathies are with us in the end we seek do not approve the methods employed. They stand identified with some church and feel that what they do as distinctive and direct religious or reform work should be done through the church. Such persons necessarily look upon organized movements outside the church with some degree of suspicion and hesitate to give them their support. Some are fearful that a new sect may result, or the established order of God's church be interfered with, and so conscientiously stand aloof.

Third, the tendency is to centralization in religious bodies, and the leaders of those bodies are suspicious of any movement that diverts the attention of their members or divides their efforts. They convince themselves and seek to convince others that the articles and rules that they have adopted cover the whole field and contain all that is necessary to bring about the desired results if faithfully lived up to, and naturally infer that more is superfluous. They have a testimony against secret orders and enforce it to the exclusion from their communion of all adhering members.

Fourth, the combined influence of the secret system is against us and the apathy of many good men and their positive aversion to "trying experiments" is a serious obstacle in the way.

These with many other hindrances hedge up the way to successful organization on a religious basis and add to the difficulties in the way of its attainment. As heretofore we may join our efforts in common cause against a common foe, and come more and more to see eye to eye, but our immediate hope for an organization that shall bring greater method into the work, lies as it seems to me in the direction of our duties as citizens.

Upon the line of political action men of each particular Christian faith and order can join hands and stand upon the platform of a political party, without even a suspicion of disloyalty to mission boards, church orders or religious instructors. However much Christians may differ in modes of worship or religious tenets held, they are under one civil government in this country, and equally interested in maintaining purity and justice in its administration. Then, too, there is much less danger of collision between friends in civil matters, than where questions of church are involved. If we accept the state as God's appointed ordinance for enforcing justice and judgment among men, there is no reason why all believers should not employ this instrument and work together without jealousies or divisions.

I can conceive of no reason why the work of political organization should not proceed with Washington for a center, until our whole forces are brought into line, and the friends who wish have an opportunity to "vote as they pray." This need not and *should not* interfere with the unsectarian, non-partisen work of the National Christian Association and the *Christian Cynosure*, but the rather add to their strength and usefulness. Our *great* work for the present is to educate the people and this can be done in large measure from our Western headquarters which will be less subject to criticism than a political or partisan movement at the seat of government. Every effort should be made to extend the circulation of the *Christian Cynosure*, and to put the books, tracts and literature of our reform into every household. This will in God's time and by his blessing work out political as well as social and ecclesiastical revolution on the secret society question in our country. The eastern and western wings of our army are one in their aims and efforts and each will supplement and help the other. Let us push both with renewed vigor.

J. P. Stoddard.

THE NATIONAL REFORM ASSOCIATION.

A Cleveland dispatch announces that preparations are being made in that city for the annual meeting Dec. 11 and 12, of the National Reform Association, the Hon. Felix R. Brunot, of Pittsburg, president. Bishop Bedell, of Cleveland, Dr. David McAllister, Professor of Political Science, Geneva College; Dr. Scovel, President of Wooster University; Dr. Helwig, late President of Wittemberg College, and others are engaged to speak.

COLLEGE NOTES.

Wheaton College fall term closed on Tuesday and the students are many of them now enjoying Thanksgiving day among home scenes and the delightful intercourse of friends. The term has been a prosperous one, the attendance being more than one-third larger than last year, and a constant, quiet but blessed religious influence has resulted in conversions almost every week through the term. The Conservatory of Music under Prof. Martin is a very efficient department of the institution, a number coming from great distances to secure its advantages. The Art School, under Mrs. Nutting also increases in numbers and popularity. One of her pupils took the first prize for the best work by students in the United States, which was offered by the Dixon Crucible Co. of New Jersey. The winter term opens December 12th.

Avalon College yet prospers and grows in the esteem of all good people in northwestern Missouri under the energetic control of Pres. C. J. Kephart. During the fall term 164 students were in attendance, and in this respect the institution ranked second in the State. During the past two years the attendance has increased 333 per cent. The town has no saloons and provides good religious privileges, and the influence of the College in Christian reform is felt by every transgressor in all the region about.

Park College, located at Parkville, Mo., is a Presbyterian institution conducted on somewhat original principles, but is making for itself an enviable record in that denomination. President McAfee, realizing that hundreds of young men and women would gladly avail themselves of educational privileges if the expense could be brought within their reach, has invited all who come to join themselves to a large family contributing largely their labor for their support. They put up their own buildings and do their own work, thus developing the practical side of their education. A large proportion of the students enter the ministry.

LITERARY.

The latest literary adventure of that deserving publisher, John B. Alden, of New York, is the Irving Library, which in some respects deserves more praise than former publications, since while the price is very low the type is enlarged and makes very agreeable reading. One of the latest issues of this Library is a sketch of Madagascar by Gen. J. W. Phelps, of Brattleboro, Vt., a frequent contributor for the *Cynosure*.

The work compromises the history of the island, the labors of missionaries through whose teaching it has within the century become Christianized, the sufferings of the Christian martyrs, the attempts at French and English colonization down to the present year. The religious and civil customs of the natives, their domestic habits, the abolition of the slave trade, and the revolutions that have taken place within a generation—all these particulars which go to make up the story of an interesting people are told in graphic language. The interest in Madagascar since the grasping ambition of France seeks to gain part of the island is general. We know of nothing to compare with this little book on the subject.

A new history of Illinois is thus announced by the *Union Signal* in graceful terms: "Miss Mary Allen West, who was unanimously pressed into the service of the Illinois W. C. T. U. as its president for another year, has been for some time under contract to an Eastern publisher of note to furnish a new history of Illinois. The dilemma in which she is placed in being called in two directions to serve the State of her adoption is trying, but the Illinois constituency did their best to relieve her of the difficulty by voting her a three months' vacation, which she expects to spend at Washington, D. C., largely on account of the facilities offered by the Congressional Library. Illinois is proud of its president, and gladly yields thus much to the literary demands made upon her."

A portrait of Peter Cooper, engraved on wood by Thomas Johnson from a photograph taken a few months before his death, is the frontispiece of the December *Century*. Mrs. Susan N. Carter, who is at the head of the Woman's Art School of the Cooper Institute, contributes an anecdotal paper which throws much light on Mr. Cooper's ideas and his generous aims in promoting the education of young women for skilled occupations. Other biographical papers in the same number are Miss Anna Bicknell's character sketch of "The Pretenders to the Throne of France," illustrated by portraits; and Mrs. Schuyler van Rensselaer's critical essay on "George Fuller," with engravings of three of his best pictures. A fine descriptive paper on Devonshire "The Fairest County of England" is charmingly illustrated with nine sketches. Mrs. Jackson, "H. H.," closes her series of illustrated articles on Southern California with an account of Los Angeles, entitled "Echoes in the City of the Angels." Professor J. Rendel Harris, of Johns Hopkins University, writes of "The Original Documents of the New Testament," and gives an interesting illustrated account of a discovery which the author believes that he has made with regard to the text of the Bible and other ancient manuscripts.

The November *North American Review* opens with an article presenting the favorable side of a government telegraph in reply to Dr. Norvin Green last month. The writer, Gardiner B. Hubbard, shows from the experience of several European countries the benefits to be derived from the incorporation of the telegraphic with the postal service. Prof. J. Laurence Laughlin, of Harvard University, shows the "Evils of the Sub-Treasury System," in its absorbing and withholding from circulation the specie that is constantly needed to insure stability in the world of finance. "The Day of Judgment," by Gail Hamilton, is a caustic review of the less amiable moral traits of Thomas Carlyle. Henry George writes of "Overproduction," an idea which he declares to be preposterous, unless more wealth is produced than is wanted. Other articles are "Causes of Felicity" by Dr. B. W. Richardson, "National Defense" by Gen. W. B. Franklin, "Railroad and Public Time" by Prof. Leonard Waldo of Yale, and "Morality without Religion" by F. A. Kider and Dr. A. A. Hodge.

Dio Lewis's Monthly for November is truly a home number. Dr. Crosby's rebuke of female vanity and slavery to fashion brings out some excellent points from other writers showing how *men* may fail in making home a reality. Dr. Justin D. Fulton, Helen M. Loder and the editor make some excellent and practical contributions to this discussion. Lucy M. Hall, physician in charge of the Reformatory Prison for Women at Sherborn, Mass., writes on the causes and effects of Inebriety in Women; Sarah K. Bolton on Employers and Employed, an article full of interesting information respecting successful efforts at popular instruction for working-men; Lillie Devereux Blake on "One Thanksgiving Eve;" Dr. Samuel Hopkins of Auburn Theological Seminary on "The Rights and Wrongs of Doubting;" and Dora Darmore on a "New Remedy for Polygamy," which is, in brief, that our young men give up their sweethearts at home and go to Utah on the missionary errand of marrying the surplus young Mormon women. Dr. Lewis writes voluminously and well as usual. Frank Seaman, publisher, Bible House, New York.

The Fruit Recorder continues month by month at all seasons to print page after page of choice and valuable reading for the fruit grower and gardener. Conducted by an honest and practical man, whose long and successful labor in growing and selling small fruits eminently fits him for advising others, such a paper becomes a necessity to those who hope for like success. A. M. Purdy, publisher, Palmyra, N. Y.

—The current number of *St. Nicholas* is one of the richest of the year in illustrations, and the list of contributors is adorned with such names as John G. Whittier, Julian Hawthorne, H. H. Bayeson, Louisa M. Alcott, Charles Dudley Warner and Mayne Reid. The magazine shows on every page what effort the publishers make to please their young friends. Profit with pleasure would exclude most of the fairy and sensational matter that has appeared during the year. Century Co., New York.

—Rev. F. N. Zabriskie writes to the *Christian Intelligencer* this estimate of the new Hindoo theology, the Brahmo Somaj:

"This movement might seem hopeful, if it were indeed the groping of a half-enlightened mind. The trouble is that the position is deliberately taken in full view of the Christianity of the New Testament, and with a lordly assumption of superiority to it. Mozoomdar, in his book just published, "The Oriental Christ," charges failure upon foreign missions in India, and puts it upon the absurd ground that 'England has sent to them a Western Christ,' and that 'the Christ who has come to them is an Englishman!' The fact is that we have sent them simply and precisely the Christ of the Gospels, neither Eastern nor Western, English or Hindoo, but the Son of Man, the Saviour of the whole world. The demand for an 'Oriental Christ' reminds us of the old pagan notion that each race and land must have a god of its own, so that the Syrians attributed their defeat by the Israelites under Jehoshaphat to the fact that the battle had been fought in the hill country, and that the gods of Israel were 'gods of the hills.' This whole Brahmo Somaj is but a form of rationalism and mysticism combined.'"

—The Olathe, Kansas, *Free Press* reports a meeting of the county association and the determination to hold a convention in tha city in the near future. Committees were appointed to draw up a call and to circulate it.

THE HOME.

HYMN OF THANKSGIVING.

Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let thy praise our tongues employ!

For the blessing of the field,
For the stores the gardens yield,
For the vine's exalted juice,
For the generous olive's youth;

Flocks that whiten all the plain,
Yellow sheaves of ripened grain,
Clouds that drop their flattering dews,
Suns that temperate warmth diffuse;

All that spring with bounteous hand,
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich o'er-flowing stores;

These to Thee, my God, we owe—
Source whence all our blessings flow!
And for these my soul shall raise
Grateful vows and solemn praise.

Yet should rising whirlwinds tear
From his stem the ripening ear,
Should the fig tree's blasted shoot
Drop her green, untimely fruit;

Should the vine put forth no more,
Nor the olive yield her store,
Though the sickening flocks should fail,
And the herds desert the stall;

Should thine altered hand restrain
The early and the latter rain,
Blast each opening bud of joy,
And the rising year destroy—

Yet to Thee my soul should raise
Grateful vows and solemn praise,
And, when every blessing flown,
Love Thee—for Thyself alone,

—*Anna Lætitia Barbauld.*

THE PILGRIMS' FIRST THANKSGIVING.

The first day of Thanksgiving in the history of America was observed in 1621. The manner of its preparation and observanee is described in the following extract from a letter, written by Edward Winslow, dated Dec. 11, 1621. "Our harvest being gotten in, our government sent four men on a fowling that we might, after a special manner, rejoice together after we had the fruit of our labor. They, four, in one day, killed as much fowl as, with a little help beside, served the company almost a week. At that time, among other recreations, we exercised our arms, many of the Indians coming among us, and among the rest, their great king Massasoyt, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor and upon the captain and others. And although it be not always so plentiful as it was at that time with us, yet, by the goodness of God, we are so far from want that we often wish you partakers of our plenty."

The great abundanee of wild turkeys abounding in the neighboring forests no doubt supplied the Puritans with the fowl sufficient for their hospitality. The turkey which now is so highly prized by the people of the United States for Thanksgiving dinners may have in this way obtained its peculiar prominence among the viands of our annual festivity.—*Sel.*

TRUSTING IN PROVIDENCE.

"It's goin' to be snappin' cold to-night, mother, and so I tell you," said Miss Elsa Robbins, warming her claw-like fingers over the blaze of an armful of pine logs which she had just flung on the fire. "And I am very glad, mother, that we've got the russet apples safe into the cellar, for it's on them I place my main dependence for the interest money this year."

Mrs. Robbins sat knitting in the cushioned rocker—a wrinkled, bright-eyed little old woman, whose caps were always spotless clean, and whose dresses never seemed to wear out.

"Frost, eh?" said she.

"I rather guess so," responded Elsa with a shiver. "Stars shinin' like so many little diamond specks, and a new moon behind the pines!"

"Well, it's a good thing we ain't stinted for wood," cheerfully observed Mrs. Robbins.

"You're always findin' out some good thing, mother," said Elsa, a little petulantly.

"La, child, the world is full of 'em!" said Mrs. Robbins, who had a sweet plaintive voice like a whip-poor-will. "The Lord, he's a deal better to us than we deserve."

"Well, then," quaintly remarked Elsa, "I may as well tell you, now as ever, that the roof's leakin' dreadful bad."

"Leakin', is it?" said Mrs. Robbins. "Where?"

"Up garret," said Elsa, "over the west store-room."

"Well, it's lucky it ain't leakin' over the rooms we live in," said the inveterate old optimist. "If it was to leak at all, it couldn't have selected a better spot."

"And the fence is down in the north lot," remarked Elsa, "and neighbor Carter's cattle are all in!"

"Bless me!" said Mrs. Robbins. "Well, there ain't much but rock and mullein-stalks in that lot anyhow, and neighbor Carter don't half feed his cattle. I'm glad the poor creatures can have a good bite for once in their lives!"

"And I have a letter from Walter's widow," added Elsa; "and she wants to come here with her children."

"Tell her to come," said Mrs. Robbins. "It ain't a fine city place, and maybe she and the little ones will find it hard to make out on mush and molasses and baked potatoes, as we do. But she's my nephew's widow, and shall be welcome here."

"But, mother," said Elsa, "think what you are doing. Another family in this cramped-up little house—a lot of noisy children, racing and screaming about—a fine lady to be waited on, who certainly is as able to take care of herself as we are to take care of her. And you know that we owe a large bill at the grocer's, and we haven't paid for the cow yet, and the tailoress business is getting duller every year now that folks have taken the notion to go to the city for their little boys' suits. And—"

"Well, child—well," serenely interposed the old lady, "God will provide. He always does. And its a dreadful thing to be a widow and homeless. Write to her, Elsa, and tell her to come."

"But she has no money to travel with," bluntly added Elsa. "She wants us to send her twenty dollars. She has written to Cousin Marret, up at the Grange, and they won't even answer her letter."

"Dear, dear! that's bad!" cooed Mrs. Robbins. "No money at all. Poor soul! poor soul!"

"Well—but, mother," pleaded Elsa, "we haven't got any money, either—to spare."

"There's the chicken money," said Mrs. Robbins, looking wistfully up.

"But that was to buy you a warm, new cloak, mother."

"Well, I'll make the old gray shawl do for another year," said Mrs. Robbins. "And Walter's widow must have money to pay her traveling expenses—poor thing!" It is very wrong of Olivia Marret not to answer her letter—very. But Olivia and her husband was always close. It's their nature I do s'pose."

And Elsa broke out laughing with a tear in the corner of her hard gray eyes.

"You dear old mother!" said she, "I believe I should have lost faith in human nature and everything else, long ago, if it hadn't been for you. Let Walter's widow and her children come. We're poor, and in debt, and can't find bread for our two selves; but I believe for once I'll follow your example mother, and trust in Providence."

And she sat down and wrote to Walter Robbins' widow, inclosing that last twenty dollar bill, which was to have bought the warm winter cloak for the old lady, who was so contentedly knitting in the glow of the firelight.

Mrs. Walter Robbins was sitting by the fire also, but not such a fire as illuminates the farmhouse kitchen with a softer shine than any electric light. It was a mere handful of coals, in a broken grate, over which she bent with a shudder, as the wind howled by, shaking the windows and rattling the paper shade. She was mending the children's stockings, and as she worked a little girl crept out of the bed and stole across the floor to her side.

"Mamma, I can't get warm," she said. "Isn't there any fire?"

"There's a fire, dear," said Mrs. Robbins; "but we can't have much, for there's only a peck of coal left in the box."

"Mamma," went on the child, "why don't our fires shine red and bright like the fires I see through other people's windows sometimes?"

"We can't afford it, dear," sighed the widow. "If you let the coal blaze and crackle it soon turns into ashes, and we must economize."

"Mamma," spoke up a tiny voice from the bed, "I didn't eat quite enough supper. Can't I have another half slice of bread?"

"There is no more, Bessie," said Mrs. Robbins, with a pang, sharper than any serpent tooth, at her heart. "Go to sleep, dear; you'll soon forget that you are hungry, and in the morning we are to start for the country, you know."

Bessie's eyes sparkled.

"We can have all the milk we want then, mamma, can't we?" said she.

"And pick up nuts where they grow among the leaves, and eat apples without paying two cents apiece for them," chimed Lillie. "Oh, mamma, why don't every one live in the country? Mamma, don't you love Cousin Elsa? Is she a little girl? Will she play with us?"

"I don't know," said Mrs. Robbins, with a quiver in her voice. "No, she is not a child; she is a woman, like me. But I think she must be an angel in her heart."

For Elsa Robbins' had been the first helping hand which had been stretched out to lift the poor little widow out of the abyss of trouble which had almost overwhelmed her since her husband died, in the far-away Mexican lands whither he had gone to make his fortune, which, alas! was never made.

She had become sadly used to sharp words and cold glances, but kindness, sympathy, tender recognition of her claims to kinship, were new and precious to her.

Just then there came a heavy, creaking footstep on the floor—a tap at the door.

Little Lillie jumped up and scampered back to bed. Bessie drew her curly yellow hear under the sheets.

"It's a mistake," said Mrs. Robbins, spiritlessly. "Nobody ever comes here."

But she rose and opened the door. There stood a stout, middle-aged man, with cheerful blue eyes, a ruddy complexion, and leg-of-mutton whiskers, slightly sprinkled with gray.

"Does Mrs. Walter Robbins live here?" he asked.

* * * * * *

Miss Elsa had made waffles for supper and had fried some fresh crullers, brown and light as butterfly wings. She had brought in the parlor lamp, and hunted up two little china mugs, handleless, and with the gilt inscription faded off, which had been hers and her dead sister's as children long ago.

"They'll please the little ones," she thought.

And Mrs. Robbins, in her clean cap, sat smiling by the hearthstone, when Walter's widow came in, her black dress powdered with snow, which had begun to fall at the gathering of dusk, and with two little girls clinging to her hand.

"My dear," said Mrs. Robbins, "you are welcome—kindly welcome—you and the dear little girls!"

And Elsa came in, her face softened for the moment, and led them hospitably to the fire.

"It's a poor place," said she; "but mother is right—you are welcome!"

The children looked timidly around at the black beams which traversed the roof overhead—the deep set windows, with their broad ledges filled with musk-plants and fish geraniums—the strings of red peppers above the mantle—and the brass candlesticks, which glittered as if they were made of gold, and then the fire—the great, open chimney place—the blazing logs—the funnily-shaped andirons, with round heads, and the great Maltese cat, asleep upon the gaudy rag rug. Was it all true? or were they dreaming?

But when it came to hot waffles, and maple molasses cookies, with fennel-seeds in them, and milk—just as much as they could drink out of those dear little antique mugs—the children decided the matter in their own minds, that they were not dreaming at all. And after they had gone to sleep in a bedroom just off the kitchen, where the sheets smelled of sweet clover, and the wall was covered with bunches of cabbage roses, with impossible green leaves and blue ribbon filled around the stems, Mrs. Walter Robbins found courage to thank the friends who had been so good to her in her necessity.

"But there's something I haven't told you yet," she said, timidly. "I couldn't write it, because I did not know it myself at the time I appealed to you. I am not so poor as every one thought. Poor dear Walter's mining ventures have turned out better than any one expected. A lawyer from the South came to see me last night, and told me that I am to have at least a thousand dollars a year."

"Eh?" said Elsa, almost incredulously."

"It ain't possible?" chirped Mrs. Robbins.

"And," went on Mrs. Walter, "if you will allow me to live here and share it with you—"

"No," said Miss Elsa. "We have no right to it."

"But," pleaded the widow, "you were willing to share all that you had with me?"

"That is quite another thing," said Elsa.

"No, it isn't," said Mrs. Walter. "It's the same exactly. And I have always longed for a home in the country, and it is so lovely here; and—and I feel that I love you already, and I should be miserable anywhere else. Please—please let me stay."

And what could Mrs. Robbins and Miss Elsa say but "Yes?"

And when the gentle widow retired to her room, Miss Elsa looked at the old lady with tears in her eyes.

"Mother," said she, "you were right. Providence has provided. The moment I made up my mind to leave off caring and planning, and trust in God, he has laid a blessing at my feet. I think I will never doubt or despair again."—*American Reformer.*

CHILDREN'S CORNER.

THANKFULNESS.

For all that God in merey sends;
For health and parents, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,
In everything give thanks!

For the sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these, and everything we see,
O Lord, our hearts we lift to Thee,
For everything give thanks!

—*Miss Ellen Isabella Tupper.*

A STORY FOR THANKSGIVING DAY.

In the autumn of 1574, in the city of Leyden, there was a terrible famine. For weeks the people had endured the pangs of huuger and the intense agony of starvation, with no prospect of relief. The most repulsive food had been eagerly sought. Perhaps some of you toss aside a biscuit beeause it is too brown to please you, or erumble a cake, beeause you looked for raisins in it and found none. What do you think the people in that eity were glad to eat? Why, even dogs and eats and rats and horses were esteemed as luxuries! The very leaves from the trees, and the bark itself, were stripped off for food. Children dropped down dead iu the streets from want of uourishment; and everywhere there were gaunt, starving men and women, who were obliged to lie down beeause they were too weak to stand up, from the effeet of hunger.

The city was besieged by the Spaniards who wanted to eonquer Holland; but the brave Hollanders fought for life, religion, and the freedom of their fatherland. The Spanish troops had surrounded Leyden so that no food could be taken into the city. Everything had been devoured that was eatable; and there seemed to be nothing left for the people but to die, or else give up their eity to the euemy. But to surrender Leydeu was to give up the very key of their country into the hands of their conquerors, who would at once have entered into its eomplete possessiou. So these brave men and women agreed to die within the walls of their eity, rather than give it up to the cruel Spaniards. Those ferocious troops had plundered the homes, and murdered eruelly the people in other eities they had eonquered, and the people of Leyden said that they would die in their home, but they would not give it up. Our freedom is one of the blessings for whieh we thank God on Thanksgiving Day; and it was for civil and religious liberty that the Hollanders fought; they valued it then. even as we do now.

Upon a low bed within a small house in one of the short streets of Leyden lay a ehild who, judging from appearanees, was dying from eonsumption. His eheeks were so thin and his skin so fair that his great blue eyes looked unnaturally bright as they were fixed upon his mother who sat beside him. She too, poor thing, was wasted away almost to a skeleton, aud her wan faee looked seareely larger than that of the sick ehild over whom she was watehing.

"O mother, mother," moaned the little one, "if I only had a morsel of bread!" And the woman sobbed, and looked up in agony with a mute prayer to God for help.

"O my little Wilhelm, if I only had it to give thee!" she eried. Theu the little fellow seemed sorry that his words had added another pang to the poor mother's heart, and he tried to raise his feeble hand to elasp hers as he said: "Never miud, mother dear, help will come yet. Our good Prince of Orange is working for us, aud God will help him." The words were spoken very feebly, for the ehild had not much strength left. Presently the street door opened slowly, and an older boy entered on tip toe, as if he feared to disturb his little brother.

"No news yet, Ian?" faiutly asked the mother. Ian shook his head sadly.

"No news, mother," he said; "the Spaniards have sent another message to the eity to surrender, but their summons was not answered."

"Then I fear we must die, ehildren," said the mother sadly. "Little Wilhelm ean't stand it mueh longer."

"O don't say so, mother dear, help will come yet. They say that there are great ships loaded with food for us. They are only waiting for the levelling of the dykes and the rushing in of the strong tide of the North Sea to eome to the very walls of our eity. Theu the Spauiards will be drowned out if they do not go away; and we shall have food, mother dear." And then the boy tenderly put his arms, thin enough they were, around the mother's neck, and again and again kissed her thiu cheeks.

"But the oeean is fifteen miles away, Iau," she said.

"Why, mother, did you not know that the ships had already eome part of the way? They have reached the great dyke, the Land-scheiding, and that is only five miles off. Only five miles off there are ship-loads of bread!" The mother shook her head sadly. She kuew that within those five miles there was a chain of sixty-two forts, and that all of them were held by the enemy, with a force four times as strong as that of the friends who were trying to come to their reseue.

"O mother," moaned the sick child. "is there no hope?" The old eloek ticked solemnly in the eorner. There was no sound in the street. The very stillness of death had settled over the eity. The passing feet were of those who were carrying the dead to burial.

"I will go out and look again if I see the ships eoming to bring us bread. mother," said Ian; but he did not speak so hopefully as he had done before, for he had been looking intently in the face of his little brother, and it seemed ta him as if death was near, unless the food should eome very soon. Another hour passed in uubroken silenee. One might have thought the ehild was sleeping, he lay so silent; but his eyes were wide open and stariugly fixed on his mother's face. Quietly again the door opened, and Ian silently entered.

"No help eomiug?" asked the mother.

"None, mother," replied the boy.

"Oh! my God," she sighed, and he erept out into the street again as stealthily as before. Another hour—and this time Ian eame with a somewhat quieker step. He held in his hand a sliee of bread. True, it was hard and dry, such as you would throw away into the gutter, not even caring to offer it to your pet dog; but it was bread, and Ian held it up joyfully before his mother.

"Where did you get it, my son?" asked the mother, houest and upright eveu under the pangs of starvation.

"Petrus Dyke from the Breede Straat gave it to me to save our little Wilhelm from dying. He shot a bird that was flying over the eity, and he said that to have both the bird and the bread was more than his share. He kept the bird for his own ehildren, and he sent you the bread. Wasn't it kind, mother?" They soaked the bread in water, and fed the weak child with it, a few erumbs at a time. It worried the little fellow that it was only for himself, and, to satisfy him, Ian and his mother also took a morsel of the erust.

"I think now that Willy may stand it through the night, don't you, mother? Won't it give him strength?" The mother saw too many symptoms of extreme weakness to feel eneouraged; and yet she could not allow herself to think that the beautiful ehild who had been the light and joy of their home would be taken from theu. The elder brother had always been so loving and teuder towards little Wilhelm, had petted him and tended him when their mother was at her work, and had at all times watched over him with a depth of affeetion that was uusual, even between kind-hearted brothers and sisters; and now as Ian saw that there was very little hopefulness in his mother's faee as she looked elosely iuto the blue eyes of the little one, he sobbed aud stole away again into the street. He did not returu even when the twilight elosed over the famishing eity, and the stars eame out, oue by one, to keep their watch over the huugry, the dead and the dying. Soou, however, dense clouds eovered the sky, and the night beeame intensely dark. Strange sounds were heard from aeross the blaek waters that surrounded the eity. Suddenly with a loud erash that started at midnight the eehoes through the towers upon the ramparts, a long stretch of the city walls fell with a tremendous erash. There was but one thought among the suffering eitizens: "The Spaniards have entered Leyden! All our suffering has been in vain; our heroism, our saerifiee, are all in vain!" A great mystery pervaded the silenee that followed. So long as the darkness of night covered the eity no one eould tell what had happened.

Little Wilhelm, who had been startled iuto a flush of red upon his thin eheeks, looked inquiringly into his mother's faee aud asked feebly, "Have the Spaniards eome, or is it our Priuee?" There was not one iu Leyden who could have answered that question. The day dawned, but Ian had not yet eome home. He had run away beeause he eould not bear to see his little brother die. Wandering he did not eare where, or how far from home, he had at last found himself so uear the fort that he had discovered—what no one else in Leydeu as yet knew—that the Spaniards had goue away in the darkuess of the night! Was it not almost a miraele, that at the very time when the walls had giveu away so that they might have easily entered the eity, the Spaniards were panic-stricken by the sound and had fled?

Ian stood waving his hat on the battlements. The eity was relieved; the fleet sailed up to the quays of Leyden and entered the eanals. They threw the loaves of bread from every ship into the famished crowd. Every one was wild to eateh the good food, for the waut of which they had for two months been slowly starviug. Men, women and children, poor, thin, tottering ereaturcs, crawled to the cauals to eateh the bread as it was tossed ashore. Ian was the first to get his loaf. With activity whieh the day before would have been impossible, spurred on by the exeitemeut of relief for Willy, he now ran wildly down the street, shouting as he ran: "Help, help has come. God has driven out the Spaniards!" One door after another was opened as he passed. Hungry womeu looked after him, almost doubting if he was in his right mind. Had not waut made him insane as it had done many others? No, for there was the loaf in his hand. Little childreu crowded to snateh it from him, but for onee he heeded not even the ery of the dying—fearing that his owu beloved little Willy might be as they if instant relief were not given. So he ouly pointed in the direetion of the quays as the plaee where they might get food, and on he ran. "Oh, if the child is ouly living we can save him," he exclaimed.

Yes, the child was yet alive. They fed him with a few crumbs at a time, and then the mother sank down from exhaustion. Ian was equal to the ueeds of the oeeasion. He broke the bread into small bits, and gave from time to time to his mother until he saw her revive. He watched by them both until the crisis was past. He felt as if they had been snatched from the very jaws of death. Thankfulness, such as he had never felt before, overeame our little hero. He saw crowds of people going towards the great church to thank God for deliverance, and he joined the throug. The noble admiral, eommander of the vessels that brought them food, led the way. The burghers, the soldiers, the sailors, the magistrates, and all the people who were strong enough to reaeh the chureh, joined the procession; and there they knelt before the Lord in prayer, offering up heartfelt thauksgiving for their deliveranee. Then they tried to sing a hymn of praise, but they were so overcome with joy that their voiees failed, and the hymn could not be continued for the sobs of those who eame to listen to the music. The ehange was so sudden from despair to deliveranee that the multitude, moved by emotion, eried like children. They all kneeled in prayer and thanksgiving. The words of the Psalmist were theirs:

"Give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the euemy . . . Hungry and thirsty, their soul fainted in them. Then they eried unto the Lord in their trouble, and he delivered them out of their distresses."

Was not that a glorious Thanksgiving Day?—*Christian Intelligencer.*

FRANK'S OFFERING.

Little Frank had been led to the Saviour by his mothe while he was very young. He had, from the time of his conversion manifested a deep love to the cause of Christ and a great interest in missions.

One day, while his mother was readiug to him about missions, the tears kept rolling down his cheeks, and when the reading ceased he said he was so sorry he could not give more to the heathen.

A few days afterwards he eame to his mother carrying with him a box in whieh he had carefully kept all his childish playthings.

"Mother, could I sell my playthings and get some money to give to missions?"

"Why, Frank, if you would be williug to let your *nicest* playthings go you might get some money for them. Do you want to sell theui?"

"I want to get some more money to send to the heathen."

Then Frauk begau and laid out oue after another of his toys, asking each time if his mother thought any money could be realized for that.

There were, however, two keepsakes, one from his teacher and one from his uncle, which he still kept baek in the box.

When all the other things were laid in a pile, Frank sat beuding over the box with its two reserved treasures. The tears at last began to eome.

"Mother, Uncle F—— gave me this to keep, to remember him by, and told me to see how long I could keep it. But, mother, Uncle F—— loves Jesus too. Do you think he would be angry if I were to give this to Jesus?"

"No, Frank, if you really want to give it to Jesus, your uncle will not be angry with you about it."

"Mother, I do love Uncle F——, but I do want to give this and all that I've got, aud my teacher's keepsake too, all of them to Jesus, if you think it will uot be wrong."

"Would it be wrong, Frank, for you to love Jesus more than you love me?"

"No, mother. I must love him more than I do you or anybody else, and I do love him more than I do Uncle F—— or anybody else."

So the little soul struggle was over. The two reserved treasures were laid upon the pile with the rest.

Other members of the family came in and said Frank should not strip himself of all his playthings; but his mother ordered them to let Frank alone. "If he wants to give all he has ou earth to Jesus, no one shall hinder him."

"But these toys are of no value to missions, and would not bring any money."

"They are of great value to Frank, and the gift is his all, and I know the Lord will not spurn the child's offering."

So the toys were taken to town. Their simple story was told at a public meeting, and oue after another eame up aud bought until all were sold.

At the close of the sales it was found that teu dollars had been realized.

There was no auctiou or high pressure of any sort, but Frauk's gifts brought ten dollars.

When the mouey was takeu and giveu to the child, one of the family said, "Frank, five dollars a year is more than some of the big rieh members of the chureh give. You might keep half the money to buy more toys, and still make a big eontributiou for a little child."

His mother stood eagerly watching, not willing to interfere, but trusting in her heart that the child would uot keep back part of the price. Frank said very positively, "No, I gave it all to Jesus, and I am so glad there is so much. It is all the Lord's."

Not long after this, a gay, worldly chureh member, who had been fond of fashiou and of dress, came to Frank's mother and said to her, "I was present when little Frank's toys were sold. The story of that child's offering of his earthly all to Jesus has haunted me day and night ever sinee. The empty, shallow nature of my own professions of devotion to Jesus eame like a revelation to me as I listened to that story. I wept over it, I prayed over it, I dreamed about it, until I found rest in following dear little Frauk's example. And uow, by the grace of God, I too have laid my earthly all forever on Christ's altars."—*Am. Messenger.*

THE CHURCHES.

—The Independent church at Streator, Ill., has engaged the services of Rev. N. E. Gardner who has removed his family from Haldane, Ill., and begins his new work with a good courage. May the arrangement be a blessed and harmonious one.

—Rev. H. Hull of Elgin, Iowa, makes mention of a glorious revival at West Union in which faithful work is done against the lodge.

—Bro. W. O. Dinius corrects the *Cynosure* in a note printed on the 1st inst. Instead of a revival at Montpelier, O., it should have been stated that there was a revival spirit in the Montpelier circuit. This was most felt at another class where some were reclaimed from a backslidden state. Early in the month Bro. Dinius, assisted by Elder Alwood of Morenci, Mich., began a protracted meeting at Union Chapel. The quarterly meeting was a time of victory for the church, and Elder A. did thorough work against lodgery as well as the rest.

—The new Congregational church at Winnebago, Ill., which has been built since Rev. Geo. R. Milton first visited them a year ago, was to have been dedicated with all bills paid on the 15th. The pastor writes the glorious news: "Our church here is not troubled by having members of the lodge in it. We are free from that curse and wish all other churches were in the same condition." Amen and amen! This is the blessed condition to which the Illinois State Convention looked forward when they resolved to send an agent or a memorial to all the meetings of churches or ministers during the year.

—The revival in the Wesleyan church of Syracuse, N. Y., has continued since the General Conference meeting. Bro. Bruce who was assisting pastor Emory Jones having returned home to Michigan Rev. Wm. Schenck of Vineland, N. J., a faithful man, was sent for to assist in the good work.

—The Sabbath school begun by Bro. Wm. Catlin in the northwestern suburbs of Chicago, as a Christian school opposed to secret societies, saloons, dancing, tobacco, etc., has been greatly prospered, until the necessity of a larger place of meeting is a constant question. Conversions have been constant and frequent and cheer the hearts of all engaged in this good work.

—The refitted auditorium of the Chicago Avenue (Moody) church, in this city, was reopened last Sabbath to a Sabbath school that has grown to the wonderful number of 1,641 under the able management of Bro. J. M. Hitchcock, for several years the superintendent. There was also a special service announced in the morning to be addressed by John V. Farwell, Pres. C. A. Blanchard and Rev. G. S. F. Savage, treasurer of the Congregational Theological Seminary. The last time Dr. Savage met Pres. Blanchard in a similar relation was when as chairman of the Elgin Association in 1878 he refused to allow the latter the privilege of speaking in behalf of the College church, Wheaton. Times change and sometimes men change with them.

—At the last regular monthly meeting of the North Side Woman's Christian Temperance Union, Chicago, it was announced that the Rev. and Mrs. Amos Bailey would hold a series of Gospel meetings at the rooms of the Union, commencing Sabbath evening. Mr. Bailey is rother of the New England agent.

—The Rev. J. B. Cutter, pastor of the Congregational church, Hebron, Conn., preached a sermon denunciatory of Mormonism. Some statements deeply offended J. B. Fillmore, a rich member of the church who had been three times married and thrice divorced. He tried to work up an influence against the pastor, and when he thought he had secured a sufficient number of votes to insure a dismissal, called a meeting of the church people. To his great surprise the strength developed was on the other side, and he himself barely escaped being expelled from the congregation. He at any rate got so unmistakable a hint that on the following Monday he advertised all his property for sale and announced his determination to remove from the town.

—A London dispatch of Nov. 18th says: "The first fortnight of Messrs. Moody and Sankey's mission at Islington closed on Sunday. They held four services yesterday in Priory Hall, which was densely crowded at each meeting. The pressure of auditors during last week became greater with each successive service. Tickets were eagerly sought for days beforehand, and standing room was barely obtainable."

—The National Woman's Christian Temperance Union having failed through their committee to secure a day of prayer for temperance in the customary programme of the week of prayer, have decided to set apart the second Tuesday in January next as a day for special prayer in the churches for the work.

—The question of "caste" came up in the recent meeting of the American Missionary Association, the subject being the work in the South. The *Advance* says: "Shall we organize 'caste' churches in the South? No. Because 'caste' is un-Christian, equally in Georgia and in India." No discrimination is the wise policy proposed.

—At a recent meeting of Congregational ministers and missionaries recently held in New York, Miss Carter pleaded earnestly against war as a remedy for Mormonism, and affirmed that Christian schools were solving the problem by creating a public sentiment averse to polygamy. Multitudes, she said had turned from Mormonism, and the young people especially who have seen their mothers suffer, will have nothing to do with it.

—The General Conference of the Free Baptist church, at its recent session at Minneapolis, adopted an important resolution recommending that greater care be exercised in the reading of the Scriptures. The office of corresponding secretary was also created. The offer of M. A. Shepherd to give the association property valued at $50,000 for a publishing and school fund was accepted, and steps taken to utilize the liberal donation.

—The missionary committee of the M. E. church accepts the offer of Mrs. Philander Smith, of Little Rock, Ark., of $10,000 for a medical college at Nankin, China. The Rev. Mr. Goucher, of Baltimore, gives $3,000 conditionally for an Anglo-Japanese college at Tokio and $7,000 for theological schools at Foo Choo.

—The reports of colportage made to the October meeting of the Board of Managers of the American Bible Society, shows that in August 245 colporteurs visited 75,184 families, and supplied with Scriptures 7,272 families that were destitute of them, and 3,702 destitute individuals besides. The value of books sold was $11,832, and of those given away $2,201. Four new Bible societies were recognized as auxiliary—one in Dakota, one in Montana, and two in Texas. The total receipts in September were $39,606.55. The number of volumes issued was 96,017.

—The American Missionary Association is to have a series of twenty-seven meetings in New Hampshire and Vermont, to be addressed by able speakers from the North, the South and Africa, black and white, for the purpose of giving the churches and the entire public the best of fresh intelligence in regard to the successes, the condition, magnitude, reach and requirements of its work.

—The Indian Mission School at Fort Wrangel, Alaska, in which Mrs. McFarland is teaching, has increased in numbers and interest the past year, and many of the pupils have become Christians. One of the oldest girls has been married to a Christian Indian, and gone as a missionary to Upper Chilcat, where they both are doing faithful service. Several more of the girls are prepared to engage in mission work in their tribes as soon as the way opens.

—The Sunday school work in the State of Minnesota shows signs of a healthy and vigorous vitality. The first Sunday school in the State was organized at St. Paul thirty-seven years ago; now there are 1,444 schools with 76,000 scholars and 11,000 teachers and officers. During the last year there has been a net gain of 118 schools, nearly 4,000 scholars and 100 teachers and officers.

—The following are the Presbyterian churches in the United States with over 1,000 members: The Tabernacle, Brooklyn, 2,755; Third, Chicago, 2,085; Lafayette Avenue, Brooklyn, 1,920; Fifth Avenue, New York, 1,899; Fourth Avenue, New York, 1,463; Bethany Mission, Philadelphia, 1,407; First, Rochester, N. Y., 1,335; University Place, New York, 1,226; West Church, New York, 1,077.

—Thirty colporteurs are now employed by the British Amerieau Book and Tract Society, in Canada. They distribute Bibles and religious literature through the thinly populated districts of the interior, where book stores are scarce, and among the seamen and fishermen of the coast. Colportage is found to be the most effective way of reaching the Roman Catholic element, which constitutes a large factor in the population of the Provinces.

CONDEMNED.

The Congregational church of Tabor, Iowa, J. Whitman Cowan, pastor, adopted the following resolutions at a meeting Nov. 1st. The action is self-explanatory; and though we might say the brethren, through their charitable feelings for men who have been led aside into idolatry, err in exposing the fellowship of the Christian church to serious abuse, yet if the spirit of their resolution is carried out in the fear of God the lodge will be practically banished. The resolutions read:

WHEREAS, Difference of opinion exists as to the advisability of admitting members of Masonic and other secret orders to membership in this church, therefore, by the Congregational church of Tabor, be it

Resolved, That we, as a church, disapprove of secret, oath-bound orders in general, and of the Masonic society in particular, believing the last named especially to be anti- Christian in tendency and productive of great evil,

Resolved, That we are convinced that some members of secret societies are honest Christians according to their light, and give credible evidence of piety and Christian character,

Resolved, That all persons are qualified for admission to this church who give credible evidence of piety and Christian character, and consent to our Confession of Faith and Covenant.

Resolved, That while active membership in a secret order is a real and in the opinion of some, a sufficient objection to admission to this church, yet that we, as a church, do not deem it *sufficient of itself*, but that our church officers are hereby instructed to employ all due caution to ascertain the beliefs of candidates belonging to secret orders, in order to discover whether such candidates have a conscience void of offense, as touching their oaths and obligations to this order.

MOODY INSULTED IN IRELAND.

The *Chicago Times*, referring to Mr. Moody's recent brief visit to Ireland on his way to London, says:

"He engaged in no political controversy, but pursued the course he has pursued in the different cities in this country He advertised his meetings in the newspapers, hired halls in which to hold services, and paid his bills. He made no attack on any form of religion. He read the Bible and commented on passages selected from it. For doing this he was mobbed in one of the largest cities in the country. Every night his meetings were disturbed. Crowds of roughs surrounded the building where he preached and endeavored to drown his voice by their cries. They openly insulted the men and women who entered the hall where he was preaching the gospel. It was found necessary to invoke the aid of the government to protect his person and the building where he preached. The patriot papers of the island were silent in regard to these outrages. Irish patriots here and elsewhere do not appear to be indignant about them.

Brother Moody has preached in most of the countries where the English language is spoken, and was never treated with disrespect till he went to Ireland. People who did not sympathize with all his views, and did not entirely approve of all his methods, after all entertained a high respect for his honesty of purpose, and his devotion to what he considered his duty. The worst roughs in the wickedest city of America could not be induced to show disrespect to a man who has enjoyed the confidence and esteem of every community he has visited till now."

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OBITUARY.

Died in Tyro, Seneca county, New York, May 2, 1883, ROBERT H. GOODWIN, in his 82d year. He was born at Queenstown, Canada, June 8, 1801, and in 1811 his father and mother moved to New York State, Seneca county, and bought a farm which he helped clear up. The country then was new and an unbroken forest—no roads, no conveyances whatever. Here he lived until a young man, then he went to Genesee county, town of Coverton. He bought a farm of seventy-five acres and lived there until his father died, in 1825, when he returned to his mother. His father left a family of eleven children including himself. Here he lived and here he died.

He experienced religion when quite a young man, and joined the Baptist church and was chorister a number of years. He was a sweet singer, a Bible scholar, a great reader, a searcher after the truth as it is in Jesus. He was always engaged in every good work, and his uniform kindly Christian character ever appeared in his home life and won the affection of all classes in the community. In his life all the graces of the Christian blended in beautiful harmony. A more upright man as well as brother could seldom be found. Although advanced in years he was vigorous both in mind and body until the last day of his life. He fell in the barn from the haymow, hurting his head and causing concussion of the brain. He lived forty-eight hours after the fall, but was unable to speak. He passed calmly and peacefully away. His funeral was held at his late residence. Rev. P. E. Smith preached from Job 14: 14; the Dutch Reformed and the Methodist minister taking part in the services. He was buried in the family burial ground. We miss thee, dear brother, we miss thee everywhere.

A VOICE FROM HEAVEN.

I shine in the light of God,
His image stamps my brow,
Through the shadows of death my feet have trod,
I reign in glory now.

I have found the joys of heaven,
I am one of the angel band,
To my head a crown is given
And a harp is in my hand.

Oh friend of my mortal years,
The trusted and true,
You're walking still the vale of tears,
But I wait to welcome you.

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FARM NOTES.

NEED OF MORE FARM HOMES.

The tendency to monopolize and appropriate large tracts of land by one or more individuals and hold them for speculative purposes is exceedingly objectionable to the welfare of the community surrounding or contiguous to them. It is a well known fact that in every sparsely settled district there are but few churches, schools, postoffices, mills, manufactories, and transportation facilities.

In nearly every community there are some men who never seem to be happy unless farm after farm is added to the already great number of, but indifferently cultivated, acres of their original possessions. The tendency in all the oldest settled sections of country is to sell out to land-accumulating neighbors, who have been more prosperous than themselves, and go where land is cheap and buy larger farms. There is no fault more common than this. Farming operations, like many others, are often attempted on too large a scale for the means of the owner. No farmer should occupy more land than he can cultivate thoroughly, and constantly improve its fertility. Small farms, as a rule, are the most thoroughly tilled, and improved husbandry is the result. Small farms adorned with humble homes of reading farmers are important elements in estimating a nation's strength, greatness, and power of endurance in a struggle for national life or supremacy. The owners of large tracts of land too often have few conveniences of life, read but little, think but little, and manifest no disposition to make farm life what it should be—attractive, the home beautiful, and the center of a higher intellectual and moral life.—*Farm and Fireside.*

THE EFFECT OF COLD ON MILK.

The effects of a low temperature on milk have been fully examined. If cow's milk is immediately, or soon after being being drawn, placed in vessels at a temperature between freezing and 90 deg. Fahrenheit, and the initial temperature is maintained for twenty-four to thirty-six hours, it will be found that the nearer the temperature of the milk is to the freezing point the more rapid is the collection of cream, the amount of butter is greater, and the skimmed milk, the butter and the cheese are of better quality. These facts may be explained by Pasteur's observations on ferments and their effect, or the media in which they lie. It is possible that the refrigeration arrests the evolution of the living organism, which sets up fermentation and hinders the changes which are due to their growth. The facts stated indicate room for improvement in the methods of storage and preservation of milk. To keep milk at its original quality, extreme cleanliness and a low temperature are absolutely necessary. In the north of Europe the value of cold is already recognized, and in warmer climates the need for its assistance is greater. In this there is nothing impracticable, since running streams can be used to aid refrigeration. When the quality of the milk is of great importance, ice may be employed.—*Sel.*

SPOILING HORSES FEET.—It is almost impossible to get a horse shod without having the frog cut away. All veterinary surgeons, all horsemen, all leading blacksmiths agree that the frog should not be pared one particle—not even trimmed. No matter how pliable and soft the frog is, cut it away smooth on all sides, and in two days it will be dry and hard as a chip. You might as well cut all the leaves off trees and expect them to flourish as to pare away the frog and have a healthy foot. The rough, spongy part of the frog is to the foot what leaves are to the tree—the lungs. Never have a red-hot shoe put upon the foot to burn it level. If you can find a blacksmith who is mechanic enough to level the foot without red-hot iron, employ him. If you do not think so, try the red-hot poker on your finger nail, and see how it will affect the growth of that. There are many other important points in shoeing horses; but these two are of more importance than all the rest, level to the apprehension of men not skilled in horses, and the two most disregarded.—*Our Dumb Animals.*

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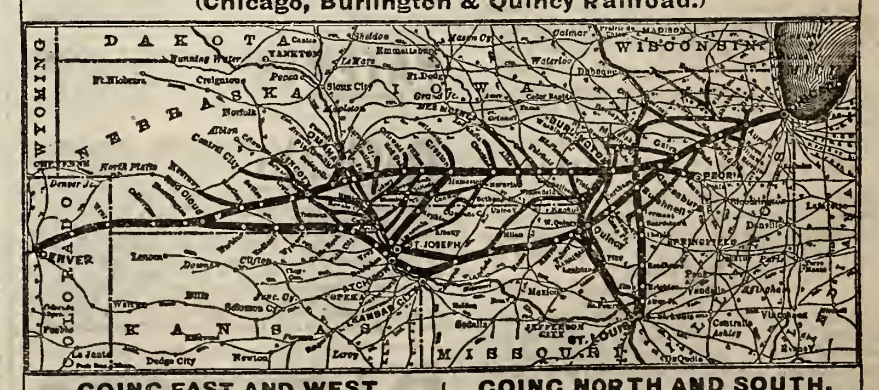
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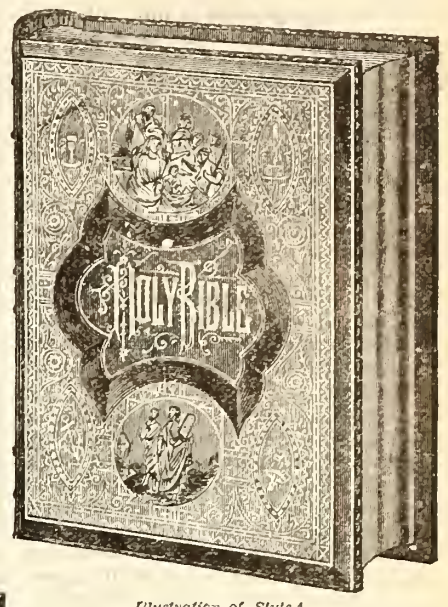


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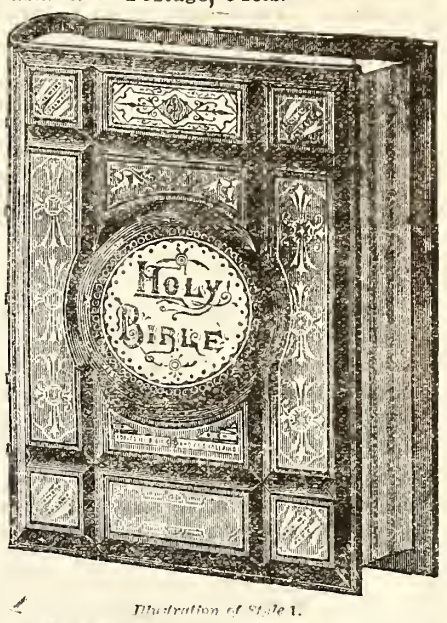


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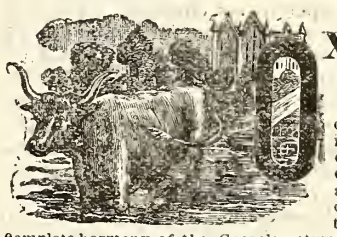
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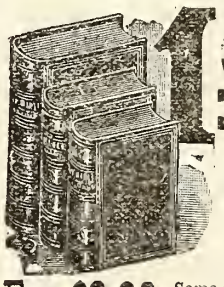


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NEWS OF THE WEEK.

—Washington news is now all about the intrigues to secure the next Speakership of the House.

—It is reported that a body of Mormon lobbyists, headed by ex-Delegate Cannon, have settled in Washington for the winter, with plenty of money to prevent legislation hostile to the church.

—Early after the opening of Congress a bill will be introduced by a Northwestern member to amend the pre-emption, homestead and timber culture laws. It is not proposed to repeal the pre-emption law, but to exclude from its operation fine timber lands and provide for the sale of the timber at public auction after appraisement.

—Ex-Senator Spencer, of Alabama, has been arrested at his home in Nevada, and is now in the custody of a United States Marshal, charged with contempt of court. He was employed by the Postoffice Department to work up testimony in the star-route cases, and was regularly subpœnaed as a witness, but failed to appear, and fled to Europe to avoid testifying.

—In the Proteus court of inquiry Dr. Harrison, surgeon of the Proteus, testified that the crew acted in a most villainous manner; in fact, were perfect pirates. They did nothing toward saving the provisions. Captain Pike told witness he had no power to keep the men from stealing. They were a set of scoundrels.

—A vandal has cut some thirteen pages out of an encyclopedia on chemistry in the Chicago Public Library. The pages stolen contained an article on nitro-glycerine. A reward of fifty dollars has been offered for the apprehension of the person or persons.

—The Hon. Emory A. Storrs, Saturday, at Central Music Hall, this city, delivered for the benefit of the Woman's Hospital a lecture on "Creeds in Politics," the lecture being an eloquent refutation of Mgr. Capel's assertion that the Roman Catholic church is the mirror of republicanism.

—Three persons—two architects and a contractor—are by name charged with responsibility for the disaster at Madison, Wis., three weeks ago to-day. The two architects are blamed for their bad plans. The contractor is reprehended for not mending a pier when it gave evidence of weakness.

—A tornado last Thursday morning passed over Arkansas and Southern Missouri, going northwestward, and reached as far as Carmi, Ill. At Melbourne, Ark., the funnel ruined many houses. The home of the sheriff was demolished and the family buried in the debris, the sheriff being killed and six people wounded. A Batesville, Ark., special says the cyclone nearly destroyed the village of La Crosse. The fine academy was destroyed and only six houses are left. Three persons were killed and several were seriously injured. There is great suffering at Melbourne and La Crosse.

—Two terrible human butcheries occurred last week, one near Jackson, Mich., in which a whole family was murdered and a large amount of money stolen; the other at Laconia, N. H., where a whole household excepting one was murdered, the only object being apparently to conceal another murder.

—The German Crown Prince reached Madrid at noon Friday and met with a warm reception. In the evening the Spanish Royal family and the Prince attended the opera. Madrid newspapers oppose an alliance between Spain and Germany.

—Edward Wolff, a socialist, was arrested at London for having infernal machines and explosives in his residence, with which, it is alleged, he intended to destroy the German Embassy. Among his documents was a threatening letter to Count Von Munster, the German Embassador.

—The *North China Herald* publishes a secret imperial document appointing Lun Generalissimo of the Black Flags in Tonquin. The Chinese Government will supply funds and munitions of war to the force now raising in the Province of Yun Nan. These troops will assist the Black Flags in repelling the French forces, should they invade the Southern Province of China, but must not cross the frontier. The Chinese Embassador has informed the British Foreign Secretary at Paris that war is certain between China and France.

—The counsel for the prosecution of O'Donnell have abandoned the charge that the murder of Carey was deliberately planned, and admitted to-day that the prisoner was probably unaware that Carey was on board of the steamer on which he was also a passenger until its arrival at Cape Town. This excludes a mass of evidence obtained for the defense at great cost in Cape Colony, but it will simplify the trial and is regarded as a preliminary victory for the defense.

—The London *Standard* publishes a communication giving the outlines of the workings of an Irish-American secret society, to which those who take the oath surrender their entire liberty. In it every member watches his fellow, and spies are so plentiful that the movements of all the conspirators are vigilantly watched.

—A dispatch to Reuter's Telegram Company, dated Cairo, Egypt, Nov. 22, says: The army of Hicks Pasha has been destroyed by the forces of El Mahdi, the False Prophet. Intelligence of the disaster was brought to Khartoum by a Coptic official. The fighting is said to have continued from the 3d to the 5th inst., and to have resulted in the complete annihilation of the Egyptian troops. It is stated that a European artist was the only person who escaped. The forces of El Mahdi comprised, it is estimated, 300,000 men, and included dervishes, Bedouins, mulattoes, and regulars. The battle was fought near El Obeid.

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Have you thought of making your friend a New Year's present of the *Christian Cynosure?* It will be sent 14 months, from Nov. 1, 1883, to Jan. 1, 1885, for only $2.00, if ordered before Nov. 15. Can you spend that amount of money in a more acceptable or profitable way than to make sixty visitations to your friend through the agency of our paper? WILL YOU TRY IT?

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Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fiills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office.

MARKET REPORTS.

CHICAGO, Nov. 26, 1883.

GRAIN—Wheat—No. 2			96
No. 3			82½
Rejected			77
Winter No 2			98½
Corn—No. 2			49½
Rejected			46½
Oats—No. 2			29⅞
Rye—No. 2			58
Bran per ton			11 75
Flour—Winter	3	50	@6 00
Spring	2	25	@7 00
Hay—Timothy	6	50	@10 00
Prairie	4	00	@10 00
Lard per cwt			7 87
Mess pork per bbl	11	85	12 87
Butter, medium to best		15	@28
Cheese		03	@12½
Beans	1	25	@2 75
Eggs			26
Potatoes per bus		25	38
Seeds—Timothy	1	25	@1 32
Clover	5	25	6 26
Flax			1 25
Broom corn		03	@ 07½
Hides—Green to dry flint		8	@14½
Lumber—Clear	42	00	@48 00
Common	11	00	@18 00
Shingles	2	50	@3 00
WOOL—Washed		22	@37
Unwashed		16	@26
LIVE STOCK—Cattle extra	6	10	@6 50
Good	5	65	@6 00
Medium	4	90	@5 55
Common	2	50	@4 50
Hogs	4	10	@5 20
Sheep	2	50	@4 25

NEW YORK MARKETS.

Flour	3	25	@7 00
Wheat—Winter		88	@1 10
Spring		95	@1 07
Corn		53	@62
Oats		35	@42
Mess Pork			12 75
Lard			8 00
Eggs			31
Butter		10	@22
Wool		10	@45

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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NOTICES OF THE PRESS.

"There is no important history extant but has connected with it numerous other histories of which it was the initial point, or the dominating influence. The abduction and murder of Morgan set ten thousand secret springs in motion, as the surreuder of the charters of so many lodges at that time, and the severing of their connection with the order of some forty thousand of its members indicated. This story is one of these histories, and is a collection of facts woven into a story. It cannot fail to he read with interest."—*Free Methodist*, Chicago.

"The exciting scenes of the fall of 1826, at Batavia, N. Y., when Wm. Morgan was murdered by Masonry, are woven into the story so as to give the truth of History a setting of attractiveness. The forty chapters of the volume are soon compassed by the eager reader who begins the volume. This volume ought to be read and will be sought as its merits become known."—*United Brethren in Christ.*

"The republication of the Reform Story which run through the columns of the *Cynosure* for nearly a year is at last completed, and the book so anxiously expected by thousands of our readers has come from the press of Ezra A. Cook. The book is finely bound and fairly introduces the reader to the treasures within. The publisher has made occasional selections from Masonic works to verify the statements of the text; these make a helpful addition for some who can afford no more complete an armory of this kind."—*Christian Cynosure.*

"It is one of the most fascinating narratives we ever read and teaches its lesson in a manner not soon to be forgotten. It is evidently written for the heart and its words go to the heart. It is singularly free from wild denunciation. Those who are interested in the secret society question would do well to form the acquaintance of this interesting work."—*Lutheran Standard*, Columbus, O.

"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A proposition has been made that every pupil in the public schools of Pennsylvania contribute one cent for the erection of a fine monument to Thaddeus Stevens. Dr. J. H. MacCreary of Lancaster suggests the plan, and the Capitol grounds at Harrisburg is the place designated for the monument. The plan is a noble one and should be worthily executed. A monument from the children to the "father of the common-school system of Pennsylvania," would set up in a hundred thousand impressive minds a memorial to the unswerving integrity and the dauntless courage that so long defended the rights of the poor and down-trodden.

The trial of O'Donnell for the murder of Carey, the Dublin informer, at Cape Town, began in London on Friday morning. The prisoner was defended by the ablest attorneys that could be obtained by his Irish friends: Russell, member of Parliament, Sullivan, Guy, and Roger A. Prior of confederacy fame was sent over from New York. But in spite of all this array the case was given to the jury Saturday afternoon, the verdict "*Guilty*" returned, and the wretched man sentenced and borne off to his cell amid insane and frantic ravings at England. The jury was an intelligent one, and conscientious, for they returned thrice before the Judge for instruction and information; the Judge conducted the case fairly; the eloquence of the defending counsel was surpassing; but all could not break down the evidence which proved a premeditated murder. The report early last week that the government counsel conceded that O'Donnell acted in self-defense was doubtless a mistake. The swift and terrible conclusion of this fearful tragedy of lodge against state thus comes to an end, and in a few days the law will be vindicated on the scaffold.

The XLVIIIth Congress began its sessions at twelve o'clock Monday and the roll-call showed 316 members present. In the House caucusing of both parties had decided the Speakership, and Carlisle of Kentucky was elected by 191 Democratic votes to 112 Republican cast for Keifer, the Speaker of the last Congress. The fight was strongest between Randall and Carlisle in the Democratic caucus; and was so managed as to rouse the Southern members and make them unanimous for the Kentucky man. The message of the President and the reports of the different Departments were submitted late in the afternoon. Of the measures that will be presented to this Congress, a proposition to amend the Constitution with a prohibition of polygamy giving Congress the power to enforce the amendment, is one of the most important, since it will put the Mormon trials into the United States courts. There is no hope that a Congress so largely Democratic will do anything to relieve the strained condition of the South produced by the late Supreme Court decision. The pension business which is developing heavy frauds ought to receive attention, and there will be plenty of time wasted over the tariff and reduction of the revenue.

The disposition of the surplus revenue of the government will be one of the most difficult questions for Congress to settle. The abundance of money is the harvest time of thieves, lobbyists and claim agents. Last Congress cut down the revenue from tariff, dropped most of the internal revenue, retaining only the tax on whisky and tobacco, because the moral sentiment of the country regards that tax as a



J. B. WALKER.

(See Eighth Page.)

check upon the vicious habits that feed upon these poisons. Foreseeing that the whisky tax would be with difficulty maintained unless tariff was nearly abolished, Logan proposed that it be distributed among the States to help the common school fund. The argument was against him. A proposition from Pennsylvania of late is to the effect that the surplus revenue be divided among the States. Ex-Secretary Blaine on Wednesday published a letter objecting to this proposition because: first, of the uncertainty of the volume of revenue, the divided duty it would impose upon Congress, by which Senator and Representatives would possibly curtail appropriations for works of National necessity, so that the more may go to their representative States; and, third, that the time is approaching when it is possible the National Government's revenue may not reach its present great proportions. Mr. Blaine proposed that the whisky tax be turned over to the State treasuries or allow each State to tax its own distilleries. No one could have started more discussion over this question, and everyone is forming an opinion. It would reconcile most people to Logan's proposition, which ex-Senator Pomeroy reviews in a modified form, if there could be any certainty that the liquor tax would be used to fix in the minds of a new generation a due regard for the enormous evils of intemperance. But there is none: and the whisky business viewed from whatever standpoint only reveals horror and crime and misery.

When the color line was drawn the other day through the National College of Pharmacy in Washington, eight students put themselves on the right side of an insane prejudice and thirty-eight left the institution. The occasion was the admission of a colored student, the trustees standing by their order that the school recognized no distinction of color merely. The Supreme Court decision leaves the Civil Rights Act in force in the District, so that the offended students have no alternative but to go outside the jurisdiction (so far as this law is concerned), of the United States government into Maryland or Virginia, to get their foolish notions satisfied.

LUTHER AND THE REFORMATION.

BY REV. A. M. MILLIGAN, D. D.

To understand Martin Luther and appreciate his work, it is of the utmost importance that we realize the condition of the world prior to his birth. The centuries previous to the Reformation are characterized as "The Dark Ages." The mass of mankind were not only profoundly ignorant, but their minds were cramped, confined, and locked up until as has been justly said, "Europe then lay under a deep lethargy." The minds of men, restrained by priestly ban from the exercise of private judgment and shut out from the study of the Word of God, had passed into a comateos condition. Even the training of the schools consisted of scholastic subtleties calculated to repress rather than develop the soul and to render the gloom more dense until Europe, like Egypt of old, was enveloped in a "darkness that might be felt." "Darkness covered the land and gross darkness the people."

If conscience in any were aroused from this sleep, it was instantly soothed to rest by the confessional and priestly pardon, and even indulgences to sin could be purchased for sums of money proportional to the magnitude of the crime and the wealth of the criminal. If by these means sin had not been all removed previous to dissolution, a "*limbus patrum*" was conveniently arranged where by purgatorial fires, but more effectually by priestly prayers and masses purchased at a given price, the soul could be completely cleansed and fitted for the abodes of the blessed.

The consequences of these doctrines upon the morals of both the people and the priesthood were disastrous in the extreme. There was no fear of God before their eyes. This corruption of morals increased as you approached toward Rome and culminated in the priesthood. Forbidden to marry they lapsed into concubinage or more grievous forms of uncleanness. Erasmus, himself a monk and no reformer, testifies that "a man might be a drunkard, a whoremonger, an extortioner, an envious and malignant brute; but so long as he approved himself to a superior who, perhaps, was as bad or worse than himself, it need not interfere with his standing as a priest." Avarice and extortion became characteristics of the order. The superstitions of the people were employed to enrich the church. St. Peter's at Rome was built with funds accumulated by the sale of indulgences. Half or two-thirds of the landed property passed into the hands of the church. Seventy infamous crimes were proved against Pope John XXIII. Innocent VIII. had sixteen illigitimate sons and daughters. The names of Alexander VI. and Cæsar Borgia have become the synonyms for monsters of iniquity, treachery and cruelty.

It was not only in the ecclesiastical world that darkness reigned, and priestly rule held despotic sway, the governments of the nations and their peoples were bound down under the tyrannical sway of Rome. And not only did kings and emperors accept their crowns from the hands of him who claimed to be "king of kings" and "lord of lords." But "his holiness" boldly assumed the prerogative of laying an interdict on the kingdoms, depriving them of all religious privileges, vacating the thrones and releasing the subjects from their allegiance to those sovereigns who had incurred his displeasure, or who declined to accede to his demands. King John of England surrendered his kingdom to the Pope in return for papal aid in suppressing the rising spirit of liberty among his people, and crushing out English freedom.

Henry IV. of Germany, "Holy Roman emperor," having incurred the displeasure of Gregory VII. was forced to cross the Alps in the dead of winter and stand in the courtyard of the castle at Canossa clad in the shirt of a penitent, for three days, entreating to be admitted to the pope's presence—while "his holiness" was enjoying himself in the company of his mistress, the Countess Matilda. This presents a vivid picture of the awe inspired by the supernatural powers supposed to be wielded by the popes; the highest secular potentate of earth, quaking with cold, in the attitude of the most abject suppliant, and treated with the utmost contempt by the spiritual

despot. Notwithstanding this humiliation Henry holds an honorable place in history for his manly resistance to the excessive pretensions of the papacy, but they were too strong for him. Centuries passed before the secular power of the Romish See was seriously weakened.

In return for this abject subjection of rulers, the popes exerted their vast powers over the minds of the subjects to hold them in the most degrading servitude to their rulers. Held in the bonds of ignorance and superstition, they became an easy prey to the most rapacious of tyrants; taught to believe the doctrines of "the divine right of kings," and "passive obedience," they lay helpless and unresisting under the heel of the tyrant who robbed and spoiled them, held their lives in his hand, and shed their blood like water. Satan most desired such an engine for the enslavement of human souls.

It was in those days of darkness and blood, of spiritual and secular despotism, when a herald could stand upon the steps of St. Peter s at Rome and proclaim the universal supremacy of the Roman See over all churches and nations *nemo contra dicente*, that the lone voice of an Augustine monk was heard rising amid the darkness and silence in earnest protest against the blasphemous assumption, and asserting the supreme authority of God and the rights of man.

The Reformation was the greatest movement of the centuries, the greatest upheaval, political, ecclesiastical, and social of the ages.

The man of the Reformation was Martin Luther. Zuingle, Calvin and Knox, Melancthon, Staupitz and Erasmus and the Elector Frederick, had each their important place to fill and their important part in the work, yet the master spirit was the monk of Erfurth.

While Geneva was perched up among her Alpine heights, and Scotland lay among her brown heaths and shaggy woods, it was in Germany, in the very heart of Europe, under the very shadow of the throne of the Cæsars, that the banner of the Reformation was first displayed, and the clarion note was sounded that challenged the powers of darkness, and called the spirit of light and liberty to the conflict.

Luther was in the very highest sense of the word a hero. No man ever entered the lists of mortal combat against more fearful odds. No man was ever so left to depend under God, on his own single judgment and personal courage. The leading acts of his life startled and alarmed alike his friends and his foes. When he nailed his ninety-five theses to the door of the church at Wittenburg, not one of his most intimate friends was made aware of his intentions, and all stood aghast at his audacity. When he burned the papal bull and excommunicated the Pope and denounced the hierarchy of Rome as the anti-Christ, the world raised its hands in holy horror, and his nearest friends trembled at the temerity of the fearless monk. And when at the Diet of Worms he stood alone before the Emperor Charles V., whose kingdom extended across both hemispheres; his brother, the Archduke Ferdinand and six electors of the Empire; twenty-four dukes, among them many whose names excite horror in our minds when we recall their bloody deeds; eight margraves; thirty archbishops, bishops and prelates, seven embassadors, including those of France and England; deputies, princes, counts and barons and the Pope's nuncio—two hundred magnates, the highest dignitaries of Europe;—when Martin Luther, warned at every step of his danger, resolutely marched to Worms; entered that Diet; humbly, calmly, but firmly acknowledged his writings; reverently declared his belief of their truth and his refusal to retract; and pronounced his solemn warning to the Emperor and his Council to beware lest they be found fighting against God, we have before us the grandest spectacle of moral heroism of modern times. For moral grandeur and sublimity it approaches nearest to that incomparable glory of the God Man in meeting the wrath of heaven, earth and hell for the redemption of our race. Luther was not dragged in chains before that tribunal; bonds stronger than iron chains held him; the love of Christ constrained him; the glory of God and the salvation of souls were at stake, and his faith did not falter. "*I neither can nor will retract. I stand here and can say no more. God help me. Amen.*"

That heroic act of the intrepid monk struck terror to the hearts of his many and mighty foes. Pallid with mingled fear and wrath they looked at each other in mute astonishment and realized their ignoble defeat.

The news of this daring and successful stroke spread through the world and like an electric spark awoke the nations from the lethargy of ages, kindled a gleam of hope in the breasts of the enslaved millions, and made tyrants tremble on their thrones.

I leave to others the task of tracing before you the influence of the Reformation of the sixteenth century upon the religious condition of the world, while I glance briefly at its influence upon the civil liberties of mankind.

The statesmanship of the world requires to have its attention called just now to the connexion between the religion of a people and their liberty. The papacy of the dark ages bound the nations of Europe in chains of hopeless bondage, the Reformation burst those chains, emancipated human thought, and melted the fetters and manacles from the feet and hands of the toiling millions. Luther unchained the Bible and gave it to his countrymen in their native tongue, thereby not only enriching their language and opening to them the rich treasures of divine grace for their salvation, but also thereby revealing to them that truth whereby Jesus Christ makes his people free. "He is a free man whom the truth makes free and all are slaves besides." "Where the Spirit of the Lord is there is liberty." "The Lord hath anointed me to preach deliverance to the captives, the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," the year of jubilee.

The Reformation was the dawn of the day of the world's emancipation from the bondage of ages. The Latin races rejected it and the result has been that Italy, France, Spain and Portugal have lain for four centuries under the double bondage of popish superstition and civil despotism; while the Teutonic races, which accepted the Reformation have been the pioneers of human liberty the world over. Witness the ereetion of the Swiss republic, organized by the great reformer of Geneva, John Calvin. Witness the struggle in the lowlands between papacy and despotism under Phillip II. of Spain and the Duke of Alva, and republican liberty and the Protestant religion under the Prince of Orange, William the Silent. Witness the struggle for English liberty between the Puritans and their popish tyrants, the heroic defense of their liberties by the Scotch Covenanters against their popish tyrants the last of the Stuarts.

And when we look at our own proud Republic, standing before the world as the beacon of hope to the oppressed nationalities, what do we see in this broad land and its noble people but the first ripe fruit of the great Reformation.

In the mysterious providence of God this land was discovered when Martin Luther was just nine years old. The son of the Mansfield miner was singing his sweet child song in the home of his parents, or borne in the arms of his father to the house of his teacher when the great discoverer first sighted land in the New World. These two elements, though separated by thousands of miles of stormy seas, are intimately associated in the arrangements of divine providence. While the one was opening to civilization a new world, the other was preparing a community with which to people it. When, after more than a century of vain effort on the part of popish powers to colonize this land, the Reformation had educated the middle classes of the Old World in the knowledge of the Scriptures and the principles of civil liberty, God permitted the malignity of popish superstition and the despotic spirit of arbitrary rule engendered thereby, to burst forth in fierce persecution, to shake the nations and sift the seed with which he would plant the virgin soil of the new world. The massacre of St. Bartholomew and the revocation of the Edict of Nantes drove the French Huguenot from his home. The fires of Smithfield drove the Puritans to New England. The persecutions of Phillip II. and the Duke of Alva drove the Hollanders from their Lowlands to seek new homes on the banks of the Hudson. The Irish massacre in the Green Isle, and the raids of Claverhouse and the Highland host in Scotland sent into enforced or voluntary exile the Presbyterians of Ireland and the Covenanters of Scotland to seek an asylum here.

These persecutions through which they passed taught them the lesson that "resistance to tyrants is obedience to God," and nerved them to resist the colonial yoke; while the page of inspiration taught them the principles of republican government. Why have popish lands so signally failed in their efforts to establish republican institutions? Why is our neighbor republic of Mexico in a state of chronic insurrection? Her Catholic population and her Jesuitical priesthood furnish the answer. Why did the gallant French nation fail to maintain their republic in the beginning of this century almost cotemporary with ours? The answer is manifest, its foundation was laid on the shifting sands of a popish and infidel population, and they attempted to erect their building without God. And now again France is once more trying the experiment of republican institutions, but between popery seeking to re-establish the empire, and atheism and infidelity leading to communism and anarchy, the ship of state is tossed with wind and wave as they attempt to sail between Scylla and Charybdis.

Why did Spain under Gen. Prim and the eloquent Castelar so signally fail in the late attempt to establish a republic? And why did Rome led by the brave Garibaldi and the eloquent Mazzini fail? Let Garibaldi answer. He says, "In our republican generosity we spared the priesthood and by their intrigues the republic was overturned; but should Rome ever again enjoy a republic the priesthood must go; so help us God."

The very soul of the Romish hierarchy is despotism. The motto of the last of the Stuarts was "Nae bishop, nae king." The spirit of atheism is anarchy; true liberty and republican government are the offspring of Protestant Christianity.

Although Luther did not foresee the effects which the Reformation was to produce to civil society, and was so absorbed in the religious features of his work that he gave little heed to the disorders in the political world; though he had not that insight of civil liberty or that organizing power possessed by Zuingle, Calvin or Knox, yet he builded better than he knew, and planted seeds the magnitude of whose harvest he little dreamed. While Germany to-day celebrates with pride the glory of her Luther and seeds of human freedom which he scattered to the breeze, we in this far off land, enjoying the harvest homes, may well join the glad refrain with songs of gratitude as with our bosoms full of sheaves we return rejoicing.

Pittsburgh.

THE ENGLISH CHURCHES.

BY REV. JOHN BOYES.

In the various congresses, annual meetings and conferences of the Established and Free churches of England which have recently been held, we have got a bird's-eye view of the ideas which are surging in the minds of the leaders of the denominations, the fears which are depressing, and the hopes which are inspiring them.

The difference between an Established church and a Free church may be summed up in saying that, an Established church is the creation of human law, is strongest in periods of decadent belief; its characteristics being almost necessarily political and social; not always having the freedom to obey the truths with which it has been entrusted. In it the expediencies and compromises of statecraft find a congenial home; while it generally thinks more of the maintenance of the constitution than the good of the people. Indeed it is more of a static than a dynamic force in society, being satisfied with the things to which it has already attained, and seeking its authority and ideals in the hoary past. On the contrary, the Free church is one that has been created by affinities of thought and life, giving authority to principles, receiving inspiration from ideals, thinking more of the good of the people than the maintenance of the constitution, regarding religion as the nurse and master of sovereign and subject alike, striving for a grander development and contending for loftier things than mere material good.

It is of course perfectly natural, for the members of all churches to defend and sustain their own. Sir Stafford Northcote, has been using this liberty during his late political campaign in Wales. Speaking at the political meetings, he tried to impress upon the Welsh people, that it would not be easy to disestablish the church of England, that supposing they did so, they would not be the gainers thereby; and that the disendowments which must follow disestablishment, would probably not be applied to the spread of religion. The Wels people will doubtless consider themselves as the best judges on these points. As the Established churches are nearly empty in the Principality, the people preferring to attend and support the Free churches, the appropriation of the endowments to educational, or some unsectarian purpose, would certainly to that extent benefit the people at large. The day however, for unanimity of opinion has not yet arrived. The Bishop of St. David's, Wales, thinks that the salvation of the Established church is to come from the laity. He strongly advocates the institution of a separate and inferior order of ministry, whose duties would not be incompatible with secular avocations. This is saying that while the clergy are to have a good, legal and social position, and to be maintained out of the public resources, the laymen who earn their own living in a secular way, are to do what the clergy have failed to do.

In the recent Church Congress at Reading, Sir John Mowbray, speaking on behalf of the High Church, said that unless these Congresses were held, the laity would demand admission to Convocation, which would not be reform but revolution. The High Church notion seems to be, to satisfy the laity by giving them the chance to talk, but reserving legislative power for the ecclesiastics. Sir G. K. Richards said that if the union of the church and state was to be maintained, the church must become, in a much

more true and thorough sense than now, the church of the great bulk of the nation. He maintained that what was wanted for the stability of the church, was the constitution of a governing body which should represent all its sections, all its schools of thought, and all its diversities of opinion.

Mean w h e the Free churches are pushing their views of disestablishment, while at the same time they are using their energies in the evangelization of the masses of the people. We wait the result.

Grimsby, England, Nov. 1883.

STARS!

BY REV. B. F. WORRALL.

Ever seen stars, did you say? Of course we have, many a time and in diverse places. When we were a boy we had a pair of skates, of that sort known as rockers, or "rocker dumps," perhaps so called from their ability to dump the wearer at any moment, causing him to see what was invisible to others, and, when interrogated as to what he had seen, to cry out, "*My stars!*"

Oh! that is not the sort you mean? Well, we have seen luminaries of a different character. Some of them were stars of the first magnitude (they being judges of their dimensions), and were not unfrequently found in those constellations known outside of astronomical circles, as associations, conferences, assemblies and councils, where they would shine, and shine, and keep on shining until all the little planets were eclipsed and had nothing to do but to revolve around a recognized center, ever and anon exclaiming, "We are so humble." And yet, doubtless, they were very thankful that they were allowed an humble position in that resplendent galaxy yclept *Ursus Major. Ego*, which being interpreted means, Big I, the Bear.

Still wroug again, did you say? Ah! perhaps you want to know whether we have ever seen any Morning Stars. Yes; we have, and no mistake. True, we never saw John the Baptist, the harbinger of the Son of Righteousness. Nor did we set eyes on Wickliffe, the Morning Star of the Reformation. Nor have we seen Luther, Wesley, Knox and a host of others whose appearing foretold the coming day when Right would obtain a decisive victory over Wrong. Nor was it our privilege to look in the face of Honest Old Abe, the stroke of whose pen ushered in that glorious emancipation day for which so many had been hoping and praying. And yet, we have no hesitancy in saying that we have seen morning stars, not a few, the brightness of whose appearing was enhanced by the intense darkness which claimed the hour as its own. True, the morning has repeatedly come, and so has the night, as was predicted by the watchman who was addressed by the voice from Seir. And yet, as often as the day dawned, the rising of the sun was heralded by the song of the morning stars, as they sang together for joy in view of the glory which was hereafter speedily to be revealed. Owen Lovejoy, John Brown, whose soul is still marching on, Jonathan Blanchard, and others whose names will be embalmed in the memories of the good and true in the near by-and-by, were and are morning stars whose appearance on the darkened sky told, with prophetic accuracy, that a new day was about to dawn when might should no longer make right.

Nor is that all. We have also seen Evening Stars. When the day's work was done, and the sheaves of good were gathered from off the fields of sin; when the battle was fought and the victory won; when the weary gleaner and the wounded veteran sat down side by side to recount their toils and conflicts and to tell what they had done for God and humanity,—then the evening stars put in an appearance and did their best to call attention to themselves, as though the world was indebted to them for all the good that had been done through the long, sultry day. Nor will they tarry to cheer the oncoming night, but on the contrary, they deem it to be their mission to tag on after the sun and to revel in its departing glory, until another day's work is done, and then to put in their appearance as on the yesterday.

There are many other sorts of stars, of which we can say but little more than to give their names. Of these we have:

1. Blazing stars. In the political, as well as in the ecclesiastical firmament they have been seen from time to time, in all their splendor, challenging the admiration of a nation, if not of the civilized world. But, in an unlooked for moment a dark cloud came between some of them and their admirers, and the catalogue of lost or missing stars was enlarged by the addition of familiar names.

2. Wavering Stars. Aimless and purposeless they go about, apparently seeking or shunning something —now here, nor there, and then are seen no more.

3. Would-be Stars. Perhaps asteroids would be a better name for this class of luminaries, as they are very much like stars, and yet are not recognized as such so long as they associate with the plebian "oids." True, they claim relationship with some grand old planet which burnt up a long time ago, not paying ten cents on the dollar, and therefore they would like to be known as stars minus a suffix.

4. Shooting Stars. What shall we say of those, the last and least of the stellar household? Simply this, Let them shoot, they do not amount to much any way you can fix it.

Olathe, Kans.

DETRACTION AND SLANDER.

We meet men, every day, to whom the praise of another man is poison, to whom the success of another man is a wound. If another has risen so much as a quarter of an inch above them and above the crowd, they feel themselves personally injured. Now it is with the race as it is with the individual. All the little, mean work of human nature is generally done not in the daylight and in public, but in small, dark closets a little at the rear of its ostensible abode. Hence, men who would shrink from openly betraying spites and jealousies, do so very freely when they can get behind the big mask and hollow speaking trumpet of the anonymous. But do not try to escape from the miserable conclusion which I have set before you. You can choose proofs of it quite impartially from those whose memorials are all around you, and whose bodies lie underneath your feet. See how the world has treated in all ages its greatest and its best. Take the poets in Poet's Corner. There lies Spencer, one of the sweetest of English poets, of whom a contemporary says:

> All his hopes were crossed, his suits denied,
> Discouraged, scorned, his writings villified,
> Poorly, poor man, he lived; poorly, poor man, he died.

Take Shakespeare, of whom one of the few contemporary notices is a savage depreciation by a rival play-wright. Take Milton who was so hated, so "fallen in evil days on evil tongues," that even a century after his death his name was obliterated from one of those very monuments, because it was looked upon as desecrating the Abbey walls. Take other poets who were not here. "This will never do," was the welcome given by the chief literary authority of his day to the pure and noble poetry of Wordsworth. Keats, a poet of poets, a poet whom poets love, was brutally bidden to go back to his gillipots. Coleridge, a great poet, and a truly great thinker, was for years scarcely as much as mentioned without the greatest contumely. Or change altogether the field of search. Turn to the other end of the Abbey, and take one or two statesmen. We know how Cromwell had to plough his way through a cloud, not of war only, but of "detraction rude." It culminated in the gibbetting of his body at Tyburn and the exposure of his head on Westminster Bridge. Take the older Canning, whose statue is there; he died, to a great extent, of a broken heart under the unscrupulous virulence of his enemies. Take his son, the younger Canning, Viceroy of India, whose statue is opposite his. At one time half India and half England were repeating with scorn and anger the nickname of "Clemency Canning," which ought now to be inscribed as the greatest glory on his tomb. Take Castlereagh, and you may read the fury of the vials of hatred out upon him in the burning verse of Shelley and of Byron. Take Sir Robert Peel, whose statue is close here, and remember how Lord Brougham told him that he would often have to "turn from the storm without to the sunshine of an approving conscience within." Take Guizot, the Prime Minister of France, who wrote to his son, "Whoever makes a little noise in the world encounters many hatreds and stirs up many lies. In spite of thousands of iniquities and absurdities set down to me, not only I," he said, "but, what is harder, those who love me must resign themselves to these." Take a great living statesman and orator: "For twenty-five years," said Mr. Bright, "I have pleaded only for justice. During that time, as I know; I have endured numberless insults, and passed through hurricanes of abuse."

Once again, change altogether the field of research; take one or two great divines. Tillotson was one of the saintliest archbishops who ever filled the See of Canterbury, and when he died there was found among his papers a bundle of most envenomed slanders, endorsed with the words, "May God forgive them, I am sure I do." Whitefield was one of the holiest of reformers, and you all know how

> The tongue that mentioned him at once dismissed
> All mercy from its lips, and sneered, and hissed;
> The very butt of slander, and the blot
> For every shaft which malice ever shot.

Shall I take a very recent instance within the memory of all connected with this Abbey. I know that Charles Kingsley tells us in his life how at one time the English newspapers were all cursing him like a dog, and I know how he carried to his grave the scars of bitter lies told about him by party religious writers in his earliest career. I know, too, that the late beloved Dean of Westminster, beloved as he was beyond most men, was yet, almost up to the day of his death, the theme of bitter mis-judgment and of incessant depreciation from men in every sense of the word intellectually, morally, spiritually, religiously, incomparably inferior to him.

In private life, to which you most belong, no less than in public life, your own experience will prove to you that this inner baseness of the world is constantly betraying itself. Men out of pure envy, even in small social circles, feel themselves commissioned to relieve the agonies of their own envy by pinching out the least semblance of superiority in their neighbors. You may not like the fact, but there is the fact in all its naked littleness and all its paltry ugliness—a very imposthume of human nature. Men in this day do not so much "clothe themselves with cursing as with a garment," but they wrap up their personal insignificance in the patched and threadbare tatters of envious disparagement. Now set it down as a rule that carping criticism, a niggling depreciation is a sure mark of a mean and little disposition; just as, on the other hand, a large, manly and catholic recognition and admiration for efforts and for merits that is the most certain mark of a noble disposition.—*Canon Farrar in Westminster Abbey.*

CALMNESS.—The celebrated Robert Hall said: "The most extraordinary thing about Wesley was that while he set all in motion he was himself perfectly calm and phlegmatic. He was the quiescence of turbulence." Wesley was not "phlegmatic." He had a warm heart, an active spirit. He said, "I am always in haste, though never in a hurry." He one day remarked to Clarke, "As I was passing one day through St. Paul's churchyard I observed two women standing opposite to each other, the one speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them, the virago, clenching her fist and stamping her feet at her imperturbable neighbor, exclaiming, 'Speak, wretch, that I may have something to say!' Adam, that was a lesson to me. Silence is often the best answer to abuse."

ENCOURAGEMENT TO PRAY.—My heart's desire and prayer to God is, that all believers may by these many answers to prayer, be encouraged to pray, particularly as it regards the conversion of their friends and relations, their own state of heart, the state of the church at large, and the success of the preaching of the Gospel. Do not think that these things are peculiar to us, and cannot be enjoyed by all the saints. Although every child of God is not called by the Lord to establish schools and orphan houses, and to trust in the Lord for means for them; yet there is nothing on the part of the Lord to hinder why you may not know, by experience, far more abundantly than we do now, his willingness to answer the prayers of his children. Do but prove the faithfulness of God. Do but carry your every want to him. Only maintain an *upright* heart. But if you live in sin, if you wilfully and habitually do things respecting which you know that they are contrary to the will of God, then you cannot expect to be heard by him. "If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me; he hath attended to the voice of my prayer."—*George Muller's Life of Trust.*

But the good Robert [Morris] falsifies in his public statements, for he says of Masons as such, "Whose first engagement is to be law-abiding men." We deny that in the whole routine of Masonic obligations there is one obligation administered to the candidate to be a law-abiding citizen. True, in the lectures—to which none are obligated—there may be an incidental precept to that intent; but to put it as a Masonic engagement is but to falsify the facts in the case, and to attempt to deceive. There is an old adage, "Liars should have good memories;" that is, they should not forget what they have said, lest in their falsifying they contradict their past statements. If Robert Morris will harmonize the pretty sympathetic story about breaking jail, found in his "Lights and Shadows of Freemasonry" with his statement here given about Masonic engagement to be law-abiding men, he will not stand in as compromised a position as he does now. Is it not strange and anomalous that Masonic scoundrels do largely escape punishment, yet "warm Masonic friends" will be "the first to condemn" a Mason on evidence, if Robert Morris tells the truth?—*Free Methodist.*

He that will be a hero will barely be a man; but he that will be nothing but a doer of his work is sure of his manhood.

CONSERVATISM OF TRUTH.

[From Pres. C. A. Blanchard's address to the S. S. teachers of Chicago in Farwell Hall on the lesson for Nov. 25th.]

It is important to observe in this case that the assault was made by the Philistincs. Thc Israclites were standing on the defensive. Goliah had for forty days strodc back and forth, defying the armies of Israel and the God of those armies, saying: "Give me a man that we may fight together." It is so still; error is rampant, boastful, self-assertivc; truth, if not timid and retreating, is quiet and conservative. The world has been for months reading and talking of Luther, and what is there more remarkablc in the life of this man than that the enemy forced the fighting. Not satisfied with the measure of corruption already in the church they insisted on giving Simon Magus full possession. The Popc might have put off the Reformation another hundred years if he had decidedly rebukcd the shameless traffic in indulgences. But in attempting to hold what truth he had Luther discovered more, and what began as a reformation ended as a revolution. Luther and the church were like the man and his wife. He asked a divorce. The Judge said: "Didn't you love your wife when you married her?" "Yes." "And don't you love her still?" "Yes, I love her *still*, better than any other way, but the trouble is, she won't keep still." That was the troublc with the Philistines, with the slave-holdcrs and with thc champions of any abuse or error; they invade thc domain of truth and defy thc God of Isracl, and then ask to be let alone. They represent themselves as persecuted and oppressed, when, in fact, they compel Israel eithcr to abandon his heritage or fight for it.

Take the Goliaths of to-day. First among whom we mention the attempt to secularize education, to destroy the Sabbath and to plant a death-trap for the son by every mother's door. What are the facts in the case? Why, that 200 and more years since this country was settled by men who wanted freedom to worship God. They came across 3,000 miles of wintry sea and planted the hillsides thick with grasses that they might have a home in which to rear their children where they should be free from despotism, secular and religious. The Pilgrims and Puritans in the North, the Covenanters and Friends in Pennsylvania and the Carolinas, and the Huguenotsin the far South, all came to this land for religious purposes, though the Jamestown and Hudson river settlements were commercial enterprises. These colonists planted churches and school-houses. In their schools the principal text-dooks were the Bible and the Catechism. The Sabbath was a day of rest, and while there was liquor-drinking, and of course liquor-selling, the present system of saloons where persons are drugged and robbed and then turned on to the street to endanger the lives of men and terrify women, was a thing unknown.

Take also the secret-society system which strikes the name of Jesus out of the dates of its documents, out of its prayers, out of the Bible when read in its lodge rooms, which boasts of its purchased charities and its fraternal ties, which swears men who do not believc in the Christian religion to defend it with their swords, and fills the streets of our cities with Sabbath parades. All these are but outward exhibitions of that dark and deadly spirit which now, as in the olden timc, goes about as a roaring lion seeking whom he may devour. And the point to which I specially direct your thought is that thesc mighty powers are pressing on the Israel of God. The church is not permitted to hold her own without a struggle.

OUR HANDS TO IT.

The *Banner of Truth*, Osceola, Mo., prints the following fearless testimony:

LEESVILLE, Mo., Sept. 14, 1883.

We, John V. Baker and William Collins, do hereby certify that we have been members of the Order of Freemasons, and that we took in due form in regular lodge the three degrees of Entered Apprentice, Fellow Craft and Master Mason. We further certify that we have carefully examined the "Hand Book of Freemasonry" by Edmond Ronayne and "Freemasonry Illustrated" by J. O. Doesburg, and find them to be full and correct expositions of the first three degrees of Ancient Freemasonry as received by us in due form and regular lodge.

Witness our hands, JOHN V. BAKER.
WILLIAM COLLINS.

The National Christian Association sells these books. *Send for them.*

The *Catholic Review*, probably as a good joke, informs us that "the church is essentially a democracy," and adds, "Take the Catholic church out of the world, were that possible, and the highest and oldest exemplar of democracy would perish." On which the *Christian Register* comments: "This is certainly a new historic discovery. If our Puritan fathers had but known it, they would not have needed to cross the ocean to establish a democracy, which they might have found ready-made in the Catholic church."—*Ex.*

THE WASHINGTON WORK.

WILLIMANTIC, Conn., Nov. 26, 1883.

Arriving here late I shall not sec Messrs. Barlow and Conant till to-morrow. Since leaving Washington I have conversed freely with friends about our movement there and have heard but one opinion, that of hearty approval. They say "Whatever happens in Washington is of national interest. The news emenating from that point is more generally read than from any other place in the country." All this is true but it is only a small part of the argument in favor of locating there. The access we shall have to representative men of the country is an important consideration. The facilities for gathering news will be no small item. As a center from which to effect thorough political organization it is valuable to our cause. Then again, the prohibitionists are at present without an organ at the national capitol. We shall be in a commanding position in that rcspect. We shall have access to the public documents from which to gather the best fruits of Congressional investigation of temperance, labor-reform and Ku-Kluxism. In fact there is every reason why we should hasten to establish ourselves firmly in Washington.

It is one of Senator Pomeroy's favorite ideas that our paper should have fresh news every week, in condensed form, from all the States, so that each edition may reflect the operations of the whole country. This is a point not to be lost sight of. If all the States will interest themselves in providing for a sufficient amount of space to meet their wants we may have an organ which will be truly national in character. Many of our friends are now taking secular papers whose principles they abhor, simply to get the current news. If we can furnish them equally fresh and valuable news, with principles which they love, we shall have gained an important point.

Two successful business men have to-day given $100 each *for the Washington building*, considering it of vital importance to get the real estate paid for and secured beyond a peradventure. This is sensible. We can't afford to be paying interest, or subject that property to the danger of loss by some possible unexpected pressure for funds in the future. Men who have the money should carefully regard their stewardship and give what the Lord would have them for this cause. I find some men who subscribe for stock promising to pay the full amount in cash, rather than taking advantage of the time allowed for four-fifths. This is good for those who can do so and who prefer it. Some are not able to do it and the plan of paying only one-fifth makes it possible for a larger number to subscribe.

I have lately been writing to persons in various States to learn their views concerning the stock company and the proposed paper. If it be possible to secure a unanimous and hearty co-operation of all the friends of the cause *it must be done.* Every interest must be consulted. The value of the enterprise depends largely upon the unanimity with which we support it. If it be possible to meet the peculiar needs of every section of the country in one paper we must do it.

E. D. BAILEY.

REFORM NEWS.

NEW YORK STATE WORK.

Notice is hereby given that Bro. W. B. Stoddard of Dale, N. Y., has been duly appointed by the Executive Committee of the N. Y. State Association opposed to secret societies, as State ageut and colporteur, to work in the said State. Bro. W. B. Stoddard is a Christian gentleman of fine ability and well adapted to the work. We cordially recommend him to all who may wish any of the publications of the National Christian Association, and to communities who may desire to have lectures delivered in their churches or halls against the lodge and its idol worship. Rev. J. P. Stoddard of Chicago, Secretary and General Agent of the N. C. Association, will preach, lecture and work for the next two or three months in connection with his son, W. B. Stoddard, in New York State.

Let any one who wishes to hear one of the best lecturers in the country write at once to F. W. Capwell, Dale, N. Y., and we will arrange the time so as not to clash with other appointments. All who have any of the Lord's money which ought to be used in defraying the expenses of the N. Y. State Association opposed to secret societies, please do not wait for Bro. W. B. Stoddard to call on you but send it at once to either of the following officers: F. W. Capwell, Pres., Dale, N. Y.; or M. Merrick, Treas., Syracuse, N. Y.

TO CONNECTICUT FRIENDS.

WILLIMANTIC, Conn., Nov. 27, 1883:

To all lovers of truth in Connecticut.

DEAR BROTHERS AND SISTERS:—At the last annual meeting of the Connecticut Christian Association Rev. J. L. Barlow of Willimantic was appointed State lecturer, but owing to ill health in his family has been prevented from doing any active service in the field until now.

While we are sorry that he is still afflicted in the feeble health of his beloved companion, who bears her sufferings with Christian patience, we are enabled to announce that arrangements have been made which we trust will enable him to give several days and evenings in each week during the winter in lecturing or giving parlor talks wherever the people desire, in towns and villages throughout the State.

Now, dear brethren, will not each one of you, where possible, make an earnest effort to obtain a church, school-house or hall, and write Bro. Barlow and arrange with him the time for one or more meetings. Several successive meetings are best when practical. If you can not secure a room for a public lecture, can you not invite Bro. Barlow to your house and ask in your candid neighbors and acquaintances to listen to the instructions and arguments he may give touching the great evil which hinders the success of the Gospel at the present time.

Begin now and make your arrangements at once, and secure his services as soon as possible, for if you all wait until midwinter half of the winter will be lost and some of you may thus be disappointed in securing his services, and some young men left to be ensnared by the lodge. Of course you will all bear in mind that while it is blessed to hear and receive the truth, that it is still more blessed to help in the dissemination of it by contributing to the material support of those who give their whole time and strength to the same great purpose. May the truth progress mightily in Connecticut this winter.

J. A. CONANT.

FROM THE GENERAL AGENT.

DEPOT, AUBURN, Ind., Nov. 28, 1883.

I had hoped to hear Eld. I. W. Lowman here, but fear I shall fail. His farm is two and a half miles in the country, and unless he comes to the postoffice I shall be obliged to leave without seeing him.

At Angola I addressed a fair and attentive audience in the Christian church last evening. The pastors of the M. E. church and of the Disciple church were present and also, I am told, many of the leading Masons of the town. The seed sown by Bro. Ronayne there some years ago has produced fruit and there is a greater willingness to hear and consider the truth than when I first visited the place.

Bro. C. F. Wiggins has been indefatigable in labors and uncompromising in his opposition for all these years and is deserving of great credit, and will receive a rich reward. Our true friend and helper, Ezekiel Sutton, has distributed tracts with a liberal hand at fairs and from store to store, and received special attention and stern rebukes from the fraternity as his reward. His brother David is perhaps less active, but no less determined in his opposition. The Congregatioual preacher is a zealous brother in the fraternities and highly extols the orders on funeral occasions and wherever an opportunity presents itself.

I was entertained at the hospitable dwelling of L. A. Hendry, Esq., whose business ability and indomitable energy has won for him a competency, if not a fortuue. Beginning with very little or nothing he now owns 1300 acres of farm lands, a half interest in one of the larges stores in town, buys aud ships stock extensively, and is just now, with others, engaged in the ercction of a Normal school building that will be an ornameut to the place and a blessing to the young people of that whole region. His excellent wife and three active, intelligent children at home are in full sympathy with him in his reformatory views. He is a staunch prohibitionist and has a standing offer of $5,000 toward a prosecution fund of $100,000 to be used if necessary to drive every dram-shop from the town. His father, now nearly eighty years old, is active, with a clear mind and strong faith in Christ and the ultimate triumph of the right. He was active in the Morgan times, and with his partner in business at the time, who left the lodge, kept a small arsenal stored with loaded muskets for defense, in one part of the shop where they worked. Neither the father or son had known very much of the N. C. A. or its work, but both were willing listeners, and ordered reform literature and subscribed for the *Cynosur*

so as to keep in report with the movement and its working forces.

I visited and spoke at a school house near Thos. McClure's where I found ready listeners and obtained Mr. McClure as a reader of our paper for the next year. From what I can gather in my brief stay on this field I am fully convinced that the harvest is ripe for the reapers. Any man of piety, energy and ability would find ample scope for work, a ready reception in school houses and country churches at least, and a reasonable compensation for his labors. The parties as a rule most interested are men and women who rise early, toil diligently in sunshine and storm, and who will pay their money only to a man whose whole soul in the work and who emulates them in diligenee and devotion to his and *their* cause. If Bro. Cook would put in an appearance and announce himself as not simply ready to work but as *at* work and determined to keep at it, and then keep digging away, he would undoubtedly be surprised at results. Can't you visit Steuben, DeKalb and some of the northern counties this winter, Bro. Cook? The field is waiting for the gatherer of sheaves to garner a harvest for God and eternity. From here I go eastward.

CLEVELAND, O., Dec. 1, 1883.—At Wauseon I learned of the death or removal of most of our old-time helpers, and after sharing the hospitality of young Bro. Gould and receiving in trust his mother's offering to our Washington enterprise I took a "tie ticket" eight miles to Delta, which I cleared in one hour and forty-three minutes, and arrived just in time to meet the crowd coming from the Free Methodist church where union Thanksgiving service had been held. I was introduced to the four pastors of the place by Bro. Ward and accepted an invitation to dine with Bro. J. Hayden and the pilgrims gathered at his house. I heard here of the fruits of my labors some eight years ago, where I spoke in a "ball room" in a neighboring town in which no church could be had. I was obliged to decline several pressing invitations in order to fill engagements and reach Philadelphia in time to aid Bro. Hinman in his meetings on the 19th and 20th insts. As Bro. G. A. Bechtol had just entered upon a protracted effort, it was thought best not to hold meetings in the interests especially of our work. Preaching for Bro. B.'s people in the evening and attending to the business which specially called me there, I passed on to Millbury where I found brother and sister Miller suffering from a $15,000 fire which consumed a mill and lumber upon which there was no insurance. They are struggling bravely and hold on to God. I was much refreshed in body and spirit by their kindness and courage.

I am now awaiting the departure of a train for Bedford, and expect to go on to Wright's Corners, Niagara Co., N. Y., on Monday. I am surprised and gratified to witness the change that has come over the people in this region since I first lectured through northern Indiana and Ohio. J. P. STODDARD.

THE RELIGIOIS PRESS OF PHILADELPHIA.

1522 CHESTNUT ST., PHILADELPHIA, Nov. 26.

Most of the great religious denominations are represented in this city by able weekly papers. The different branches of the Presbyterians and the two or three divisions of the Society of Friends, have the largest number. There are a large number of monthly and semi-monthly papers, that are not included. The list is as follows:

Five Presbyterian, including the *Messenger*, organ of the Reformed church, four "Friends," four Methodist, two Protestant Episcopal, two Lutheran, one Baptist, one Roman Catholic, one "Protestant," one Jewish, one Spiritualist, and two "Evangelical."

I have visited most of these offices and conversed with the editors, asking them to insert the notice of our approaching Christian convention, with the following results: the *Christian Statesman*, the *Bible Banner*, the *Christian Instructor*, *The Friend*, and the *Friend's Review* are positively favorable to the reform, the first three publishing notices with editorial approval, the last two giving some financial aid, but *The Friend* declined to publish the notice, on the ground that they publish only for the Society of Friends.

The following papers agreed to publish without hesitation: the *Presbyterian*, the *Messenger*, the *National Baptist*, *Friend's Review*, and *Lutheran Observer*. The following took the matter under advisement: *Presbyterian Journal*, *Friend's Intelligencer*, *The Methodist*, *The Lutheran*, *The Standard*, and *Home Journal*.

The only paper that refused because of the character of the notice was the *Christian Recorder*, the organ of the African M. E. church. It is however, due to the editor to say that he said he was personally favorable to the objects of the convention, but the great majority of the colored ministry who controlled the paper belonged to the secret orders.

There are notable exceptions to this rule. I visited a colored minister, pastor of 1500 communicants, who, with his excellent wife received me most kindly. They read the *Cynosure* with much interest, and bid me God speed in my work. May the Lord give them courage to declare faithfully his Word. H. H. HINMAN.

REPORT FROM MICHIGAN.

[The following extracts from the report of Bro. H. A. Day, Michigan State Agent, in the *Michigan American*, will be of interest to readers in every State.]

Taking the train in Parma Nov. 7, I arrived at Augusta where I was met by my father and brother, who informed me that announcements were out for a lecture, on that and the following evening at the Day school house, where in boyhood days I attended school with others, some of whom, as they came to listen to my talk, I found to be bearded men, like myself. Here I found a fair audience, who gave good heed to what I had to say the first evening on the subject of Christianity in politics. The following evening as I expected, the audience was much larger, and after a brief review of the previous evening's lecture, and reading the platform of the "Liberal League," I proceeded to my talk as I had announced, on the subject of temperance, and closed with a reference to the power and influence of secret societies, as hindrances to the progress of reform in the matter of temperance and in every other line of reform work so much needed in the government. There was respectful attention to the lecture throughout, and at the close I sold two shares of stock, took two subscriptions to the *American*, and gave away a good supply of tracts and papers. I was very glad of the opportunity of presenting our sentiments in this locality, as it is largely under the control of the powers of darkness. We will hope that some light, at least, was shed forth from our effort in this place. Following this, I preached three times on Sabbath, at Hickory Corners and Ross, from which places I announced lectures for the following week.

Sabbath, Nov. 18th, I was on my way to the church at Hickory Corners where I attended services in the morning. Bro. Johnson preached and we had an excellent season. From this announcement was made for my second lecture the following evening, and I accompied Bro. Johnson to the Cedar Creek appointment, where I preached in the evening to a crowded house, from the words of Jesus in Rev. 2d chapter, "I know thy works." We had a good meeting. From this announcement was made that I would lecture on the following Friday evening. I tarried at the hospitable home of Bro. Bergamon for the night, and on the following morning returned to Hickory Corners, where in the evening I met a good audience, to whom I spoke for over an hour, and had their fixed attention. At the close of this lecture fourteen shares of stock were sold; four subscriptions were taken for the paper, and seven dollars were donated for the M. C. A. treasury. Seven shares of stock had been taken in this community previous to the meeting, making in all twenty-one shares for this vicinity. There is a class of noble. God-fearing people in this place, whose ready responses in reform work will not soon be forgotten, either in heaven or earth.

It is amusing in all these lectures to note the effect on the audience of a reference to secret societies. At Hickory Corners, when speaking of the chief reason why temperance moves so slowly and intemperance thrives so well, I made no mention of secretism by word, but when speaking of the preacher who comes to a place and preaches a temperance discourse I made mention of his ability and especially of the perfection of his gestures. While speaking of this, I gracefully drew one hand past my throat and then let both fall gracefully by my side, and continuing my talk I drew the right hand across my breast and let both fall as before, and so on without saying a word in reference to the matter, only that the average temperance reformer had such perfect gestures. As I came to this the whole audience seemed to find it necessary to change their position. Such a shuffling, I think they must have seen a point. After this, open reference was made to the necessity for a reform in the matter of secret societies, which met the endorsement of the major part of the audience.

—The Rev. John S. Inskip, the eminent Methodist minister, was stricken with paralysis on the 24th ult. The attack is said to have been a severe one. At last reports he was speechless, and his physicians fear that he will never be able to speak in public again. Mr. Inskip when prostrated by illness was about to commence a series of special services in Boston.

CORRESPONDENCE.

TRIALS IN ST. PAUL.

ST. PAUL, Minn., Nov. 20, 1883.

EDITOR CHRISTIAN CYNOSURE:—I received the Thurlow Weed documents all right, and shall I trust, make good use of them for the truth's sake. My prayer is, It is time for thee, Lord, to work. For they have made void thy law."WPs. 119: 126.

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1. Young men, try the secretaries of the Young Men's Christian Associations. Christians, try your pastors. Do not let them deceive you. Exercise your right of private judgment, according to Galatians 1: 8, 9. God commended the church at Ephesus because they tried them that said they were apostles, and found them to be liars. Rev. 2: 2. And God will always commend his people for trying their pastors to find out if they are liars, even though he allows Satan to cast them into prison for it. Try them by such truth as the affidavits of Jacob O. Doesburg and other reclaimed Masons.

The secretary of the Y. M. C. A. of this city, Mr. Lichtenberger, is doing his best to destroy the truth. The rooms of the Y. M. C. A. are up stairs in the Odd fellows block. I have stood at the main entrance on the street, giving away Jacob O. Doesburg's affidavits to people as they passed up stairs, while he stood by my side in a state bordering upon desperation, snatching them out of the people's hands as fast as I gave them away, crushing them in his hand, tearing them in pieces and throwing them into the gutter. I have occasionally, always with a spirit of the utmost kindness, given them to young men in the reading room, never creating the least opposition, nor disturbance, nor even a word of comment, until he would interfere by destroying them.

Last Lord's day morning I was passing through their reading room to attend the prayer-meeting then going on, when he seeing me, left the prayer-meeting, and together with his assistant, laid hold of me and thrust me out, and locked the door against me. He then warned the few young men present against me, telling them he was not a Mason, etc. True, he is not a Mason, but he says he has formed a favorable opinion of Masonry: and he has good Masonic backing. No doubt but there are Masons in the city who, feeling the galling bondage of "Satan's cable-tow," will regard him as their enemy.

Some time ago, through one of the city papers, I challenged his late pastor, Dr. S. G. Smith, now presiding Elder of the St. Paul district, to deny the affidavit of Doesburg, if not true. Now Mr. Lichtenberger tells me that Dr. Smith could deny that affidavit, but it is too *contemptible* for him to notice. This Dr. Smith is a Knight Templar, wears his Masonic charms in the pulpit, and is apparently the idol of his denomination in this community.

Help Lord, for thy servants languish by reason of those who hate truth and love lies! "It is time for thee, Lord, to work. For they have made void thy law." Ps. 119: 126.

W. FENTON.

LITERARY BAIT OF SCEPTICISM.

Readers may sometimes detect the food with which scepticism baits its hook by the poisonous tendency of some apparently incidental expressions under the cloak of reviewing literary works. A specimen is furnished by a recent complimentary city notice of Edwin Arnold's new translation from Hindoo poetry, which is contrasted to the disadvantage not only of the Jewish poetry but of the theology revealed in the Old Testament. Interesting as may be the "Antique Hindoo World," as found in her poets, it detracts greatly from the value of reviews of them when it is sought to belie the first principles of our Christianity and subvert faith in the Holy Scriptures.

The "Light of Asia" was regarded by such writers as an opportunity to vent their sentiments, and the new work, by the same author, encourages them again to stab at Christianity from under their cloak of admiration of the new translation, which is a part of the two hundred and twenty thousand lines of the Hindoo books which present the religious, social and political life of ancient India. One reviewer contrasts the forgiving, kind, unselfish spirit of the Hindoo teaching with what he calls the stern, vindictive spirit of the Old Testament, and he asks, "Can there by any mingling" of the creeds? "*Where is the true creed?*" There he shows the cloven foot. And he places Mr. Arnold among "the immortals of literature."

It so happens that Christians can enjoy the charms of truth whether found in the blossom of the rose or in the flowers of poetry ancient or modern, but their love for general truth has its true foundation in him who is the Truth itself, and all else is valuable only as auxiliary to our knowledge of him. May India soon welcome him instead of their lying vanities. T. H.

PITH AND POINT.

GOD SEND US A BETTER PRESIDENT.

As I took up your excellent paper this morning, the first thing that met my eye was the note that Mr. Arthur might be President again. The bare possibility made me shudder. "Oh!" I said, "can it be that we must have a man at the head of this great nation who favors drinking customs." I would there were a remonstrance sent on the wings of the wind all through the land, and every Christian's name to it, yea, every true American's.

Vain thought! But one thing we, the people of the living God, can do; that is, lay siege to the throne of grace, for God does hear prayer. No doubt that in answer to prayer, American slavery was abolished, and through the prayers and efforts of his children Freema-

sonry is being shaken, and will fall, gigantic as it is. Let us pray and labor that Arthur may never again be at the head of this nation. MRS. J. GRIFFIN.

PRAY ONE FOR ANOTHER.

May the Lord's blessing rest on all the workers. I would be glad to know I was remembered in their prayers. ISAAC HYATT.

BE SURE THAT EPHRAIM IS JOINED TO HIS IDOLS, BEFORE YOU LET HIM ALONE.

I wish your mind about these Frecmason preachers, whether it is best to go to hear them. I think it not best. We are commanded by the Word of God to withdraw ourselves from those that walk disorderly. They are such, if any. I want light on this question. I want to do right by the help of the Lord. I like the articles we get in your paper. Thank the Lord, there are some who dare publish the truth. E. WENTWORTH.

A FALSE PROPHET.

We have an M. E. minister here who preached from he pulpit on a Sabbath that we all should become Masons. A. LUCK, *Hollister, Cal.*

A GOOD DOCUMENT.

I think the last *Cynosure* [Nov. 15] has a wonderful array of argument against the Secret Empire. The lodge is doing "work" every week here. An evangelist has been laboring a few weeks here and has got only a few boys to follow him, and I do not wonder when I know that both ministers are Masons. They remind me of the prophets of Baal, as they cry loudly to God to send down the Holy Spirit, as though God had not got so far as this place. MISS F. M. MITCHELL, *Gardiner, Me.*

BIBLE LESSONS.

LESSON XI.—December 16, 1883.—David sparing his enemy. 1 Samuel 24: 1-17.

GOLDEN TEXT.—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Mat. 5:44.

DAILY READINGS.

David at Nob	1 Sam. 21: 1-9.
Doeg the Elamite	1 Sam. 22: 9-19.
Keilah Relieved	1 Sam. 23: 1-14.
The Ziphites	1 Sam. 23: 19-26.
Cush the Benjamite	Ps. 7: 1-17.
Another Saul	Acts 9: 1-22.
Another David	Ps. 22: 11-31.

PRACTICAL.

1. Trying circumstances.—(*a*) *Tattling tongues.* "It was told him, saying" (v. 1). "The tongue is a fire, a world of iniquity;....it setteth on fire the course of nature" (James 3:6).

(*b*) *Enemies combined.* "Saul took three thousand chosen men" (v. 2). "Be not afraid of sudden fear, nor of the desolation of the wicked; for the Lord shall be thy confidence, and shall keep thy foot from being taken" (Prov. 3:25, 26).

(*c*) *Evil advice.* "The men of David said unto him, Behold the day," etc. "Lo, their good is not in their hand; the counsel of the wicked is far from me" (Prov. 21:16). "The thoughts of the righteous are right; but the counsels of the wicked are deceit" (Prov. 12:5).

2. A golden opportunity.—The persecutor in the hand of the persecuted. "He came to the sheepcotes by the way,....and David and his men remained in the sides of the cave" (v. 3). So it often is that the tables are turned; the rich man who exalted himself over his poor neighbor is brought low, and the poor man is exalted; he that reproaches another over his misfortunes is made to hide his own head with shame. Such times place our enemies within our power. How shall we treat them?

3. A noble victory.—(*a*) *Self restraint.* "The Lord forbid that I should do this thing unto my master" (v. 6). "He that is slow to anger is better than the mighty" (Prov. 16:32).

(*b*) *The enemy's heart melted.* "Saul lifted up his voice and wept" (v. 16). "In so doing thou shalt heap coals of fire on his head" (Rom. 12:21). A writer relates that he once took a nugget of gold to an assayer. He found that the lump could not be melted by heat under the crucible alone; it required the burning coals to be placed over it as well. Love is the fire from above, and it is hotter by far than anger; the latter may crush the arm of an enemy, but the former can melt his heart.

4. How victory was obtained.—By keeping before the mind the relation of each to the Lord their God. "The Lord judge between me and thee" (v. 12). "He is the anointed of the Lord" (v. 6). "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). Not only by remembering that God will be our judge and will display righteousness, but also by remembering our own indebtedness to the Lord for forgiveness may we be enabled to bless those who persecute us and to love our enemies.—*U. P. Bible Teacher.*

LESSONS.—"Touch not the Lord's anointed," a lesson much needed by children in our day. Those whom God has placed over us deserve respect from their office apart from their private character. Again, there is a lesson on the other hand of the responsibility resting upon those who use their official power to gratify personal vindictiveness or jealousy. If it is wrong to say to the king thou art wicked (Job 34:18), it is doubly wrong for the king to be wicked. David's conduct in this matter is worthy of a king among men, reminding us of him who was at once David's Son and David's Lord, "Who when he was reviled revilcd not again; when he suffered he threatened not, but committed himself to him that judgeth righteously" 1 Peter 2:23. The Lord's word "Love your enemies" Matt. 5:44, has here a better illustration than we can find among us in these days. David's conduct was no insincere or outward show of friendship, but a real testimony of his love and loyalty in the face of all the persecution he had suffered. With us how often Christianity is but a mask to hide the bitterness and vindictiveness that is in our hearts. The Lord will avenge his servants if they leave their vindication in his hands. —*Notes for Bible Study.*

BAND OF HOPE BIBLE LESSON.

THE TONGUE AN UNRULY MEMBER.

1. My Brethren, be not many masters, knowing that we shall receive the greater condemnation.
2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.
3. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.
4. Behold also the ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth.
5. Even so the tongue is a small member, and boasteth great things. Behold, how great a matter a little fire kindleth.
6. And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.
7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, or hath been tamed of mankiud.
8. But the tongue can no man tame; it is an unruly evil, full of deadly poison.
9. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God.
10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Jas. 3: 1-10.

GOLDEN TEXT.—If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Jas. 3:2.

CENTRAL TRUTH.—Our lives are governed for good or evil by the use we make of the tongue.

1. Rash and severe judgment of others is condemned in this verse. "Be not many masters," is a warning against a proud, ambitious spirit which was leading some of the early converts to set up as religious teachers before they had the necessary wisdom for such an office.

2. "Offend" means to "stumble" or "trip," *i. e.* to fall into sin. The Bible tells us that our natures are so corrupt that no one lives without sinning.

3. If we can keep the door of our lips shut when tempted to say wrong words the evil passions in our hearts have no outlet. They are like a fire smothered so it cannot burn. An old Quaker used to make it a rule never to speak when he was angry until he had counted twelve.

4. A man who governs his tongue is able to govern himself.

5. "Matter" here means "wood." How much wood a little fire kindleth. Every summer in seasons of drought when the woods are dry we hear of forest fires. A spark from a hunter's gun, a burning match carelessly thrown down after lighting his pipe or cigar is frequently the starting cause.

6. If we could trace back every quarrel to its origin we should almost always find that some hasty word was the starting point.

7. Our words show what is in our hearts, whether they are pure and loving or selfish and corrupt.

8. It is so easy to commit sins of the tonguc that it is often done before we know it. Our evil hearts are behind the tongue, and until they are changed this unruly member will keep giving us trouble.

9. We cannot worship God acceptably while we allow our tongues to speak unkind, mischievous or injurious words.

PRACTICAL TRUTHS.

1. The first temptation to speak wrongly must be resisted by keeping our lips shut.

2. If we want to be perfect men and women we must learn to control the tongue.

3. We cannot do this without the grace of God to help us.

LESSON TALK.

The only way to prevent the tongue from doing mischief is to make it do good. It cannot help doing one thing or the other. The beast of burden that has never been taught to bow its neck to the yoke or halter is apt to be untameable and vicious. So if we never bridle our tongues they will be apt to do a great deal of injury. A great deal of the harm that is done by rash and foolish words might have been prevented by stopping to think. But if we cannot calculate the amount of mischief which the tongue is capable of doing, it is also true that if we should trace back the origin of all the good that has been done in the world we should often find that its germ was a word dropped in season. Robert Raikes started the first Sunday school at the suggestion of a pious woman to whom he spoke about the poor children in the street. "What can we do for them?" he asked. "Let us teach them and take them to church," she replied. And so this brave man and woman "conducted the first company of Sunday school scholars to the church, exposed to the comments and laughter of the populace as they passed along with their ragged procession." Perhaps you have read a fairy story about a girl who, as a reward for her kindness to an old woman had the gift of dropping pearls and diamonds from her mouth whenever she spoke. Now kind, true, helpful words are far more precious than pearls or diamonds, and every boy and girl as well as every man and woman can have this gift if they try. But we must be careful to think before we speak; and above all, we must pray and watch and strive, for sins of the tongue are the kind that perhaps more than any other take us unawares.

LESSON HYMN.

"I need thee every hour
Most gracious Lord."

AN OPEN LETTER

TO REV. W. H. PRUETT, PASTOR OF THE BAPTIST CHURCH, WESTON, OREGON.

DEAR BRO.—Having had head, heart and hands full for some time past, I trust you will excuse my tardiness and let me come to you again with words of advice aud encouragement. If I knew more of you personally—your age, temperament, piety, pluck, perseverance, push and grit—I should better know how to adapt my words to your case. If you have not all the qualities named above, it had been better for you if you had never addressed me in that open letter through the *Cynosure.* Do you know that in doing that you threw down the gauntlet in the face of an unscrupulous, wily and powerful foe; one that will not be slow to take it up, though in no open or manly way? Masonry never forgives. He who strikes the institution is ever after a marked man; and the only manly and safe course—having struck once—is to keep on striking. Take the offensive and the aggressive and hew to the line. Never allow yourself to be put on the defensive. No *holding* the forts, but "storm the forts" be your motto. "But," do you say, "that will cost!" Indeed it will. Many of us have learned that lesson well, yet we are holding on, feeling that if we had just reason for commencing our attacks on this accursed system of secrecy, the same reason holds good for our continuance in the warfare. Some have put their hand to the plough who have looked back. The Lord pity them! Anti-masons cannot trust them—Masons will not.

"But," do you say, "is there any hope of final success?" Of course there is. "Every plant which my heavenly Father hath not planted shall be rooted up." So says our commander Jesus, and I believe him, don't you? Our heavenly Father never planted Freemasonry; if he did you and I would do well after this to let it alone; and not only that, but to confess our sin in interfering with it at all. No; Freemasonry has for its father the devil, and it is our legitimate work as loyal soldiers of Christ to root it up. God works by means. We are his watchmen. Loyalty to him demands that we make no peace with his foes.

"But," do you say again, "how is it that so many ministers of our own and other denominations are the cable-towed and hood-winked members of this institution?" Treason, my brother, treason! Not that these men are each and all of them conscious of their guilt, but their connection with this Christless and therefore false religion is high-handed treason against the Lord whom they profess to serve. Press home this truth upon the ministry until they break away from these unchristly affiliations; and upon the churches until they refuse to be led by teachers who aim to make their Lord a liar by showing that they *can* serve two masters—the devil in the lodge and Christ in the church.

Then, again, you must assail Masonry, as a government claiming a service from its members, irrespective of their allegiance to State or nation You have only to study attentively the genius and spirit of the institution as seen in its obligations, to recognize this fact. This government within a government is a living menace to our Republic. The Masonic government has nothing in common with Democracy or Republicanism. Mackey says: "The government of the Grand Lodge is completely despotic." Rob Morris says: "The system of Masonic law has little of the republican or democratic spirit about it." Again, in the same connection, he gives us the following choice "tid bit." "The *first duty* of the reader of this synopsis is to obey the edicts of his Grand Lodge, *right* or *wrong.* His very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down *expulsion,* which, as a Masonic *death,* ends all. The one *unpardonable* crime in a Mason is *contumacy* or disobedience."

Study the above extracts well. Sift them thoroughly; then look about you in church and in state. Visit the courts of justice and see the workings of Masonry in grand and petit juries. Read the reports of the trials of Morgan's abductors and be convinced that no truly adhering Mason can be a good citizen in any government save the Masonic, to which, under death penalties, he has sworn his highest allegiance. No man can serve truly and well two governments so diametrically opposed in spirit and aims as a republic and a despotism. As the religion of Masonry is treason to Christianity, so the governmental principles of the Masonic system are treason to our Republican institutions. Oue or the other must fall. As between slavery and freedom, there was an "irrepressible conflict," so there is betweeu Christianity and the Baalism of the lodge, and between our national republicanism and the despotism of the Grand Lodge. Sooner or later one *must* fall. It is only a question of time. Press home upon the Christian and the patriot the question: Which shall it be, the church or the lodge, republicanism or the Grand Lodge? And don't forget to show the people that open and active opposition to oath-bound secrecy is loyalty to God and country, while eveu indifference is treason to both.

Truly yours, J. L. BARLOW.

A terrible story comes to us from a good worker in Lincoln, California. A leprous boy, only twelve years old, was taken forcibly from his family by the city authorities, to an island assigned as an asylum for such unfortunates. The parents had kept him hidden in their home for six months, but their sorrow was at last discovered. The medical authorities, on examination, found that the leprosy, now well advanced, had begun at his lips, and decided on this and accompanying evidence, that the disease was induced by smoking cigarettes. This is no "scare crow" tale, but a genuine case, witnessed iu all its horrors by a sister worker. O boys, beware!

A HUMAN FIRE.

THE PHENOMENON OF A BURNING MINE REPEATED IN THE PHYSICAL SYSTEM.

A few years ago one of the most important coal mines in Pennsylvania caught fire. It started slowly but soon obtained such headway that it sprcad through the greater portion of the entire mine. To flood it with water would extinguish the firc, but well nigh ruin the mine; and still the flames continued to increase. At that juncture a young man stepped forward and suggested that all the entrances and vent holes of the mine be covered and secured, thus shutting off the supply of air. His advice was followed and the flames were finally subdued.

To compare the condition of this mine with many phases of the human system, is most natural and appropriate. "Fire in the blood" is not a mere expression, it is a most serious fact. How it originates, it may be impossible to say; but that it burns and rages with an increasing fury, the one who is its victim only too painfully knows. The blood is the life. It is designed by nature to purify, strengthen and sustain the system. It is too often made the channel through which poison and death are transported. Poisonous acids coming through the veins and arteries inflame and cause a fire just as real as the one that existed in the mine. They burn and irritate causing the brain to become weak and the nerves unstrung; they carry pains to the muscles and leave agonies in the joints; they bring destruction instead of strength; they devastate the very portions of the body that most require help, and they hasten the approach of death in its most horrible form. These things have been felt by innumerable people who have been the victims of rheumatic disorders, and the agonies they have endured confirm this description.

There is but one way by which this fire in the blood can be extinguished, and that is by shutting off the supply of these poisonous acids. The lactic, lithic and uric acids come in to the blood through the liver and kidneys, and they remain in solution in the blood producing inflammatory rheumatism, sciatica, lumbago, neuralgia, gout and all rheumatic fevers and affections. When they are deposited as gritty crystals in and near the joints, they cause articular rheumatism; when in the muscles, muscular rheumatism and lumbago; when in the tissues covering the nerves, sciatica; when in the face, head and nerves generally, neuralgia. In every case they are painful; in most instances, dangerous. Inflammatory rheumatism is likely to locate in some joint and become chronic, or suddenly attack the brain or heart, causing apoplexy or heart disease. The fire in the blood must extinguished—the supply must be shut off. This can only be done by guarding the portals to the blood—the kidneys and liver; and no means has ever been found for accomplishing this which can equal Warner's Safe Rheumatic Cure. It acts directly upon the seat of the disorder; it extinguishes the fire by controlling the supply and removing the cause.

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CHICAGO, THURSDAY, DECEMBER 6, 1883.

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HON. JAMES B. WALKER.

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"Beyond the ordinary walk of human life,
Quite in the verge of heaven."

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Finds out the path its Maker hath designed.
Ah who can know the secret springs, the thoughts?
Which shape our futures and direct our lots?"

This little city woods-boy, inheriting poverty and a slender frame and constitution, has reached and now enjops an honored old age, in easy, if not affluent circumstances, honored and loved. To reach his present goal, he has passed through such changes, and by such milestones of life as are mentioned below.

His ancestors were Scotch Covenanters, who plead and believed for him the Abrahamic covenant. He learned in boyhood of a Sabbath-school missionary from Philadelphia, the thirteenth part of the 119th Psalm; and he says in after years;

"I sang on horsebaek, hundreds of times, when no one but God heard me:

'O that the Lord would guide my ways,
To keep his statutes still,
O that my God would grant me grace
To know and do his will.'"

His life from his boyhood and pious bringing up, condensed into paragraphs, runs thus: He was a factory boy in a nail factory; he was smuggled into a theatre under a Yankee's great coat, against the remonstrance of his friends, who, he says in his book, ("Pioneer Life," p. 30): "spoke of theatres as 'Synagogues of Satan,' play actors as 'Mountebanks,' and associates of gamblers and loose women." From the theatre he went down the Ohio river in a keel-boat with a temperate uncle to "The Devil's half acre," near Georgetown, Va., to "sell whisky by the gallon and other commodities. Here he attended a Presbyterian meeting, five miles away, once in the next two years. Here at Hookstown, whisky and fighting with fists, feet and teeth, was the amusement of the male population; and young Walker was benefited by the repellancy of their vices. He went to a school, and had the common school boy's fate of

"Young loves, young hopes and young remembrances,
The melody of woods, and winds and water."

He now returned to Pittsburgh—apprenticed himself to a printer and worked on the old *Gazette;* went to a Methodist meeting, and once went home to pray, dabbled with infidelity, staggered others, and sorely troubled himself.

Some one has said that men are ever ambitious in proportion to their native talent. Young Walker wrote poetry, turned his hand and wrote or attempted prose and failed; went to a debating society, conned a speech, rose, and attempted but failed to speak; started for Philadelphia as a traveling printer, and on the morning of the day he was to start, he awoke *and found his mother in his bed-room praying for him!* She told him she had prayed for him daily from his birth.

With a stout young carpenter, he crossed the Alleghenies on foot. Weary and foot-sore, he lay down by a mountain spring to sleep. The nymphs and nereids of the place seem to have been propitious, for he wrote a poem which ran thus:

"A traveler on a mountain
In a warm mid-summer day,
Sat down beside a fountain
Which gushed beside the way.
* * * * *
And there I sat on the mountain side
And drank of that mountain spring;
I laid me down on the cool green sward,
Where the brook ran murmuring,
While the feathered songsters overhead
Carolled their lullaby."

He now came to Philadelphia, the city of his birth, visited relatives, presented his mother's letters, and moralized on the relative virtues and advantages of wealth, fashion and competence. Wearied and disgusted with hard work and low wages, he attempted to join the army of the struggling South American Republic. But its Consul rejected him as unfit for military life, and he left for the city of New York. There a benevolent Jew, M. M. Noah, gave him temporary employment, but, out of means, he sold his camlet cloak to pay his washing bill, crossed the ferry at Hoboken in a light snow storm, thin clad, cold and despondent; and, though half an infidel, prayed by an old Lombardy poplar tree near Hoboken, and believes that *God heard his prayer.* His Jewish friend had given him a letter to Booth, father of Lincoln's assassin, but the theatre was crowded and Walker escaped the society of the pimps and prostitutes of the stage whose acquaintance he had made in Noah's printing office.

Soon after praying he overtook a farmer, who helped him to get employment as a school teacher at New Durham; and after renewing his wardrobe and replenishing his purse, he went back to his mother seven miles from Allegheny, Pa. He soon became an editor, and soon after landed in Western Reserve College.

While in this young college, he became serious; went into a ball-room and danced, talked with his partner on the subject of religion, to the astonishment of both; he became and remains a decided Christian. While in college he met in prayer-meeting with *John Brown,* whose

"Body lies mouldering in the grave
While his soul is marching on."

Here also he met Theodore D. Weld; became an Abolitionist, a Bible society agent, a minister of the Gospel, a college professor and an editor of religious journals, where the writer of this sketch made his acquaintance. He afterward became pastor of important churches, a State Senator, and college president in Michigan, and, over and above all, he became the author of books printed in the leading languages of the earth, which have afforded him a competence in an honored old age, in Wheaton, Ill., where he came to assist the president in the instruction of Wheaton College.

In 1876 he was nominated and voted for as President of the United States by the American party along with Donald Kirkpatrick of Syracuse, N. Y., as Vice President. But as we were original Abolitionists, and the South was endangered by the dying struggles of the slave-monster, Walker and Kirkpatrick received but few votes. Their candidacy was none the less important. It was like the early sunshine which heralds the spring, and brings up the grass and flowers. Mr. Walker's letter accepting the nomination was an able document.

But this brief sketch must close with the observation that all the achievements of this diversified life, rare and striking and useful as they are; and all his written works, which are many, all united, fall below his "*Philosophy of the Plan of Salvation,*" which will be taught in colleges, while there are colleges, along with *Butler's Analogy,* and works of that class. When Mr. Walker conceived this great work, he undertook to write it in sections, like Euclid, and put Q. E. D. at the close of each section; but, being advised not to attempt to make mathematics of morals, which are incapable of demonstration, and making doubt and unbelief impossible, that great work took its present form, which is simply this:

1. Man will worship.
2. Worshiping false gods he fell.
3. God alone could rescue him, as no self-projected worship could.
4. Christ came, and loved and suffered, and died, and arose to save men.
5. That can, and will, and does save men, and nothing else can.

And this is made so clear and plain that it comes as near demonstration as moral reasoning can.

The General Secretary of the N. C. A. had grown up in the prairies in uneducated vigor and force of mind; and in a Wesleyan meeting had professed and confessed Christ. This book of Mr. Walker's was put in his hand and he read it with delighted amazement. "Now," he exclaimed, "Now I can see what religion means." Thousands have found and felt the same delight, and tens of thousands will. The book shows positively that there can be but one true religion, and that Christianity *is* that religion, as clear as sunbeams and as certain as that there can be but one shortest line between two points, and that a straight one. It takes human nature fallen amid the polluting fleshpots of Egypt, a thing of base passions and brutal desires, and lifts it to heaven, as the sun draws miasms from swamps, lifts it to the skies and turns it into the golden glories of a summer-evening sun-set.

This venerable man, now long past his allotted three score years and ten, still resides in Wheaton among a people to whom he became endeared during a pastorate of some five years in the College church. His hospitable home is presided over by his estimable wife and her daughter, Mrs. W. H. Morgan. His time of late years, beside some assistance in the College and the Wesleyan Theological Seminary, has been occupied in revising and issuing new editions of some of his works and the publication of an autobiography, from which many of the facts given in this article are taken.

EDUCATION BY THE DEMIJOHN.

We clip the following from the *Washington Republican,* Nov. 30, with this remark: Senator Pomeroy from his first step in public life, has never shrank or swerved from the doctrine of total abstinence and prohibition, nor will he; and he knows Miss and Mrs. Willard too well, to suppose that they, or the W. C. T. Union, which they represent, will ever consent to liquor-tax education. He will always insist on repealing the liquor-tax by *prohibition.* So will we. But if prohibition is voted down, and the liquor blood-money, as Pomeroy calls it, is raised by the majority which rejects prohibition, let the money be used to educate the children of our foreign and native population against the saloon, "*because it is the price of blood*;" as the Judas-money bought "*the potter's field to bury strangers in.*"

WASHINGTON, Nov. 30.—You have allowed me to read in your paper of yesterday the very sensible article from Mr. Blaine in favor of continuing the tax on spirituous and malt liquors, and of distributing the same among the several States. Will you allow me a line to suggest an addition to his measure in this, that the distribution shall be made solely on the condition that the States appropriate the same for public education or in aid of their school funds. This liquor money, whether obtained by tax or otherwise, has the smell of blood about it, yet it would sweeten and sanctify it somewhat to have the same annually devoted to free public schools. So I say, by all means, continue the tax on both whisky and tobacco, provided the proceeds can be devoted to useful learning. This would make a permanent and reliable school fund for the several States, and be some compensation for the public burdens it imposes. Run up your flag, inscribing "proceeds of liquor and tobacco a school fund for States!" This distinctive measure will be a good beginning and have far-reaching result.

I have the pleasure of being a constant reader of your paper, and always Yours truly, S. C. POMEROY.

[The same idea had occurred to us, as will be seen by reference to the editorial in this issue, written before the receipt of Senator Pomeroy's valued letter.—*Ed. Republican.*]

—Bro. Hinman addressed a fair audience in the Free Methodist church on Masters street, Philadelphia, on the evening of Thanksgiving day. He is invited to speak also in Dr. Stevenson's church, Reformed Presbyterian, next Sabbath.

—A letter from our good brother Tapley, which waits till next week, tells of a night assault upon Ridgeway Academy building, where the Salem church meets for the public worship of God. Nobody occupying the building, the windows were broken, and the floor within strewn with missiles. Bro. Tapley is a grand tract distributor, and probably this is one result. He asks that the tract fund be kept full. He is right. Keep the tracts flying to every corner where the lodge has penetrated.

—The town of Orange, Mass., furnishes a specimen for the contemplation of young men who are about to join the lodge. C. H. Wells, a photographer, was a prominent Odd-fellow, a Freemason and officer of the lodge, and a member of Athol Knight Templar commandery. A few days ago, after for some time being too intimate with the wife of another man, he deserted his wife and children and ran off with the other woman. It was well known that for some time he had not been leading a strictly moral life. He left behind a debt of $400 due a widow woman who had adopted him when a friendless boy and brought him up.

—An intelligent and wealthy lady of this city remarked that the *Cynosure* of Nov. 24th was the best number she remembered to have read. The present issue will not suffer in comparison, and others just as good are in preparation. Thus, among the good things for next week will be found a letter from Joseph Cook, the justly celebrated lecturer of Boston. The article by Dr. Milligan and the editorial on Dr. J. B. Walker in this issue will not be soon forgotten.

—Sojourner Truth, the well known colored woman of Battle Creek, Mich., died on Monday of last week at the extreme age of 108 years. The *Inter Ocean* says of her career: "In the autumn of 1883 the New York Anti-Slavery Society declared among other things: 'We will send forth agents to lift up the voice of remonstrance, of warning, of entreaty and rebuke.' Among those agents who went forth to arouse the people were men like Garrison, Gerrit Smith, Benjamin Lundy, and women like Lucretia Mott, Abby Kelly, Sydney Ann Lewis. Of the colored people early engaged in the same cause were Fred Douglass and the woman known as Sojourner Truth. In many sections Sojourner Truth became almost as well known as the most noted of the abolition orators. A religious enthusiast, she carried to the lecture platform all of the methods that go with simple and devout earnestness. She seemed an old woman when she began her work for the slaves, and yet she lived on for fifty years, to become known to the people of more than half the States in the Union." The readers of the *Cynosure* may expect soon an interesting sketch of this wonderful woman from the pen of a personal friend.

CORRECTION:—In the *Cynosure* of last week Mr. Grisham of Washington was made by an error to advise that which he is not in favor of. He writes:

WASHINGTON, D. C., Nov. 30, 1883.

MESSRS EDITORS:—I am in favor of Mr. Needles' proposition for the 1,000 shares of $100 each, for the Washington paper. The types attributed to me the opinion of another. P. H. GRISHAM.

THE INTERNATIONAL ARBITRATON CONVENTION.

PHILADELPHIA, Nov. 28, 1883.

This convention met in St. George's Hall yesterday. The attendance was from the first unexpectedly large and the rooms provided quite inadequate. Bishop Simpson of the M. E. church, who was a delegate, was chosen president, and John Wanamaker, Mayor King and others were chosen vice presidents. A letter of regret from Gen. Grant was read in which he said:

My views on the subject of peace arbitration in the settlement of international differences instead of the sword have not changed. But my hope of its speedy accomplishment has diminished. It is only by keeping the subject alive, however, that it can be accomplished.

Several communications were read, among which was one from the American Peace Society, announcing regrets that it was unable to send a representative.

A cablegram from Secretary Lewis Appleton of the National Arbitration Society of England was also read, as follows:

LONDON, 2 P. M., November 23, 1883.

Peace Convention, Philadelphia:
Protest Franco-Chinese War. Success convention.
APPLETON.

Professor B. C. Hobbs offered the following:

Resolved, That this convention respectfully but earnestly urge upon the Chief Executive of this nation, upon the heads of Departments and upon Senators and Representatives the expediency of taking measures early for calling a Congress of the representatives of the republics of America, of the Empire of Brazil, and of such nations in Europe and other continents as may favor such a call, with a view to providing for the settlement of differences among those nations and peaceable arbitration or other judicial measures.

John B. Garrett offered the following:

Resolved, That this convention urge upon the treaty-making power of the United States Government the expediency of early negotiating for a congress of the nations of the Western Hemisphere with a view to providing for the settlement by peaceable arbitration or other judicial means.

Resolved, That we further petition our Government to enter into conventions for this same object with such nations of Europe and other countries as may entertain the proposals whenever practicable.

Resolved, That a committee of three, of which the President of this convention shall be one, be intrusted with the presentation of these resolutions at Washington.

These were referred to the committee on resolutions.

This indicates the general drift of sentiment in the convention, which was not distinctively a peace meeting, but one for arbitration as a means of peace. Several of the delegates and notably Dr. Wayland, editor of the *National Baptist*, took occasion to say that they did not belong to that class that desired peace at any price, and that under some circumstances they would engage in war. This was too much for some of the Quaker brethren to hear without protest. It was argued that to say that under some circumstances we will fight, is like appending to an exhortation to honesty a concession that we will not be honest at any price, or mixing in a temperance sermon a plea for the right to get drunk under some circumstances. B. C. Hobbs from the Western Indiana Yearly Meeting of Friends, said, "I am a peace man at any price, in the same sense, and for the same reason that I am a Christian at any price." But all men did not view it in that light, and he was willing to co-operate with those occupying a lower place of action. These differences of opinion were maintained with the kindest personal feeling.

Nothing in the proceedings seemed to me more beautiful and impressive than the remarks in the evening from the venerable president. He said that while he had no hope of a speedy accomplishment of the objects of this convention, he had most undoubted faith in its ultimate triumph. He said that he had been deeply impressed with reading the prophecy of Isaiah concerning Christ, where he is called "The Wonderful, Counselor, the Everlasting Father and the Prince of Peace." We thought these titles prefigured the Gospel dispensation, or more properly, the manifestation of Christ to the world. In the beginning it was established by miracles, and was the Wonderful. Afterwards it was largely the mission of Christianity to establish schools and institutions for Christian instruction. In this it was the Counselor. Nor we are living in the period of practical Christian benevolence, when Christianity is pouring out its accumulated treasures for the mitigation of human suffering, and the beneficent regard for the poor among men. This manifested Christ as the Everlasting Father. But one more period awaits us, in which he shall appear as the Prince of Peace, and then "of the increase of his government and peace there shall be no end." "The zeal of the Lord of hosts will perform this." Is. 9: 6, 7.

The sessions to-day are in a commodious upper hall and are of great interest. I have time only to add that I met some of the old time and earnest friends of our reform, showing that all true reforms are in harmony with each other. Among them are Daniel Hill of New Vienna, Ohio, and W. B. Orvis of this city, who extends me a welcome hand and earnest sympathy.

Nov. 28th.—The convention this afternoon was occupied mainly with the discussion of a series of resolutions, but several papers were read and referred; one of much ability by ex-Gov. Stanton, President of the National Arbitration League of Washington.

After the adoption of these resolutions, a preamble and resolution was presented by B. C. Hobbs that had behind it more than appeared on its surface. It proposed that this convention proceed to perpetuate itself as an independent, international arbitration association. In his remarks he said that the call of the convention had originated with its members, the National League having withdrawn its previous call for a convention on the 22nd, and that so far they had conducted the meeting irrespective of any previous arrangements. He said that at a previous convention of the National League held in Washington they found the churches closed against them and the ministry not co-operating. He wished to secure co-operation of Christian churches and ministry, and thought they might do so if they continued as an independent association.

The real difficulty that is in the way of hearty co-operation by such men as B. C. Hobbs and other Christian reformers, is the palpable fact that the officers and leading men in the National League, which has its headquarters at Washington, are not evangelical Christians. Some of them are professed Spiritualists, and much as Christians may desire to work for the cause of peace, they feel unwilling to put themselves under such leadership. Sooner or later there will be two arbitration leagues, one representing the evangelical, and the other the humanitarian and commercial aspects of the question.

The resolution of Prof. Hobbs, however, met a violent protest from members of the National League and was laid on the table. The evening session was mainly devoted to addresses by Daniel Hill of Ohio and Gen. Armstrong of Hampton, Va. The former was a most able presentation of the evils of war and the remedy. The convention adjourned to meet at the call of its officers. H. H. HINMAN.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

There is a universal expression of discouragement among the laboring and producing classes in this country. They see no hope of relief from any existing political party, and have little confidence in the reforms and reformers which have been agitating and professing great things in the past. Large numbers of voting men do not visit the polls from year to year. Meanwhile oppression increases, and the plans of our enemies are being carried into effect. "Awake thou that sleepest," and put such men in office as are described in the 13th of Romans.

THE RUIN OF CHICAGO.

RUM SHOPS AND POLITICS RUN BY FOREIGNERS AND DEMAGOGUES.

Chicago is growing with a rapidity that is truly astonishing. No one would think that only a few short years since a large portion of its business centre was destroyed by fire. Morally, I think it is the worst place I ever visited. New York is a paradise in comparison with it. All the rum-shops and theatres are in full blast on the Sabbath day, and the churches are slimly attended. I visited the Sabbath-school of Dr. Scudder's church on Sunday afternoon, and the difference between that and the one connected with the church of which he was formerly pastor in Brooklyn was painfully apparent. I also learned that to obtain a full congregation in the evening the choicest kind of singing has to be resorted to. At night I attended service at the Methodist church of which the Rev. Dr. Hatfield is pastor. On entering the audience-room, and seeing such a few persons present, I thought I must be mistaken about the place, and started to go out, but was interrupted in the act by a gentleman coming in, who said, "Please stay to services." I immediately recognized the speaker as Dr. Hatfield, the man who drew such crowds in Brooklyn and Philadelphia. The only reply I could find heart to say was, "I will stay." He preached a sermon full of fire and good common sense, showing that he had lost none of the elements which made him in other days so popular in the East. The fact is, Chicago is full of the worst class of humanity that drifts into Western cities. Of course there is a great work being done to make things better; but the tale told by the ballot-box shows the depravity of the majority of her citizens. As a city, it is in about as bad a condition as New York was before the Legislature took it out of the hands of the "Dead Rabbits" and rowdies of the "Big Six" order, and placed it virtually in charge of Thomas Acton and John A. Kennedy—men who did more to crush out law-defying ruffians than New York had ever before been blessed with, or has seen since.—*Correspondence New York Witness.*

—A correspondent of the New York *Witness* who has traveled extensively throughout the country for several years, makes this observation at the conclusion of a long trip, which we commend to all young men who are tempted to join some secret lodge in order to have friendly attention while traveling. "A traveler in the West who respects himself, keeps sober, and strives to make other people happy will never want a friend, or have to say, 'What a sour world this is!'"

THE HOME.

WILD GRAPES.

He mused in the firelight: "Autumn has waned,
The harvest is garnered—the vintage is through;
I have worked and have watched under sunshine and dew,
Not minding the toil, if I only attained
The end that I wrought for;—and what have I gained?

"No labor was stinted, no pains did I spare,
No weeds did I suffer to strangle the roots,
No pruning I ever withheld from the shoots;
I trained every tendril with patience and care,
No matter how weary;—the fault was not there.

"My clusters shone fuller than ever before,
As rounded and ripened they hung in the light,
All amber and gold to my rapturous sight;
They seem to me fragrant and sweet to the core,
And I thought with a smile, of the wine I should pour,

"But now, as I sit in the firelight here,
I am gloomed with a feeling of failure and waste;
The grapes in my baskets are harsh to my taste;
My wine does not strengthen nor fill me with cheer;
I am sad at the meagre results of the year.

"Why was it? There neither was mildew nor frost,
Nor drought, nor distemper, nor lack in the soil,
Nor failure of fruitage, nor grudging of toil:—
Ah, me! I remember—too late—to my cost—
My grafts were wild grafts, and my vintage is lost!"

—*Margaret J. Preston, in S. S. Times.*

SHOOTING A THIEF.

No man can, perhaps, appreciate the horrors that haunt the man, who has, without sufficient reason, shed human blood, but the miserable wretch who does it. Not long ago we heard a man making inquiry whether he would be protected by law in shooting a thief in the act of stealing from him. He was properly advised that it would be murder, and moreover that it was shocking to contemplate such a thing. It called up in our mind an experience once related to us by a citizen of Overton county, in this State, with whom we were well acquainted. He had been missing meat from his smoke house. Time after time he noticed that some unknown thief was carrying it off. It provoked him very much, and nursing his temper from one discovery till the next, he became very angry. At last he concluded it was intolerable, and resolved to kill the thief. He had a trusty rifle and understood well how to use it. He kept it loaded and convenient for grasping. A close watch was kept for the rogue. One bright moonshiny night he thought he heard a noise about the smoke house and seizing his rifle crept stealthily to a place where he could see. There stood his man by the side of a crack, through which he had been stealing the bacon. He saw his white shirt bosom, and resolved to do deadly work. Evidently he was not discovered. In the heat of his passion he did not falter in the terrible resolution he had formed. With care and deliberation the instrument of death was leveled at his heart. Crack! flash! and down tumbled the hated thief. The work was done. He was dead. Then the thought came home to him like a thunderbolt, "I am a murderer!" How his heart sunk in him as he saw his victim in the pale moonlight stretched in death—hurried without one moment's notice into eternity. What had he done, and what must he do? How insignificant his losses appeared to him then. With fluttering heart and trembling step he walked into his room again, and sitting down before the fire buried his face in his hands. What should he do? He told his wife the terrible result of his shot, and they consulted what course to pursue. It would not do to have it known. Should he bury him somewhere and never mention it? How could he carry such a dreadful secret?

Overwhelmed with the enormity of his crime he sat in bewilderment. At last he determined to go and see who it was. No doubt it was an acquaintance. Who was there in the neighborhood he did not know? He rose in his agony and went to the spot. As he approached near his victim what was his joy to find that after all it was only a large dog. It had a white breast, and had reared up against the wall trying to draw meat through the crack as it had done before. The shot was so fatal it died without a whine. The old man, at the conclusion of his story, with much feeling remarked that men who talked about killing a a fellow-creature for theft did not know what they would be doing. "Why, sir," he continued in substance, "if a man were to steal everything I have on earth I would not shed his blood to stop him. You cannot imagine how I felt as a realization of what I thought I had done flashed over me."

This is a substantial statement of the facts, but must far fall very short of making that impression upon you, that would result from hearing old Mr. P. tell it with the emotion which he manifested in relating it to me.—*Christian Messenger.*

REVENGING IT ON CHRIST.

A MORAL DIALOGUE.

Pastor. Good morning, Brother Baxlid. I have not seen you at meeting lately. How is this?

Baxlid. Fact, Brother Goodspell, I have not been to church lately very often, and I do not think you will see me there very soon.

P. But why is this? And you have not attended the Lord's Supper, either, for several months.

B. But I cannot heartily attend the services of the church, after Brother Littlelove has treated me in such a way.

P. You feel sure that he has done you a wrong?

B. Of course I do.

P. And so you have forsaken the communion table and deserted the church?

B. I hardly feel ready to have it put that way.

P. In other words, then, you are taking your revenge on your Saviour for the wrong done you by Brother Littlelove.

B. No, pastor, you must not look at it so.

P. But I cannot help seeing it so. When you leave God's house and God's worship, and Christ's ordinances, whose cause are you injuring? Is it Brother Littlelove's or Christ's?

B. I am not trying to injure the Lord's cause.

P. But you are doing that which surely tends to injure his cause. It is Jesus that suffers when his children quarrel. It is he that is wounded in the house of his friends. When Baxlid and Littlelove begin to fight it is Christ who catches the blows. You are revenging on him the wrong that another has done to you. Is this thy kindness to thy Friend?

—*Secretary.*

PROMPT PAYMENT OF SMALL BILLS.

A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities, and for his kindly habits of private benevolence, was called on one evening and asked to go to the help of a man who had attempted suicide. They found the man in a wretched house in an alley not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered about him.

"We have been without food for days," said the woman, when he returned. "It is not my husband's fault. He is a hard-working, sober man. But he could neither get work, nor pay for that which he had done. To-day he went for the last time to collect a debt due him *by a rich family*, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way," turning to the fainting, motionless figure on the bed.

The banker, having warmed and fed the family, hurried home, opened his desk, and took out a file of little bills. All his debts were promptly met but he was apt to be careless about the accounts of milk, bread, etc., because they were so petty. He found there was a bill of Michael Goodlow's, for repairing children's shoes, $10. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while at the very time the banker had given away thousands in charity.—*Selected.*

HURTFUL READING.

A bad book, magazine, or newspaper, is as dangerous to your child as a vicious companion, and will as surely corrupt his morals and lead him away from the path of safety. Every parent should set this thought clearly before his mind and ponder it well. Look to what your children read, and especially to the kind of papers that get into their hands, for there are now published scores of weekly papers, with attractive and sensuous illustrations, that are as hurtful to the young and innocent souls as poison to a healthful body. Many of these papers have attained a large circulation, and are sowing broadcast the seeds of vice and crime. Trenching on the very borders of indecency, they corrupt the morals, taint the imagination, and allure the weak and unguarded from the paths of innocence. The dangers to young persons from this cause were never so great as at this time, and every father and mother should be on their guard against an enemy that is sure to meet their child.

Look to it, then, that your children are kept free as possible from this taint. Never bring into your house a paper or a periodical that is not strictly pure. See to it that an abundance of the purest and healthiest reading is placed before your children. Hungry lambs will eat poison, but if well fed on good food, they let the poison alone. If you wish to save your own children and the children of others, do all you can to sustain and circulate healthy moral literature.—*Sel.*

ARE YOU A BACKSLIDER?

To backslide is to go back of a certain state once enjoyed.

Are you as earnest in the work of the Lord as you once was? Are you as anxious to get souls saved, as when you was first converted? Have you given up evil habits of life for Jesus' sake, and then taken them up again? Was you once plain in your dress, and for the sake of friends are you now putting on a little of the world? Have you begun to go to places that you once felt were not the places for Christians? Do you love secret prayer as well as you once did? Do you love to read your Bible as well as ever? Have you neglected family prayer? Have you neglected the self-examination you once practiced? Have you walked in all the light that God has let shine upon you? Are you trying to go around any of the crosses? Have you begun to murmur against your lot in life? Do you have less victory now than once, over all that is evil within and without? Have you made rectifiable mistakes without rectifying them? Have you fainted by the way? Have you lost courage? Have you less love now than you had at some past time? Have you less light upon the soul than you once had? Are you conscious of no particular advancement upon the highway? Is your faith in God less than in times past? Are you less humble than you was? Have you ceased to learn new lessons at the feet of Jesus every day?

Dear reader, if you are a backslider, repent quickly, and do your first works over again. Bible proofs for the questions: 1 Thess. 3: 12; Mal. 3: 8; James 1: 21; Gal. 5: 1; Gal. 5: 25; 1 John 1: 7; Gal. 6: 14; Phil. 2: 14; Eph. 3: 16–20; Eph. 4: 2, 3; Gal. 6: 9; Rev. 2: 4; 1 Peter 5: 5, 6; Prov. 4: 18.

HOME HINTS.

PRECAUTION AGAINST CONSUMPTION.

Let me, then, urge again upon you the importance of thorough and constant ventilation of your living rooms. Avoid crowded omnibuses or railway-carriages in which the windows are closely shut, or in which the ventilation is so small that it does not prevent the condensation of vapor on the windows. Above all, do not frequent crowded meetings, in which the organic exhalations are pent up within four walls. Remember, too, that the danger is especially great wherever there is a continuously high temperature. Prof. Koch tells us that the limit of temperature within which the baccilus can be cultivated is from about 86 degrees to 107 degrees Fahr., about the heat of a hot summer's day. The continuously high temperatures in which formerly our consumptive patients were condemned to live was the very worst condition with which to surround them. Consumption is a much more rapidly fatal disease in hot than in cold climates, and it is probable that it is more truly infectious. The Indians treat it as if it were almost as infectious as scarlet fever or measles, and we must ascribe its less prevalence there to the almost open-air life the inhabitants lead. The evil practice of heaping upon the bed at night the clothes that have been worn in the daytime, or even as some do, of wearing the same underclothing day and night, is most pernicious, and likely to breed consumption in those who live in houses where this practice is pursued.—*Dr. Authur Ransome in Manchester Health Lectures.*

FLAXSEED IN HOUSEHOLD MEDICINE.

A lady correspondent of the *Scientific Press* of San Francisco gives the following practical hints on the use of flaxseed as a household remedy:

Yesterday one of the boys came in from a walk through the fields, with the rather alarming announcement that he had a barley-head or wild oat in his eye. The eye looked red and inflamed, and could not be touched without pain. Several ineffectual attempts were made to remove the substance, whatever it might be, by drawing the upper lid back, and using a soft handkerchief. But the cause of the trouble could not be reached; it had fixed itself firmly at the back of the eyelid. Just then I remembered a hint given in some article on accidents; and, acting upon it, a single flaxseed was slipped into the corner of the eye, under the upper lid, and allowed to remain there for about ten minutes. Another effort was then made to remove the intruder, and with perfect success. It proved to be a grain of wild oat, with a long, needle-like point. Lubricated by the flaxseed, it slipped out with case, and in a few minutes the pain had entirely ceased, and the eye soon recovered its natural appearance.

No household in the country should ever be without a supply of flaxseed, both whole and ground; for there is scarcely anything which can be used with greater success by the amateur physician. At least half of the ailments of little children may be traced to cold, or to some disturbance of the digestive organs; and in either of these cases a flaxseed-poultice is a sovereign remedy.

Pour boiling water on the ground flaxseed, stirring briskly at the same time, till it is the consistence of mush; then put it into a flannel bag previously prepared, apply it as hot as it can be borne, and cover with several folds of flannel. Let it remain until it begins to cool, when it may be replaced by another. In cases of cold on the

chest, hoarseness, and cough, it often acts like a charm, and also in attacks of diarrhœa, and pain in the bowels. I have seen a little child screaming in agony, relieved in a few moments by this safe household remedy, falling into a quiet sleep, and awaking the next morning quite well. Its great recommendation is, that it can do no harm, even if it should fail to do good, which is more than can be said of many nostrums confidently prescribed for family use.

Flaxseed tea, if properly made, is also excellent for colds and coughs, and is pleasant enough to necessitate no coaxing of the little ones. Put two tablespoonfuls of the seed into a quart of cold water, set it over the fire, and, when it begins to boil, allow it two minutes by the clock. Then strain, add the juice of a lemon, and white sugar to taste. Keep it on the back of the stove where it will be warm, and give a wineglassful at short intervals.

HINTS FOR FURNISHING FARM HOUSES.

Many farmers' wives and daughters have an instinctive sense of beauty in regard to the adornment of their homes, yet feel that their income is too limited to do any thing. But if they look around for what nature will freely supply, they will be surprised at the transformation which can be easily wrought in rooms that before seemed dull and plain. Ferns gathered in summer, and leaves in autumn, pressed, and pinned on the wall in irregular sprays, beginning at the cornice, look very graceful. Let white tarleton, costing eighteen or twenty cents a yard, be cut in strips about half a yard wide and tacked over parlor and sitting-room windows for lambrequins. On these pin some brilliant autumn leaves scattered here and there carelessly, with perhaps a border of ferns, and you will be astonished at the fairy-like appearance presented. I remember gathering great quantities of ferns while staying one summer at a New England rural home, and the satirical remark of the farmer, that "he wished he could turn all the Philadelphia ladies loose into his field and have them pull up all the 'brakes.'" But even this practical man was impressed by the arrangement above described.—*E. Lynnde in American Agriculturist for December.*

CHILDREN'S CORNER.

THE CHILD'S PRAYER.

By Alpine lake, 'neath shady rock,
The herd-boy knelt beside his flock,
And softly told, with pious air,
His alphabet as evening prayer.

Unseen, his pastor lingered near.
"My child, what means the sound I hear?"
"May I not in the worship share,
And raise to heaven my evening prayer?"

"Where'er the hills and valleys blend,
The sounds of prayer and praise ascend."
"My child, a prayer yours cannot be;
You've only said your A B C."

"I have no better way to pray;
All that I know to God I say:
I tell the letters on my knees;
He makes the words}Himself to please."

—*From the German.*

OPEN YOUR BIBLES.

HAVEN. Read Acts 27.

Then are they glad because they be quiet; so he bringeth them unto their desired haven. Ps. 107: 30.

1. To reach the desired harbor is the object of the ship's voyage. Jonah 1: 3; John 17: 24.
2. The ship is safe from storms when the harbor is reached. John 6: 21; Rev. 7: 14.
3. The pilot brings the ship into the harbor. John 14: 3.
4. The ship enters the harbor with joy. 2 Pet. 1: 11; 2 Tim. 4: 6–8.
5. Some ships never reach the harbor. 1 Tim. 1: 19.
6. Some reach it almost wrecked. 1 Pet. 4: 18; 1 Cor. 3: 15.

ABOUT BOOKS.

It might have been in some Asiatic forest, shadowy with the great green fans and sword-blades of the palm trees, and heavy with sweet tropical odors, that a sinewy savage stood long ago, scratching upon a leaf the image of some animal he hunted, or the outlines of the face of his dusky bride. It was then the first step was taken toward making a book.

But countless as the steps are which lie between the rude inscription and our printed volume, the fact remains that the tree is parent of the book. It always carries us back to the green woodlands or the river's brink. The Latin word *liber* means originally the inner bark of a tree. Our Saxon forefathers used the bark of the birch tree, which they called *boc*, and we have only added an *o* to make it "book." The word "leaf" tells its own tale of vegetable origin—a book is filled with *leaves*.

In swampy places of the Nile, where the subsiding waters left pools to stagnate under the copper sky, there grew in olden times a forest of tall reeds, whose stems lifted high their tufted plumes of hair-like fiber. The people cut the leafless wood and removing a delicate and textile skin, which vied with parchment as a material for writing upon, they had the far-famed *papyrus*, which in name has become shortened and sharpened to *paper*. Thus the leaves of plants, and the bark of trees, and the skins of animals were used to write upon; and the old Romans rolled up a number of these separate pieces, and called it *volumen*, from which we derive our *volume*.

But the book grew slowly, and its form differed widely in different nations. In some nations records were kept by knotted cords, strings of different colors, knots of various sizes. By such simple records the history of the ancient Peruvians was kept. But a company of men was necessary to receive the traditions of the nations thus represented, and at their death history died with them, since durable material was needed. The skins of animals, tanned into a smooth leather, offered a durable substance. Parchment and vellum (still in use in the lawyer's office) spring from this source. Reeds, pointed and dipped in gum-water colored with charcoal or soot, were the forerunners of pen and ink. The delicate tissues wrapping the heart of the stem of the papyrus plant were prepared to receive the semi-liquid gummy soot with which the Xenophons and the Virgils of ancient Greece and Rome traced their flowing histories and sparkling poems. The books written upon hard and stiff material were put together much like a folding fire-screen. Those upon soft and pliable tissues were rolled upon sticks, as we roll a map or wall diagram. A well-ordered library in those days resembled a band-box filled with colored sticks standing upon end.

The Mexicans kept their history upon cotton cloth, painted in various colors, and covered with curious characters. The frightened natives bore to their king the terrible news that Cortes and his Spaniards had appeared, by painting a great ship, men, pale-faced and bearded, cannon breathing fire and smoke, and crashing the great trees to splinters. Picture-writing forms a link in the progress of book-making.

From Phœnicia, through Greece and Rome, we received the groundwork of those twenty-six letters of which our 38,000 words are made. Books at one time were very scarce and costly. King Alfred gave a large estate for one volume in the year 872, and a homily was sold for 200 sheep and forty bushels of wheat. An illuminated copy of the Bible was sold for $2,000.

Many centuries before the Christian era the Chinese printed upon blocks, the letters being cut in wood; but the honor of printing with single types belongs to John Koster, of Haarlem, John Faust, of Mentz, and John Gutenberg, of Strasburg. He first printed with blocks the leaves of his books, upon one side only, and then pasted the leaves together; the second improved the work of the first; and the latter invented cut metal types. To Peter Schaeffer belongs the honor of printing, as he devised matrices in which letters could be cast, thus saving the expense of cutting.—*Christian Advocate.*

DOOMED TO FAILURE.

Fifteen years ago Harry Fowler—we do not use the real name—was a brilliant but nervous boy in a preparatory school of one of our large cities. He entered college, and soon became noted for his essays in the literary club which he joined.

He was not a thorough scholar, and his observation had been limited; but he had a happy faculty of expression, and could say "nothing" with a crisp vivacity which strongly resembled wit.

The college boys with one voice pronounced him a genius. He was the man—every college can boast of one—who "would be heard of in the world."

Harry was easily convinced of the truth of this prophecy. Why not assault fame now, he thought? Why spend years of drudgery in preparation for authorship?

He sent one or two articles to a daily paper. Unfortunately they were accepted. He left college, went to the city, and at nineteen began what he was pleased to call "a literary life." The boy had talent; immature, but attractive. A sketch or two was accepted by the magazines, and won praise. But there his success ended. He had neither knowledge, experience, nor poetic fancy to give to the world, and pleasing nothings do not long command a sale in publishing offices.

To support life he became a reporter on a daily paper, working all night to gain the pittance which supported him. At the same time he besieged in vain every magazine and publisher in the country with novels, sketches, and poems. Made fitful by his temperament and habits of life, he soon lost his position of salaried reporter, and became a sensational writer, a mere hack, furnishing accounts of murders, of prize-fights, accidents, etc., at so much—or so little—a column.

Disappointment and irregular hours had soured his temper and wore on his nerves. He began to need something to "brace him up." There is no need that we should go down the miserable road step by step. A few weeks ago, Harry Fowler committed suicide in his room, leaving a letter behind, in which he arraigned the world as blind to his real worth, and God as unjust to him.

How many other young men and women are rushing into authorship, seeking to take the position of teachers of mankind, while as yet they have accumulated no resources of thought or of knowledge, have seen nothing of the world, and have not even learned how to work! The end for them may not be as tragic as in this case; but it will assuredly be disappointment, bitter and enduring.

"Do not," said Jerrold to such an ambitious lad, "take down the shutters until you have something to put in the windows."—*Sel.*

—The death of the Queen of Madagascar has altered the religious affairs of Madagascar. At Andovoranto the missionary has been exposed to outrage by a gang of robbers said to be acting under the authority of one of the native generals. The entire town has been looted. Active measures will be taken by the Prime minister, it is thought, to ensure the safety of the foreign residents.

TEMPERANCE.

THE LAW OF MORTALITY FROM ALCOHOL.

Dr. B. W. Richardson, president of the St. Pancras Total Abstinence Association, presiding last evening (Oct. 15) at its annual meeting, held in St. Pancras Vestry Hall, said that, from tables made up by Messrs. Mitchell and Buchan, of Edinburgh, on the subject of weather and mortalities, he found that the mortality from alcohol had its particular season, and that from the period mortality returns began first to be collected the periods were well defined. Messrs. Mitchell and Buchan indicated this law by what is known as "Bloxam's curve." He found by this scale, as applied to disease from alcoholic poisons, that the line of mortality was singularly marked. At New Year's Day the line showing the alcoholic diseases, alcoholism, and delirium tremens appeared just above the mean line; in January it fell below the mean line, and continued below it through February, March and April. In May it began rapidly to rise; in June it rose and fell. but always remained above the mean: in July it ran up rapidly, and in the third week of July attained its maximum. It began to decline in August, continued steadily to decline in September, fell below the mean in October, and continued below until the close of December, when it commenced to ascend, and yielded what was called the smaller maximum, which was reached the first week of January, after which it declined again below the mean until May.

In the middle of May last, when the mortality from alcohol naturally rose by a rather sudden bound, the revenue from the sale of alcohol went up, giving an increase of £30,000, and that increase continued in a smaller degree during the next four months, yielding an increase of £15,000, or a total during the whole period of maximum mortality from alcohol—from the middle of May to the end of September—of £45,000. The lesson he drew from these facts was that the increase of the sale of the alcoholic poisons and the necessary increase of mortality from them were due to the weather. Every season had its diseases. Messrs. Mitchell and Buchan defined six periods in which there were conditions of weather when the diseases causing the mortalities were specially favored. Among these it was more prevalent when the air was dry and warm and heated. Then the evaporation from the body was very great, and there was much thirst, and people who indulged in alcohol drank more, and increased both the revenue of the nation and the revenue of death.—*St. James Gazette.*

A CASE OF TOBACCO POISONING.

A youth of fifteen died in Brooklyn the other day, from a failure of the heart, accompanied with a suspension of brain action. He was a very ambitious boy, and had set out to become a lawyer. He began to use tobacco last winter, soon after he left school to begin the study of law, smoking cigarettes and also chewing. In a few months his health began to fail. His parents thought he was suffering from lack of out-door exercise. His appetite failed and he had bad headaches. He grew listless, with a great desire to sleep. Finally he was confined to bed. His physician prescribed a nourishing diet, as the boy seemed to lack blood. He did not improve; and the doctor concluded that the symptoms were such as to strongly indicate nicotine poison. He inquired into the boy's habits, and was not surprised to learn that he had been smoking cigarettes excessively. Here the doctor was sure, was the cause of the trouble; but it was too late to stop it. The poisoned nerves could not perform their proper functions; the lungs became congested; the heart failed to do its work, and the boy died.

"He smoked to excess." But what is excess? The French Government holds a monopoly of the tobacco trade, derives a large part of its revenue from the sale of cigarettes, and is naturally interested in extending the traffic. Yet the French authorities forbid the use of tobacco by the students in the Government schools. It has been demonstrated in them, that ANY use of tobacco by the young is excess, and that no smoking boys ever gained or maintained a high rank as students. It was found further that the young smokers very largely failed in physical as well as in manual development; that so far from making a man of a boy, smoking tended to arrest certain natural drvelopments by which alone the youth could hope to become a man, with manly vigor, courage and capacity. As the Government wishes to educate and train boys to be men, it wisely forbids the use of tobacco in the schools.—*Mastery.*

—A saloon-keeper in Brooklyn came to trial the other day on a charge of selling beer on Sunday. When the jury was impanelled they were asked by the counsel for the defence if any of them belonged to temperance societies. None of them happened to have any such connection. But on close inquiry it was discovered that two of them were Methodists, and they were not permitted to serve. Thus it appears, in the first place, that if a man belongs to a society whose object is to save his fellow men from the drunkard's doom, he is thereby rendered incompetent to judge whether an excise law has been violated or not; and in the second place, that if he belongs to one of the leading Christian denominations, he is incapacitated to decide a question of fact. Very soon a man will be ineligible in a murder trial who believes in the Ten Commandments.—*N. Y. Witness.*

Says a Kansas gentleman, writing from Wellington, in that State: "We caught a man last week selling whisky on the sly, and fined him $600 and costs, which was nearly $100 more, and sent the gent to jail for six months besides. Probably he sits up nights in his cell to sum up prohibition as a failure.

THE CHURCHES.

—Rev. D. K. Flickinger, missionary secretary of the United Brethren church, contracted last year for the building of a missionary steamer for use on the west coast of Africa. The vessel is of iron, 60 feet long, 15 tons burden, cost $8,500. The fitting up of the vessel in London and getting it to Africa will cost much more. This work is now being done under the charge of Rev. J. K. Billheimer.

—The Executive Committee of the American Missionary Assoeiation has elected the Rev. James Powell of this city, Associate Secretary with Dr. Strieby. His office will be transferred to New York next spring. For the past ten year's Mr. Powell has been District Secretary for the society in the West, with headquarters in Chicago. Mr. Powell's many friends will be sorry indeed to lose him from the West, where he has made an enviable record in his ablc, unwearied and eloquent advocacy of the causc of the freedmen.

—At the county meeting of the Sabbath School superintendents in the First Baptist church in this city, last week, Mr. E. F. C. Cragin said there were 70,000 children in Chicago not gathered into the Sabbath Schools, and he presented figures to show that in 1840 there was one church to every 700 people in the city; in 1850 one church to 1,000 people; in 1860 one church to 1,300 people; in 1870 one church to 1,700 people; in 1880 one church to 2,082 people. The superintendents voted that all their teachers be espeeially invited to attend the Saturday noon meetings in Farwell Hall.

—The members of the United Presbyterian church, Chicago, to the number of 150 visited their pastor, Rev. Dr. W. T. Meloy, Wednesday evening last and presented him with an elegant parlor suite. The presentation speech was made by Mr. J. M. Wallaee. The gift came entirely unexpected, and will be cherished as a true tribute of the love and respect which this congregation hold for their pastor.

—On the suggestion of Mr. Moody the Chicago Avenue church and congregation havc for several years chosen a practical method of celebrating Thanksgiving. The poor of the North Side are visited by experieneed missionaries and reported to the church officials several days previous to Thanksgiving Day. Early Thursday morning, before the religious services held in the church, wagon loads of meats, flour, groceries, vegetables, and other edibles, with clothing, fuel, and whatever may be donated for the purpose, are distributed to these worthy families, irrespective of nationality, religious tenets, or social condition. About 150 families were this year abundantly supplied. The religious services of the day were conducted by Pres. C. A. Blanchard, who made a brief address and the meeting was given to the congregation, and so numerous and enthusiastic were the short speeches that an evening meeting was added to the Thanksgiving service.

—General Wallace, United States Minister to Turkey, supported by the British Ambassador, has energetically pressed the Porte for the punishment of the men who recently attacked the two American missionaries in Asia Minor.

—A movement is under way to restore the Castle church at Wittenberg, on whose doors Luther's famous theses were nailed, which had suffered much from war and fire. In its vaults are the tombs of Luther and Melancthon.

—At the triennial competitive examination of Chinese students at Hang Chow last year, 10,000 copies of Rev. Griffith John's book on Christianity as the entrance gate to virtue and knowledge, were distributed among the 13,000 students from all parts of the empire.

—General interest attaches to the memorial in process of erection to William Tyndale on the Thames embankment, in London. It is a fitting acknowledgment of the debt of gratitude English-speaking people owe to the translator of the New Testament and the Pentateuch in their own language.

—A remarkable revival is in progress in British Guiana, at Georgetown, where, among a population of fifty thousand, there are three Methodist chapels, one holding fifteen hundred persons. Two hundred members have been added to the church, and many children brought under religious teaching.

—The subjects for the International Sunday school lessons for 1884 will be largely in the Acts and the Epistles. Three months will be spent with David and the Psalms. The last three months will be with Solomon and the Books of Wisdom, the selections being from Kings, Proverbs and Ecclesiastes.

—Dr. J. M. W. Farnham, of Newton Center, Mass., is sending out, on behalf of the Chinese Religious Tract Society of Shanghai, a circular accompanied with blanks asking for statistics of Chinese schools in the United States. We copy two sentences from it: "It is purposed to publish a list of the schools for Chinese in the United States, together with such other facts as are calculated to increase the interest taken in these "strangers" among us. Such a statement will serve as a bond of union and sympathy, and enable the workers to become mutually helpful."

—The Rev. Ruttonji Nowroji, who has charge of a congregation of 494 Christians, while on a tour in the vicinity of Aurungabad, India, speaks of a Brahman schoolmaster who visited him daily. After many earnest conversations, when having their last interview, this Brahman, joining both hands with tears in his eyes, exclaimed: "I will remember your kindness to my dying day. I know not when God will permit us to meet each other. But, oh sir, let me make one request! In all your preaching and at the conclusion of every religious discourse, call upon my countrymen to learn to read. When they read your Scriptures they will be convinced that Christianity is divine, revealing to sinners God's plan of salvation." Such an incident discloses the growing convictions of many intelligent Hindus who have not yet professed their faith in Christ.

—The city of New York contains from 15,000 to 20,000 Bohemians, mostly Romanists, and living in colonies in different parts of the city. Rev. Gustave Alexy, a Hungarian, gathered a church of these persons which is connected with the Presbytery of New York. Over this church Rev. Vincent Park was installed pastor on November 4th. The church has about 80 members, and has three Sabbath schools, located among the different colonies. The main school contains 300 pupils, and the other two have from 50 to 75 each.

—The Scandinavian churches support "Seamen's Missions" in different seaports of Europe and appoint chaplains, who visit the ships of their nationalities. The most important station is London, and a conference of the chaplains was held recently in that city, in order to work more in concert and to devise plans for the extension of the mission abroad. The establishment of a mission in San Francisco was taken into serious consideration. The chaplains and a large number of captains have organized a "Bethel Union," for the promotion of divine worship on ship-board. The crews of Norwegian ships lying in the docks have a church near at hand, where they can spend idle hours in the reading room. The Swedes can visit a "Swedish Temperance Hotel," directed by a Swedish lady.

Joseph Cook, the distinguished lecturer, has done an exceedingly valuable piece of work in formulating a series of twenty-four questions touching the relations of Christianity to Japanese society, and obtaining answers to these questions from the leading missionaries in Japan and their chief native helpers. These questions are very skillfully put, and the answers, given by Drs. Verbeck, Greene, Gordon and Curtis, and by Rev. Messrs. Ibuka, Neesima, and other Japanese of Tokio and Kioto, are such as throw a flood of light upon this important subject. Six columns of the *Independent* are filled with these questions and answers. From the latter it appears that the Japanese are very intelligent; that they read Buckle, Mill, Paine, Spencer and Ingersoll with avidity; that the effects of higher education of Japanese youth in England and America is almost wholly bad; that the drift of Japanese institutions of learning is hostile to Christianity, and that Buddhism shows much life in Japan, and its services are crowded. Mr. Cook deserves hearty thanks for thus bringing out the real facts in the case, and we trust that the outcome of this examination of the religious work in Japan will be wiser methods, abler men, redoubled zeal, and far greater victories for Christ.— *Golden Rule.*

A REMARKABLE SEASON OF FASTING AND PRAYER.

The account of it is given in a recent letter of the Rev. Dr. Stewart of the United Presbyterian Mission in India. In one of the churches of the Mission things had assumed a very disheartening aspect. Many cases of scandal and disorderly conduct on the part of church members had arisen, and the non-Christians had been excited to greater opposition than usual, making every effort to annoy the missionaries and obstruct religious work.

Under such circumstances the more "spiritual" hardly knew what to do or what to expect. It seemed as if the work of years was about to go to pieces. At length the Native Session appointed a *week of prayer and fasting,* and "such fasting as few have, perhaps, ever practiced or even heard of. Church members, unless compelled to do otherwise by sickness or unusual weakness, were expected every day during the whole week, from sunrise to sunset, to *abstain from both food and drink,* and to take only one full meal within any given twenty-four hours; this, too, in India, and in the month of August when the sun pours down its hottest beams."

What was the result? Suspended members were brought to repentance. At the celebration of the Lord's Supper, which immediately followed, more than fifty persons participated. The missionary in charge says: "It has done the congregation immense good—sinners have been converted, four from Islam and one from Hindooism, and the city itself is stirred."—*Intelligencer.*

EGYPT IN HISTORY AND PROPHECY.

This excellent pamphlet which is offered as a premium to every old subscriber who renews and sends a new name with $4.00 (see 8th page) is thus described:

"Those who have read the trenchant utterances of Robert Patterson in his 'Fables of Infidelity and Facts of Faith,' will scarcely need a second invitation to obtain and read this production from his pen. His personal acquaintance with the land of Egypt, and his studies and lectures on Egyptology delivered some years ago, together with his earnest and graphic style, all combine to make his work exceedingly interesting to all students of history and prophecy.

"The theories of human progression are weighed in the balances and found wanting, in the light of the splendors of ancient Egypt and the wretchedness and squalor of its present dejected condition. The doctrines of evolution have here had their best test, through a stretch of forty centuries; and ancient monuments, compared with the birds and beasts of Egypt to-day, show that there has not been a feather's variation in four thousand years.

"The memorials of Egypt's ancient civilization; its anticipations of the modern arts and sciences; its temples, sculptures, pyramids, obelisks, and other monuments pass in rapid survey. Her religion, her science, her commerce, her navigation, her astronomy, geometry, and education all are noticed. The world's debt to Egypt as the fountain of civilization and the seat of the most famous library and museum of ancient times; her lighthouse and pyramids, which are among the wonders of the world; the indebtedness of the world to Egypt for the first translation of the Old Testament ever made, and for the first Sunday-school ever established; the fulfillment of the prophecies in her downfall, degradation, and ruin on account of her sins, with her misery and distress during ages of subjection and abasement; these, and other matters of importance, combine to make this a work of great and engrossing interest to the devout Christian, and a most direct and powerful argument against infidelity, and in favor of the truth of the Scriptures."

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FARM NOTES.

TAKE CARE OF YOUR LIVE STOCK.

Good shelter.—It is absolute economy to provide warm and comfortable winter quarters for all live stoek, with an ample supply of pure fresh air. When animals are housed in well-made barns and stables, they require much less food to keep them in a good condition. Lumber, in this form, is cheaper than hay or grain for wintering farm stock. Pure water in abundance is very needful for the health of the animals. It should be drank fresh from the well. If left in the trough to freeze, it soon becomes as cold as ice water, and when taken into the animal system it requires much heat to bring it up to the required temperature. Avoid as far as possible having the watering troughs partly filled with iee and snow. They may be made so as to turn over whcn not in use, and this keeps them clean and free from the chilling ice.

Live stock should be fed regularly. Even if not generously fed, this regularity is better than an excess for a few days, and then a lack of food for a time. Animals are ncver eontented when hungry, and should not be permitted to thus beeome uneasy. The damage done by one omitted feeding cannot be made good by a double ration afterwards. This slip-shod method of feeding is quite sure to bring disorder into the flock or stable.

Horses.—An idle team may be wintered upon good hay alone, but when lightly worked, a little grain at noon may be needed. They are to be kept in good health and flesh, and the amount of grain should be governed accordingly. Horses doing heavy work will need a few quarts of ground oats and corn daily, in addition to an abundance of the best hay. Young colts should have exeellent care, for their future usefulness depends largely upon the the growth they make the first winter. Linseed oil cake in small doses is onc of the best remedies for eostivencss in the young farm animals.

Cows.—As the weather begins to grow cold the cows will fall off in milk unless an abundance of nutritious food is provided in the stalls. Beets eut or pulped, and mixed with cut hay, to which eornmeal is added, makes an excellent ration for milch eows. It is of the greatest importance to kcep up the flow of milk at the beginning of winter. Calves and yearlings may be kept in roomy sheds where, with good feed and abundant litter, they will make a large amount of excellent manure before spring.

Sheep should be kept from the lambs, or they will erowd and rob the young stock. The flock may take a run on the stubble fields during warm days. The ticks should all be killed before midwinter. Boys may be paid, by the dozen, for picking them off the sheep. Breeding ewes to have early mutton lambs, should be kept in a separate yard and shed, where they may have the most generous feeding.—*American Agriculturist.*

MEASURES OF DIFFERENT COUNTRIES.—The Newburyport *Herald* in the course of an article on weights and measures, remarks that no two nations have the same—though the same name to designate them may be used in different countries. Take the mile measure, for instanee. In England and the United States a mile means 1,760 yards; in the Netherlands it is 1,093 yards; while in Germany it is 10,120 yards, or nearly six English miles; in Franee 2,025 yards. The Scoteh mile is 1,984 yards, and the Irish 3,038 yards. The Spauish mile is 2,472 yards and the Swedish 11,700 yards. These are eomputed in English yards, but the yard itself, of three feet in length, has divers signifieations in different places. The English yard is 36 inches; the Freneh 39.13 inehes; the Geneva yard 57.60; the Austrian 37.35; the Spanish yard 33.00; the Prussian 36.58; the Russian 39.95. For measures of capacity, the dissimilarity is yet wider and more perplexing. The British have two sorts of bushels, the Imperial and the Winchester, of different capacity. The Winchester is the United States standard; but the State of New York has another of different capaeity, and other States have varying standards of their own. These are incommeasurable with the measures of any other nations.

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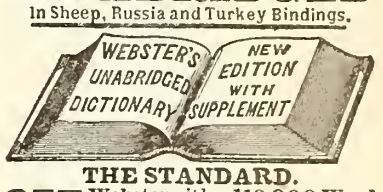
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OBITUARY.

Died, November 8th, at his late home, two miles west of Galesburg, MR. DANIEL JONES.

He was born in Sutton, in the Province of Lower Canada, February 22, 1808. Early in life he made a public profession of his faith in Christ, and united with the Baptist church. He was married March 2d, 1830, to Miss Atlanta Bartlett of North Troy, Vt. In 1836 he removed his family to Knoxville, Ill., where he immediately indentified himself with the interests of his denomination, and was earnestly engaged in Christian work.

In 1837 he removed to Mercer county, being one of the first settlers in that section of country. Here he will be long remembered for his self-sacrificing spirit in establishing and maintaining the cause he so dearly loved. In 1863 he removed to Galesburg, where he resided till his death. Many of the qualities of his character were ever prominent in his life. Integrity in business, deep religious conviction, fidelity to duty, boldness in defending the truth.

He buried his wife in the autumn of 1868. He was again married March 3, 1870, to Mrs. Hiram Ward of Oford, his former home. He was buried from the Baptist church Nov. 10. He leaves a wife, four sons, and two daughters, to revere his memory and mourn his loss.

IN BRIEF.

A woman in Philadelphia gave her husband six commissions to execute in New York. He telegraphed back that he had executed five, and forgotten the last. It was an order for an illuminated sentence for a Sunday school room. He was a great deal astonished when he received the reply, "Unto us this day a child is born,—two feet wide and nine feet long." *—Harper's Magazine.*

Ancient ruins, which surpass anything of the kind yet discovered on the American continent, have been found in Sonora, about four leagues southeast of Magdalena, Mexico. There is one pyramid which has a base of 4,350 feet, and rises to a height of 750 feet. On the sides of this mountain a people of an unknown age have cut hundreds upon hundreds of rooms. On the walls are numerous hieroglyphics and representations of human forms, with feet and hands of human beings cut in the stone in different places.

The engineer of an express train on the Hudson River Railroad had a peculiar experience with lightning Saturday. At New Hamburg he encountered a heavy rainstorm, and as he pulled his head into the cab lightning struck the track, and for several seconds the fluid revolved on the driving wheels on both sides of the engine. At every revolution the fluid would burst with a crack, sending out a shower of sparks. For over half an hour he felt a stinging, burning sensation on the cheek.

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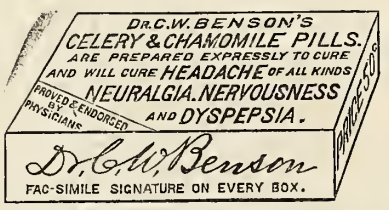
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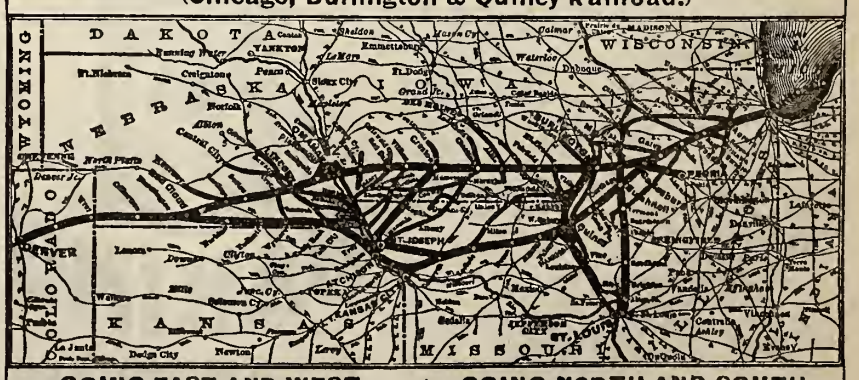
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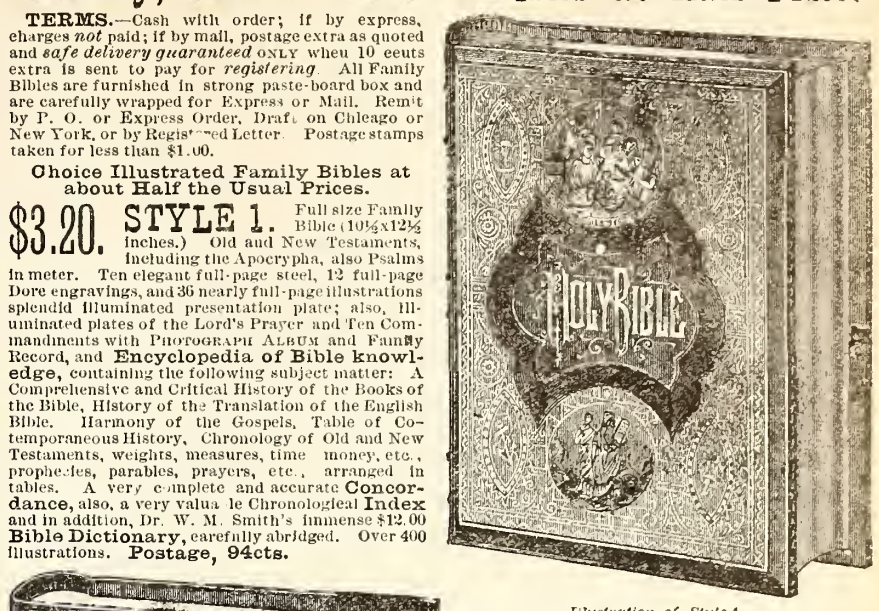


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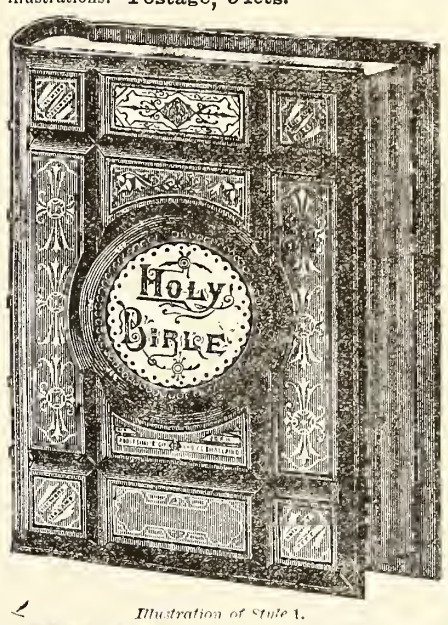


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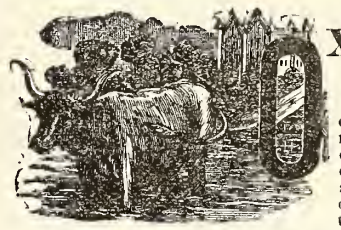
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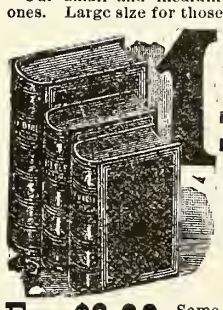
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NEWS OF THE WEEK.

—Saturday evening the *Evening Journal* building of Chicago was burned out and almost the entire outfit of that paper as well as of a large job and poster printing company was destroyed except the large presses in the basement. The loss is estimated at over $200,000. An hour or two before the *Journal* office fire a fire in the basemcnt of the new Farwell building on Market street, said to be the largest mercantile building in the world, ran up a rear elevator to the upper stories where a large number of girls were employed. Two of them in attempting to escape by an outside fire ladder fell and were dashed to pieces. The rest escaped, and the fire was soon subdued.

—Notwithstanding continuous rain, the celebration of the centennial of Evacuation Day in New York Monday last brought thousands to the city. The procession was imposing, and occupied nearly three hours in passing a giving point. Governor Cleveland unveiled the statue of Washington; President Lane of the Chamber of Commerce, formally presented it to President Arthur, as representative of the United States, and George William Curtis delivered the oration, after which Bishop Potter pronounced the benediction. There were salutes at sunrise, a flotilla parade of hundreds of steam craft about noon under the command of Admiral John H. Starin, and social gatherings and receptions.

—While attending Thanksgiving services at the Methodist Episcopal church at Dixon, Ill., James L. Camp died of apoplexy. While union services were progressing in the Maverick Street church at East Boston, Mass., Thanksgiving Day, the Rev. Warren H. Cudworth, a Unitarian pastor, fell dead while offering prayer. He was a high Mason and the Grand Army of the Republic furnished the escort for his body.

—It is feared that six Gloucester (Mass.) fishing schooners, carrying seventy-five men, were lost in the storm of the 12th and 13th inst.

—A skiff containing nine workmen capsized near the mouth of Wolf River, below Memphis, Thursday morning and two were drowned. Negro skiff men rescued the others.

—Two tramps dragged off Miss Purviance, a school teacher, from the premises of Mr. Hubbs, at Attica, Ind., Tuesday evening last, and drugged her, but a searching party saved her from dishonor at their hands. The ruffians, after taking her rings and jewelry, had concealed her in a hay-rick, where she was found in an unconscious condition.

—Wind blew down the great chimney of the main building of the University at Madison, Wis., Sunday night last week, the masonry crushing through three stories down to the cellar. Had the accident occurred in the daytime the killed and injured among students and officers would have been many.

—Three corpses, bearing life preservers marked "Eclipse" washed ashore at Wiorton, Ont. It is thought the vessel is lost, with all on board.

—Excavations in Cole's Hill, Plymouth, Mass., have opened the graves of two pilgrims who came over in the Mayflower, and who were buried during the first winter in America. They are the only graves of first settlers positively identified.

—Birmingham, Ala., is guarded by military. The authorities anticipating a rising of the negroes, who have threatened to be revenged for the lynching last Thursday of Lewis Houston for attempting to outrage a white woman.

—For the possession of a gas well in Murraysville, Pa., the forces of Milton Weston, a Chicago capitalist, and those of the Pennsylvania Fuel Company engaged in a pitched battle last week Monday, —the former bcing armed with guns, and the latter with clubs. Two men were killed, and several seriously wounded. The Pennsylvania Fuel Company's men were on the defensive. The leaders of the attacking party are under arrest.

—Fire destroyed the business portion of Albany, Wis., early on the 27th ult. A powder explosion in one of the stores and falling walls killed two persons and wounded several others. The weather was intensely cold, and many persons who escaped thinly clad from the blazing structures suffered severcly. The total loss will reach $100,000.

—An offer by England to act as mediator between China and France has been accepted by the latter power. The London *Times* Paris correspondent states that France will only accept arbitration after she has shown her military power to crush China.

—The French municipal authorities will confiscate imported American pork not properly salted. The Chamber of Deputies decided to discuss the decree raising the pork embargo on Dec. 13.

—Emperor William has telegraphed to King Alfonso on his birthday sending wishes for his happiness, and expressing thanks for the welcome extended to the Crown Prince. The latter was elected a fellow of the Academy of Jurisprudence of Madrid.

—The Left Center of the French Senate Thursday elected Leon Say President, to succeed Waddington. M. Say opposes the policy outlined by Ferry in his Havre speech, and states that the actions of France should be calm and deliberate—without either weakness or impulse.

—Orangemen have perfected arrangements to prevent the Nationalist meeting at Newry, and will post 1,000 men on the roads to prevent Parnellites entering the town. Rioting occurred at Newry Thursday night between Orangemen and Nationalists, in which many persons were injured.

—President Grevy, it is stated, signed a decree Tuesday rescinding the order forbidding the importation of American pork into France. It is expected that the localities interested will organize a system for the proper inspection of this product.

—Two factories at Roubaix, France, employing 1,200 persons, burned Wednesday, causing a loss of 2,000,000 francs.

—About twenty persons have been arrested in Ireland charged with conspiracy to blow up the residence of a County Mayo landlord.

—An obstruction was placed upon an English railway track Wednesday with the intention of wrecking a train in which Premier Gladstone was a passenger.

—The Moslem population of Algeria and Tunis are excited by the success of the False Prophet in Egypt. The necessity of a stronger military forces is being urged upon the French government.

—The lower house of the Hungarian Parliament passed the bill permitting civil marriages between Jews and Christians.

A FINE GIFT.

To the friends of the N. C. A. who are contemplating the question of presents:

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"Revised Odd-fellowship;" the secrets, together with a discussion of its character.
"Freemasonry Illustrated;" the secrets of first seven degrees, together with a discussion of their character.

MARKET REPORTS.

CHICAGO, Dec. 3, 1883.

GRAIN—Wheat—No. 2		96¾@97¾
No. 3		84 90
Rejected		77
Winter No 2		1 00½
Corn—No. 2		55
Rejected		47½
Oats—No. 2		30½
Rye—No. 2		58
Bran per ton		11 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 50	@10 00
Prairie	4 00	@10 00
Lard per cwt		8 25
Mess pork per bbl	11 85	12 90
Butter, medium to best	15	@28
Cheese	03	@12½
Beans	1 25	@2 75
Eggs		26
Potatoes per bus	25	38
Seeds—Timothy	1 25	@1 32
Clover	5 25	6 26
Flax		1 25
Broom corn	03	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 10	@6 50
Good	5 65	@6 00
Medium	4 90	@5 55
Common	2 50	@4 50
Hogs	4 40	@5 50
Sheep	3 15	@4 40

NEW YORK MARKETS.

Flour	2 80	@6 50
Wheat—Winter	88	@1 16
Spring		@1 09
Corn	60	@65
Oats	36	@43
Mess Pork		14 00
Lard		8 57
Eggs		31
Butter	10	@22
Wool	10	@45

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PUSH IT!!

THE TWO-MONTHS-FOR-25-CENTS OFFER.

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DON'T forget to read our clubbing list carefully, page 7; and the offer of the CYNOSURE with the Anti-Infidel Library for $2.50; or with the *American Agriculturist,* Dictionary and engraving for $3.20. See last page.

TO THE BOYS AND GIRLS

Who read the CYNOSURE, we have this word. It is our plan to give you a special New Year's paper with illustrations that will please and instruct you. If you will do a little work for your paper it will repay you with good interest. Suppose you get your Uncle John or William to give you twenty-five cents for the CYNOSURE two months. That will help and can be easily done. What will do better, get him to give you $3.20 and divide what it pays for—he taking the CYNOSURE and *American Agriculturist* (that splendid illustrated monthly, price $1.50), and you keeping that fine dictionary and large steel engraving. Read more about it in the literary department and on the last page.

The lodge is playing boldly in politics. The secret orders among the ex-soldiers publish that political preferment is one of their objects; in some places lodge organs openly call upon Masons, Odd-fellows and the rest to defeat men who do not praise the orders; and here in Chicago the labor union lodges, numbering some fifty, with 20,000 members, are organizing a central committee to lead them at the polls. While our citizens look across to Europe and deprecate the influence of the secret societies upon politics as an enormous evil, they complacently see the same growing up in our own streets without remark or opposition.

For several years the connection of Mrs. General Sherman with the Romish church and her intense activity for her religion has been a theme of warning among Protestant journals. Such objections are not less pointed from the fact that General Sheridan, who succeeds to the command of the army, is a devoted Catholic and worships with his wife in St. Matthew's Catholic church in Washington. Mrs. Sheridan wanted the pew formerly occupied by Mrs. Sherman, but Miss West, danghter of the British minister secured it first. A prominent Catholic journal in its complacent notice of the fact that the army of the United States is under the control of Rome adds this also: "A good many people had the impression that the Sheridans were not Catholics but the good old sexton at St. Matthew's says that the general of the army was an altar-boy in his young days, and served many a mass for the venerable Father Young, a Dominican priest, at the church near his home in Ohio."

In Canada there is a law making lotteries illegal. A movement is now begun to apply the law to church fairs and bazars where lotteries and raffles are employed. Christ began such a work in his day, and twice gave us an example of the way to clean out these "dens of thieves" from the house of God. A Chicago daily remarks upon the Canadian movement, "Should the same construction be put upon the law in this country Chicago churches would suffer, and a goodly number of prominent churchmen would find themselves classed with gamblers." And why should they not? Must we cease to call things by the right name when we come to the threshold of a church? The Louisiana Lottery, or the Masonic hybrid in Kentucky can do little harm compared with such gambling affairs as dedicated the great Romish cathedral of New York: and the evil lurks still among Protestants.

Along with this topic, is the allowance by the Christian church of the crime of gambling in stocks, grain and other commodities. Our State laws condemn the practice and all the courts sustain the law, but the evil is perpetuated because there is no moral sentiment created against it in the churches. The other day the Georgia Supreme Court decided that obligations made in a "future" deal in cotton were void and that "futures" and faro were *kindred games.* Nobody attempts to deny this fact. The same moral culpability exists in gambling with grain, pork, stocks, cotton, playing cards, dice, or roulette tables Why should not the churches testify against Board of Trade "margins" and "futures," as well as against the keeping of dens for robbery at cards hid away from the officers of the law?

Was Butler buried by Massachusetts votes the other day? Joseph Cook says he is a jack-in-the-box. No one can tell when or where Butlerism will break out, anymore than one can prophesy about a boil. One of the henchmen of the late governor of Massachusetts at Lynn is out in an appeal to the labor unions of the country to unite in naming a Presidental candidate and electing him. It is supposed that the combination of the so-called labor vote of 1880 with "anti-monopoly," the Mahoneism of Virginia and the Chalmers voters in Mississippi will make a formidable alliance. The hand of Butler is in all this; but Butler ran a tilt with an almshouse and he is now in the condition of Don Quixote after the windmill battle.

An exaggerated item is going about among the papers that all the idol images worshiped by heathens in India and Africa are manufactured in England. No country has a monopoly of this business, but it is true that England has a large traffic of this kind. From the same country the nations have been cursed with the idolatrous Masonic system, which is no whit less heathenizing and in itself fatal to true religion and morality than the grosser systems of paganism.

The religious press is giving a very undeserved notoriety to the lodge speculators in Cleveland who are expecting to make capital of anti-polygamy and sell their lodge rituals, charters, and regalia for the money of that half-demented class of people who are always ready to invest in a new secret order. Though the character of this swindle is manifest, the papers that should be first to warn only approve. The *Nation* which makes no profession of religion is more honest, saying: "The only reason we can imagine why anti-polygamists should get up secret organizations is because they know that their organizations or proposals are likely to be such as will not bear examination."

The late beautiful and unusual glow in the morning and evening sky has attracted the attention of scientists because of its continuance no less than because of its brilliancy. An observer suggests that the earth is passing through the tail of a comet, or a meteoric shower. Outside of any scientific theorizing it is at least a comforting thought that God, whose hand "tempers the wind to the shorn lamb," provides in this phenomenon a relief for the pressure of "hard times." This morning and evening light lengthens the day an hour, and, with the unusual mildness of the season, permits out-door labor to go on at a time of year when it is generally laid aside. The financial stringency is becoming daily more severe, as may be seen from the clearing house returns and the mercantile agency reports. Dun's report for the first seven days of December shows 307 failnres, and there were 242 the previous week, more than have been known for years past. Mr. Hitchcock, the efficient manager of the Y. M. C. A. employment bureau of this city, says he has never had so many applications from working men on the first day of winter. The daily papers estimate that there are 50,000 unemployed men now in Chicago. Open weather and long days will do more to relieve this pressure than the indiscriminate distribution of millions of money.

The man who goes through life with an uncertain doctrine, not knowing what he believes, what a poor, powerless creature he is! He goes around through the world as a man goes down the street with a poor, wounded arm, forever dodging people he meets on the street for fear they may touch him. A man must believe something heartily.—*Sidney Jefferson.*

"My burden is light," said the blessed Redeemer. Slight burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven.—*Barnard.*

THE BRAHMO SOMAJ AND FREEMASONRY.

JOSEPH COOK ON THE DIFFERENCE BETWEEN THE TWO SYSTEMS.

OTTUMWA, Iowa, Nov. 27, 1883.

To the Editor of the Cynosure, Chicago, Ill.

DEAR SIR.—You request me to express my opinion respecting the relation, philosophical or religious, between the tenets and practices of the Brahmo Somaj, a God Society of India, and Freemasonry.

1. The Brahma Somaj is an open organization; it has, so far as I know, nothing like the pass-words, secret initiation ceremonies and the other arrangements used by Freemasonry to veil its proceedings from outsiders.

2. The Brahmo Somaj is a very devout organization. Its leaders are men of prayer. Keshub Chunder Sen, who is at the head of the New Dispensation in the Brahmo Somaj, has prayer meetings almost daily for his pupils and assistants. The devotional exercises are conducted in his house and are often four or five hours long. It is by the impulse the Divine Spirit seems to give in the meetings that the New Dispensation, according to Mr. Sen's claim, is guided. I have never heard of similar proceedings among Freemasons.

3. Keshub Chunder Sen asserts "the co-eternity of the Son with the Father," and so seems to teach the real Divinity of our Lord. In this he differs radically from Freemasonry.

4. The Brahmo Somaj opposes all idolatry, caste, materialism and agnosticism and treats aggressive evangelical Christianity with reverence.

For all these reasons, I see little analogy between Keshub Chunder Sen's religion and Freemasonry.

Yours most truly, JOSEPH COOK.

MISSION WORK IN KENTUCKY.

BY ELDER NATHAN CALLENDER.

Having spent the month of August last in preaching and observing in Kentucky, I am most profoundly impressed with the importance of that field. The work to elevate the people has been successfully inaugurated by men and women of whom any country or age might justly be proud. They are such as could command a salary in any section of the country that would place them above embarrassments such as they now cheerfully meet in their respective fields of labor.

Berea has perhaps gone through her trial period and is, I think, a success educationally, and I hope also spiritually. Her conflicts with sect and lodgeism are not, perhaps, yet settled on the "Lord's side," but probably will be. May God guide and bless this noble school and make it true to its Scripture name. With a noble corps of tutors headed by Pres. Fairchild, in location a paradise, we have the strongest reasons for hoping that Berea College will result in untold good to all classes of Kentucky, and the South generally.

Some facts in the history of the location here, by the agency of John G. Fee seem to have been secured in the hope of a prophet. The "*iron horse*," which he predicted, long years ago would come, when Berea was an unbroken and almost unapproachable thicket, made its appearance in Berea last August. Born in self-denial and much effort, a child of "hope against hope," Berea is now a power for good to crushed humanity and God's glory.

But Berea is not the only offspring of self-denying effort known to Kentucky. Among these schools founded in hope and persistent effort is another at Camp Nelson. (*Camp Burnside* would have been a more suitable name.) This Camp, situated on a high horse-shoe bluff on Kentucky river, is to every loyal soul thrillingly historic. To this Camp, founded by Gen. Burnside, during our civil war, thousands of slaves, male and female, "fled for refuge" under the "Stars and Stripes" now for the first time in its history, proclaiming freedom and equal rights to all. On this ground are scores who drank to the dregs the poisoned and bitter cup of the "sum of all villianies." Till now the American flag displayed her stars to inflict *stripes* on the backs of 4,000,000 of her sable sons.

Here I heard statements equalling any for cruelty found in "Uncle Tom's Cabin." Godly men and women in tears and with convulsed sobs bore testimony to the fiendish cruelties perpetrated in some cases, even by professing ministers of Christ. Cruel partings of parents and children, husbands and wives, have their living representatives. The slave-pen, auction-block, and the scarred body have their living monuments here in men and women of silvered locks, who can speak only in part the cruelties they have seen and felt. Brother Tracey, a man of hoary head, a godly man, was severed from the wife of his youth and his children by slavery. His story is sickening to humanity. This brother, under the supervision of John G. Fee, has charge of the school premises at Camp Nelson. By the arduous, self-denying efforts of Bro. Fee, J. F. Browne and others, a high school is here founded and has already done much good. This school is the child of self-sacrifice seldom equalled.

Camp Nelson is about one hundred miles south of Cincinnati, in the blue grass country. It is perhaps the only incorporated colored village in the State. On this ground is a Soldier's Cemetery, established in 1866, where 3,642 of our patriots repose—2,453 known, the rest unknown. This cemetery is under charge of Ewald Schnieder, a crippled Union soldier. In this array of dead patriots are represented most of the loyal States, with a large proportion of loyal Kentuckians. On the old camp ground for fugitives, near the old government buildings, one of which is now used for Christian worship, is a dormitory 40 by 60 feet, three-stories high, substautially built but not finished. From $500 to $1,000 are needed to complete it for use. A chapel is also much needed here and some primary school houses to make Camp Nelson school a grand success. There are in the North and East scores of men of ample means, who could and *would* do the best thing of a long life time in these missions of the Southern field, could they only see and understand their urgent demands.

Could our brethren of means spend a month on these fields, that seem to be pleading, "Come over and help us," they could not refrain from giving. They would sympathise so deeply with Him who saw the harvest perishing and exhorted his friends to pray the Lord of the harvest to send more laborers into the harvest, that their money would flow out with their hearts to bless and save the perishing. Could some of these brethren with their thousands hoarded up spend one Lord's day in Camp Nelson and see what has been done there for God and crushed humanity they would see what *can* and *must* be done to save and elevate the freedmen.

I never felt so intense a desire to be rich in this world's goods that I might impart to God's poor in the South, as when I "*lifted up my eyes* and looked on this field." Some of the brightest examples of labors with Christ are now found in Kentucky. With some of these we have had the good fortune to become acquainted. Perhaps there is not a living man who has done as much for the colored people of this country as John G. Fee, now president of the board of trustees and lecturer on the Evidences of Christianity and Biblical Literature in Berea College.

Seven times was he in the hands of organized and furious mobs before and during the Rebellion which threatened him with extreme penalties if he persisted in proclaiming his God-inspired doctrines of freedom to the slave in Kentucky. Once while studying by his lamp in his home a bullet was aimed at him which lodged in a post just above his head.

We stood on the spot where the deadly shot was aimed. On one occasion a mob demanded of him to cross the river into Ohio as the condition of his release from death. Instead of being frightened from his duty in Kentucky, he knelt in the presence of his infuriated foes and prayed and *staid where duty called* despite their bloody threats. But for this intrepid friend of the freedmen the mixed school at Berea and the school at Camp Nelson would not exist. To God be all the glory, who held him in his hand through many perils, to see Berea with its noble school, and to see the predicted iron horse dashing through the place.

God has given us Berea as a sample of what can be done for and with the colored race. "Speak it softly," said a Cincinnati paper of August last, "speak it softly, but the colored students of Berea out-did the whites in the late institute." I quote in substance from memory.

Among those who are making sacrifices in behalf of the mission fields of Kentucky we would mention our self-denying brother J. F. Browne, now of Berea. Born a teacher, with talents to fill places where the gifted are greeted with ample salaries, he is willing to "spend and be spent for Christ," in the service of the poor and oppressed sons of Kentucky. While brother Fee is nearly worn out in the service, brother Browne is comparatively young and full of vigor and zeal for the Master. Could we put a score of such men into this pleading field with the means to support them free from the cares incident to poverty, this State would soon "bud and blossom as the rose." No men on this continent, in my humble opinion, are doing so much, with such small means and under such pressure and embarrassments.

Through the agency of these brethren another school has been founded at Cabin Creek, Lewis Co., Kentucky, and a suitable building is there being erected. Here also funds are much needed to complete the work so well begun Miss Maines of Michigan has consented to conduct this school, formerly under the care of brother J. F. Browne, in an old church, which is far from being comfortable for a winter school. Thus the work to elevate the people of Kentucky and the South generally, is inaugurated by self-denying men and women, poor in this world's goods but rich in faith and works of love to God and man. Who will help by contributing to these schools? Let such as can spare anywhere from $10 to $1,000 send their names with pledges or the funds to John G. Fee or to J. F. Browne, Berea, Madison county, Kentucky, and God will own and bless the deeds of love and mercy.

REASON AND REVELATION.

It is the old story. From Eden down the question with human beings is this: Why their opinion is not better than the Divine command? The visit of Mgr. Capel, the great luminary of Romanism, and of Mazoomdar, the apostle of the Indian gospel, has evoked from all sorts of moral and mental philosophers their definitions and pronunciamentos for the final settlement of the vexed questions relative to the true religion for universal man. Luther, and his grand share of labor, has also come into full consideration on the four hundredth anniversary of his humble birth into a priest-ridden age, and his glorious development as the Samson of religious liberty.

Firstly, the Lutherans are triumphant, and justly jubilant; secondly, the whole of Protestant Christendom unites in their acclaim, with perhaps too little notice of the errors which are still nursed by his followers; thirdly, the Roman Catholics trumpet Luther as a Judas traitor who herded with the basest characters of the age, "drunkards, murderers," etc., and encouraged the robbery of the Catholic churches. Amid all this thunder and lightning here is the Rationalist flattering himself that he dwells in Utopia, and enjoys the Lutheran freedom without the alloy of faith in any revelation. Here the Roman Catholic rejoices that he has had preserved to him a heaven-born church, and an absolutely infallible guide at Rome. And between these extremes we have all the shades and varieties of opinion on religious subjects which may be found as emanations of men's fancies, or in differing opinions on the teachings of the Bible itself even among those who accept it as the only and supreme rule of faith and practice.

Now, how can we arrive at a reasonable settlement for the common standard of religious truth? Our answer is short. As the pole star to the mariner, or as a light to the eye, or food for the support of life, or as water to the thirsty soul, so has our Creator adapted divine truth to the wants of the soul. Not by enthroning rationalism, nor by dethroning reasonable enquiry; not by seizing on some pleasant fancy and excluding all consideratiou of truth in any or every other department can the soul be satisfied. But as every true man has instinctive aspirations towards the great beyond, and future of existence for the freer field and better exercise of those powers of whose existence he is as conscious as that he lives at all, so he must be restless and unsatisfied until he has found here the truths and faith which satisfies the craving of his whole spiritual nature.

The world by wisdom knew not God, but the Gospel of Christ satisfies the soul. It implants in man the purest motives, the most ennobling aspirations and confers the most glorious freedom of body, soul and spirit in every relation of existence so long as in harmony with all that is true, honest and just, pure, lovely, of good report, virtuous and praiseworthy.

Thus taught by the life of the Lord Jesus Christ the whole man is delivered from the power of the love of wrong doing and inspired with the spirit of well doing for one's self, for one's neighbor and for all that is high and holy, even at the sacrifice of selfish ease or ends. Thus may highest happiness be enjoyed on earth and the enjoyment of the perfect life in the perfect body be patiently and trustfully anticipated, for such righteous have hope in their death. Thus not merely the body or the emotions of the soul, or the brilliancy of the intellect can give peace, but being justified by faith our whole nature rests peacefully in God through our Lord Jesus Christ.

T. H.

REFORM TECHNICALITIES.

[Rev. W. O. Tobey on the terms of the United Brethren Discipline.]

It is well known that the word "Freemasonry" has long been a generic term, and used to express all sorts of secret or curious associations. A noted author, for instance, speaks of the "Freemasonry of the Gypsies." It would be good usage to speak of the Freemasonry of the Patrons of Husbandry, of the Communists, or of the Good Templars. The expression "Freemasonry in every sense of the word" has never been improved upon in any of the various forms of expression in the Discipline.

When we all become willing to discuss the character of secret societies instead of the abstract idea of "secrecy," or "privacy," we shall be in the line of contributing something to the understanding of the subject. We ought to be certain that our fathers from the very beginning had in view the nature and character of secret combinations, and not that of secrecy as an abstraction. Neither did they nor do we of today think of seriously discussing the moral character of secrecy abstract of combinations of men. It is often said that at the time our church began to oppose and legislate against secret societies, there was nothing but Freemasonry known to them, and that therefore it was never inteuded to oppose anything but that one order. But this is a great mistake. Long before 1837, when the Geueral Confereuce said "Freemasonry in every sense of the term shall be discountenanced," there were many forms of Freemasonry, or secret combinations. About the time of the Revolutionary War there was as great a mania for secret societies as there is now. It was the outgrowth of the infidel spirit of that age of Tom Paine and Thomas Jefferson. There were then such societies in this country as the "Illuminati," of which a writer in the *Atlantic Monthly* recently said, "It was founded by a charlatan and humbug, with the ostensible object of perfecting human nature." There was also the Phi Beta Kappa Society, of which the same writer said it was of the same stuff and patteru as the Illuminati. There was also a secret society formed at that time, aud which still exists, for the purpose of keeping up certain notions of American nobility. Hamilton Fish is now its president. There were still others of less prominence, but of the same stuff essentially. They all aimed to "perfect human nature;" and that is still the aim of every one of them. Hence

our fathers knew what they were about when they took a decided position against "Freemasonry in every sense of the term." Will we of to-day fritter away the sound and tenable principles bequeathed by them to us?

ENGLISH TESTIMONY.

Lord John Russell, in the British House of Commons, many years ago, avowed his hostility to secret societies. The following is from the report of his speech in that body:

"He did not mean to preclude himself from assenting in any motion that might be made with respect to other secret societies, it public inquiry in respect to them should be thought necessary, but he certainly would now state broadly, that he was an enemy to all secret societies, and if by further inquiry, by the appointment of select committees, or by any other means, they might be better able to get at the nature, the tendency, and the extent of such societies, he should do this, convinced as he was, that in *suppressing all secret societies*, he should confer a benefit upon every class of his majesty's subjects."

Sir Robert Peel, in a speech in the British Parliament, about thirty years ago, is thus reported:

"However laudable the intention of those who entered into them, however sincere the professions of loyalty, still the existence of societies banded together by secret signs, and founded upon exclusive privileges, was a bad precedent, which societies with other designs might in time of danger avail themselves of. His wish was to see these societies extinguished in name, and the practice of having secret signs and symbols abolished. It was not Orange lodges merely that he wished to extinguish, it was the feeling out of which all secret societies sprang, the extinction of which alone would tend to the permanent happiness of the country."

AN OLD-TIME ODD-FELLOW EXPOSITION.

The lodge does not forget—nor forgive. Many years ago Hon. John M. Farnsworth, then a young man, with a number of companions visited Chicago and several other points in northern Illinois, holding open Odd-fellow lodges and exposing all the silly and farcical performance by which a man degrades himself to become a member of this order. They were greeted with much enthusiasm, and doubtless many are living who remember how they made an Odd-fellow lodge appear. As a curious record, but marred with the scornful coloring of Masonic hate, the following is taken from the *Voice of Masonry* for May, 1876, and is from the pen of William Rounseville, a once high Mason, but dying in poverty refused a lodge burial by Chicago Hiramites:

The ill success, in a financial point of view, met with in their peregrinations by Blanchard, Ronayne & Co., remind one of a similar attempt, made by a similar company, about thirty years ago, the object of which was the crushing out of Odd-fellowship. St. Charles Lodge, No. 14, had been constituted in the little town of that name on Fox River, and entered upon a course of high prosperity. At an election held in regular course of business, one ambitious spirit failed to get an office which he sought, and he threatened to devastate the order. He took unto him "seven other spirits," not more wicked, but probably "more sharper" than himself, and thus organized a company. A then briefless lawyer, who has since got so low as to have a seat in Congress, a patientless mediciner, and several tradesmen, made up the army of reform. It is not recollected that Blanchard was chaplain of the organization.

The first show, as I recollect it, was at home, and it was noticed there were more people in the house than half dollars in the treasury. They then went to Aurora, where they put up at a house kept by a Mason and an Odd-fellow. They had scarcely secured lodgings when they noticed that there was an unusual stir about the premises. The clerk of the house sent off a boy on horseback with orders to have as many as he could raise, to be on hand at eight o'clock precisely. The revealers thought a mob was rising against them, and believing that discretion was the better part of valor, they proceeded to illustrate the old proverb that "the wicked flee when no man pursueth," and felt safe only when they had placed the twelve miles behind them which lie between Aurora and St. Charles. The cause of their scare was a donation party for a clergyman at the hotel that they left so unceremoniously!

This reformers' association then came to Chicago. They obtained for their purpose the old court house which stood on the corner of Clark and Randolph streets; a small building, which they never succeeded in getting half full, though they advertised for three nights. It was rumored that the sheriff forgave them the rent for one night on condition that they would pay for the two others. Whether they complied with the offer is not known, but the last tidings of the exposers of Odd-fellowship we ever heard was that they were trying, individually, to borrow twenty-five cents to liquidate expenses home. And St. Charles Lodge, No. 14, I. O. O. F., still survives.

THE SERMON.

THE DUTY OF THANKSGIVING.

PREACHED IN THE CHICAGO AVENUE CHURCH ON THANKSGIVING DAY MORNING, BY C. A. BLANCHARD.

[Before the religious services were held the members of the church and congregation distributed one hundred and sixty-five baskets of provisions to the deserving poor, without reference to church relation, creed, nationality or color. At eleven o'clock there was a gathering in the lecture room where the remarks below printed were made, after which about forty minutes were spent in conference.]

THE DUTY OF THANKSGIVING.

In the fiftieth psalm, twenty-third verse, we are told that those who offer praise glorify God, and this, as you all know, is the principal duty of man. The catechism declares that man's chief end, or most important duty, is to glorify God. The text shows how this is to be done, namely, by offering him praise. Here we have warrant for all such gatherings as this one, which is, in the true sense of the words, a praise meeting.

There are two sides to religion, the human and the divine, that is, every Christian is related to God and to men. As regards men he is bound to be just, merciful, benevolent. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and keep himself unspotted from the world." Jas. 1:27. Here we have set before us the duty of distributing to the necessities of men as you have been doing this morning; so also we find our Lord Jesus continually caring for the bodily wants of men. That is a miserable caricature of the Christian faith that contents itself with thundering condemnations of sin or proclamations of soul pardon while it sees suffering and misery go unrelieved.

On the other hand there are persons who openly declare that the care of men's bodies is *all* the religion there is. Such persons never offer praise and seldom or never pray. The Bible is to them a sealed book. Their religion, they tell us, consists in doing good. Now this mistake is as serious as the one first named. Our Saviour heard, well pleased, the songs of children in the temple and the shouts of the multitude which attended him down the Mount of Olives. And though he went through this world healing and feeding and comforting, he also preached to the people, and lifted up his eyes to heaven, saying: "Father I thank thee." Let us ever follow his example, and while we gladly minister to the needs of men let us also never fail or forget to give thanks to God.

EVERYTHING THAT HATH BREATH.

Another suggestion of practical value is found in the sixth verse of the one hundred and fiftieth psalm, "Let everything that hath breath praise the Lord." Men in this world suffer. The masses of men are poor and sick and troubled. We pass a whole world of sorrow in many a silent man or woman. The heart knoweth its own bitterness, and oftentimes even the nearest of friends knows it not. Now we are prone to act upon the plan of giving thanks for prosperity. When you take up to-morrow's paper you will see long enumerations of causes of thanksgiving: national mercies, church mercies, family blessings and good bestowed on individuals. This is inevitable and proper. There is, however, one danger connected with it, *viz.*, that those who toss upon beds of pain, who are hungry for lack of bread, or cold for want of clothing, or those who are soul-tossed by reason of sin should say, Let those give thanks who have these obvious blessings; as for us we sit in darkness and have no light; why should we offer praise? Now the verse under consideration says directly: "Let everything that hath breath praise the Lord."

Suppose, for example, that some young man should be in this audience this morning. He was passing on the other side of the street when he noticed the building. He said to some one, What is that building? and was answered, Why that is the Chicago Avenue church, where Mr. Moody used to preach, and where the great Sabbath school meets. He came in and is here now. He is not a Christian. His mother never taught him to pray; his father taught him to swear. He has served Satan faithfully, but all the promises of his master have been broken. He has found the way of transgressors hard, and the wages of sin death. Hope, and faith and courage and purity that used to dwell like a colony of white doves in his heart, all are fled away. Shall this man, with the past all dark and the future all hopeless, shall he praise God? Yes, for the text says, "Let every thing that hath breath praise the Lord."

HE HATH NOT DEALT WITH US AFTER OUR SINS.

In the tenth verse of the one hundred and third psalm we have one universal reason of thanksgiving. It applies to nations, churches, towns, families and individuals. "He hath not dealt with us after our sins nor rewarded us according to our iniquities." Men are accustomed to justify themselves before men, to oftentimes attempt to deceive themselves, to persuade themselves to believe that they are what they know they are not. But there are times when the voice of conscience, so long drowned by the noises of the world rings through all the chambers of the soul, and when faces long buried, opportunities long past, sins long forgotten pass in terrible procession through the mind. In such times many men may cry out with Cain, "My punishment is greater than than I can bear;" but no man ever yet said, "It is more than I deserve."

The Word of God has mighty witness in the human soul. God declares that he has not dealt with men according to their iniquity; that his mercy is great above the heavens; that as the heavens are high above the earth so high are his ways above man's. What sane man doubts it? What earthly governor would suffer the existence of a province that rejected and despised his authority as this world does that of the great God? Men go reeling along in the mad dance of business, pleasure, vice and crime, and still the Lord waits. The thunders and lightnings sleep about his throne and mercy still grasps firmly the terrible sword arm of justice. The Lord is long suffering to usward. He does not will that any should perish but that all should come to him and live, and so he has not dealt with us after our sins nor rewarded us according to our iniquities. If there is any one who ought from the depths of his soul to render thanks to-day it is the unrepentant, hopeless sinner. For the forbearance that has spared him from going down into the pit, that has found out a ransom, and that to-day says: "*Whosoever will, may come.*" For this he should give thanks.

FOR UNDESERVED MERCIES.

There is one more topic of general thanksgiving to which I will advert and then give you all opportunity to express the thanks of your hearts for the goodness of God. This is suggested by the tenth verse of the thirty-second chapter of Genesis. "I am not worthy of the least of all thy mercies." This is the language of every Christian heart. Instead of complaining that we have received so little we are astonished that we have received so much. There was once a little girl who sat down at a table on which there were a few cold potatoes, a few pieces of dry bread and a little salt. The latter was a luxury and the little girl said: "Why, mother, is it not nice? We have have potatoes and bread and salt, and heaven beside." I remember also another tale of a poor widow who had a single child for whom she toiled. In the house was an unused door and on cold nights the mother was accustomed to place this door on the bed to supply in part the want of sufficient clothing. One bitter night, when the wind was howling about the cabin, the snow sifting through the cracks, the mother and child lay down to rest, and as the mother drew the door into place and gathered the trembling child in her arms, she said, "Mamma, don't you pity poor people who haven't got any door to put on their beds in cold weather?" Except ye be converted and become grateful and loving as this little child, ye shall not enter the kingdom of God.

Of course, dear friends, there are a vast number of particular things which might be mentioned, but in reflecting on this theme it seemed that my occasions of gratitude clustered in two shining groups around the undeserved mercies and the averted chastisements of my Heavenly Father. Truly the Lord is good to all and his tender mercies are over all his works. He has not dealt with me after my sins of omission or commission. He has bestowed upon me a thousand blessings, and I am not worthy of the smallest of them all. I call upon my soul and all that is within me to bless his holy name. "Come, magnify the Lord with me, and let us exalt his name *together;*" for those who offer praise glorify God, and to those who order their conversation aright he will make known his salvation.

A VIGOROUS REBUKE OF INFIDELITY.

The year which is drawing to its close will be remembered as one of the terrible events in the world at large. A year of tumults and commotions in nations and of portents on land and sea. Marvel not that God's judgments are in the earth; I only marvel that our own ungrateful people escape much worse tokens of his righteous wrath. For what an age we live in! An age to which the Lord has given great power to get wealth, opening men's minds to new forms of using and economizing the resources of the physical system. And, in return, man only grows vain and self-sufficient, and makes gods of his right hand and his proud brain. Nay, your flippant scientist, who ought to be humbled by the universe which lies about him like an ocean, as impenetrable as ever, is conceited enough to value himself upon the few pebbles he has gathered upon the sands, and turns traitor to the human race in refusing to recognize its Creator. And when all this arrogance of false science gets down to the lowest class, look at its effect upon the vulgar mind in the practical atheism that is increasing among us. Monstrous marriages and criminal divorces are multiplied, and adulteries and abortions are the staple of our daily news. In many parts of our country the blessed rest of the Lord's Day is already obsolete, and courts and judges give reins to universal licentiousness. Our own quiet villages and orderly cities are invaded by social outlaws, the reek of whose blasphemy and obscene ideas is rank beyond all description and "smells to heaven." Our journalism condemns this, or treats it with deserved contempt, but nevertheless patronizes it by advertising its enormities and becoming its "tract society," printing and distributing its filth and profaneness. This is discriminating against the good citizen in favor of law-breakers and social pirates. For the unhappy men are indictable as law-breakers. Over and over again our courts have decided that Christian morality is part of our laws, and the base of our constitution, and while it is expedient, I think, to let them alone, it is all important not to give them aid and comfort in their raids upon law and order. Unless all decent citizens vote to protect our civilization against such outrages, the end is not far off. Society cannot exist where the young and ignorant are taught not only to "say in their hearts there is no God," but to feel that all moral laws are tyranny, and that they may set them at naught with impunity.

There are some inns which are never empty; but as fast as one guest goes out, another comes in. Such is the heart of an unregenerate man.

THE PRIVACY OF DAVID AND JONATHAN.

The Chicago *Evening Journal* of Saturday published the exposition of the Sabbath school lesson by Pres. C. A. Blanchard in Farwell Hall, in which occurred these remarks:

"Another thing which we can learn from this second decision of our lesson is the proper use of secret signs, tokens, etc. Such things are lawful in times of danger and difficulty. David's life was threatened. Jonathan was his friend, but to be seen with him at this time would peril the lives of both. They accordingly agreed upon a method of conveying and receiving information that would be unintelligible to one not in the secret. From this some thoughtless persons would proceed to justify secret societies. It is obvious that there is nothing here which can be tortured into such a defense. Here were two good men, who knew and trusted one another, who agreed on a sign because their lives were endangered. Secret societies bind good and bad men together,when they are not in danger and have no lawful object to be obtained that could not better be reached by open methods. As Wendell Phillips says: 'Secret societies in a land and an age like this are useful for no good purpose, and may be used for any bad one whatever.' The fact that men seek to justify these associations that yoke good and evil men together unequally proves no more than the fact that slave-holders, Mormons and whisky-sellers do the same.

"In the third part of our lesson we have a beautiful example of another one of the 'lost arts,' viz., the art of showing proper respect to official station. David was by this time a soldier as well as an anointed King. Still further he was the brother-in-law of Jonathan,and, more still, he was under a covenant to him; but all these facts, together with the circumstances under which they met, could not cause this princely young man to forget the courtesy due to the heir-apparent to the throne. Intimately associated with the disposition to question rather than obey which was mentioned above, there widely prevails at this time, disregard of the persons of rulers.

"A politician who had been out for a three-weeks' campaign said that when he came back he was so covered with mud that his own dog didn't know him. A Presidential campaign is oftentimes a carnival of slander, violence and murder. And the succeeding years show that it is quite impossibe for people to respect *in office* men whom they have been educated to despise *out of it*. It is true that many of our rulers are base and unworthy men, but they occupy important stations and the office should be regarded, even if the men are not. It is also true that when base men are elvated to official positions the rule is that Christian men have neglected their duties."

A VETERAN AT WORK.

From the Christian Statesman.

The Rev. Dr. Jonathan Blanchard embraces every opportunity to do service in the cause of National Reform. Now on a visit to the East, he is invited to preach in many prominent pulpits, and thus obtains a wide and influential hearing for his discussion of the relation of civil government to the Christian religion. On November 11 he preached in the old Edwards church at Northampton, Mass., and on the next Sabbath in the Plymouth church at Worcester. From a pretty full account of the sermon at Worcester, as published in the *Daily Spy*, we take the following extract: The preacher prefaced his address by reading the demands of a so-called liberal association for the discontinuance of chaplains in public institutions; for the abolition of all religious services maintained by the government, of the use of the Bible in the public schools, and of religious festivals. The speaker took his text from Matthew 27:22: "What shall I do then with Jesus which is called Christ?" This question, he said, was asked eighteen centuries ago by a puzzled governor, of a multitude clamoring for the death of Christ. It has vexed the world ever since. Pilate had either to clear Christ or to crucify him; not to clear him was to crucify him. If he cleared him he would lose his office; if he crucified him he would lose his soul. This has been the situation of nations and individuals ever since. To ignore or reject Christ is to say he is not the Messiah, but an enemy of Cæsar and a traitor to God. The speaker then contrasted the condition of believing and unbelieving nations. "The grand conception of our fathers was a Christian commonwealth," said Charles Francis Adams at Buffalo in 1848. In 1774 the Virginia house of burgesses appointed a day of fasting and prayer on account of the Boston port bill, to pray for deliverance from the danger to public liberty. Thomas Jefferson voted for this measure. National fasts and thanksgivings are merely national recognitions of religion. There is no coercion in the government measures. All that is required of any man is that he keep the peace in a house he did not build. The man who would dare in the days of Washington and Jefferson to propose to force out the chaplain and the Bible would have been deemed a subject for a lunatic asylum. The Declaration of Independence, written by Jefferson, acknowledged God in four separate provisions, but the Constitution, written only a few years later failed to make any such acknowledgment; Hamilton said it was forgotten, but the truth was the fathers failed to distinguish between coercion and recognition. Even in the oath administered to the President there is no religious mention. They give us a Constitution on which atheists can take their stand and demand that all laws shall comply with it. Christianity is not sectarianism, and Christ is not a partisan divinity. The mythical gods, the idols of the joss house, the saint gods of the nunnery, the gods of the temple and of the spirit circle —these are sectarian. Christ is the Way, the Truth and the Life; let us acknowledge him as a nation as well as individually, for without him we can do nothing.

WHY HATTON STAYS.

Frank Hatton, the Assistant Postmaster General and editor of the *National Republican*, is a Knight Templar Freemason, which alliance we suggest will answer the queries which the New York *Times* puts in the following emphatic language:

"The fact that Hatton is retained, that he exercises much the same power as and displays more authority than the Postmaster General himself is a scandal and a disgrace. He is notoriously incompetent. He is engaged in covertly violating the laws of the United States which forbid the circulation of matter through the mails emanating from lottery enterprises. He is using his position in the department to make postmasters canvassing agents for his scurrilous publicatiohs. He has repeatedly insulted the President by declaring a humbug the civil-service system which the President recommended, approved, and professed to be carrying out in good faith. There is every substantial reason why Hatton should be promptly kicked out of the department. There is no conceivable good reason why he should be kept in. Yet there he is, and there, apparently, he is likely to stay so long as his superior officers are in a position to retain him. Is there a power stronger than the Postmaster General which prevents the dismissal of this disreputable person? If there be the public should know it. Gen. Gresham can gain nothing for himself or for any one else by the continuance of this unfortunate situation.

REFORM NEWS.

ILLINOIS FRIENDS will please take notice! It will be possible for your State Executive Committee to send you a lecturer at times if your name and postoffice address was on file with them together with a request that a lecturer be sent. Before writing to send one on be sure that you can secure a hall or church or school house as the case may be. Send word to the *Cynosure* office.

—Secretary Stoddard sends word from Wright's Corner's, Niagara county, New York, that his lecture appointments in that vicinity would occupy every evening until the 12th inst. The friends there take hold in earnest. After a long ride with Bro. Peter D. Miller on the 5th ins., the weight that was believed to have been attached to Morgan's body when he was sunk in Niagara was obtained.

—Bro. Conant, of the Connecticut State Association, is in earnest about the work in his State, and urges that arrangements be made for lectures in every place where practicable. Elder Barlow, the State lecturer, is an able man on the platform, and his years of experience in this battle emphasize his arguments. Bro. Conant writes: "I feel that we must make greater efforts in the East than hitherto, or our Western friends will not only put us to shame, but the lodge will intrench itself more strongly than ever."

FROM THE GENERAL AGENT.

MACEDONIA, Ohio, Dec. 3, 1883.

This is the nearest station to Northfield, where Bro. Ronayne worked the degrees soon after the Dayton Convention. He is well remembered here, both for his ability and peculiarities. His work abides, although less is now said upon the subject than soon after his departure.

I chanced by the way to fall in with an elderly gentleman who took me for a Freemason. As we were walking together he said, "I joined the Odd-fellows and stayed as long as I could stand their rascality, and then left. A year afterwards they expelled me for non-payment of dues. I believe the Masons have saved the lives of a great many murderers who ought to have been hung, and if I wanted to find protection as a rascal I would join the Masons."

Another brother whom I met had also had experience as an Odd-fellow. The lodge to which he belonged was composed of respectable Christian men, and they used the name of Christ freely in prayer. In time two or three German infidels came from another lodge, and objected to the *sectarian* prayers. This set the Christian brethren to investigate. They found that the rulings and decisions of the lodges and Grand Lodges were all against Christ, and in favor of the infidels. They determined not to submit, and as the case was becoming desperate, and the lodge likely to break up, the German infidels waived their objection for the time being, but the case opened the eyes of some, who like the brother in question, separated themselves from an order that rejected Christ by law from its religious *creed and worship*.

At Bedford I met Bro. Hathaway and am much indebted to him for encouragements and help. A change between his pastor and the pastor of a neighboring church precluded the occupancy of the pulpit where he worships. and after conference he furnished me with conveyance to Northfield, where I spoke at union services on the anti-secrecy reform in the Presbyterian church. The pastor, Rev. Marquis, is just from the seminary at Allegheny, and decidedly averse to secret societies, although confessedly not well informed on the subject. Rev. J. W. Logue of the U. P. church, recently resigned after a pastorate of forty years, and their pulpit is filled by presbytery for the present Bro. Wallice filling the A. M. appointment very acceptably. En-route for Buffalo about seven this P. M.

FROM WISCONSIN.

Bro. Bancroft, Wisconsin State agent, reports a lecturer's trials at the county seat of Chippewa county, but a triumph at the end:

"I had a grand old time at Chippewa Falls. I preached in the morning in the Knights of Pythias hall where two or three other secret societies hold forth, and also the Presbyterians hold their meetings. Their minister, I learn, is a Mason, as well as the M. E. minister. The Baptist pretends to be an Anti-mason, but he refused to let me preach for him, but would let me have the church for an afternoon service. At the hall I had a sort of bedlam for a little while, but after they found they could not silence me they settled down to quietness and I finished in peace. I held service in the afternoon at the M. E. church, as quiet as need be; so God reigns. I have great peace and am glad."

FROM MISSISSIPPI FRIENDS.

COLUMBUS, Miss., Nov. 27, 1883.

EDITOR CYNOSURE:—On last Sabbath when Salem church met for public worship at Ridgeway Academy (their present place of worship) it was found that many of the window panes were broken and the floor strewn over with brick-bats, rocks, broken glass, pine knots and sticks, and in the house near a broken pane was a pole which reached from the floor to the ceiling. As the day was not very cold Mr. T. preached and the Sabbath school was conducted as usual without material discomfort.

A few days before at a vast public gathering many hundred pages of anti-secret tracts were distributed; also "Freemasonry at a Glance," and Weed's letter. My grandfather, who was a greatly persecuted minister, used to say, "The devil kicking is a sure sign of good being done." We are not able to make the needed repairs and improvements for our place of worship but we would rather suffer than to let the people be unwittingly ensnared in secret orders.

I wish to re-echo the call made in the *Cynosure* for donations to the tract fund. We are at times short of variety in our stock of tracts and books and doubtless many thousand pages more of anti-secret literature would be in circulation than at present in many different places over the country, had there been a sufficiency of funds at the *Cynosure* office for that purpose. Let all who love our country and the religion of our Lord and Saviour Jesus Christ lend a helping hand to let it be known throughout the world that organized secrecy must be abolished if our government is to continue happy and prosperous, or the church of God untrammeled by the false religion taught in the lodges. The reform cause needs more tracts in very plain and forcible but kind language suited to the common people, with nice and striking illustrations. Many who will not at first read a book will read a tract, and this often stirs up to read more, and often a thorough awakening is all that is necessary to arouse energetic action. Pictures are a great attraction and excite attention and a desire to read where a plain leaflet passes unnoticed. I wish some friends who have means could hear the oft repeated request made of the tract distributros, "Please give me one with a picture on it." Will not some one who can, make provision for more illustrated anti-secret leaflets and tracts?

We also greatly need here more Bibles, Testaments and hymn books. The friends who sent pecuniary aid, four packages of choice tracts and some illustrated Sabbath school papers to Mr. T. will receive the hearty thanks due. Will the friends of reform remember us still in prayer?

MRS. M. A. TAPLEY.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

POMEROY FOR '84.

The more we read of Senator Pomeroy the more certain we are that he is the strongest man that could be selected to lead the American forces in 1884. Every political movement has its critical moment, when it either expires or goes rapidly forward from conquering to conquest until glorious victory perches on its standard. That crises in the American movement is not far abouts and perhaps Hon. S. C. Pomeroy is to give the unwieldy element a practical existence. He has been the champion of liberty in the past, and who knows but that he may be the Lincoln to do away with the white slavery that now hangs like a curse over the earth. The slavery of the-lodge-and-rum power is incomparably more galling and degrading than negro slavery. But it will not pay to push Mr. Pomeroy to the lead unless we propose to rally as an organized force to the standard he proposes to support. Since the lodge tried to smirch his character, as an arch enemy of tyranny, he has stood like a flint against his and his country's common enemy. To stand for justice and liberty is to antagonize the whole lodge system. Ever since the "Jerry Rescue Case" Pomeroy has been the practical ally of the oppressed and downtrodden. His record has ever been against the usurper and the master. Slavery spotted him and slavery went down; the lodge has spotted him, the people know their friend, and the lodge must go down.—*Am. Freeman.*

STOCK COMPANY.

EDITOR CYNOSURE:—I think E. D. Bailey's plan for the formation of a joint stock publishing company the best yet suggested, viz., 1,000 shares at $25.00 each, $5.00 payable whenever stock is taken, the remainder not to be paid unless actually needed for the maintenance of the paper. A writer in last week's *Cynosure* proposes 1,000 shares at $100 each, making a capital stock of $100,000. This, in my humble estimation, would not be practicable, as the majority of the friends of the reform are persons in limited circumstances, and could ill afford to invest so heavily, whereas, at $25,00 per share almost every friend of the cause would take a pride in possessing at least one share in the national organ. Then those who desire to invest deeper can take as many shares as their means will allow.

To insure success and secure a hearty support for the movement the stock should be scattered among the friends as much as possible. If it is desired to have a large capital stock the number of shares might be increased to say 4000. Then, at twenty-five dollars per share, every schoolboy friend of the reform could take an interest. By all means let the plan be inaugurated, With a battery planted in the national capital success will surely be ours. With best wishes, C. M. STRICKLER.

PLATFORM OF THE LIBERAL LEAGUE.

The following is the platform of the "Liberal League" of the United States, organized to divorce the American government from all connection with religion: (1) We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation; (2) that the employment of chaplains in Congress, in State legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued; (3) that all public appropriations for educational and charitable institutions of a sectarian character shall cease; (4) that all religious service now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book, or avowedly as a book of religious worship, shall be prohibited; (5) that the appointment, by the President of the United States or by the governors of the various States, of all religious festivals and fasts shall wholly cease; (6) that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead; (7) that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed; (8) that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty; (9) that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.—*Christian Statesman.*

PROHIBITION IN POLITICS.

From a very lengthy article written by Dr. Franklin of Ithaca, N. Y., and published in the Dryden *Herald*, we republish the following pointed statements:

A brief review of temperance legislative action in the several States, prior and subsequent to the existence of the Republican party will show that the Republican party, with all its boasted moral ideas and temperance proclivities, has never openly advocated or been instrumental in bringing about prohibitive legislation, unless the party in Kansas. Iowa and Ohio may be construed to mean an effort by the Republican politicians to save the party from total wreck.

Some little time prior to the existence of the Republican party, we find that Maine, Delaware, Rhode Island, Massachusetts, Michigan, Connecticut, and New York passed strong prohibitive laws. The prohibition law in Michigan was ratified by over 19,000 majority. In 1854 the law was declared unconstitutional The struggle continued with alternating results, having been changed seven times, and finally was repealed by the Republicans, and a license law substituted.

Connecticut passed a prohibitory law in 1854, which was repealed by the Republicans in 1872—Jewell, governor, and the legislature Republican—another act of the young party of great moral ideas.

In 1853 Indiana passed a prohibitory law which was declared unconstitutional—Wright, Whig governor, legislature Whig. In 1851, Maine, with a Democratic governor and Democratic legislature, passed the first Maine law. This law was repealed by the Republicans in 1856—Morrill governor, legislature Republican. Delaware in 1847 passed prohibitory laws—Native American governor, legislature American. Rhode Island in 1852 enacted a prohibitory law; it was declared unconstitutional, and in 1859 re-enacted—Allen, Democratic governor, and legislature Democratic. This law was in force till 1863, when it was repealed by the Republicans—Sprague governor, legislature Republican, and a license law substituted. From 1865 to 1874 local option laws were in force. The license clause was repealed and prohibition substituted, and in 1875 the prohibition clause was again repealed by the Republicans—Lippert, Republican governor, and legislature Republican.

In 1852, Massachusetts passed a prohibitory law—Gardner, American governor, legislature American. In 1868 this prohibitory law was repealed by the Republicans and a license law substituted—Bullock, governor and legislature Republican. In 1870 the law was amended so as to allow the free sale of lager, ale, porter, and beer—Claflin, Republican governor, legislature Republican.

So we see that all these prohibitory laws were passed by Democrats, Whigs or Native Americans, and not one by the Republican party, while temperance Republican politicians are constantly claiming that all that has been done for temperance was done by the Republican party.

Now, Prohibitionists are asked to support the Republican party, with the foregoing record like an incubus hanging over the heads of a party that neglected to improve the golden opportunity to bless mankind.

A New Jersey law prohibits sales of tobacco to boys under sixteen under penalty of $20 for each offense, to be sued for and recovered by the parent or guardian of the boy. It went into effect on the fourth of July. Dealers say it reduces their sales quite perceptibly, but they do not object to it, as it clears their shops of troops of boys to invest a cent in a cigarette, which they would take turns in smoking.

The Freemason lodges profess to sell secrets, for which they get a large price. But what they sell are revealed shams. After a man has paid out a hundred dollars to the lodges, he has got no more than he could get by buying one dollar's worth of books revealing those shams. Yes, he has got more. He has got a guilty soul, and a set of shackles which is hard to throw off.—*Richmond Star.*

—Why transplant a man out of the world into the church, if he carries the old soil with him and yields the same old fruit?

CORRESPONDENCE.

A SUGGESTION ON CHRISTIAN UNION.

DEAR CYNOSURE:—In view of the great anxiety manifested among the Lord's people for a closer union, I would respectfully offer the following preamble and resolution:

Inasmuch as God "made of *one* blood all nations of men," there is therefore, unity of nature in mankind.

And as "All have sinned and come short of the glory of God," all are alike in need of salvation.

Inasmuch also as there is but one heaven to enjoy, and since God has sent but one Saviour to prepare mankind for that one heaven; and as Christ preached but one Gospel—and authorized his apostles to "preach the Gospel to every creature,' restricting them to teach *only*, "All things whatsoever I have commanded you;" and Christ earnestly prayed that all who should believe on him through their word might be *one*, "That the world may believe that thou hast sent me;" and, finally, inasmuch as all Protestants admit that the Holy Scriptures contain the only infallible rule of faith and practice; therefore,

Resolved, That all Christians should adopt as the measure of their religious faith and practice, *only* those things taught by Christ and his apostles.

Who will second this resolution, or suggest a better? With due respect for the views of others these thoughts are submitted. GEO. ELEY.

FROM WESTERN TENNESSEE.

MOLINO, Tenn., Nov. 26, 1883.

EDITOR CHRISTIAN CYNOSURE:—The reform work is beginning to prosper here. One of my neighbors had a very heated discussion with me on Masonry. He contended that a Christian in a Masonic lodge had more influence for good. I referred him to the word of the Lord which saith, "Be not unequally yoked together with unbelievers;" and also, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." I met him again the other day and he said, "Mr. Stewart, I have been thinking of what you told me, and I have got a demit from the Masons and grangers." This man is one of our best Christian citizens. I feel joyful to think God is blessing our work in this reform. A highly respected Christian and doctor said to me, "I see the evil of secret societies every day." He is an Odd-fellow.

Now, brethren, as I have told you of my joys, I will tell you of my sorrows.

I wrote to you some time ago about our loss by fire, and the friends sent for my relief $16.50, beside some other kindness bestowed. I suppose some of you, brethren, know what it is to lose your worldly possessions for the sake of truth. This is my sorrow. I sold my place where I was burnt out for $300, and bought another for $900; have paid all but $5.50. The money has to be paid before January. I have a large family to support, and I know not what I shall do unless God in his mercy shall raise up helpers. My brethren, do what you think is your duty, and may God's love and blessing rest on you, is my prayer. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Any tracts or books you think would help the reform sent to me will be disseminated. I may have my house burned down again, but by the help of God I expect to stand for the truth. Your brother in Christ,

ROBERT A. STEWART.

OUTSIDE OF CONVENT WALLS.

We may well rejoice with the nun who has been released from Hochelaga Convent. And as the darkest moments are those which immediately precede the day, the darkest moments of this nun's existence in the convent must have been the time when she saw the anxiety of her father, and waiting to hear the permission of the Pope to be released, to whom she had brought herself under obligations.

Why was it then that she longed for the day to come when she should be free? Was it because she saw a perfect work of sanctification within the detested walls? We think not. And we take this as a presumptive argument that within convent walls is the wrong place to honor Jesus, who *went about* doing good, and did good deeds in the face of a frowning public.

It was in that place that the soul was brought to the realization that it was confined to a very small place, as well as the body, and that it desired to fly to the ends of the earth and tell of the love of the Saviour, instead of having its wings bound by papal cords. And what were the associations? Were they of those who confide in the Saviour, the King of kings, or in the earthly power of the Pope, who at the present time is not considered infallible by certain members of the Roman Catholic church in Ireland, who are determined to free themselves from England by dynamite.

Then if any one, man or woman, cannot accomplish as much good in solitude as they can before the public, and if there is a reliance in the power of man instead of God, should not this happy "convent bird" use all of her influence to induce others to breathe the free air of liberty, and use the opportunity of doing a great work for their Master, Jesus Christ? And as the child of sorrow has had such a sad experience during the past, may she have a perfect confidence in Jesus that she may go "from grace to grace" and thank the Spirit of consolation for ever directing her feet from the prison of body and soul, to follow the example of her Saviour in caring for the souls and bodies of humanity who are spiritually dead, and treading the pathway toward the grave. The scepter of Rome is fast waning, and we hope to see the Star of Bethlehem take its place. M. A. H.

AN OLD MAN'S SUGGESTIONS.

SCATTER THE TRACTS.

LAMARTINE, Pa.

EDITOR CHRISTIAN CYNOSURE:—I wish to have the following suggestions published for the benefit of the many readers of the *Cynosure*. I am nearly 76 years old, and should like to see lodges of all kinds put out of existence if the Lord will spare my life. I have always been an anti-slavery and anti-secret man, and know that the National Christian Association is on the side of God. Many plans have been suggested and tried, and have proved successful, for which I thank God, and also that the secret monster has not been able to stop this noble cause.

Now we need the wisest counsel to get the *Cynosure* and tracts circulated throughout our beloved country and the world for the good of church and state. Now the plan I take is, always keep on hand a good selection of *Cynosure* tracts. Open your purse and spare not. I supplied the Lutheran Synod at Salem with over 5000 pages two years ago. and last spring also distributed some hundreds of pages at a conference meeting and also at Chautauqua Lake. Last week at our County Court I gave out many tracts; and have now two large packages containing one *Cynosure* and tracts in each, for men that I spoke to, both being influential men opposed to all kinds of lodges. When I send social or business letters I put in some tracts. It appears to me that it would be a great thing if there were only one man in each congregation to work and pray, in addition to our noble lectures and degree workers. Many of these are not afraid of the face of mortal man, but we have many on the anti-secret side that are milk-and-water men.

I would say, gird on the armor and go forth to battle. Preachers should proclaim the truth from the pulpit; but often they will not, so it throws the burden on friends of the reform.

Another plan I would give: Suppose the N. C. A. appoint a committee to meet with conferences, presbyteries, synods, classes and all ecclesiastical meetings, and such as Chautauqua Lake, to lecture if permitted, and if not, then circulate tracts and books. No one can hinder that, I think. By practicing the above, the devil with all his combined force must flee. PHILIP KRIBS.

OUR TRACTS IN JAPAN.

We see by a letter in a religious paper that a missionary, recently sent out to Japan, had some of our tracts given him before he sailed, and had evidently made good use of them. He found them interesting; and regards societies which have a worship of God but do not acknowledge Christ, or whose members may not believe in his mediation, as contrary to Scripture and need to be sharply looked after.

May the good seed prosper in Japan. Who can estimate the difference between the results of preaching a Gospel which fellowships lodge worshipers and the Gospel of our Lord who is the only name given under heaven among men whereby they must be saved. What a burlesque! for any missionary or preacher anywhere to preach Christ by day and acknowledge the Grand Lodge above n secret services by night! T. H.

GLEANINGS.

Rev. Daniel Shuck (an honored name in the United Brethren church) sends from Woodbridge, Cal., a cheering voice, saying:

"I am pleased to see the evidences of increased vitality in this much needed reform in America. The influence and power of secretism as organized in this fair section of our common heritage is alarming to any who are at a standpoint to make proper observations. Yet there is 'silver lining' beneath the dark cloud."

Bro. W. O. Dinius appreciates a good book. He writes:

"'In the Coils' came and is read with interest in my family. I consider it one of the neatest and happiest *hits* on secrecy I ever read."

"A Reader" who observes narrowly the lodge tokens among Chicago ministers gets an effective shot at Dr. Lorimer thus:

"Thanksgiving Day is over and has made its mark. From among the curiosities of mixed pulpiteers in our city we select some words of the Reverend Sir Knight Templar Lorimer, of Immanuel Baptist church, as an illustration of the old adage, Satan reproving sin. Mr. Lorimer very justly assails Monsigneur Capel, the 'social missionary' of Romanism, for his assault upon our public schools and his absurd attempt to persuade Americans that Romanism and their Republicanism are naturally the best of friends; and then the oath-bound Knight Templar draws his sword and thrusts it at Mr. Capel. But alas! alas! the sword is sharp at both ends, and in his zeal to stab Capel and Romanism also stabs himself and his own proud Templarism. Here is the weapon:

'No, Mr. Capel, we do not want such freedom as this, a freedom whereby at the word of command wheels into rank thousands of your subjects to blindly do your bidding. That is not the freedom we desire in this country, and let us suggest that when you pull the trigger it may be well that you be sure your blunderbuss be not loaded else your fire may be returned with a charge of dynamite that shall blow your institutions skyward.'

Well said, Doctor Lorimer! The 'blunderbuss' of free speech is as dangerous 'dynamite' to your own lodgery as it is to Romanism. Those who live in glass houses should not begin throwing stones."

BIBLE LESSONS.

LESSON XII.—December 23, 1883.—Death of Saul and Jonathan. 1 Sam. 31:1-13.

GOLDEN TEXT.—"The wicked is driven away in his wickedness: but the righteous hath hope in his death."—Prov. 14:32.

DAILY READINGS.

A churlish man	1 Sam. 25:2-13.
Abigail's Intercession	1 Sam. 25:23-31.
Saul again in Peril	1 Sam. 26:5-25.
A Grave Mistake	1 Sam. 27:1-12.
Using Witchcraft	1 Sam. 28:7-19.
David's Lamentation	2 Sam. 1:17-27.
A Remembered Pledge	2 Sam. 9:1-13.

PRACTICAL.

After studying briefly the history recorded in this lesson, glance over the life of Saul as a whole, noting

1. *His early advantages.*—(*a*) His quiet home training afforded an opportunity for strengthening the roots of his character. (*b*) His early traits of character displayed at the time he was called to the throne; modesty, thoughtfulness of parents, bravery, wisdom, etc. (*c*) The law marked out his duty as king very plainly (Deut. 17:14-20). (*d*) He was the subject of the Spirit's influences. (*e*) Although exalted to the throne in opposition to the will of Samuel, he might have enjoyed his hearty cooperation. (*f*) He came to the throne at a time when peace and prosperity had been restored to Israel through Samuel's influence.

2. *Manifold exhortations and warnings.*—(*a*) Although Israel incurred the Lord's displeasure in asking a king, he promised his blessing on both the people and the king if they would now be obedient (1 Sam. 12:14, 15). (*b*) Warnings are given after his acts of disobedience, by Samuel (1 Sam. 13:11; 15:14). (*c*) He was also entreated, both by Jonathan and David, to cease his persecutions of him whom he regarded as his rival.

3. *Flagrant and persistent disobedience.*—(*a*) He assumed the priestly function (ch. 13:19). (*b*) He manifested his self-will by unwarranted legislation concerning fasting (14:24). (*c*) He expressly violated a positive command in the matter of the Amalekites (15:9). (*d*) He persisted in persecuting David in spite of entreaties, warnings, and his own solemn vows.

4. *A fearful doom.*—(*a*) Forsaken by the Lord. (*b*) Defeated by the Philistines. (*c*) Despair leads to death by his own hand. (*d*) Indignity heaped on his body. And here we leave him with his Lord and Judge.

The picture itself should be a sufficient warning against disregarding the invitations and calls of the Gospel, and against sinning in the face of the Word of God. Judgment may be long delayed, but it is none the less certain. The threatenings as well as the promises of God are yea and amen; we should see to it that we stand in a safe and proper relation to God's Word.

Sin may be long cherished in the heart and yet not give forth any sign of its bitter fruit, but it will surely come sooner or later. Two men were once walking along the banks of a stream when their attention was called to a tree which had been broken square off the previous night by the wind. They expressed surprise that a tree so strong and apparently so sound should be broken off in that way. But coming nearer they discovered that an inward rot had been going on for years, until nothing but the shell remained. The destruction came suddenly, but it had been a preparing for many years. So "he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—*U. P. Bible Teacher.*

CHARACTER OF SAUL.—(1) His opportunities—1 Sam. 10:6-8; 12:14, 20, 25; 12:23. (2) What acts of disobedience—1 Sam. 13:12, 13; 14:24; 15:19, 21, 22; 25:17, 18; 28:7-10. (3) Effect on his character—1 Sam. 15:23; 16:14; 17:11; 18:8, 9; 28:8; 31:4.

CHARACTER OF JONATHAN.—1 Sam. 14:6; 20:42. What made the difference between him and his father?

LESSONS.—1. God tested his ancient people by laws, in obedience to which they showed faith in him. 2. God tests the faith of sinners in Christ by their *works*. 3. The Spirit, since Pentecost poured out on all flesh, leaves every sinner still unsaved without excuse. 4. Disobedience to Christ evidence of unbelief and present condemnation. John 3:18. 5. Indifference to Christ *is rejection of him*. 6. Rejection of Christ hardens the heart and increases the guilt of the sinner. "Evil men and seducers wax worse and worse." 1 John 5:19. 7. Certainty of eternal retribution—the ceaseless verdict of every sinner's life in this world. Most terrible element of future eternal punishment, the conviction of every lost sinner that his eternal loss is his own fault. 8. Bible gives *no hope* to any sinner dying in unbelief. Therefore—Matt. 11:28; 7:33; John 3:16, 36; Acts 16:31; Rom. 8:11.

HINTS.—1. Notice the Divine helps and favoring circumstances of your life.

2. Many things you call obstacles are God's ways of bringing you nearer to himself.

3. See the lovely character of Jonathan notwithstanding his home influences.

4. Example of Saul recorded as a warning to us to cherish all influences of the Holy Spirit.

5. Devotion of Jonathan to David (1 Sam. 20:4) is just what each one of us should show to the Lord Jesus Christ.—*Notes for Bible study,*

BAND OF HOPE BIBLE LESSON.

CHILDREN OF GOD SEEK TO BE GODLIKE.

1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is.

3. And every man that hath this hope in him purifieth himself, even as he is pure.

4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

5. And ye know that he was manifested to take away our sins; and in him is no sin.

6. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.

7. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous.

8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11. For this is the message that ye heard from the beginning, that we should love one another. 1 John 3:2-11.

GOLDEN TEXT.—For every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3:3.

CENTRAL TRUTH.—If we would be God's children we must try to be like him.

1. Christians are like the disguised princes we sometimes read of, who put on a plain dress, and travel about like common men. They bear no outward sign of their heavenly rank and the world cannot see their true greatness.

2. The world did not know Christ because he came in a lowly human disguise. Paul tells us (1 Cor. 2:8) that if it had known him, *i. e.*, known his rank as the Son of God, it would not have crucified the Lord of Glory.

3. To purify ourselves is to break off from sin. We cannot be perfectly pure till we reach heaven, but the work must *begin* here.

4. When we are adopted into God's family we are given new natures. To sin is against this new nature. Christians often do what is wrong because they have so much of the old nature in them; but they do not do it willfully, or because they like to sin.

5. To do righteousness is *to do right.* God is perfectly righteous, and if we are his children we must bear a likeness to him.

6. We cannot truly love our brother and not try to save him from the curse of drink. In the United States it sends 100,000 men and women to prison annually and 200,000 children to the poor house.

7. Love will not allow a man to continue in a habit which annoys and hurts others like the use of tobacco. He will not poison his family or himself with a pipe or cigar after he knows the harm it does.

8. It is stated on good authority that 400,000,000 pounds of tobacco are raised annually—nearly four pounds to every dweller on the earth. Thus "it is more universal than bread, and even whisky is more universal than the potato."

9. If a man truly loves his brother he will not desire to enter a secret lodge from whose benefits more than four-fifths of the race, including all the weak and unfortunate, are excluded.

10. If we keep clear ourselves from these sins but do not warn others against them we do not truly love our brother, and are therefore not like God.

PRACTICAL TRUTHS.

Christians must be like God (1) in hating sin (2) in loving mankind.

They must show their love by fighting the evils which hurt humanity, like rum, tobacco and secrecy.

LESSON TALK.

Hans Christian Anderson tells in one of his fairy stories of a swan that was reared in a duck pond. All the ducks laughed at it, it was so big and homely and clumsy; and called it an Ugly Duck. The poor swan felt very sad and miserable till one day it saw a flock of its own kindred, and obeying the instinct within it spread its wings and soared away to join them, leaving forever its uncongenial companions in the duck pond. The true Christian is very much like this swan. His affections, ideas and tastes are so different from those of the world that he is not understood. He is often laughed at, called weak, fanatical and foolish. The world does not know that he is of a royal race, that he is one of the sons of God, any more than the ducks knew that the strange bird, so different from themselves was a beautiful swan. One great reason why the world hates Christians is because of the witness they bear against sin, and especially *popular* sins, which the world never likes to have meddled with. If it can tempt them to be silent about these sins, or to seem to approve them it is satisfied. Some of the early Christians in the times of the Roman emperors were merely required to throw a grain of incense on the altar, thus giving them an *appearance* of worshiping the gods. Many underwent terrible deaths rather than do this. Those poor Christians were some of them slaves. What a wonderful thing it must have seemed to them to find themselves princes, sons of the Eternal King! Let us continually bear in mind what a surpassing dignity this is, and try every day not to say or do anything dishonoring to our Heavenly Father.

—Statistics of the religions of British India, based upon the census of 1882, which reckoned the entire population at 254,899,516, make the following enumeration: Various sects and castes of Hindoos, 187,937,450; Mohammedans, 50,121,585; nature worshipers, 6,426,511; Buddhists, 3,418,884; native Christians, 1,862,634; Jains, a sect whose worship is mingled Buddhism and Hindooism, 1,221,896; Sikhs, who are simple theists, 853,426; miscellaneous and unspecified, 3,057,130. The native Protestant Christians number only about 500,000, but this is an increase of 86 per cent. within ten years.

"It is of very little account what men think of us, but it is of great importance what God thinks of us."

OBITUARY.

DAVID NELSON was born in Lyman (now Monroe) N. H., Oct. 3, 1805. He was of Scotch parentage, his people settling in that State before the war of 1775. He was the seventh of fourteen children, eleven of whom reached maturity. Of the eleven seven are still living, and only two have died under eighty years of age. From his parents he received a strong constitution which showed itself in great physical strength and courage. It is related that at one time having bought a barrel of flour at a store in McIndoes, Vt., he placed it upon his shoulder, carried it to the Connecticut River, rowed it across, and shouldering it again carried it up over the bluff to his home. It is a singular fact that at one time when the use of strong drink was so common among the best of people, when the minister in his pastoral calls was invited to taste the contents of the family decanter, when it was always in his father's house, he, though a boy, would never taste it. He believed it was wrong, and at one time he gave one of his boy associates, who had asked him to drink, such a temperance lecture as was not forgotten for many years. Thus he started out in the temperance work and continued his labors in this field during his whole life. One of the last things that he did was to defeat in our commissioner's court an application for license to sell intoxicating liquors in our little town.

In 1834 he married Isabel Hinman of Monroe, N. H., and about two years afterwards moved to southern Illinois. It was a long journey by stage, and by canal and river boats; but after about six weeks they were safely settled on eighty acres of land about thirty-five miles north and east of St. Louis. He had brought with him his New England ideas—that love of liberty and lively sense of human right and justice which was inherent in his nature, and which was intensified by the free and picturesque mountain scenery of his early home. Here it was that they experienced religion and became members of the M. E. church. In this organization they both were active members for nearly forty years. His position now threw him closely in contact with the curse of slavery, and he at once became one of the strongest Abolitionists. His house became the depot of an underground railroad from St. Louis to Chicago, and many a poor fugitive found safety at his hand, and after being fed and supplied with some necessary clothing was placed upon the train and sent onward to that city. None were ever taken back to bondage from his premises. He was outspoken against any institution, church or organization, that would tolerate so great an evil.

When the war closed and the slavery question was settled, he had more opportunity for studying and investigating *another* evil whose growth he had watched from his early manhood. I have heard him tell many times how he was a young man about twenty years of age when Morgan was murdered and abducted. I have heard him say that nearly every one believed that Morgan was murdered, and that by Masons; that the best men left the lodge, and that it was generally believed for a number of years thereafter that Masonry was dead. He was always an Anti-mason, and the more he studied secret organizations the more he believed them the works of the devil. As he said, "They are worse than slavery—enslaving the souls of men." He denounced the ministry that were Masons; he denounced any church that would tolerate such an institution in its midst, and it was for this reason that he felt it his duty to withdraw from the M. E. church. He afterwards united with the United Brethren. Here his membership continued until death.

He was a man of the strongest convictions, and having taken a position that he believed to be the true one he had the moral courage to defend it under all circumstances and in the face of all opposition. As he advocated freedom from slavery long years before it was reached, so he has stood for the truth in the freedom of souls from the bondage of the lodge. As he was right in the one, may we not believe he was right in the other also? and that there will come a time, and that not far distant, when God will sweep from our midst all the evils of lodgery and plant in their stead the germs of human justice, love and truth. God will take his own good time. Lowell has said—

Careless seems the dread avenger, history's pages but record,
One death grapple in the darkness 'twixt old systems and his word;
Truth forever on the scaffold, wrong forever on throne,
Yet that scaffold rules the future, and behind the dread unknown
Standeth God within the shadow keeping watch above his own.

FARM NOTES.

FEED FOR MILK.

The following are the conclusions reached at the Iowa Agricultural College:

The supply of milk depends essentially upon the rapid growth of new cells in the milk glands. These cells consist largely of proteine. The caseine and fat (cheese and butter elements) are formed from the proteine; hence profitable dairying must depend largely on the amount of proteine contained in the food, and made on cheap food. Where rations rich in proteine are fed, such as clover and oil meal, the following results may be noticed:

1st. A decided increase in the quantity of milk and very little shrinkage for a long time.

2d. Considerable gain in the solid matter of the milk, as shown by chemical tests, or by the increased butter and cheese production.

3d. Again in the quality of the milk, where fodders rich in carbonhydrates and fats are given. The slight increase in quantity and richness of the milk is not due to any direct action these have, but to the assistance they afford the proteine in preventing its oxydation. Animals fed mainly on sugar beets, potatoes, or corn, will give considerable milk; but it is done at the expense of the proteine of the body, and after a while the animal will suddenly waste away.

In view of these well established facts, what shall be the economical milk ration for farmers?

Calculated upon the basis of the amount of proteine contained in each, and taking corn as the unit of value, when corn is worth fifty cents per hundred pounds, the following articles will approximately be worth per hundred:

Corn	$ 50
Wheat	65
Oats	60
Barley	55
Wheat bran	70
Oil meal	1 45
Clover hay	80
Timothy	50
Potatoes	10

This is not absolutely correct, because the carbonhydrates and fats in some of these would materially aid the proteine, and hence, would be worth relatively more than above represented.

It is, however, sufficiently correct to show that the cheap foods for milk in Iowa are well cured clover hay, wheat bran, with a little corn meal and oil meal added.

A SURE CURE FOR POULTRY LICE.

Lice are the great pest of the poultry-house. Hens left to range about the farm or garden will keep clean by wallowing in the dry dust. But for a good part of the year the villagers have to keep their hens in confinement, and very soon, without constant watchfulness, lice appear; and if the poultry-house is near the barn, or within it, the vermin spread to the cow and horse stables and make trouble there. White-washing, if it were attended to every month, would be effectual, if the wash penetrated all the cracks. But this involves a great deal of labor, and it is difficult to reach all the crevices. There is the same objection to sulphur and tobacco smoke. A few of the lice are generally left for seed after every smoking.

The best remedy we have ever applied is crude petroleum, or if more convenient the common kerosene oil used for lamps. This is always at hand, and a few minutes labor with the oil can will rout the enemy. Generally one application is enough to destroy them. We apply it directly to the perches, pouring a continuous stream from the spout. The hens get this oil upon their feet and legs, and it is rubbed all over the feathers. It is penetrating, and the odor seems to be exceedingly offensive to all insects. We have no lousy hens since the application of this remedy.—*Exchange.*

"Dr. Benson's Celery and Chamomile Pills invaluable in nervous diseases." Dr. Hammond, of N. Y.

HIS OWN EXECUTOR.

A WELL-KNOWN GENTLEMAN'S PHILANTHROPHY AND THE COMMOTION CAUSED BY ONE OF HIS LETTERS.

(*Rochester Democrat and Chronicle*).

We published in our local columns yesterday morning a significant letter from a gentleman known personally or by reputation to nearly every person in the land. We have received a number of letters, protesting against the use of our columns for such "palpable frauds and misrepresentations;" therefore, to confirm beyond a doubt the authenticity of the letter, and the genuineness of its sentiments, a reporter of this paper was commissioned to ascertain all the possible facts in the matter. Accordingly he visited Clifton Springs, saw the author of the letter, and with the following result:

Dr. Henry Foster, the gentleman in question, is 63 or 64 years of age, and has an extremely cordial manner. He presides as superintendent over the celebrated sanitarium which accomodates over 500 guests and is unquestionably the leading health resort of the country. Several years ago this benevolent man wisely determined to be his own executor; and, therefore turned over this magnificent property worth $300,000, as a free gift to a board of trustees, representing the principal evangelical denominations. Among the trustees are Bishop A. C. Coxe, Protestant Episcopal, Buffalo; Bishop Mathew Simpson, Philadelphia, Methodist Episcopal; President M. B. Anderson, of the University of Rochester; Rev. Dr. Clark, Secretary of the A. B. C. F. M., Boston. The benevolent purpose of the institution is the care: 1st.—of evangelical missionaries and their families whose health has been broken in their work. 2nd.—of ministers of any denomination, in good standing. 3rd.—of members of any church, who otherwise would be unable to secure such care and treatment. The current expenses of the institution are met by the receipt from the hundreds of distinguished and wealthy people who every year crowd its utmost capacity. Here come men and women who were once in perfect health, but neglected the first symptoms of disease. The uncertain pains they felt at first were overlooked until their health became impaired. They little realized the danger before them, nor how alarming even trifling ailments might prove. They constitute all classes, including ministers and bishops, lawyers, judges, statesmen, millionaires, journalists, college professors and officials from all parts of the land.

Drawing the morning *Democrat and Chronicle* from his pocket, the reporter remarked, "Doctor, that letter of yours has created a good deal of talk, and many of our readers have questioned its authenticity."

"To what do you refer?" remarked the doctor.

"Have you not seen the paper?"

"Yes, but I have not had time to read it yet."

The reporter thereupon showed him the letter, which was as follows:

CLIFTON SPRINGS SANITARIUM CO. }
CLIFTON SPRINGS, N. Y., Oct. 11, '83 }

DEAR SIR: I am using Warner's Safe Cure, and I regard it as the best remedy for some forms of kidney disease that we have. I am watching with great care some cases I am now treating with it, and I hope for favorable results.

I wish you might come down yourself, as I would like very much to talk with you about your sterling remedy and show you over our institution.

Yours truly,
[Signed] HENRY FOSTER, M. D.

"I do not see why anybody should be skeptical concerning that letter," remarked the doctor.

"Isn't it unusual for a physician of your standing and influence to commend a proprietary preparation?"

"I don't know how it may be with others, but in this institution we allow no person to dictate to us what we shall use. Our purpose is to cure the sick, and for that work we use anything we know to be valuable. Because I know Warner's Safe Cure is a very valuable preparation, I commend it. As its power is manifested under my use, so shall I add to the completeness of my commendation."

"Have you ever analyzed it, doctor?"

"We always analyze before we try any preparation of which we do not know the constituents. But analysis, you know, only gives the elements; it does not give the all-important proportions. The remarkable power of Warner's Safe Cure undoubtedly consists in the proportions according to which its elements are mixed. While there may be a thousand remedies made of the same elements, unless they are put together in proper proportions, they are worthless as kidney and liver preparations.

"I hope some day to meet Mr. Warner personally, and extend fuller congratulations to him on the excellence of his preparations. I have heard much of him as the founder of the Warner Observatory, and as a man of large benevolence. The reputed high character of the man himself gave assurance to me in the first place that he would not put a remedy upon the market that was not trustworthy; and it was a source of a good deal of gratification to me to find out by actual experiment that the remedy itself sustained my impressions."

The conclusion reached by Dr. Foster is precisely the same found by Dr. Dio Lewis, Dr. Robert A. Gunn, ex-Surgeon-General Gallagher and others, and proves beyond a doubt the great efficacy of the remedy which has awakened so much attention in the land and rescued so many men, women and children from disease and death.

THE CYNOSURE CLUBBING LIST.

Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure*, but new only for the other papers.

THE CYNOSURE and—		
The Christian	$3.00	$2.50
Christian Herald	3.50	3.00
The Truth (St. Louis)	3.00	2.80
Illustrated Christian Weekly	4.50	3.90
New York Witness	3.00	2.90
The Union Signal	3.75	3.40
Christian Statesman	4.00	3.50
The Interior	4.50	3.75
The Independent	5.00	4.50
The S. S. Times	4.00	3.75
Gospel in all Lands	4.00	3.65
The Nation	5.00	4.80
N. Y. Tribune, weekly	4.00	2.90
Chicago Tribune, weekly	3.00	2.85
Chicago Inter Ocean, weekly	3.00	2.90
N. Y. Evening Post, semi-weekly	5.00	4.00
Harper's Magazine	6.00	5.10
" Weekly	6.00	5.30
" Young People	3.50	3.20
Dio Lewis's Monthly	4.50	4.00
Pansy	2.75	2.60
Youth's Companion	3.75	3.50
North American Review	7.00	6.10
The Century	6.00	5.50
Scietnific American	5.20	4.50
Mastery	5.00	4.00
Am. Agriculturist	3.50	3.00
Rural New Yorker	4.00	3.75
Prairie Farmer	4.00	3.75
Western Rural*	3.65	3.50
Vick's Magazine	3.50	2.75
Poultry World	3.25	2.75
Am. Poultry Yard	3.50	3.00
Country Gentleman	4.50	3.90

*$1.00 worth of seeds to new subscribers.

The only condition for obtaining the great reduction above is, that whoever orders shall subscribe for the *Cynosure*. After receiving the first copy of any periodical any necessary complaints should be sent to the office where it is published. If several of the above papers are wanted, write for special rates to

THE CHRISTIAN CYNOSURE,
Chicago, Ill.

An Awful Responsibility.

EVERYBODY has something to say about consumption. We all deplore its terrible ravages, but only a few of us seem to have enough common sense to take the proper means of preventing it. It is as simple as "two and two are four," that **Hale's Honey of Horehound and Tar**, taken as a remedy for *coughs, colds, difficult breathing, hoarseness*, or any of the symptoms which pave the way for that terrible destroyer, will effect a radical and rapid cure of the ailment, and avert all danger. Whoever, under these circumstances, neglects to resort to the *true specific*, assumes a fearful responsibility. Of druggists.

Pike's Toothache Drops cure in one minute.

The Flesh Speedily Reunites

When obstinate sores are cleansed with **Glenn's Sulphur Soap.**

Hill's Hair and Whisker Dye, fifty cents

The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 13, 1883.

NOW FOR DECEMBER!

Nearly 500 subscribers will see on the little account pasted on their papert hat their subscription expires during December. By promptly attcnding to the renewal they will contribute greatly to the success of their paper and the cause for which it stands. Every December renewal received during the month gets a good interest, that is, the *Cynosure* free from thc expiration of their subscription till Jan. 1st. Then they have thc paper for the whole year 1884.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the two subscriptions will be good till Jan. 1, 1885, and the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet,* with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh proclaiming God,* by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book,* a new and enlarged cdition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get onc up and cnclose the $1.25 and addresses plainly written wc will send either of the documents mentioncd above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

THE APOCALYPSE has been the *pons asinorum* (bridge of apes), for stupid, superstitious, and well-meaning men. Dr. C. E. Stowe used to advise his pupils to "Read the book right along, and receive its natural impression on your minds." Those who read this will see that false religions are "beasts," and "whores," that the dragon is Satan, the god of all false religions; that Christ will finally triumph and false religions fall; that their overthrow is attended by turmoils; that Christians must suffer terrible persecutions, but that "*God shall wipe away all tears from their eyes.*"

THE proposition of Mr. Blaine to make the liquor-tax perpetual and pay State expenses with it is objectionable. Because: 1. It contemplates permanent liquor-drinking. 2. It makes liquor a State necessity, and so respectable. 3. It is a covert protest against prohibition.

The proper disposition of the surplus revenue, is to prevent it, by reducing tariffs to the wants of government, or below.

PARTY PROSPECTS.

The *National Republican* of Washington, dips its pencil in the colors of the rainbow, and draws the future of its party thus:

"The wrangles of factions, the jealousies between individuals, the disputes over matters of administration, and the dangerous indifferentism over great questions supposed to have been settled, no longer threaten the Republican party of the nation. Each element in the party is looking beyond its own circle, and realizing that a re-union of all can alone avert the dire disaster of Southern ascendency.

Altogether, it may be said that never upon the assemblage of Congress prior to a Presidential campaign have the Republican party prospects looked brighter."

What say the *three hundred thousand* once-Republicans, but now Prohibitionists in Ohio, the twenty-one thousand who voted for Judge Pitman in Massachusetts; and the baffled and betrayed thousands in Kansas and Iowa, to this Republican lullaby? Can thinking men fail to notice that the most popular Republican leaders, Grant, Logan, etc., have been life-long Democrats?—that there are tariff Democrats and free-trade Republicans, where their favorite wares and manufactures, or interests are concerned; and that the very terms Democrat and Republican, as party names, are, "Empty as the whistling wind?"

Before the opening of Congress the single question, Who shall be the Speaker of the House? filled more columns, and shed more ink than all other political discussions put together. And a Republican administration has put and now keeps the son of Confederate Gen. Albert Pike in a lucrative office, and pays him a high salary from the treasury of that government, whieh his father raised and led two regiments of Indians to destroy at the battle of Pea Ridge?

EDITORIAL CORRESPONDENCE.

THE FORTY-EIGHTH CONGRESS.

This body assembled on Monday last, and as the Christmas holidays with the attendant carousals are so near but little will be done but strictly preliminary work, as organization, appointing the army of pages, laborers, door-keepers and sub-door-keepers, etc.; with some "notices of bills."

It is a mistake to suppose that *ordinary* news from Washington can be given from our "Headquarters" through the anti-secret press. Lightning is quicker than the mail; and the "doings of Congress" are better given in the Chicago dailies, every morning, than they are, or can be, in the daily papers here. What we are to do, in the words of Secretary Stoddard, is, to give Congressional news "WHICH IS NOT STRAINED THROUGH THE MASONIC SIEVE;" and we begin by giving our readers an estimate of the new Congress.

This is virtually a body of followers without leaders. Not that there are no men of capacity to be leaders if there were any party ends to aim at, or principles to guide them. But there are not. Slavery is gone. Republicans and Democrats are equally loud for free ballot and a fair count. All alike are for negro education. No man in either House would dare propose to abolish all tariffs and run the government by direct taxation; and so nothing is left of the "tariff-question" but a squabble between sectional interests. Polygamy is universally unpopular, except among the Mormon leaders who practice it; and Gen. Rosecrans has already given notice of a bill to abolish the evil by a Constitutional amendment on the ground that it is contrary to "*our civilization,*"—not *Christian* civilization: that would mean something; but "*our* civilization;" and that includes *Mormon civilization,* which governs several Territories already, and is rapidly reaching for more!

It is true the traditions of the Republican party still give it prestige; and, since Mahone's defeat, and the Danville and other Democratic murders, the *National Republican* here, comes out strong for a solid North to meet the "solid South" which has just overwhelmingly elected Mr. Carlisle Speaker of the House of Representatives. But the *solid* North has already gone to pieces on the rock *Prohibition,* in Kansas, Iowa, and on the thousands of Prohibitionist voters in other States, who never will again bow their necks patiently to saloon rule. And what hope the Republican party has of roping in these Prohibitionists can be easily seen in two simple facts: first, that the Presidential mansion here, in the hands of Republican President Arthur, is a *National Liquor-saloon;* and the restaurants of both Houses of Congress are liquor-saloons, where you can "get anything *you call for.*"

But the Republicans insist that they are the friends of the negroes, and must have their one million votes. And it is true, that *Prohibition* Republicans *are* the negroes' friends. But eight Republican judges on our Supreme Bench here, have just practically repealed the Fourteenth Amendment, and by re-enacting the old State Rights heresy, so far as negroes are concerned, these Republican judges have turned the colored voter over to the shot-guns and revolvers of Louisiana, Mississippi, and the other States, whose voting-places have been made slippery with the blood of colored, and even white Republicans. In the face of such facts, he must be party-blind who hopes for a solid Republican North, supported by negro votes.

What then is this 48th Congress to do? What can they do? What is left them but a mere scramble for office now, and in November, 1884? They are as good men and patriots as the average of home politicians. But they have a Constitution whose TERMS make no difference between the Mormon, pagan, and Christian religions. They are most of them away from their families, and there are the saloons in both Senate and House restaurants, and ten thousand honest-seeming drinking men, and history and experience tell us that while those saloons are there their temptations will not be restrained, and Congressmen will be drunk, and visit two other houses which stand just beyond the saloon!

In this dilemma Messrs. Logan and Blaine, who are able men and patriots, but not reformers, come to us with each his substitute for Prohibition and for putting liquor-saloons on a law level with mock-auctions, lotteries and gambling hells.

Both Logan and Blaine propose to tax the liquor trade, and make it perpetual by making the life of the nation to rest on it! Logan proposes to make liquor support education, and Blaine proposes to make it pay our State and county expenses! The voters will never consent to either of these methods of dodging the Prohibition issue. We are an over-taxed people. But we know too well that liquor creates much more taxes than it will pay.

Well, what is the remedy? Read the American Platform and see.

ART. I. "We hold that ours is a Christian and not a heathen nation." Adopt this and it covers polygamy, for Christ is the only law-giver who marries one man to one woman.

ART. III. "We hold that the prohibition of the importation, manufacture, and sale of intoxicating drinks as a beverage, is the true policy on the temperance question."

As to the colored voters, open the Masonic lodge-room closet, and show them there kept the disguises and masks of the Ku-Klux, Knights of the Golden Circle, and White Leagues, and they will vote Art. IV., that such lodges "shall be prohibited by law." And women, who are excluded by the lodge and martyred by the saloon, give them the ballot and they will pray and vote down both.

—The terse letter of Mr. Joseph Cook, the world-renowned Boston lecturer, on our first page, is sharp pointed toward the lodge with a more fearful condemnation than has yet, we believe, appeared from his pen. A considerable examination of the new Indian theology shows that some further account of it is due the readers of the CYNOSURE, which space will not this week allow.

—The convention of Hollanders which was announced in the *Cynosure* of Nov. 1st, will meet on the 19th and 20th of December in Holland, Ottawa county, Michigan. This will be a meeting of great significance in our reform—the first held among a foreign speaking people, and in which a foreign tongue predominates.

—Although the *Interior* ceased to make a specialty of the lodge discussion after gracefully turning over the debate to the *Cynosure,* it is of interest to note that the *Evening Journal* daily, in its report of the Farwell Hall S. S. lesson exposition, publishes some telling arguments against the orders. The extract printed last week should bave been credited to the *Journal.*

—While the government is engaged in a desperate battle with the Louisiana lotteries, our daily papers, as last year, have begun to print advertisements for the nefarious business, so deceptively arranged as to be mistaken for ordinary reading matter, giving editorial endorsement to the business.

—A discussion of great interest has been going on in the columns of the *Nation* for several weeks upon the utility of the college secret societies, especially those of the Yale Senior class. Without taking any part themselves the editors of the *Nation* have opened their columns to students and alumni, who use great liberty in condemning these college pests. Further notice will be given to this matter.

—Word comes of the death on the 20th ult. of Moses Varney, of Springdale, Iowa, than whom the *Cynosure* had few more faithful and enduring friends. Hc died at his home after a painful illness of several months. He was an early settler in Iowa, and was a Christian who was not in favor of any of the works of the devil. Young men who were of his acquaintance and under the influence of his sterling character have occasion to thank God for his upright example, ennobling the humble walk of a Christian man above the character of those who arc great in the praise of this world only.

—The San Jose *Morning Times,* Cal., sent us by a correspondent contains a graphic account of the execution in that city of Joseph Jewell. Two others were concerned in the desperate murder, one a saloon keeper who was building a hotel, and planned the murder to get money to continue the work. This is onc of the lessons of the crime—a scheme of a whisky dealer to perpetuatc and enlarge his murderous traffic makes no account of the human life or suffering that may stand in the way.

—The *Catholic Review* cautions its readers against trusting unquestioningly in the press dispatches from Rome, since they are in the hands of numbers of secret societies, who distort facts which are unpleasing to them. This is a caution in favor of the Pope, and we give it for what it is worth; but there is no doubt that the press dispatches all over the world are more or less tinged with lodge prejudice; a marked instance being that referred to by the New York *Witness* in an extract in another part of this paper.

"YE FEARFUL SAINTS FRESH COURAGE TAKE."

BUFFALO, Dec. 3.—A United Presbyterian minister who listened to my remarks last evening said to me this morning, "You can't hit Masonry too hard to suit me, but to tell the truth I am almost discouraged about ever seeing much done towards its destruction."

This is the feeling of a great many and if it was universal among opponents of the lodge, little or no progress would be made. This feeling I apprehend is the result of causes for which the distrustful man is himself mainly responsible and which he has it in his power largely to correct.

The radical cause is first a want of "faith in God" as applied to this particular form of evil, which is itself a sin, and may, as the same sin prevented the Egyptian refugees from entering the Promised Land, prevent him from seeing the consummation of his wishes. Nothing is too hard for God; the stronger and more aggravated the evil the greater will be the manifestation of Divine power in its destruction. The lightning shivers the sinewy oak with as much facility as it brushes the foliage from the most delicate plant, and one eye-flash of God's anger sends a quiver through the whole earth. "He looketh upon the earth and it trembleth," and all the inhabitants thereof are as grasshoppers in his sight.

Second, this feeling is partly begotten of ignorance. A cursory glance over the surface is delusive and leads to wrong conclusions. Inferences drawn from localities are too restricted to furnish anything like a just conception of the case. Men must broaden out and dig down to take the true gauge of the reform. Those who keep posted are as a rule hopeful and stout-hearted, while those who neglect the literature of our movement are given to despondency. You need weekly reports from all parts of the field and able discussions such as are furnished in the *Cynosure* by our reporters and correspondents to keep your courage up.

Third, some enter the work with a burning zeal and strong expectation of speedy and easy victory, and when they are disappointed in results their ardor cools and the fervor of their zeal turns to languor, and they conclude it a hopeless struggle.

This suggests a fourth cause of discourgement—inactivity. I have yet to find the man or woman who preaches and prays against the Secret Empire, who talks about it in Sabbath school, who votes against it at the polls, who warns his neighbors of the danger, reads the literature of our reform and urges it upon the attention of others, and contributes according to his ability to sustain the work, who does not recognize a marked progress and look to the future with confidence. The do-littles and the say-littles are the despondents, while the workers receive by faith the substance of the thing hoped for, and *now* share in the triumph though years may intervene before its full consummation.

Fifth, the remedy is simple. If you are a minister preach on the subject. If you have a tongue, talk and pray about it; not simply when you are with friends but when you meet opposition. If you have a vote, cast it against your own and the common enemy of free government. Contribute of your means as you are able. Read your paper carefully and note especially the progress made in different parts of the field, and go to work and get up a club for the *Cynosure* among your neighbros. Note all incidents of importance and send them in brief to your paper, and unless you are a chronic, hopcless despondent, "your days of mourning will be past and gone" and the days of real joy and usefulness begun. Try it, and if the cure does not follow write me down in your book of remembrance for a "crank" or a "quack."

J. P. STODDARD.

VINDICATED!

LATE JUSTICE TO THE LODGE LIES ABOUT THE WASHINGTON FUNERAL.

Upon the reports telegraphed from Washington last spring, which seriously implicated the editor of this paper, the New York *Witness* of the 6th inst. says editorially:

"A contemporary apologizes to the Rev. Dr. Blanchard, of Illinois, for publishing in May last, severe remarks on his alleged bad conduct at a funeral in Washington, D. C. The charge against the Doctor, which was widely circulated by that very colored medium in matters of religion, temperance, and caste, the Associated Press, was that he, when called upon to officiate at the funeral of a Knight of Pythias, took advantage of the opportunity to inveigh against secret societies, causing thereby a distressing scene in the church.

Dr. Blanchard, who is a Christian gentleman of a high order, simply denied the charge, for which he said there was no foundation, but the severe remarks of our contemporary were not on that account withdrawn. It has, however, corresponded with a clergyman in Washington on whom it can rely, who says the sermon was a good Gospel sermon, without any reference to secret societies; but the preacher being known to be the leading spirit of the numerous class of Christians who deprecate all secret societies, was supposed by the friends of the deceased to be aiming at him and them, and they gave that impression to the reporters, who were not present at the services at all, but who are usually of a class that favors the wrong side of any dispute in which ministers of the Gospel are concerned. Upon the evidence of this trusted Washington correspondent, which is doubtless correct, our contemporary makes an apology, which would have been better had it been made earlier and been full."

HOW TO DO IT.

A TWENTY-FIVE THOUSAND LIST BEFORE JANUARY 1ST.

And all so easily done that you may laugh that it was not thought of before. There are at ordinary computation over 20,000 readers of the *Cynosure*. Now let each one of these friends get us a two-months subscriber for 25cts., and *the work is DONE*. For with the present list, that will make 25,000 and more. Give your servants in the office this list, and then it is their business to make, if possible, this magnificent list A PERMANENT ONE.

PUSH IT!

HELP WANTED.

We want you to help us obtain the Masonic standing of the ministers in your place, or of others you may know, so that we can make out a list for reference, and send documents to such as seem to be approachable on the subject. A good way to introduce the subject is to ask them to subscribe for the *Christian Cynosure*.

NOT TOO LATE YET.

Don't let the favorable season pass without *making an effort* to get up a club for your paper. Grit and grace will win if you go to work in earnest. Try it and you will be surprised and gratified by results.

WHERE DOES HE BELONG?

The following from a letter from Bro. Hinman to the *United Brethren in Christ* is a sad portrait of a Philadelphia pastor. Can Gospel health and soundness follow the ministration of such a man?

"The first minister I have found who boldly avowed himself a Freemason, and squarely justified that order, declaring it more benevolent than any Christian church, was the pastor of the leading U. B. church of this city, Rev. Dr. Miller. He told me that the anti-secrecy clause in the Discipline was a dead letter throughout the East, and that the anti-secrecy sentiment, which had been so strong in the West, was rapidly dying out of the church. He said the matter was never referred to in this conference, and that when he joined the conference he was assured by the presiding elder that the anti-secrecy testimony of the church would be *wholly discarded*. I asked him if he read the *Telescope*, and he said he did not, but that he and his people took the *Itinerant*. I asked about the interest which he and his people had in the African mission, and found they had no interest, and but little knowledge in reference to it. He said that many of his members belonged to the secret orders and he thought the course pursued by the anti-secrecy men in the past had been most ruinous. Personally he treated me with much civility and seems an amiable and cultured gentleman; but (as it seems to me) utterly destitute of that principle of common honesty which keeps business men from subscribing to an engagement which they intend to repudiate, or from joining an organization with the fixed intention of subverting its essential principles."

—A female prayer-meeting was begun in the N. C. A. Washington building on Wednesday last, and it is hoped that the Woman's Christian Temperance Union will also hold meetings regularly in the convenient room provided for meetings in the building. The *Union Signal* speaks thus of Miss F. E. Willard's late visit to Washington:

"Miss Willard was at the National capital on Thanksgiving night, the meeting being held in Calvary Baptist church, which was packed to the altar steps: and crowds failed to gain admittance, Mrs. Sallie La Fetra had decorated the pulpit handsomely wirh large crayons of Mary A. Woodbridge and Judith Ellen Foster, and wrapped the flag around the large reading desk. Mrs. Pope sang Dr. Rankin's beautiful version of "For God and home and native land" to Bischoff's clarion music. The crusade psalm was read in a clear, womanly voice, and all the appointments of the meeting were in the excellent taste for which "the district" has been famed under its gifted president, Mrs. Clara L. Roach. Miss Willard's announcement that one million signatures were to be secured by the W. C. T. U. to a petition for a plank in the presidential convention platforms declaring for prohibition, was received with applause.

Congressman Price, of Wisconsin, brother of Hon. Hiram Price, came to the platform and said to the ladies: "Count on me for anything that I can do, you will never find me wanting." Brainard H. Warner, president of the Y. M. C. A., for the city, tendered our National president a reception. Thanksgiving day was spent by Mrs. Chapin, Misses Willard and Gordon at Senator Blair's. Never was the outlook brighter for temperance at the capital."

RECENT PUBLICATIONS.

The Golden Floral Series introduced last season by Lee and Shepard were among the most popular publications for the gift season. The series has been increased by the addition of a half dozen of the most beautiful specimens of the art of the engraver and printer. The gems of the poet and artist have seldom been placed before the eye in so sumptuous a setting. The Golden Floral Series is a delightful and harmonious combination of the finely illustrated poem with the tasteful and beautiful fringed floral card. The poems selected for such a superb setting are "That Glorious Song of Old," that gem from the pen of Dr. Edmund H. Sears; "Come into the Garden, Maud," Tennyson's exquisite love song; "My Faith Looks up to Thee," Ray Palmer's immortal hymn; "It was the Calm and Silent Night," by Alfred Monet; the well-known and popular ballad, "Curfew Shall not Ring To-night;" and the great psalm of the soldier poet David, "The Lord is my Shepherd." To describe the illustrations which adorn the volumes would be impossible, for each is an art study, and some are no less a manifestation of genius than the poems which they illustrate and adorn. These magnificent works are for sale in Chicago by Jansen, McClurg & Co., at $1.75 each. Published by Lee and Shepard, Boston.

The English Illustrated Magazine for December is the third number of a new monthly issued by Macmillan & Co., publishers well known on both sides the ocean. With less diversity than our illustrated American monthlies, for it has no editorial departments, it is yet in the character of its contributions and the excellence of its engravings a fair rival for the best that we have produced. The present number opens with a sketch of Luther, by James Sime, which has the rare quality of putting the reader in such sympathy with the great reformer that the change in his convictions from an obedient monk to a defiant burner of a papal bulls is easily followed and clearly seen. Portraits and illustrations from photographs and sketches from life by Albert Drurer and Lucas Cranach, Luther's friend, adorn the article. The frontispiece is one of the finest of the multitude of portraits of Luther that have appeared of late. His rugged and indomitable spirit speaks in every line. Other finely illustrated articles are "Some Forgotten Etchers," and "Corn Cockles."

The Scholar's Quarterly, which made an enviable reputation in the hands of Mr. Walters, the Philadelphia publisher, is now issued by Howard Gannett & Co., Boston, with all its old excellence and beauty in illustrations, maps, music and printing. The preparation of the Sabbath-school lesson with this help will cultivate diligence in Bible study on the part of the scholar and give excellent results. The same publishers issue the *Little Folks' Quarterly*, a publication of equal merit.

The new American Dictionary offered by the *American Agriculturist* is truly a *multum in parvo*. The list of its valuable tables, statistics, and historical, political and religious information would fill half a column of the *Cynosure*. And this is included in the volume besides the dictionary. This valuable book may be had by every yearly subscriber to the *Cynosure* with the *Agriculturist* and engraving at $3.20 for the four.

The *Advance*, of this city, has shown rare business enterprise in making arrangements with Joseph Cook to print in full his Monday morning lectures in Tremont Temple, Boston, this winter, beginning in February. The general subject of the lectures will be "Progressive Theology." The *Advance* has purchased the copyright and will have the first full report of the lectures.

For the first time since the invention of printing a German book has reached its one-thousandth edition, each of them numbering 3,000 copies, thus making in all 3,000,000 copies. It is a primer by Hacster, published by G. D. Baedecker, of Essen, which first appeared in 1853, and reached its one-hundredth edition in 1863.

—The genuine character of the Christian work in Madagascar was proved recently by the conduct of the Queen of that country, whose policy toward her enemies showed that her religion was no mere profession. After the bombardment of Tamatave by the French, it became necessary that the French subjects should be expelled her capital. When requested to sign the order she replied: "We are Christians, and must remember at this trying time that we are so, and act as becomes Christians. They gave our friends at Majanga an hour. We will give them five days, and not a hair of their heads, remember, is to be harmed." When the French left they could not get bearers to take them to the coast although they offered three times as much as the ordinary price, the men fearing that when they got to Tamatave they would not be allowed to return. But the Queen, through her Prime Minister, ordered bearers to take them at her own cost, and her orders were obeyed.

THE HOME.

HOLINESS BY FAITH.

Church of God, beloved and chosen,
Church of Christ for whom he died,
Claim thy gifts and praise the Giver!—
"Ye are washed and sanctified."
Sanctified by God the Father,
And by Jesus Christ his Son,
And by God the Holy Spirit,
Holy, holy, three in one.

By his will he sanctifieth,
By the Spirit's power within,
By the loving Hand that chasteneth,
Fruits of righteousness to win;
By his truth and by his promise,
By the Word, his gifts unpriced,
By his own blood, and by union
With the risen life of Christ.

Holiness by faith in Jesus,
Not by effort of thine own,—
Sin's dominion crushed and broken
By the power of grace alone—
God's own holiness within thee,
His own beauty on thy brow,—
This shall be thy pilgrim brightness,
This thy blessed portion now.

He will sanctify thee wholly;
Body, spirit, soul shall be
Blameless till thy Saviour's coming
In his glorious majesty;
He hath perfected forever
Those whom he hath sanctified;
Spotless, glorious and holy,
Is the church his chosen bride.

—*Frances Ridley Havergal.*

FAITH STRENGTHENING.

BY GEO. MULLER.

"How may I a true believer have my faith strengthened?" The answer is this.

I. Every good gift and every perfect gift is from above and cometh down from the father of lights with whom there is no variableness neither shadow of turning. James 1:17. As the increase of faith is a good gift it must come from God and therefore he ought to be asked for this blessing.

II. The following means however, ought to be used: (1.) *the careful reading of the Word of God, combined with meditation on it.* Through reading of the Word of God and especially through meditation on the Word of God, the believer becomes more and more acquainted with the nature and character of God, and thus sees more and more, besides his holiness and justice, what a kind, loving, gracious, merciful, mighty, wise and faithful being he is, and, therefore in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation or employment, he will repose upon the *ability* of God to help him, because he has not only learned from his Word that he is of almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures in which his almighty power and infinite wisdom have been actually exercised in helping and delivering his people, and he will repose on the *willingness* of God to help him because, he has not only learned from the Scriptures what a kind, good, merciful, gracious, and faithful being God is, but because he has also seen in the Word of God how in a great variety of instances he has proved himself to be so. And the consideration of this, *if God has became known to us through prayer and meditation on his Word* will lead us in general at last, with a measure of confidence to rely upon him; and thus the reading of the Word of God, together with meditation on it will be one especial means of strengthening our faith.

III. As, with reference to the growth of every grace of the Spirit, it is of the utmost importance that we seek to maintain an upright heart and a good conscience, and, therefore, do not knowingly and habitually indulge in those things which are contrary to the mind of God. So it is also particularly the case with reference to the *growth in faith.* How can I possibly continue to act faith upon God, concerning anything, if I continually grieve him and seek to detract from his glory and honor, while I profess to trust in and depend upon him?

All my confidence toward God, all my leaning on him in the hour of trial, will be gone, if I have a guilty conscience, and do not seek to put away this guilty conscience, but still continue to do things which are contrary to the mind of God. And, if in any particular instance, I cannot trust in God, because of this guilty conscience, then my faith is weakened by that instance of distrust; for faith with every fresh trial of it either increases by trusting God and thus getting help, or it decreases by not trusting him, and then there is less and less power of looking simply and directly to him, and a habit of self-dependence is begotten or encouraged. One or the other of these will always be the case in each particular instance. Either we trust in God and in that case we neither trust in ourselves, nor in our fellow men, nor in circumstances, nor in anything else beside, or we do trust in one or more of these and in that case do *not* trust in God.

IV. If we, indeed, desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and, therefore, through the trial be strengthened. In our natural state we dislike dealing with God alone. Through our natural alienation from God we shrink from him and from eternal realities. This cleaves to us more or less even after our regeneration. Hence it is that, more or less, even as believers, we have the same shrinking from standing with God alone, from depending upon him alone, from looking to him alone; and yet if we wish our faith to be strengthened, this is the very position in which we ought to be. The more I am in a position to be tried in faith with reference to my body, my family, my service for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance, and every fresh instance in which he helps and delivers me will tend towards the increase of my faith. On this account, therefore the believer should not shrink from situations, positions, circumstances, in which his faith may be tried, but, should cheerfully embrace them as opportunities where he may see the hand of God, stretched out on his behalf, to help and deliver him, and whereby he may thus have his faith strengthened.

V. The last important point for the strengthening of our faith is, that we let God work for us, when the hour of the trial of our faith comes, and do not work a deliverance of our own, wherever God has given faith, it is given, among other reasons for the very purpose of being tried. Yea, however weak our faith may be, God will try it. Only with this restriction, that as, in every way, he leads us on gently, gradually, patiently, so also with reference to the trial of our faith. At first our faith will be tried very little in comparison with what it may be afterwards: for God never lays more upon us than he is willing to enable us to endure. Now, when the trial of faith comes, we are naturally inclined to distrust God, and to trust rather in ourselves, or in our friends or in circumstances. We will rather work a deliverance of our own, some how or other, than simply look to God and wait for his help. But if we do not patiently wait for God's help, if we work a deliverance of our own, then at the next trial of our faith it will be thus again, we shall be again inclined to deliver ourselves; and thus with every fresh instance of that kind, our faith will decrease. Whilst on the other hand, were we to stand still in order to see the salvation of God, to see his hand stretched out on our behalf, trusting in him alone, then our faith would be increased and in every fresh case in which the hand of God is stretched out in our behalf, in the hour of the trial of our faith, our faith would be increased yet more. Would the believer, therefore, have his faith strengthened he must especially *give time to God*, who tries his faith in order to help and deliver him, the moment it is good for him.—*Selected.*

THE CONVENIENT SEASON.

When shall the convenient season come? When a misspent life is drawing to a close, and the conscience has been seared as with a hot iron; when the will has lost its power of moral choice, and all purer and nobler desires have long since died away—will that be a convenient season?

When shall it be? When age has bowed your form and robbed you of your manly vigor; when you have no longer anything left to devote to God's service, or any time wherein to serve him; when shriveled and withered by the wintry blasts, you are swept away like a seared leaf by the December blasts—*driven away in your wickedness*—will that be a convenient season?

When shall it be? When sickness lays you on a dying-bed, and the body is racked with mortal pains; when heart and flesh are failing; when the head is dizzy and the eye dim; when the fevered lips refuse to form the utterance of prayer, and the disordred mind can no longer exercise its powers of thought—will that be a convenient season?

When shall it be? When death lays his cold hand upon you in stern arrest, and the cold dew stands on your brow; when the body, like a worn-out machine, refuses any longer to do its work; when the world rolls away from under your feet, and the realities of eternity start forth upon your terrified spirit—will that be a convenient season?

Oh, my brothers, my brothers! Are your names written in the Lamb's book of life? If you have no reason to know that they are, then let *this* be the convenient season. Cry, like Christian in the "Pilgrim's Progress," "Life! Life! Life! Eternal Life!" "Behold, now is the accepted time; behold now is the day of salvation."—*Rev. W. H. M. H. Aitken.*

WHO WILL ANSWER?

A missionary in India was telling the people of a certain province the old story of Jesus and his love. Among those who listened with hungry hearts was a little Hindoo boy, who longed for the salvation bought with so great a price. Conversing with the missionary afterwards, he was deeply moved by the thought that Christ is the only Saviour, and, looking up earnestly into the serious face of the white teacher, the boy asked, "Do your people believe that we will all be lost if we do not believe in Jesus?" When the missionary answered yes, he exclaimed, with thrilling earnestness and wonder, "Oh! why then did your people not send to tell us sooner?" Ah, who will answer the boy's solemn question?

God our Father, who has committed to us the true riches, and cast our lot in gospel lands—he, too, asks the awful question, "Why do you not send the news of salvation to the dying heathen?" Christ our Saviour, who gave his life a ransom for us and for them, and who has saved us from our sins, and filled us with peace and hope and joy—he, too, asks the question. The Holy Spirit, our Comforter, who dwells in us with his light and power and grace—he, too, repeats the question. Who will answer it? Can we justify our slowness of heart and our neglect of duty? What shall we say to the appeals of the heathen, and what shall we answer him who has commanded us to preach the Gospel to every creature?—*Sel.*

HOME HINTS.

CURE FOR DYSPEPSIA.

Everybody who has dyspeptic friends, which, unfortunately, in this country is equivalent to saying everybody, must have heard of a new and wonderful cure for that dismal complaint and of its brilliant achievements. Fortunately this blessed remedy cannot be patented, for it is nothing more nor less than hot water. It is cheap and not nasty, and though its efficacy may have been exaggerated and the doctors may some day discover that it is a dreadful insult to the stomach, there can be no doubt that its popularity is great and rapidly increasing.

A Poughkeepsie druggist has been so impressed by this fact that he is about to open a hot water fountain in his store. "You would be astonished," he said the other day to a reporter, "to know the number of people who drink hot water during the fall and winter season. They are mostly invalids and used to drink vichy and seltzer, but now hot water seems to be their popular drink. I think a hot water fountain in this town would prove an excellent investment. The hot water these people could get at home is seldom of the proper temperature, and what is worse is usually impure. I intend to clarify the water and make it absolutely pure. The proper temperature to drink it at is about 140 degrees."

CHLORAL HYDRATE.

The real nature of chloral hydrate is not well understood. It carries the blood with force from the extremities to the heart. It does its work remarkably well, so far as securing sleep is concerned. It is not like the opium habit, for no one can ever use chloral for pleasure; nor is it likely to be used for any purpose but to secure sleep. Yet it is a deadly drug, and sure of completely destroying the whole functions of mind and body.

The first apparent tendency is to poison the blood and produce blotches on the skin. It tends also to paralyze the extremities. Tee temperature of the body is lowered by its use, but more particularly of the head and feet. Then follow neuralgic pains, of acute and terrible sort, in the legs, arms and head. The throat is partially paralyzed, making it difficult to enunciate in public when one first rises to speak. The brain is, of course, impaired, as is also the heart for natural circulation. Those who are using chloral should stop at once, and so adjust their lives as to secure rest by natural means. Its use creates terror at bed-time, if one be so situated as not to secure it—a sort of delirious horror. It gets complete mastery. The dose must then be increased, and the final consequences may be sudden death. It is, in fact, a most violent poison, doing its work thoroughly but not speedily.

The moral evil resulting from the use of chloral is proportioned to the intellectual damage. It simply untones the whole system, and puts everything to false issues. The habitual user becomes fretful and suspicious; is uncertain and irresolute, and incapable of any really unselfish view of life. Then follows the misery of knowing that you are not at your best, that you cannot be understood, and are losing all ability to be yourself. One of the very worst of the peculiar effects of the drug is to lead its victims to a semi-conscious condition of action. One of the ablest English poets died within the past few years a victim of this drug, and it is said that two other noted men in England, whose deaths were sudden, were killed by the same means. I am aware that the chloral habit is not by any means peculiar to professional persons; men and women, overtaxed mothers are using it, and I am told that, in minimum doses, it enters into the narcotics given to babes. Infanticide would hardly be a greater crime. It is certain that the increase of deaths by heart disease is largely due from chloral.—*Sel.*

OUR BOYS AND GIRLS.

OPEN YOUR BIBLES.

HEALTH. Read John 5: 1–16.

Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God. Ps. 42: 11.

1. Health an invaluable blessing. Jer. 8: 15, 22; Mat. 16: 26.
2. Daily washing needful for health. John 13: 8; Ps. 51: 7.
3. Pure air promotes health. Song 4: 16; Acts 2: 2.
4. Health brightens the countenance. Nch. 8: 10.
5. Appetite a sign of health. Mat. 5: 6; Ps. 107: 17, 18.
6. Health gives power to labor. Ps. 23: 3; 116: 16.

LIVES OF CELEBRATED MEN.

FRANCIS ALARD.

Francis Alard, the youngest of a numerous family of children, was born in the year 1524. His parents, who were wealthy and of high station, designed him for the clerical profession, and sent him into the convent at Antwerp. Here he gave himself with so much zeal and success to his religious duties as to win the esteem and confidence of his superiors. Though still young, his learning and eloquence led to his appointment as one of the preachers in the cathedral during the season of Lent. He attracted a large crowd to hear him. Among this number was a merchant from Hamburg, who had already embraced the doctrines of Reformation. He was so much impressed by the evident sincerity of this youth and the evangelical tone of his preaching that he was anxious to have him become a preacher of the Gospel. He sought him out and invited him to his lodgings, and then showed him the writings of Luther, and endeavored to lead him from the errors of the papacy in which he was involved to a more perfect knowledge of the truth as it is in Jesus Christ. His labors were not in vain. The truth took quick possession of his mind and heart. On his next visit to the city he found this young monk a sincere convert, and desirous of preaching the Gospel instead of the superstitions and errors of the Romish church; but how could he break away from his convent? How could he meet the opposition of his family, all of whom were devoted papists? How could he brave the terrors of the inquisition? These were thoughts that caused him anxiety. The merchant gave him good counsel, and promised to aid him to escape and to furnish him with all the funds he needed to complete his education. The plan was arranged. On the eve of his return home Alard came to his lodgings and was supplied with a complete disguise; he was then accompanied to the vessel that was waiting in the river, and they set sail at once for Hamburg.

Soon his escape became known in the convent and throughout the city. A vessel was dispatched to bring him back, but it was too late, he was beyond the reach of his pursuers.

On their arrival in Hamburg his benefactor took him to his own house and "expounded to him the way of God more perfectly."

After supplying him with whatever he needed, he sent him to the University at Jena to finish his studies.

While Alard was there his benefactor died, and he was left without the means of support. He had now been absent from home two years. He longed to see his friends, and he thought that, perhaps, they would receive him kindly and give him some assistance. He determined to hazard the experiment of returning to them, but he was fully decided, come what would, never to deny his faith.

He made the long journey on foot, and at length, wayworn, destitute, and weary, arrived at the door of the house where his mother lived—his father was now dead. The first person who answered to his call was his sister. He was so changed that she did not recognize him.

"I am your brother Francis," he said.

"What, the heretic!" she cried, and immediately fled from his presence. He then sought his mother, hoping that her maternal love would revive on seeing him after so long an absence, but he had yet to learn the power of religious bigotry in turning the tenderest affection into malignant hatred. She had nothing for him but threatenings and curses. He besought her to hear him, but she would not hear a word unless he would promise to renounce his faith and return at once to his convent. This he could not do. She then threatened to deliver him to the inquisition. But he remained unshaken. She at once informed against him, and he was seized and dragged to the city fortress and lodged in the tower.

The report of his return and arrest, and his imprisonment, flew rapidly through the city. A fanatical crowd surrounded the prison uttering imprecations and vengeance against him. The familiars of the inquisition tried hard, but vainly, to induce him to recant. He persisted in saying, "I know in whom I have believed, and in that belief I will die." Finding all their efforts to induce him to abjure his faith was useless, they condemned him to death. But, in order to avoid a tumult, they decided to take his life by poison in the prison.

He heard his sentence with calmness, and drank the cup without fear or trembling. They locked the door of his cell and went away and left him to die alone. Commending his soul to God he lay down on the damp floor, hoping before the morning dawned to find rest and peace in death. But his time had not yet come.

The poison produced a raging thirst; there was not a drop of water in his cell, but looking through the hole in the wall which served for a window he saw water enough in the dirty ditch that surrounded the castle. It ran close by the foot of the wall. But how could he reach it? Taking the fur cape from his neck and attaching to this the threads which he drew from his garments, he dropped it into the ditch below and drew it up filled with water. Muddy as it was he drank till his thirst was allayed, and then lay down again. Soon a deathly sickness came upon him; but the water, acting with the poison, induced vomiting. This happily relieved him of most of the poison before it had taken fatal effect, but it made him very weak. He spent the night in great suffering.

When they came the next morning to take out his body and bury it, what was their astonishment in finding him still alive! They believed he was in league with the devil, and that he had used some magic arts to get rid of the poison. And now, in order to make sure of his death, they determined to burn him alive in the public square. His mother offered to furnish the faggots, and the same day sent a cartman with several bundles and directed him to cry out as he passed the cell, *"Here Francis, is the ration your mother sends you."*

Everything was in readiness for the execution on the following day. He had one more night to spend in his dreary cell. He was resolved to spend it in prayer for deliverance from the hands of his persecutors. While at prayer a beam of the rising moon came into the cell by the opening through which he had obtained water on the previous night. Was it possible for him to make his escape through this hole? It was apparently too small, and at too great a height to offer him much encouragement, but it was his only hope, and he determined to try. Stripping off his clothes and tearing them into shreds, he made a long rope. This he fastened to a ring in the cell, the other end he threw outside, and endeavored to crowd himself after it through this narrow opening. This seemed impossible, at first, and had it not been for his slender form, which was now much reduced by his sufferings, he would have failed. But he got through at length, and was slowly descending by his frail rope when it parted and he fell. Fortunately he landed in the soft mud of the ditch, and no bones were broken. Struggling out of this, he made his way to the gate, which was still open, for it was not late. The sentinel was so terrified by the spectacle he presented, that he ran away and left him to go through without opposition. He was so much weakened by his long fasting and sickness, and exhausted by his efforts, that he had only strength enough to drag himself to a piece of woods in the neighborhood. Then concealing himself with bushes and leaves, as well as he could, he fell asleep.

"Now as soon as it was day there was no small stir in the city—what had become of"—their prisoner. They were more sure than ever that he was assisted by—the devil. They went out in all directions, and scoured the country to find him. Meanwhile he lay sleeping soundly and softly in his hiding place, and it was not until evening that the barking of the dogs of his pursuers awakened him.

They came very near to him but did not find him. After dark, when they had given up the search for the day, he ventured out, and directed his steps to the house of a sister who kept a public house in the country, some miles distant. He determined to ask her assistance in his extremity. He hoped she would at least give him a suit of clothes and then he would make his way out of the country. He prayed God to turn her heart toward him, and to bring his efforts to escape to a successful end.

After journeying all night he reached her house in the early morning, but she did not recognize him in his disguise. He almost feared to tell her, but at last, bursting into tears, he said, "I am your brother Francis." "What, the heretic!" she cried, as her sister had done before. She would at once have betrayed him, had not her husband persuaded her to give him some food and clothes and send him on his way. So again his prayer was answered.

From here he made his way across the frontiers into Germany, where he was beyond the reach of his pursuers. But he was without means, alone and friendless, and he knew not which way to go, nor what to do. But the Lord had work for him to do, and after so wonderfully delivering and protecting him, he did not forsake him now. He resolved to try to find out the family of his deceased benefactor in Hamburg, with the hope of receiving some aid from them. He directed his steps toward that city.

The Reformation was now in full progress in Germany. In the duchy of Oldenburg the Gospel had been widely scattered, and a great many souls had been converted. Others were eagerly inquiring after the truth; but they had but few instructors. Gospel preachers were in great demand. Just at this time Francis Alard came to them. The Lord had sent him. He rejoiced in the opportunity of preaching the Gospel for which he had suffered so much. His labors were attended with great success. Many were brought to a knowledge of the truth.

The Prince hearing of his zeal and success as a preacher, sought his acquaintance, and learned from him his wonderful story. He soon raised him to the highest ecclesiastical position and committed to him the oversight of all the churches in the country.

He fulfilled the duties of his high office with fidelity and success. He did much to promote the cause of the Reformation throughout all that region.

And when, at the advanced age of ninety-four years, he was called to leave this life he fell asleep in Jesus, leaving behind him a name bearing the unique and double honor, of one who had suffered martyrdom in his youth, and had yet lived to preach the Gospel for three-quarters of a century.

Such is the story of the martyr of Antwerp, and the Oldenburg reformer, Francis Alard.—*Bible Banner.*

TEMPERANCE.

PROHIBITION IN MAINE.

Nov. 24.—"Will the *Inter Ocean* kindly allow me space in its columns for a reply to the following paragraph, which appeared in its issue of the 23d:

Mr. Neal Dow might well employ his surplus energies in fighting rum in his own State of Maine without worrying himself about the Chicago clergy. It seems that 136 more United States liquor licenses were granted in that State last year than the year before. If prohibition really prohibits what good are such licenses to the licentiates?

There are no 'United States liquor licenses' in Maine nor in any other State. The 'special tax' paid to the Internal Revenue Department is in no sense a license, nor does it in any way protect the violation of the Maine law from its penalties. There are low, secret rum-shops in most of the larger cities and towns of Maine, except in Bangor, the second city of the State, where the law is not enforced, and where the grog-shops are numerous and open. This arises from the low tone of morals and religion in that city, where the churches and the political bosses are said to be in accord, that the grog-shops may run freely without fear of the law, if their keepers and their customers will vote the right ticket. I am glad to be able to say, that for all that, the wrong ticket won there at the last election.

THESE SECRET RUM-SHOPS,

which pay the special tax, generally have stocks of liquor on hand amounting to no more than a pint or two, a quart or two, sometimes to a gallon or two, often to no more than a flat half-pint bottle carefully hidden away from the search of the officers, who hunt for them as thoroughly as they would for a stolen watch or a stolen diamond.

In more than three-fourths of our territory—the smaller towns and villages and rural districts—the liquor traffic has been nearly swept away. The *Daily Press*, of Portland, recently said: 'In a large part of our State an entire generation has grown up practically unacquainted with the liquor traffic and its effects. There is not in the State a gallon of liquor distilled nor a gallon of beer brewed. Every distillery and brewery has been suppressed. The last distillery has been converted into a machine shop, and the last brewery into a corn-packing establishment.

These grog-shops linger in our larger towns and cities for want of some amendments to our law, which we shall have by and by, while the penalties and processes of the law as it now stands are sufficient to suppress the traffic in the farming districts of the State and in the small towns and villages. Unprejudiced persons will readily admit that the people of Maine know what the results of the law have really been. I send you the resolves adopted by the Republican State Conventions for several years.

THE RESOLUTIONS.

1878—Temperance among the people may be greatly promoted by wise prohibitory legislation, as well as by all those moral agencies which have secured us beneficent results; and it is a source of congratulation that the principle of prohibition which has always been upheld by Republicans is now concurred in by so large a majority of the people that it is no longer a party question, the Democrats having for several years declined to contest and dispute it.

1879—We recognize temperance as a cause which has conferred the greatest benefit on the State, and we sustain the principle of prohibition, which in its operation has so largely suppressed liquor selling and added incalculably to the sum of virtue and prosperity among the people.

1880—Experience has demonstrated the wisdom of the policy of prohibition as an auxiliary of temperance, and as contributing to the material wealth, happiness, and prosperity of the State; and we refer with confidence and pride to our undeviating support of the same as one of the cardinal principles of the Republican party of Maine.

In 1881 there was no election and no convention, but in 1882 there was held the largest convention ever assembled in the State, and the resolve adopted by it is as follows:

1882—We refer with confidence and pride to the general record of the Republican party in support of the policy of prohibiting the traffic in intoxicating liquors, the wisdom and efficiency of which legislation in promoting the moral and material interests of Maine have been demonstrated through the practical annihilation of that traffic in a large portion of the State, and we favor such legislation and such enforcement of law as will secure to every portion of our territory freedom from that traffic. We further recommend the submission to the people of a constitutional prohibitory amendment."

I submit whether this ought not to be received as conclusive of the whole matter, especially as in no way whatever has any part of these resolves been controverted or excepted to by anybody; they have been universally accepted as true. NEAL DOW."

We enter our most earnest and solemn protest against the appointment of drinking men to places of trust where human life may be jeopardized by their imprudence. Men in the habit of drinking intoxicating liquors notoriously drink most when they ought to be most sober. Drinking men should not be in command of vessels, nor conductors nor engineers, nor brakemen on railroads. They ought not to be military officers, nor civil officers, nor judges, nor jurymen. They are just fit for two things, to-wit: saloon-keepers and bummers at bars.—*C. C. Advocate.*

The Cincinnati saloon-keepers are terrible sticklers for "personal liberty," but they want it all on their side. It has been the custom of certain poor women to keep coffee stands at the public markets. The saloon-keepers have organized to break up this business, since it interferes with the sale of beer, and they have induced the Board of Health, which has charge of the markets, to prohibit the sale of coffee at the public markets.

THE CHURCHES.

—At Mr. Moody's meetings in London the Bible readings have been attended by about 3,000 persons daily and the preaching by 5,000. Over-flow meetings have often been necessary. The work is highly commended by the London press.

—The Sabbath-school of the Chicago Avenue church, this city, last week re-elected D. L. Moody and J. M. Hitchcock superintendents. The committee of the church also formally invited Pres. C. A. Blanchard to become pastor of the church.

—The General Conference of Swedish Baptists was held recently in Chicago. It was reported that there was much activity during the year in church building, that there were fruitful revivals, and that it had been necessary to form two new district conferences, one in the Eastern States and one in Iowa.

—An effort is being made in the South Carolina Methodist Conference to raise their missionary collections by regular contributions of one cent from each member per week. When this is impossible eggs are received in lieu of the coin, and it is not unusual to collect a hat full of eggs at a service.

—On Sabbath afternoon and evening an important meeting was held in Farwell Hall to arouse an interest in medical missions. A large number of medical students were present and were addressed by Rev. Dr. Scudder, formerly missionary in India, the veteran Syrian missionary, Rev. H. H. Jessup, and Rev. Mr. Cameron, from China.

—Dr. Garabed Kevorkian, an Armenian who was educated in Dr. Van Lennep's seminary at Tokat, Asia Minor, before the institution was destroyed by the Roman Catholics, and who accompanied the Dr. to this country, is about to return to Tokat to establish himself as a missionary physician. Bro. Kevorkian came to Chicago to pursue medical studies several years ago, by the advice of Bro. A. D. Zaraphonithes, who was then in this country, and who rendered him every possible service. He also received much kind assistance from the professors and students of the Rush Medical College, for which, as a stranger and without means, he was duly grateful. The churches, however, did not generally show him the same kindness, being unduly influenced by the missionaries of the American Board, whose unfriendliness to Armenian students in this country at that time was a matter the churches must ever regret. The change of policy by the Board toward the Armenian churhes by the action of that body at its last meeting is, we hope, a token of friendliness also to young men who come among us to better prepare for missionary labors among their own people.

—It is understood that Rev. G. H. Filian who was two years ago ordained as a missionary in Wheaton, is about to return to Caesarea (in Cappadocia of Acts). He has been preaching for a time in Constantinople, where he has been married. The society for the assistance of native missions of which Mrs. L. H. Plumb of Streator, Ill., is treasurer, was established to aid this brother in particular.

—The Wesleyan evangelist, Rev. C. F. Hawley, of Wheaton, is now laboring with good results for the kingdom of Christ in Seneca Falls, N. Y.

—The Rev. C. A. Blanchard, President of Wheaton College, who has attracted so much attention lately as an expounder of the Sabbath-school lesson at Farwell Hall on Saturdays, has received a call to the pastorate of the Chicago Avenue church, the pulpit of which he has filled for several weeks. If he can harmonize the new position with his duties at Wheaton, it is said to be quite likely that he will accept the call.—*Inter Ocean.*

—The Presbyterian State Synodical Missions of Michigan, Wisconsin, Illinois, Iowa and Kansas met at the Matteson House in this city last week to arrange for a series of conventions of the denomination, to consider missions.

—The Sunday-school superintendents and others connected with the Congregational Sunday-schools of the city held a meeting at the Union Park church Thursday evening to take steps toward the building of another missionary Gospel ship, the Morning Star, to be used among the Micronesian Islands. The Congregational churches have two of these Gospel steamships already in the missionary field, and they are so effective that others are to be built.

—Finland has about 2,000,000 people. They are Lutherans, having 219 pastors, 487 churches, and 514 chapels. Their university at Helsingfors ranks high with 1,300 students and 160 theologues. Instruction is imparted in the Swedish and the Finnish languages.

—Rev. Geo. T. Crissman, Presbyterian missionary of Nebraska, in his annual report, says that he has assisted in organizing 22 churches; 5 churches have become self-supporting, with a prospect of a greater number next year. He thus indicates the growth of the church in Nebraska: "In 1880 there were reported 75 ministers, 128 churches and 4,340 members. There are reported this year 124 ministers, 191 churches and 6,137 members. There have been added this year 24 ministers, 22 churches and 1,393 members and 16 new church buildings, with repairs and enlargements on several others."

—A precious work of grace has been going on at Watseka, Ill. Ten entire families were brought to Christ. Almost the entire neighborhood, made up chiefly of prosperous farmers, has been converted. They have been organized into a Presbyterian church, consisting of 46 members, who a month ago were living without God, but are now rejoicing in Christ.

—Rev. Henry D. Wood, colored, a native of Trenton, N. J., and a graduate of Lincoln University, has been laboring for more than two years in North Carolina, with his center at Carthage. He has organized four churches, each having a Sabbath school. Of his work and the character of his people, he says: "The membership of the churches, numbering about 150, are of the best of the people, though poorest of the poor. That much of their poverty or destitute condition is due to their thoughtlessness and improvidence is too true; but it is also true their improvidence is, for the most part due to their early training."

MAJOR WHITTLE IN IRELAND.

A dispatch from Wexford, Ireland, Dec. 3d, where Major Whittle, of this city, is engaged in Gospel labors, tells a fearful story thus: "A mob here last evening attacked the theater in which an evangelical service was being held, and attempted to burn the building. The mob took full possession of the town, broke the windows of a Protestant church and those of nearly all the houses in the place occupied by Protestants. The dresses of ladies who attended service at the church and theater were torn off, and the gentlemen accompanying them were stoned and several of them injured severely. The mob paraded the streets for several hours, singing, 'God save Ireland!'

"The service at the theater last night was being conducted by Major Whittle of Chicago. The mob made a bonfire of all the Bibles and hymn-books that could be found. One Protestant gentleman was attacked and carried down to the harbor, the intention of his assailants being to drown him, but some respectable Catholics interfered and saved him. Another Protestant was chased through the streets, and finally sought refuge at the police barracks, where he was told that the police were unable to protect him. He was seriously wounded. The police were confined to the barracks throughout the riot. The victims intend to seek compensation."

The friends of Major Whittle in Chicago doubted if these reports were true, and later dispatches have modified them, yet the fact of some disturbance and the necessity of police protection is established, little to the credit of the Catholic priesthood.

THE McALL MISSION IN FRANCE.

Robert McAll, a Scotchman, now more than sixty years of age, went to Paris, from (as Friends would say) "religious concern," soon after the close of the German war, now about twelve years since, and without a knowledge of the language, without pecuniary support, or especial friends but with a burning zeal for the salvation of souls and heart filled with love to God and love to his fellow men, commenced his labors. He has persevered in them until the present time and the results are very remarkable. The great devotion of Robert McAll and his excellent wife soon attracted attention, and means have been freely supplied to sustain their work. They have rented ordinary business rooms on the lower floor, opening into the street, in the most crowded portion of the city, and in the immediate suburbs, until they now occupy sixty six of such stations with sittings for 11,275 persons. They have also extended their work to other towns and cities in France, until the total number of their stations is eighty, having sittings for 13,200. A large number of native French Evangelists have been raised up, many of whom have been sent to England for some training in their methods of work. Many of these are persons of great ability and eloquence, and full of the Holy Ghost. We were greatly interested in attending a meeting of the workers for prayer and consultation held weekly, and to witness their zeal and devotion, as well as to extend to them cordial Christian greetings and the word of encouragement. There were probably fifty present, and they were an intelligent, earnest, highly spiritual body of men and women. One of the ablest afterwards accompanied us for several days in our visits to the asylums in the vicinity of Paris, and we have rarely met with an illustration more striking of a life of faith and service of God, than we found in our dear friend E. Signol. Their course of proceedings is to seat the room rented with plain seats—put in a small platform for the speakers, and a small cabinet organ. They use a French translation of the Moody and Sankey hymns, and nearly every evening several devoted laborers go to each station and commence singing hymns, while others go out in the streets and invite in every passer-by. In this way they soon have a room filled with a motley crowd—some remain but a few moments, but their place is soon filled by others. Many become interested and remain the whole hour, during which the services are continued. When the room is sufficiently filled, Bible readings, prayer and short gospel addresses, interspersed with hymns, follow in rapid succession, as the crowd is mercurial and restless they keep something constantly before them. We listened with deepest interest to the simple story of the cross, told earnestly and beautifully in a foreign language, and never saw more attentive and appreciative audiences. It was my privilege to address several of the meetings in English, which was interpreted by one of the evangelists, and it was touching to see how the simple truths of the Gospel, even when communicated through an interpreter, were listened to with deepest attention and interest.

The preaching of the Evangelists is thoroughly evangelical, and has the clear ring of the *full* Gospel. What has been the result? During the year 1882, there were held 10,591 religious meetings with an attendance of 717,223 persons. In addition "Sunday-sbhools, children's services, and young women's classes," 3,294, attended by 129,414 persons—12,551 domiciliary visits were paid, and 227,252 Bibles, Testaments, portiere, books, tracts, and illustrated papers were circulated. My wife attended one of the young women's classes made up of shop girls, and taught by a countess and found it deeply interesting. No effort is made to establish a church—some of the converts join the Protestant churches, others continue to attend the services of the Mission. We were very sorry to learn that many of the old Protestant churches are rationalistic, but others are thoroughly evangelical. We were greatly interested in an interview with Theodore Moral, so well known by his noble utterances for higher Christianity. He has a large congregation and is doing a great work, amongst a much higher class than those reached by the McAll Mission. The effect of the acceptance of Christ as a Saviour, is the same upon the French that it is upon the English, and many striking illustrations of its transforming power are to be found.— *C. F. Coffin in the Christian Worker.*

ANTI-SECRECY TRACTS

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NEWS OF THE WEEK.

CONGRESS.

—A bill introduced by Senator Cullom to reorganize the legislative power of the Territory of Utah provides that the legislative power be vested in the Governor and Legislative Council, composed of nine members, to be appointed by the President.

—Senator Plumb introduced a bill in the Senate providing that every non-commissioned officer, private or other person discharged from the army during the war of the rebellion within two years from the date of enlistment on account of disability incurred in the line of military duty, shall receive a warrant for 160 acres of land.

—Mr. Sherman presented in the Senate to-day a petition from J. W. Niles, colored, of Arkansas, setting forth alleged unlawful combinations to prevent him and his colored associates from exercising the right to make entries of public lands, charging cruel treatment on the part of white citizens of Arkansas, and asking relief.

GENERAL.

—Paris journals say England is making strenuous efforts to effect a peaceful settlement between China and France, and that Marquis Tseng has asked that military preparations be stayed. The basis of a treaty has been suggested by England, and China's adhesion to this plan of settlement may cause trouble for the government on the Chambers.

—Soft snow falling for twelve hours at Denver, Col., Wednesday, adhered to the wires, causing them to assume the dimensions of cables. A wind-storm sprung up Thursday morning, when hundreds of poles gave way under their great weight, blocking a dozen squares and severing outside communication. The storm also impeded railway business, and the damage is heavy.

—In a dispute about a ditch, near Anderson, Ind., Wednesday evening last, Coleman Hawkins dangerously shot John J. Anderson, and upon returning home Hawkins killed himself. Both were wealthy farmers.

—An earthquake shock of forty seconds' duration, accompanied by a loud noise, occurred Wednesday at Rounden Springs, Ark., wrecking household utensils and throwing rocks on the track of the Springfield and Memphis Road.

—The new cantalever bridge over the Niagara River, connecting the Michigan Central and New York Central Railroads, was crossed Thursday by a locomotive.

—The strike of Yorkshire colliery boys has enforced idleness upon 14,000 men.

—The German Crown Prince left Madrid Friday incognito for Seville. From Genoa he goes to visit the Pope.

—British imports comparatively increased £1,600,000 during November, and the exports fell off £238,000.

—The Prince of Wales, Thursday, was re-elected Grand Master of the English Grand Lodge of Freemasons.

—Many ship-builders on the Clyde have notified their workmen that wages will be reduced at the beginning of the year.

—Admiral Peng Yu Lin has informed foreigners at Canton that war with France is imminent, and warns neutral nations to observe treaties and rules of international law. Peng Yu Lin is preparing for the defense of Canton.

—A great fire ruined the legislative chambers in Brussels Thursday. Many firemen were injured, and it is reported several grenadiers were killed by falling walls. The fire destroyed the original constitutional charter and most of the documents relating to the foundation of Belgian independence. The damage is 12,000,000 francs.

—Patents have been refused in Washington on clock dials having twenty-four hours on the face, it being known that in 1547 a watch was made on the face of which the hours from 1 to 24 appeared on two concentric circles.

—Tony Laymiller, teaching school near Canton, Ohio, suspended Mary Oglethorpe, aged 11, for six and one-half hours by the wrists, her toes barely touching the floor, seriously injuring the child. He has been held for trial.

—In attempting to aid a vessel in distress, Captain Brown and seven men of the Dominion steamer Newfield perished off Halifax.

—A terrible storm prevailed on the Newfoundland coast Dec. 2. The waves were the highest ever known, and it is feared many wrecks occurred.

—A silver mine of great richness has been discovered near Boyd, Wis., by William Nowell. The Eau Claire Silver Company is being organized to work the lead.

—A frame tenement at New York, occupied by forty-seven families, burned Monday evening last week. Three children perished in the flames and many persons had hairbreadth escapes.

—Chicago distillers indorse the recommendation of the Secretary of the Treasury for the removal of tax from alcohol for manufacturing purposes, and say that it will enable America to compete with England in many manufactures which it cannot now.

—Two tanks in Glick Brothers' sausage casing factory, Chicago, exploded, badly injuring eight men, two of them probably fatally, and involving almost a total loss of the building and contents. Cause, confined gases which had no vent.

—Governor Newell, of Oregon, has signed the woman-suffrage act, and now women can vote in one State (Oregon) and two Territories (Wyoming and Utah) of the Union.

—Reports from eighty counties in Kansas, Nebraska, Iowa, Arkansas and Missouri, state the winter-wheat plant is in a vigorous condition seldom before equaled, and that the acreage has been increased.

—Developments in the Bank of Montreal affairs caused a semi-panic on the Montreal stock market Wednesday. Craig, president of the bank, has vanished after squandering in speculation and by other means about $1,000,000 of the funds.

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Opinion of Dr. Wm. H. Stokes, Physician, Mt. Hope Retreat, Baltimore: "I have great pleasure in adding my testimony to the virtues of **Colden's Liquid Beef Tonic** as the very best preparation used for *depression, weakness, and indigestion,* and I therefore confidently recommend it to the medical profession." (Remember the name, COLDEN'S—*take no other.*) Of druggists generally.

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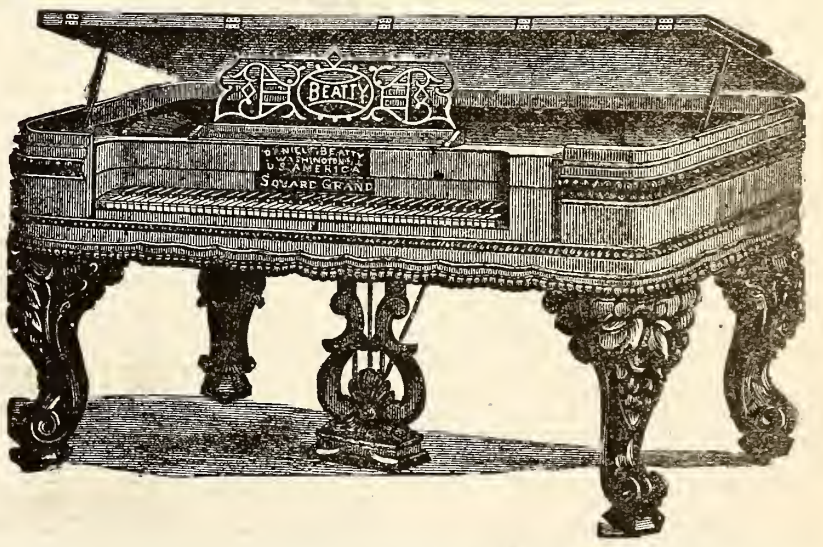
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IN BRIEF.

—The Cleveland *Leader* says there are at present 120 papers in the United States of which the publishers, editors, and chief contributors are negroes. There is no fear of the intellectual progress of a race that conducts and supports so many newspapers. The Jews were kept at an outside all over Europe, but they betook themselves to various kinds of industry, trading and the learned professions, and gradually by application and sobriety reached the top of every walk of life that they tried. In the same way, if they adopt it, the colored people will rise to respectability, and many of them to eminence.

The London *St. James Gazette*, in a recent issue, says: "It seems that America, after all, is unable to make good her claim to the possession of the tallest and largest trees in the world. Every one has read of the marvels of Yosemite Valley and of Yellowstone Park, the huge national sporting ground of the United States. But what are the giants of California in comparison with a tree which has lately been discovered in Tasmania there are eucalypti measuring 200 feet from the ground to the first branch, and more than 350 feet in total height; and there is, or lately was, on Mount Washington, near Hobart Town, a tree of this species the trunk of which was eighty-six feet in circumference. But a still more gigantic monarch of the woods has been discovered in Victoria. It is a well-proportioned specimen of the *Eucalyptus amygdalina*, and its top is nearer to the sky than the cross of St. Paul's Cathedral, for it is no less than 430 feet above the ground."

The great through railroad lines in their vigorous efforts to cover as much Western territory as possible, have all of them unquestionably built "ahead of time," which fact accounts to some extent for the present depreciation in railroad securities. And yet this constant pushing to cover new territory is well nigh unavoidable on the part of many railroads. If one does not possess the land some rival will, and thus secure control of the region. This rivalry leads to some amusing circumstances. Not long since two of the trunk lines opened negotiations for a local railroad running between their routes. Neither wanted the third, but neither wanted the other to acquire possession of it. One day the president and other officers of one of the roads chartered a special car and proceeded over the local line to make examination with a view to purchasing. No sooner had the officers of the other line learned of this fact than they immediately, on that very forenoon, closed with the offer which had been made them; acquired possession of the new line, and in the middle of the afternoon ordered back home the special car containing the president and other reconnoitering officers of the rival road.

The Gallas, in South America, were much amused when Mr. Wakefield, a missionary, entered their country. "How many toes have you?" they asked. "Just as many as you have," he answered. "Will you pull that off and let us see?" they said, pointing at his boot, and shaking their heads. When he had done so they all laughed, for even now they could not, for his stocking, see his toes. At last one exclaimed, "What a strange man this is to put his foot in a bag! We never heard of a man putting his foot in a bag before!"

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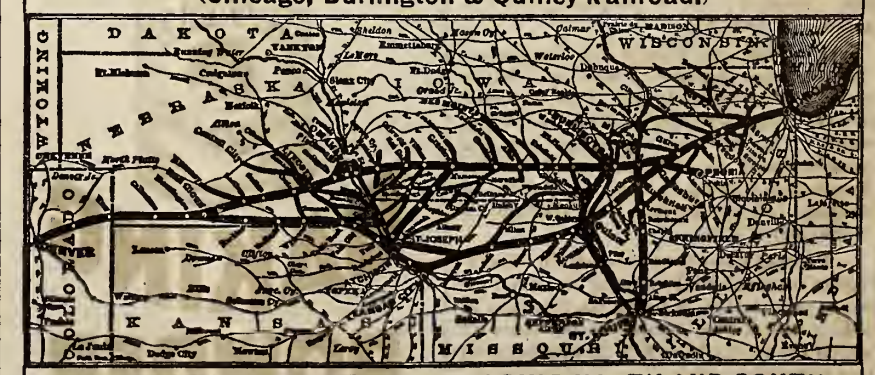
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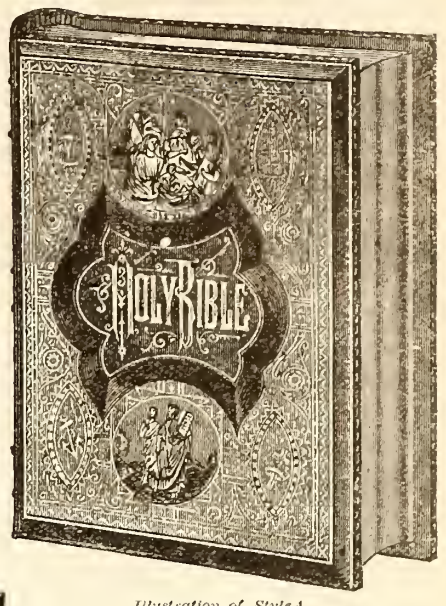
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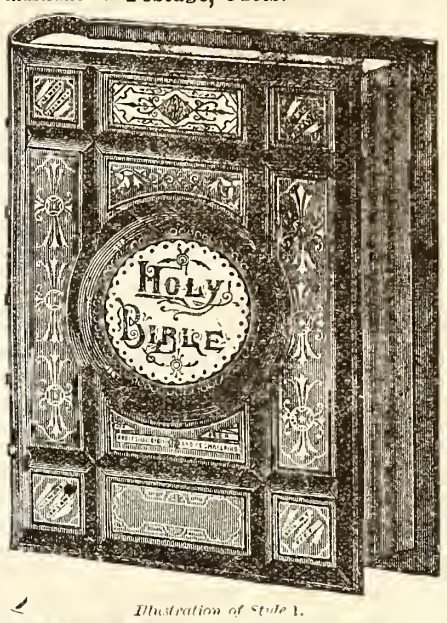


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No. 3	88	89
Rejected	70	72
Winter No 2		99
Corn—No. 2		58
Rejected		46½
Oats—No. 2	32⅝	33¾
Rye—No. 2		57
Bran per ton		11 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 00	@9 50
Prairie	4 00	@9 00
Lard per cwt		8 62
Mess pork per bbl	13 10	14 12
Butter, medium to best	15	@28
Cheese	03	@12½
Beans	1 25	@2 75
Eggs		26
Potatoes per bus	25	38
Seeds—Timothy	1 15	@1 23
Clover	5 50	6 00
Flax		1 41
Broom corn	03	@ 07½
Hides—Green to dry flint	8	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 20	@6 65
Good	5 65	@6 10
Medium	4 80	@5 55
Common	2 50	@4 50
Hogs	4 40	@5 60
Sheep	2 50	@5 25

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Don't let the favorable season pass without *making an effort* to get up a club for your paper. Grit and grace will win if you go to work in earnest. Try it and you will be surprised and gratified by results.

HELP WANTED.

We want you to help us obtain the Masonic standing of the ministers in your place, or of others you may know, so that we can make out a list for reference, and send documents to such as seem to be approachable on the subject. A good way to introduce the subject is to ask them to subscribe for the *Christian Cynosure*.

On the opening day of Congress there were 227 bills presented in the Senate, and hundreds have been brought forward since, and the House has been no less prolific. It is of course impossible that a quarter of these bills be considered. They are sent to committees as to a Venetian dungeon. This volume of bills increases year by year; many of them are of real importance, but their value is dangerously concealed by the pile of other stuff which is urged into notice and prevents intelligent discussion and amendment of urgent measures. It is more than a suspicion that this surplus of statesmanship is only to keep up the appearance of doing something before expectant constituents in the country districts.

O'Donnell was hanged Monday morning at 8 o'clock. His sympathizers in this country have been unwisely active in his behalf. A large delegation from Congress headed by S. S. Cox of New York called the other day on President Arthur requesting him to interfere officially to prevent the execution of a so-called American citizen, condemned after an unfair trial. Here in Chicago our shameless mayor presided over meetings where fiery resolves of the same sort were made, and demands telegraphed to Washington; the city Council even thought it a part of their duty to take similar action. The Congressional delegation made their request, confessing that it was an unreasonable one and unblushingly admitting that it was made to satisfy their Irish constituents. It seems, however, that Secretary Felinghuysen, on the possibility of O'Donnell's citizenship, had addressed a note of inquiry to England and had received a courteous reply, that a careful examination failed to show any reason for staying the execution.

It is said that $47,000 were raised in this country for O'Donnell's defense, and Gen. Roger A. Pryor was sent over to assist, but found that his services would do more harm than good since the appearance of an American lawyer paid by an American subscription among the counsel would prejudice the case. No doubt the subscribers were disappointed that Prior was not permitted to use the American tactics of court obstruction and draw out the trial for weeks as in Gitteau's case. There has been one puzzling question in this case. If O'Donnell killed Carey willfully, knowing him to be Carey, he was certainly guilty of murder and anyone can see that to apply the law would condemn him. If, however, he did not know Carey or willfully shoot him, it is impossible to imagine why the Irish people should take such an interest in his case. The English police have done their utmost to get proof that O'Donnell was an "Invincible." They got neither confession from him nor evidence from anyone else; but on Thursday in an interview with his brother, O'Donnell admitted himself a member of the dreaded band of secret assassins. The fact explains why so many Irishmen were engaged for his defense. If he were not a member of the secret order nor guilty of willful murder no one need be told that the sentimental interest in the man would never have been manifested. This is true and it is pitiful. It clouds whatever of justice there may be in Ireland's complaint, and the sympathies of the world will be largely shut up from her cry, so long as her cause is represented by the advocates of secret assassination.

Affairs in Tonquin have come to a sort of crisis. The king of Anam has been assassinated, and that China and France are both inclined to make as much as possible by the event. The French government strives to make the impression that the deed was of Chinese instigation, for the purpose of removing all local approval of the French occupation; but other reports say the Anamese king had repented of his bargain with France, and to prevent his making a fresh alliance with China French interests secured his death. The French troops in some of their engagements have shown such inhumanity as modern wars have not known. A French correspondent writing to a Paris paper from Tonquin tells calmly of revolting cruelty. Bamboo villages were fired and the miserable natives were massacred as they ran half burnt. What a picture is this horrid war:

"The great butchery then commenced. Two volleys (*feux de salve*) we fired, and it was quite a treat (*cetait un plaisir*) to see these fan-like streams of bullets, so easily manageable, sweeping down upon the fugitives, twice in one minute, at the word of command, in a sure and methodical manner. It was like the jet from a huge watering-pot, which mowed them down by dozens in a cloud of dust and gravel. We could see some of them, who seemed to be driven quite mad, and who, picking themselves up, ran about limping, now one way and now another, like wounded animals, gathering up their robes in a comical manner. Their long hair having got unfastened, streamed down, and made them look like women. Others tried to escape by swimming the lagoon to try and reach the junks; these were killed in the water. Some were very good divers, and remained a long time under water; but our men continued to kill them all the same, when they came up to breathe like seals.

To a heart that is full of joy, all it sees is joyful; but to a sad heart all is sad. Change of heart is the greatest change.

THE POWER OF A HOLY LIFE.

BY ELDER A. SIMS.

The most sublime, comprehensive, and yet concise sermon ever preached on earth, was that from the text Matthew 5: 16. It is not only an epitome of practical religious truths, but a model of plainness, grandeur and power. For instruction "in righteousness," no productions of human teachers ever did, or can equal, much less excel it. It stands unrivaled for its fulness of meaning, its deep spirituality, and heart-searching words. But chiefly is this sermon noted for its high authority. It contains the verbal expressions of the Saviour's mind; and being directly uttered by Christ for the divine instruction of mankind—but more particularly for Christians—we should give them our utmost reverence and serious attention. In the preceding verses, our Lord has given us a brief, but true description of real Christians. He has there shown what important position they fill among men. In emphatic language he says, "Ye are the light of the world." Matt. 5: 14. And then, after having referred to the conspicuous places in which men generally place lights, he forcibly adds, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." We have

1. A duty prescribed: "Let your light so shine before men." It is evident, that the light here referred to, means holiness of life; for in the same verse it is termed "good works." As such it is rightly designated. For as the deeds of ungodly men are characterized as the 'works of darkness," because they proceed from a principle of evil, so, the actions of Christians are termed "light," because they proceed from a principle of holiness, which is light itself. Every soul saved by Christ, receives divine light from him. The moral darkness of ignorance, sin and misery is chased from his mind; and the glorious light of knowledge, holiness and happiness is implanted in its stead. So that being illuminated with these heavenly sunbeams, which are only borrowed rays from the Sun of righteousness, such a one may be said to have become, "light in the Lord." And, having this light, it is his imperative duty to let it shine—to let the grace, which God has given him, be manifest in the whole of his outward deportment; and by precept and example, to show, in things both great and small, the right—the Christian way of living. The Christian's conduct should be a continual exemplification of the manner in which men should love and serve their God—how they should devote their time, talents and substance to his service. If God has given to a man wisdom and discretion in divine things, he must use them not only privately, but publicly. If he has severed his connection with the prince of darkness, and espoused the cause of Christ, he must, when in the company of the wicked, so act and speak, that they will see he is not of them, nor of their spirit, but of Christ. That is the place where religion has to shine; not so much in secret, but "before men,"—before friends and enemies, scoff-

ers and persecutors, before empty professors and self-righteous Pharisees. No matter where the place, or what the circumstances may be, we must, at the risk of all displeasure, sneers, scoffs, reproaches and losses, let our piety be seen,—seen in bright bold colors,—seen as plainly as a city on a hill,—seen so that we shall be "known and read of all men," as being burning and shining lights.

It is a lamentable fact, that this is just the point where the greater part of professing Christians seriously fail. When brought into contact with worldlings, what light they may have, they are very slow to manifest; or, if they show it at all, it only glimmers like a rush-light; it does not shine clearly and brightly. And no wonder, for instead of exhibiting their Christianity to the full view of the world,—instead of bringing it right to the front, where every one may see it, they keep it in the background, and nearly conceal it; or else they place it in some other obscure position, where it is difficult for men to discern it. But Christ has here taught us, that the Christian's life, so far from giving such a dull light as this, must be so resplendent with holiness,—so radiant with grace divine, that it will be impossible for men not to see his good works, and behold the beauty of the same. Christ requires each one of his followers to be as a flame of fire in his day and generation,—a living witness of the truthfulness of his Gospel, and of the efficacy of his blood to cleanse men from all sin, and make them like God.

2. There is a two-fold purpose to this duty.

First, "That men may see your good works." It is evident from these words, God has intended that Christianity should not be a solitary, but a social religiou. The very end for which he places Christians in the world, and casts the lot of some of them in notoriously wicked places, is that they should be lights to society around them, and be the means of guiding men from the thick mists of sin, into the way of light and life. God's people sometimes wish that they were in some position, where they would not be surrounded with so many ungodly characters, and see the prevalence of so much vice and crime; but they forget that where sin most abounds is the most needy place for religion in all its beauty, loveliness and purity to be lived. And who are to give these examples but men and women whose hearts and lives have been changed? If we wish, in some measure, to check wicked men in their course of sin and folly; by what more powerful human means can we effect it, than by living righteously before them? If Christians entirely desert the world, on account of the wickedness they see, how then can they be called "the light of the world?" and, "the salt of the earth?" In the ever memorable prayer Christ offered up on behalf of his disciples ere leaving this world, he did not pray that they might be taken out of the world; but that they might be preserved from its evil. He designed that they should remain in it, to bless it, and to make it better. that the grace they received from him might through them be communicated to others; that their holy tempers, words, and works should have a salutary influence upon mankind and lead them to do likewise. One of the methods God has been pleased to make the most effective and successful in turning men from sin to holiness, has been the godly, blameless example of his own children. Such example has not only powerfully convinced men when precept has failed, but it has stopped the mouths of infidels, and proved to them beyond all doubt the reality and excelleucy of the Christian religion. The worst and most abandoned characters cannot withstand the influence of a godly man in their midst. Witnessing his good works, they are frequently convinced of their own folly; and they are led to seek salvation.

A certain infidel once owned a grist-mill, which he kept in operation week and Sabbath alike. Near his mill was a Baptist church; and the people who attended that house of worship were necessitated to pass by the infidel's mill. Among these worshipers was a devout and holy deacon, whose life exerted such a mighty influence upon the infidel that so soon as he saw this man of God approaching the sanctuary he was constrained by the very sight of him to go and stop his machinery until the deacon had got out of sight again. But if God has designed that so much good shall result to the world from Christians living in it, how utterly false and unscriptural must be the notions of the Romish church, which teaches that it is better for the practice of virtue that pious persons should be shut out from the world in monasteries and convents!

The preaching of the Gospel, it is true, is a divinely appointed means of saving souls, but it is also an appointment of God, that men should see it *lived* likewise; so that by both hearing of the theory of religion, and seeing living examples of it, they may be left without any excuse for the neglect of it. God's Word affirms that the "blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7. If a Christian wants to prove to a demonstration the truth of that glorious statement before the world, his best and most convincing way, is not only to declare it with his tongue, but to live it in his daily conduct; such an argument will be irrisistible in its force. Therefore, every system, and every plea which would shut Christians up in privacy, and exclude religion from human sight, is in direct opposition to the teaching of Christ, and a hindrance to the spread of Scriptural holiness.

The second purpose of letting our light shine before men, is that they may "glorify our Father, which is in heaven." Observe, it does not say that they may glorify *us*, but our *Father*. We must not make a show of our good works for the sake of getting the praise of men, like the Pharisees, but for God's glory; we must aim at no other end than this. If we are called upon publicly to contribute to some benevolent object, or to perform some other good deed, let us not do it because we are in public, but to please God, and lead others to do the same. And what higher motive,—what more powerful incentive to the practice of all good works can a Christian have than this? The prevalence of wickedness and crime around us may incite us to give the contrary example of virtue; the lack of life and energy in the Christian church may impel us to infuse greater zeal and vigor into our own outward service; the increased happiness we may reap thereby, both on earth and in heaven, may present to us a cogent argument for saintly living; but the consideration that the glory of our Father in heaven may be promoted by our good works being seen, will move us with ten thousand fold greater force. O, that with a heaven-born, mighty impulse it may move us to exhibit holiness in our lives! Respecting the supreme end of man God has expressly said, "I have created him for my glory," (Isa. 43: 7.). But is it not a fact too patent to be denied that the greater part of mankind are very far from accomplishing this grand purpose, and give every evidence of being "earthly, sensual, devilish?" God has designed to use Christians for the two-fold purpose of yielding glory to him, and inciting their fellows to do the same. But when may we know that any person is led to glorify God by having witnessed our good works? Not merely when he approves religion and becomes moral, but when he admires the ways of righteousness, and turns to them; when he experiences conversion to God, and becomes a temple of the Holy Ghost. It is then that his tongue is used in adoring God, instead of uttering oaths and curses. It is then that another tribute of praise is rendered to the everlasting Father, and another gem inserted in the Redeemer's crown. It is then that another witness is raised up for Christ, and another agency set on foot for the evangelization of the world.

Galt, Ontario.

WHAT FREEMASONS SAY.

BY J. P. STODDARD.

Freemasons tell us that their order is very powerful; which is doubtless true.

They tell us that it extends over the civilized world and is so perfectly organized that its strength may be directed by a few leading minds to any given point; which is likewise true.

They tell us that their members are in every gathering of importance for business, pleasure, or worship, noting everything said or doue with iuterest; which is very significant.

They tell us their members are bouud by a solemn oath to assist each other and co-operate together for the good of the order and each one of its members; and no observing man will deny this statement.

They tell us that they have secret means of recognition by which one Mason may know another in the darkas well as in the light; which may readily be concluded.

They tell us it is dangerous for members to secede and expose the secrets of the lodge, and men aud even ministers arc warned not to speak too freely of an order of which they are said to be ignorant. These claims are freely made by Masons and the evidence on record justifies them.

Granting all that is claimed above let us consider what, may or may not follow.

1. Power may be used for the best or worst purposes. It is not a synonym for virtue, goodness or justice. Satan, the god of this world, has great power. The liquor leagues and Mormonism are strong enough to perplex and resist the government. A desperado or a ferocious beast is vested with power to terrify and destroy, and the power of Freemasonry is no index of its character, or proof of its goodness.

2. Wickedness is wide spread and in some of its deportments thoroughly organized. Licentiousness and gambling are engineered by a comparatively few who make crime a study and a business. The great rebellion was not merely a foray but a deep laid scheme ordered by method and consummated in blood; and judged simply by its structure and the extent of its membership, Masonry may be either like or unlike the Southern conspiracy.

3. The presence of Masons in every gathering for business, pleasure or worship is no guarantee that they are there for a good purpose. The District of Columbia was full of spies who watched every movement in Congress and dogged the steps of every man whose influence they feared. The governments of Europe are to-day infested with spies deeply interested in every movement; but this does not prove that the "Invincibles" and "Black Hand" attendants at court are innocent or safe members of society, even though they atteud worship.

4. The Irish American secret societies, like the Ku-Klux and White Leaguers, have each taken a solemn oath to mutually aid and protect each other, which is certainly not proof positive that Gladstone and the British Parliament are committing an outrage upon their rights in their efforts to suppress them.

5. Conspirators, banditti and outlaws of every description have their secret means of recognition and the fact that Masons obtain a like means of recognition suggests caution in accepting their professions. At least they copy the rogues methods if they do not imitate their practices.

6. Why is it dangerous to oppose or even expose Freemasonry if it is the handmaid of virtue, a school of patriotism and the stepping-stone to Christianity? It is not easy to understand how a man or minister should come under the ban of their displeasure for giving a true expose of their secrets, if the superstructure is based on justice and judgment. The man, it would seem, deserved the highest encomiums who is loudest and boldest in proclaiming the truth and the best methods of inculcating it, but Masons warn their members not to proclaim their doings "on the house top," and ministers they say can only oppose them at their peril. How is this?

If Masonry uses its power for selfish and sinister ends; if it is a wide-spread conspiracy against law and liberty; if its members are distributed as spies in every important assembly; if secret means of recognition are for mutual protectiou in crime; and if seceders and opposing ministers are endangered by the inherent villainy of the order, the mystery vanishes and the whole question becomes transparent as light itself. For one, I am thoroughly convinced that this is the true state of the case, Freemasonry is a deep-laid, wide-spread conspiracy against all who will not humbly and silently bow to its behests. It is armed with the implements of tyranny and enveloped in that secrecy and silence to which the vilest flee for refuge. It proceeds upon the assumption that outsiders, and especially seceders, or active opponents, may, and ought to be "plucked" to "feather the nests" of "the sons of light," and that when "a brother" defrauds a neighbor, or even commits a deliberate murder, his appeal for help must be recognized as a case of real distress and timely aid rendered according to the solemn oath by which they are bound.

That this is the correct view of the case is confirmed by ample testimony. A case in point was reported to me in a town where I spoke recently. Two neighbors had a difficulty about the trespass of stock. Mr. A, a Freemason, sent word to Mr. B, not a Mason, to call and settle damages. Mr. B went as requested, and was shot dead by Mr. A in the presence of a third party. The murderer was put on trial and the man who saw the shooting swore to the facts. It was a clear case of premeditated, unprovoked, willful murder, and the man was in imminent danger. Special meetings of the lodge were held while the trial was in progress, and men who sat in the jury box by day sat in the lodge at night. Whatever influence the night sessions may or may not have had upon the finding of the jury, the result was that the man was cleared; and there are men who assert openly and boldly that it was Masonry that did it.

In the same town was a faithful and devout pastor who dared to rebuke the secret system and warn his people to beware of its cruel devices. Through the influence of one of his deacons who was a Mason, and other members of the craft inside and outside the church, he was dismissed and it became a general neighborhood talk that "it is dangerous for a minister to oppose the lodge."

These are specimens of numerous cases reported to me in all parts of our country, showing that the Masonic boast of power is not an idle, empty sound, but a real element of oppression and gross injustice, doing its savage and lawless work in state and church with a vengeance.

THE JURY SYSTEM A FARCE.

BY ELDER E. L. HARRIS.

That a man may be tried for misdemeanor by a jury of his peers is a popular theory and one not easily surrendered by the American people; and yet, as administered by our courts, it is questionable whether on the whole it is productive of more good than evil. Having a leisure hour or two to spend in one of our Western cities, I stepped into a court room and witnessed the empanneling of a jury. The case was upon the indictment of a man for wilfully and maliciously killing his neighbor's mule. The deed had evidently elicited no little attention in the county as it had been put off from time to time. Each of the jurymen was asked the usual question: "Have you expressed an opinion?" The answer was generally, "No." "Have you an opinion?" "No." "Have you heard anything of it?" One or two said they had read of it in the county papers. This was sufficient to set them aside. Another question was, "Are you connected with either of the parties by blood or marriage?" An affirmative answer was enough to set the man aside.

My reflections on this occasion were these: Must a man be an ignoramus to be capable of sitting on this jury? Does he read no papers? Is he destitute of an opinion? or incapable of having one till helped to it by a lawyer? Must one be incapacitated as a juryman who has any alliance to either party by blood or marriage and nothing said of that other alliance or bond which in Masonic parlance is stronger than literal cords? May one bound by the "*mystic tie*" of lodge brotherhood be left to cause disagreement in a jury, or influence a partial decision? No, rather let the sifting go on. Let the same rule extend to the fraternal bonds of sworn secrecy as well as to any any other relation. Then may there be some probability that a man may be fairly tried by a jury of his peers.

Andover, Kans.

SOME MORAL DISTINCTIONS IGNORED BY THE LODGE.

No person, no principle, no enterprise, no institution is out of the sphere of candid Christian criticism. A Canadian by running away from his country may escape the operation of British law; a Methodist by joining the Baptist church may put himself beyond the jurisdiction of Methodist discipline, but no man can soar to any height or dive to any depth or flee to any length or hide in any hole where he is beyond the operation and jurisdiction of moral law. His secret thoughts, his whispered words and covert deeds are all open to the eye of God, and his conduct is open to criticism by those whose duty it is to teach moral principles and enforce moral obligations. "Go ye into all the world," said Christ, "and preach the Gospel to every creature." This command involves the discharge of every duty and the abandonment of every sin. If any man say to the Christian ambassador therefore, "My conduct is hidden, you don't know whether I am right or wrong; you don't know what I teach or what I learn, what I do or do not do, what I promise or do not promise, what I swear or do not swear either to do or to conceal, and therefore you have no business to critisise my conduct, or take any cognizance of it," such Christian ambassador may justly reply, "I have a right to condemn your conduct because it is secret." That very fact stamps it with suspicion. "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." As a Christian brother I have a right to know what you do whether right or wrong. I am under no obligation to treat you as a Christian brother, and lay my life and conduct and motives and aims and purposes all open to your inspection and criticism unless you do the same with me. As a Christian you have no right to pursue a questionable course, and especially a course that has been questioned and is being questioned by many of the wise and the good, many of whom distinctly testify that to their personal knowledge the course is wrong, vicious, unscriptural and subversive of all Christian consistency and success, and which we know to be destructive of mutual confidence among Christian brethren. Reason condemns it; the interests of the world condemn it; God condemns it, hence it is fairly open to criticism and deserving of censure. Nor does the fact that such a course is authorized by a powerful human organization, numbering among its membership a large number of Christians and Christian ministers, exempt such conduct from criticism or condemnation. Who authorized any man, or any combination of men, any Christian, or combination of Christians, any minister or combination of ministers, any potentate or any combination of potentates, to do or endorse what God has forbidden? It is too often the case, however, that the authority of sinful men counts for more than the authority of the supreme God. But let no one claim immunity from Christian criticism and censure when he pursues a questioned and questionable course, not only, but a course that has been openly impeached by living and eminent Christian men who are themselves eye and ear witnesses of the things whereof they write, and their testimony is not denied.

Nor is it any justification of wrong-doing because men have bound themselves under oath to do a certain thing. Such an oath is itself wrong. If this were not so, all sin, even murder itself, might be justified under this pretext. We are told that on a certain occasion, "Certain Jews banded themselves together and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul," (Acts 23:12). But does anyone imagine that these men were morally bound by that oath? Does anyone think they would have done wrong to break it? Evidently,

1. No secret conclave of men have any moral or civil right to administer oaths and impose penalties.

2. Every man commits a wrong who binds himself by any such unlawful or extra-judicial oath, no matter to what it relates.

3. Every wrong act should be repented of the moment it is discovered. There was a time when God winked at men's sins of ignorance "but now commandeth all men everywhere to repent" of every wrong. It is not enough to regret in our hearts that we have done wrong but we must bring forth fruits meet for repentance by renouncing and forsaking the sin.

4. The many Christian men, therefore, who have renounced and exposed Masonic oaths for the purpose of preventing others from getting into the same bondage, have evidently done right, and are not open to the charge of perjury, but deserve the commendation of all right thinking men. It was the superstitious idea that such oaths were binding that led Jephtha to sacrifice his own daughter, and Herod to behead the forerunner of our Lord. Interpreted in the light of divine truth and Christian morality the only obligation by which a Mason is bound is to break his oath and renounce its claims.

"It is a sin to swear unto a sin;
But greater sin to keep a sinful oath."

—*The Iconoclast.*

A TRIBUTE TO WOMAN.

Warriors and statesmen have their meed of praise
And what they do or suffer, men record;
But the long sacrifice of woman's days,
Passes without a thought, without a word;
And many a holy struggle for the sake
Of duties sternly, faithfully fulfilled,—
For which the anxious mind must watch and wake,
And the strong feelings of the heart be stilled,
Goes by unheeded as the summer wind,
And leaves no memory and no trace behind.
Yet it may be, more lofty courage dwells
In one meek heart which braves an adverse fate,
Than his whose ardent soul indignant swells,
Warm'd by the fight, or cheer'd through high debate.

—*Mrs. Norton.*

THE FUTURE OF OUR COUNTRY.

BY DR. JOHN LORD.

The world has witnessed many powerful empires which have passed away, "leaving scarcely a wreck behind." What remains of the antediluvian world? Not even a spike of Noah's Ark, larger and stronger than any modern ship. What remains of Babylon, of Thebes, of Tyre, of Carthage—those great cities of wealth and power? What remains of Roman greatness even, except in laws and literature, and renovated statutes? Remember there is an undeviating uniformity in the past history of nations. What is the simple story of all the ages?—industry, wealth, corruption, decay and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity? Have not material forces and glories been developed and exhibited, whatever the religion and morals of the fallen nations? Cannot a country grow materially to a point under the most adverse influence in a religious and moral point of view? Yet for lack of religion and morals the nations perished, and their Babel towers were buried in the dust. They perished for lack of true conservative forces—at least that is the judgment of historians. Nobody doubts the splendor of the material glories of the ancient nations. The ruins of Baalbec, of Palmyra, of Athens, prove this, to say nothing of history. The material glories of the ancient nations passed away.

Now, if this is to be the destiny of America—an unbounded material growth followed by corruption and ruin—then Columbus has simply extended the realm for men to try material experiments. Make New York a second Carthage, and Boston a second Athens, and Philadelphia a second Antioch, and Washington a second Rome, and we simply repeat the old experiment. Did not the Romans have nearly all we have, materially, except our modern scientific inventions? But has America no higher destiny than to repeat the old experiments, and improve upon them and become rich and powerful? Has she no higher and nobler mission? Can she lay hold of forces that the Old World never had, such as will prevent the uniform doom of nations? I maintain that there is no reason that can be urged, based on history and experience, why she should escape the fate of the nations of antiquity, unless new forces arise on this continent, different from what the world has known, and which have a conservative influence. If America has a great mission to declare and to fulfill, she must put forth altogether new forces and they not material. That alone will save her, and save the world. It is mournful to contemplate even the future material glories of America, if they are not to be preserved—if these are to share the fate of ancient wonders. It is obvious that the real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be the moral and spiritual, that which the ancients lacked.

Unless something new is born here, which has a peculiar power to save, wherein will America ultimately differ from other Christendom? We must have schools in which the heart as well as the brain is educated, and newspapers which aspire to something higher than to fan prejudices and appeal to perverted tastes. Our hope is not in books which treat infidelity under the name of science; not in pulpits which cannot be sustained without sensational oratory; not in journals which trade on the religious sentiments of the people; nor Sabbath-school books which are an insult to the human understanding; nor colleges that fit youth merely for making money; nor schools of technology to give an impulse to material interests; nor legislatures controlled by monopolists; nor judges elected by demagogues; nor philanthropic societies to ventilate impractical theories. These will neither renovate nor conserve what is most precious in life. Unless a nation grows morally as well as materially there is something wrong at the core of society. As I have said, no material expansion will avail if society becomes rotten at the core. America is a glorious boon to civilization, but only as she fulfills a new mission in history—not to become more potent in material forces, but in those spiritual agencies which prevent corruption and decay.

We all know that Christianity is the only hope of the world. The question is whether America is, or is not, more favorable for its healthy development and application than the other countries of Christendom. We believe that it is. If it is not, then America is only a new field for the spread and triumph of material forces. If it is, we may look forward to such improvements in education, in political institutions, in social life, in religious organizations, in philanthropic enterprise, that the country will be sought by the poor and enslaved classes of Europe more for its moral and intellectual advantages than for mines or farms, and the objects of the Puritan settlers will be gained.

—*Selected.*

We have sometimes wondered how the popularity of the soldier's sacrifices and achievements were to be rendered subservient to the interest of secret societies when the present organization of the G. A. R. by the course of nature dies out. All old soldiers like everyone else must yield at length to the decree of "dust thou art." The lodge is not to be foiled, however, by nature's stern decrees, and has seized upon the plan of organizing a secret society embracing the sons of the veterans. We believe the title given this new society is "The Sons of Veterans." This will enable secretism to ride down the march of time on the shoulders of patriotism. We entertain great respect for soldiers and their descendants, having served between three and four years in the late "unpleasantness." In fact, we entertain too much respect for the patriotic sentiment of the country to see it prostituted to the promotion of organized secretism, without entering our earnest protest.—*Wesleyan.*

A lawyer once undertook the defence of a robber on the promise of a thousand crowns reward. He won his case, and his client brought him the coveted money. The night being stormy, the lawyer invited him to lodge in his house. At midnight the robber arose, gagged his legal defender, retook the thousand crowns, and gathered all the treasure he could find, bade his helpless host good-bye. Such is the deceit of sin and the reward of iniquity.

THE STATE ASSOCIATION OF KENTUCKY CHURCHES.

DEAR BRO. BLANCHARD:—You are aware that as early as 1847 churches were formed in Kentucky refusing fellowship with slave-holders, also bearing practical testimony against caste and secret oath-bound societies. One of the early helpers, demitted from the lodge that he might co-operate, after a twelve months went back; was then dismissed from service and fellowship and soon lost all Christian character. Other churches was formed and remained strictly independent up to 1857-8.

After hesitation of the part of some an "Association" was formed, which adopted the following

CONSTITUTION.

1. This organization shall be known as "The State Association of Christian Ministers and Churches of Kentucky."
2. The object of the Association shall be the promotion of Christian fellowship, the aid of feeble churches, and the more efficient proclamation of the Gospel of Christ.
3. This Association shall be composed of churches and ministers, and the condition of membership shall be faith in the Lord Jesus Christ, evinced by a manifestation of his Spirit and obedience to his commandments. Each church may be represented by two delegates.
4. The officers of this Association shall be a Moderator, a Clerk and a Treasurer. The Moderator shall be elected annually, and the Clerk and Treasurer triennially.
5. This Constitution may be amended at any regular meeting by a vote of two-thirds of those present; *provided* the proposed amendment shall have been read at a previous meeting, and given to the clerk.

By further examination of the paper I send to you, you will see that "Christian character" is regarded as an equivalent of "manifested faith in Christ;" that this is so interpreted that Calvinistic sentiment, Arminian sentiment, immersion or sprinkling, or even neither of the latter, as in case of the Quaker, is considered as consistent with "Christian character." Thus there is an agreement—"a settled opinion."

If this settled opinion be absolutely right then no necessity to the individual person or independent church to depart from it. If wrong, history shows that permanent associations, with constitutional compacts, slowly, if ever, grow out of the "settled opinion."

However simple the basis of a permanent association history shows that such ultimately adopt denominational appliances, grow in to hierarchies, and adopt a name to mark such. Is independency the way out?

More, at the recent meeting of the Association (Nov. 30; Dec. 2), the fact was developed that one of the churches represented, has in its membership three adhering Masons. The pastor stated that he had preached against secret societies, yet affirmed that some of these secret society persons were among his best members—one was "a Mason and an Odd-fellow, and one of the most godly men in Louisville;" that he was not going to oppose them as he had. When asked if persons connected with secret orders had been received as members into the church of which he was pastor, he replied, he did not know, and this after having united in the previous meeting of the Association (Oct. 1881), in the following preamble and resolution:

WHEREAS, Secret societies hinder true religion by drawing men from meetings of the church and diverting the Lord's money into improper channels, and further alienate men from Christ by leading them to be "unequally yoked together with unbelievers," deluding with the false notion that compliance with the requirements of these societies, will fit them for heaven; and

WHEREAS, These societies, as we believe, tend to the subversion of justice,

Resolved, That as Christians it is our imperative duty to bear solemn protest against those anti-Christian institutions, and that we will faithfully endeavor to enlighten the people concerning their real character and evil tendencies.

At the recent meeting of the Association (30th ult.), the following additional resolutions were adopted:

1. *Resolved*, That secret societies organized to secure for themselves special advantages in social, civil, political and business relations over their equals in virtue, knowledge and capacity, but not connected with these societies, and bound by solemn covenants and oaths to secrecy and partiality, are detrimental to the peace of society, embarrassing to the administration of justice, and subversive of pure and undefiled religion.
2. *Resolved*, That Freemasonry and Odd-fellowship being most conspicuous and most dangerous among these societies should be especialy discountenanced and opposed by all Christians and all good citizens.

To this was appended the following as an amendment:

"And that ministers and churches are derelict in duty if they do not deal with persons who are thus connected with such institutions as when connected with other practices conceded to be anti-Christian and subversive of the religion of Christ—pure and undefiled religion."

Against this amendment the pastor of the church, the only pastor in the Association sustained by the American Missionary Association, and Bro. Joseph E. Roy, the field agent of the same Association, then present as a corresponding member, made strong protests on the ground that the pastor had preached against secret orders, and that our Association has no right of discipline.

Our reply was, Whatever may be the avowals of individuals or associations, whenever men from a permanent organization, or a constitutional basis, they are responsible for the fellowship of those who persist in practices grossly inconsistent with the very basis of the association; and nothing short of a declaration that ministers and churches are derelict in duty if they fail to deal with those who persist in practices anti-Christian and subversive of pure and undefiled religion could free us from responsibility and nothing short of this *as a first step* could justify continued fellowship.

Others besides the pastor and Bro. Roy protested against the amendment. The pastor said he should not regard the resolutions. We will see what the resolutions and recommendations of the American Missionary Association, on the matter of lodgery amount to. I shall rejoice if the results shall be for great good.

You remember slave-holders cared but little for resolutions unless they contemplated action. In those days Baptists had associations in the South similar in organization with this one I have referred to. We hold that these associations were responsible for the anti-Christian conduct of members of the associations and that ministers and churches were derelict in duty if they did not deal with those who were guilty of practices anti-Christian and subversive of pure and undefiled religion.

JOHN G. FEE.

THE NEW STOCK COMPANY.

WASHINGTON, D. C., Dec. 14, 1883.

The arrangements for the joint stock company to publish the new paper are rapidly taking definite shape. Perhaps in the end we shall not suffer from the long delay, provided we push the matter with energy henceforth. I have visited and corresponded with many people in New England and have met with encouragement everywhere. Perhaps it will save constant repetition in writing if I publish a copy of the subscription paper which has already been extensively circulated with liberal responses:

WHEREAS, A joint stock company is being organized to publish a paper in Washington, D. C., to advocate the principles of the American party, the undersigned promise to take the number of shares set opposite their names respectively, on the following conditions, to-wit:

1. The capital stock shall be $25,000, divided into 1,000 shares of $25 each.

2. One-fifth of each share shall be paid when the company is fully organized, and the remainder shall be subject to subsequent assessments, if necessary, to meet current expenses.

3. The provisions of the charter shall be such that no stockholder shall be liable for the debts of the company to an amount greater than the unpaid stock subscribed by himself.

This plan has now the almost unanimous endorsement of those whom we have been able to consult. It was first suggested by Senator Pomeroy and has been endorsed by several State conventions, as well as by all the informal consultation meetings held here and elsewhere. The views of those who think the capital should be $100,000 are to be met by a provision in the charter by which we can at any time increase the capital if it shall be thought necessary or best. Thus the views of all are recognized and absolute unity of action secured. Next week the charter is to be obtained and there need be no further delay, if the subscriptions are immediately run up to the required sum. We want $5,000 cash and the paper will start forthwith. I am receiving letters daily with pledges to take shares; but they should come more rapidly. Some write that they will "do something" as soon as the plans take definite shape. That time has apparently now come. Let every writer say definitely how many shares he will take. Of the subscriptions thus far received about forty per cent. promise to pay their shares in full. This is better than we anticipated, as it will give us a larger cash capital. If by this means our cash capital should reach $10,000 it will be equal to the largest sum proposed to begin on.

This movement is the next great way-mark of the reform. It is by every one regarded as a step of vast importance. It has taken nearly a year to perfect the plans, complete the building, and consult parties interested, but so far as I know we are now ready to consummate the work. Let all friends of the cause write to me at once and make definite pledges.

I am frequently asked "When do you want the money?" My answer now is that we are ready for it. Mr. Milton Ford is treasurer of the Washington Central Executive Committee and until the officers of the new company are elected he will take charge of all funds. He is a responsible man, as all who know him are aware, and money sent to me will be put in his charge. Now let the responses come promptly from all parts of the land. My address is 215, 4½ St., N. W. Washington, D. C.

E. D. BAILEY.

REFORM NEWS.

FROM THE GENERAL AGENT.

IMPORTANT AND INTERESTING RECOLLECTIONS OF THE MORGAN TIMES.

RANSOMVILLE, Niagara Co., N. Y., Dec. 11, 1883.

It is just a week since I came to this county. I have spoken seven times, viz., at New Fane, Wright's Corners, Warren's Corners, Randall Road and Ransomville. I have met many friends and trust something has been done for the Master. There is a general desire among the people for information and a willingness to sustain the cause with their means and active co-operation. Yesterday I visited Youngstown with Bro. Bennett and made a personal inspection of the old fort and arsenal. Geo. Swain, Esq., gave us half a day of his time, which was to us very valuable. He was born in Youngstown in 1819, and his recollections of events of 1826 and later are very distinct. Col. King was his father's near neighbor, and for a time the familics were on very familiar terms. George Swain's father was instrumental in securing King's election to the legislature. The latter's connection with Morgan's murder has been stated by Thurlow Weed, which Mr. Swain had not seen, but which he fully confirmed, adding many incidents from personal knowledge.

The night that Morgan was sunk in Niagara and after Col. King had returned home he was called up toward morning by a stranger "from the east." This stranger inquired where Morgan was. The Colonel replied, "He is taken care of." The man flew into a rage and drawing a long knife from his coat said, "I was ordered to quiet Morgan and came here for that purpose, and you had no right or authority to do it." After threatening King, who told him that Morgan would never be seen by him or any human being, he left in a perfect rage of disappointment.

Col. King was much disturbed and became seriously ill. The lodge at Lewiston deputed members from their number to be constantly with him. Two came from Lewiston in the morning, remaining through the day and at evening were relieved by two others for the night. This was continued for about two weeks when the Colonel became more calm and was left in care of his family. The Masons attributed the Colonel's agitation to his defeat for a second term in the legislature; but citizens not Masons thought he was tortured and frenzied by visions of a coming retribution for Morgan's murder. Miss Hinman, sister of Squire Hinman, was intimate in the King family, and was one of the very few who were allowed to see the Colonel occasionally during his sickness. She said his agony of mind was horrible beyond description. He would spring from his couch or chair and rush wildly around the room in spite of the efforts of his Masonic attendants to restrain him, exclaiming. "O that I had been killed in battle! O that I had died an honorable death and not brought reproach and shame upon my family, and *eternal ruin* on my soul! But I can't. I can't. I never can; *I never will tell!*" And thus he would rage until exhausted when he would succumb to the efforts of his "watchful brethren" and sink into a kind of stupor for a time.

After his partial recovery he was sent by the "fraters" to Governor Clinton at Albany, and by him to Washington, and from there to the Red River country. When legal investigations had proceeded for some time and reached a point where the craft supposed itself in possession of the courts and able to exonerate the Colonel from any legal charge that might be brought against him. he suddenly appeared in Youngstown.

Mr. Swain remarked, "I can see him now, as if it was but yesterday, walking on the porch at the old hotel, and I stood very near him when he said, "I have come back to stand my trial, but ten thousand men could not have brought me in irons from the Red River country."

While on the porch Mr. Swain's father came up, and recognizing his old neighbor and benefactor, King stepped ward extending his hand, saying, "How do you do, my old friend?" Mr. Swain, looking sternly said, "Colonel, *I cannot take that hand. It is stained with blood!*"

King was deeply affected; his countenance fell, and he soon withdrew from the crowd. Not long after a courier came from Lockport and announced that Eli Bruce was on the witness stand making a clean breast of the whole Morgan affair. King was horrified and sought relief in drink. All the day he drank heavily at the tavern and in the evening went to his house (which was shown me) on the main street. Mrs. King was out of health and the Colonel, with his little boy John, occupied a room together. John testified that before going to bed his

father took from his pocket a paper containing a white powder which he emptied into a glass with water and drank it. He was awakened in the night by the groans of his father, and going to his mother told her that his father was sick. His mother replied, "Go back to bed; your father is no sicker than I am."

The boy went back, but just as the day began to dawn ventured again to call his mother. She came and found the Colonel insensible, lying on his back; his eyes glazed, his lips parted and a white foam spattered over his face and upon the pillow. Dr. Hyde was immediately called, but every effort to restore consciousness was unvailing and he died soon after. He was buried by the Freemasons in the soldiers' grave-yard where his body now lies.

These are the facts as related to me yesterday by George Swain, Esq., who was present at the funeral and personally knowing to most of them. Mr. Swain is a man of unquestioned veracity. Has been sheriff of Niagara county and talks with perfect freedom of these matters. He has no doubt that Col. King was one of the murderers of Morgan, and that King died by poison administered by his own hand, to which act of self-murder he was driven by remorse of conscience and apprehensions of punishment due to his participation in one of the darkest cold-blooded murders that ever occurred in the annals of human butcheries.

J. P. STODDARD.

NEW YORK MANIFESTO.

DALE, N. Y., Dec. 14, 1883.

DEAR EDITOR:—I would like to say a few things in reference to a winter's campaign which is contemplated in New York State. Shall we make this winter's work tell for God and humanity, or shall we fold our arms and "listen to the song of the siren until she transforms us into beasts?" This is a question which must be decided by all. How will you decide, men and women of New York State? The time was when to be a child of the "Old handmaid" was to be held in disrepute. But alas, for misguided humanity, how different are things to-day! They glory in their shame. Conscience stifled, ceases to give her warning voice. The Morgan tragedy is being obliterated from the minds of the young. They are taught to regard Finney, Bernard, Starry, and Ronayne and others who have exposed the foolish mummery of Masonry, as mere "cranks," pretending to discuss something they know nothing about. Notwithstanding the fact that (at the time Morgan was kidnapped and drowned) there were over 300 lodges in this State that gave up their charters, and scarce an adhering Mason could be found, there are hundreds of men and women to-day who will deny that Morgan was murdered by the Masons for revealing the secrets of their society.

Many perhaps, and I might say nearly all, who lived in those times have long since gone to sing the praises of God and the Lamb forever and ever. Yet there are a few who linger this side the river who are fighting nobly for Christ and his kingdom. Such men as Capwell, Clark, Palmer, Williams and many others of the same stamp, are doing much toward the overthrow of the powers of darkness here, and will be remembered by the coming millions with gratitude, long after they have gone to their reward, as benefactors of humanity and helpers in bringing in Christ's reign on the earth.

Public sentiment is still largely on the side of Christ as opposed to lodgism. There are, however, a great many rings and newly-hatched secret societies that are governing the press and obstructing free speech. No individual is likely to be very active in opposing Masonry when he belongs to a similar society.

It seems to me that the time has come when we must stand like men against this incoming tide, or be swept on to destruction. What say you, brethren? Shall we improve the time and speak out our convictions, or not? The word is, "Choose ye this day whom ye will serve." "If the Lord be God serve him: if Baal then serve him." We boast of our liberty! But do we not see the same forces at work in our land that destroyed many a mighty nation in the past? "By a continual dropping the stone is worn away."

It is the plan of the N. Y. State convention to have meetings held all through the State, and see what, by the help of God, may be done toward the overthrow of this gigantic swindle which is secretly working the destruction of the church, family and state.

I spoke to an attentive audience in the Freewill Baptist church at Dale, Rev. J. C. Seele pastor, Monday evening, Dec. 10th. and expect (D. V.) to fill four appointments next week, the first on Monday evening in the M. E. church, Alexander. The pastor, Rev. C. S. Daley, is a devoted Christian, has read Finney on Masonry, and desires more light on the subject. He said that he would assist me what he could in my work there. I go from Alexander to Bro. Palmer's near Batavia, and am to speak in a school-house near by in the evening.

Let those who may desire a lecture in their vicinity, and have not already done so, write Bro. F. W. Capwell, at Dale, immediately, so that arrangements for a series of meetings can be completed. I have met with some success in raising funds for State work, which you will find reported in the *Cynosure*. There should be a fund in the treasury to be used in procuring halls in places where there is not enough interest taken to open churches, and other necessary expenses incurred by the State convention. Those who have any of the Lord's money that should be used in this way will please forward the same to F. W. Capwell, Pres., Dale, N. Y., or M. Merrick, treasurer, Syracuse, N. Y.

I leave the question with you, dear reader, will you by your prayers, counsel and aid make this winter's work tell for God and humanity? Yours for Christ,

W. B. STODDARD, *State Ag't.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

T. De Witt Talmage passed through Chicago last week, and gave a press reporter his views of the political prospect thus: "My admiration for the two political parties is below zero. They are full of corruption, and will be knocked beams-end some day by a party that will make dominant the better principles that faintly appear in the present parties now. No, I think I shall take no hand in politics. I never take part in partisan discussions, but I discuss great political principles from my pulpit."

Ex-Congressman Charles B. Farwell of this city, makes some conjectures about the whisky tax and the Presidential nomination which were printed in the *Inter Ocean*. Heaven forbid that a perpetuation of the whisky business should make a President:

"I see in the papers Mr. Blaine's letter providing for the distribution of the whisky tax among the States, and General Logan's bill giving $50,000,000 of said tax to the States for the purpose of educating the children therein, and am led to ask what this all means. Is it a bid upon the part of each for the Presidential nomination? And is it the hobby upon which our next President is to ride into power? If so, I suggest that neither is entitled to a patent upon this hobby, but that it belongs to another, and his name is *Uncle Joseph Medill*, and he would make a better President than either of them."

AT LAST.

After a dozen or fifteen years of unremitted effort on the part of an exceedingly small minority in Vermont, our Anti-masonic books have been got into a Vermont circulating library. So completely hood-winked is the Vermont voter by the Grand-master tricksters of the lodge, that our Anti-masonic literature is as little known in that State as the Bible was in Mexico a few years ago. After fifteen years work we at last got the lodge in a dilemma; they had to take the Anti-masonic library which we offered them, or we should have appealed the case to the people. Therefore, they concluded that a "free circulating library" had better take the books. But it went terribly against the Masonic grain.

We would recommend the American party to take this course everywhere; offer our Anti-masonic, anti-monopoly library to the circulating libraries of their neighborhood, and if the Masonic committees reject them, then make an appeal to the people. The dead Hirams have no fear of God, for he is but a Grand Master Architect; but they *do* fear the people. Therefore, bring them before the people, whom they have imposed upon long enough, one would suppose. DOWN EAST.

SECRETISM IN POLITICS.

The newspaper press, though exercising the utmost circumspection lest any word of opposition to the ordinary secret lodges appear in their columns, yet occasionally, on some outbreak of Nihilism or of the Irish assassination leagues, condemn these latter with suspicious boldness, since the objects of their malediction are unable to harm their subscription lists. The lodges, with whose character and operations all Americans are becoming familiar, may practice their political jugglery without fear of rebuke. But an unusual case is reported from Worcester, Mass., which we would be glad to see written up by the pen of our late New England correspondent, Bro. Bailey, now removed to Washington. The nature of this new lodge outbreak against the rights of every citizen must be learned from the following note and editorial comment in the Worcester *Daily Spy* of Dec. 6th, while at the same time the *Spy* deserves a sincere acknowledgment for its bold and honest speaking:

MR. EDITOR:—Will you kindly inform your readers as to the probable existence in this community of a political organization known as the "Dark Lantern" or "Know Nothing" party, and also, if there be such a reality, what are its purposes as regards our municipal affairs? The necessity for intelligent political action is so pressing that any light upon this much discussed question will be most gratefully received. Yours with great respect.

Worcester, December 5th.

Our correspondent, it will be observed, asks information for readers in general, not for himself. He knows we suspect, more about the mysterious party than we do. Rumors, some of them vague, others more definite, have reached us from time to time during the last two years as to the existence in the city of a secret organization designed to influence municipal politics. Its purpose is always said to be to keep the city offices, and especially the schools, in the hands of native born citizens. There

[*Continued on 12th page.*]

CORRESPONDENCE.

TOPEKA AND LECOMPTON.

STRAWBERRY, Kansas, Dec., 1883.

EDITOR CYNOSURE:—"Going east in search of light," etc., I brought up at Topeka, where one, not initiated, gets light on various subjects. Among other things, I found it was a capital lodge city and that the G. A. R. has broken the usual monotony of peace and brotherly love by having a division and family quarrel. I discover it is quite a factor in politics, too—the G. A. R. is.

It seems nearly everybody belongs to secret orders there, with the idea as near as I can understand, that it is a great social, political or financial advantage.

Leaving there I arrived at Lecompton. Having heard that it had no lodge I was anxious to see what kind of a place it could be. In many important respects it is an anomaly. There was a time in its history when it was the Territorial capital with 10,000 inhabitants and 113 saloons, when every man, and some of the women, carried arms—at that time it probably had that relic of the dark ages, the lodge. But it was torn down to the foundation and built up, we trust, to suit the "Great Architect" (so to speak). And now it has absolutely nothing of an evil character whereby the young can be drawn into vice and immorality.

Now Lecompton is a growing little town of perhaps 300 residents, a good school called Lane University, with a good and increasing patronage, good faculty, etc. The school, though denominational, is unsectarian, and any denomination could send there without danger of proselyting or discrimination. A new and commodious college building has recently been erected, and the old building is fitted up, containing forty rooms, for the accommodation of students in any and every way, giving them a chance to get their education cheaply if they are poor. This building has a trusty occupant whose business it is to guard against any possible misconduct among the students. It is in two divisions, one for males and the other for females. Board is from $2.50 to $2.75 per week; but students club and hire a cook if they wish, when it costs them from $1.20 to $1.50 per week for board. A poor student or citizen is just as good as any one, aristocratic ideas not prevailing.

During a sojourn of over a week I might say I heard nothing of an obscene or profane character in the town. It is a healthy location, only two students having died in eighteen years past. Church privileges are excellent. Fruit is abundant and markets good. Homes are within reach of all. Readers of the *Cynosure* who want their children away from many of the ordinary temptations go to Lecompton. R. HART.

UNION IN CHRIST.

DEAR CYNOSURE:—In the able article by Rev. W. T. Hogg in your issue of Nov. 29th there is an admirable presentation of the unity of the church, and I am glad to see that while he excuses divisions he does not regard them as good in themselves, but holds that God has something better in reserve for his people.

But there are some things which should be noticed:

1. It is assumed that we are not to expect visible unity among Christians until the Great Shepherd shall appear, and hence he infers that it is unwise to labor for its accomplishment. But our Saviour prayed for this unity, and surely his people should labor for it. Many people believe that all men are not to be converted till the Lord comes, but surely we must labor that if possible we may save *some*. If in but a single instance we can see all the people of God who live in a given community visibly united in his service, we ought to rejoice as in answer to the prayer of Christ.

2. It is assumed that those who believe that there ought to be "no schism in the body" are in error and that they do not "keep the unity of the Spirit," and are "more prolific of thorns than of fruit." It is a very common mistake to suppose that we can defend any system by blackening the reputation of those who oppose it. That is the way, and the only way that men could defend slavery. So, too, they defend Freemasonry. How often have I heard the venerable president of Wheaton College denounced as a "bad man," simply because he reproved this iniquity. It may be conceded that no man or set of men are free from error; but this has nothing whatever to do with the principles for which they contend.

3. Our brother makes the common mistake of supposing that all who discard sects are opposed to any religious organizations. The assumption is that every organization is of necessity a sect, and that to discard sects is to be separated from all of God's people in Christian work. But the primitive churches were organized, but not sects, and when the people of God in any place come together in the name of Jesus only, they are not a sect, and it is gross injustice to call them so. There are many such congregations which are churches just as truly as the churches at Corinth and at Jerusalem, and no more sects than they were.

The fourth mistake is in assuming that sects are necessary in order that there may be both unity and diversity. But if this were true there would need to be as many sects as there are individual Christians, for no two are precisely alike in opinions or methods of worship. They were not alike in the primitive church, and yet they are expressly forbidden to divide on that account. It is doubtless true that when people think more of forms and opinions than they do of Christ, or when for any reason his kingdom and his righteousness become subordinate to something else, they will straightway form a sect, and contend for it, but until then they have both unity and diversity.

A fifth mistake is in supposing that our Saviour prayed merely for spiritual unity. But God's people *are* and always *have been* spiritually one. They were not then and are not now visibly one. This external and visible unity has been the prayer of God's people in all ages, and both the prophets and the Saviour have declared that it will come. (See Ez. 38:11–28; John 10:16.) The present condition of the Christian world is abnormal and deplorable. I am aware of the difficulties in the way of visible unity, and of the mistakes of some who have labored for it, but if I am true to Christ I must both pray and labor for what he prayed for, that "They all may be one."

In conclusion I wish to cordially agree with our brother that the divisions to be deplored are heart divisions. Now it is just for this reason we deplore the divisions of God's people into parties that are under constant temptation to oppose and resist each other, and to resort to most improper methods to build up and sustain their organizations. The fact that the great religious denominations are full of Freemasons, and that so gross and terrible an iniquity cannot be exposed even to the innocent and unoffending members, is proof that as a rule the love of Christ is in all these denominations subordinate to the love of sect. In other words denominational zeal becomes great modern idolatry. May the Lord keep us from it, and help us to smite all idols that are in our midst.

H. H. HINMAN.

POINTERS.

Elder Harris having removed from Delavan, Wis., to Andover, Kansas, makes some observations:

"This is emphatically a new country. People have hardly got to living yet. But it has all the merits or natural advantages of a rich farming country. We have not been here long enough to test the effect of the climate on weak lungs, but hope it will be favorable, as it is dry and clear, the mercury ranging from 40 to 58 above zero."

Bro. Thomas C. Haines from away across the continent (Portland, Oregon) sends this approval of the Washington enterprise:

"One glance, however, at Washington. I felt enthused by Bro. Bailey's enthusiasm. I hope it will be very contagious. And now that the fund tide is signaled for, I hope for a real Fund-y rise (or raise). I am greatly in favor of such a 'signal service,' with department head at Washington. The eyes and ears must be opened to see and hear, and the heart to feel, ere we can confidently expect men, means and votes to speed on our good ship of state beyond the maelstrom already whirling her toward the center of secret darkness and destruction. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him.' If Paul and Apollos will 'plant' and 'water' they may then look to God for 'increase.'"

Another shaft at Romanism from an occasional Chicago contributor:

"The well known Baptist preacher, Justin D. Fulton, of New York, calls attention to 'Rome' in a late *Standard*, of this city, and declares that in New York 'Rome has more brains, more culture, more money, and more hearty devotees than dwell in the Eternal City. Rome is almost master here in politics, in literature and religion.... I believe that Romanism is simply paganism revived.' The work of the great sophist Capel in New York taps anew the ink bottle of Mr. Fulton and opens his mouth in the Brooklyn Temple against the danger. Mr. Fulton has done good service and hits some time-serving brethren when he says, 'the average minister feels he must preach and build up his church in praying for the conversion of heathen in India or Italy, and in neglecting those in his immediate vicinity.' But he says he 'hits error wherever he meets it,' and so we invite his attention also to the popularity of lodgery which is spreading its cancerous paganism among Protestant, aye, even among Baptist churches."

BIBLE LESSONS.

LESSON XIII.—December 30, 1883.—Review.

The lessons of the quarter may be profitably condensed and reviewed in connection with the three leading characters which they present—Samuel, Saul and David.

I. The life of *Samuel* should be so reviewed as to show how much one godly life may accomplish. His character may be considered in a four-fold aspect: 1st, as a man; 2d, as a prophet; 3d, as a priest; 4th, as a judge. The teacher may ask for traits of personal character; then for the time when each was displayed. When did he first exercise the office of a prophet? Give other instances of its exercise. Inquire in like manner as to the priestly office. Then ask for characteristics of his rulings as judge; also for some of the results of his faithfulness; the occasion of his retirement, and his subsequent conduct.

II. The life of *Saul* should be so reviewed as to show the tendency and bitter results of disobedience. To this end bring out distinctly, 1st, his prosperity and brilliant prospects at the beginning: people enthusiastic, God's forgiveness and the prophet's co-operation offered; his own character also promising happy results—modesty, wisdom, courage, etc. 2d. Bring out the first evidence of his defection, and mark the progress of his insubordination to the divine will. 3d. Sum up the evil consequences of his course to himself, his family, and the nation.

III. The life of *David* may be reviewed as that of a scholar in the divine school. We see how he is being prepared for the weightier responsibilities yet before him. 1st, in his home—godly ancestry, Boaz, Ruth, etc. He inherited prayers of grandparents as well as parents. He speaks of his mother as the "handmaid" of the Lord (Ps. 116:16). 2d. As a shepherd boy. This not only gave opportunity for meditation and devotion, favorable to depth of character and experience, but also required the exercise of fidelity and courage. 3d. By the prophet's anointing. This would awaken his mind somewhat as to what lay before him. 4th. In the king's court. His near relation to Saul himself would give one of his keen perceptions much insight into the duties of a sovereign. 5th. In the school of affliction. No sooner does his courage and heroic conduct place him before the eyes of the nation than his trials begin; the peaceable fruits of which the people of God are still reaping in the inimitable songs of prayer and praise which he was inspired to write.
—*U. P. Bible Teacher.*

BAND OF HOPE BIBLE LESSON.

TRUE AND FALSE CHARITY.

31. And as ye would that men should do to you, do ye also to them likewise.
32. For if ye love them which love you, what thanks have ye? for sinners also love those that love them.
33. And if ye do good to them which do good to you, what thanks have ye? for sinners also do even the same.
34. And if ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners to receive as much again.
35. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Luke 6:31-35.
12. Then said he also to them that bade him, when thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.
13. But when thou makest a feast, call the poor, the maimed, the lame, the blind;
14. And thou shalt be blessed; for they cannot recompense thee: for thou shall be recompensed at the resurrection of the just. Luke 14:12-14.

GOLDEN TEXT.—Do good and lend, hoping for nothing again.

CENTRAL TRUTH.—True charity gives freely, not expecting anything in return.

1. This is called the Golden Rule because it is the plainest, easiest, highest rule of life ever given to man. If universally followed it would banish every wrong from the earth, and make our world like heaven.

2. True charity is kind to all without respect of persons; false charity is kind only to a few from whom it expects to receive some equivalent.

3. Secret societies like Masonry, Odd-fellowship, etc., are the channels through which much of this false charity flows.

4. Masons swear to assist needy members of their own order but no others. True charity does good to all men.

5. All women, all the colored race, all the crippled and unfortunate, all the young and the aged are excluded from Masonic lodges—the very classes which Christianity especially invites.

6. Masonry teaches revenge. Instead of loving its foes, it persecutes and sometimes takes their lives.

7. Its costly temples, expensive regalia, parades and banquets, have to be paid for. Thus widows and orphans are actually *robbed*, for it is out of the hard-earned savings of their husbands and fathers that Masonry obtains its great wealth.

8. Odd-fellows exclude all women, the totally deaf, dumb and blind, men with chronic diseases, or any infirmity which prevents their earning a livelihood; and all races and colors but the pure white Caucasian.

9. Grand Lodge statistics show that only one dollar is paid out for relief to three dollars paid in.

10. In contrast we see Christian men and women giving their time, strength and money to help the poor and degraded, feeding the hungry, clothing the naked and teaching the ignorant. Every year the Christian church pays out millions of dollars to support asylums, hospitals, missions, and various kinds of benevolent work. It offers salvation without money and without price. Christianity, like God himself, is love. "The lodge is organized selfishness."

PRACTICAL TRUTHS.

It is selfish to love only those who love us.

Masonry and Odd-fellowship so far from being charitable are not even honest to their own members.

True charity has its reward above—false charity has its reward below.

QUESTIONS.

1. What is the Christian's rule of conduct toward others? v. 31. Why do we call it the Golden Rule?

2. What is the world's rule of conduct toward others? vs. 32–34. What then is the difference between true and false charity?

3. Give an example of false charity.

4. What do Masons swear to do? How is this contrary to Christ's rule?

5. What classes are excluded from Masonic lodges? How general is the invitation of Christ's church? Rev. 22:17. How has Christianity honored woman? Luke 2:7; John 20:11–18. How does it regard different races and colors? Acts 10:34, 35; 17:26. How does it comfort the weak and unfortunate? Matt. 11:28. What kind words does it have for the aged? Isa. 46:4. For children? Luke 18:16.

6. What is the Gospel rule? v. 35. Does Masonry teach this?

7. Prove that Masonry actually robs the poor? What is the reward of true charity? Matt. 5:7; Ps. 41:1. How does love make us the children of the Highest? 1 John 4:16. Does God's kindness extend only to those who love him? v. 35 l. c.

8. What classes does Odd-fellowship exclude?

9. How much does it pay out for relief in proportion to what is paid in? Supposing it paid back every cent to its members would it be charity? What would it be? What are we commanded not to do? v. 12. For what reason? l. c. Who are we commanded to bid in preference to the rich and happy? When shall we receive our reward? v. 14.

10. What do Christian men and women do? What is the church doing every year? What then is the difference between Christianity and the secret lodge?

LESSON TALK.

If we search human records through we shall find that the noblest deeds of self-sacrifice have been prompted by Christian love. Perhaps no act of self-denial has ever surpassed that of the Moravian missionaries, who voluntarily imprisoned themselves in leper houses, knowing that once in they could never come out—that they must be outcasts from humanity, dying by inches of a loathsome and terrible disease—all that they might tell the good news of salvation to the poor lepers, though they were not their kindred, or even of their own race or color. Masonry and Odd-fellowship, especially the latter, claim to be more benevolent than Christianity, though all thinking people the moment they investigate can see the difference. Said a young lady, when an Anti-masonic acquaintance was telling her of the evils of secret orders, "I don't know much about them, only I know that the Odd-fellows get up nice entertainments. "Where does the money come from?" pertinently inquired her friend. The young lady was silent. Probably the thought entered her mind for the first time that the widows and orphans must lose in proportion to the money which the lodge takes from its charity fund to spend on frivolous gayeties. One reason why so many people are deceived by their pretense of charity is because they do not stop to reflect about it. For one man who thinks for himself there are ninety-nine who let others do their thinking for them. But we are commanded to "prove all things." Still another reason is because Satan blinds their eyes so they are willingly deceived. One of the most terrible punishments with which the Bible threatens those who wilfully embrace error is that they will finally lose their power of distinguishing between a truth and a delusion. If they choose a falsehood and love it God will give them up to be deceived hopelessly and eternally.

LESSON HYMN.

"Blest is the man whose softening heart
Feels all another's pain."

—Mrs. Elizabeth B. Harbert, one of the *Inter Ocean* editors, writes in that paper that Elizabeth Cady Stanton uses this heathenish form of "grace" at table: "Heavenly Father and Mother, make us ever mindful of the patient hands that oft in weariness and trial prepare our daily food, for humanity's sake. Amen."

MRS. DASH, THE MASON,

OR THE ORIGIN OF STAR LODGE MASONRY.

BY ADDIE SLAWSON.

Now Mr. Dash was a Mason good,
Who blowed and blustered all he could,
He gloried much as a Mason should,
In the fact that, *he was a Mason.*

Mr. Dash had a troublesome wife
Who was the torment of his life,
And what was the cause of all their strife?
She could not be a Mason.

"NOW, MR. DASH," she would loudly say;
"I'LL NOT STAND THIS ANOTHER DAY;
Your strutting around so grand and gay,
While *I* can't be a Mason."

While from the Lodge he staid away,
His raven locks were turning grey,
And he grew so haggard day by day,
It was noticed by the Masons.

They soon found out his sorrow's cause,
And quite a troublesome case it was,
For it is forbidden by their laws,
That *women* should be Masons.

Now what to do they did not know,
Till some one whispered sly and low
"Let's fix for them a little side-show
And *play* that they are Masons."

They then contrived a small affair,
Arranged it doubtless "on the square,"
Then told Mrs. Dash to come up there,
And she could be made a Mason.

Then Mrs. Dash "sent in" her name,
And when received, the aspiring dame,
She to her husband did proclaim:
"She had been made a Mason."

Mr. Dash's eyes then opened wide,
As he turned his head a grin to hide,
He chuckled as he said—aside;
"*Poor fool!* She'*s hinks* she's a Mason."

—The New York police authorities discovered that a law passed in 1870 annuls the licenses of all persons who have been found guilty of a violation of the excise law. The result was that several liquor dealers were arrested, the claim being made that their licenses were null and void.

—There were 417 blast furnaces in operation in the United States on Jan. 1 and but 331 on Nov. 1. On the first of July 528,590 tons of pig iron were unsold, while Nov. 1 but 232,350 tons remained in the hands of makers and agents.

—The final report from Washington on the corn crop shows a reduction, when compared with last year, of 1½ bushels per acre, being a total of 40,000,000 bushels.

A HUMAN FIRE.

THE PHENOMENON OF A BURNING MINE REPEATED IN THE PHYSICAL SYSTEM.

A few years ago one of the most important coal mines in Pennsylvania caught fire. It started slowly but soon obtained such headway that it spread through the greater portion of the entire mine. To flood it with water would extinguish the fire, but well nigh ruin the mine; and still the flames continued to increase. At that juncture a young man stepped forward and suggested that all the entrances and vent holes of the mine be covered and secured, thus shutting off the supply of air. His advice was followed and the flames were finally subdued.

To compare the condition of this mine with many phases of the human system, is most natural and appropriate. "Fire in the blood" is not a mere expression, it is a most serious fact. How it originates, it may be impossible to say; but that it burns and rages with an increasing fury, the one who is its victim only too painfully knows. The blood is the life. It is designed by nature to purify, strengthen and sustain the system. It is too often made the channel through which poison and death are transported. Poisonous acids coming through the veins and arteries inflame and cause a fire just as real as the one that existed in the mine. They burn and irritate causing the brain to become weak and the nerves unstrung; they carry pains to the muscles and leave agonies in the joints; they bring destruction instead of strength; they devastate the very portions of the body that most require help, and they hasten the approach of death in its most horrible form. These things have been felt by innumerable people who have been the victims of rheumatic disorders, and the agonies they have endured confirm this description.

There is but one way by which this fire in the blood can be extinguished, and that is by shutting off the supply of these poisonous acids. The lactic, lithic and uric acids come in to the blood through the liver and kidneys, and they remain in solution in the blood producing inflammatory rheumatism, sciatica, lumbago; neuralgia, gout and all rheumatic fevers and affections. When they are deposited as gritty crystals in and near the joints, they cause articular rheumatism; when in the muscles, muscular rheumatism and lumbago; when in the tissues covering the nerves, sciatica; when in the face, head and nerves generally, neuralgia. In every case they are painful; in most instances, dangerous. Inflammatory rheumatism is likely to locate in some joint and become chronic, or suddenly attack the brain or heart, causing apoplexy or heart disease. The fire in the blood must extinguished—the supply must be shut off. This can only be done by guarding the portals to the blood—the kidneys and liver; and no means has ever been found for accomplishing this which can equal Warner's Safe Rheumatic Cure. It acts directly upon the seat of the disorder; it extinguishes the fire by controlling the supply and removing the cause.

The well known standing of H. H. Warner & Co of Rochester, N. Y., the remarkable success which Warner's Safe Cure has achieved, being indorsed by no less a personage than Dr. Robert A. Gunn, Dean of the United States Medical College, New York, and the fidelity with which they have carried out all their promises to the public, should be a sufficient warrant that the above statements are true. They, however, guarantee to cure ninety-five per cent. of all rheumatic troubles, especially acute, knowing full well that the demonstrated power of the remedy justifies them in so doing. Nothing can be fairer than this, and those who suffer in the future from rheumatism with such an offer before them, do so on their own responsibility, and can blame no one if living pain and untimely death are the results.

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An exposition of the first three degrees of Freemasonry in every village for little or no money! How can it be done? By sending to *W. I. Phillips, Treasurer N. C. A.*, for a 32-page pamphlet, containing 40 illustrations with explanations, with the legal attestation of the past master of Keystone Lodge, No. 639, Chicago, as to the correctness of said exposition. We will send, postpaid, from now to first of January, thirty (30) of these pamphlets for one dollar; sixty-five (65) for two dollars, and 165 for five dollars.

Edmund Ronayne says: "One of these pamphlets put in each family will do as much *good* as a public exposition would do." The way to get them without money is to send new subscriptions for the *Cynosure* at $2.00 each, receiving for three such subscriptions 36 of the pamphlets exposing the first three degrees of Freemasonry.

Many have written: "Send a lecturer to our place, we need one very much." This is often impossible, but the above plan is much better than no lecture; does not need a church or hall, which often cannot be had; and costs but a fraction of what a lecturer usually costs. Will you see to it that you have one of these lecturers, silent as sunlight and as powerful, in your town. If you cannot afford the dollar or five dollars yourself, you can soon collect from friends for this purpose the needed funds.

N. B. Not less than thirty sent on the above terms, and only open to January 1, 1884. *Single copies 6 cents.*

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You can order any book published in the Trade from the office of the National Christian Association, 221 West Madison street, Chicago.

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Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure*, but new only for the other papers.

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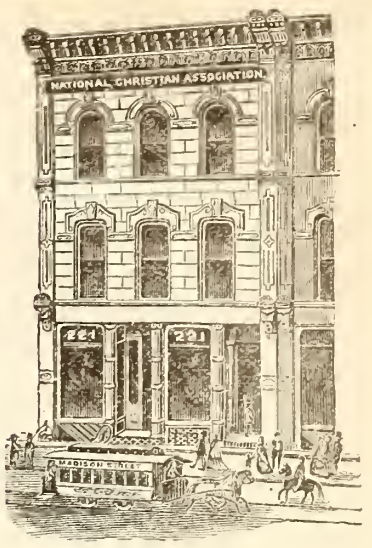
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Wm. Fenton, St Paul, Minn.
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Warren Taylor, South Salem, O.
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C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
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N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 20, 1883.

DECEMBER PASSES.

Many subscribers will yet see on the little account pasted on their paper that their subscription expires during December. By promptly attending to the renewal they will contribute greatly to the success of their paper and the cause for which it stands. Every December renewal received during the month gets a good interest, that is, the *Cynosure* free from the expiration of their subscription till Jan. 1st. Then they have the paper for the whole year 1884 beside.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the two subscriptions will be good till Jan. 1, 1885, and the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet,* with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh proclaiming God,* by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book,* a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get one up and enclose the $1.25 and addresses plainly written we will send either of the documents mentioned above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

EDITORIAL CORRESPONDENCE.

THE WASHINGTON SLOGAN.

WASHINGTON, Dec. 10, 1883.

Senator Pomeroy, Mr. Ford, Prof. Bailey and myself met on Saturday last in the latter's sitting room. After prayer, and long and earnest consultation we came harmoniously to the following ideas and results:

There has been a Washington Convention talked of since the purchase here, and there is an accumulating impatience at delay. This delay has been caused by Secretary Stoddard's aversion, and that of others, to meet here with a mortgage over our heads; and he is now toiling night and day to raise that mortgage. This has produced the delay.

But we are all agreed to the Washington Convention, at the earliest moment practicable; if possible on the 16th day of January next, the anniversary day, one year from the entrance of the N. C. A. into possession of this building. There are a thousand reasons for such a convention at the seat of our government at that time. Then, the air here is bracing; Congress hard at work; the city beautiful; and, in the words of Bishop Heber,

> "Every prospect pleases
> And only man is vile,"

nor that either, so far as Congress is concerned. For it must not be admitted, for a moment, that a proud, lofty, *pure* American people, will ever send a *vile* man here to represent them. The Philadelphia, S. E. Pennsylvania Convention is ahead of us, on the 18th of December; and that may, possibly, somewhat diminish our attendance here, a month later. But we go strong for a convention here; and as soon as our letters bring Mr. Stoddard here, who is empowered by vote to work up one, a call will issue.

We have heard nothing from Mr. Ezra A. Cook, chairman of the National Central Committee of the American party, and the meeting here is ordered and the building owned by the National Christian Association. Now, Robert Ingersoll has a vote, but he is no Christian. Yet we are willing that he shall cast that vote against the lodge, to which he is said to be opposed; though at his brother's grave, he pictured life itself as a sort of lodge "between two barren peaks with silent eternities, past and future, stretching beyond." To such a mind lodges must be mere questions of taste.

Now Senator Pomeroy suggests, and we all endorse his suggestion, that we hold the strongest Washington Convention which, after Mr. Hinman's we can rally.

And, as Christians are citizens as well, and we have the right and custom to say whom we intend to vote for, let us here nominate men who, in our judgment, are fit for our support, with the understanding and proviso, that our

GREAT NATIONAL POLITICAL CONVENTION

meet somewhere about next June; where and when people make their Presidents IN THE CITY OF CHICAGO; said political convention to be called by the National Central Committee of the American party.

Having reached the above results, we adjourned over from Saturday to Monday when we hope brethren Bowes and Grisham will be with us; and the results of our further conference, our paper included, will follow as a part of this editorial.

AT THE MONDAY MEETING.—Messrs. Pomeroy, Ford, Bailey, Grisham, and Blanchard being present, we agreed to obtain a charter forthwith, either from Illinois or West Virginia, creating a joint stock company to publish a paper here, the State to be determined when Mr. Stoddard gets here. The capital stock to be twenty-five thousand dollars, with the privilege of increasing it to *one hundred thousand,* single shares to be $25 each. We think the paper should start when five thousand dollars are paid in.

Letters were written on Saturday, requesting Secretary Stoddard to report here as soon as practicable, without detriment to what work he has in hand.

A letter to Bro. Bailey from Mr. Needles was reported, in which the latter acquiesces in the joint stock company outlined above; and the utmost unity of opinion and harmony of feelings obtained in the above results of our deliberations; in short, the skies are bright.

The friends of a religious as well as simply a political organ of our cause, will see the importance of putting the *Cynosure* on a living basis at once. And as every radical reform blends and harmonizes with every other, all will see the importance of the friends of prohibition, civil recognition of God, equal rights, and impartial suffrage uniting in our cause, which includes them all.

TEMPERANCE AT THE CAPITAL CRIMINAL COURT.

DEC. 11.—I have spent the forenoon in Judge Wylie's Criminal Court here, and have come out a prouder, happier man than I have been for many a day. I went to hear Judge Wylie's decision of the case of Gov. Wm. Pitt Kellogg, accused of Star Route bribery, R. Ingersoll being of his counsel. The last time I had seen Gov. Kellogg, he was my representative in Congress from Illinois; and having been nominated by the Galva *Watchman* and Galesburg *Democrat* to succeed him, I went to converse with him on the subject. He said, "I shall not run for another term. I am going out of the District; and you have but to say so, and you will be elected. I will do all I can for you." I refused to run; but the recollection of Mr. Kellogg and his kindness, drew me this morning to the court. His case was continued to next term; when, to my joyous surprise, EIGHT LIQUOR CASES were called and dispatched, one after another, and I saw for the first time in my life, law applied to liquor selling in the American Capital.

The juries, both Grand and Petit, were better looking men and much above the average of city juries, with a sprinkling of black faces (one very black) in the panels. The witnesses were more than half colored, and they walked into the box and gave their testimony with ease and manly independence and candor fully equal to the whites, and, in some cases above them,—here, where, so brief awhile ago the mass of their complexion had no legal recognition or existence. It was enough to make long years of abolition odium, toil and endurance seem but "a light affliction which was but for a moment," and gave one a foretaste of the joy when the lodge shall have no more influence in that court than slavery has now.

The prosecuting attorney was a clean-faced, well-looking young man, assistant to the District Attorney, and he had prepared his cases, his testimony, etc., and put them through admirably. The liquor lawyer carried his sign in his face, and his gray head set off by a whisky-battered countenance, helped the prosecution in every case.

The first case was not his, but that of a decent-looking lawyer who said, "Your honor, this case is that of a brewer who has sold his own beer; and, if your honor please, we know that the law is against us, and also the fact; [a laugh] and we only ask a mild sentence, with a promise given of amendment." The "mild sentence" was granted.

The next was keeping his bar open on Sunday. Defendant not present. Judge—"He must be present. Put the case in assignment." That is, post it outside for hearing next day.

The next man was up for "selling without license." No defence, and fined.

The fourth case kept his bar open on Sunday. No proof of sale, for which the fine would be $105. He had the lesser fine.

Another defendant not present. Judge—"Put the case over for to-morrow morning."

Next comes Michael Leach. Jury impanneled and case tried in half an hour. Two colored witnesses swore straight. They had been sent to drink at Leach's bar. Bought four drinks, two of whisky and two of gin. "Who paid for the drinks?" "I did." "It's none of my business where you got the money." "I am willing to tell you. Mr. Raff gave me the money to get the liquor." "What is your business?" "I work for Mr. Raff." "What do you do for him?" "Every thing he tells me to do if it is right." The poor old grog-lawyer appeared cheap before the calm, out-spoken, courteous colored witness. The jury came in, in twenty minutes. "Are you agreed?" "Agreed." "What is your verdict?" "Guilty." "So says one, so say all?" "Aye, Aye." The judge ordered the fine entered.

The judge (Wylie) handled the cases ably and well. He told the jury:—"This sort of testimony [hired testimony] is looked upon with some suspicion. It is right you should do so. It is not ordinarily the highest sort of men who give it. But if you believe their testimony, you must convict. It makes no difference where they got the money to pay for the liquor. Even if they stole the money; and you believe that the liquor was sold in violation of law, you and I are here to enforce the laws as long as they are upon the statute book whether we approve of the law or not. These cases which now are crowding the police courts and this court are a great burden and expense; twelve men must sit here and try every case, and people must learn to obey the laws. If you believe the testimony you must convict."

Next came the case of Mrs. Gibson. "Why was not her husband indicted?" Answer by attorney: "Because she runs the saloon." "The law presumes where the husband is present that the wife acts by his orders." "The case must be dismissed." So in the District of Columbia, "the husband and wife are but one person; and the husband is that person."

Then came a little, skinny, pale, nervous, decent-looking woman, whose lips worked steadily all the while; and who refused to testify because of her nervousness. She was let off because it appeared she did not intend to violate the law, but had filed her application and paid the license money; though the license had not issued.

I was amazed, delighted, to see the dredge of the law thus cleansing the gutters of Washington; and inly prayed that the wave of legislation might speedily and steadily rise till it reached the saloons in the *White House* and the National Capitol.

I turned to my good friend, the Confederate Major, who had given me a nice seat within the bar, and said: "Major, are not the hands of the Christian Union women in all this?" "They are playing smash with the liquor," he replied. "*When the Lord turned the captivity of Zion, we were like them that sleep," said the Psalmist. "Then was our mouth filled with laughter.*"

Before the war no colored man could sit on a jury, or testify against the white villain who robbed his house or murdered his child. Now he can do both. And the great Niagara of society moves on tranquilly below the cataract and the rapids.

A Confederate captain said at the table to-day, "Fourteen years ago I joined the Masonic lodge, and six years ago a Christian church: and if I must quit one it would be the church!" This is an intelligent and gentlemanly man. Across the avenue a nice young man keeps shop where I called, to trade. "Where do you go to meeting?" "Nowhere," said he. "Do your parents live in the city?" "Yes, sir." "Are not they church members?" "No, sir; or, yes; they belong to the Jonadabs." This is a secret order with a chaplain. O when will Christian ministers understand what eviscerates churches? B.

THE INDIAN "CHURCH OF GOD."

The reports which were first given of Mr. Mozoomdar's visit to this country were misleading, and upon their information the *Cynosure* contrasted the system which he represented with Freemasonry to the disparagement of a movement which has evidently a different origin, a different philosophy and a different purpose altogether. Mr. Cook, in the *Cynosure* of last week, briefly yet with great clearness suggested marked distinctions between the two systems. He has, as he told us last spring, made no careful study of the religious philosophy of the Masonic lodge. Having made such an examination, as his habit of profound research would incline him to do were he to undertake the task, his views would be

heard everywhere with the deepest interest. To most of our readers the identy of Masonic religion with those systems of secret priest-craft and mystical false worship which in different ages prevailed in Chaldea, Egypt, Phœnicia, Greece and Rome is understood as a fact confessed by every lodge writer of prominence. It will therefore be only necessary to present some facts respecting the Brahmo Somaj (church of God) to which we are indebted to a very able and interesting article in the *Missionary Review* for July and August, 1878, and our exchanges.

When Keshub Chunder Sen visited Europe in 1870 he was at the head of this movement in India, and so clearly declared his acceptance of Jesus Christ as teacher and guide that it was hoped that he and his followers would definitely accept Christianity in its historic character. But the Brahmo Somaj is still known as a theistic movement merely, greatly influenced by Christianity in its character and aiming at the overthrow of Brahminism, caste and idolatry in India. Chunder Sen defines sin in these words:

"Siu is not aecidental. It is radical. Heaven does not take cognizance of outward crimes, but deals with the root of the evil in the heart. Sin is a moral disease, not merely a legal offense. The root of this disease is in the depths of our nature, and though not manifested always, it exists still iu latent forms."

In a lecture, published in 1879 in the *Friend of India*, he says:

"Is not a new and aggressive civilizatiou wiuning is way, day after day and year after year into the very heart and soul of the people? You canuot deuy that our hearts have been touched, conquered and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. Nonc but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem—India—and Christ shall have it."

In a letter to his disciples when on his visit to England Chunder Sen writes urging them to a noble duty and self-sacrifice in their efforts to overthrow the reigning idolatry. The Masonic religion on the other hand would accept what Sen would destroy and would without question fellowship the Mohammedans, the Brahmins or the pagans of any caste and receive them into the lodge:

"The Lord hath purchased you with the price of his abounding grace, and ye are wholly his. Ye cannot uow sell your body or mind or heart to idols—ye cannot worship man or beast or creeping things. Nor can ye in any way take part in idolatrous rites and ceremonies, for the least touch of that unclean thing, idolatry, is defiling. Ye must altogether abjure every form and manner of idol-worship. Nay, ye should do more, Ye must wage war with the awful system of idolatry that prevails in India; ye must declare a crusade against the three hundred and thirty millions of gods and goddesses that rule the country.

"To give up outward idols is easy; but hard, very hard, is it to sever the heart from the ties which bind it the various fascinations of the world, and dedicate it wholly to God. And yet this you must do if you wish to prove true to the theist's name. If it is outward idolatry to adore stocks and stones, it is iuward idolatry to love father and mother, wife and childreu, riches and fame more than God. The theist is bound to abhor and abjure both."

In Mozoomdar's book, "The Oriental Christ," which is published in our language, his account of his finding Christ deserves careful attenqion and reads much like the experience of many in our own Christian churches:

"It was a week-day evening; I forget the date now. The gloomy and haunted shades had suddenly thickened into darkness, and all things, both far aud near, had assumed an unearthly mysteriousness. I was contemplating the state of my soul, and the cure of all spiritual wretchedness, the brightness and peace unknown to me, which was the lot of God's children. I prayed and besought heaven, I cried and shed hot tears. It might be said I was almost in a state of trance. Suddenly it seemed to me, let me own it was revealed to me, that close to me there was a holier, more blessed, most loving personality, upon which I might repose my troubled head. Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, as a sympathetic consolation, an unpurchased treasure, to which I was freely invited. The response of my nature was unhesitating and immediate. Jesus, from that day, to me became a reality whereon I might lean. It was an impulse then, a flood of light, love and consolation. It is no longer an impulse now. It is a faith and principle; it is an experience, verified by a thousand trials."

These brief extracts show what is best respecting the Somajist doctrine. It is to be regretted that Sen and Mozoomdar do not seem to accept, or perhaps to understand, the atonement, to us the soul of the Gospel, the sacrifice of Jesus Christ as the propitiation for our sins. Of this failure to receive Christ fully Mr. Cook said on his late visit to Chicago in an interview:

"Mozoomdar is not more than in the vestibule of Christianity, but his face is turned toward the inner doors. Some radical Unitarians are also within the vestibule, but their faces are toward the outer doors. I believe in paying considerable attention to Chunder Sen and Mozoomdar, for they are walking in the right direction aud making progress toward orthodoxy. He is an eloquent man and a uatural orator, devout as well as able, but he makes two mistakes as to Christianity. First, he overrates the importance of the divisions of evangelical Christendom. Second, he seems not to have fully grasped the truth of Christ's divinity as revealed in the gospels. Third, it is the fault of the Brahmos that they don't pray too much, but that they study too little. Keshub Chunder Sen is a man of the Oriental type of mind; he appreciates religion emotionally. Mozoomdar is of that type that appreciates it intellectually; Christianity is too vast for both; they see but a fragment of it yet. I believe them, however, honest men, and very devout. The missionaries are divided in opinion about Chunder Sen, but I thoroughly believe in his honesty. He can't be called profound although he is devout."

With Mr. Cook, Rev. Dr. Scudder of the Plymouth Congregational church this city, for many years a missionary in India, and Rev. R. G. Wilder, editor of the *Missionary Review*, also a returned missionary from India, substantially agree. Dr. Scudder believes both the expounders of the Somaj to be Christians, and that their system is practically Christian and the result of missionary effort indirectly developed.

—Bro. W. B. Stoddard, lately appointed State agent and colporteur in New York, lectured in the Baptist church in Dale on Monday evening of last week. New York friends will read his appeal to them elsewhere.

—The College church at Wheaton makes reform topics a special subject on one prayer-meeting evening of every month. Such an occasion last Thursday evening was well attended, and was of especial interest.

—Our Monday morning mail often brings in important commuuications which require immediate publication, yet to do so makes no little inconvenience in the office. Friends who write to us will please bear this in mind and help their own interests and our convenience.

—On Saturday evening a very interesting parlor discussion took place at the residence of Bro. E. A. Cook, former publisher of the *Cynosure*, on Washington Boulevard in this city. An arrangement had been made for Pres. C. A. Blanchard to meet a Mr. Barry, a young lawyer of Chicago, who had declared his willingness to defend Freemasonry in debate. A large number of friends interested in the subject were present who were much encouraged with the result.

—The *Cynosure* has endeavored to testify faithfully against the popular but pagan "Christmas" festival at various times during the past year, when the minds of readers would be more free to apprehend the truth than now. The religious press all about us are are filled with weakly-conceived stories and poems upon this un-Christian celebration, which would cease instantly with a change of fashion.

—A Peace Conference is to be held in Albion, Iowa, on the 21st and 22nd inst., to be addressed by a number of speakers from the Friends. The topics include several practical applications of the principles of peace to the present conditiou of society in relation to this important reform. We should be glad to know that others beside Friends were active in this meeting.

—The *Cynosure* is reminded that the excelleut article "Friends have nothing to fellowship in the Lodge," iu the Nov. 29th number was from *The Friend*, aud not the *Friend's Review*. The extract was sent from Philadelphia, with no clue to its origin, but a subsequent letter implied that it was from the paper to which it was credited. Thanks to friend Sellew for putting us right.

NEW YORK STATE WORK.

Subscriptions reported to maintain it: F. W. Capwell $10; Elisha Gay $2; E. B. Palmer $5; J. E. Lord, Justin F. Simmonds and Mrs. Mary D. Smith $1 each.

Cash for same: D. King and Anson Higley $1 each.

HOW TO DO IT.

A TWENTY-FIVE THOUSAND LIST BEFORE JANUARY 1ST.

And all so easily done that you may laugh that it was not thought of before. There are at ordinary computation over 20,000 readers of the *Cynosure*. Now let each one of these friends get us a two-mouths subscriber for 25cts., and *the work is DONE*. For with the present list, that will make 25,000 and more. Give your servants in the office this list, and then it is their busiuess to make, if possible, this magnificent list A PERMANENT ONE.

PUSH IT!

RECENT PUBLICATIONS.

THE GOLDEN TRUTHS SERIES: GOLDEN TRUTHS, WORDS OF HOPE, LIVING THOUGHTS. Edited by Mrs. C. M. Means. Published by Lee & Shepard, Boston. Price $1.25.

The same publishers who have given to book lovers the superbly beautiful *Golden Floral Series* have in these modestly adorned volumes consulted the taste of many readers both in character and style. The cover beautiful with floral and gilt designs and the mechanical work without flaw set forth gems of poetry and prose from numerous Christian writers. The selections are short and excellent for quiet hours and devotional reading; they are grouped, in the first volume, under the topics "The Inner Life," "Trials by the Way," "Work for Christ," "The Unfailing Friend," "The Heavenly Home." *Words of Hope* is prepared for those who know the pain of parting with loved ones of earth, and the sections present such words of peace and consolation as will make this a cherished volume to many hearts. The third volume is a happy compilatiou upon "Christian Experience," "The Christian Graces," "Christian Effort," and "The Source of Strength." These charming volumes whether singly or together will make a gift worth a long and high appreciation. For sale in Chicago by S. A. Maxwell & Co.

THE MODEL PRAYER. By George C. Baldwin, D.D. Published by Lee & Shepard. Price $1.25. pp. 298.

This series of eleven lectures by Dr. Baldwin is one of the best upon our Lord's Prayer. Few among the many volumes upon this inexhaustible theme will be read with more interest and profit. The style is practical and vigorous, the analysis careful, the argument able and convincing. The style of the volume is like that of the Golden Truths Series. Sold by S. A. Maxwell & Co., Chicago.

THE PRINCESS. A Medley. By Alfred Tennyson. Illustrated. Octavo. pp. 223. Boston: James R. Osgood & Co. Price $6.00.

A few years ago when the same publishers issued their magnificent Fine Art edition of "The Lady of the Lake" it seemed that the perfection of bookmaking had been reached, and that its beauty of design and exquisiteness of finish could hardly be equalled, certainly not excelled. But this recent edition of Tennyson's "Princess" compels the acknowledgment that the resources of the bookmaker's art were not then exhausted. The "Princess," as a poem, needs no introduction to intelligent readers. It added lustre to the already honored name of its author, and our publishers have given so illustrious a gem a worthy setting. They promised a "superb edition," and have well kept their word. Beside the richness of the binding, the faultlessness of paper and typography, there are a hundred and twenty illustrations by our best American artists, who have most happily conceived and expressed the spirit of the poem. The frontispiece is one of Dielman's charming drawings—a portrait of the Princess, sketched from the poet's lines:

"There at a board by tome and papers sat,
With two tame leopards crouched beside her throne,
All beauty compassed in a female form,
The Princess."

Of this rare combination of high poetic and artistic merit *Harper's Magazine* well says: "It is unrivalled by any other for the perfection of its typography, and the wealth, beauty and infinite variety of its illustratious. These are thoroughly in harmony with the finely poetical, semi-mediæval, semi-modern spirit of the poem, and enable us to discover new beauties that were latent in it, and to arrive at a more perfect conception of it as a work of art, by causing all its exquisite imagery and subtle machinery, all its moving situations, picturesque scenes and piquant characters, to take a definite shape, as they are made to pass in panoramic procession before the eye, robed in the thousandfold minute and dainty accessories with which the poet lends a softened grace or imparts a heightened beauty to the genuine flesh-and-blood actors in his half-real, half-legendary tale." The illustrations prepared for this elegant volume, a hundred and twenty in number, were drawn and engraved under the supervision of A. V. S. Anthony, the drawings having been executed by the best American artists.

Dio Lewis's Monthly for December is a strong number. We note some of the best things. "Maia, an Every-day Story," translated from the Germau by a granddaughter of the famous historian, Mr. Wirt. "My Insane Asylum Experience," by Edward A. Bundy, is the story of an unhappy victim of one of our asylums. "Home and School Teaching," by L. F. Gardner. "A Spirited Brooklyn Girl" shows up in a piquant way the nonsense of our fast young men who pretend they cauuot afford to marry, but spend twice as much upon their personal indulgences as would meet the expenses of a modest family. "Afterwards," by Sarah K. Bolton, is a tender thoughtful discussion of married life. "The Disciples," by Elder Joshua C. Goodrich, a preacher of that denomination, gives a clear idea of the church of which President Garfield was a member. "Up and Dowu in Norway," by Prof. E. P. Thwing, gives us a flying, breezy trip through portions of that interesting country. "The Idea and Outlook of the Quakers," by Benjamin Smith, a leader among them, may give information about our excellent "Friends," which will be new to many people. "Observations in Natural History," by M. E. Lazarus. "Divorce" is a thoughtful paper on this much discussed topic, by Emily Faithfull, the English philanthropist. "Sanitary Science," by Joseph Drexel Holmes. "Hygiene of the Brain," by Dr. M. L. Holbrook, is a very important discussion of the conditions under which our brains may reach their highest and best work. The editor has iu this number several long and important papers, all in his peculiar style, attracting and interesting all classes, one of them, "Vivisection, or the Act of Dissecting Living Animals," the longest article in this number, will awaken indignation and tears.

Vick's Illustrated Magazine closes the year with a charming contribution to the floral wreath of the year. No season does it leave unadorned with beauty copied from the summer flowers. The December number has also a finely illustrated article ou Harrisburg, Pa., besides contributions on The Condition of Horticulture," "Fruit Raising," "Winter," "Experiment Station" and "The Seed Crop." The "Correspondence" is interesting and practical, "Foreign Notes" good; and the other departments full and attractive.

Edward Eggleston continues iu the January *Century* his series on early colonial history, with a paper on "Husbandry in Colony Times." In connection with the recent attempts at silk culture in the United States, his story of the trials of the colonists in starting this industry will be of interest. Before corn had grown in the Jamestown settlement sufficient to keep away starvation, mulberry trees had been planted, and the culture of silk begun. In almost every American colony the same experiment was tried, and always with discouraging results. Silk was at one time believed to be the long-sought staple that should take away the reproach of barrenness from New England. Dr. Eggleston describes also the beginnings of tobacco, rice, indigo and wheat culture.

THE HOME.

AN APPEAL.

"Let the peace of God rule in your hearts." COL. 3: 15.

Why is thy human heart distrest
When all the world is full of rest,
And in Christ Jesus man is blest?

You scent the sweets in thymy vales,
And hear soft notes in summer gales,
And feel the calm that there prevails.

You tread the hills where heather grows;
Caressed by every breeze that blows,
And find unbroken, deep repose.

You catch the soothing melody
Of gentle waves on summer sea,
And know how glad is liberty.

You test the happy solitude
In the deep heart of the wild wood,
And learn that quiet must be good.

And yet, a glance, a fear, a thought,
May turn these teachings into naught,
And leave thee tossed and tempest wrought.

Oh, timid soul, be strong again,
And learn from restlessness and pain
To win the peace that shall remain!

And yet thou need'st no strong endeavor,
To win the peace that passeth never;
God gives it to thee now, forever!

Oh, bow thee meekly down. and take,
With thankful heart, for His love's sake,
The gift that shall thy heaven make!

If but that angel rule within,
'Twill banish care and grief and sin,—
Oh, let the peace of Christ come in!

—*Marianne Farningham.*

ASHAMED OF SELF.

I remember hearing of a young convert who got up to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first, when an infael came right along and shouted out, "Young man, you ought to be ashamed of yourself, standing and talking like that." "Well," the young man replied, "I'm ashamed of myself, but I'm not ashamed of Christ." That was a good answer.

Hedley Vicars took a very good way when he laid down his open Bible on the mess-table, and when his brother officers began to joke and laugh at it he began to defend it. That was how he confessed Christ among his ungodly comrades.

I had a conversation some time ago with a man in America, and we talked about confessing Christ. "Well," he said, "I must go home and confess Christ to-night." When he got home he couldn't help feeling a little timid, and his wife said, "What's the trouble?" He had made up his mind it would be good to begin by erecting a family altar.

Next morning he got up half an hour earlier and called for his family, and taking his Bible, he read a bit, and when he got down to pray he couldn't make a long prayer, but God blessed him, and his whole family were soon converted.

'Now I've noticed that nine-tenths of the men who want to avoid a certain cross get just the cross they want. A man says, "I want to be converted but I don't want to converted amongst the Baptists, the Presbyterians or the Methodists." I've always noticed that he gets converted just right there where he didn't want to. The fact is, man wants his own way, and God would teach him that he must take his will. When a man gives up his will and says, "Lord I take thee to be my Priest and Prophet and King," then he learns to confess Christ. —*D. L. Moody.*

DANGER TO THE FAMILY.

It is the home, far more than school and college, than Protestant religion or free Parliament, that has made England the nursing mother of modern civilization. No school system, however broad; no rational government, however strong; no church life, however zealous, can compensate for the lack of pure, peaceful, and permanent homes. For the home is the natural kindergarten preparing for all future education, the primary commonwealth teaching the first lessons in self-government, God's appointed wicket-gate of entrance upon a natural, healthy, Christian life. It creates a desire for knowledge, without which the school cannot educate; it forms a habit of obedience, without which the State is a despotism or a mob; it cultivates the elements of faith and love, without which religion is superstition and cruelty. A nation without homes is on the high road to ignorance, irreligion and anarchy. And there are silent, subtle, and powerful influences in America working to destroy home life.

1. Reacting against the Roman Catholic doctrine that marriage is a sacrament, void unless blessed by the church, Protestantism announces the dangerous doctrine that it is simply a civil contract. The parties who are competent to make a contract are equally competent to unmake it. From the doctrine that marriage is simply a partnership naturally followed the doctrine that the partners may dissolve it at will; then, that either party may apply to the courts for a dissolution and a division of the property—that is, the children. What secession is to the nation, divorce is to the family. If the nation is a mere compact of States, any State may dissolve it; if the family is a mere compact of individuals, either individual may dissolve it. The result is the same in both cases—death. The multiplicity of divorces is no mere local disease, but a Protestant epidemic; divorces have been steadily increasing in number in every Protestant State in Europe as in America. Men marry experimentally. In a few of the States marriage is still for life; in more of them it is for good behavior; in several of them it is only for the pleasure of the parties. The false doctrine that "marriage is a civil contract" has brought forth its fruit. It has taken some years to ripen. We have not yet quite got back to Roman morals; but in Connecticut and Indiana it is as easy and almost as cheap to get a divorce as to get married; the courts cut the marriage knots almost as fast as the minister can tie them; and if the Samaritan woman had only been a Puritan she would not have blushed to be told that she had had five husbands; the allowance would not have been extraordinary. Facility of divorce was for a time impeded by the fact that some States refused to recognize divorces obtained across the border. But the legal principle has been recently laid down, and we do not question that it is reasonable as well as legal, that courts of every State must recognize as valid the judgments legally pronounced by the tribunals of any other State. The dissatisfied partner in New York State has now, therefore, only to cross into New Jersey or Connecticut to get his partnership dissolved, and the New York courts recognize the dissolution. In short, under this principle of the "comity of the States," the marriage laws of the nation are not more strict than those of the loosest States.

2. While divorces are multiplying marriage is made more difficult. Education has developed wants more rapidly than it has developed the means of satisfying them. Who in America any longer believes in Paul's doctrine, "Having food and raiment, let us be therewith content?" With all our "higher education," what school or college teaches the lesson Paul acquired in his prison at Rome, "I have learned, in whatsoever state I am, therewith to be content"? Who reads the "Shepherd of Salisbury Plain?" Our boys and girls are taught everything—except self-denial. Our young birds do not know how to build their own nests together, and make the very season of nest-building a season of merry song and joyous flight. There are many and blessed exceptions; but in innumerable instances American education unfits for the commonplaces of American life. The girl who has learned French, music and drawing, and perhaps Latin, Greek and mathematics, is reluctant to descend to the chemistry of the kitchen and the engineering of the parlor and the bed-room; and the boy who has studied in college no problem half so hard as how he can get the greatest number of "cuts" with the smallest number of demerits is loath to exchange the selfish freedom of his errant life for one in which he can win the joys of love only at the cost of self-denial. So he waits unmarried until he can earn enough to hire all service both for himself and his wife; marriage is belated; and its chief joy, that of mutual service and sacrifice, is thrown away altogether for the meaner pleasure of a life of self-indulgence, if not of luxury. The clerk, the salesman, the mechanic—men of intelligence, with a hope and a future before them—earn from $12 to $30 a week. This is enough to live on, with economy and industry; it is not enough to live on unless both husband and wife are care-takers and home-workers.

3. The same causes which lead to delayed marriage lead to childless homes. Children are no longer counted a blessing from the Lord; and the Hebrew text, "Happy the man who hath his quiver full of them," is cited only as a jest. It used to be almost an obloquy to be without children; it is now in some circles almost an obloquy to have them. Our New England homes often sent forth ten, twelve, or fourteen children; the same roof now barely shelters two or three. A large family in a cultured American home is a rare exception. Infanticide is a crime so common that nothing but its exceptional monstrosity prevents it from being almost respectable. Family physicians are constantly called in to prevent the coming of new life into the world; and that they do not often comply is due far more to the ethics of the profession than to the morals of their patrons. Lack of education is partly responsible for this; men who are little above the brutes in power of self-control marry for lust rather than for love, without either the necessary preparation or the intention to assume the duties of fatherhood. The "higher education" is partly responsible; the minds of our girls have been educated at the expense of their bodies; and they shrink from the responsibilities, the cares, the inconveniences, and the pains of maternity, because physical development and accompanying strength and courage have not kept pace with nervous and brain development and social and intellectual culture. We educate our children to be artists, and musicians, and teachers, and doctors, and nurses, and even lawyers and lyceum teachers; but we dare not tell our sons and daughters that God intended them to be parents, and train them for that which is their highest and noblest calling.

4. The migration from the country to the towns and cities, the relative decrease of rural population and increase of urban population, and the consequent gregarious herding of Americans in close quarters, is destructive of home atmosphere. No man has an ideal home until he has a roof of his own, and some ground about it. But even a roof of his own is not in the wildest dream of the most visionary of the average city resident. He huddles his family together in a few rooms in a tenement; or he hires a flat; or he "boards;" or he "stops" at a hotel. The flat constitutes an apology for a home; the boarding-houses, the tenement, and the hotel do not even remotely suggest one. Children brought up under such circumstances do not know what the word home means. Imagine the "Cotter's Saturday Night" transferred to a tenement house near Tompkins Square; or to the almost equally crowded though luxurious tenement called a "hotel" on Fifth Avenue. The quiet, the privacy, the sacred restfulness, the harbor-like qualities, the very integrity of the home, are wholly lost. The average city life in America comes as near home life as an aviary in a museum does to a village of nests in a grove. There is still mating, and breeding, and some singing; for nature will assert itself. But the joyousness, the liberty, the individuality of the home nest are all wanting.—*Christian Union.*

SCIENTIFIC ACCURACY OF THE BIBLE.

Dr. Samuel Kinus, the author of "Moses and Geology," has for some little time past been giving a series of lectures in the drawing rooms of the aristocracy of England on "The Marvelous Scientific Accuracy of the Bible. The last took place at the Earl of Shaftesbury's, and was attended by a large and very distinguished company. Dr. Kinus, in carrying his audience through his course of reasoning described the various geological strata and the story told by the fossil plants and animals of the earth's condition during the various epochs of its history. He especially interested them, however, in his description of fifteen creative events which he showed were placed by Moses in the correct order of sequence according to the latest discoveries in science. Dr. Kinus then proved that the number of changes that can be made in the order of fifteen things is 1,307,672,368,000—and therefore if Moses placed fifteen important creative events in their proper order, without the possibility of traditional help, it is a very strong proof of his inspiration, for group them as one may, and take off a further percentage for any scientific knowledge possessed by him, still the chances must be reckoned by hundreds of millions against his giving the order correctly without a special revelation from God. To lead his auditors to appreciate this, Dr. Kinus mentioned that a clock beating seconds would take over 30,000 years to tick a trillion times; and that if any fifteen different events could be written down once in every ten minutes, it would take 24,000,000 years to write all the variations that could be made in their order, writing them day and night without intermission, and to further illustrate it, he distributed slips of paper for each to write down the first fifteen letters of the alphabet in an order known only to himself, in something of this order:

g m h d a j e k c f e n i o l

and not one corresponded with his. He told them that if all the people in the world were to try to imitate his unknown order, there would be still a thousand chances to one that the whole 1,200,000,000 attempts would be incorrect.

Or, in other words, if all the people in a thousand worlds, each having a population equal to our own, were to try, there would still be a probability that not one list would agree in sequence with the unknown list. After this he asked how will the skeptic explain the marvelous, nay miraculous, accuracy in sequence of the Mosaic cosmogony.—*London Record.*

OUR BOYS AND GIRLS.

WHERE DO THE WRINKLES COME FROM?

"Where do the wrinkles come from?"
And joyous little Grace
Looked gravely into the mirror
At her rose-tinted face.

"Where do the wrinkles come from?
Why first, dear, I suppose,
The heart lets in a sorrow,
And then a wrinkle grows.

Then anger comes a tapping,
And the heart's door opens wide;
Then hastens naughty envy,
And discontent and pride.

"And the wrinkles follow slowly;
For the face has for its part
To tell just what is doing
Down in the secret heart.

"And the red lips lose their sweetness,"—
"And draw down so,"—said Grace,
"And the lovely youthful angel,
Goes slowly from the face.

"Watch the gate of the heart, my darling,
For the heart is the dwelling-place
Of the magical angel of beauty
Whose smile is seen in the face."

—*Selected.*

HOW JOSEY WAS CAUGHT.

Josey liked to keep office for his "Uncle Doctor," as he called him. But the doctor did not always like to trust him there when he was called away, for Josey had a habit of looking into things that made the doctor fear he might get into mischief, for Josey was a meddlesome boy. One day, however, he found himself aloue, and began to look at everything on the table. The electric battery pleased him most. "Oh! I know how to fix this," he said. "If any man came in that wanted 'lectric treatment, I could do it as well as Uncle Doctor. There! now it's all right! Now you take hold of these handles." The taking hold was easy enough, but letting go was quite another matter. Any little boy or girl who has ever tried it will know how Josey's arms tingled and ached, but he had to hold on, he could not let go. "You got caught that time, Josey," said his uncle, when he had set him free. "Now, remember that bad habits hold fast to a boy worse than an electric battery does, and are harder to get rid of. And meddling is a very bad habit." "I won't have anything more to do with either of them," said Josey.—*Sunbeam.*

NO GOOD FROM PASSION.

"Will putting yourself into a passion mend the matter?" said an old gentleman to a boy who had picked up a stone to throw at a dog. The dog had only barked at him in play.

"Yes, it will mend the matter," and quickly threw the stone.

The dog became enraged, sprang at the boy and bit his leg, while the stone bounded against a shop window and broke a pane of glass.

Out ran the shop-keeper and seiz'd the boy, and made him pay for the broken pane.

He had mended the matter finely, indeed!

Take my word for it, it never did or never will mend the matter to get into a passion. If the thing is hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss you will only increase it by losing your temper.

There is something very little-minded and silly in giving way to sudden passion. Set yourself against it with all your heart.

Try to be calm in all your troubles, and when greater ones come you will be better able to bear them bravely.—*Sel.*

EMMA'S MISTAKE.

"O mamma!" said Emma, looking up with flushed face, "there is just the loveliest story in here! It is about a little girl who was ouly ten years old, and her mother went away to see her sick sister, and was gone for a whole week; and this little girl made tea and toast, and baked potatoes, and washed the dishes, and did every single thing for her father—kept house you know, mamma. Now I'm most ten years old, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast and custard, mamma, just splendidly; and Hattie said she would teach me to make ginger-cake, some day. Won't you please to go, mamma?"

"I don't think I could be coaxed to do it," said Mrs. Eastman. "The mother of that little girl in the book, probably, knew that she could trust her little daughter; but I should expect you to leave the bread while it was toasting, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played in the sand at the door. I couldn't trust you in the least."

"Mamma," said Emma, with surprise and indignation in her voice, "why do you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?"

"Haven't I tried you, dear? Do you know it is just three-quarters of an hour since I sent you to dust the sitting-room and put everything in nice order for me? Now look at those books, tumbled upside down on the floor, and those papers blowing about the room, and the duster on the chair, aud your toys on the table—while my little girl reads a story about another little girl who helped her mother."

"Oh, well," said Emma, her cheeks very red, "that is different; nothing but this old room to dust. If I had something real grand to do, like keeping house for papa, you would see how hard I would work; I wouldn't stop to play, or to read, or anything."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken."

"Mamma!" said Emma, again, and her voice showed that she was very much surprised.

"They certainly do—listen: 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.'

"And these, also, are his words: 'Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things.' Can I say that to you this morning?"—*Pansy.*

TEMPERANCE.

At one of the largest Republican meetings held in Iowa last month, where thousands of people congregated, a school house on wheels was marched through the streets, drawn by four horses, and preceded by a brass band, and in the house a school teacher was teaching the children. This was followed by a saloon fitted upon wheels with a representation of a bar, drunken men, and a bar-keeper tempting boys to driuk. These were accompauied by a banner, on which was inscribed, "Look on this picture, and theu on that." The people decided for the home and against the saloon by twenty-five thousand majority.

At a meeting of the English "Anti-Tobacco Society and Anti-Narcotic League," Manchester, England, statements were made respecting the effects of tobacco, calculated even more than the pernicious weed itself, to destroy the nerves of smokers. Among other evils which were said to be the result of smoking the following were specially enumerated: Cancer, affections of the bronchial tubes, loss of appetite and imperfect digestion, disease of liver and respiratory organs, nervous diseases generally. One curious fact was mentioned with deep regret—namely, that "of late years smoking had increased among medical students."

Masou Long is oue of the temperanee preachers of the West. He travels through Indiana and Ohio in a wagon drawn by a span of handsome horse, like tooth-powder venders, and is accompanied by four singing students, two from Oberlin and two from Delaware College. At night the wagon is lighted up with torches, and he harangues the listeniug multitudes in the open air after the singing has brought them together. He tells them that six years ago he was a drunken reprobate, but a little girl persuaded him to sign the pledge, and since then he has been a happy man. Mr. Long is further described as a man of no special advantages, save perhaps in the matter of sheer lung-power, and yet through his earnestness he interests large audiences, and serves the cause well. His method of "reaching the masses" is certainly worth considering, and a credit to the head and heart that conceived it.

A periodical devoted to music says a number of musical instrument makers have forbidden their workmen to drink beer while engaged in their work, for the reason that it impairs their skill. They might object to it on moral grounds, but do not. Their objection is purely a business one. Now, if drinking beer is thus injurious drinking whisky and other stronger drinks must be more so; and if it interfere with skill in making pianos, it must be no less hurtful to those engaged in other work. Very many men, however, think they cau only do good work when partially under the influence of it, and certain employers, unlike these of the musical instrument makers, believe they get more and better service when their workmen are partially drunk. It makes them "enthusiastic"! —*United Presbyterian.*

THE SHOEMAKER AND LITTLE WHITE SHOES.

The following true story has often been told from the platform, by Mrs. Abby Fisher Leavitt, oue of the first of the Crusaders of 1873–4, and since that time one of the ablest workers in the field:

"One morning during the Crusade a drunkard's wife came to my door. She carried in her arms a baby six weeks old. Her pale, pinched face was sad to see, and she told me this sorrowful story: 'My husband is drinking himself to death; he is lost to all human feeling; our rent is unpaid, and we are liable to be put out into the street; and there is no food in the house for me and the children. He has a good trade, and his earnings all go into the saloon on the corner near us; he is becoming more and more brutal and abusive. We seem to be on the verge of ruin. How can I, feeble as I am, with a babe in my arms, earn bread for myself and children?'

"Quick as thought the question came to me, and I asked it: 'Why not have that husband of yours converted?' But she answered hopelessly:

"'Oh, there's no hope for such a thing. He cares for nothing but strong drink.'

"'I'll come and see him this afternoon,' said I.

"He'll insult you,' she replied.

"'No matter,' said I; 'my Saviour was insulted, and the servant is not above his Lord.'

"That very afternoon I called at the little tenement house. The husband was at work at his trade in a back room, and his little girl was sent to tell him that a lady wished to see him. The little girl, however, soon returned with the message, 'My pa says he won't see any one.'

"But I sent him a message proving that I was in earnest. I said, 'Go back and tell your pa that a lady wishes to see him on very important business, and she must see him if she has to stay till after supper.'

"I knew very well that there was nothing in the house to eat. A moment after, a poor, bloated, besotted wreck of a man stood before me.

"'What do you want?' he demanded, as he shuffled into the room.

"'Please be seated and look at this paper,' I answered, pointing to a vacant chair at the other end of the table where I was sitting, and handing a printed pledge to him.

"He read it slowly, and then, throwing it down upon the table, broke out violently:

"'Do you think I'm a fool? I drink when I please, and let it alone when I please. I'm not going to sign away my personal liberty.'

"'Do you think you can stop drinking?'

"'Yes, I could if I wanted to.'

"'On the contrary, *I* think you're a slave to the rum shop down on the corner.'

"'No, I ain't any such thing.'

"'I think too, that you love the saloon-keeper's daughter better than you do your own little girl.'

"'No, I don't either.'

"'Well, let us see about that. When I passed the saloon-keeper's house I saw his little girl coming down the steps, and she had on white shoes, and a white dress, and a blue sash. Your money helped to buy them. I come here, and your little girl, more beautiful than she is, has on a faded, ragged dress, and her feet are bare.'

"'That's so, madam.'

"'And you love the saloon-keeper's wife better than you love your own wife.'

"'Never! no, never!'

"'When I passed the saloon-keeper's house, I saw his wife come out with the little girl, and she was dressed in silks and laces, and a carriage waited for her. Your money helped to buy the silks and laces, and the horses and the carriage. I come here, and I find your wife in a faded calico gown, doing her own work; if she goes anywhere she must walk.'

"'You speak the truth, madam.'

"'You love the saloon-keeper better than you love yourself. You say that you can keep from drinking if you choose; but you helped the saloon-keeper build a fine brick house, and you live in this poor, tumble-down old house yourself.'

"'I never saw it in that light before.' Then, holding out his hand, that shook like an aspen leaf, he continued, 'See that hand. I've got a piece of work to finish, and I must have a mug of beer to steady my nerves, or I cannot do it; but to-morrow, if you call, I'll sign the pledge.'

"'That's a temptation of the devil.' I did not ask you to sign the pledge. You are a slave, and you cannot help it. But I want to tell you this: There is One who can break your chains and set you free.'

"'I want to be free.'

"'Well, Christ can set you free, if you will submit to him, and let him break the chains of sin and appetite that bind you.'

"'It's been many a long year since I prayed.'

"'No matter; the sooner you begin the better for you.'

"He threw himself at once upon his knees, and while I prayed I heard him sobbing out the cry of his soul to God.

"His wife knelt beside me and followed me in earnest prayer. The words were simple, and broken with sobs, but somehow they went straight up from her crushed heart to God, and the poor man began to cry in earnest for mercy.

"'O God! break these chains that are burning into my soul! Pity me, and pity my wife and children, and break the chains that are dragging me down to hell. O God! be merciful to me a sinner.' And thus he cried to God, and he heard him and had compassion upon him, and broke every chain and lifted every burden, and he arose a free redeemed man.

"When he arose from his knees he said: 'Now I will sign the pledge and keep it.'

"And he did. A family altar was established, the comforts of life were soon secured—for he had a good trade—and two weeks after this scene his little girl came into my husband's Sunday-school with white shoes, and a white dress, and blue sash on, as a token that her father's money no longer went into the saloon-keeper's till.

"But what struck me more than all was that it took less than two hours of my time thus to be an ambassador of Christ in declaring the terms of heaven's great treaty whereby a soul was saved from death, a multitude of sins were covered, and a home restored to purity and peace.' —*People's Advocate.*

Arkansas with her Home Protection law, which puts the mothers' death signature to the saloon system, has ridden three-fourths of the State of that system. It has given to the traveling public a line of railroad one hundred and sixty-five miles long, aloug which not a drop of intoxicating liquor can be procured. Can Kansas or Maine do better than that?—*Union-Signal.*

God promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastination.

[*Continued from 5th page.*]

is probably some substance of fact behind these rumors, but how complete the organization of the party is, or how numerous its membership, we do not know and have not cared to inquire. It is, of course, a foolish project, and mischievous so far as it has any influence, but we do not regard it as formidable.

A secret party is so repuguant to all American ideas, so inconsistent with the fundamental principles of political morality, that only under peculiar conditions can it have even a temporary success. *Secrecy has a sort of fascination for some minds, shallow and narrow for the most part, and it is easy for persons whose minds are of that character to fancy that with a machinery of grips* and pass words, a hierarchy of officials, with pretentious titles, and a fraternity bound together by oaths aud a common purpose, they can wield a tremendous influence, and hold other parties and politicians at their mercy. But these are fantastic illusions. They give for a time a delicious sense of self-importance, but it is a transitory delight. Before the leaders in this grotesque travesty of politics have begun to suspect that their importance is imaginary, their followers have discovered it, and can scarcely take their places in the secret meetings without laughter at the ridiculous aspects of the whole business. A little later not one of them will be willing to acknowledge that he had any share in it, and the men who have been solemnly warned that they must come in, or leave all hope of political advancement behind, will point with pride to the fact that they resisted these temptations, as giving them a strong claim upon the confidence and the votes of their fellow citizens.

The next day, Dec. 7th, the *Spy* published the following fearless letter upon the same topic:

OUR HOMEMADE SECRET PARTY.

Mr. Editor:—In your answer to an inquiring friend as to the probable existence in this city of a political organization knowu as the "Dark Lantern" or "Know Nothing" party, you ur questionably voiced the sentiments of most thoughtful persons, and of all who are conversant with political history or have memories reachiug back to the disgraceful times when another "Know Nothiug" party controlled this State for a period of three years.

It is truc, as you suggest, that a secret party is so repugnant to all American ideas, so inconsistent with the fuudamental principles of political morality, that it can only succeed under peculiar conditions; and it is also true, as you say, that our homemade secret party is foolish, wrong-headed and mischievous in its intent, but is it true that it is too foolish to be capable of serious mischief? History teaches that at times and under "peculiar conditions," if you please, great numbers of human minds, "shallow and narrow," it may be, become suddenly and unaccountably possessed with the idea that man's weal and God's glory depend upon the execution of certain measures which may have the basis of truth in them, but which in connection with other problems of the day, are relatively of little importance. Thus it sometimes happens that a bad cause, which at first appears like a little cloud only the size of a man's hand, will quickly assume gigantic proportions, and make the whole heavens black with clouds. Senator Hoar was right wheu he receutly asserted that God has so fashioned the human intellect that *in time* the majority of minds will come to believe what is right and true, but unfortunately *in the present* "shallow aud narrow" minds are ever prone to be led astray by sophistry and demagogism, and hence a lie will travel from Maine to Georgia while Truth is putting on her boots.

The first "Know Nothing" party came into power in this State with a suddenness that surprised even the acutest and most far-sceing politicians of that day, and for three years it held undisputed sway in our political affairs, during which time it passed more bad laws and did more to disgrace and humiliate the State than any other party has ever done in all our history. Its leader and governor is still living iu Boston, but he is regarded with such contempt by all respectable people that most people away from his immediate neighborhood believe him to be dead, and his name cannot be found in most of the encyclopedias. He does not know much, but after his unfortunate experience it is presumed that he knows cuough not to join another "Know Nothing" party.

I call attention to him and his party as a warning to those gentlemen in Worcester who are trying to inaugurate a movement in this city to capture the Republican party by stealth, aud to ruu it by secret conclave. I do not wish "to make a bugbear of this secret party," but to call the attention of the public to the fact that we have in our midst a secret political organization of many hundred members, who have frequent meetings and subscribe to a solemn oath. Last year they exercised great influence in the Republican caucuses for the nomination of municipal officers, and this year they took the entire control of every Republican caucus in the city. Everywhere they proceeded in "regular order," and refused to allow the slightest variation in the programme agreed upon in their secret meetings. They voted in nearly if not every caucus "to instruct the secretary to cast the vote of the caucus in favor of delegates" whose names appeared upon printed ballots prepared apparently by one set of men in a meeting or meetings to which they alone were admitted. And even the same form of motiou was kept up in the convention for the city, as there the secretary was instructed to cast the ballot of the couvention for the aldermanic candidates. And thus by their actions if not by their words—do they warn men that "they must come in, or leave all hope of political advancement behind." Can it be wondered at then that life long Republicans, who have too much self-respect to become part of "a machinery of grips and pass-words," and to submit their judgment and consciences to the decision of a secret assembly, are loath to take their chances of a nomination iu caucuses dominated and controlled by such influences, and prefer to appeal to the enlightened and independent judgment of their fellow citizens, who have not bowed the knee to Baal in the councils of our homemade secret party?

B. W. POTTER.

THE CHURCHES.

—A great revival in the First Methodist church of Jackson, Mich., Rev. John Graham, pastor, has resulted thus far in over five hundred conversions, and the good work is still progressing.

—The Rev. Arthur T. Pierson, D.D., has beeu installed pastor of Bethany Presbyterian church, Philadelphia. The sermon was preached by Rev. S. T. Lowrie, and fully two thousand persons were present on the occasion.

—The press dispatches say that American missionaries of the Unitel Presbyterian church are charged with causing excitement among Christians and Mohammedaus in Upper Egypt. The Copts, it is also said, have assumed a defiant attitude, and a popular outbreak is impending. It is more than improbable that the only missionaries who have succeeded in Egypt, and whose services, up to the rebellion of Arabi Bey last year, were commended on all sides, are now stirriug up civil strife. The truth when it is known will put the blame where it belongs and not on these men whose wisdom and integrity has stood many a test.

—On Sabbath the College church, Wheaton, took up its annual collection for the anti-lodge work and both morning and evening services were given up to a discussion of the subject before good audiences. Rev. A. J. Chittenden preached a very able sermon in the morning from the text, "Who is my neighbor?" In the eveniug the students' Society of Inquiry assisted with papers on the Labor Unions by Principal D. A. Straw and on the Grand Army of the Republic by Frank F. Ames, son of Rev. W. W. Ames of Menomonie, Wis.

—George C. Needham, evangelist, has beeu recently engaged in a series of revival services in Newport, Rhode Island. Bible readings were held in the day-time in the Y. M. C. A. hall, and iu the evening very large meetings accompanied by wonderful spiritual power were held in the Friends' meeting-house.

—A revival is now in progress at Friends' meetiug in Des Moines, Iowa, couducted by J. H. Douglass. The meetings are large and full of interest.

—There has becu a very marked religious awakening at Earlham College duriug the present term.

—Rev. J. T. Gallagher, lately of Elba, Genesee county, New York, has removed to Falls City, Fayette county, Pa., where he is now in the employ of the Geueral Baptist Association of the latter State. Correspondents will please note the change of address.

—There is a precious revival in the Baptist church at East Hardwick, Vt. Between 60 and 80 have been converted, among them many in middle life, and one over 75 years of age.

—The revival at the Worthen Strect Methodist church, Lowell, Mass., is a remarkable one. It began a year ago and continues to this day. Of the converts 146 have been received into fellowship, and about 160 are on probatiou. The Sabbath-school has increased, the attendance on the general prayer meetings is so large that they are held in the church.

—A revival spirit seems to be breaking out in many of the churches in the State of Maine. In the Methodist church at Cherryfield, 75 have asked for prayers and 50 have been hopefully converted. At Berwick (Methodist) 70 have been converted. At Richmond a revival is in progress iu all the churches—Methodist, Baptist aud Congregationalist—the work taking a stronger hold of the Congregational church. A deep work of grace is also being felt in the Methodist church at Augusta. A great revival is in progress in the Presbyterian church of Knoxville, Tenn. Over 150 souls have already sought the Saviour, and the interest is increasing.—*Intelligencer.*

—The Frieuds of Toronto, Canada, have had a very successful revival, resulting in the conversion of a uumber of persons, mostly young meu. The meetings lasted for nearly three weeks, first as union meetings, afterwards continued by the Friends. There were conversions almost every night, even up to the closing meetiug, and the church in that city is growing in interest. After the meetings closed in Toronto, Luke Woodward went to Norwich to assist Howard Nicholson, who was holding meetings in that place. The meetings there are still in progress with some definite results, and with increasing interest. James F. Barker is holding meetings near Whitby; and William S. Barker in the uorthern limits of Yonge St. Quarterly Meeting. At both these places a number of couversions are reported.—*Christian Worker.*

—In the revival meetings at Eau Claire, Wis., under the direction of Dr. L. W. Munhall, of Indiana, one hundred and thirty-five have made a confession of faith in Christ, and given their names to the church. The meetings are still continued with unabated interest.

—At the Centenary Methodist Episcopal church of Charleston, S. C., one hundred and forty-one probationers were recently received into full membership, in the presence of an immense congregatiou. About two hundred still remain on probation, most of whom expect soon to be received into full connection.

—A memorial church of Luther is to be erected in Leipzic. The first Lutheran church in the Tyrol has just been opened in Meran. The Diet of Spires in 1529 is also to be commemorated by the erection of a Lutheran church in that town. Collections for the building of Lutheran churches will be extensively made on November 10 and 11.

—The four great Bible Societies of Great Britaiu and America last year issued 4,989,284 copies of the Scriptures.

—The venerable George Muller, who has just completed his seventy-eighth year, started on the preceding day for an evangelistic tour in India.

—Dr. Otis Gibson of the San Francisco Chiuese Mission, has been unanimously requested by the Oregon Conference to organize a Chinese mission in Portland, where it is estimated 7,000 Chinese reside.

—A converted actress, Mrs. Neilson, of Norway, is attracting great attention in Sweden by reading sermons and speaking in Methodist chapels and public halls. She began by readiug Mr. Moody's sermons; and, being an excellent reader, she did not lack audiences. Lutheran ministers opened their churches to her until they ascertained that she was identified with the Methodists. Then they shut their churches against her.

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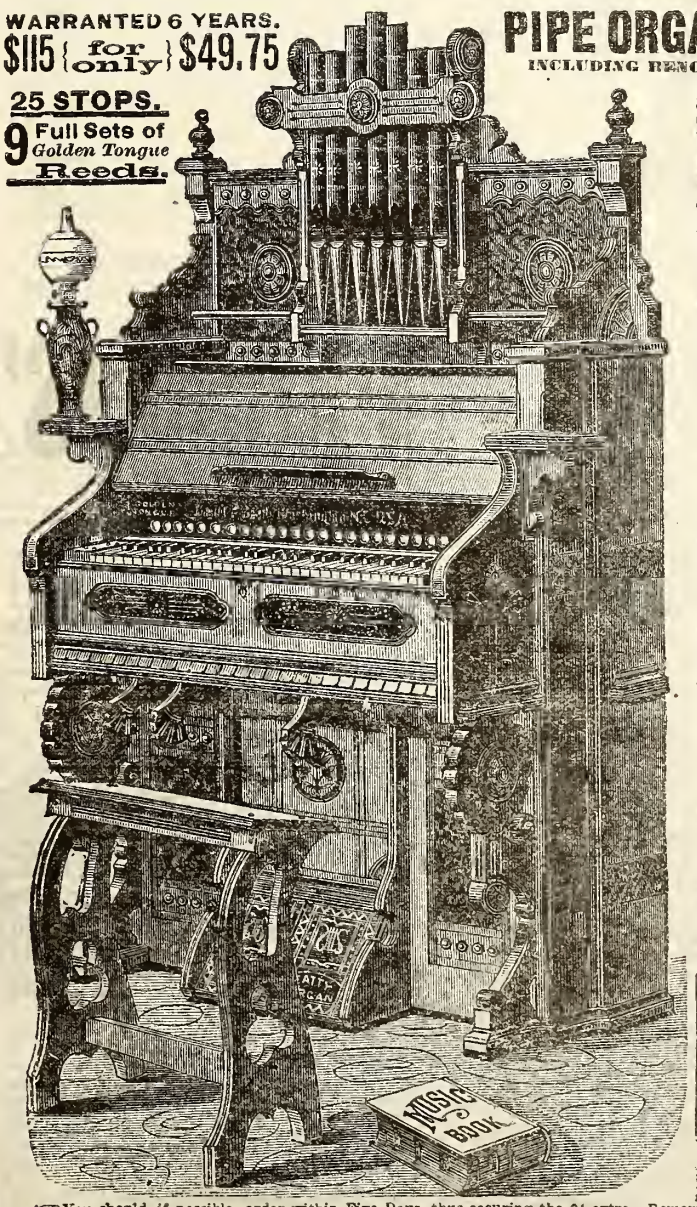
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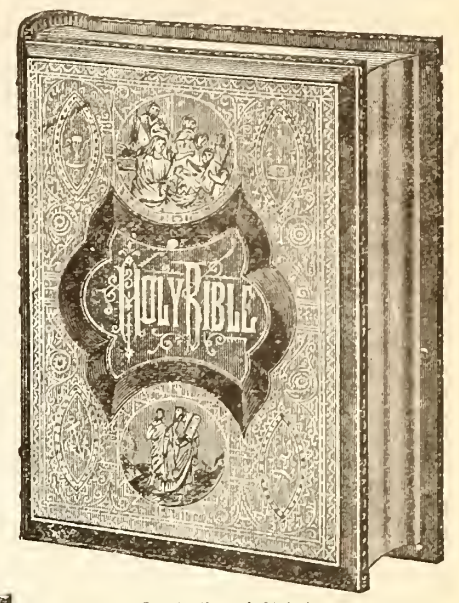


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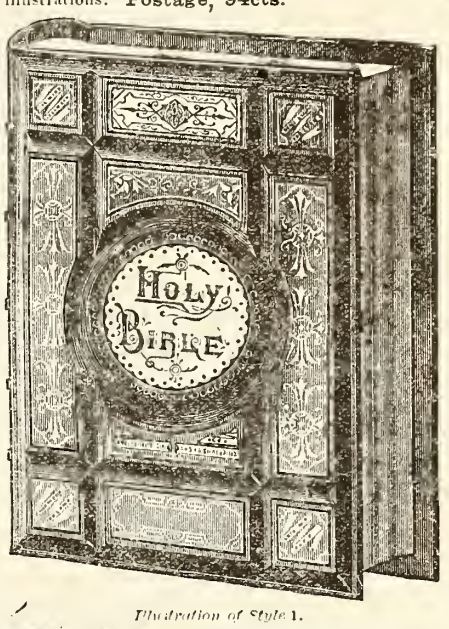


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NEWS OF THE WEEK.

—Eight hundred and twenty-four bills and joint resolutions were introduced in the House last week Monday, or nearly an average of seven to each member. Among the bills introduced was one by Finerty, of Chicago, providing for the construction of four gunboats and three additional steel cruisers for the United States Navy. Finerty is an O'Donnell avenger, and wants to fight England.

—Speaker Carlisle will announce the standing committees next Friday, and it is expected the holiday recess will begin with adjournment that day.

—The National Republican Committee has elected Senator D. M. Sabin, of Minnesota, chairman, vice Marshall Jewell, deceased, selected Chicago and June 3 as the date for holding the next National Republican Convention.

—Owing to difference of opinion with his colleagues touching editorial treatment of public questions, Carl Schurz has severed his connection with the New York *Evening Post*.

—It is stated that Mr. Rogers, treasurer of Lewis county, New York, became demented when he found that his accounts appeared to be $4,000 short, when, in reality, the county owed him $17.

—Eight hundred and fifty trains arrive and depart from Chicago daily. Add to these the fleets of sailing vessels and the lines of steamers, and some idea of the commeree of Chicago is obtained.

—During the late gale in Chesapeake Bay the Baltimore schooner Mary Anna foundered, and the crew of nine men perished. Four were swept off the deck of the craft, and five remained in the rigging and were frozen to death.

—Four boys sons of wealthy residents of the Fourth Ward of Milwaukee, have been arrested for setting the recent incendiary fires. Forming a "Buffalo Bill organization," they built a "pirates den" in which they kept dime novels, pistols, and lassos, and occasionally raided the pantries of wealthy people, whose mysterious loss of jellies and pies led to the lads' arrest.

—Hiram Sibley, the great seedsman and farmer, is about building an immense block of warehouses and stores in this city, occupying ground on the north bank of the river on Clark street. The structure will be 200 by 240 feet. The Clark street front will be seven stories, and the warehouse in the rear nine stories high.

—Vigilantes in the Niobrara valley (D. T.) recently lynched five horse and cattle thieves. Four others, now in jail, if not punished by the law, will share the same fate.

—The locomotive engineers of the Canadian Pacific railway are on a strike for higher wages, and the workshops have been closed. The traveling public are greatly inconvenienced, and the mails have been dispatched by sleigh. Trouble is expected at Winnipeg when non-union engineers arrive from the East.

—A terrible storm raged in the British Islands Wednesday, causing the wreck of many vessels, destroying numerous structures, killing and drowning scores of persons, and flooding low-lying districts. The Dutch steamer Ank foundered in the storm, and the crew of twenty-one persons perished. While being towed into Greenock harbor during the storm the ship Albertine broke loose from the tug, was driven out to sea, and has not been heard of since.

—The coast of Holland was strewn with casks of powder and dynamite from wrecked vessels. Forty thousand kilogrammes of powder and 500 kilogrammes of dynamite were picked up by customs officers.

—A hurricane in the Province of Alicante uprooted 400 olive trees. At Denia an immense sea demolished the quays, inundated the town, and wrecked fourteen vessels.

—It is stated that Ferry has informed President Grevy that Great Britain has resolved to intervene between France and China only after an agreement on the subject with Germany and America.

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GRAIN—Wheat—No. 2		97½
No. 3	81	@88
Rejected	56	77
Winter No 2		99
Corn—No. 2		57⅜
Rejected		45⅝
Oats—No. 2	33	33¼
Rye—No. 2		58
Bran per ton		11 75
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 00	@9 50
Prairie	4 00	@9 00
Lard per cwt		8 75
Mess pork per bbl	13 75	14 37
Butter, medium to best	15	@28
Cheese	03	@12½
Beans	1 25	@2 75
Eggs		26
Potatoes per bus	25	38
Seeds—Timothy	1 15	@1 23
Clover	5 50	6 00
Flax		1 41
Broom corn	03	@ 07½
Hides—Green to dry flint	8	@14¾
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 50	@7 00
Good	5 75	@6 35
Medium	4 85	@5 60
Common	2 50	@4 50
Hogs	4 45	@5 75
Sheep	2 50	@5 25

NEW YORK MARKETS.

Flour	2 80	@6 50
Wheat—Winter	91	@1 16½
Spring		@1 07¾
Corn	48	@65
Oats	39	@44
Mess Pork		14 75
Lard		9 15
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Butter	10	@41
Wool	10	@45

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KEEP IT MOVING!

THE TWO MONTHS-FOR-25-CENTS LIST.

The readers of the CYNOSURE have it in their power to easily make up a CYNOSURE list to TWENTY-FIVE THOUSAND before January 1st. See "How" on another page.

NEW YEAR'S FOR YOUR PASTOR.

Try the Cynosure one year.

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provided for the *Cynosure* readers during the year 1884, is a special exposition of the Bible lesson for Sabbath schools, by

THE AUTHOR OF "HOLDEN WITH CORDS."

This talented writer has consented to contribute during the year a weekly application of the international lessons, and bring the Scripture truth to bear upon our reform principles. Parents and Sabbath school teachers will appreciate this valuable assistance in their work of instruction. If the tide of lodgery is stopped the streams that feed it must be turned into other channels. This is a grand work to be done in home and Sabbath-school instruction—teach the children to be Christ-like, open-hearted, undeceptive, and they will never swear to vain secrets in the lodge. The *Cynosure* lesson exposition with God's blessing will be an invaluable assistance in thousands of homes during the coming year. Let every reader by all means in their power extend its influence and circulation.

DON'T forget to read our clubbing list carefully, page 7; and the offer of the CYNOSURE with the Anti-Infidel Library for $2.50; or with the *American Agriculturist,* Dictionary and engraving for $3.20. See last page.

Don't let the favorable season pass without *making an effort* to get up a club for your paper. Grit and grace will win if you go to work in earnest. Try it and you will be surprised and gratified by results.

A HAPPY NEW YEAR filled with heaven's richest blessings we pray for all our readers, but especially for those living remote, to whom this number will come seasonably, we wish all the joy and hope and peace that can make the opening of the year memorable.

John Milton said: "Reformers look small in the eyes of the world, they are so far in advance, but large in the eyes of God, they are so much nearer him: for all real reform is Godward."

The Rev. A. M. Milligan, D.D., of Pittsburgh, who fought side by side with Wm. Lloyd Garrison for the abolition of slavery, that "sum of all villainy," says that five years before the successful issue of the anti-slavery conflict there was less reason to hope for such a blessing than there is to-day for the freeing of this nation from the worse evil of a practical rejection of God's authority in our national life.—*Statesman.*

New York printers are repenting their over-much confidence in their secret union. Tired of its exactions the *Tribune* and *Evening Post* of that city have discharged their "Union" men and engaged others who had not two masters expecting service. But a worse feature of the case is that the new men on the *Tribune* are so exposed to the assaults of the lodgeites that a large police force is needed and the printers are lodged and fed in the building.

There yet needs to be some missionary work at the North in favor of the principle of the late Civil Rights act. The Baptist ministers of this city have not forgotten their indignant protest against the churlishness of a Madison street caterer who would not allow the presence of a colored guest, though nobody objects to a room full of colored waiters. The other evening a colored company gave an entertainment in Vicksburg, Michigan, and after it was over were refused admittance at all three of the hotels of the place and were obliged to take a freight train to Kalamazoo to find shelter for the night. It might help educate such inhospitable landlords if their names were given to the world in connection with their crime against human nature and the God that made man to differ in the color of their skin.

THE NATIONAL REPUBLICAN nominating convention is fixed for June 3, in Chicago. The Democratic National committee meets in Washington, Feb. 22, next, to fix the place and time of their National nominating convention. The American party Central Committee has not yet reported. That convention will probably be in Chicago. There are several conventions to intervene. One at Philadelphia last week, one at Washington soon after; and it is to be hoped a grand New England convention at Northampton, which is endorsed and approved by Rev. Dr. Tarbox of Boston, and Hon. Chas. Almy, New Bedford, Mass. The latter gentleman has been requested to preside. He was the Prohibition candidate for governor and received a fair vote in spite of the Butler boom.

AN IMPORTANT TESTIMONY to Dr. Rankin was lately given by Huntly, the pastor of the Metropolitan Metholist Episcopal church in Washington who had rallied a small crowd by a two week's meeting. He said to them, "Affiliate with some church. It will be better for you. Join the Baptists; join the Presbyterians; *but don't join the Congregationalists, for they won't take care of you.*" The only Congregationalist church is Rankin,s who is a sincere reformer, as far as God has given him understanding, courage and strength, and he has, perhaps, the largest Protestant congregation in Washington. He will not bow in the idolatries of the lodge, stands square on the Fourteenth Amendment, and Satan and clerical jugglers dread his church, as most exposed to the doctrines of reform and a pure worship. Notice that this Methodist preacher has no word of warning against Universalist, Unitarian, and other like churches, only the *Congregational.*

In times of general sinning and apostacy like the present, many good, yet weak men, are apt to imagine, because they resist the corruption of the times, that they have, and they only, the true theory of holiness, and that they can sanctify the world by teaching it. Inskip was one of these men of good intentions, and defective understanding. He really thought he could "spread holiness over these lands" as Wesley did, by teaching sentimental and experimental holiness amid the Masonry and other abominations of the age which have fastened upon the churches, and that without rebuking them. His system failed, as the good man's body has, by paralysis.

Old Isaac Watts who sleeps in Bunhill Fields, among the accumulated saintship of ages, taught from David the only true theory and doctrine of sanctification possible—

"Now I forbid my carnal hope
Each fond desire recall;
I give my mortal interest up,
And MAKE MY GOD MY ALL."

PART IRON AND PART CLAY.—What trust can safely be put in the lodge-wing of Prohibition? The Masons who lead that wing are sworn to aid their brethren in the other parties, and that means to betray Prohibition in favor of Masonic brewers and distillers. In Kansas the lodge betrayed and defeated St. John, after nominating him by an overwhelming vote in the Republican State Convention. He was betrayed and defeated by professed Prohibitionists!

The professed Prohibition Gov. Sherman of Iowa, betrayed Prohibition in that State, and remitted the fines of the saloonists!

Last November the New York Democrats had a good man and Prohibitionist to head their ticket as candidate for Secretary of State. Lodge and liquor defeated him, though every other man on their ticket was elected!

How can open, fair-minded Christian Prohibitionists trust their lodge-wing which does not trust them; but shuts its secret doors in their faces, even when they professedly meet for temperance! "*How can two walk together except they be agreed?*"

SOJOURNER TRUTH.

BY REV. C. C. FOOTE.

For some forty years a woman has been threading her way up and down the nation, the like of whom the world has never seen before and is likely never to see again. That woman was Sojourner Truth, who has just closed her unique life of near a hundred years, at Battle Creek, Mich. It was my good fortune to have been acquainted with her for over thirty years. This acquaintance commenced in the city of Philadelphia, where she was holding a series of meetings night after night with crowds that thronged to listen to her lectures. She seemed to be an inexhaustible fountain that would edify or please an intelligent audience. The amount, the variety and character of her personal experience was probably never equalled in this or any other country.

Sojourner was a child of slave parentage. Both her parents died in an open shanty of starvation and cold. Her own children, five in number, were born while she was yet a slave. Her slave life was well nigh one unsuspended scene of cruelty. Her freedom came by act of emancipation in the State of New York for all over forty years old, and those under forty ten years later. After her emancipation she awakened to spiritual consciousness and it was as if volcanic fires had burst forth from their rock-bound restraint. There was nothing in the universe so real or so present to her consciousness as God. At first he was a consuming terror, then infinitely attractive in Jesus. Here is a specimen of one of her early prayers when seeking the rescue of one of her children from bondage, "O God, you know how much I am distressed, for I have told you again and again. Now God, help me get my son. If you were in trouble as I am and I could help you as you can me, think I wouldn't do it? Yes, God, you *know* I would do it. O God, you know I have no money, but you can make the people do for me and you must. I will never give you peace till you do, God."

Passing some ten years the last of which she spent in the city of New York she "was called by the

Spirit to travel east and lecture," *i. e.*, proclaim to others her own experience and knowledge of Jesus. Here is a briet statement of one who became acquainted with her during her first Gospel crusade:

"I send you this living messenger as I belleve one that God loves. Ethiopia is stretching forth her hands to God. You can see by this sister that God does by his Spirit alone teach his own children things to come. She will tell you some new things. Let her tell her story without interruption and you will see she has got the lever of truth that God helps her to pry where but few can. She cannot read or write but the law is in her heart."

At an early stage in her religious history this strangest of women formulated a theological system of her own by the teaching of the Spirit as she believed. When she learned of the world of wonders contained in the Bible as read to her by others, she was filled with the profoundest amazement and delight. But she wished no comments from others. "Read it again," she would say, "and God can tell me himself what he means." Dr. Lyman Beecher is reported to have said to a company of ministers to whom she had spoken, that she knew more theology than any of them.

The original name of Sojourner was Isabella But it came to her, she said, on leaving her home in New York that she must have a new name—"And it came to me that the name was Sojourner." But being asked "Sojourner what?" she exclaimed, "O God, give me a name with a handle to it!" "And it came to me in that moment like a voice," she said, "just as true as God is true—Sojourner *Truth*—and I leaped for joy—Sojourner Truth!"

By exercising her powers she soon became a fluent and powerful speaker. Her commanding figure, tall and straight, her skin black as night, her sparkling eyes, her powerful and sonorous voice, her fervor of spirit and thrilling stories accompanied by her wonderful singing powers, won for her a reputation that created a wide-spread demand for her presence. There has probably no person lived in this age that could control and subdue a mob so effectually as she. A song would charm a croud of mobocrats from their work of mischief to listen, then by her persuasive speech and store of anecdotes she would exorcise their spirit of evil, and then with motherly authority and another song, she would say, "Now children, go home and be quiet," and they usually made haste to obey. Opposers would sometimes raise objection in her meetings, but they never ventured to do it but once. Her answers were perfectly annihilating. At one time a pro-slavery doctor called in question her sex and proposed a committee of investigation, and quicker than can be written she turned upon him and said, "Who shall the committee be, men or women?" The audience saw the dilemma, and overwhelmed the poor man with jeers and laughter.

The enemies of reform probably never met a more terrible overthrow than they encountered by her at a woman's rights convention at Akron, Ohio. The cause at that early day was very unpopular. Nearly all the clergy and leading persons of the town were present in opposition. The little band of reformers were sorely pressed. One claimed superior intellect for men; another, that Christ was not a woman, but a man; another, that women are the weaker vessel and needed the constant aid of the stronger sex. Sojourner sat quietly in a retired corner with her head bowed, listening to the opposition. But her time had come, and slowly rising she came to the front and stood erect, with eye piercing the upper air like one in a dream. She began, "Well chilern, what is all dis here talkin about? Dat man ober dar say dat woman needs to be helped into carriages, and to have de best place ebry whar. No body eber helped me into carriages or ober mud-puddles or gives me any best place"—and, raising herself to her full height and her voice to a pitch like rolling thunder, she asked—"and arn't I a woman? Look at me! Look at my arm! [and she bared her right arm to the shoulder showing her tremendous muscular power.] I have plowed and planted and gathered into barns and no man could head me—and arn't I a woman? I have seen my chilren mos all sold off into slavery and when I cried out with a mother's grief none but Jesus heard—and arn't I a woman? Den dey talks bout intellect. What's dat to do with woman's rights or nigger's rights? If my cup won't hold but a pint and your'n holds a quart would'nt ye be mean not to let me have my little half measure full?" And she pointed her significant finger and sent a keen glance at the minister who made the argument. The cheering was loud and long.

"Den dat little man in black dar, he say woman can't have as much rights as man cause Christ wan't a moman. Where did your Christ come from?" Rolling thunders could not have stilled that crowd as did those deep and wonderful tones as she stood there with outstretched arms and eyes of fire. Raising her voice still louder she repeated, "Where did your Christ come from? From God and woman. Man had nothing to do with him."

The above is but the beginning of that wonderful speech. Almost every sentence was cheered with roars of applause. The victory was complete.

There were enough of these encounters in her life to fill a volume. Sojourner hearing that the government were enlisting colored men into the service at Detroit, she gathered up a quantity of supplies at Battle Creek and came to the city. Procuring a carriage I went with her to the camp. After an introduction the officer in charge ordered a parade and Sojourner mounting a box poured out the fullness of her great soul in a powerful speech. Pointing to their uniform she told them that God had chosen them to set the white people free as well as the colored. Soon after several companies were ordered into a near field for a drill, followed by a large crowd of spectators who were ordered to one side of the ground. After a few evolutions the order was given to charge! The crowd was gone in moment, but there stood Sojourner, unmoved as a granite statue, and the soldiers passing parted to the right and left and made the welkin ring with shouts of applause. When asked if she was not afraid, she said, "I know'd they wouldn't hurt me."

During the few days she was with us her joy in view of the signs of the times was in constant overflow. She would walk the room by the hour rehearsing to her laughing and weeping listeners the thrilling events of her eventful life. During most of the first three years of the war she lectured to stir up the people to help it forward. In 1864 she went to Washington (speaking in many places on the way) to look after the freed people. A history of these labors would require a volume. From President Lincoln, with whom she had a delightful visit, she obtained a commission for her new field of labor. Thus offi cially equipped she passed to the freedmens' village in Virginia where were thousands of her people recently freed from a life of bondage, destitute of everything but ignorance, vice and poverty. For over a year her hands and head and heart were full of teaching, preaching, nursing, watching, praying, counseling, comforting, and aiding in all possible ways the flock of her charge.

The utter poverty of these long-abused people, filled her heart with sorrowful apprehensions for their future. She therefore set out on a lecturing tour through the Eastern and Northern States to stir up the people to petition Congress to set apart unoccupied lands in the West for homesteads for those who would occupy them. By her earnest appeals many prominent journals and philanthropists were enlisted in the enterprise. But though characterized by wisdom, mercy and justice the end was never attained. A mighty revolution is to be wrought out before the Congress of the United States will become what it should be—a father to the poor.

A world of thrilling incidents during these journeys must be passed over. Though the burden of her addresses were the wants of the freedmen, she nevertheless administered sharp rebukes whenever she found any abuse or folly in society. Here are her views of dress reform: "I'm awful hard on dress, you know. Women, you forget that you are the mothers of creation. You rig yourselves up in panniers and Grecian bend backs and flummeries; yes, and mothers and grand-mothers wear high-heeled shoes and humps on their heads, and put them on their babies, and puff them out so that they keel over when the wind blows. O, mothers, I'm ashamed of ye. With goose wings on your heads as if you were going to fly, and dressed in such ridiculous fashion! What will such lives as you live do for humanity?

The last dozen or more years of her life were filled with travel and lectures. The infirmities of her great age pressed lightly upon her. In her last sickness her intellect was undeaded, and her spiritual vision undimned. And he who had so long been the guiding star of her pilgrimage illumined her pathway through the valley and shadow of death.

Many years ago Bishop Haven said of her, "There is no more deserving lady in the land than Sojourner Truth," Mrs. Harriet Beecher Stowe said, "I never knew a person who possessed so much of that subtle controlling personal power called presence as she." Wendell Phillips says that he has known a few words from her to electrify an audience and affect them as he never saw an audience affected by any other speaker.

Detroit.

Exaggerated speech makes one careless of the truth. The habit of using words without regard to their rightful meaning, often leads one to distort facts, to misrepresent conversations, and to magnify statements in which the literal truth is important to be told. You can never trust the testimony of any one who in common conversation is indifferent to the import and regardless of the power of words.—*Peabody.*

WEEK-DAY SERMON.

BY E. E. FLAGG.

"As brother Peck used to say, "It is hard trimming between Christ and the world."

I have forgotten the talk which brought out the above sentence. I only know that it struck me with a fine sense of quaintness as well as of truth, like a saying of one of the old English Non-conformists—those sturdy souls that calmly put loyal favor on one side, and the divine joy of renouncing all things for Christ on the other; and then made their choice, deliberately with their eyes open,—the choice that Moses made when he left the pomp and grandeur of the proudest court in the world behind him, to feed sheep forty years in the silence and solitude of the desert. If he had been like many Christians of the present day he would probably have reasoned that he could do most good by remaining at the court; and by the proper measure of graceful conformity to its customs and pleasures might even convert Pharoah! But thank God, he never thought of such a wavering, temporizing policy, or the race would have mourned another "lost leader," fallen from his place among the morning stars into that "blackness of darkness,"—the limbo of a grand opportunity gone by forever.

"Who was brother Peck?" I naturally inquired.

"Well, he wasn't a minister, he was only a class-leader, and a blacksmith by trade; but he could give us as good a sermon as any preacher I ever heard. I shall always remember a remark he made one evening when Mr. F and I walked over to see him. Said he, "If I could choose the life that would make me perfectly happy, I would go forth taking no earthly possession with me only a change of clothes tied up in a handkerchief; and travel about preaching Christ to perishing sinners."

"He never had his wish," added Mrs. F. "He died that same week very suddenly."

Truly the ways of Providence are not our ways. It gave me a pang to think of that life-work finished before noontide, that voice hushed forever that could have spoken so eloquently for Jesus. Years ago his forge fires went out, but who shall say that this consecrated blacksmith lived in vain though to mortal eyes he wrought no great work in the earth? The words the humblest speak for God, though their very names may have faded from human memory, are as eternal as if engraved on imperishable brass. They are like the Alpine evening song travelers tell of. One mountaineer first lifts the keynote, then another voice takes it up, and so it is carried on and repeated from cliff to cliff. Who knows or cares for the solitary singer that first started the strain?

"It is hard trimming between Christ and the world." Verily brother Peck, of all the true words you spoke in your day and generation none were truer than these. There is a vast deal of pleasure to be got out of a pilgrim's life, of real, right down hearty enjoyment,—but there must be no looking back toward Egypt; even a wish for its dainties will spoil angels' food. If we could only realize this fact the church would be full of happy Christians. To be sure it would be death on church fairs and sociables, but it would be life to many a soul, thirsting for salvation, and hungry for holiness.

MUST MASONS LIE?

BY REV. ISAAC HYATT.

Does a Masonic oath necessitate lying? We answer, if adhered to, it does.

We acknowledge this is a serious charge to bring against an oath receiving the approval of wise and good men. Certainly unless it can be sustained, it ought not to be made. The proof of the accusation is at hand. It is in the oath itself.

Dear reader, lay aside your personal interests; do not allow your judgment to be biased by the respect you may have for your Masonic or Anti-masonic friends; take the vail of preconceived opinion from your eyes and read the oath:

"I, A B, of my own free will and accord, in the presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him, nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information."

We will not read further lest you might be shocked at the inhuman penalty that is to follow its violation.

Understandest thou what thou readest? It does not appear very ambiguous. It says as plainly and

as guardedly as anything can be said, that the secret arts and mysteries of ancient Freemasonry shall never be revealed only to Masons or in a Masonic lodge. And it says as plainly and as guardedly, that they shall forever be *concealed* from all except duly tried and tested Masons. There is a wide difference between a promise never to *reveal* a thing, and one always to *conceal* it. The former seldom, if ever, necessitates lying, the later frequently does.

Suppose you come to a Mason with a Masonic oath correctly revealed and ask him if it is true. It is not enough for him to refuse to tell you. If he keeps his oath in some way he must try to make you believe it is incorrect. Hence, if the oath ought to be kept, and he admits by word, look, or any act it is correctly revealed, he certainly lies. For the best standard authorities in morals teach that where even silence, knowingly, under existing circumstances may be construed as affirming or denying, it may have all the elements of a lie. And if he does not endeavor to make it appear that it is false, he violates his oath and is a liar. So he cannot stand still, go forward, nor turn to the right or the left without telling a lie.

Must Freemasons lie? Most assuredly they need not. No man is under obligation under any circumstances to falsify the truth. Hence, for this reason, if for no other, no man is under obligation to keep a Masonic oath, but under the highest obligation to renounce it with penitent confession to God and man, that he may receive pardon for his sin in taking an oath at variance both with human and divine law.

RELIGIOUS CLAIMS OF FREEMASONRY.

EXTRACTS FROM THE CYCLOPEDIA OF FREEMASONRY, BY OLIVER AND MACOY, WITH NOTES BY REV. J. W. RAYNOR.

NOTE.—This Order is proved to be a religious one, inasmuch as its halls and *temples* are claimed to be consecrated, or set apart for sacred and holy purposes.

Oliver and McCoy's Cyclopedia, p. 536, Art. Temple:—"An edifice erected for religious purposes. As the grand symbols of Freemasonry are a temple and its ornaments, and to construct temples was the business of the original Masons, some remarks upon these structures cannot but be instructive," p. 538. "Each of the three temples holds an important place in the symbolism and instructions of Freemasonry."

Art. Oblong:—"The tabernacle with its holy emblems, was a type of a Masonic lodge. It was an oblong square, and with its courts and appendages it represented the whole habitable globe. Such is also the extent of our lodges. The tabernacle was supported by pillars, and the lodge is also sustained by those of W. S. and B. [Wisdom, Strength and Beauty]. They were equally situated due East and West. The sacred roll of God's revealed will and law was deposited in the Ark of the Covenant; the same holy record is placed in a conspicuous part of our lodges."

NOTE.—The Holy Record so conspicuous in Masonic lodges, is the Bible, the Koran, the Vedas of the Hindus, or the so-called sacred writings of the country where the particular lodge is held.

"The Altar of Incense was a double cube, and so is our pedestal and stone of Foundation."

NOTE.—In English lodges the sacred record or books of the law lies open on the Worthy Master's pedestal, as they have no altar as in American lodges.

"The covering of the Tabernacle was composed of three colors, as a representation of the celestial hemisphere; such is also the covering of a Mason's lodge. The floor of the Tabernacle was so holy that the priests were forbidden to tread upon it without taking off their shoes;—*the floor of the lodge is holy ground.*

Holy Ground, p. 131.—"The lodge is situated on holy ground. The first lodge was consecrated on account of three grand offerings thereon made, which met divine approbation. First, the ready compliance of Abraham to the will of God, in not refusing to offer up his son Isaac as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David which actually appeased the wrath of God, and stayed a pestilence which then raged among the people, owing to his inadvertently having had them numbered; and, thirdly, the many thanksgivings, oblations, burnt-sacrifices and costly offerings which Solomon, King of Israel made at the completion of the Temple of Jerusalem to God's service. These three offerings, *did then*, have since, and I trust ever will render *the Ground Work of a Mason's lodge holy.*"

Art. Holy Lodge, p. 132:—This lodge was opened at the foot of Mt. Horeb, in the Wilderness of Sinai, about two years after the exode of the Israelites from Egypt, on the spot where Moses was first commanded to go down into Egypt, and where he was directed to put off his shoes from his feet because the ground was holy. Here the Almighty delivered to him the Decalogue with the forms of the Tabernacle and the Ark, and here he dedicated those peculiar forms of civil and religious polity, which, by separating his people from all other nations, he consecrated Israel a chosen vessel for his service. Over this lodge presided Moses, the great and inspired lawgiver; Ahohab, the curious carver and embroider; and Bezaleel, the famous architect.

NOTE.—Why have the great multitude of Bible students failed to recognize Moses as a primitive Worshipful Master, and Ahohab and Bezaleel as Ancient Wardens?

Art. Sacred Lodge, p. 239:—"Over the Sacred Lodge presided Solomon, the greatest and wisest of men; Hiram, the great and learned King of Tyre, and Hiram Abiff, the widow's son of the tribe of Naphtali. This lodge was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the Sanctum Sanctorum, or Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son Isaac. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah, by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterwards erected by our Grand Master, King Solomon; and lastly, here it was where he declared he would establish his sacred name and word, which should never pass away; and *for these reasons this was justly styled the Sacred Lodge.*

Art. Royal Lodge, p. 238:—"The Royal Lodge was held in the city of Jerusalem on the return of the Babylonish captives in the first year of the reign of Cyrus; *over it presided* Zerubbabel, the prince of the Jews, Haggai the prophet, and Joshua the High Priest. Now it was that the kingly power was again more visibly restored and continued till the total destruction of the city and Temple by the Romans under the command of Titus, when Herod, not of their own royal line, nor even a Jew, was appointed king, and hereby was vindicated that prophecy of Jacob's in Egypt, delivered more than one thousand years before, 'That the scepter should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'"

Consecration (p. 320), "is the act of solemnly dedicating a person or thing to the *service of God.* It was one of the most widely spread *religious* ceremonies of the ancient world. The ceremonies of consecrating a lodge-room are imposing and necessary, and should be performed before the purposes of Freemasonry can be consistently exercised."

TRUTH AGAINST MAJORITIES.

Fellowship between truth and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot," has a deep significance for us. Truth is truth, and error is error. There the case begins and ends. The blending of light and darkness can at the best only produce twilight, not noon. We may tamper with doubt, we may trifle with certainty, and we may succumb to public opinion, but what will the end be? Has the one great Oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct personal claim to be believed, however, offensive to the taste or spirit of the age. Truth never demands a vote. It refuses to go to the poll, or to acknowledge majorities. It presents its evidence, and claims submission. To attempt to gather truth out of a multitude of errors, by setting them to neutralize each other, is to revive the vain alchemy of the Middle Ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some scores of conflicting prophetic dates together, and struck the mean among them in order to reach the true year! We are apt to forget that error is sin; that truth does not reverse itself; that inspiration and non-inspiration are two opposite poles, admitting of no medium; that fidelity ought not to cloak itself under the name of candid inquiry; and that candid inquiry should beware of being landed in unbelief, perhaps before it is aware.

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul. Much of the teaching of the present day is not in the direction of certainty, and men feel that to be tossed to and fro with curious speculations will make but a poor life for them. Meanwhile Revelation remains to us, and, when human thinkers have spent themselves, it will reassert its authority and power. The cross still stands and with it Jehovah's eternal purpose of grace—grace finding its way to the sinner through the righteous channel opened by the death of the divine substitute.—*Horatus Bonner. D. D.*

THE WOMEN FOUNDERS OF NEW ENGLAND.

BY JOHN HOOKER.

[The following poem, read at the 250th anniversary celebration of the Center Church of Hartford, Ct., was written on the Hillside while the author was detained from attending the celebration by illness. Mr. Hooker is a descendant of the Rev. Thomas Hooker, founder of this church—"the most eloquent preacher, the wisest counsellor, the most discerning and far-sighted statesman, the most beloved saint, of all our New England fathers." The poem is a noble tribute to those "true hearts" of the long ago.—ED.]

Ye grand men of our early day,
Who here for freedom made a way,
With faith and prayer and quoten Word,
Yet coat of mail and girded sword;
Who laid in strength the founded State.
And o'er it sat to legislate;
And oft in magistracy stood
Before th' admiring multitude;
Who felt th' inspiring sense of power
And thrill of the victorious hour;
And saw afar that grateful fame
Would cherish every hero's name;
--The schoolboy at his lesson reads
Th' inspiring record of your deeds;
The public eye on canvas sees
Your conflicts fierce and victories;
The monumental shaft is reared
To keep your names for aye revered.

But there were hearts of purest gold
Whose tale of courage ne'er was told;
True heroes, who no armor wore,
Yet shared the perils that ye bore;
Braving, with courage none the less.
The savage and the wilderness;
Clothed with no power in church or state,
No word in worship or debate;
With faith-lit brow and helping hand,
Asking but by your side to stand;
Who had no hope a later day
Its tribute of renown would pay;
Who made their sad self-sacrifice
Before no world's admiring eyes;
Of men's remembrance thinking not,
Content to toil and be forgot.

Ah, when the heroes of that time
Are numbered on God's book sublime,
High on the roll of that true fame
Many a gentle woman's name,
Which earth had cared not to record,
Shall stand writ *Valiant for the Lord.*

—*Laws of Life.*

THE G. A. R.

The editor of the *Free Methodist*, being appealed to for his views upon the Grand Army of the Republic as a secret society which members of Free Methodist churches might join without sin, replies at length. This is a part of the argument:

"It is also opposed to the true genius of American institutions, creating distinctions among men, other than mere positional distinctions, and the distinctions based upon personal merit. In the very outset it discredits the honor of a true man—an American—a Christian—by making its pledge upon the honor of a soldier. Thus at the very start there is a faction established that, according to the standard assumed, divides Americans into soldiers and non-soldiers, and presumes the soldier's honor something more than that of Americans, or Christians, as a mere American's honor, or the honor of a Christian man pledged, would not secure initiation into the Grand Army, even though the party seeking initiation were an old soldier. It further, like all other of these orders, confuses the distinctions between real merit and assumed merit, giving the latter all it claims, and making no provision for the reward of true merit. It pledges its immunities to ex-soldiers who are its members, and that simply upon the basis of their fellowship with the order. If a man had distinguished himself upon the field, for humanity as well as bravery, for Christian character or unusual patriotic devotion, and is not a member of this shadow of the real army, discriminations are made against him; and if a member, there is no provision made to reward his special merit. The basis is wrong, hence the working of the order is wrong. Why should a soldier's widow be cared for in preference to a thousand other widows, and that irrespective of character or real necessity?

"When men entered the army they did so understandingly. They received their bounty and their pay. Had they received nothing more, there was no ground of complaint; but the country has nobly provided for those crippled, and for the widows of the dead, and is willing to do so, and there is no necessity nor propriety for an order to spring up and assume to be the wardens of the soldier or his widow. If the fun-loving fellows of the late army want a 'bivouac' once and a while, let them provide for it, but not perpetuate a ghost of an army to supplant the holier and higher institutions God has given us, or to thrust itself between the American people and their wards."

Prayer should be the key of the day, and the lock of the night.—*Berkely.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,

OF ILLINOIS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE THING OF A DAY IN ITS DAY.

This is a phrase which occurs twice in the Scriptures, and in each case has a different meaning, and is in close connection with other thoughts; but when it stands alone we may discuss under its head all the live questions of the day.

We live in an age when men think, and express their opinions freely. This is the age of reason, of evolution, of atheism. There was a time when the fool said only in his heart, "There is no God;" now, he hesitates not to proclaim it upon the housetop; and many are the poor deluded mortals who base their belief upon his reasonings. Infidels are possessed of the same qualities they claim for their *Protoplasm* and *Bioplasm*. They are progressive. The argument which almost persuaded Agrippa to be a Christian, has no effect upon a Tyndall, a Darwin, or an Ingersoll. The men of to-day needed to cope with these agnostics, are men who are acquainted with the fallacies of Darwinian reasoning. More than ever before does it behoove the Christian on all points to be ready to give a reason of the hope that is in him. "Evil men and seducers, shall wax worse and worse; deceiving and being deceived," and unless Christians make an equally rapid progress in the opposite direction, the world will, eventually, become almost a unit for Satan. Although we would gladly think otherwise, we fear this may be the case. Mark the doubt and uncertainty of the Saviour's words, "When the Son of man cometh shall he find faith on the earth?" Another question of the day is, the subject of politics. Many good men of to-day, have abandoned political life entirely, because say they, and very truly, it is become so corrupt we cannot tolerate it. Is this in harmony with our motto. "The thing of a day in its day? Would it not be far better for them to lend their influence with a party which should include in its platform all the great reforms of the day, a Christian politics, voting whose ticket, a man would vote for God, and his Christ? Your very honesty compels you to say that it would. Why then not vote the American ticket? No one will or can deny that it embodies the leading reforms, and is thoroughly Christian. It is the ticket of to-day: it has sprung up like Jonah's gourd and grown almost as rapidly.

To-day demands for the United States of America, a Christian politics. Our government is becoming less democratic every day. The power is being gradually usurped and placed under the control of the few; monopoly and secrecy clamor for a centralization of power. These things ought not so to be. Politics should be made a *study*, not by low politicians and demagogues only, but by *all*. Let ministers make the speeches before election. Let them speak for a party which recognizes God as its head. There would be an immediate change, it could not be otherwise. Politics are corrupt because politicians are corrupt. Men follow their leaders. Let politicians be Christian men, and we shall have pure politics. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." A. B. CURTIS.

REFORM NEWS.

THE PHILADELPHIA CONVENTION.

DEAR CYNOSURE:—Our Philadelphia meeting has come and gone, and was, on the whole, a good and profitable convention. On the preceding Sabbath Pres. Blanchard preached in the forenoon in the First United Presbyterian church, Rev. J. B. Dales, D.D., pastor, and in the evening in the Free Methodist church, and I spoke in the Third Reformed Presbyterian church on the relations of secret societies to Christianity and good government. The congregation was attentive and in the main sympathetic. Among them was a gentleman who had been an Orangeman and Worshipful Master, and was thoroughly familiar with all the ritual of Masonry to and including the Royal Arch degree. He is a member of the Third Reformed Presbyterian church and in earnest sympathy with our reform. A good collection was taken for the convention. The pastor, Rev. Montgomery, warmly commended the objects of the convention. I was also glad to grasp the hands of Gen. J. W. Phelps and Bro. J. P. Stoddard before the convention met.

On coming together in the fine hall of the Y. M. C. A.—one of the finest in the city—convention was called to order by the president of the Southeast Pennsylvania Association, Rev. J. M. Bishop, of Chambersburg, and Rev. Woodruff Post, of New York, led in prayer. Committees were then chosen on finance, resolutions, nominations, enrollment and the Washington work. An address was then given by Rev. T. P. Stevenson, pastor of the First Reformed Presbyterian church, and editor of the *Christian Statesman*, after which Rev. J. P. Stoddard spoke for over an hour with his accustomed ability, and was followed by Prof. E. D. Bailey in a brief but ringing speech. A collection was taken and convention adjourned to 9:30 A. M.

Wednesday morning was very stormy, and the whole day and evening was unpleasant and so slippery as to make walking difficult, but we had a fair meeting in the upper hall and heard reports of committees.

The committee on nominations reported for president of the Southeast Pennsylvania Christian Association: Rev. T. P. Stevenson, of Philadelphia.

Vice-presidents: Rev. J. M. Bishop, of Chambersburg; Peter Ritner, of Cumberland county; Rev. W. W. Barr, D.D., of Philadelphia; Rev. Jas. Prouty, of Vineland, N. J.

Corresponding secretary: J. W. Pritchard, Philadelphia.

Recording secretary: J. S. Yaukey, of Fayetteville.

Treasurer: Rev. P. Nicklas, of Chambersburg.

The report was adopted.

The committee on finance reported and was continued. It subsequently appeared that the expenses of the convention were $134.65, and the receipts $134.63.

The committee on resolutions reported the following which were after brief discussion adopted:

WHEREAS, There was convened in this city from the eleventh to the seventeenth day of September, 1830, a most important gathering of citizens, representing eleven States by 113 delegates, over which the Hon. Francis Granger, of New York, presided, and of which Hon. Joseph Ritner, of Pennsylvania, was first vice-president; and

WHEREAS, The occasion of that convention was the great prevalence and power of a certain secret order, its injurious influence on public morals and good government, and especially the fact that its members had murdered an unoffending citizen, and the civil authorities were powerless to punish his murderers; and

WHEREAS, This same order is far more prevalent and powerful to-day, and the whole framework of society is honey-combed with similar institutions; therefore

Resolved, That we renew the declaration presented to that convention by Hon. William H. Seward that the organization and principles of the society of Freemasons are inconsistent with the genius of our republican institutions, and ought to be abated in the same manner as all other great moral and political evils are abated.

Resolved, That all secret organizations are links of one and the same chain; that the Masonic lodge is the present source from which all similar modern organizations have emanated, and that that lodge is now in active operation in every city and considerable village of the country, swaying our parties and churches, filling our offices, secular and divine, with its partisans, shaping our political doctrines, and teaching a spurious and corrupting morality, subversive both of the Christian religion and of free institutions.

Resolved, That in the so-called Grand Army of the Republic, we recognize an insidious, dangerous and useless form of secret organization, which is better fitted for keeping alive and glorifying the memories of war than for advancing those interests of peace for which all just war is waged.

Resolved, That one of the greatest elements of strength in the Mormon system by which it has hitherto resisted the moral sense of fifty millions of people, and the marital laws and customs of all Christendom, is in its oath-bound secrecy, and that we respectfully and earnestly petition our National Congress to provide by law that extra-judicial and secret oaths shall be prohibited in the National Territories, and the District of Columbia.

Resolved, That as workers in temperance reform, laboring for the suppression of the evils of intemperance, we regard the influence of those secret orders that bind alike in one oath-bound brotherhood the temperate citizen and the habitual drunkard, the officer of the law and the dramseller, as an insurmountable obstacle to the successful prosecution of the temperance work.

Resolved, That as a basis for a righteous legislation, we earnestly desire the Christian reformation of our government, and a recognition of Divine law in the National Constitution as the supreme standard of all human legislation.

Gen. J. W. Phelps reported some additional resolutions which were referred and with slight amendment adopted as follows:

Resolved, That the perpetual warfare that has been carried on by the government against a small number of its Indian subjects, who are ignorant, poor and invaded by wrong and oppression from every quarter, is as inhuman and impolitic as it has been unnecessary and enormously expensive, and in the contemplation of this warfare we are compelled to doubt whether it was not waged rather for the benefit of jobs and high tariffs than in the interest of republican government.

Resolved, That if our republican government is to be perpetuated it can be done only by voters who recognize no men as American citizens, qualified for holding office, whose affiliations show that their first allegiance is due to that foreign government the Masonic lodge.

Resolved, That the Masonic lodge has had a ruinous control in the management of our affairs of late years, especially during the last quarter of a century; that one of the ill consequences of its rule was the extending to former slave-power leaders the right to hold office which they had forfeited, and at the same time failing to extend to their deluded followers and victims ample facilities for that education which is essential to the state of freemen; and that in consequence a violation of justice and the true policy of the government has been done which fully justifies the loss of confidence of the American people in the party now in power.

The afternoon session was fuller and very interesting. The committee on the Washington work reported as follows:

The committee on the Washington work would respectfully report as follows:

We heartily approve of a building in Washington, D. C., believing that it cannot fail to be productive of great good to the reform. We indorse the organization of the Washington Central Executive Committee and we urge that committee to take the lead in measures for the organization of similar committees throughout the country. We approve the steps which have been taken toward the organization of a joint stock company for the publication of a reform paper in Washington. We believe the fixing of the capital stock at $25,000, in shares of $25 each, with the privilege of increasing the capital hereafter, is both reasonable and wise. We recommend that a charter be obtained without further delay and that the appeal for subscriptions to the stock be pressed vigorously. We deem it important that the publication of the paper should be commenced as soon as practicable.

Remarks were made by E. D. Bailey, J. P. Stoddard and Pres. J. Blanchard, and report was adopted. The convention was then addressed by Bro. Bailey on the benevolence of Odd-fellowship and Masonry as compared with that of the churches.

The evening meeting was in the large hall. The committee on enrollment reported 121 members of the convention representing three States and Washington, D. C. Some time was spent in prayer and addresses were then made by Pres. J. Blanchard and Gen. J. W. Phelps. All our meetings were most pleasant and harmonious and we felt that God was with us.

The city papers quite generally reported our proceedings, and letters of sympathy were sent by friends who could not be present. Yours in Christ,

H. H. HINMAN.

THE HOLLAND CONVENTION.

The Holland Convention met according to appointment at the First Reformed church in Holland city, on Wednesday, Dec. 19, at 10 o'clock A. M. Each session was characterized by zeal on the part of both speakers and hearers. The entire service, with the exception of what remarks were made by the Agent of Michigan Christian Association, was conducted in the Holland language. Dominie Zwemer of Graafschap, Ottawa Co., was president of the meeting, and opened the convention with a speech on the "History of Freemasonry," occupying the time of the morning session.

In the afternoon another large congregation gathered at two o'clock. Meeting was opened as in the morning, by singing and prayer, which was followed by a speech

of an hour's length on "The Place of Freemasonry in Prophecy," by Bro. James Brandt of Forest Grove. This speech was followed by another from Dominie Nykerk, on "The Danger to Our Nation." Next came Dominie Douker with a speech, the subject of which I did not get. This concluded the afternoon session.

There were in these day sessions from five to seven hundred people each session. In the evening a large congregation gathered and as first speaker, "Dominie" Day was introduced. He spoke in the English language for about three quarters of an hour, on "The Effect of Secret Societies in the Government." The Agent was followed by Dominie Hulst of Grand Rapids, on the subject of the "Religious Teaching of Freemasonry Compared with the Teaching of the Bible." He was followed by Dominie Bos, the pastor in charge of the Holland church, who spoke more on the danger to the young people. This closed the convention.

The programme was made out for two days, but for some reason the leaders deemed it advisable to close, cutting off an important part of the programme. All the speeches were listened to with profound attention, and although I could understand very little of what was said, I learned from those who did that some good points were made, and some advance made in opposing these dark systems of secrecy. We may hope for cheering reports from the Hollanders of Michigan in the days to come.

The church in which the convention was held, like the Fourth Reformed church of Grand Rapids, has been divided on Freemasonry, and the matter is now in the Supreme Court awaiting their decision as to which part of the church shall hold the property. May the matter be stirred more and more, until men shall be ashamed to lend even the slightest influence in favor of secrecy.

DECEMBER IN MICHIGAN.

[From the report of the Michigan agent, Rev. H. A. Day, in the *Michigan, American* the following interesting details of progress in that State are taken.]

Met Bro. Kingsnorth at Battle Creek, who took me, in company with Bro. G. W. Harris, a veteran Anti-mason, to his place. Met a cordial welcome at this home where I remained over Sabbath, and preached in the M. E. church, Rev. Mr. Hathaway pastor in charge. Evidently it was expected that I would preach at the Freemasons, but the congregation was disappointed in this, as the Lord did not lead that way. I preached with comparative freedom in the afternoon, and in the evening gave my first lecture on the subject of Christian Politics. I found that this church, supposed to be a house of prayer, and dedicated to the worship of God, is used by the grange for all its meetings. The idea is revolting. A secret society leading its blindfolded candidates through the disgusting mummery of the grange in the house of God! Under these circumstances I was not surprised to learn that there had not been a revival in this community for years.

My remarks were listened to with respectful attention, all of which seemed to be endorsed, except *the reference to secretism in this country.* The effect of this was here as elsewhere. The substantial aid furnished by father Kingsnorth was all we got from this locality, save a few subscriptions to the paper. Bro. Kingsnorth gave me ten dollars for our treasury.

Having delivered my second lecture on Monday evening, to a fair audience, the following morning found me on my way to Battle Creek, where I took train for Parma, and found plenty of work for a short time in the mailing of the *American*, and arranging for further work. While doing this work I delivered one lecture at the Bennett school house to a good audience, who heartily endorsed our principles. Here I took three subscriptions to the paper and distributed tracts.

Having completed the work at home, on Tuesday, Dec. 11, I started for Grand Rapids, where I met father Ross, who has been for over two months under the pressure of a protracted meeting. I immediately fell into line and preached three evenings in succession, with the presence of the Holy Spirit to lead. Spent a large part of the daytime in consultation with Dr. Veenboer and preparation for the Holland convention.

From this place on Friday, Dec. 14, I went to Lockwood, Kent county, where I was announced to speak on that and the following evening. Met a good audience at the Fairchild school-house who seemed heartily to appreciate what I had to offer on the line of thorough reform the first evening. On the second evening there was a larger company out, and the lecture met an enthusiastic response. Some of the time the stamping of feet prevented my talk, especially when I touched the question of secret societies. This people are ready with their means to oppose these systems of darkness. Here I sold five shares of stock and took several subscriptions to the paper. On Sabbath following my last lecture I preached to a good audience, and had the pleasure of seeing two rise for prayers, and one unite with the church. It is evident that Bro. Potter, pastor of this charge, is doing a good work here. I was much pleased with this people, and really think I shall visit this locality again, as it is the expressed wish of the people that I should do so. The advocacy of these principles in localities where there are churches opposed to secret societies will do much to strengthen them both financially and spiritually.

From this place I returned to Grand Rapids, stopped for the night with Bro. Hubbard, attending meeting in the evening at the Wesleyan church. Here I found opportunity to put in a few words against the powers of darkness, entreating Christians to take a firm stand against the wrong and in favor of the right. While in the city called on Rev. Hulst, of the Fourth Reformed church, and learned from him that on the 8th of Sept., 1881, his church withdrew from the Dutch Reformed General Synod because the Synod protected Masonry among the members. One hundred and five of the male members favored this secession against sixteen opposed. Rev. C. Van Der Veen of Grand Haven and N. H. Dosker of Second Reformed church, Grand Rapids, were present to favor the minority, having in their hands an injunction from the circuit court to stop their proceedings. But these men were not allowed to speak. Whenever they attempted it the indignation of the majority was expressed by hisses and general uproar. Finally the majority passed a resolution forbidding any but members of that church to speak. The matter, however, was carried to court, where Judge Montgomery decided in favor of the majority, giving them the property. Whereupon the minority carried the case to the Supreme Court, whose decision these sturdy reformers are now patiently waiting.

On Tuesday afternoon I left Grand Rapids for the seat of the Holland Convention. Arrived at Holland city I found Bro. T. Keppel, to whom I had a letter of introduction from Dr. Veenboer. Found this brother heart and hand in the work, and also found that ample arrangements had been made for a successful meeting.

REFORM WORK IN NEW HAMPSHIRE.

Monday evening, Nov. 12, I lectured on Odd-fellowship in Barrington to an attentive and appreciative audience. Deacon Moses Pierce secured the house and made all the arrangements. Thursday evening, Nov. 15, I lectured on Freemasonry in the Freewill Baptist church at Strafford Blue Hill, to a polite and intelligent audience, including several Freemasons. I appealed to them to confirm the points of my lecture, but of course they preserved the jewel of a "silent tongue." The Spirit of the Lord seemed to carry home the word to the hearts of those that heard, and I was specially blessed in speaking. Friend Solomon D. Berry (would that I might call him brother), secured the house and notified the people, as well as kindly entertained me for the night. I spent the Sabbath, Nov. 18, at South Barnstead, and it was one of the best days of my life. The Spirit of the Lord rested upon the people, and after the sermon many testified with power. Several souls were specially blessed and helped. The evening prayer meeting was also well attended and a profitable season. Thursday evening, Nov. 22, I preached in the Friends' meeting-house at South Pittsfield to a large and attentive congregation. The Lord's hand appeared in this appointment, as it immediately preceded a revival series of meetings by Sister Elizabeth T. Larkin. The Spirit of the Lord seemed to rest upon the people. Bro. Francis Peasley arranged for the meeting and provided me with a home. Lord's day, Nov. 25, I spent at Northwood Narrows, preaching to a good congregation with comfort to my own soul, and, I trust, profit to others. In the evening I spoke to a crowded audience on the relation of secret societies to the Christian church. The Lord was present to help, and the stalwart singing of the brethren pitched the right tune for the service. It took one fraternity man thirteen hours to cool off he got so warmed up by the truth. The sale of fraternity secrets and titles will not be brisk for the next ten years at Northwood Narrows. Communities that wish instruction on the subject of secret societies need no longer fear the smashing of furniture and costly mirrors. Such scenes and threats we trust are forever past in New Hampshire. The riot at Ephesus did not save paganism. During my journey I visited and prayed with many aged and sick people, addressed four public schools, distributed more than one hundred religious tracts, secured one hundred and fifty subscribers for the CHRISTIAN WITNESS and other valuable papers. It was also my happy privilege to converse and pray with more than one hundred sixty families, many of them remote from churches and unvisited by any Christian minister from one year's end to another. I should be glad to mention by name those excellent Christian people whose generous hospitality and tender care made my journey so safe and pleasant, but want of space forbids. Friends who desire preaching, lecturing, or other reform work, can notify me at once.

S. C. KIMBALL,
Home missionary of the N. H. C. A.

CORRESPONDENCE.

AN INTERESTING CASE.

DEAR CYNOSURE:—The Chicago *Times* of Nov. 1 has the following item, entitled, "What killed the Sons of Malta:"

"In connection with the death of Gen. Steadman, who instituted the order of the Sons of Malta in Lafayette, the *Courier* gives an incident which it claims terminated the career of that order in the country. George Harding, an employe of the wholesale grocery establishment of Reynolds, Earl and Hatcher, a brave and brawny Scotchman, desired to become a member of the order, and the order was only too glad to 'take him in.' A night was set apart for his initiation, and as he was a particularly powerful man, the gathering of the clans was unusually large. The initiation proceeded amid uproarious fun to the elevated railway, and a plunge into the seething waters of the lake. A wet blanket was in the hands of a dozen strong men, in which the aspirant was tossed about till they became exhausted. Harding was an intensely earnest man, and took the initiation to be a serious affair. Being told by the Grand Conductor that from the elevated railroad he should be plunged into a lake, he had contracted his muscles and nerved himself for the battle with the waves. When he struck the blanket the shock was too great for his nerves. He was taken to his home a paralytic. He lived a year, suffered intensely, and died in great agony. The order paid out over $2,000 in his behalf. All that medical skill could do was done, but to no purpose. He was a noble man, and bore his sufferings like a hero or a martyr. He never once complained or spoke harshly of those who caused it all. His sufferings and death were the death-knell to the Sons of Malta not only in Lafayette, but throughout America."

This naturally reminds us of poor Mortimer Leggett, killed by the Cornell University secret fraternity boys a few years ago. And just to think that so many good people will still plead that the churches give standing room for Freemasons and company in their fellowship! "Tell it not in Gath!" But inasmuch as it is already "published in the streets of Askelon," let the Lord's witnessing people protest aloud.

W. W. AMES.

ANOTHER STORY FOR ROB MORRIS.

FAIRFIELD Co., Ohio, Dec. 12, 1883.

EDITOR CYNOSURE:—As an instance of how the Masonic order protect its members in crime in defiance o law and justice I desire to call the attention of the readers of the *Cynosure* to a case that is now brought prominently before the people of this vicinity. A petition is being circulated here for the pardon of Herman Peter, a gun-smith of Lancaster, who less than a year ago was convicted and sent to the Ohio Penitentiary for the murder of Phillip Betz, a tavern keeper of the same place, Betz was passing quietly along the street when Peter stepped to the door of his shop and shot him without any, or at most very slight provocation. No one doubted for a moment that the slayer would be indicted and convicted of murder in the first degree, but contrary to expectation the grand jury indicted him for manslaughter only, and he was sentenced to the penitentiary for life.

Peter is a Mason, as is also the judge who instructed the jury and presided at the trial; and it is common rumor that the judge took undue pains to instruct the jury so as *not* to find an indictment of murder in the first degree. As to whether any of those who sat upon the grand or petit juries were Masons the writer is not informed, but it is more than probable, as the craft has a strong following in this county and is a recognized factor in public affairs about the county-seat.

That the Masons are at the bottom of the movement for Peter's release there is no doubt, as they are the principal signers and circulators of the petition. There are a few Masons, however who pretend to be violently opposed to having the convict pardoned, but this is clearly a lodge trick to deceive well-meaning persons. The popular sentiment is strongly against Peter, who is a man of sullen, morose and revengful temperament and unless the ancient fraternity of which he is an honored member can prevail upon our Masonic governor to grant him a pardon on the plea of insanity the community will probably not be endangered by his presence again. The above are facts which can be vouched for if necessary.

And yet Masons will tell us that Masonry has no influence over courts and public officers, but is only a benevolent and pre-eminently moral institution.

COLUMBIAN.

AN OPEN LETTER

TO REV. W. H. PRUETT, PASTOR BAPTIST CHURCH, WESTON, OREGON.—NO. V.

DEAR BROTHER:—Once more I take up my pen to hold converse with you for a few moments. I am glad to learn from your letter to me through the mail that you are a man of thorough religious convictions, and that you love the church of your choice—having chosen, as you conscientiously believe, in accordance with God's will. I like that. You do not believe, neither do I, that among God's commands there are any *non-essentials*. You believe that the Christ means something when he says, "Ye are my friends if ye *do whatsoever* I command you." In this you stand by the "Old Theology." In other words, you are true to God and to your sanctified convictions. This gives me reason to think you are of the stuff that true reformers and martyrs are made of; and this emboldens me to continue writing these letters. I have had a somewhat extended acquaintance with men—especially church men, in pulpit and in pew, and I never knew *one* who held his obligations to God who could not be relied on as a reformer when great principles were at stake and a severe battle was pending.

In our church work you have doubtless seen a would-be convert, born, as it were, with hair and teeth fully developed, with a zeal casting that of pastor and deacon into the shade; like a young robin when first leaving the shell, larger than when fully feathered; and you have witnessed a very pitiful result. I have; and I have been long enough in this reform to have met with men who have entered upon the work with a vim which augured danger to the seried hosts of secrecy; but alas! Masonry does not collapse easily—rotten eggs are unsavory, and the mob spirit occasionally breaks loose, and where are these noisy recruits to be found after a trial or two? Hunt them up and call on them for action or means to help others act, and they will, if they roar at all, "roar you as gently as a sucking dove." Our cause is not strong enough as yet to bear many such warriors. When danger looms up before them, or sacrifice, they speedily unload themselves and wait until victory perches on our banners, when they will be ready to jump on the triumphal car laden with the spoils and cry lustily like the fly on chariot wheel, "What a dust *we* raise."

The upshot of all this is, men who are true to God will be true to every good word and work. Such are men who carry on their shoulders level heads, and underneath their jackets hearts in which God has his home, guiding and impelling all right feeling and action. Such men are wanted yet in our ranks. We have them, but there is room for more; and there is work for valiant men and women, too.

We, therefore, gladly hail your voice, coming to us from the "Rockys" and the Pacific slope. Trusting that the cause can rely on you for the war, we say to you, "Don't be deceived." It may be hinted to you that wisdom would dictate that Masonry alone should be attacked, while the smaller secret societies should be left till the old lioness is killed off. The fact is, the writer has an uncomfortable recollection of giving such advice once while in his "green and callow state." If he could put a blush on paper he would do it. You must "take the will for the deed." The fact is, they are all of a piece. They are all whelps of the old one. I have somewhere read of the invasion of a serpents' den by some rude men and boys during a winter time. They were astonished to find coiled up together rattle-snakes, black-snakes copper-heads, striped-snakes, and lots of others, and they murdered them all. They were all snakes. You will see my moral. You doubtless remember the boy who had been pounded by an old gander, and who was caught one day in the goslin pen wringing the necks of the little downy pets, and who, when reminded of their beauty and innocence, responded grimly as he threw at his mother's feet the last dead goslin, "Ah! but they'd grow to be ganders!" That boy was a philosopher. Emulate his example. Go for the old gander in earnest, and have a charge for every goslin you meet on the way. They have the blood, and they will develop into ganders. These little so-called harmless societies are recruiting stations for Masonry, and the "Old Handmaid" is spawning them thick and fast all over the land. Give them no quarters, my brother. Only make yourself familiar with their nature so that when you attack them you can "speak from the book."

In my next I will have something to say about *organization* and *modes of work*. May God have you in his holy keeping and make you a power in your State.

Fraternally yours, J. L. BARLOW.

IT WON'T DO.

In the ambition of the lodge to become both the religion and the law of the country, a great effort has been made to abolish hanging; for if the law could hang men, why then the law must have an intimidating power over people greater than that of Freemasonry. The lodge, while administering the most awful oaths, which would bind ignorant and perverse men to commit murder, pretends to be very tender about taking human life; and is, therefore, entirely opposed to capital penalties. No one has a right to take human life, says the lodge, while taking human life itself. We can understand why the Fenians who took the lives of Messrs. Cavendish and Burke should be opposed to hanging.

But the people of Maine, who while being lodge-ridden abolished hanging, have finally retraced their steps, and re-invested the law with that terror to evil doers. Now if the State will go one step farther and abolish that nest of Thugs, the Masonic lodge, it need not fear being impelled to take a backward step. AMERICAN.

BIBLE LESSONS.

LESSON I.—January 6, 1884.—The Conference at Jerusalem. Acts 15:1-11.

GOLDEN TEXT.—We believe that through the grace of our Lord Jesus Christ we shall be saved.. Acts 15:11.

EXPLANATORY.

Here we have the description of one of the most exciting and important controversies in the history of Christianity. Two questions only in the history of the theological thought of these eighteen centuries approach it in vital importance: the question of the Trinity, which shook the church to its very foundation in the fourth century, and was settled at the Council of Nice in 325, and the question of justification by faith, which was the central doctrinal principle of the Protestant Reformation, and was boldly proclaimed by Luther, say from the posting of his ninety-five theses on the church door of Wittenberg in 1517. The supreme question which agitated the Apostolic church was the relation of the ritual of Moses to the Christian scheme, and the right of the Gentiles to participation in it.—*Revision Commentary.*

These Jewish Christians wanted the Gentiles to be saved, but they differed as to the *mode*. They wanted them to be saved by becoming Jews, by accepting their rites and ceremonies Let the Gentiles become the people of God by joining the nation which for ages had been the people of God.—*Pel.*

"The danger of yielding to the Judaizing Christians." It was a subversion of the very truths of the Gospel, and the salvation of men (v. 24). To be saved is to be redeemed from the guilt of sin by forgiveness, to be brought into the family of God by receiving his nature in the new birth, to be saved from the sinful nature and life. No rite or ceremony can do this, but only faith and love toward Jesus. "Reliance on religious rites and ceremonies always leads the soul away from reliance on Christ." So that to say that one could not be saved without becoming a Jew, was a deadly error, subverting the whole scheme of the Gospel.

It laid a heavy, unnecessary burden on the Gentiles, a yoke which neither the Jews nor their fathers were able to bear (v. 10). It destroyed the glorious liberty of the sons of God, which allowed the Gospel spirit to work out into forms and methods natural to the person who was filled with that spirit.—*Pel.*

"And the apostles and elders came together." The council was probably of a much more representative character than has been usually supposed. The church of Antioch, in the persons of Paul and Barnabas, represented the thoughts and feelings of far distant Gentile churches. The church of Jerusalem, again, represented the thoughts and feelings, not merely of the Palestine Jews, but of the Jews scattered over the whole known world. The Hebrew Christians of Jerusalem and the Holy Land were only a portion of that community of believers which made up the Jerusalem church. From the statement of Acts 6, we learn that each of the great foreign Jewish colonies possessed a synagogue at Jerusalem. Among the "elders" assembled that day with the apostles, we can well imagine representatives of each peculiar rabinnic school. There were some, doubtless, of that rigid and exclusive Pharisee sect which declared glass vessels and the very soil of Gentile lands unclean. Such an assembly only could have put out authoritatively decrees at once so practical and conciliatory, and at the same time acceptable to all except those bigoted and fanatical Jews who wished to exclude every Gentile soul from all religious privileges in this life, and from all share of blessedness in the life to come.—*Schaff.*

"The result of the conference." Note that these prohibitions required real self-denial on the part of the Gentile Christians, so that each party gave up something for the other. The demand to abstain from blood and the pollutions of idols involved many sacrifices, and what would seem privations. The convert had to refuse invitations to birthday and marriage and funeral feasts; or, if present, to refuse to eat at them. He would have to refrain from entering a temple, and to dislodge busts or statues of the gods from his house and gardens.—*Plumptre.* The last prohibition of the four is made on account of the intrinsic evil and danger of that which was forbidden. For the others, which were not in themselves sinful, there were two reasons. First and chiefly, out of proper regard for the educated prejudices of the Jews, who detested and were scandalized by these idol sacrifices and methods of preparing them. Secondly, the restrictions were greatly helpful to the Gentiles also. They aided in disentangling them from the old connections of heathenism, and in breaking the force of lifelong idolatrous customs.—*Schaff.*

SPECIAL NOTES BY E. E. FLAGG.

Christ the Only Way of Salvation.

1. Men are always prone to add to or take from God's commands, and addition to his Word in one way always means substraction from it in some other.

2. When religion is made to consist almost entirely of outside ceremonies, the things which God requires before all else—repentance, faith and holiness are but little thought of.

3. Masonic teachers in our day are like these teachers of circumcision in the early church. They teach traditions and ceremonies instead of pointing men to Christ alone for salvation.

4. Sickles' Monitor says of the Master Mason's degree, "We now find man complete in morality and intelligence with the stay of religion added....Nor can we think of anything further that the soul of man requires."

5. The teachings of Odd-fellowship are similar. Grosh, its highest authority, calls initiation into its secrets the same thing as regeneration.

6. Such teaching kills all spiritual life, for if a man thinks he is good enough already he will not try to be any better.

7. The yoke of Masonry like the yoke of circumcision is a heavy one. Its oaths and obligations fetter the mind and conscience, and make slaves of its members.

8. The only way to freedom for such is to come out from the lodge and take Christ's yoke instead. Many good and brave men like Elders Stearns, Bernard, and Pres. Finney have done this in the past; many are doing it now, and more will do it in the future as light on the question spreads from the circulation of anti-secret tracts and papers.

9. To wear the yoke of a secret order, or to try to make others wear it is tempting God; for it is putting an obstacle in the way of his plan of salvation, and must make him justly angry with those who do it.

LIGHT FROM THE WORD.

What was Paul's opinion of the secret societies of his day? Eph. 5:11, 12.

Who alone can give freedom to the slaves of the lodge? Gal. 5:1.

What was the punishment of those who tempted God in ancient times? Num. 14:22, 23; 1 Cor. 10:9.

BAND OF HOPE BIBLE LESSON.

FIRST DAY OF THE WEEK.

1. The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulcbre. John 20:1.

7. And upon the first day of the weak, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:7.

2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. 16:2.

10. I was in the Spirit on the Lord's Day, and heard behind me a great voice as of a trumpet. Rev. 1:10.

GOLDEN TEXT.—The Sabbath was made for man. Mk. 2:27.

CENTRAL TRUTH.—The Lord's day is the channel for heaven's richest blessings.

1. The change of the Sabbath to the first day of the week was right, because the Fourth Commandment does not tell us to keep holy Saturday or Monday, but the seventh day, *i. e.*, the seventh portion of our time.

2. It was so natural for the early Christians to celebrate the day of their Lord's resurrection that the change seems to have been made by tacit consent without the formality of any public deliberations.

3. Eusebins, who lived about three centuries after Christ, tells us in his history of the early church, "that *from the beginning* the Christians assembled on the first day of the week, to read the Scriptures, to preach, and celebrate the Lord's Supper."

4. Neglect of public worship always leads to disregard of the Sabbath. This is one reason why attending church is such an important duty.

5. God's way of giving is the best. Many boys and girls would find it hard to give a whole dollar at the end of the year, but if they should lay by two cents a week it would amount to as much, and be scarcely felt. A mechanic asked to give eighteen dollars to missions would be very likely to say that he was not able to give so much, but if he laid aside five cents of his earnings every day he could do it very easily.

6. The reason why smokers do not realize the amount they spend on tobacco is because they only lay out a small sum daily. Many a smoker would reform if obliged to pay his yearly bill for cigars all at once.

7. There is a special fitness in giving to the Lord on the Lord's day. If the ancient Jew brought a thank-offering much more should the Christian.

8. To be in the Spirit on the Lord's day is to be in a frame of mind suitable to it. If our thoughts, our reading, and the talk we indulge in are all about worldly things we are not in the Spirit.

9. When we are in the Spirit on the Lord's day we always hear a voice to encourage and strengthen us for the week's duties. It may come from the Sunday-school lesson, the sermon we hear, the books we read, or from the quiet meditations of our own hearts.

PRACTICAL TRUTHS.

The first day of the week is the brightest and gladdest of the seven.

Giving is always a part of true worship.

To give weekly, and to give as we are prospered, is the secret of a large and wisc charity.

We must be in the Spirit on the Lord's day.

LESSON TALK.

Justin Martyr, one of the most noted of early Christian writers, has preserved for us a beautiful picture of the Lord's day as observed by the primitive church. "All Christians in the city or country," he tells us. "meet together on the first day of the week, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done the president makes an oration to the assembly to exhort them to imitate and to practice the things that they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the president who distribute it to widows and orphans, and other necessitous Christians as their wants require."

Jesus' example has taught us that there is no day more fitting than the Sabbath on which to do good. To lay aside a few pcnuics, or even one a week, may require some self-denial from the boys and girls who have little spending money. But if we remember how Jesus left his Father's throne, and became poor for our sakes, we shall want to make some sacrifice to prove our gratitude. The Lord's day is not a day for idleness, but for activity

in all good work. It is a day on which we are to especially remember the holy cause of temperance, and all great reforms; and try to do all we can for the poor victims of sin and vice.

LESSON HYMN.

What's holy time? what's holy time?
There is no time too pure
To win the erring back from crime,
The wavering to secure;
To whisper to the doubting soul
"The tempting draught beware!
Touch not, touch not the sprakling bowl,
Touch not, for death is there?"

To raise the fallen from the dust,
Where he hath suffered long;
To bid him hope with joyful trust,
Take courage and be strong;
To pledge to him our heart and hand,
That firmly by his side,
Shoulder to shoulder we will stand,
As brethren true and tried.

The light of home again to shed
O'er many a dreary hearth;
To raise once more the tones long fled—
The tones of joy and mirth;
For this the Sabbath hours were given,
For this was it designed,
That we therein might worship Heaven
By toiling for mankind.

—*Clarke's Reform Song Book.*

QUARTERLY REVIEW.

1. Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer.
2. Watch and pray, that ye enter not into temptation.
3. And the king was sorry.
4. By grace ye are saved.
5. Hereby know we the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God.
6. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day. and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words,
7. Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.
8. And let us not be weary in well-doing, for in due season we shall reap if we faint not.
9. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.
10. For every man that hath this hope in him purifieth himself, even as he is pure.
11. Do good and lend, hoping for nothing again.
12. I was in the Spirit on the Lord's day.
13. And behold, I come quickly; and my reward is with me to give every man according as his work shall be.

QUESTIONS.

What has been taught in these lessons about Sabbath keeping? the duty of watching against temptation? the sin of rash and foolish oaths? the duty of separation from all filthy habits like tobacco? the way in which to test false teachers? the rewards of Sabbath keeping? the duty of fighting against the works of the flesh? of governing the tongue? of trying to be like God? the difference between true and false charity? of being in the Spirit on the Lord's day? of being sober and watchful? of the great reward promised us if we are faithful?

OUR REWARD.

REV. 22: 10–17.

Q. How can the judgment be always said to be at hand? (v. 10).

A. The judgment is always nigh in the sense that we never know when it will come, and it is nigh also in the sense that this life, which is all that separates us from it, is very short.

Q. What is meant by "he that is unjust,"etc? (v. 11).

A. Those that keep on sinning under the light of the Gospel cannot hope for another chance to repent. They must remain what they are forever, for character whether good or bad, always tends to a fixed permanence.

Q. What is the Christian's reward? (v. 12).

A. If we obey God we shall have a home with Jesus when we die; and no matter what trials and crosses we may have to bear, the sense of his love will make us so happy that even before we die we shall have heaven in our souls.

Q. Why does Jesus say, "I am Alpha and Omega? (v. 13).

A. As Alpha and Omega are the first and last letters of the Greek alphabet, it is a figurative way of expressing his eternal existence. When such a being makes a promise we feel sure that it can and will be kept.

Q. What rights do they have who "do his commandments?" (v. 14).

A. They have the rights of obedient children in their Father's house.

Q. What classes must stay outside? (v. 15).

A. Those who poison and defile their bodies with rum and tobacco, and all who practice and love false worships.

Q. What do these and similar titles prove regarding Christ? (v. 16).

A. These titles prove that Christ is the rightful King of the world, and that all nations must finally recognize him as such.

Q. What is the difference between the invitations of the Gospel and the secret lodge? (v. 17).

A. The Gospel invites all without distinction of sex, race or color. It invites freely, without money or price. The lodge offers its privileges only to a few, and that in consideration of a sum of money paid in advance.

Q. What is John's description of the glories of heaven? Rev. 22: 1–5.

Will you try to win this great reward?

LESSON HYMN.

"Shall we gather at the river,
Where bright angel feet have trod?"

A TERRIBLE PROPHECY.

THE RED SUNSETS, CYCLONES AND EARTHQUAKES FORETELLING COMING DISASTER—HOW TO MEET IT.

The recent mysterious appearances following sunset and preceding sunrise have attracted wide attention from students of the skies and the people generally. During the days of recent weeks the sun seems to have been obscured by a thin veil of a dull leaden hue which, as the sun receded toward the horizon, became more luminous, then yellow, then orange, then red; and, as night settled down upon the earth, a dull purple. At first it was thought these appearances were ordinary sunset reflections of light, but now it is pretty certain that they are the misty substance of the tail of some unseen comet, in which the earth is enveloped, or a surrounding stratum of world dust or very small meteors. Professor Brooks, of the Red House Observatory, Phelps, N. Y., has turned his telescope upon these objects and discovered what he thinks are myriads of telescopic meteors. If it is unorganized world dust, or decomposed vapors, as the *Democrat and Chronicle* of Rochester, N. Y. remarks: "How is this matter to be disposed of? Will it settle and form a deposit upon the earth, or remain a partial opaque shell about the earth to cut off a portion of the sun's light upon it?"

Whatever the mystery is, there is no denying that some very strange forces are at work in the upper airs. The terrible tornadoes and cyclones which have swept our own country, and the fearful volcanoes and earthquakes which have destroyed so many cities and thousands of people—the tidal waves which mysteriously rise and fall on coasts hitherto unvexed by them—the tremendous activity which is evident in the sun by the constant revelation of enormous spots upon its surface—all indicate unusual energy in the heavenly bodies.

These circumstances recall Professor Grimmer's prophecies that from 1881 to 1887 the passage of the five great planets—Mars, Neptune, Jupiter, Uranus and Saturn—around the sun would produce strange and wonderful phenomena. He says: "The waters of the earth will become more or less poisonous. The air will be foul with noisome odors. Ancient races will disappear from the earth." He attempts to prove his prophecy by the fact that in 1720, when Mars and Saturn made their passage around the sun coincidently, great destruction and mortality visited all parts of the globe. He also found the same results in previous perihelion passages of the planets, and argues that these circumstances always produce epidemics and destructive diseases which will baffle the skill of the most eminent physicians; that the poor will die by thousands, the weak and intemperate falling first, those whose blood has been impoverished by excess of work or dissipation next, and only those who are in comparative vigor shall escape to enjoy the era of renewed activity and prosperity which will follow the period of destruction.

Inasmuch as the entire world seems subject to the sway of the heavenly bodies, no part of the earth, he thinks, can escape scourging. He even predicts that America will lose over ten millions of people; that farmers will be stricken with fear and cease to till the soil; that famine will make human misery more wretched. That hundreds will flee to overcrowded cities for aid in vain. That sudden changes in ocean currents, temperature and surroundings will entirely transform the face of nature and climate of countries; that the air will be so foul with malaria and other noxious gases that those who survive will be troubled with disorders of the digestive organs. That many who escape other ills will bl at with dropsy and suddenly pass away, while others will grow thin and drag out a miserable existence in indescribable agony for weeks. Neuralgic pains in different parts of the body will torment them. They will easily tire, and become despondent. A faint, hot feeling will be succeeded by chilly sensations while hallucinations and dread of impending ill will paralyze all effort. The birds in the air, the beasts of the field and even the fish of the sea will become diseased, poisoning the air, and poisoning the waters of the globe."

We are told on the other hand that those who shall pass through this period of trial will have larger enjoyment of life and health. The earth will yield more abundantly than ever before. The animal kingdom will be more prolific, and life prolonged very materially. This prolongation of life will be owing to the healthy electric and magnetic influences that will pervade the atmosphere. It would perhaps seem that the present redness of the sun, and the presence of a belt or veil of cosmic matter, justified in a measure, the prediction of Professor Grimmer, but disturbing as his prediction may be, we are told for our comfort that the strong and pure-blooded need have little to fear in these calamities. that those who are delicate or indisposed should adopt means to keep the system well supported and the blood pure, and that the most philosophical and effective method of accomplishing this is to keep the kidneys and liver in good condition. From the testimonials of such men as Dr Dio Lewis and Professor R. A. Gunn, M. D., Dean of the United States Medical college, New York, and thousands of influential non-professional people, it seems almost certain that for this purpose there is no preparation known to science equal to Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. This medicine has acquired the finest reputation of any preparation that was ever put upon the market. It is a radical blood purifier, which soothes and heals all inflamed organs, strengthens the nervous system, washes out all evidences of decay, regulates digestion, prevents malassimilation of food in a philosophical and rational manner, fortifies the system against climatic changes and malarial influences and the destructive agencies which seem to be so abundant in these "evil days."

It is not our purpose to dispute the correctness of Professor Grimmer's prophecies. As we have said, the marked disturbances of the past few years would seem to give a semblance of verification of his theory. It is certain as above stated, that we are passing through what may be regarded as a crucial period and it is the part of wise men not to ignore, but to learn to fortify themselves against the possibility of being overcome by these evils. It is a duty which every man owes to himself and his fellows, to mitigate as much as possible the suffering of humanity, and in no way better can he accomplish this purpose than to see to it that he himself is fortified by the best known preparation in the strongest possible manner, and that he exert the influence of his own example upon his fellows to the end that they, too, may share with him immunity from the destructive influences which seek his ruin.



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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 27, 1883.

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5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get one up and enclose the $1.25 and addresses plainly written we will send either of the documents mentioned above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

EDITORIAL LETTERS.

A QUESTION AND THE ANSWER.

WASHINGTON, D. C., Dec. 15, 1883.

A Sabbath-school institute closed last night at Dr. Rankin's church, with crowd below and in the galleries. It was opened by notables and the conductor is a leading spirit in the great Chatauqua assembly. He called for questions and I put in the basket this question:

"Are not the oaths, prayers, and spurious worship of the secret lodge system in Europe and the United States, which are invented by men and which omit the name of Christ, morally identical with those false religions, the infiltration of which under Solomon's reign caused his apostacy, the ruin of the Hebrew Commonwealth and the rejection of the Son of God?"

A thrill and hysteric giggle darted like electricity through the great crowd.

"Hold, hold," said the conductor, "this question may not be as ridiculous as you think. Perhaps the future student of history may trace our present mysteries back through the Greek to those old pagan mysteries in the days of Solomon. Yet I have no conscientious scruples about secret societies, for men may be good men, even *saints,* who belong to them. But a friend of mine who belonged to one of them told me that candidates sometimes didn't see and sometimes did see in the lodge; and he said the first object he saw was the principal liquor-seller of the town who came up, grasped his hand, and said, 'Brother I am happy to meet you here upon a level;' and as my friend was a temperance man, he was not proud of his associate."

PROSPECTING.

PHILADELPHIA, Pa., Dec. 17, 1883.

DEAR CYNOSURE:—I came out here Saturday to "prospect" for Mr. Hinman's convention which opens to-morrow. I find he has labored abundantly, wisely and well. I yesterday preached for Dr. Dales, Second United Presbyterian church, and heard the Dr. give a warm notice to attend our convention. The congregation is large, wealthy and intelligent. Last night I preached for the Free Methodist brother Ekins, late of Brooklyn, N. Y. He has been here but a few weeks; but if a clear, calm, and eminently Christian intelligence can recall the flock, which is somewhat scattered, Bro. Ekins will with God's blessing, achieve it.

I propose to-day to call on the editor of the Philadelphia *Press* (once Forney's paper and political oracle), Mr. Smith is an admirer of Mr. Blaine, and the admiration seems to be mutual. So the *Press* seems to cling to Mr. Blaine's idea of making liquor the chief pillar of the State by repealing the State and county taxes, and putting the liquor tax in the place. But Elder Alexander of Dr. Dales' church, whose mind is representative of that class of men here, said yesterday that "Mr. Blaine's idea of supporting our States and counties, by the proceeds of the sale of liquor, will be repulsive to all sincere temperance people."

As the editor of the *Press* is an agreeable gentleman, and especially as he came to his present post from Thurlow Weed's old Albany *Journal,* we hope he will favor our convention. Gen. Phelps is out at West Chester and taking a warm and earnest interest in our convention, of which more anon. B.

"HOLD THE FORT."

Bishop Wright (we say not ex-Bishop, for he was never so much bishop of the United Brethren church as now), in an article under the above heading, pleads fervently with his anti-secret brethren not to quit their church, but to "hold their fort." He speaks thus:

"We have an anti-secrecy church. It is anti-secrecy in its origin, constitution and laws. It is anti-secry in its literature. The majority of its conference are anti-secrecy. It has built up a publishing house, a missionary society, a Sabbath school association and a number of educational institutions of not a little power. All these, rightly directed, may be made to wield a mighty influence against darkness and guile in the form of organized secrecy."

The writer goes on to give an accurate drawing of "the friends of the lodge and their apologists (and their apologists are always their friends)," and his picture of them would be complete, if from Rev. 16: 13 he had drawn them as governed by false teaching spirits, from three sources, viz., Satan direct; the false-prophetism of all ages; and from "the Beast" or living force, which is false religion, generic, and when he had shown them to be like that knave and hypocrite who "doffed his Republicanism and donned Democracy" every time he went from Michigan to Florida. He should have shown them to be:

1. Unclean spirits, either secretly "defiled with woman," or not "unspotted from the world," but who had "defiled their garments," by the worships or corruptions of Satan, "*the god* of this world."

2. They are like *frogs* ,at home in the water or on land, in the world or in the church, "doffing" their principles to suit their surroundings! Are such creatures, indeed, in churches?

3. And finally, these men are filled and inspired by "the spirit of devils," from the three sources above, which "deceive the kings" of the realm of mind, and "the whole world," to muster them to the *battle-day of God,* which is to fight out the question whether Christ or Satan shall reign and have the worship of our race.

But Bishop Wright is still in twilight He is for holding the (*Brethren*) fort while he sees and says that traitors are in command of it. Still he is in general "*right,*" without the "W." Luther did not leave the corrupt Roman church *till he was put out.* Schism is sin and the spirit of schism is sin. Let us bless God and pray for Bishop Wright.

—The two conventions of last week, at Philadelphia and Holland, Mich., we are happy to be able to report so early. Both are important meetings: the first being almost a beginning of convention work in the second city of the nation, and the second being the first Anti-masonic convention conducted in a foreign tongue. Let Germans and Swedes follow the good example set by the Hollanders of Michigan.

—Our Brother Foote has given us a pen portrait of Sojourner Truth in this number which no reader will forget. The *Cynosure* may safely promise more like it during the coming year. Look over the list of contributors on the last page and be convinced that our readers may have great expectations of good things.

—The Philadelphia convention which so happily and successfully closed last Wednesday is well reported this week. A word from the General Agent must be added to Bro. Hinman's report. He says:

"Bro. Hinman took the initive of this meeting and carried it with a steady hand to its successful close. There is in him a happy union of faith and works which in this, as in other undertakings, was rewarded by substantial victory. Bro. Bailey's address in the afternoon was abundant in facts forcibly put, and his presence in the convention exceedingly helpful. Too much cannot be said in commendation of Drs. Stevenson, Collins and other brethren who strengthened and encouraged our work by their presence, their piety, their zeal and practical good sense. May the Lord reward them."

FROM THE GENERAL AGENT.

LEWISTON, N. Y., Dec. 12.—From Ransomville I came to this town at 8 P. M. yesterday. O. P. Scoville gave me a cordial welcome. The eight years intervening since our last meeting have written their lines upon his genial face, and two who then sat with us at the hospitable board and knelt at the family altar have trodden the valley and wait the coming of Father and mother on the celestial mountains. Others whom I missed among the faithful have passed with a good hope to the land of perpetual sunshine. The town grows old, but yet retains some of its "ancient landmarks." The "Frontier House" looks, I am told, very much as it did when a relay of horses was obtained, and Fox mounted the closely guarded carriage in the back yard and drove the ill-fated Morgan to Youngstown and to certain death. The stone building on the hill where a Royal Arch Chapter decreed the death of their victim, stands with shattered windows, a deserted, desolate, silent, monumental pile, telling its tale of blood and uttering a voice of warning to all who know the history of treason and murder written within the now gloomy walls of that "upper chamber."

Josiah Tryon is here, but in mind has passed to the dubiousness of the latter days of a good man. Mother Shephard, nearly 90 years old, remembers Col. King and the prominent actors of his time with great clearness. I regret my inability to remain longer and converse more with one whose knowledge is so important a link between the present and the anti-secrecy movements of fifty-seven years ago. From her I learned of Mr. John Burns, in good health and mental vigor, who was born and has lived here since 1813. Other engagements compel me to forego the privilege of seeking out and grasping the hand of one whose words must be like a voice from the grave of a buried past, calling for retribution on the "order" that still lives to blight every character that feels its vicious touch.

Our train is climbing a steep and winding way along the bank of the Niagara River, and as I look back upon the old historic town and recall fragments of its history that have fought their way through Masonic slander, treachery, prevarication and organized opposition, I feel a deep and quiet satisfaction in the full assurance that an *impartial* record has been kept which, though now obscured, will appear without a single omission when the seal is broken and "the books are opened before the throne of God and of the Lamb."

TONAWANDA.—Our train, like the swift "course of time," stays not for the dreamy fancies of living souls it bears away, but dashes by the *realities* with only time to catch a glimpse and print the shadow on memory's tablet, and shoots forward with a scream into the mysterious, and to *us,* unknown future. How precious in such an hour to feel the gentle touch of his hand who "leadeth me," even through raging currents of unknown Niagaras lie in great rocky reefs of disappointments and sorrows across my stream of life, and to *know* that the port of peace is sure.

And now here we are at 12 M. in the city of Buffalo, winding around piles of lumber, running close under the eves of great warehouses, crawling over viaducts, spanning the Erie canal crowded with boats, and cautiously "feeling" our way to the great Central depot and the heart of this busy, wicked, commercial emporium of western New York.

I must wait here five hours for a train to Dale where I hope to meet my dear boy Willie and the good friends at Bro. Capwell's, whose kindness I shall never be able to repay. Waiting is not pleasant, but I am striving to make it profitable. Somehow, despite the throng about me running to and fro, I seem to be alone, and yet not alone. I have been living in other days when "home" was not a myth, and the voices of loved ones were something more than echoes from a swift receding past, and as the past returns mid a halo of light, I see in those hours of sunshine but a dim reflection of that world of light, the eternal home of the saints, and I hear it said of the dwellers there, "These are they who have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb." While the father's heart clings to the dear children, the hand of faith grasps the scepter and the crown where a face familiar in other days, when we gathered at the altar of prayer, will not be strange or unknown to those who are spared a little longer ere the prepared "mansions" are gained. J. P. STODDARD.

—Bro. M. N. Butler, Missouri State lecturer, is announced to speak at Salem church near Albany, Dec 26 and 27.

THE ONE OPPOSITION RELIGION.

[Address by the Editor of the *Cynosure* at the Philadelphia Convention, Y. M. C. A. Hall, Philadelphia, Pa., Dec. 19, 1883.]

The globe which we inhabit, and which a railroad train, if its track were continuous, would encircle in a few brief weeks, is but "a particle, a speck, a mite" in the Universe of God. This little planet is clothed as by a poisoned shirt of Nessus, with misery and crime. In the city of Chicago, where seas and prairies meet and pour down their abundance, the daily press tells us, there are to-day, fifty thousand laborers without employment; and saloons govern the city; which, the same press tells us, average a murder a week!

As to this one fundamental fact, the universality of misery, there is no difference of opinion and no dispute. "The Westminster Divines," whose work was endorsed and authorized by a Parliament of Great Britain, say: "*The fall brought mankind into a state of sin and misery.*" And infidels and atheists endorse the "misery;" denying only the "sin." Louis Blanc, the French statesman, infidel, and socialist, and one of the ablest of them all, in his chief work, "*The Organization of Labor*," page 265, 1848; utters these remarkable words:

"Misery restsains the intelligence of man in darkness. Miscry counsels always the sacrifice of personal dignity, and almost always demands it. Misery placcs him whose character is independent in a position of dependence, so as to conceal a new torment in a virtuc; and to change into gall, what there is of nobility in his blood. If Misery crcates long-sufferiug, it cngenders also crime. It makes slaves, it makes the greater part of thieves, assassins, and prostitutes."

Thus saint and sinner, infidel and Christian agree in the misery which enraps our globe as a shroud. Statisticans tell us, that millions on millions of laborers in British India never know what it is to eat a full meal's vituals from one year's end to another. As to the misery, all are agreed. The split is upon the remedy for it. * * *

Now Christ's remedy for "All the ills that flesh is heir to;" the sin and the misery of this earth; is simple, palpable and direct. He proposes, and from Adam down has proposed, that men should be "born again" and become like him. To aid them to this new heart or birth, he proposes to put his Holy Spirit in them, which he sent in a shower of tongues; and thus, in the words of a Hebrew prophet, "put his laws into their hearts" and "write them in men's minds."

This remedy is certainly effectual, if it is practicable. For if men loved God with all their hearts, and their neighbors as they love themselves, there would be a speedy and perpetual end to pauperism, loaferism, liquor, gambling, prostitution, fraud, ambition and war; which our judges, courts, and commonsense and observation tell us and show us are the prolific causes and sources of the misery of mankind. For the figures show us that multitudes drink more money than they eat; and chew and smoke more moncy than they wcar; that one war-ship costs more than our President and his Cabinet; and, in the city of London, reports show that where ten needle women have insufficient food, a hundred other women, in the words of the Irish orator, Curran, "starve upon the sin of a promiscuous prostitution."

Now, whatever may be believed or disbelieved by sceptics or scientists concerning Christ's proposed remedy for human misery, it must be confessed to be a magnificently sublime conception; a way by which finite, sinful men may reach and rest in an infinite and holy God. And as to its efficacy, the proof is visible and tangible. The penitentiary, the poor house, the insane-asylum and the gallows all hold up their hands and testify, When men quit their sins, we lose our victims! When sin stops, misery stops. And it is thus clear as mathematics, that when Christ's remedy is universally embraced,

"Then pains and groans and griefs and fears,
And death itself shall die."

But there is another remedy proposed for human woe. Let us consider that.

Mackey's Lexicon of Freemasonry, page 16, says: "The Mason who conforms to the principles and precepts of the order is *free from sin;*" and, on a subsequent page he says the Master Mason "*is entitled to the reward of the just made perfect.*"

This is positive and explicit. Sinless salvation is to come, not by faith in Christ and the renewing of the Holy Ghost; but by conforming to the precepts of a Masonic lodge; salvation by ceremonies, in short. This is to remedy and remove human misery.

Now if a man is to be saved, and society regenerated by conforming to an order, open or secret, but especially secret, the priest who governs that order governs him. Hence the perfect despotism of the lodge. "The power of the lodge-master is absolute." No appeal can be taken from his decision!

But this is not all, nor the worst. Salvation by ceremonies emancipates from the moral law, and licenses crime. If the man obeys his order, he is safe, do what else he may. When O'Donnell shot Carey, he said to his victim's wife, "I did not do it. I was sent to do it." He had sworn in secret to obey, and if he had refused, his own life was forfeit.

We learn from our Philadelphia *Ledger*, of yesterday, that Peter Wade was to be hung the day before, Dec. 16, in Dublin, for the murder of Mr. Quinnet. "The prisoner said he belonged to a secret society whose orders he obeyed." Of course he felt no guilt. In Masonic language, "he conformed to the precepts of his order, and was "*free from sin.*" (Mac. Lex. p. 16.) The same *Ledger* of yesterday gives the names of ten men in Glasgow, members of a secret society, now on trial in Edinburgh for conspiring to blow up with dynamite public buildings in that city, to overthrow the Queen's authority in Ireland, by coercing legislation by terror. These, too, conformed to the precepts of their order; and according to Masonic law, are "*free from sin.*" And this same principle "freed from sin" the murderers of William Morgan; the murdcrers of William Miller of Belfast; those who slew the author of *Jachin and Boaz;* John Forgie of Ontario; and David Brownlee of Warren county, Illinois. All, in the words of Mackey "confirmed to the precepts their order." This explains how the sixty men, who, as Thurlow Weed shows, conspired for the murder of Morgan, could be good men. And they *were* good men, if they had any good men in western New York at that time; men of otherwise blameless, upright lives. But they had sworn and must keep their oaths, and preserve their order. Morgan had broken his oath, and somebody must inflict its penalty. I, last week, conversed, in Washington with an intelligent, well-to-do and apparently temperate and Christian Irishman, who was with O'Connell; and he, now an old man and a man of property, blamed O'Connell for not leading them to kill every landlord in Ireland. "Do you think it would have been right?" I asked. "*Yes, sir;*" he replied in good English accents. If he had murdered every English landlord he would have "conformed to the precepts of his order," and kept his oath. So did the assassins of Cavendish and Burke. So did those who murdered the Czar; and those who have repeatedly attempted the life of the good Emperor William, and perhaps of Queen Victoria. And the spirit that rules the lodge will help murder one day, and help hang the murderers the next.

Now there are multitudes of Masons, Socialists, Communists, and even Nihilists, who are better than their system, and who would not commit crime. But that does not change or alter their secret system. There are others who will commit crimes, as facts daily show us.

But I wish to show that the secret lodge system in Europe and America are one and the same; and I take my authority, largely, from a book just out, by Prof. Ely, of the John Hopkin's University, Baltimore, and lecturer in Cornell University, Ithaca, New York. Please mark, I do not say that the Irish land leagues, socialism, communism and nihilism are literally one and the same with Freemasonry. They are endlessly diversified; "Distinct as the billows, yet one like the sea." They are one in every essential moral particular. I take these particulars from Prof. Ely's book:

They all claim to be *salvations without Christ.* They will give men *"liberty, equality, and fraternity."* They will emancipate laborers from the tyranny of capitalists and employers. They will make men *meet on a level, and live on the square.* Saint Simon's followers say *"His words will renew the face of the earth."* (Prof. Ely, p. 59.) These are Christ's ideas stolen out of the Bible for Satan's uses. Then,

2. Then all alike swear *subjection to unknown superiors.* A Mason swears to "obey" every other Master Mason on earth, who may give him a sign. Baboeuf's followers "did not ever know the seven chiefs" whom they had sworn to obey. (Ely, p. 32.) Baboeuf and Cabet were the chief communists. (p. 31.) Our secret Trades-Unionists, like the Irish Leaguers, and Invincibles are bound to obey the order of unknown superiors. So are the Masons sworn to obey signs "given, handed or sent" by unknown persons. They only know that the order is Masonic.

3. They all alike have secret initiations, oaths or obligations. This defies Christ, and contemns his example. John 18: 20.

4. Finally: they are all alike, opposition religions, and substitutes for the atonement of Christ. *Saint Simon* makes this explicit declaration: "It has been thought that every religious system ought to (be made to) disappear, because men have succeeded in proving the weakness and insufficiency of Catholicism. People are decided in this. Religion cannot disappear from the world; it can only be changed." He then undertook to give the world a substitute; or opposition religion. So do they all.

The ancients fabled of a sea-god, Proteus, who, when caught, changed into a multitude of forms; a lion, leopard, serpent, and even into a tree, flame, or fountain; but if held fast this juggling deity would come back into his own form and answer. Such is Masonry, and the rest. It is a religion, no religion, a charity, savings bank, an insurance company, and a social club. "Tis everything by turns, and nothing long," till seized and firmly held, it turns into its true nature, a Christless, heathen, opposition religion, a flickering, shadowy "image of the beast" (Rev. 13: 14–17) not made by religious people, but by men at large, (as the lodges are) who "dwell on the earth."

The point submitted is that these are all one false, opposition, Christless religion, and THE opposition religion of the last days.

The National Reform Association fights this false religion bravely, as Grant fought the rebellion, wherever it shows its front. It stands against this huge hydra, for the Sabbath, for the Bible in schools, for chaplains, for Thanksgivings and all national recognitions of the Christian religion. But our N. C. A. is moving on Montgomery, the seat of this secret rebellion against God and goodness. We insist on uncovering these dark-lantern devil worships which are decciving and destroying the nations. They corrupt the ballot-box by votes of men who owe another allegiance than that to the United States; and practice religious worships which exclude or insult Jesus Christ: and they are destroying the court-house and legislaturc by superceding, in them, the oath of God by the secret oaths of devils.

What wonder that they dynamite! Their god was a "liar and murderer from the beginning." This false "god" and "prince of this world" and ruler of its darkncss appears throughout the whole Bible, clearly and distinctly as the rival and antagonist of Christ. He crawls as a serpent, he ravens as a lion, or a wolf; he is the deceiver of the world, the king of its evils, and the god of its idolatries. And if any one is weak or wicked enough to ask why an infinite, great and good God should suffer such a creature to exist, I will answer him when he will explain satisfactorily why the same benign being suffered Jefferson Davis to inaugurate a slavery rebellion, and bury a half million of young husbands, and those who were to be husbands, in the soil of the United States.

Let us rejoice and give glory to God that religious falsehoods must fail, and Christ reign; and the "old serpent" which is the devil and Satan," with the "beast" and the "false prophet" shall be put where they will vex men no more, till the thousand ycars arc accomplished; and lamb and lion, laborer and capitalist, lie down in peace together, and mankind shout jubilee in a world enlightened, purified, ransomed and redeemed.

HOW TO DO IT.

A TWENTY-FIVE THOUSAND LIST BEFORE JANUARY 1ST.

And all so easily done that you may laugh that it was not thought of before. There are at ordinary computation over 20,000 readers of the *Cynosure*. Now let each one of these friends get us a two-months subscriber for 25cts., and *the work is DONE*. For with the present list, that will make 25,000 and more. Give your servants in the office this list, and then it is their business to make, if possible, this magnificent list A PERMANENT ONE.

PUSH IT!

—Bro. C. F. A. Gantzchow, formerly of Hartsville, Indiana, has for several years been traveling between the Pacific and Atlantic States. He has located at Spokane Falls, Washington Territory, and called on us last week on his way thither. He is as much engaged as ever for the success of the reform and its organ, and urges that the success of the *Cynosure* would be promoted if an endowment fund was raised to maintain its editorial chair. He offers to give $500 to such an endowment if $20,000 is raised. We advise to put this money into active service and let the interest that comes from a strong list of subscribers support the paper. Bro. G. fears that a new political paper would crowd us here in Chicago, and that the opposition to lodgery cannot support two national organs; hence he advises that politics have a large department in this paper. That would be less expensive, but if national political issues are to bc urged their importance at least demands another paper, well sustained.

THE CHRISTMAS-TREE BUSINESS.—The Christmas-tree business is the show business. It is a revised edition of Barnum. Barnum shows because he loves to, and loves to make money; but Sunday schools show because they love to, and also love to plcase the children, and retain their attendance. As a mere matter of show, and love to show, Barnum and the Christmas-tree are on the same level—both of "the lust of the flesh, and the lust of the eyes, and the pride of life." So far as the other objects are concerned the levels are not far apart; for Barnum loves to make money for good purposes, and very likely for base; and the Sunday schools love to retain their scholars for the good purpose of doing them good, and also for the bad purpose of beating other schools. Leave the show business to the devil; it clearly belongs to him. —*Christian Harvester.*

WILL CHRISTIANS LIE?—All are ready to say no, they cannot willingly and willfully tell lies and remain Christians; and yet it is a fact that some ministers and leading men connected with some of the churches in Goshen, and who admit that they are and have been Freemasons, yet deny ever having heard in the Masonic lodge such words as "Boaz," "Jachin," "Shibboleth," "Tubal Cain," or "Mah-hah-bone." Now if those men never have received those Masonic words in the lodge room, they never have been made Masons. If they are Masons then they are shameless falsifiers, and have no business in the church as Christians.—*Rescue.*

THE HOME.

THE GOLDEN SIDE.

There is many a rest in the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted;
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's glowing thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
With hands that are swift and willing,
Then to snap the minute delicate threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

—*Selected.*

CHURCH FROLICS.

It is a very unpleasant task to rebuke misbehavior in professed Christians, but the purity of the church and the salvation of men absolutely demand it. At a recent Methodish oyster supper at Bayville, L. I., the pastor of the church was knocked down and Capt. John Sackett knocked John Smith senseless. At a Freewill Baptist donation party in the house of worship, swiftly following a protracted revival meeting, the entertainment was turned into a hurlyburly, the pastor feebly protesting. A Congregational sociable held in the church, ends in sports too boisterous and rude for a respectable bar-room. Shall such scandalous desecration of the house of God go on during the winter? The pastor first of all is bound to put an instantaneous and complete stop to all such wickedness. If the pastor is an unconverted man, or too weak to do his duty in ruling well, then the deacons or other church officials should take the matter resolutely in hand. If pastor and officials are corrupt or weak then the membership should protest so stoutly as to save the church from becoming a by-word and hissing among the ungodly. Some timid reader will suggest that it would make trouble in the church for the pastor to interfere with the amusements of the brethren. No doubt it would, but trouble is not so bad as sin and death. Phineas made trouble among the princes of Israel; Moses made trouble when he came down from the mount and found Aaron and the brethren at play worshiping the image of a stupid calf; our Lord made trouble when he found the Jews turning the temple of God into a huckster's shop. Luther made trouble throughout the whole Christian world when he protested against the practice of the church in selling the privilege of committing sin. Whitefield disturbed the church by declaring that ministers of the Gospel should be converted men. Elder Elijah Lovejoy troubled the whole American church and lost his life by declaring human slavery to be a sin. Let us not then be too much afraid of troubling the church by casting out devils. Vomiting poison shocks the whole system but otherwise certain death would ensue. Timid Christians, fear not them that kill the body and after that have no more that they can do, but rather fear him who is able to destroy both soul and body in hell.

THE BAG OF PEARLS.

An Arab once lost his way in a desert. His provisions were soon exhausted. For two days and two nights he had not a morsel to eat. He began to fear that he should die of hunger. He looked eagerly, but in vain, along the level sand for some caravan of travelers from whom he might beg some bread.

At last he came to a place where there was a little water in a well, and around the well's mouth the marks of an encampment. Some people had lately pitched their tents there, and had gathered them up and gone away again. The starving Arab looked around in the hope of finding some food that the travelers might have left behind. After searching awhile, he came upon a little bag, tied at the mouth, and full of something that felt hard and round. He opened the bag with great joy, thinking it contained either dates or nuts, and expecting that with them he should be able to satisfy his hunger. But as soon as he saw what it contained, he threw it on the ground, and cried out in despair. "It is only pearls." He lay down in the desert to die.

Pearls are very precious. If the man had been at home, this bag full of pearls would have made his fortune. He would have received a large sum of money for them, and would have been a rich man. But pearls could not feed him when he was hungry. Although you had your house full of pearls, if you have not bread you will die. The Arab knew the value of the pearls that he found; but he would have given them all at that moment for one morsel of bread—would have given them, but could not, for there was no bread within his reach. So, although he was very rich, he was left to die of want.

Pearls and gold cannot preserve the life of the body, far less can they satisfy the soul. Bread is more precious to a hungry man than pearls; and the bread of life is more precious still. Christ has expressly said, "I am the bread of life." How foolish it is to spend ourselves in gathering things that cannot feed us if we are hungry, and cannot save us from our sin? "Seek first the kingdom of God, and his righteousness," and keep other things in a lower place. The chief thing for each of us is to Christ the life of our souls forever; and then we may gladly accept whatever good things in this life God may be pleased to give us. "What is a man profited, if he gain the whole world, and lose his own soul?"

He who is rich when he comes to die, but is still without Christ for his soul, is like the Arab in the desert, with his bag full of pearls, but perishing for want of bread.—*Rev. Wm. Arnot.*

HOMELY ILLUSTRATION OF FAITH.

Sam Jones was talking to a man of weak faith the other day. The doubter asked if Mr. Jones could not give him a demonstration of religion. "None," was the reply. "You must get inside the fold, and the demonstration will come of itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on a platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barn-yard and peeps in the trough, without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there is no water in the trough. Another steer, not quite so smart, but with more faith, steps on the platform. The water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on to the platform. You can't even examine it intelligently until you are on to the platform. If you slide around the back way, you'll find the trough dry. But step on the platform, and the water and the faith come together without any trouble—certain and sure and abundant."—*Detroit Free Press.*

IF YE FAINT NOT.

In one of the towns of England there is a beautiful little chapel, and a very touching story is told in connection with it. It was built by one who had long been an infidel. He had a praying wife, but he would not listen to her; would not allow their minister even to take dinner with them; would not look at the Bible; would not allow religion even to be talked of. She make up her mind, seeing she could not influence him by her voice, that every day at twelve o'clock she would pray to God for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At the end of twelve months there was no change in him. But she did not give up. Six months more went past. Her faith began to waver, and she said, "Will I have to give him up at last? Perhaps when I am dead he will answer my prayers." When she had got to that point it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining-room waiting for him, but he did not come in. She waited for him some time, and finally looked for him all through the house. At last she thought of looking into the little room where she had prayed so often. There he was, praying with agony at the same bedside where she had prayed for so many months, asking forgiveneness of his sins. And this is a lesson for you, wives, who have infidel husbands. The Lord saw that woman's faith, and answered her prayers.—*Christian Statesman.*

THE WHEEL HORSE.

There is a wheel-horse in every family; some one who takes the lead on all occasions. It may be the oldest daughter, possibly the father, but generally it is the mother. Extra company, sickness, etc., give her a heavy increase of the burden she is already carrying. Even summer vacations bring less rest and recreation to her than to others of the family. The city house must be put in order to leave, and the clothing for herself and children which a country sojourn demands seems never to be finished; and the excursions and picnics which delight the hearts of the young people, are not wholly a delight to the "provider."

Woman's work is never done. She would never have it done. Ministering to father and mother, cherishing her husband—no true woman wants to see her work done. But, because it is never done, she needs resting times.

Every night the heavy truck is turned up; the wheel-horse is put in the stable, and the labor and care are dismissed until the morrow. The thills of the household van cannot be turned up at night, and the tired house-mother cannot go into a quiet stall for repose. She goes to sleep to-night feeling the pressure of to-morrow. She must have an eye over all until every one is in bed, and must keep an eye ready to open at a moment's notice, to answer the needs of children, and both eyes open bright and early to see the machine well started for the new day —*Sel.*

OUR BOYS AND GIRLS.

A LITTLE PHILOSOPHER.

The days are short, and the nights are long,
And the wind is nipping cold;
The tasks are hard, and the sums are wrong,
And the teachers often scold.
But Johnny McCree,
O what cares he
As he whistles along the way?
"It will come right
By to-morrow night,"
Says Johnny McCree to-day.

The plums are few, and the cake is plain,
The shoes are out at the toe;
For money, they look in the purse in vain—
It was all spent long ago.
But Johnny McCree,
O what cares he
As he whistles along the street?
Would you have the blues
For a pair of shoes
While you have a pair of feet?

The snow is deep, there are paths to break,
But the little arm is strong,
The work is play, if you'll only take
Your work with a bit of song.
And Johnny McCree,
O what cares he
As he whistles along the road?
He will do the best,
And will leave the rest
To the care of his Father, God.

The mother's face, it is often sad—
She scarce knows what to do;
But at Johnny's kiss, she is bright and glad—
She loves him, and wouldn't you?
For Johnny McCree,
O what cares he
As he whistles along the way!
The trouble will go,
And "I told you so,"
Our brave little John will say.

—*Harper's Young People.*

FIVE KINDS OF PENNIES.

A boy who had a pocketful of coppers dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus or the heathen. Was his penny not as light as *tin?*

Another boy put in a penny and looked around to see if anybody was praising him. His was the *brass* penny not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself "I suppose I must, because all others do." That was an *iron* penny. It was the gift of a cold, selfish heart.

As a fourth boy dropped his penny into the box he shed a tear, and his heart said, "Poor heathen! I am sorry they are so poor, so ignorant and so miserable. That was a *silver* penny; the gift of a heart full of pity.

But there was one scholar gave his saying "For thy sake, Lord Jesus. Oh, that the heathen may hear of thee, the Saviour of mankind!" That was a *golden* penny, because it was the gift of faith and love.—*Christian Advocate.*

LEAVES NOT THE LIFE.

"Grandpa, what *can* you be doing?" inquired Gerald, coming toward grandpa with a face full of amused astonishment; "what can you be doing?"

"I am making a gooseberry bush for you," replied grandpa, composedly. "I noticed you liked the ripe gooseberries when you were at Pemberton Lodge last night, and I think you would like a bush of your own."

"But grandpa," began Gerald, looking very hard at grandpa, and thinking very hard in trying to decide if he was joking, or had quite gone crazy—"grandpa, gooseberry bushes grow; they are not made."

"It pleases me to make this one. All the rest may come as they please," replied grandpa, pinning a leaf here and there to a tall, dry brier which he had previously planted firmly in a large pot. "How do you like your gooseberry bush?"

Gerald did not wish to hurt grandpa's feelings, but what could he say? He looked at the pretended bush, and at grandpa's face, and was perplexed, for grandpa appeared heartily in earnest in the work of trying to make the bush?

"It cannot have berries on it," he replied evasively.

"It cannot, pray tell me why?" inquired grandpa, seeming to be astonished as he drew off a little way to admire his bush, and to glance at Gerald.

"Because, grandpa, it has no life."

Grandpa folded his arms across his breast; he gave a little push up to the glasses astride of his nose; he looked so inquiringly at Gerald that Gerald felt obliged to add: "Dead bushes do not bear berries."

"How do you know it is dead? You say hard things of a fresh, green bush. See the leaves. Why, boy, your grandpa knows that a dead bush does not bear berries, but look, don't you think he has given it life?"

"It will not stay fresh and green, grandpa; you only put on its leaves; you did not put any life in it," said Gerald gravely, more and more perplexed about grandpa's uncomfortable notion about the bush.

"Will not the green leaves bring it life?" said grandpa. "What is the life of the bush if such beautiful green leaves are not its life?"

"Grandpa, dear, you are only hoaxing me; I believe you know it is the sap. The sap makes the leaves grow, and shows that the bush is alive, but the leaves do not make the sap."

Grandpa laid down the leaf and pin; he did no more toward making a bush. He drew Gerald close to him and laid his hand upon his head, and gave a long pleased look in his face, as he asked: "And you think all those beautiful fresh leaves do not give life to this bush?"

"No, grandpa; they never can."

"And suppose they had grown on the bush, what then?"

"Oh, then we would know that the bush was alive."

"Why, if the leaves are not the life of the bush how would you know any better about it if it had leaves of its own?"

Gerald considered.

"I think, grandpa, that the leaves only show that the bush is alive, not make it alive."

"Can a bush without leaves be alive?"

"Yes, sir. If I cut off all the leaves of my bushes in the garden they would still be alive."

"Can a bush grow without sap?"

"No, sir; the sap makes it grow."

"But if the bush has sap—that is life—how about the leaves?"

"It will put out leaves, of course, grandpa, if it has life."

"Now, Gerald," said grandpa, very earnestly, "this world may be compared to a garden. Every boy and girl, and man and woman, in it may be called one of God's plants. What is the difference between God's living plants and the dead ones?"

"What a funny notion, grandpa; I do not believe I know what you mean."

"What is the difference between a real Christian and a make-believe Christian?"

"Real Christians are good, and the make-believes only seem to be good; is that it, grandpa?"

"That is right so far as it goes, but the difference between God's living plants and the dead ones is that the living ones grow and bear leaves and fruit, while the dead ones have the leaves pinned on."

"Grandpa, what a funny, funny notion."

"The leaves and fruit of God's plants are their works; and, boy, many plants, not really living plants of God, have leaves and fruit of a certain kind, but they are dead leaves. Can you tell me why?"

Gerald thought a minute. The lesson he had been taught flashed upon his mind with a new light.

"Grandpa," he said, "do you mean that living plants must have God's Spirit, and that works without God's Spirit are dead?"

Grandpa smiled. "You are right, boy; even dead plants often have leaves and fruit which do not grow from the living power of God's Holy Spirit, which come from outside influences, and are like good, green leaves pinned upon a dry, dead stem. The leaves and fruit, you see, are not the life; the Spirit of God in the heart is the real life, just as the sap in the plant is its life."

"Grandpa, why did you ever try to make a gooseberry bush?" inquired Gerald, looking at the result of grandpa's effort.

"I tried to make it, boy, because I wanted you to remember for the rest of your life that leaves are not the life—that works never made a Christian—but that good works, the leaves of God's plants, must grow by the influence of his Holy Spirit, or they are like dead leaves pinned on; for good works are not the life, they are only the consequences of life. What kind of a plant do you wish to be—a plant with a few leaves pinned on, or a living plant, sending out green leaves and sweet fruit, because God's Spirit has made you a living plant?"

Gerald whispered his answer in grandpa's ear, and grandpa smoothed back his hair and smiled, and taking his hand walked out to the bright sunshine and fresh air, leaving the dead bush with its false leaves, while he enjoyed the beauty and fragrance of the living plants holding up such sweet contented faces in the living garden toward the brightness overhead.—*N. Y. Observer.*

KINDNESS TO ANIMALS.

A teacher of a large public school in England has, during many years, been carefully teaching the children in his school kindness to animals—to feed the birds and pat the horses, and enjoy making all God's harmless creatures happy; and he now tells us that out of about seven thousand children that have gone out from his school, not one has ever been charged with a criminal offence in any court.

A celebrated French teacher (M. DeSailly) has been teaching the children in his school, ever since 1851, kindness to animals. He says it has had the best influence on their lives and characters. He has found them "not only more kind to animals, but more gentle and affectionate toward each other," and he hopes that principles of kindness to animals will soon be taught in every school. In more than five thousand French schools regular lessons are now given on this subject; hundreds, perhaps thousands, of societies of children have been formed in the schools of England, France and other countries, to protect animals from cruelty. Out of about two thousand criminals in American prisons inquired of on the subject, it was found that only twelve had any pet animal during their childhood.

About six hundred prizes are now given every year to scholars in English schools who write the best compositions on kindness to animals. They have been presented to these scholars by the daughters of the Queen and other distinguished persons, in the presence of large audiences, numbering at one time nearly ten thousand people. And I was glad to read, the other day, what two brave English boys did to prevent cruelty to a cat which three wicked boys, or *hoodlums*, had stolen, and having tied a string to her neck, were, for fun, throwing her into a broad ditch of water and then dragging her out. These two brave boys were smaller than the hoodlums, and they offered to give all the money they both had—about a shilling—if they would let the cat go, but the hoodlums only laughed at them and refused. Finding there was no other way to save the cat, they both suddenly rushed on the big hoodlum and pitched him into the ditch where he had been throwing the cat; then they rushed with such force at the one who was holding the cat that he dropped her; then they rushed at the third one, and he ran away; and then they picked up the cat and ran away themselves before the hoodlums could get ready to follow. It was a brave battle fought against great odds for the prevention of cruelty to animals, and I think the boys who did it deserve to be made knights of the "Legion of Honor" as much as any man who ever fought on the battle-field.

I read another good story the other day, about a distinguished clergyman of Massachusetts, known throughout the nation as a great and good man. It is about one of the experiences of his childhood, and I will tell it in his own words. He says, "I saw, one day, a little spotted turtle sunning itself in the shallow water, and I lifted the stick in my hand to kill it, for though I had never killed any creature, I had seen other boys kill birds, squirrels, and the like, and I had a disposition to follow their wicked example; but all at once something checked my little arm, and a voice within me said, clear and loud, 'It is wrong,' and so I held my uplifted stick until the turtle vanished from my sight. Then I went home and told my mother, and asked her what it was that told me it was wrong. She wiped a tear from her eye, and took me in her arms, and said, 'Some call it conscience, but I call it the voice of God in the human soul. If you listen to it and obey it, then it will speak clearer, and always guide you right. But if you do not listen to it, or disobey it, then it will fade out, little by little, and leave you in the dark without a guide. Your life, my child, depends upon heeding that little voice.'"

The celebrated Dr. Channing writes in one of his books, "I would not crush the meanest (harmless) insect that crawls upon the ground. It has the same right to life that I have. It received it from the same Father, and I will not harm the works of God by wanton cruelty."

In my parlor I have a beautiful picture—a hunter with bow and arrow about to shoot a mountain deer that stands unconscious of his danger; but suddenly, behind the deer, appears in the mist the dim but gigantic form of the Spirit of the Mountains, with uplifted hands. The terrified hunter drops his bow and spares the life he could not restore. Remember, children, whenever you may be tempted to take without cause the innocent life of any creature, that there is present everywhere, that great and pure Spirit upon whose mercy you depend, and who knows every wrong you may inflict on the humblest of his creatures. Protect the weak, relieve the suffering, make the world happier that you have lived in it, and you will be happier yourselves in this life, and better prepared for life immortal.

TEMPERANCE.

The National Woman's Christian Temperance Union has issued a call for the States to celebrate on Dec. 23rd, the tenth anniversary of the woman's crusade.

If a man becomes intemperate at twenty years of age he will only live fifteen and a half years, instead of forty-four years. If a man becomes intemperate at thirty years of age he will only live thirteen and a half years, instead of thirty-six.—*Dr. B. W. Richardson.*

Temperance puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirits in the whole constitution.—*Benjamin Franklin.*

The temperance movement in the South is quite active and widespread. The prohibitionists in South Carolina, North Carolina, Georgia and other States are making war against the liquor sellers under the local option law, and are successful beyond the most sanguine expectations. The colored people are almost solid in favor of temperance.

Among those exposed to cholera in the East, it was repeatedly observed that those who had been accustomed to the use of liquor, even in a moderate degree, were the first to be attacked, and the surest to die. Of the many in this country who have committed suicide during the summer, a surprisingly large number have been found to be men and women of drinking habits.

The Chief Justice of the Supreme Court of Georgia, in his article in a late *North American Review*, entitled "Shooting at Sight," says: "The day of the grog shop and of that which it produces—the inflamed passion and the deadly weapon—is rapidly passing away. The local option retail law generally pervades the State of Georgia; county after county prohibits the traffic, reduces expenses and diminishes crime. The prosecuting officers of the State are paid according to the number of criminals tried, and they inform the writer that in those counties where this traffic is prohibited the office of solicitor general is worthless. Soon, let us hope, the generous Southern sun will shine upon an entire population sober, prosperous, peaceful and happy. May that population be swollen into a vast multitude by a tide of emigration which shall enrich every valley and cover every hilltop with good, sober, industrious men."

A magazine writer has recently given a description of the class in Paris known as 'plaster-wipers." Throughout Western Europe new houses are very unhealthful, requiring about two years with fires all winter, and open windows all summer, to render them fit for human habitation. So people who care for their health avoid new houses, and they are usually occupied by the class of adventurers referred to, who flock wherever they see a new building going up, and take possession, with no furniture save the objects which the law exempts from levy. They occupy their quarters without inquiry, and without paying rent, for they have done when finally sent away, all that was expected of them. They have wiped the plaster dry, and given the house an inhabited look, and within a twelve-month have probably been the means of decoying to it respectable tenants.

But what is the cost to them? The author says, "They are lucky if they have only the rheumatism, and have only lost teeth and hair. Diseases of the throat and chest decimate them. But they can pay rent with life easier than with money, for they can lay down life, they cannot lay down coin.

This is one of the saddest pictures of human life ever drawn with the colors of reality. But there is a destroyer who takes money, robs the wife and children of bread and shelter, leaves men cold and hungry and ragged, and at the last "biteth like a serpent, and stingeth like an adder," destroying "both soul and body in hell." The exhortation is, "Fear him!"—*Union Signal.*

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into a mash tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, workhouses would never be built. The man who spends his money with the public and thinks the landlord's bow and "How do ye do my good fellows," mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborers'-good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of any house, let it be my own and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour is ignorant—very ignorant. Why, red lions and tigers and eagles and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering, if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—*Spurgeon.*

RECENT LITERATURE.

LUCILE VERNON, or the Church at Lansington. By W. T. Meloy. Published by the author, and for sale by the National Christian Association. pp. 208. Price, 75 cents.

The name of the esteemed pastor of the United Presbyterian church of Chicago, and chairman of the N. C. A. Board of Directors will be recognized as the author of this volume. It is in literary rank a religious novel; but such a classification is very far from giving a just idea of the work. It is rather a charming story of real life as seen from the outlook of a successful pastor's study; and its simple reality, like the famous "Sunnyside" of years ago, gives it a healthy charm and interest that no mere work of the imagination could effect. The characters are real, and so are the events, and also in considerable part the speeches on public occasions.

The style marks also a wide difference between this and ordinary stories. Instead of the attenuated and flowing lines of the professional novelist, we mark the terse and vigorous sentenees which occasionally drop into an argument, or take up a strain of quiet moralizing, or of genuine eloquence, and betray the business of the author. The quiek and faithful analysis of the joys and difficulties of ministerial life, too, would not readily occur to one who lacks its real experience. To begin the book is to read it to the end. Like the stories of Gough or Moody, the tears and smiles that it continually provokes have that genuine quality that does the heart good. You can hardly say why but you know that you are reading no fietion, but an honest story of real men and women. The author, we are happy to announce, contemplates a new edition and an additional chapter or two, which shall show how a eonscientiouspastor and his people meet the practical and sometimes severe questions that the lodge is continually forcing upon them. The book is for sale at the N. C. A. office, and it is not too latc to get one for a New Ycar's gift.

THE GATES WIDE OPEN; or Scenes in Another World. By George Wood. Boston: Lee & Shepard. pp. 354. Price $1.50.

When the author some twenty-five years ago sent out 'Modern Pilgrims," his effort in attempting a modern caricature of Bunyan's immortal work was given a very popular reception. The present book was written not long after; but, sincc Miss Phelps has assumed to peep beyond the portals of eternity and give us glimpses of a future home set round with Mohammedan furnishings, the name has been changed as if to challenge the lady explorer. The author's stylc is simple and attractive, and, as thc story is altogether laid in the mansions of the spirits redeemed by Christ, its tone is humble and pious; while advantage is taken, after the manner of Dante, to rebuke somc ccelesiastical and social evils yet in full strength in the church militant, and to interweave some interesting history of the martyrs for Jesus. With this for one view of the book, it is no less entertaining as a caricature. The hints that Milton, Watts, Whately, Pollock, Babbage and others have given us of another life have served, as it were, for texts, and those grave authors would be amused and perhaps provoked to read how their uncertain and poetic lines have been improved upon. After all, such a writing, while it may entertain for a moment with novelty and speculation, is far short of the inspired Word in enlivening the faney and strengthing the hope of a godly man respecting the place the Saviour has prepared for those who love him. The book is sold in Chicago by H. P. Chapin.

The Union Signal, our brave and true temperance cotemporary, which leads the femalc host of temperance like the "helmet of Navarre," eelebrates with the Woman's Christian Tempcrance Unions all over the land the Decennial anniversary of the Ohio Crusade. A cover, beautifully and tastefully ornamented, contains within the history, philosophy, poetry and theology of that great and never-to-be-forgotten movement. Very properly, Dr. Dio Lewis, who started the Crusade, contributes the first prose article, and is followed by Emily Huntington Miller, Mrs. J. Ellen Foster, Frances E. Willard, Sarah K. Bolton and others, and a *fac simile* letter from John G. Whittier. The temperancc workers may well be proud of such a number as this.

THE CHURCHES.

—Elder H. Hull closed on the 9th inst., a protracted meeting at West Union, Iowa, which had been blessed with glorious results. Some forty conversions were a cause of great rejoicing. Among the converts were old men, hard drinkers, bitter opposers of the Gospel, and one Odd-fellow. Meetings were begun at Elgin, Iowa, on the Saturday following with good hope that similar blessings would be given.

—A great revival is in progress in the Presbyterian church of Knoxville, Tenn. Over 150 souls have already sought the Saviour.

—There is a great revival in the Baptist church at East Hardwick, Vt. Between 60 and 80 have been converted, among them many in middle life, and one over seventy-five years of age.

—The American Home Missionary Society receives $25,000, the American Board $10,000, the American Missionary Association $5,000, the Church building Socicty $5,000, by the will of Mr. S. N. Edgell, a member of Pilgrim Church, St. Louis, Mo.

—As reportcd to the recent convention, the total membership of thc Chureh of the Disciples, or Christian Church in this country is 650,000. They have 5,000 churches and 3,700 preachers. The greatest strength of the dcnomination is in Ohio, Indiana, and other parts of the West.

—The Moody aud Sankey services are proceeding with unabatcd interest and power. There were some fears lest the meetings at Wadsworth, it being on the outskirts of London, would not draw a large audience. Those fears have been entirely dispelled—the building is crowded at preaching services, and the other meetings have an attendance of over 3,000.

—The daily press of London is devoting considerable attention to Messrs. Moody and Sankey. The *Pall Mall, Gazette*, which has distinguished itself ih this particular thinks that whatever notice they have received is less than they deserve as "men who have probably left a dceper impress of their individuality upon one great seetion of Englishmen and Englishwomen, than any other persons who could be named."

—The latest word from London says that Moody and Sankey have concluded their fortnight's mission at Stepney. The interest excited by thc mission is remarkable, as it reached a lower class of the population than heretofore. The meetings were crowded and thousands were converted. The meetings will be resumed after the holidays at Clapham, whither the Iron Mission Hall will be removed. Moody goes to the south of France to spend the interval before the opening of the Clapham mission, with his family.

—Rev. D. L. Brayton, writing from Rangoon, says: On the last day of August the last galley-proof of the Pwo Karen Bible was received from the printer, thus completing the entire Bible in that language. It is proposed to place a copy in every Christian family. One Karen, who some three years ago paid for six copies in advance said, "I shall want two eopies for myself and family, and the other four may go to those who cannot pay." Other Karens have given different sums, so that, with the appropriations of the Executive Committee, sufficient funds are provided for the contemplated distribution.

THE REFORM CHURCHES OF MISSISSIPPI.

COLUMBUS, Miss., Dec. 12, 1883.

The annual meeting of the convention of the Associated Churches of Christ was held at Military Chapel, Lowndes county, Miss., Dec. 5, 1883. After a seasou spent in worship the Rev. E. Tapley, in accordance with the vote of the convention, made the opening address. A lively and spirited discussion of the evil tendencies of organized secretism followed, which was participated in by a number of earnest speakers.

In the addresses of the day the great wrongs connected with and continually done through secret orders were forcibly and clearly shown and the duty and power to work suecessfully for their overthrow. Some of the ideas advanced were: That we should begin our reform work practically at home; that we should patronize only, as far as possible, those millers and dealers who do not belong to secret institutions; that we should attend those churches and support those ministers who stand squarely in favor of the abolition of secret orders; that the Bible is the great rule of action, and it condemns all lodgery as much as if it had said, Thou shalt not belong to the Masonic order, the Ku-Klux Klan, or any other secret society. It says, "Have no fellowship with the unfruitful works of darkness." The exhortation was given that we must not grow impatient or become discouraged because they are not immediately done away with, but must have long patience, as it is God's own work, and he is moving mightily, and in this also we must "walk by faith and not by sight." The falling off in surrounding Masonic lodges, the earnest and outspoken condemnation of the Immaculates and secret benevolent orders in Columbus, as "humbugs" and "swindles," by their own members was spoken of as omens of good.

Great encouragement was drawn from the blessing which the Lord has given to the efforts made here and elsewhere, and the thankful feeling of the convention seemed to be, "What hath God wrought?" A collection was taken up to defray the expense of sending out a colored anti-secret lecturer, which resulted in a small sum in the treasury.

An executive committee was appointed to employ a lecturer when a sufficient fund be collected. The entire meeting was pleasant and harmonious, and some, at least, returned home fecling that it was a season well spent.

M. A. TAPLEY.

KENTUCKY FREE MISSIONS.

[Thc church and school at Cabin Creek, Ky., with which the readers of the *Cynosure* have become acquainted through the letters of John G. Fee, H. H. Hinman and J. F. Browne, comes again to our notice through a letter of Miss Lura Mains to the *Christian Witness*.]

The school as well as the church is on the faith system. That is, do your duty, seeking first thc kingdom for yourselves and others, and leave the results with God. So we have no planning about financial matters. Although a tuition is set by thc trustees nothing is said about it to the pupils, and poor and all are invitcd to come and money is not considered. We have no salary, no collections, no donation parties, and no missionary fund, or laid by money to help us. So we trust God for all we get to eat and wear. He has thus far supplied our wants. Oh that ministers would realize that they are hired out to God, and not to the people, and that all they have to do is the work God gives them not plan for money matters. Our Master is rich, and benevolent, and knows how much we earn, and we need not worry how God is getting his money to pay us. If any one was hired out to a rich farmer he would do the work assigned him not plan to make the money to be paid to him. If ministers would take the Bible for their guide, and preach the Gospel, and trust the promise, "that they that preach the Gospel shall live of the Gospel," much more good would be done. A revival of religion would not be hindered by socials, and converts led back into the world by donations, and the poor kept from church by pew renting, and others by the hat being passed, and they embarrassed because having nothing to give. But if time spent in getting up entertainments to get money from those in the world was spent in seeking to save them from sin, many more would be saved. And when a man is thoroughly saved his money is consecrated to God, and he will use it for the support of the Gospel as God directs. And if appetites and personal appearances were consecrated to God there would be rejoicing in soul saving, and no complaining, if not the best clothes or nicest food were enjoyed. No person is consecrated enough to work successfully in the cause unless he is willing to live on bread and water, and be happy over it, if that is all the Lord provides, and he knows he is working for him.

Our school is increasing in numbers and interest. I preach twice on Sundays and once during the week; hold two week night prayer meetings, and sometimes an inquiry meeting, and some weeks go out to other places and hold one or two evening meetings.

The dear Lord is owning the work, and almost daily sinners are asking what they must do to be saved.

We have students' prayer meetings about thirty minutes at noon, and a number have found the Saviour.

Although the people are slow in getting a real experience here quite a number have obtained such. Those that have been church members for ycars without any knowledge that they were the children of God, have surrendered all, obtained the witness of the Spirit that they were the children of Jesus, and find that he saves them to the "uttermost." Yes, from tobacco, gay clothing and all other foolishness. As one little girl who had given up a good deal of jewelry, and found Jesus, said in one of the prayer meetings that she had rather have Jesus than all the jewelry and fine clothes; she felt that she was Jesus' little girl.

All who understand about the "life hid with Christ in God," pray for me.

L. A. MAINS.

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

Orders filled at the rate of 50 cents per 1000 pages at the office, or 75 cents per 1,000 pages by Mail.

Contributions are solicited to the TRACT FUND for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

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NEWS OF THE WEEK.

—A new through line from Chicago to New York, via the Grand Trunk and West Shore Roads will be inaugurated Jan. 1, 1884.

—Ten thousand persons witnessed the opening, Thursday of the new cantilever bridge across Niagara River. The bridge was tested by sustaining the weight of twenty locomotives and twenty-four cars loaded with gravel without apparent deflections.

—The colleries in Northumberland County, Pennsylvania, have been closed for a week, rendering 12,000 persons idle. Thirteen inches of snow fell in the region Wednesday.

—At six o'clock Monday evening fire broke out in the laundry of the Plankinton House, at Milwaukee, causing some alarm and excitement. The guests were easily reassured, but the female help, who were gathered upon an upper floor, grew frightened when dense smoke began to ascend, and rushed for the fire-escapes, down which forty of them were taken without accident. Six firemen were overcome by smoke and gas, but were soon resuscitated.

—A Grand Trunk express train Monday demolished a stage coach near Cataraquie, Ont., killing three women and wounding the driver.

—A dispatch from Duluth Dec. 17, says that the schooner Mary Ann Hulbert has been lost. She went down during the gale of last Wednesday night with twenty men on board all of whom are lost. Their names are not known. Most of them are railroad laborers. She was being towed by the tug Kincardine, and during the storm sprung a leak and began to fill. Having a green crew who did not know how to manage her, she began drifting with the wind and turning the tug from its course, when the tug to save itself, cut the tow line, and set the schooner adrift. She went down soon afterward.

—Two boilers in D. P. Reighard's oil refinery in a Pittsburg suburb exploded Tuesday morning, wrecking the boiler house and injuring six persons, three fatally.

—At Paris, Ill., Tuesday evening, Sanford Norris and other boys, induced four other lads, including two brothers of Norris to steal some apples, the former having planned the theft as a practical joke, and agreeing to fire a gun while the boys were in the orchard. The gun was discharged, per agreement, but its contents killed one of the lads, and wounded the others, one fatally.

—Kerrigan, the informer, whose evidence resulted in the hanging of six persons, was shot Thursday at Congo, Ireland.

—John Moylan, just returned from America, who had taken possession of a vacant farm at Clonbar, near Galloway, Ireland, was shot dead by an unknown man Wednesday in the presence of his wife.

—On the 14th of December a French force of 7,000 men, Admiral Corbet commanding, captured the principal outposts of Sontay, two outworks, and at last reports had surrounded the citadel. The French lost 200 men and fifteen officers.

—The Spanish mail steamer St. Augustine burned in the Bay of Biscay last Sunday. Eighty-two persons got off in boats. One boat and its passengers are missing, and nothing is known regarding the fate of the people remaining on the steamer.

—The London police are closely watching the houses of the leading Irish Nationalists. It is reported that the Lord Mayor has received anouymous letters threatening to blow up London bridge and Newgate. The detectives, who were withdrawn from the prison after O'Donnell was hanged, have been returned there. Extra police on and about the bridges watch the arches and examine all craft passing and scrutinize all persons crossing. In consequence of threats to avenge O'Donnell, armed policemen guard Hawarden Castle, the residence of Gladstone.

—The Turkish town Abadia, was damaged by a hurricane. Six ships and fifteen coasting craft were wrecked, their crews being drowned.

—The German Crown Prince visited Pope Leo Tuesday, and had a private conference with his Holiness lasting an hour, and appeared to be deeply moved when leaving the Vatican Palace.

—In Servia twenty Radicals, including their leader in the Skuptchina, have been sentenced to death. There will be no Radical party in the next Legislature.

BUSINESS.

NOTICE.

After February 1 we shall be able to fill all orders for Freemasonry Illustrated PAPER COVER and *cloth cover*, seven degrees and three degrees as soon as received.

We have now a good stock of everything except seven degree *paper cover*.

CYNOSURE SUBSCRIPTIONS.

Received for the week ending Dec. 22, from the following parties:

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Many have written: "Send a lecturer to our place, we need one very much." This is often impossible, but the above plan is much better than no lecture; does not need a church or hall, which often cannot be had; and costs but a fraction of what a lecturer usually costs. Will you see to it that you have one of these lecturers, silent as sunlight and as powerful, in your town. If you cannot afford the dollar or five dollars yourself, you can soon collect from friends for this purpose the needed funds.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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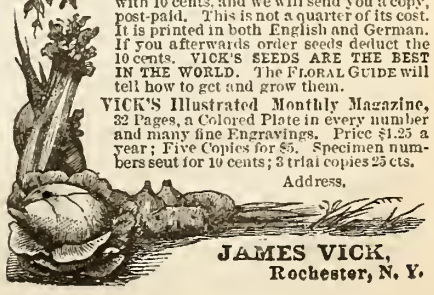
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FARM NOTES.

HOW TO SAVE MONEY IN FARMING.

While the snow covers the ground and the evenings are long it is a good time to make up plans for the summer campaign. Take a look at the stock in the harn, and see if there are not some animals which could be disposed of with profit. Are the cows first-rate in every particular, and do they pay a good profit upon their cost and keep, or do they scarcely pay for the food they eat, leaving nothing over? We think that full one-half of all the cows kept by farmers do no more than pay for the food consumed during the year; consequently the owners are actually losing money, because the animals depreciate in value as they grow old. Now, the way to save money in keeping stock is to have no animal that is not either increasing in value in proportion to the amount of food consumed and the labor expended in taking care of it, or returning an equivalent in labor performed, as with work horses, or in milk as with cows.

The only true way of ascertaining this fact is by keeping an account of expenditures and receipts, which we fear is seldom practiced with those who fail to save money in farming. Merchants and other tradesmen usually take an account of stock at least once a year, and know to a cent how they stand in the world financially, and their future operations are planned in accordance with past experience, and if there is need of cutting off any particular branch of trade, or economizing in any way, it is done; but the farmer alone seems to he the victim of luck, seldom knowing whether he is prosperous or otherwise until it is too late.

It is also well to draw up a plan of farm operations for the coming season, and it is far better to have them a little too restricted than too comprehensive, because bad weather sometimes intervenes and puts one behindhand, especially in the spring. Better put in one acre of potatoes and do it so well that the yield will be four hundred bushels per acre, than to go over four or five acres for the same quantity. Practice the same system with all farm crops, and you will he surprised to see how easy it is to save labor as well as money hy farming. We are quite certain that if our farmers would give this condensing system of farming a thorough trial, we should hear less of disastrous seasons and the unprofitableness of farming. They would not stop at good crops, but their horses, cows, sheep and hogs would have to he of the best breeds. No cows would he kept from the milk of which two to three hundred pounds of butter or its equivalent in cheese could not he made in a season. It costs no more to feed or care for one of our hest cows than the very poorest, and the same is true with all other kinds of stock, and as a rule the most worthless are the most expensive to keep.

A farmer would think he was badly swindled if he had to pay twenty-five dollars more than his proportion of taxes; still there are thousands of animals kept by these same farmers, each of which costs fully twenty-five dollars per annum more than it yields the owner or advances in value. This is hut one of the many leaks in farming which would not be tolerated in any other kind of business.

If a field is so poor that it will not pay a good profit on the cost of cultivating, let it alone or put it in proper condition for producing a good crop. A man ought to know better than to waste his time in working soil that yields no return for the labor expended upon it. But there are scores of men doing this every year, and they wonder why farming is such an unprofitable business.

The very idea of a man going over an acre of land a half dozen times with various implements just for the sake of obtaining ten bushels of corn or any other grain, is sad enough. Still there are thousands who do this and think at the same time that they are the victims of bad luck. Now let every one try the coming season to economize by raising a large amount on a small space, and dispose of all stock that does not pay a profit, and see if money cannot be saved hy this system.—*New York Sun.*

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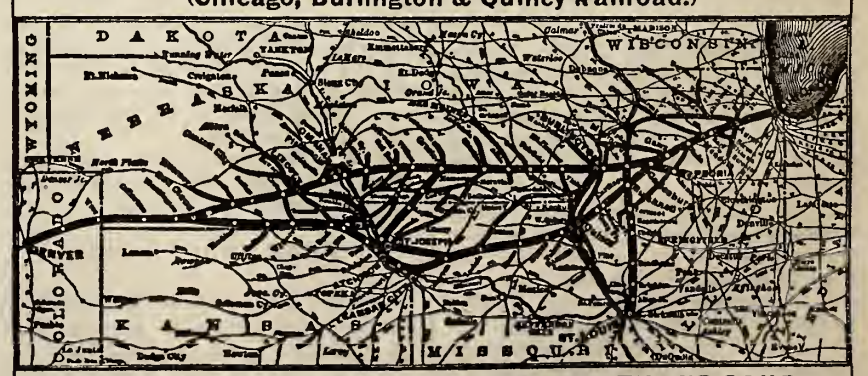
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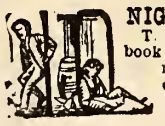
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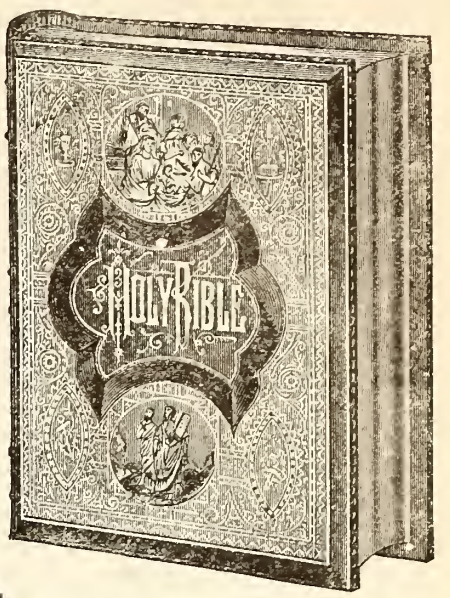


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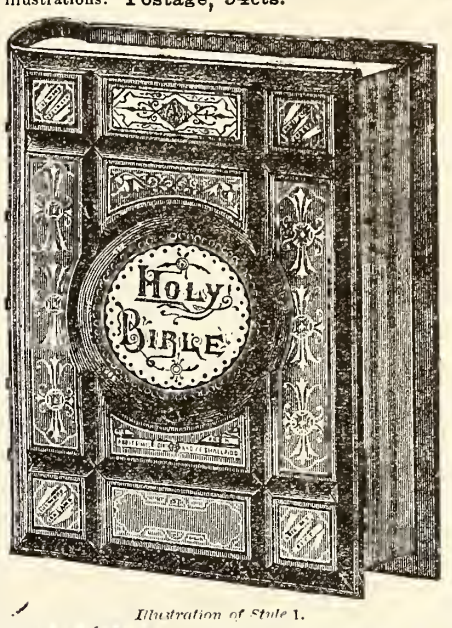


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Cheese	03	@12½
Beans	1 50	@2 25
Eggs		26
Potatoes per bus	35	36
Seeds—Timothy	1 15	@1 23
Clover	5 50	6 00
Flax		1 41
Broom corn	03	@ 07½
Hides—Green to dry flint	6	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
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WOOL—Washed	22	@37
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LIVE STOCK—Cattle extra	6 15	@6 50
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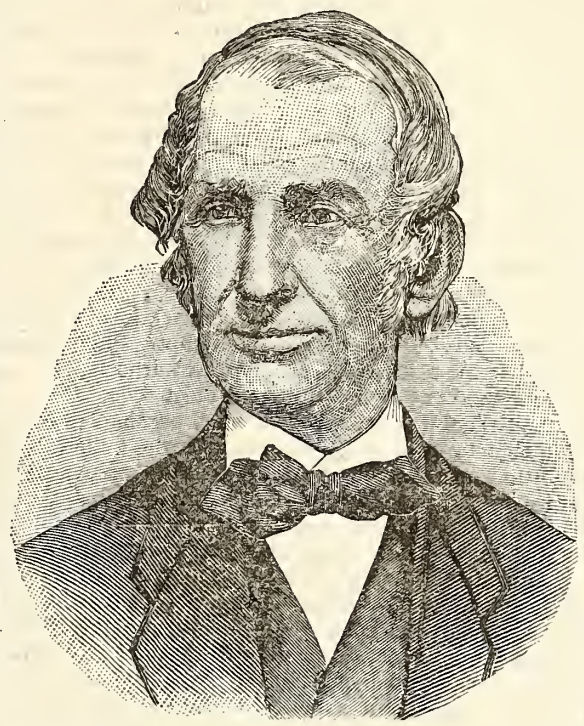
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The "bad eminence" to which Mayor Harrison has brought the reputation of Chicago is hardly yet so despicable and infamous as the blot which Boston gets from her school board. Were the outrage upon decency and law not backed by the signature of Rev. E. E. Hale it might be doubted. He asserts that public schools in Boston are closed by local school committees to give an opportunity for licensing liquor sellers. By Massachusetts law no saloon can be licensed within a given distance of a public school. By the opportune closing of one of the schools for a few days eleven saloons obtained licenses, and then it was reopened. Chicago may blush for Boston.

The fight of the distillers, for the extension for two years the bonded period on whisky held for government taxes in warehouses, is to be renewed this year with more energy, system and pertinacity than ever. Willis of Kentucky is their advocate in the House and John Sherman of Ohio in the Senate! A powerful lobby and able attorneys will assist them and nothing will be left undone to carry their disastrous measures. "Nothing," say the press reports, "since the days of the Pacific railroad legislation can compare with the machinery brought to bear in behalf of this object." The arguments of the distillers is familiar. They almost moved heaven and earth last year with their distressing complaints—how the business of the country would be ruined if they were compelled to pay the taxes due; that the banks were all interested, they had loaned the distillers so many millions and had no other security than this stored-up liquor, if this is sold for taxes ruin impends over the land! Well, it ought to. If there is so much invested in this business in this country there ought to be some sort of a punishment that will make the nation arise and cast out this demon of whisky. But when we heard the same thing last year, and the panic did not come, we have a right to believe that the distillers and their advocates, especially Sherman, are lying to us.

The week of prayer begins next Sabbath. The Evangelical Alliance sent out weeks ago its stereotyped list of topics, but it is a mark of deeper spirituality and greater activity among the churches that the recommendations of the Alliance are more and more neglected, and, while observing the time they select such topics as each feels pressed to present before God. The *Christian Intelligencer* says of this matter: "We publish this list of topics not because we approve of it, for we do not, but out of regard for the Evangelical Alliance, The Week of Prayer was not intended originally to be divided into days of specific objects, but to importunate prayer for the outpouring of the Holy Spirit on all flesh, for a blessing upon the Divinely appointed means of all kinds and everywhere. And as long as that original intention was adhered to, the meetings were much more attractive than they have been for a few years past. The freedom of the meetings has been impaired by the strait-jacket which has been put upon them. Besides, the selection and order of topics has not always received the approbation of the churches. Good men have more than once been dissatisfied with the arrangement of subjects, and with the omission of what they regarded as more important than the themes inserted. We would like to see a return to the original intention."



Moses Pettengill

[See pages 3 and 8.]

It may be convenient for the managers and agents of the American Missionary Association and the American Home Missionary Society that they do not attempt to work in the same States or districts. The former has given much attention to the freedmen and Indians with results that make heaven rejoice. The missionaries of the other have been like a forlorn hope in Sodom in the midst of the worldliness and bold impiety of our Western frontier. To save lost men was the work both were established to do. Does it not then look like an outbreak of pride or prejudice, that it has been necessary for a committee of arbitration to adjust the differences between these Christian societies and tell one that it must keep back among the colored people and the other to stay on the Western frontier?

This unfortunate difficulty is not exactly a sectarian quarrel, because both societies are controlled by the Congregational churches, but it is very like the disgraceful controversies that spring up between the sectarian divisions of the Christian church in a thousand little towns all over the land. These differences may not so deeply affect professed Christians as they do the prejudices of the worldly men whom the churches are sent to save. A striking instance of this evil is seen in the Brahmo Somaj of India. Mazoomdar when speaking in Boston of that movement said his people accepted Christ as the Saviour *but they did not accept the Christian religion.* And why? Because, as these keen but prejudiced Hindoos beheld the missionaries coming to them and representing different denominations, they became convinced that their incentive to labor was in great part a jealousy of one another. A suspicion was thus cast upon Christianity. The bride of Christ instead of appearing to them in a robe of spotless white is dressed in various and incongruous colors. Historical Christianity thus presented does not woo them, but to the holy example of Jesus Christ they are drawn by a divine love.

ANOTHER YEAR.

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast;
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!

—*Frances R. Havergal.*

MASONIC CONTROL OF EDUCATION IN EUROPE.

BY PROF. CLAUDIO JANNET, UNIVERSITY OF PARIS.

[Translated from the *Courier des Bruxelles* by Prof. W. H. Fischer, Wheaton College.]

One queries sometimes how *laction masonique* asserts itself, by what methods these cliques, concealed and disseminated through the land, rule the elections and direct the administration of government. The answer to this enquiry is found in the report of the third *Congress of the Lodges of the East,* which convened at Nancy, the 7th, 8th and 9th of July, 1882.

These congresses are very important. The first was organized in 1869 by F. Jean Marce, and from thence the movement for the propagation of the *League of Instruction* emanated. The departments of the East have since then remained among the number of those in which the working of the sect is productive of the greatest results.

To the fundamental question, "What should be the role of Masonry in a free society?" this is the response given by a commission and approved by the whole congress:

"The commission deem that Masonry has for its principal role in civil society the elevating of the moral and intellectual level of the profane; or, better still, to be a school from which should go out zealous masters, prudent propagators of the ideas born and developed within the bosom of the lodges. It ought to accomplish the end that the thoughtful profane may not be held in total ignorance of its operations, but it ought to keep them in a discreet twilight, making them desirous of the light."

One will readily observe these recommendations of discretion, of prudence, of semi-darkness. When Masonry no longer pretends to be a secret society it plays on an equivocation. A vigorous secrecy always protects whatever is done and said in her lodges, and she allows nothing to escape from her intrigue but what she agrees to.

As for the means of dominating over civil society, the Congress of the Lodges of the East places in the foremost rank the control of public education.

"This question," says the report, "is submitted by F ∴ Tugny, of the Lodge of the Regeneration at the Or ∴ de Bar. This F ∴ is one of the most devoted teachers of the department of the Meuse. It is therefore in his daily practice that he is convinced of the necessity of reforms of which he asks you to elaborate the programme. Your commission has agreed with him that too often deplorable sentiments of intolerence [read, *religion*], insinuated

early into the heart of our children, take root there and cannot be eradicated without great pains. Whence the evil?

"The cause, in our opinion, ought not to be doubtful. It must be sought in the manifold teaching of a moral confessional and of a catechism, which preach that outside of the adepts of such or such a religion there is no good man, nothing of merit truly estimable. This narrow exclusiveness, common to too many religions, is well calculated to sow hatred from the beginning among the children, and afterward among the men.

"If this is truly the cause of the evil, let us congratulate ourselves in finding from now on an efficacious remedy in the recent law of which the league of public instruction and all the republican party has at last attained the enactment by their persevering efforts. Henceforth confessional instruction is banished from our public schools, as in Belgium. No father of a family need longer, in order to have his children instructed, consent that they receive at the same time lessons of intolerance. Meanwhile this teaching of a religious and exclusive morality, the cause of all evil, will for yet a long time be given to many children, partly in private schools, partly in the families, partly in the church. We have the firm hope that sometime the progress of the times alone and of enlightenment *will cause it to disappear*. Our F F.·. Metyger, Schaffner and Fechoin, by terse reasoning and by topical anecdotes, have made the commission comprehend, how much, particularly from this point of view, it behooves Masonry to bring its operations to bear on the women. Are not they the ones who during many years hold almost entirely in their hands the impressible intelligence of the children? Is it not for this reason that the clergy so cleverly circumvent them with a net-work of influences so adapted to feminine sentiment?

"Your commission expresses the wish to see the '*tenues blanche*' [a kind of Masonic gathering] to which women are admitted, multiply. To these meetings, we think, the profane friends of Masons ought to be admitted.

"Finally, we should not neglect to invite the children themselves to these meetings, who will, without doubt receive a lasting impression.

"Another direct influence ought to be brought to bear on the children. The new law of instruction has placed morality among the objects of obligatory instruction. It behooves Masonry to favor the manuals of morality in which the author does not fear to insist strongly and repeatedly on this great virtue of tolerance [read, *indifference*]. It behooves her likewise, with the aid of the public powers, to help on the communistic teachers and liberal directors who are prevented from entering in the same way."

Here is a method of propaganda adopted by the congress of the lodges of the East:

"A special committee of patronage will be instituted in each At .·. This committee, responsible before the L .·. will be charged to search out those children whose intelligence, and the good results during their attendance at the lay schools have marked in a special manner, and whom the precarious situation of their parents prevents from being appropriated to this or that useful vocation, be it commerce, industry or whatsoever, according to aptitude or natural talents. The committee may place a child in such circumstances either with a Mason or a profane man; always on condition that in the latter case the liberal sentiments of the patron be a moral guarantee to the committee. Each year the patron may be called upon to give notes on the apprentice placed under him, and these notes, in common with information received by the delegates of the committee may serve as a basis for the distribution of recompenses among the most meritorious. In case the child does not respond or responds badly to what might be expected of him, representations may be addressed to him and if he persists in his bad way, the support may, after a special report of the committee, be withwrawn by a vote of the At.·."

Behold the authors of these odious measures, made by certain "messieurs," addressed to poor widows to get them for a price to withdraw their children from religious schools, or to receive the expenses of an interment.

Masonry in Spain follows no different purpose than in France. The correspondent of the *Times* relates that jurors communicate one to another by means of Masonic signs.

Alphonso XII. has been raised to the throne by influence of the lodges to put down Don Carlos, who had refused to receive the affilation offered to him, just as the *Correo Catalan* of July 8th says. During three years Spain has covered herself with lodges. The *Masonic World*, in its last January number celebrates their activity. While Canova del Castilo had found means to break up the influence of Catholics in politics, the lodges were propagating their principles in the universities, in the press, in the army, in the administration.

We shall know after a time how profound this work has been. It is undoubtedly too early for Masonry, or at least a part of the lodges (for in this country the rivalries are more marked than in France) to judge when the moment has come to shake off this false monarchy and to proceed direct to the supreme end, *i. e.* a radical republic.

THE CIVIL RIGHTS ACT AND THE SUPREME COURT.

BY REV. GEO. B. CHEEVER, D. D.

We are plainly under a despotism, if seven or ten men can annihilate one of the artieles of our Constitution framed for the protection of the down-trodden negroes, established by acceptance and experiment of the people, and found to be effective and just. This decision of the Supreme Court is the virtual consignment of the slaves and their descendants back to the reign of contempt, injury and ignominy, perpetrated and justified on the ground of the color of the skin. By enthroning technicality instead of justice, it renders the commonest privileges of citizenship null and void and unavailable. It is the very essence of the edict, re-adopted, that black men have no rights which white men are bound to respect. A resurrected band of Ku-Klux savages could hardly have done worse, or exhibited a greater contempt of justice and humanity.

All honor to Justice Harlan for resisting the decision, and shame to the editors of some of our leading newspapers, once profuse in their professions of hatred to slavery, and love to the blacks, whose cause they now betray, and deny the Constitutional obligation of our government to protect them from the attainder of cruelty and social excommunication and insult, against themselves, their families and children to the latest generations, wherever the habit of social ostracism and oppression by reason of color shall exist. In those States and communities the despotic enactment of the Supreme Court virtually declares that the colored race have no rights that the United States government can constitutionally protect. For the supreme right and power of government over such colored and ostracised citizens of the United States are resident in, and can be exercised only by the State where color is acknowledged as designating and proving a class of persons set apart for the exercise upon them of oppression, hatred, insolence, exclusion and the haughtiest contempt. Such States and communities are sovereign in authority above the government of the United States!

And though the exercise of such passions, the indulgence of such pride and cruelty, the infliction of habitual insults, robberies and assaults, may lead to murders and wide-spread riots, as just now has been demonstrated afresh; yet all this being to the injury of the colored race alone, and the practice of such cruelties being of old a profession and social custom or privilege of the whites as superior to the blacks, and sovereign over them, the government of the United States cannot constitutionally do anything in behalf of such maltreated citizens! They must keep their inferior station and submit themselves patiently to all its miseries, inasmuch as the government of the United States must yield a submissive Constitutional allegiance to the supreme government of the sovereign States, where caste and cruelty rule instead of God, humanity and justice!

By repeated decisions of the Supreme Court in our history neither God, nor justice, nor humanity can make a constitutional supreme rule. And so we have even Christian editors taking ground against the amendment protecting the rights of the colored race as being an unconstitutional interference with the rights of the State, and they insultingly say, "The true way to protect the rights of colored people is through the State courts; and they must gain social privileges themselves by education and personal improvement." And they add, that "The old prejudices against the people are fast melting away."

Now note the inconsistency. The very first beginning of any possible improvement in the position, education and dignity of the colored race was in the amendment of the Constitution protecting their rights. That amendment started the first melting away of the ice in which constitutional slavery had frozen them to the profoundest depths of social, civil and personal degradation and misery. And now the very amendment, that has just begun in the name of God's justice and mercy to accomplish something for their elevation, improvement, and happiness, is itself declared, impliedly, null and void, as being an interference with the rights of the white race to rule over them and socially oppress them!

The amendment and the act enforcing it has been at work nearly twenty years, the Supreme Court being *mum* for that time; and notwithstanding all the obstacles to its success from the rankling, intricate roots of bitterness and inveterate hatred on the part of the whites, and unpunished atrocities still committed against the blacks, both covertly and openly; and notwithstanding the scantiness of sympathy, encouragement and supply of schools and instruction for their elevation, still it had done much. And without the powerful protection of its adoption as *part of our National Constitution* for all the blacks and whites irrespective of descent and skin, practically the emancipation-edict and that of free suffrage would have been evaded to a great degree.

And now a court of justice, not daring to intimate that the edict of emancipation was unconstitutional as an intrusion on the rights of sovereign States, undertakes to affirm that the measures intended to carry that edict into fulfilment and necessary for its successful exclusion, are themselves an invasion of State rights; and consequently the United States government is impotent to secure its own citizens from the consequences of slavery and the attainder of its oppression upon the whole colered race in the very States where slavery prevailed, and where especially the government is bound to carry out the amended Constitution and laws, anything in the statutes of any of the States to the contrary notwithstanding.

Just think of it. The Fugitive Slave Law itself was an addition to and amendment of the Constitution *against the colored race enslaved on account of their color*, in behalf of the whites of the slave States, for security of their property and merchandise in human flesh. Yet our Supreme Court interfered by the plea that *State law for injustice* could not override National law for Constitutional freedom. But now after slavery is by law abolished, a Supreme Court of justice avers the laws *enacted to secure that abolition*, and necessary to its accomplishment, to be unconstitutional, because the government *enacting them* has no authority or right to *execute them*, or to punish their violation in those States where the customs and statutes of the people establish and proteet the very oppression which the Constitution and the government were created to prevent, and if perpetrated, to avenge.

O that Senator Sumner could have been alive today, and in the free strength and power of his argument and eloquence, to expose the sophistry and subtlety of this great wrong, and to defend the right. For still, as of old, "they turn judgment into wormwood and leave off righteousness on the earth;" "and the statutes of Omri are kept, and the iniquities of the house of Ahab, and the people walk in their counsels and hunt every man his brother with a net." The ignoring of God's Word and will, and of absolute truth, justice, and universal freedom, as the foundation and interpreting law of our Constitution, and the enthroning of a conscience toward expediency and not toward God in our boasted political prosperity, are ominous of evil. Let any man read over the first half of the second chapter of James and apply its principles to the government and constitution of a people holding the faith of our Lord Jesus Christ, the Lord of glory with respect to persons, and see to what conclusion he will be forced as to our treatment of the Indians and the colored race. "He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment."

I fear that we are getting more and more godless at the center. As soon as the Mormon Territory gets to be a State, the doctrine of the Supreme Court by which it pronounces against the constitutionality of any laws of Congress to proteet the colored race, will be applied to nullify any attempt to defend the Christian citizens of the State against polygamy. Even if an amendment to the Constitution were possible to be enacted by the whole people outside the State, making polygamy a crime to be punished, it would be impossible for our government to execute the law on account of the constitutional dogma of the State Sovereignty!

The Supreme Court have cut off the blade of the sword of justice and humanity from the hilt and left only the handle in the feeble grasp of government. And so it will be until there be some acknowledgement of God and a conscience toward him in the Constitution; which, if our worldly prosperity and worship of wealth and power increase as at present, there never can be; and we are doomed by our national atheism to destruction. God will not be mocked. The pretence that we have not the constitutional right to obey his will and fulfill his Word because our fathers did not put the name of Jesus Christ in the Constitution, will only condemn us as a race of cowardly traitors, doubly dyed in hypocrisy and rebellion from the heart. For our fathers openly before all the world appealed to God for the justice of our cause, and the purity of our intentions before him, for life, liberty and the pursuit of happiness for all without respect of persons. But if we are satisfied and submissive when our appointed judges inform us that *in the letter of the bond* there is no obligation to God and the Christian religion, and no reference to a conscience toward God, but only a State-conscience toward the skin, and a piety of color, skin-deep; and if we avow and seek no other sanction than that of expediency, for the building up of an empire of our own wisdom and grandeur, solely for this world, there

being no mention of any other world in the Constitution, we shall be left, under these doctrines of a godless salvation, "to fill up the measure of our iniquities."

THE PRESENT CRISIS.

When a deed is done for freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from East to West,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood as the energy sublime
Of a century bursts full blossomed on the thorny stem of Time.

Through the walls of hut and palace, shoots the instantaneous throe
When the travail of the Ages wrings earth's systems to and fro;
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the Future's heart.

So the Evil's triumph sendeth, with a terror and a chill
Under continent to continent, the sense of coming ill,
And the slave where'er he cowers, feels his sympathies with God
In hot tear-drops ebbing earthward, to be drunk up by the sod,
Till a corpse crawls round unburied, delving in the nobler clod.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame,
Through its ocean sundered fibres feels the gush of joy or shame;
In the gain or loss of one race all the rest have equal claim.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals, shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

Backward look across the ages and the beacon moments see,
That like peaks of some sunk continent, just through Oblivion's sea;
Not an ear in court or market for the low forboding cry
Of those Crises, God's stern winnowers, from whose feet earth's chaff must fly;
Never shows the choice momentous till the judgment hath passed by.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne;—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

We see dimly in the Present what is small and what is great,
Slow of faith how weak an arm may turn the iron helm of fate;
But the soul is still oracular; amid the market's din,
List the omi nous stern whisper from the Delphic cave within—
"They enslave their children's children who make compromise with sin."

Slavery, the earth-born Cyclops, fellest of the giant brood,
Sons of brutish Force and Darkness, who have drenched the earth with blood,
Famished in his self-made desert, blinded by our purer day,
Gropes in yet unblasted regions for his miserable prey;
Shall we guide his gory fingers where our helpless children play?

Then to stand with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—They were souls that stood alone,
While the men they agonized for hurled the contumelous stone,
Stood serene, and down the future saw the golded beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning hereties Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand Credo which in prophet hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

For Humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in the front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return,
To glean up the scattered ashes into History's golden urn.

'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers' graves.
Worshippers of light ancestral make the present light a crime;
Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future, that make Plymouth Rock sublime!

They were men of present valor, stalwart old iconoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hoarding it in mouldy parchments, while our tender spirits flee
The rude grasp of that great Impulse which drove them across the sea.

They have rights who dare maintain them; we are traitors to our sires,
Smothering in their holy ashes Freedom's new-lit altar fires;
Shall we make their creed our jailer; shall we in our haste to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr-fagots round the prophets of to-day?

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of truth;
Lo! before us gleam her camp fires! we ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—*James Russell Lowell.*

DEA. MOSES PETTENGILL.

SERMON PREACHED AT HIS FUNERAL, NOV. 11, 1883, BY REV. A. A. STEVENS.

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."—*Titus 3: 4, 5.*

The religion of Christ professes to give men a new character; to enthrone within them right principles of action, right governing purposes, and right affections of heart; to take them out of the corrupt and disobedient and grovelling condition, out of their worldliness and sin, and make them so different that they are properly called regenerate, said to be born from above, or renewed by the Holy Spirit of God. And such are specified as God's "workmanship," and are called "the husbandry" of God.

Does this religion work such a change in men? Perhaps no answer more satisfactory can be given than by tracing the results produced in given cases of his "workmanship."

A long life, much of which has passed before us, has just closed, and we may reverently now look back upon it and inquire, What are the fruits of God's "husbandry"? what are the evidences of such change, such renewal of the character by the Holy Spirit of God? It may help us to understand better what this salvation is which Christ brings to men, and help confirm us in the truth of God, and exalt within us somewhat the exceeding riches of God's grace.

Some account of the beginning of this transformation in his character has been given by our departed friend himself. It was early after coming to this place*, and in connection with a long and dangerous sickness. After lying at the point of death for days "God had mercy on him and on us also," and he began slowly to emerge from that weak condition. And with this returning life and vigor there came also new thoughts, new desires, new purposes as to the future life and its chief aims. In short, he resolved to identify himself with his God who had spared him, his Saviour who had had mercy on him, and his church, his cause here in this world. He was henceforth to be numbered, not among those of whom it is said, they "all seek their own and not the things of Jesus Christ," but among those who "live not for themselves, but for him who died for them and rose again." His religion was to be foremost; "the kingdom of God and his righteousness" sought first. A little test soon came that made it appear as if this were a genuine, governing purpose of the soul. The question of building a house in which to worship God arose. If it were to be done much of the expense must fall on him. His family were then living in narrow quarters on Washington street, and needed a house for themselves. Both enterprises could not be carried out. The question was submitted to his companion: "Shall the Lord's house be built or our own dwelling?" and *both* decided that God's cause must stand foremost.

But I must come at once to the period of my own personal knowledge of this brother in Christ, in order to illustrate what a change has been wrought in him by the grace of God, and show how these scriptures of truth are verified.

There are several lines of illustration that may be given, showing very clearly the contrast between the renewed, the regenerate character, and that of men who continue in the ordinary, natural, unrenewed condition.

1. Take for instance the love of money, the desire to accumulate. No one can doubt what the natural propensity is in nearly all men. No one can doubt how strong, how controlling, and how constant in its operation this disposition generally is. And no one can doubt that in this particular Mr. Pettengill was just like other men. His toilsome labor, his careful saving, his unceasing industry, his exactness even in little things, and his maintenance of his personal rights in all business transactions left no room for doubt as to his estimate of worldly property and his strong desire to possess it. But was this an unregulated and an over-mastering desire, or had some new principle been introduced, regulating and subordinating even this strong principle to something higher and better than mere personal accumulation and enjoyment? I will try and enlighten you.

In doing so I will only give you the few facts that have naturally fallen under my own observation. I came to Peoria twenty-seven years ago the last of this month; was introduced into Mr. Pettengill's family on my arrival; remained there nearly three months until my family joined me here.

While I was sojourning in this family the question of salary came up and was talked over freely. The little Main Street church was then small and poor, Mr. P. excepted. The one who had been supplying them told me of their history and misfortunes, and said, "Sometimes there were not more than forty in the congregation."

But Mr. P. said he thought they should try and pay $1,000 salary. It was very generous under the circumstances. He furthermore said, "Brethren, you subscribe and pay what you can reasonably, and I will make up the amount." They did so, and the result was he was obliged to pay *more than half* the salary for several years. For three or four years he must have paid as high as $700 a year. And I never heard from him one word of complaint or hint that he considered it any hardship.

He had aided generously in building the brick church on Main Street a few years before at a cost of about $8,000. But after all was done a debt remained upon it for which he became responsible. It was a burden of anxiety upon us for awhile, until, in the goodness of his heart, he gave it all to us out and out, the sum then amounting to over $4,000.

Our church meanwhile grew, and as it was unnecessary he gave less toward the salary, but our church benevolences prospered finely. We were the envy of neighboring churches. They inquired of us how we did it. They would struggle to raise one dollar a member. We easily raised more than two dollars a member, sometimes for a single cause. For home missions we gave as high as $300 at one collection. For A. M. A. about the same, and some less for foreign missions. The secret lay largely in this man's generosity. When one man gave twenty-five, forty, fifty dollars at an ordinary collection, it raised the average of our small church very much.

I have no account of his outside gifts during all this time. I only know he was besieged by agents, ministers, missionaries, students, colleges and seminaries, and that he helped them, on the right and left, north and south, how much, I suppose nobody knows. By his generosity a piece of land in the country came into the hands of one of my family, and in connection with that I learned that the adjoining forty acres was given years before to aid a ladies' seminary at Godfrey near Alton in this State.

I need not rehearse the particulars as to his promptness and generosity when the erection of this church edifice was undertaken. In every effort he has been a liberal helper, doing as much as he in conscience dared to do in this line, knowing how many other needs there were. His amount contributed to this edifice, I was sometime since informed, is about $10,500. It is a matter of thankfulness with us all that he lived to see it completed, met here to worship God with us, and expressed on the whole a very gratifying satisfaction that he had done what he had for this enterprise, hoping that it would be for God's glory and the people's good that so admirable a religious home had been provided.

His last public effort for us in providing a beautiful seminary for young ladies is well known. From being one of several to provide a place for a flourishing school then in need of a room in which to meet, as was first suggested, he went on to do all himself, as no other one seemed ready to act. He purchased ample lots, beautiful for situation. He proceeded to plan for the building, and after due consideration decided it should be of brick and thus be permanent. He enlarged the plans, perfected the arrangements, carried all to completion at length, doing it all himself, furnishing an admirable property for this purpose at an expense of some $20,000.

But I need not extend this line of remark. Has there been no change here, no renewing of the Spirit? Are these the promptings of the original, natural dispositions? Are these the fruits of selfishness, covetousness, worldliness? Are they the common, the prevailing traits among men? If not, why are they not? Why has he acted on principles so different from what is usual, and why is he so different from what was to be expected, judging from the desires which by nature were so strongly developed within him? Here is something supernatural. There has been a quickening, a renewing to a new, a higher and better life. Can we say less than this, that the man has evidently been saved in God's mercy "by the washing of regeneration and renewing of the Holy Spirit?"

2. Another among the stronger promptings of our human nature, is the love of other's approval. We like to have men think well of us, and speak approvingly. We dread their frowns and their reproaches. How much the general sentiments of others and the prevailing practices around us do control us! What cowards we generally are when it comes to the opposition of the masses of the people! And their sneers and ridicule, how we do strive to escape them! There is no reason to think this good brother was, in this respect, any different from

*Mr. P. was converted before this under Mr. Burchard's preaching in Brockport, New York, but at this time made a new consecration.

all other men. And yet what unpopular causes did he espouse and eleave to, and advoeate most persistently, at whatever inconvenience or expense or loss of other's good will!

The poor and down-trodden, the slave who had no helper, he befriended when it cost something to act thus. It made no difference that he was mobbed, driven from his own church and their meeting broken up, and a cloud of disgrace sought to be east over him. His practical decision was like that of Luther, "Here I stand, so help me God I ean do no other." And he did stand by the oppressed bondman through thick and thin, until by the governing God his shackles were strieken off and all men in our land were made frec.

His position in behalf of temperance has been alike determined and consistent. Thc enormity of this wickedness which manufactures, traffics in and habitually uses these dreadful intoxieants in all their forms, he has ever proclaimed. He abhorred the whole system from the bottom of his soul. And he believed the eyes of men would yet be so opened to the horrible criminality of these praetices as to swcep this whole saloon system from the face of the earth.

There was still another thing of great strength and wide prevalence which he has steadily opposed from early life. I allude to the system of Freemasonry and other kindred organizations. Many doubtless have wondered at his hostility to these. But he was thoroughly eonversant with the facts conneeted with the Morgan tragedy, whieh oecurred many years ago in the State of New York, living in the near neighborhood of them; and his feelings and eonvictions were then so deep that these things were dangerous and hurtful to community that he has felt bound to testify unceasingly against them. He believed their *secrecy* was itself to be suspected. He believed them to be *clannish*, and thus opposed to the spirit of universal benevolenee; and more than all he opposed them beeause he believed there was a tendency to make a kind of religion of these things, and thus cherish hopes that would disappoint men in the end. Judging from their rituals, and forms of ceremony, and obituary resolutions, he feared that many were being deceived to their inevitable harm; and being loyal to Christ, believing that men could find salvation in no other one, and in no other way than that which Christ has laid down, he felt that he must oppose these things. But, as one of our daily papers has justly said, "He never forgot that he was a gentleman." Hc was never belligerent nor offensive. And he calmly, gently, but persistently testified as he did, because he loved men and would have them all to be saved.

Now why should he embrace all these unpopular causes, adhere to them at so much cost and loss of the good will of others. It was not the way to get trade, and he certainly desired to sell goods and to prosper. But, as was said of another eminent merchant, "his principles were not for sale." Such a man is a standing eontradiction of the miserable saying that "every man has his priee." He eould not be bought. Where his conscience spoke clearly no other interest whatever was allowed to eome into competition with duty. He embraced these causes then in obedienee to a higher prineiple of action than this world inspires. He had placed God's kingdom foremost. *Right*, not interest, was his governing law. He was a ehanged man, a regenerate one, and the principle which in the last result *governed* within his soul was from above. It was because he had been born of God that he acted thus.

3. But it is often the case that in some of these smaller interests of life we can better see which way thc charaeter is drifting, and what is the real spirit which governs within. A considerablc test is often found in connection with the rites of hospitality. And there are some so situated that the demands in this line make a very frequent and sometimes quite a burdensome appeal.

Such have been the customs formerly that some of our ministers' and home missionaries' families have been desperately taxed. The numbers and unexpectedness of these calls have required of the women in these families to "wash the saints' feet" until their backs have been almost broken, to say nothing of the exhaustion of the larder. But in this parish there has always been a family to take off the half and more of this burden. If any one here has faithfully fulfilled the injunction, "Use hospitality without grudging," Mr. Pettengill's family has done it, and it never seemed an unwelcome duty. The social enjoyment was accounted more than a compensation for all the trouble and expense. And many of the older members of this church will call to mind how many times they themselves have been invited to this hospitable mansion. First, the older ones would be invited to tea, and then the younger, on two or three or morc occasions as the needs might require, until all thc members, or nearly all, had met a eonsiderable portion of the others in free and friendly and most eheerful converse. Thus did he try and make all feel that they had some part in his more ample means and larger home; and above all try to make them feel that they were all brothers and sisters in one common household of the Lord.

4. Again, no one who had observed the glance and flash of his eye under provocation eould doubt that Mr. Pettengill had a temper. There were fires within, but duly smothered. Never in all these twenty-seven years have I heard any seolding tones from these lips, nor rasping, fretful language, nor any boisterous outbreaks whatever. He kept rule over his own spirit. "He that is slow to anger is better than the mighty; and he that rulcth his spirit than he that taketh a city."

5. And still I have not spoken of the piety, the daily and consistent religious life, and godly walk before men, of Mr. Pettengill. The church well knows how constant he has been in all its meetings, worship, ordinances and duties. The weather, the distance, the roads, the inconveniences have not kept him from worship on the Sabbath, or from the weekly prayer meetings. Nothing but indisposition and the growing infirmities of life have been allowed to break in upon his attendanee with us in these services. When we eonsider his age and his distance from the church, all his habits during these later years have put us to shame. He has attended so constantly, by day and by night, and often walking also, that we could not doubt that he exceedingly loved the assemblies of God's people and the worship of his sanctuary. His charaeter seems to have been growing mellow, and ripening for heaven more and more as he grew older. He has fully justified the language of an English author who says, "Old age is a beautiful period. It gives us leisure to lay off our earthly garments, one by one, and dress ourselves for heaven."

His religion has borne him up in sorrow, too. And in spite of many and protracted earthly afflictions his life has been eminently a happy life. He had sad reverses in business in early life; he suffered from grievous sickness at times; he buried his two children in their early childhood; his first wife was long an invalid, and sometimes suffered in mind as well as body; the one he leaves behind him has often expected to go before him, and for years has required most eareful nursing to preserve her own life. But through it all not only has Mr. Pettengill been a happy man, but his has been a happy family; and few visits have I had with my parishioners more lively, cheerful, and every way pleasant, than the very last one I had with these friends before this last siekness came on. Herein lies a deep mystery to some, that people should be so happy and yet so afflieted; "as sorrowful yet always rejoicing." It is because they learn to bow to "God's sweet will." It is because *God is so good* that they ean always rejoiee in him. This brother's trust in God was sueh that his experience verified the statement of Faber's beautiful verse—

> "Ill which God blesses is our good,
> And good unblest is ill;
> And all is right which seems most wrong
> If it be his dear will."

Not only was he blest while here, but we feel the utmost assurance that it is well with him in the world beyond us. Who is in any *doubt* about *his* future? How do the people express themselves? Why are they so certain about his safety? Because of his earnest, consistent Christian life. So far from it being *uncertain* what moral truth is, so far from it being *doubtful* about the reality of this religion, there is almost nothing in the whole realm of our experience of which we feel so sure as of the essential truth of God and its effeets upon the human soul. There is no other reality more *definite and substantial* than this godly life and all its blessed experiences where it really exists. And there is nothing deeper in the radical eonvictions of our spiritual nature than this faet, that the character built up and life led here in this world *must* effeet the destiny hereafter.

If then we ask ourselves, Is it well with this soul? the universal verdict is, *"It is well."* Are we sure of it? Just as sure as we are that he was a subject of God's "husbandry," that he was in spirit and character a production of his "workmanship"—and this grace which brought salvation to him is alike free for us all. "This kindness and love of God our Saviour" is towards *"man,"* the *race*. *Can* we look baek on such a life, traee its progress and growth, weigh well its issues and fruits and experiences, without in heart exclaiming, "May I die the death of the righteous, and may my last end be like his?"

And now we must bid him farewell. How we shall miss him! What benediction among us his presenee has been! He was a man of peace. Who ever contributed so much and eontrolled so little? May his mantle fall upon us, so that others shall fill up the great gap, and his loving, gentle spirit, his large generosity, and his fervent piety shall not be lost to the world.

We cannot help sorrowing when such a man dies. But the tears we shed are not all tears of sorrow; they are grateful tears. We are full of thankfulness. For the grace of God bestowed, for the "workmanship" performed, for the charaeter wrought out by all this care and eulture of the Divine "husbandry," we can only say, "Thanks be to God for his unspeakable gift."

REMARKS ON THE SAME OCCASION.

BY REV. E. FRANK HOWE, PASTOR OF THE FIRST CONGREGATIONAL CHURCH, PEORIA.

Although there is no necessity for adding anything to what has already been said, and while I am profoundly grateful that our brother, who has been assoeiated so many years with the one who has now gone, is here to tell the story of his life on this occasion, yet I cannot, on aeeount of my position in relation to this chureh and my relations to Deacon Pettengill himself, let these services end without bringing some tribute myself. I will, therefore, speak of one thing which has struck me more forcibly than almost anything else in my acquaintance with Deaeon Pettengill, and that is the spirit which he has manifested in all his reformatory work.

As has been already indicated he was emphatically a reformer. He was a bold and persistent reformer, and one who could not be swerved a hair from his convictions. The confidence with which he entered upon all attcmpts at the correction of moral evils is indicated by an incident whieh came to my knowledge on the way to the chureh this morning. It oecurred in the very early days of the anti-slavery movement. A few persons decided to form an anti-slavery society here in Peoria. Notice was given accordingly of a meeting to bc held on a certain evening in the Congregational church for that purpose. A citizens' meeting was at once called to protest against the formation of the proposed society. At this citizens' meeting it was resolved that the movement should be stopped, by persuasion if possible and by force if necessary. When the evening arrived for the anti-slavery meeting these resolutions of the eitizens were read to the meeting. The Abolitionists however insisted upon their right to meet in an orderly way and organize for a lawful purpose, and expressed their determination to go on. Whereupon the citizens proeeeded to put out the lights and thus break up the meeting.

The next day the leaders in the new movement met together in the offiee of one of their number and were very much disheartened at their failure. After listening to their doleful remarks, Dea. Pettengill said, "Gentlemen, I expect to live to see every slave in this land free." The father of the gentleman who told me the story, at onee replied, "I admire your faith, sir, mueh more than I do your judgment." The sequel we all know.

And then, too, as to the faet that he could not be swerved from his convietions take, as an illustration, an incident whieh I heard him relate in the very last publie speech which I ever heard him make. In the early days of the city when the temperanee movement had not become popular as it is now, a man came to him from a neighboring town to get some work done upon a still. There was no other place where the work could be done this side of St. Louis. He refuscd to allow the work done in his shop. The man urged, was willing to pay any price, but it eould not be done, and it was not done in his shop. I wonder how many business men to-day are strong enough in their temperanee principles to refuse to share thus indirectly the responsibility for this business? He who lies there would not even in the most indirect way, in the eourse of ordinary business, do anything which could help in the manufacture of that which he believed should not be manufaetured. Not of an easy and accommodating conseience was he. And yet, with all his courage, persistence and strictness, [illegible] manifested a gentleness of spirit whieh won [illegible] respect, but disarmed personal hostility. We gen[illegible] think of a reformer as a harsh, severe man, and such traits we usually find in them. But not so with Deacon Pettengill. He seemed to me to have more of the spirit of Christ than any reformer I ever knew. I very mueh doubt if there be a man associated with any business or organization or eause whieh he has opposed who has not for Deacon Pettengill the profoundest respect. It is no small or easy thing to oppose men and yet retain their respect. He was able to do this.

THE NATIONAL REFORM CONVENTION.

The annual meeting of the National Reform Association was held in Cleveland Dec. 11 and 12. About two hundred persons composed the convention, besides the audienees which gathered to hear its proceedings. The Hon. Felix R. Brunot, of Pittsburgh, presided. Addresses were made by the Rev. Frederick Merrick, former president of Delaware University, Ohio, on "Our Politics;" by the Rev. J. B. Helwig, D.D., (Lutheran) of Akron, Ohio, on "Christ's Authority over the Nations;" by Bishop Bedell, of the Diocese of Ohio, and the Rev. H. M. Tenny, of Cleveland, on "Divoree Reform;" by Mrs. Mary A. Woodbridge, president of the Ohio Woman's Christian Temperance Union, on "Intemperance and the Republie;" by the Rev. A. M. Milligan, D.D., of Pittsburgh; the Rev. D. McAllister, professor of Political Seience in Geneva College, and the Rev Sylvester F. Scovel, president of Wooster University. The theme of the last address was "Rights of Conscienee."

Six of the nine district se[illegible]taries of the Association were present, and presented [illegible]orts of their work. The report of the financial seere[illegible]ary showed the receipt of more than six thousand dollars, from nearly three thousand contributors, during the year which closed June 1. During the three months just past the receipts have been almost three thousand dollars, given by more than fifteen hundred contributors in nineteen States and Territories.

The Hon. Felix R. Brunot was re-elected president. The list of vice-presidents embrace more than one hundred names, representing every State and Territory.

REFORM NEWS.

THE AMERICAN PUBLISHING COMPANY.

215 4½ St., N. W.
Washington, D. C., Dec. 25, 1883.

Both yesterday and to-day our Central Exeeutive Committee has been in session, and reached important results eoncerning the general political movement and the joint stoek company. Others will report the interesting and important series of meetings agreed upon, and I will only give an account of that part which coneerns the Washington building and the joint stock company.

Final reports of the repairs were rendered to Mr. Stoddard, and the present financial condition was earefully considered. A strenuous effort is to be madc to finish paying for the building before the eonvention to be held Feb. 21st and 22d. This effort ought to succeed, and doubtless will.

Senator Pomeroy prescnted a well-prepared applieation for a charter whieh was agreed to, together with the blanks for subseriptions and for certificates of stock. As it is necessary that all the charter members should meet to accept the charter and organize, it was unanimously eoncludcd that seven brethren, all residing in Washington, should become the incorporators, and, ac-

cording to custom, a nominal sum was paid in by them to secure the charter. As soon as returns are received from the Secretary of State these seven gentlemen are to meet, accept the charter, organize, vote to fix the capital at $25,000, open the subscription books, and then the body will have a legal existence. The incorporators are Messrs. Pomeroy, Bowes, Gibson, Ford, Grisham, Hinman and Bailey. The money is to be paid in to-morrow, the application signed in due form, and forwarded to the Governor. A few days will be necessary to get returns. Mr. Milton Ford is to be custodian of the funds until the organization is completed. The name of the new company is "The American Publishing Company of Washington, D. C.," and it was agreed, after a free expression of opinion, that the paper should bear the simple, appropriate, and euphonious name, *"The American."* This was understood to be the second choice of Mr. Needels, who has taken so much interest in the enterprise and whose preference had great weight with the committee. But there were other obvious and weighty reasons for this name, and it will unquestionably be popular with friends everywhere.

Letters giving pledges to the stock continue to come, and almost all of them urge us to push the work rapidly. Nothing now remains but to raise the $5,000 cash. We have succeeded in organizing in a manner to meet the wishes of all the friends, absolute harmony is secured and grand success is all that for the movement. If any further delay occurs it will be on the part of those who must furnish the money. The publication of the paper could be commenced within two weeks if the money was here.

Among other important things attended to the Washington committee is preparing a form of constitution for organizing American clubs everywhere. There is no time to lose in executing these plans. Energy, zeal, wisdom, and much prayer, may, and doubtless will, produce rapid and important results. While with the left hand we strike down the power of the secret lodges by which they defeat temperance legislation, with the right hand we must bring in prohibition and every needed moral reform Let us take new courage and redouble our efforts.

E. D. BAILEY.

DR. COOK IN OHIO.

DEER LICK, Williams Co., Ohio, Dec. 13, 1883.

Dr. S. L. Cook, State lecturer for Indiana, is now in this county and is drawing such audiences as have seldom been seen in this vicinity. It is plain that in this reform the people require line upon line and precept upon precept until we shall have educated a generation to hate the lodge. Dr. Cook is certainly an entertaining speaker, and his thorough knowledge of the subject, together with his manifest desire to be kind to the sinner even while reproving sin conduce to fit him eminently for the delicate work he has in hand. The work here cannot fail to accomplish much good. The emissaries of the lodge sneak away like whipped puppies and to their honor preserve their jewel. Every additional laborer in the lecture field tends to weaken the influence of the lodge and promote the welfare of society. We congratulate our brethren in Indiana in having secured the labors of so efficient a lecturer, and hope it may not be long until every State is equally well supplied. H. S. KIRK.

GOOD WORD FROM INDIANA.

EDITOR CYNOSURE:—It has been a long time since I have reported any work through the columns of your paper, but it may be gratifying to some of my old friends to know that I still live and am trying to defend the faith once delivered to the saints. It is with joy of heart that I mark every indication of the onward march of the reform work. I hail it as a token of the coming of the kingdom of our blessed Lord. Every new fortification from which as a sally port the soldiers receive supplies and come forth equipped with the truth to combat the powers of darkness. Clanism must *go;* and so it will. Its days are numbered. Its kingdom is finished, and now on the eve of a final victory let the sons and daughters of the Lord Almighty come up to the spoils and possess themselves of the victory won over sin through the blood of the Lamb, and by the testimony of his saints. O let us have the testimony of the saints to do the finishing work! The duty of testimony against Baal was never more absolutely required than now. If all of God's dear people would put on moral courage and testify at all times and places, be instant in season and out of season with their testimony, not only secretism but intemperance would no longer receive a toleration in this Christian country.

I spent last week abroad in the field. Attended the county temperance convention at Albion in Noble county, Ind.; preached on Wednesday evening in the Wesleyan Methodist church to a fine audience, many of whom enjoy the religion of the Spirit, a noble band of workers, whose testimony, with their pastor and others, gives no uncertain sound against Baal. May God continue to bless them, until their light shall shine away the darkness of secretism from Albion.

On Thursday evening I lectured on secret societies at Syracuse in Kosciusko county. This I am told is the first lecture of the kind in the place. We had a good attentive audience and a number of the fraternity were out. Bro. Bell here seems to be alone in the work; but by the help of God we made a beginning and I promised to come back in the near future. I am satisfied from my knowledge, and assured from my large correspondence the fields are already white to the harvest, and he that reapeth will receive wages. JOEL H. AUSTIN.

THEY NEED THE CYNOSURE.

The aged ministers are passing away and but few even of those who have been "entered, passed and raised" care to be sent to that "Grand Lodge" where the disciples of our rejected Lord can never enter after death. The young men who are taking their places are quite generally opposed to the secret works of darkness, but very many are confessedly ignorant on the subject. They are desiring light, and there is no way in which you can help them more than by getting them to subscribe for the *Cynosure*, or by sending it to them.

CORRESPONDENCE.

GATHERING HOME.

WASHINGTON, D. C., Dec., 24th, 1883.

Visiting Vineland, N. J., on the 21st inst., I missed some who had hitherto extended a helpful hand and a cordial greeting. Sister N. W. Myers had departed with a good hope, to join the assembly and church of the first-born in heaven, leaving her benefactions to bless the poor and needy with spiritual and temporal supplies.

Mrs. S. W., wife of Dr. T. W. Young, and only daughter of Rev. O. Wilbur, bade adieu to her husband and aged mother, on the 22d of August, to tread the path her father and only brother had passed over before, confidently following the same Guide who walked with them through the valley of shadows. Just two weeks later came the reapers for Elder Russell, and gathered a devoted minister with the garned stores of a long and active life. Sweetly he fell asleep in autumn's eve, to wake amid the splendor of that morning which to us who remain "doth not yet appear." With characteristic forethought, this servant of the Master disposed of his possessions, making, as I was informed, a faithful colored domestic who had been for years in his household and equal sharer with his own children in his ample estate. "In as much as ye did it unto one of the least of these my brethren, ye did it unto me," and one who has given even the cup of water to one of his little ones shall in no case miss the reward. J. P. STODDARD.

WHY DISTRUST MASONRY?

In an address at the fiftieth anniversary of the "Star in the East" lodge, in New Bedford, Mass., (just ten years ago), Dr. A. H. Quint, orator of the occasion said of Freemasonry. "Why then should men look on this institution with *distrust?* I can solemnly say, that in all the obligations I have ever assumed, there is not one that interferes with the duty I owe to my God, my country, my church, my neighbor, my family or myself." Let Mr. T. C. Jerome then of the same city, at the anniversary of the City Missionary Society previously held, where Mr, Quint was also present, reply to the above question, and show a more exalted charity, a Christian way of doing good:

"Associations of human devising were first defensive and offensive, then social, and finally charitable. But the poor cannot join these charitable organizations, where it is expected that every one shall give more than he receives. Masonry is not free, and we have an odd rather than even fellowship, where half the world is certainly shut out; are the women not worthy of membership, or are the societies not worthy of *them?* The inquiries as to an applicant for membership are not only, is he of good character? but, has he means? can he give more than he receives? He did not wish to assail such societies; that would be as unequal a contest as David's with Goliah. He would pursue this portion of the subject only just far enough to show the superiority of the church to all human institutions. Whatever may be concealed in such an order, its avowed character is exclusive and narrow, aristocratic rather than republican; it is for Masons, not for men. It is religious, keeps out infidels, admits members on the open Bible, and has a chaplain; but is the question, 'If ye love them who love you, what reward have ye?' quoted in its litany? The world's highest type of charity is far below the true idea. By standing in the place of religion it may be a fatal snare to some.

"The mission of the church is specially to those cast out, to those in prison, in the gutter, in brothels. They are fellow sinners with us all, and it is no disgrace for us to stand beside them and say, Go in peace and sin no more. Thy brother is him who has fallen among thieves. This is the true human brotherhood."

For myself I would say in reply, What but distrust, can a Christian feel, for an institution, which planned and perpetrated and then by every means in its power sought to *cover* up the murder of at least one innocent man? Morgan's groans and shrieks still cry for vengance. Why? Because the fraternity as such, have never repented of and confessed the crime.

ERNESTINE.

NOTES OF SOUTHERN TRAVEL.

DEAR CYNOSURE:— I have been South, and my observations and experience may be of some interest to your readers.

1. Passing through southern Ohio I entered into conversation with a conductor. And after mutual compliments on a former manager of the road, I said, "I have never observed that you men on this road have anything to do with those secret organizations that get up the strikes."

"No," said he, "I don't believe in any secret organization except the Masons. I think Masonry is a good thing,—a benevolent institution, and I have about made up my mind to join it."

"But," said I, "is it not a wise maxim to *look before you leap?* Masonry is understood to involve very grave and serious obligations; and we have already about as many obligations as we can carry. Is it wise for a man to bind himself with great and increased obligations of which he knows nothing until he has taken them?"

He admitted that it did not seem wise. "Then," said I, "had you not better look into the matter before you tie yourself up?"

He looked surprised and said, "Yes; if there is any way, but is there any way?"

"O yes; there is a way." I then gave him a lecture of half an hour with a few tracts, for which he thanked me; and during the ride he came back again to thank me for the information I had given him; promised to receive an exposition; said he should never join the Masons or any other secret organization, and, he supposed I had saved him two hundred dollars.

2. Passing through Kentucky on the Cincinnati Southern, R. R., I was attracted by the pleasant face of an old white-haired man like myself, and took a seat beside him. After a few common-place remarks, I asked, "Are you a Christian?"

"Why do you ask that question?"

"Because we are both old men, nearing the border, and that is the great thing for us."

"That is just what I think," said he. He was a Presbyterian minister from western Pennsylvania, going South to spend the winter. After some further talk, I asked if he could tell me anything about the lodges in his neighborhood. He could give me no definite information. I then gave him *"Boys who hope to be men,"* and *"Modern Heathenism,"* which he looked over, and said, "Here, too, I agree with you." He then went on to tell me of a prominent Methodist minister and high Mason with whom he was acquainted, and to whom he had put the question, "What do you belong to the Masons for?" The Methodist brother after a little hesitation, said, *"Position."* "Yes," said the interrogator, "you know that the bishops and presiding elders are all Masons, and if you don't want to starve you must belong to the lodge." The Methodist brother laughed and dropped the subject.

It looks like a pretty strong reflection on the M. E. church, and I fear it is not wholly undeserved; but I must here add that though the Presbyterian church is comparatively free from the corruptions of the lodge, yet it is so in fear of the lodge that for an ordinary pastor to treat the danger and wickedness of the lodge as we all treat the danger and wickedness of the saloon, is simply to lose his position.

3. Passing west from Chattanooga through northern Alabama, a plain-looking farmer from South Carolina gave me the due-guard of a Master Mason in response to the same sign, which I had made by way of instructing a fellow passenger by my side. But when I showed him an illustrated exposition he turned his back on me very quick.

At one of the stations a large man with a swagger and Knight Templar badge came on to the train, and took a seat opposite to me. I watched him for a while, and then as politely as I could, offered him the above mentioned tracts. He read them both carefully through, tore them into small pieces, and then turning his back to me looked out at the window till we arrived at Huntsville where he left the train. But for the most part, my tracts were well, and sometimes thankfully received.

At each place where I stopped, I took pains to ascertain what I could as to the condition and activity of the lodge. At Athens, Alabama, an old and wealthy town, the Mayor told me that he had never belonged and knew nothing of the lodge save that there was one there and always had been. The pastor of the Cumberland Presbyterian church said he knew nothing about the lodge, He *used* to be posted in regard to it; but for years he had thought that a pastor had enough to do without meddling with any of those "outside issues." But I am sorry to add that he was just as ignorant of the noble Freedmen's school in that place, as he was of the lodge. But it was cheering to be told by the principal of that school, that

the negroes of that place had found out that when they joined the lodge, they lost their money and got nothing in return; and they are quite sick of it.

In Madison, a village of 500 inhabitants on the Memphis and Charleston R. R., the lodge had surrendered its charter and business men seemed indifferent to the subject. In Huntsville, Dr. ——, pastor of the Presbyterian church South, is not a Mason and not in favor of Masonry. I asked a negro student for the ministry here, if he had *ever* been spoken to about joining the Masons. He said he had; his pastor belonged. "What will it cost?" He had been bitten to the extent of $16.00 in one secret society, and had not much to spare. You may be sure I gave him *light* on the subject.

In Chattanooga where I stopped on my return, business of all sorts is active. A Methodist pastor in answer to my inquiry said exultingly that there were two lodges, a chapter and commandery there, all in flourishing condition. "Do you work in that line?"

"Not in the same direction that you probably do. I am acquainted with those institutions, and when I find a sober, sensible man who wants information concerning them, I readily give him the information he desires.

A Presbyterian pastor on whom I called said he was a Mason, but not an active Mason; did not care whether the lodge went up or down: but thought our efforts to destroy the institution would hardly be worth the candle. I gave them both tracts for their cogitation which they promised to read,

And here it is proper for me to say, that I have endured some persecution in my time; yet at Chattanooga I was received and for four days entertained with such kind and generous attentions as I have rarely if ever met in my life, though the man who thus received me is a Mason and, for many years has known my position in regard to the matter. Nor is this the only instance in which I have been treated by a Mason with no less respect for my endeavors to destroy an institution with which he was connected.

In another letter I may travel again over the same ground with a different class of observations of no less interest to the general reader. Yours truly,

WARREN TAYLOR.

PITH AND POINT.

Bro. Bailey, in a brief letter in which he speaks highly of the Philadelphia convention and hopes much from its effect, says of the Worcester secret political society:

"The communication from the Worcester *Spy* in the last *Cynosure* (Dec. 20th), was exceedingly interesting to me. The so-called "Dark Lantern" society in Worcester is no myth, but a reality. Men who gained some inside knowledge of its existence have repeatedly given me information, but its operations were too sly to follow its tracks. Mayor Hildreth, our non-Masonic, temperance mayor of last year, fell a victim to a cunning snare, which, in his ignorance of secret political tricks, he did not see till too late; but he had the manliness to disclose the snare afterwards, and is deserving of great sympathy. A designing politician, a member of Plymouth church and a Knight Templar, supposed also to be a temperance man, gained the mayor's confidence by promising to stand by him in his temperance efforts, and thus gained a controlling influence in his counsels which he used to entrap him, by which means he run the licenses up from 175, the number given the previous year, to 240. This was in the interest of the secret ring which runs city politics. Worcester is rapidly ripening for the advent of the American party."

Bro. R. W. Lyman makes an amendment as follows:

Upon the 5th page of *Cynosure* of 13th inst. Geo. Eley presents a resolution, preceded by a preamble, touching the subject of Christian union. He impliedly invites suggestions and adds, "With due respect for the views of others these thoughts are submitted." With like modesty and like invitation to "suggest a better," I accept the preamble, and copy the resolution, adding, as I shall indicate, my offered amendment. If, as amended, Mr. Eley will accept it, I hereby indicate a seconding.

Resolved, That all Christians should adopt as the measure of their faith and practice [*all* and] *only* those things taught by Christ and his apostles," while wholly repudiating the idea of selecting and severing a portion of Bible teaching, from the mass as a whole, in order that, upon such selected portions a human organization shall be formed which, in its fellowship, shall be exclusive as toward any person born of the Spirit.

Park College, Missouri, has been before noticed in our columns as an institution managed upon an original plan. Rev. J. D. Gehring, who has lately gone thither, praises it below, and if he and President McAfee will take good counsel and raise the banner for Christ against all substitutes devised by men, from the lodge up, the college will stand alongside Avalon on the roll of honor. Bro. Gehring writes:

"We have come to this place to have our children educated. The president of Park College, Prof. McAfee, very generously proposed to take in and train and educate our children free of charge. This institution is born of prayer and lives—and thrives—by faith. It is the most thoroughly religious (in a spiritual sense) of any school in all the Presbyterian church, and is independent of all church boards and committee supervision and dictation. There are over 200 students, more than half females, now here; three-fourths of them are beneficiaries, in an absolute sense, receiving not only instruction, but board, clothing and books free. Not one of the young men here uses tobacco in any form. Most of them are devout Christians. A few coming here for a time resist the high spiritual pressure brought constantly to bear upon the heart and life, but they must either finally yield, or—which in rare cases happens—they must leave."

Another friend who advocates the union of anti-lodge and anti-saloon forces says:

"My convictions are strong that prohibition will not be a permanent success, until the root that sustains the accursed traffic in drink is looked after and the ax of truth applied. I believe the lodge is the secret strength and encouragement of saloonists. Why? Because their own count will allow me to say that *nine-tenths* of that long list are enrolled as lodgites. Will the lodgites vote prohibition? No; they will not violate their oaths to hurt their own friends. Then there is a root that gives more life and strength to the lodge than all others. How many that profess to be ministers of Christ are in that secret den and join hand, heart and sentiment with the debauchee. We must strike at these roots fearlessly, do our duty, and leave the event to God."

BIBLE LESSONS.

LESSON II.—January 13, 1884.—Hearing and Doing. Jas. 1:16-27.

GOLDEN TEXT.—Be ye doers of the word and not hearers only. Jas. 1:22.

THE LESSONS IN JAMES.—The next three lessons, from the Epistle of James, are doubtless placed here (1) because in the previous lesson occurs the last notice of James in the Acts, save a brief one in ch. 21:18, and he is brought forward as a prominent person in the history; (2) because the Epistle was probably written about this time. This lesson will give an idea of the man, and of the people and times at the period of the history we are studying.

"The source of all good." The tendency of the race is to charge their sins upon God. It is a great error. To err here may mean errors of judgment and errors of practice the mind receives and cherishes error, and then evil practice follows. To avoid error we must seek the truth.—*Alford.*

"From the Father of lights." God is (1) the Father of the heavenly bodies, the sun, moon and stars, which he has created, and from which all our light comes. (2) The Father of all our intellectual and spiritual light, of which the former is the emblem and symbol. Light, in the Scriptures, is the emblem of knowledge, purity, happiness; and God is often represented as *light* (comp. 1 John 1:5; 1 Tim. 6:16). There is doubtless an allusion here to the heavenly bodies, among which the sun is the most brilliant. No cloud, no darkness seems to come from the sun, but it pours its rich effulgence on the farthest part of the universe. So it is with God. There is no darkness in him (1 John 1:5); and all the moral light and purity which there is in the universe is to be traced to him.—*Barnes.*

"Neither shadow of turning." That turning or revolution in which the heavens are ever found: by means of which the moon turns her dark side to us, in a constant state of *change, and shadow of turning:* by means of which the moon is eclipsed by the shadow of the earth, and the sun by the body of the moon, or, if you will, though this is hardly so likely to have been in view, is hidden from us during the night. From all these God, the Father of lights, is free; as (1 John 1:5), God is light, and in him is no darkness at all.—*Alford.*

"That we should be a kind of firstfruits." We should be to all the rest of God's creatures something like the first fruits, the first-born of man and cattle, the first fruits of the harvests and the vines, which were consecrated to God by the Jews, and by which the entire produce, though used by the people, was consecrated to God (Num. 15: 19-21; Ex. 23:19). So the Christians then were the first fruits of the conversion of the world, (1) the sign that all belonged to God, (2) the peculiar treasure used for his highest and most spiritual ends, and (3) the pledge that the whole world would yet belong to Christ.—*P.*

"Let every man be swift to hear" the Word of truth, which has so great a power for good and for life. The verb is absolute and general, having only reference to the Word of truth.—*Alford.*

"Slow to speak." Slow to speak authoritatively as a master or teacher of others (cf. ch. 3:1) a common Jewish fault; slow also to speak such hasty things of God, as in ver. 13. Two ears are given to us the Rabbis observe, but only one tongue; the ears are open and exposed, whereas the tongue is walled in behind the teeth.—*J. F. and B.*

"Worketh not the righteousness of God." That which is righteous in God's sight. Passion (1) unfits us to see and know the truth. (2) It hinders us from imparting it to others by prejudiciug them against it. (3) It tends to kindle anger in others instead of making them better. No one was ever scolded into goodness.

"The engrafted word," *i. e.*, the implanted word. The word spoken of is beyond doubt the same as the *word of truth* above, *i. e.*, the Gospel in its fulness. This has been implanted in your minds and memories, and should be received in your hearts and lives. The Gospel is represented here under the figure of a *shoot* implanted or engrafted, that produces fruit of its own, whatever may be the original character of the tree into which it is engrafted. The meaning is, that we should allow the principles of the Gospel to be thus *engrafted* on our nature; that however crabbed or perverse our nature may be, or however bitter and vile the fruits which it might bring forth of its own accord, it might, through the engrafted word, produce the fruits of righteousness.—*Barnes.*

"For....he is like unto a man beholding his natural face in a glass." As the glass represents to us the features of our faces, whether beautiful or deformed, and so the Word show sus the true face of our souls, the beauty of God's image when restored to them, and the spots of sin which so greatly disfigure them.—*Pool.*

"Whoso looketh into," literally, stoopeth down to take a close look into. Peers into: stronger than "beholdeth" or "contemplated" (ver. 24) A blessed curiosity if it be efficacious in bearing fruit.

"The law of liberty." The Gospel gives the new heart to which obedience to the law is natural, spontaneous and free, as the song of a bird, or the play of a child. Whosoever comes into the Gospel, comes into the glorious liberty of the sons of God, freedom from the bondage of sin and lust, freedom from the penalties of sin, and the dread of it, the freedom of doing what we love to do because we love.—*P.* "This man shall be blessed in his deeds." The joy, the rest, the refreshing, the comforts, the contents, the smiles, the incomes the saints now enjoy, are so precious and glorious in their eyes that they would not exchange them for ten thousand worlds. If there be so much to be had in the wilderness, what then shall be had in Paradise!—*Thomas Brooks.*

"Deceiveth his own heart." Mr. Barnes once said that some men were too dishonest even to be saved, because they would not be honest even with themselves. The worst of all deception is self-deception. Men refuse to see themselves as they are.

"Religion." The Greek expresses the *external service or exercise of religion*, "godliness" being the internal soul of it. "If any man *think himself to be* (so the Greek) *religious, i. e., observant of the offices of religion*, let him know these consist not so much in outward observances, as in such acts of mercy and humble piety (Mic. 6:7, 8), as *visiting the fatherless* etc., and *keeping one's self unspotted from the world.*" (Matt. 23:23.) St. James does not mean that these *offices* are the great essentials, or sum total of religion; but that, whereas the law service was merely ceremonial, the very *services* of the Gospel consist in acts of mercy and holiness.—*J. F. and B.*

"The fatherless and widows." These are mentioned because they are the most likely to be neglected and oppressed. Especially in the East are their circumstances very deplorable. Widows have no means of earning a living for themselves, and are not allowed to make their wants known. These two classes are but the representatives of all who are in need, both spiritual and temporal, those near and those far off in distant lands. The lower and more oppressed and despised any person or class or race may be, the more earnestly does the true Christian spirit seek to aid them, both physically and spiritually. "And to keep himself unspotted from the world." He does not say "unfilled" with the world, nor "overwhelmed" by the world; for that would keep him from being a Christian at all,—but not a drop or stain of the worldly influence, not a spatter of its mud, not a particle of its corruption, not a breath of its spirit, should defile the Christian spirit. Mr. Ruskin has well said that life is purity, and death is corruption. Living plants keep pure by their living, the running water is the pure water. So Christians, filled with the life of Christ, keep themselves pure, unspotted, by living the Christian life, by activity in doing good. Only working Christians and working churches can keep themselves unspotted from the world.—*Peloubet.*

COMMENTS BY E. E. FLAGG.

Doers of the Word Practice a Pure Religion.

1. The number of hearers is always very much larger than the number of doers. We find it so in every branch of reform. There are plenty of people who will go to hear some great temperance lecturer like Gough, while there are few willing to go actively to work, and do what they can, much or little, to save the drunkard. It is so with the anti-secret cause. If everybody who feels convinced that secret societies are wrong would do all he could to convince others the lodge would soon go down.

2. When a doer of the word accepts Christ's righteousness, he must first throw away the filthy garments of his sinful habits. We all know that tobacco is unclean; but a sincere doer of the word will not only refuse to smoke or chew himself, but he will try to get others to leave it off.

3. In spite of its high pretensions the secret lodge is a great foe to moral purity, and therefore one of the forms of filthiness that Christians are commanded to lay aside.

4. This can be proved by the fact that Masonic writers without exception trace back its origin to the old heathen mysteries. We know that this was a kind of secret idolatry carried on with most impure and revolting rites. God's people were enticed into it (Num. 25, Ez. 8.) Reason as well as Scripture teach that nothing good can come from a corrupt source.

5. A fatal form of typhoid fever broke out in a certain village which puzzled the doctors until they found that the water the people had been drinking come from a polluted spring. Whatever good Masonry may seem to teach it is poisoned at the fountain. Christ alone gives us the living waters in which no drop of defilement can mingle for they flow directly from beneath God's throne.

6. We often find people who refuse to believe what is told them about secret societies, or even read an anti-secret tract; but a sincere doer of the word will always be willing to receive instruction.

7. Pure religion is pure love. It seeks no reward but the joy of doing good. "Masonry is organized selfishness."

Light from the Word.

Does pure religion seek to purify others? Dan. 11:35; Phil 2:15.

Can a good thing come from an evil source? Job 14:4.

What instance can you give of a man who practiced pure religion? Job 29:11-17.

FARM NOTES.

EXPORT DEMAND FOR AMERICAN HORSES.—The Americans are cutting us out of another market. For many years the demand of France and Germany for remounts has been confidently calculated upon by our horse-breeders; but it would seem that in this market also we are being undersold by America. French agents are out West with orders for no fewer than 5,000 horses for the French army. They are to be shipped to Havre, in batches of 250 at a time. These American horses, as a shipper says, are just the thing to carry a Frenchman into or out of a fight, as they are hardy and spirited. Three years ago 2,000 American horses were shipped to London to the Metropolitan Tramway Company, and a letter is quoted from Mr. C. A. Smith, Chairman of the company, to the effect that "The American horses are the toughest and most hardy of any that we can get. I would give two French horses for one American any day." It would seem that it is not only on the race course that the transatlantic horse-breeder distances his British competitor.—*Pall Mall Gazette, London.*

EFFECTS OF FOOD AND AIR UPON THE FLAVOR AND QUALITY OF MEAT.—The best animal food comes from localities where the peculiarities of the soil are such as to develop rich and high flavored herbage. It happens that such peculiarities exist high up on the Alps, and on some of the elevated parts of the British Isles, where the grasses are rich and aromatic to an extent notably greater than on the lands lying lower, while on the elevated portions of New England and New York, as compared with the lowlands and the blue grass region of Kentucky, the reverse is true. No; much exercise is not the basis of superior animal food. It may seem, at first glance, that the severe exercise which gives great strength and power of endurance to the muscles, and which contributes to vigorous health and the strongest hold on life, would also be most favorable to high quality of food in the bodies of such animals; but it does not follow that what is best for the welfare of a living animal is best for the welfare of the one who is going to eat the animal. The welfares of the two clash strongly at some points, and the result of laborious exercise on the part of the animal is one of them. It is not so much severe exercise as good food and pure air that contribute most to excellence in animal food. Pure air is one of the most essential. Its importance is well illustrated in the difference between wild fowl and tame. The partridge, grouse, and prairie chickens, which are comparable to our gallinaceous fowls, are vastly superior to our domestic hen, not because they are better fed, nor because they have more exercise, but because they breathe purer air. Next to pork, the flesh of domestic fowls is most uncleanly and impure. Besides injury from over-fattening, and from mingling offensive matter with their food by being fed in filthy places, the most objectionable thing is their breathing the effluvia of the roost, over which most of them are compelled to sit till the marrow of their bones becomes saturated with the malarious infections of their offal. This is enough to make all the difference between wild meat and tame. The close stable, the sty and the roost, are the bane of domestic meats.—*Prof. L. B. Arnold, in New York Tribune.*

A CAR LOAD.—A car load is nominally 20,000 pounds. It is also 70 barrels of salt, 70 of lime, 90 of flour, 60 of whisky, 200 sacks of flour, 6 cords of soft wood, 18 or 20 head of cattle, 50 or 60 head of hogs, 80 to 100 head of sheep, 9,000 feet of solid boards, 17,000 feet of siding, 13,000 feet of flooring, 40,000 shingles, one-half less hard lumber, one-fourth less of green lumber, one-tenth of joist, scantling and other large timbers, 340 bushels of wheat, 400 of corn, 680 of oats, 400 of barley, 360 of flaxseed, 370 of apples, 330 of Irish potatoes, 360 of sweet potatoes, 1 000 of bran.

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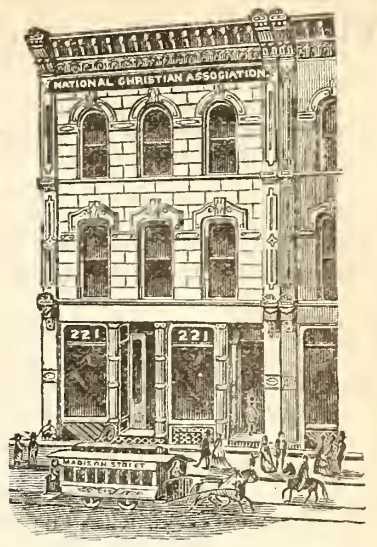
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CHICAGO, THURSDAY, JANUARY 3, 1884.

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James Brown, Warner, Dakota.—You ask if there is anything in your paper that I did not like. I may just say that I think it is the best paper printed on the continent of America. As soon as I read it I send it to some one else. Several of my neighbors would subscribe, but feel too poor at present.

ALWAYS IN SEASON.

To renew your subscription to the *Cynosure* at the right moment is always a handsome thing to do. Some are compelled to postpone for a few days because the cash-box is empty; some have grown up with a bad habit of neglecting such little opportunities for doing good. But all will be forgiven if the renewal now due is sent on soon. GIVE YOUR PAPER A HAPPY NEW YEAR COLUMN EVERY WEEK LIKE THAT ABOVE.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet,* with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh proclaiming God,* by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book,* a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get one up and enclose the $1.25 and addresses plainly written we will send either of the documents mentioned above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

MOSES PETTENGILL.

"The memory of the just is blessed" is an adage as beautiful as true. His clear, calm intelligence; his word winged with love; his steady devotion to the right and true; his gentleness, goodness and charity, like starlight growing brighter and clearer as the world grows dark,—O, the memory of such a man is blessed.

And such was the man whose shadow has fallen on this New Year's *Cynosure.* Hundreds will hail this "once familiar face;" and not all of them with dry eyes.

In December, 1845, thirty-eight years ago, the writer of this sketch, with his young wife and two little children, drove a span of Missouri horses and a broad-track ,Indiana wagon 300 miles, from Cape Girardeau, Missouri, to Galesburg, Illinois. The winter was in its surliest mood. We left the river floating huge blocks of ice; and when we reached Illinoistown (now East St. Louis), loaded teams were crossing the Mississippi on the ice. An early friend and acquaintance (Mr. W. O. Willard), met and recognized us in the Lone-tree Prairie, Tazewell county, Ill., and directed us to call at Mr. Moses Pettengill's, (a name till then unknown to us) in Peoria. We did so. We were brothers in Christ; and, after the first Mrs. Pettengill's death, we became brothers-in-law.

The human part of Mr. Pettengill's story, like all human stories, is soon told. Born in Salisbury, New Hampshire, April 16, 1802; his father and mother were Benjamin and Hannah; his grandfather received his death fighting under Stark at Bennington; he was married to Miss Lucy Pettengill in 1833; buried little Moses and Hannah, all the children they had; and died in Peoria, Illinois, in November, 1883. He taught in Salisbury academy, N. H.; at Lowell, Mass.; at Saratoga Springs, and in Lewiston, New York; and was at the latter place when Morgan was brought to Fort Niagara and murdered. Mr. Pettengill knew the brutal Cummings, a preacher of Rochester and chaplain of the Masons; knew Bruce, King and others. Col. Jewett, who had charge of the Fort when Morgan was put there, was Mr. Pettengill's friend, and visited the fort with him, and showed him through it, except the powder magazine.

When the conspiracy and murder were uncovered in the courts there, Mr. Pettengill's great American soul comprehended the nature of the lodge as the certain ultimate destruction of every American principle and institution; and from that hour he has been the steady, constant and consistent foe of secretism. He was a member of the Convention in Pittsburgh (1868) which formed the *National Christian Association,* and he spoke at the unveiling of Morgan's Monument at Batavia, New York, September, 1882. He was calm, clear-headed and tranquil; but the blood of his Revolutionary fathers ran hot in his veins against an institution whose theory respects no law of God or man but its own.

When the lodge-god thrust in the slave-question to shield the secret orders from the popular indignation which cast 228,000 votes against it in 1832, Mr. Pettengill accepted the issue and became an Abolitionist; was mobbed in Peoria Court-house, while his neighbor Robert G. Ingersoll was a pro-slavery Democrat; and when the slave system fell, and the lodge which stood grinning in the shadow behind its human auction-block, came out of the battle-smoke of the rebellion to the front, he was there to face it; and his wife who survives him, stood firm by her husband's side, and entertained thirty delegates to the Peoria State Convention in their palatial residence on the bluff.

As a business man Mr. Pettengill had few equals, and no superiors. Merchant, builder and manufacturer, he embarked in seven different kinds of business and prospered in all. He gave away in benevolence much more than his rich neighbors were worth; and gained property all the time.

He settled in Peoria when the town consisted of thirty log huts. He asked his wife, "Shall we build a church and live on in our little cabin; or first build our own home?" "*Let the house of God be first built,*" was the noble woman's reply. On Thanksgiving Day, 1879, he gave $4,000 to the beautiful stone temple where he worshiped, notwithstanding the lodge, which he abhorred, had snaked its way into it. He put $20-000 into a Peoria female seminary. He paid many thousands, and left $5,000 to Wheaton College. He helped Berea. He gave steadily to anti-slavery missions. When the ear heard him it blessed him, when the eye saw him it gave witness to him, because he delivered the poor that cried, and him that had none to help him; and the blessing of him that was ready to perish came upon him. Job 29:11–13. "*Mark the perfect man, and behold the upright, for the end of that man is peace.*"

This was Mr. Pettengill on this side the silent river. But, for him, the track was laid across, and he has passed into heaven without a jar. "These are they that follow the Lamb whither soever he goeth." "And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." Rev. 7:17. And as Elijah's mantle fell on the young Elisha as he went up, so this great and good man's principles and character, find a fitting representative in his son.

EDITORIAL CORRESPONDENCE.

Three Conventions called—Fusion of Americans and Prohibitionists—"The American Publishing Company" incorporated — Stock subscriptions begun — Paper named—Harmony, "fervent and effectual."

WASHINGTON, D. C., Dec. 26, '83.

After repeated, earnest and harmonious consultations, in which Hon. S. C. Pomeroy, Secretary Stoddard, Revs. E. D. Bailey and H. H. Hinman, Joseph Bowes, Peter H. Grisham, Mrs. J. Blanchard, Mrs. E. D. Bailey, Mrs. John Tanner and the editor of the *Cynosure* were present, the following results were reached, in which all coincided, viz.:

1. To call *an American and Prohibition Convention* in Washington, to meet on Wednesday at 7:30 P. M., February 20, 1884.

2. To call a New England American and Prohibition convention to meet in Northampton, Mass., about the first of April next.

3. To call an American and Prohibition convention for the central States, to meet in Ohio early in May next.

4. To name the proposed Washington paper "*The American,*" subject to the approval of the stock-holders.

5. To incorporate the *American Publishing Company of Washington, D. C.,* under the laws of West Virginia, forthwith. The article of incorporation is drawn up, the law complied with, and it will be on record in a few days at most. It was thought best to incorporate under the laws of West Virginia because less stringent than the laws of this District. Some two thousand dollars are already subscribed toward the stock of the new paper; and the instrument of incorporation will be published as soon as received from the Secretary of State of West Virginia.

Some early and devoted friends of the reform are concerned lest the Washington paper should "*kill the Cynosure in two years.*" Others are afraid that the National Christian Association will "*drag her anchor;*" and become weak and worldly as the Morgan gan movement did, and so all our labors and self-denials end in smoke, and that the smoke of the pit.

OUR ONLY SECURITY

is in "*The Lord who made heaven and earth.*" Just as soon as we secure a large popular vote, thousands who now shun will then become advocates of our cause; and if the principle which excludes adhering Masons from the communion table and ballot-box is waved, blinked or given up, of course our cause is like Samson shorn,—

"Eyeless in Gaza at a mill with slaves."

But if, as signs now indicate, our cause is to spread and become more truly national, we must not stand back from our own success and the answer of our prayers. But we must pray more and pray better. The battle is God's not ours. He can do ten thousand things we do not now dream of. The Prohibitionists are beginning to see that prohibitionist Masons are sworn confederates with those Masons who are now presidents of brewers' and distillers' associations. And if men like Hon. Mr. Schumaker of Ohio and Hon. Chas. Almy of Massachusetts, who together received more than half a million votes in the fall election, shall join us with their followings, there will be enough to support the Washington paper twice over, and not take a subscriber from the *Cynosure.* God can and will take care of his own: and the *Christian* anti-secret people will not see a paper die which seeks to enthrone Christ against Satan.

NOTE

that the conventions called are entitled *American and Prohibition* in all good faith. Not that Americans are expected to come in and attack prohibition, or *vice versa,* prohibitionists attack the American platform; but, as the American platform includes both, both parties will share in officering the convention, and the advocates of each cause will be welcome to the platform to advocate the cause to which they are primarily attached.

B.

EXTRACTS FROM OFFICIAL MINUTES.

Voted that an American and prohibition convention be called to meet in Washington, Feb. 20th, 1884, at 7:30 P. M. The committee of arrangements chosen were J. P. Stoddard, E. D. Bailey and Milton Ford.

Voted that an American and prohibition convention be called to meet in Northampton, Mass., about April 1st.

Voted that Pres. J. Blanchard be appointed to continue his correspondence with New England people concerning the proposed convention, and to visit New England to complete arrangements for the meeting at such time as he may deem best.

Voted that an American and prohibition convention be called for the central States, and that J. P. Stoddard be appointed to arrange for this convention.

The following paper was adopted:

TO COLORED VOTERS.

Resolved, That the colored people of the United States be earnestly and respectfully invited to represent themselves in the conventions above provided for on the following grounds, to wit:

1. The colored people of the United States generally believe in Christ, who "*spake nothing in secret*," nor tolerated concealment in his disciples.

2. No other people on earth have suffered such cruelty and outrage from secret lodges as they.

3. The robes, masks and disguises of the Ku-Klux, Golden Circle, White Leagues and night-raiders, have been kept in the lodge-room closets of the South.

4. Colored churches of all denominations are depleted, and their ministers starved by the taxation of the secret orders, which are led generally by religious men.

5. Secret lodges devour the earnings and pinch or starve the families of American laborers, both white and colored.

In Washington city almost all laborers belong to secret orders. These lodges promise them partiality and favoritism, help while living and salvation at their funerals, but where all belong to secret orders, favoritism is impossible, as the lodge cannot be partial to one set without robbing another. Thus families and churches, are starved by a swindling promise of favoritism, not possible to be kept; and nobody is profited but a few leaders who make Masonry their trade.

6. Finally, we ask the entire colored population to join us because we were original *Abolitionists;* and because we have put a plank into the American platform, insisting on the *Civil Rights* of our colored people against all decision of courts, unreasonable and cruel popular prejudices, and Ku-Klux outrages.

E. D. BAILEY, *Sec'y.*

HAPPY NEW YEAR!

Yes, dear reader, happy New Year! for the bright sun continues to shine on the just and the unjust; the loving Father defers the judgment not willing that any should perish but that all might come to repentance and live; the risen Saviour stands at the right hand of the Father pleading for us. Yes, truly, a happy New Year to every one whose sins are forgiven, whose heart is cleansed and whose name is written in the Lamb's Book of Life.

Of what avail to wish those a happy New Year who are determined to go on in sin and rebellion against God, for the Bible says, (Prov. 3: 33): "The curse of the Lord is in the house of the wicked," and (Ps. 146: 9) "The way of the wicked he turneth upside down." Who can bless the man whom God curses? So, dear reader, be not amused with empty words. Look not for triumph in a war with God. Hope not for peace while you persist in sin. Be wise now, in this added day of your probation. Lay hold on eternal life through Jesus Christ who hath "tasted death for every man"—for you. (Heb. 2: 9). Then the Holy Spirit shall cleanse your heart from all sin, (1 Pet. 1: 2; and 1 John 1: 7), and then whatever may betide you on your journey, happy are ye in time and eternity. (1 Pet. 3: 14; and 2 Pet. 1:11).

MORGAN RELICS.

THAT SPOON.

Among the mementoes of interest that have been preserved from the Morgan times is an old-fashioned spoon, of solid silver, having Mrs. Morgan's initials on the handle. Mr. and Mrs. Morgan once boarded with Peter Tower, Sr., who died a year ago last March. In settlement Mr. Tower received a set of silver spoons. They were used commonly and disappeared one by one until a single spoon was left. Mr. George Tower has this in his possession and proposes to keep it as a memento. I should prize it highly, but can scarcely expect its possessor to relinquish so rare and valuable a family memento. I was glad to handle even for a brief time a relic which had done service in this now noted family.

THAT WEIGHT.

Dr. Jamison, who was a Royal Arch Mason and conversant with Morgan's taking off, when in the agonies of despair just before his death told his wife that the Masons took a 64-pound stone weight from hay-scales in Canada which they tied to Morgan when he was thrown from the boat into the Niagara river. Mrs. Jamison made this statement to Father West, from whom I received it in Lewiston. This is undoubtedly the weight fished up by Peter Tower and now in Bro. P. D. Miller's possession.

There is a difference of twenty pounds weight in the two statements, but this might readily occur either in Mrs. Jamison's or Father West's recollection, but the fact that such a weight was procured and used for that purpose is too material to be forgotten, and a man dying of remorse and grief for the part he had taken in the murder of Morgan would never be guilty of fabricating such a statement. I have no doubt but we have the very weight that sunk Morgan's body to the bottom of Niagara river and held it there until loosened by the grappling hooks, and that the body thus freed floated up at the mouth of Oak Orchard Creek, and after the most searching examination delivered to Mrs. Morgan and buried near where the monument stands in Batavia. J. P. S.

—In addition to what is elsewhere in this number said so well and feelingly of the late revered and loved Moses Pettengill, the friends of the National Association will be glad to know that this body is named in a residuary legacy which may bring a considerable sum to the aid of our reform.

—"How Masonry Works" in Europe, and, if its secret counsels were uncovered, how it would work also in this country, is revealed in the remarkable article of M. Claudio Jannet in this number of the *Cynosure*. Developments like this demand the attention of every friend of American common schools. Less direct but no less effectual agencies for the lodge with us are the juvenile temperance societies connected with the Good Templars and Temples of Honor. Let us beware of them. They are in a sense more dangerous than Freemasonry.

—John F. Burrill, late Grand Secretary of the Grand Lodge of Illinois Freemasonry, was caught stealing—not from freemen, but from the Grand Lodge—hence the sequel. He was lately seen by a Chicago reporter in the States prison at Chester making shoes for the great Peoria boot and shoe firm of which Moses Pettengill was the head.

—The *Courier* of Brussels, Belgium, says that Prof. Jannet, of Paris, is "one of the first economists of our times," and is "very much occupied with the workings" of the secret lodges of Europe. The great work of P. Deschamps which he has revised and continued to the present is said by the *Courier* to be "one of the most complete that has appeared on the subject. One cannot study it too much."

—Bro. Van Alstine, of this city, tells the following good story: Not long before the Morgan tragedy in 1826 a young man named George Mercer, in Ames, New York, was initiated into the Masonic lodge. He was out of money, but the Hiramites, anxious to secure him, agreed to take his note for the usual fees. The note was given and the candidate was put through the three degrees. The note becoming due payment was demanded, but Mercer refused. The lodge entered suit but Mercer plead that *no value had been received,* and the Freemasons with much chagrin were obliged to withdraw the suit, fearing to carry it further lest their precious secrets be published.

A SILENT BUT POWERFUL WITNESS.

We all feel greatly impressed with the importance of prayer to the Master of the vineyard to send forth laborers into his vineyard. From Maine to Oregon there is a great field. The laborers are few.

The readers of the *Cynosure* have noticed a few insertions of an article headed "Freemasonry at a Glance," which gave directions how to have an exposition of the three first Masonic degrees in every village at a small expense. The offer was limited to January 1st, but from Canada and the Pacific slope, as well as from many other places, orders have come for these pamphlets. This fact testifies so strongly that the judgment of the people is that this kind of a messenger is better than no lecturer, that the offer is now continued, only making it better than before, by putting in with copies of the "Glances" an equal number of the N. C. A. tracts, so that as each pamphlet gives an exposition of the ceremonies the tract will give an exposition of the character of those ceremonies. The "Glance" has also been illustrated with a cut of the Morgan monument, together with inscriptions on the monument.

A NEW AND VALUABLE ARRANGEMENT

provided for the *Cynosure* readers during the year 1884, is a special exposition of the Bible lesson for Sabbath schools, by

THE AUTHOR OF "HOLDEN WITH CORDS."

This talented writer has consented to contribute during the year a weekly application of the international lessons, and bring the Scripture truth to bear upon our reform principles. Parents and Sabbath school teachers will appreciate this valuable assistance in their work of instruction. If the tide of lodgery is stopped the streams that feed it must be turned into other channels. This is a grand work to be done in home and Sabbath-school instruction—teach the children to be Christ-like, open-hearted, undeceptive, and they will never swear to vain secrets in the lodge. The *Cynosure* lesson exposition with God's blessing will be an invaluable assistance in thousands of homes during the coming year. Let every reader by all means in their power extend its influence and circulation

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTE.—In March, 1883, Pres. J. Blanchard resigned the nomination above, subject to the action of the next National Convention of the American party.

WHY SHOULD PROHIBITIONISTS NOMINATE a candidate separate from the American party? Or why not the two nominate the same man? Senator Pomeroy when a young Free-soil member of the Massachusetts Legislature carried a vote against the opposition of Hon. Wm. Claflin, afterward governor, to receive Dr. Lyman Beecher at the head of a procession of New England ministers, with a large temperance petition. Mr. Claflin was opposed to the reception for fear of losing Free-soil liquor-votes. Pomeroy has never swerved since.

AN AMERICAN PARTY IN EUROPE.

There is a political party in Bulgaria called the "American Party," from the fact that its principal leaders are young men who have been educated by American missionaries. Their ideas are, almost as a matter of course, liberal, and opposed to those of the ruling powers, which are in accord with those of Russia. A division of the people on this question of governmental policy has resulted, and much agitation is going forward. Bulgaria was a Turkish province until after the last Russian war, when as a favorite stroke of policy on the part of the English Liberals, it was erected by the "Great Powers" into an independent state. Its territorial limits and its population are a little less than those of Illinois. The people are of Slav origin, and are nominally members of the Greek church. This causes the sympathies of the governing class to be with Russia in religious as well as political matters. But, through the influence already alluded to, the people appear to be imbibing American ideas, and an overthrow of the present ruling powers is one of the possibilities of the near future. The country may now be regarded as little more than a Russian province, while nominally independent, though one object of creating it was that it might act as a hindrance to Russian designs upon Constantinople.—*Standard.*

PRESIDENTIAL CANDIDATES.—The next Presidential election is likely to be closely contested, and there are good reasons for believing that party attachments are not as strong as they were five years ago. These conditions dictate to parties great care in the selection of candidates, and we take an early occasion to claim for the Christian people of the country respect for their wishes as Christians in the matter of the personal character of candidates. They do not want Presidents who drink and swear and shun the house of God on Sunday. If there are candidates who do such things, they would better be dropped at once. Christian people are not going to prescribe that a President shall belong to any particular church, or to any church at all; but they are more and more disposed to insist that the President shall be decent in speech and sober in his habits, and that he shall respect the Christian Sabbath. Another danger to which parties are more and more exposed is the temptation to spend large sums of money to secure success. We respectfully remind their leaders that a large number of voters have grown to be suspicious of these increasing political expenditures. —*Christian Advocate.*

THE HOME.

A NEW YEAR'S APPEAL TO THE UNCONVERTED.

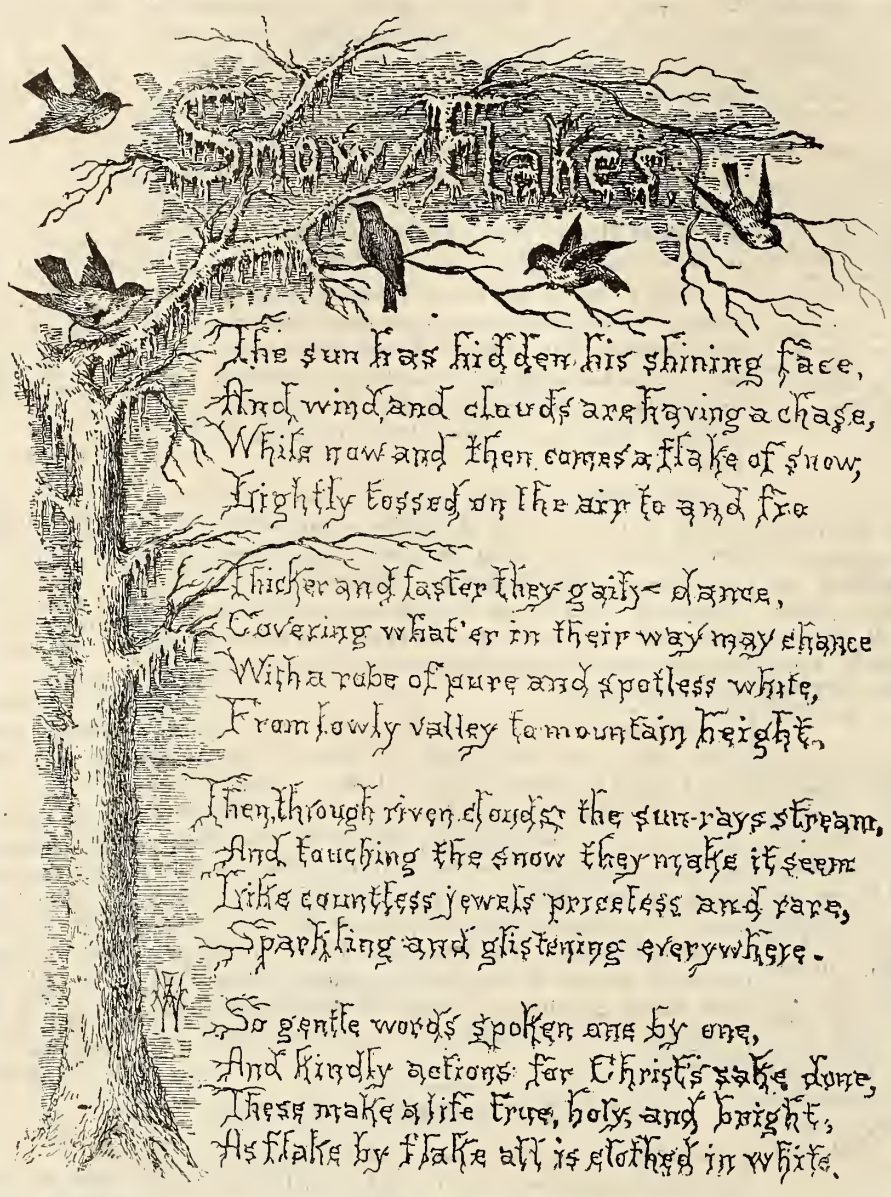
REV. GEO. C. NEEDHAM.

A few years ago, a writer was informed, by one who professed to know the circumstances, of the following sorrowful and startling event: A lady who moved in the higher circles of society was induced to attend one evening what is called "revival preaching." She was convinced of sin by the Word of God, and became much alarmed about her soul. Deep convictions followed. She struggled hard, but could not get rid of them. She thought of her many engagements, and the difficulties of her position in life. Conscience said, "Decide at once for Christ." The tempter said, "Not now, but by-and-by—such a step should not be taken hastily." In this state of perplexity and distress, she retired to her bedroom. But here the curtain drops—the scene closes to mortal view. As she did not appear the following morning, or answer to any call, her room was entered. But oh! what a sight to the family! The struggle was over—the stillness of death reigned. There the body lay cold and lifeless; but—the soul—where now? It was gone—gone to its eternal place. All was changed—changed suddenly—changed forever. Her diary lay open upon the table. Two entries had been made the previous evening. They were to this effect: 1. "I am determined, this day six months, to give up the world and become a Christian." But, as if the conflict in the soul had deepened, and conscience crying still louder, "Be decided now for Christ;" she made a second entry. 2. "This day month I am determined to be done with the world and follow Christ." Beyond this entry we cannot follow her. God took the matter out of her hands. All her intentions, however good, were vain. No one on earth can tell what may have passed between her soul and God during that solemn night. It is but fair to infer from these two entries that she passed through deep exercise, if not real agony of soul. Oh! what a night! It was the dark shadow of a night of endless woe, or the breaking morn of endless day. What a night for heaven—what a night for hell—what a night for her! Who is to gain the victory? Christ or Satan—the truth or a lie? Solemn thought! Eternal happiness or eternal misery quiver in the balance. But it is comforting to know that one look of faith to the blessed Saviour would settle all for heaven and the blessedness of her soul forever.

Unconverted reader, I appeal to you. As I write, my soul is filled with trembling for those who sport upon the brink of unutterable woe. How shall you escape if you neglect your soul's salvation? If you are unsaved to-day, your neglect is either willful or unintentional. If willful, you are verily guilty. If unintentional, you are no less guilty, for you have been warned, entreated and pleaded with, to flee from coming wrath. Are you thoughtless, my reader? What! thoughtless! and the cry gone forth: "A sword, a sword is sharpened and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter; should we then make mirth? Should we then be thoughtless? Do you not know that you are gliding on to the whirlpool, nay, more, you are already on the verge of its outer circle; soon, soon you will be borne round, and round, and round, each revolution drawing you nearer to its awful vortex. Thoughtlessness is vanity, carelessness is a crime—a crime against God, who formed you for his glory; a crime against yourself, for thus you commit moral suicide. Are you procrastinating, like the above mentioned lady, saying, "Not to day"? Remember every time you say so, you re-echo the devil's suggestion—that enemy of all good. When Pharoah was urged by Moses to let the children of Israel go, he said, "To-morrow." The devil, a more cruel oppressor than Egypt's king, whispers in your ear—"To-morrow." Oh! man, heed him not; Oh! woman, beware. Oh! child, the Holy Ghost saith—"TO-DAY." "To-day, if ye will hear my voice, harden not your hearts." ponder your footsteps; remember Christ is for you to-day; his blood avails to-day. Take another step without him, live another hour unsaved, sleep another night the slave of Satan, and you do so at your peril. Friend, do not hazard your eternal safety for a darling lust, a right-eye sin, a misnamed pleasure. Now is the accepted time. Now, JUST NOW.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have evsrlasting life." Look, then, to Jesus Christ *now*. Trust him *to-duy.—Watchman.*

Remember now thy Creator.



A LITTLE BEHINDHAND.

OR A GOOD RESOLUTION FOR THE NEW YEAR.

"Grandpa, when does a man have three hands?"

This question was put by a child to her grandfather, in the midst of the family circle on Christmas evening. They were all merry with innocent fun and chit-chat. Giving and guessing riddles was one of the entertaining pastimes of the hour. The grandfather repeated the child's question slowly, and after thinking a moment, he said, "I give it up." The bright child in great glee cried out, "A man has three hands when he has a right hand and left hand and gets a little behindhand."

All hands laughed heartily at grandfather's failure to guess, and he looked so grave over it, they laughed the more merrily.

But the "head of the house" did not seem to join very heartily in the amusement, and they rallied him by asking if it was not a fair conundrum.

"Certainly, not only fair but excellent; the play on the word is very neat, but it has set me thinking of what comes of getting a little behindhand, and some other time, when you want to hear it, I will give you a little sermon or lecture on the subject."

"Now, now—let us have it now!" they all exclaimed; but he knew the children too well for that, and saying that his sermon would *keep*, he told them to go on with the riddles and stories.

The next Sabbath evening, when they were all in the parlor, the bright little girl, who had puzzled her grandfather with the conundrum, looked up from the book she was reading, and said, with a smile:

"Grandpa, are you not getting a little behindhand with that sermon you promised us?"

"You shall have it now, if you wish;" and all sat still and attentive while the good man began:

"To-morrow will be the first day of the new year, and a good time to take a fresh start. To begin well is half the doing whatever it is. The habit of being on time, never a minute behind, is one of the greatest helps to success in life. While on the other hand, to get into the way of delaying, keeping others waiting, not being prompt, punctual and ready, is the secret cause of failure in ten thousand cases, many of which I have seen in the course of my life. We notice it in children. What you are in the morning, you will be at noon, and probably at night, 'The child is father of the man,' 'just as the twig is bent,' etc. The family meet in the morning for worship and breakfast; one child is late. She is usually late, the same one. She was behindhand in getting herself ready; the rest waited for her a few moments and then went on without her, and presently she came, disturbing all and making herself disagreeable and them uncomfortable. The boy with such a disposition is late at school, not prepared with his lessons, always just a little behindhand in everything. Perhaps he goes to college, or into business, trade or profession, and if he is dependent on his own exertions he makes a failure in everything.

"Forty years ago I knew two smart boys, helpers in a grocery store. They were brothers. They seemed to be made of steel springs, so quick, prompt and decisive were they in filling every order. They were poor boys, apprentices then. But they worked as if the concern was heir own, and success depended on their energy, push and faithfulness. Now they live on one of the fashionable avenues of New York in their own large mansions, retired from the grocery business, in which they made their fortunes. Holding important trusts they are useful and respected citizens and Christians. They owe their success solely, under God, to their own promptness in performing every promise, in being always ahead rather than behind time. And there are mechanics and tradesmen with whom I once had dealings and now have deserted, because they never would fulfill an order in season, would not send a thing home to me when they promised, and invariably kept me waiting whatever might be my distress to be served. This vice runs in the blood sometimes, and whole families are distinguished by taking it easy, 'time enough yet,' being their motto and rule. They drop behind in their race of life. They would be run over if some one did not pick them up and help them on. Half the world has this work to do, besides doing its own. In the absence of positive crime, this habit of taking it easy causes the poverty and failure of the greater part of the human family. With the same chances, with equal wealth and wit, in the same field, one man succeeds and another makes a dead failure. And why? Because one took time by the forelock, was ever prompt, and therefore prosperous. The other was always a little behindhand, and by-and-by so far behindhand as to be counted out as of no account.

"When you are old enough yourselves to meet and move with men and women in business and good works or ife, you will soon find some who are late at the appointed time, who come bustling in, ten or fifteen minutes after the hour saying 'I had no idea it was late,' my watch never deceived me before,' 'I am very sorry to keep you waiting." All such managers are poor timber to make Boards of. If they had the grace of resignation, they would make room for somebody not always a little behindhand.

"The train starts at nine in the morning, and they are two minutes late and are left. The boat goes at five, and they arrive in time to be laughed at by the passengers who see them wiping the perspiration from their heated brows. I knew a Georgia preacher who was holding forth in an asylum to a congregation of the insane. He described a man on a scaffold about to be hung, while in the distance comes a messenger on horseback bringing a pardon. But the hour of fate was just at hand: a minute or two and it would be too late. The preacher drew out the agony by talking and talking, till one of his crazed hearers cried, 'can't you hurry up a little? They'll hang that man if you don't.' And when I see people dilly-dallying, wasting precious time in doing nothing, I long to tell them to hurry up, for life, soul, salvation may be lost if they are only a little behindhand. It is so in every relation, calling and duty of life. It is the one principle on which the prize of success in this world depends, and immortal glory beyond. Now is the accepted time. To-day, if you will hear it, is the day of salvation. You may as well be a year, or a hundred years, or a whole eternity too late, as to be only a little behindhand. When once the Master of the house has shut the door, you may knock long and loud, and with a great and exceeding bitter cry, may call to him, Lord, Lord, open unto me; I am only a few minutes late: I heard the door close as I came to the threshold: O Master, Lord open and let me in.' And he from within will answer, 'Depart; I never knew you.'

"You were never one of his. When he called, you were not ready. When he warned, you did not heed. When he entreated, you did not yield. When he shut the door, you were a little behindhand. And, as it was with them when the flood came, and in the cities of the plain, when the rain of fire descended, so will it be with you who put off and put off until a convenient season the work of to-day.

"There, children dear, you have the sermon I promised. The new year begins to-morrow, and the resolution

I want you to make is this, 'With God's good hlep, for which I will daily pray, I will always be on hand, at the moment, ready for every duty, and will do with my might what I am called to do.'"

While the sermon was in progress, the child who gave the conundrum had quietly climbed into her grandfather's lap. She was one of the irrepressible sort of children, and could hardly wait for him to make an end, when she exclaimed, "Grandpa, it's just the other way, isn't it. If a man *never* gets a little behindhand, he has three hands or four, and does more work and better than the lazy fellow who is *always* behindhand."

"That's so," said the old man, "and if you had said *that* at the beginning, you might have spared the sermon."

"Yes," said John, the oldest boy, "but that would have been a great loss to us, and for one I promise not to be a little behindhand, if I can help it, as long as I live."

"Good night all," said the grandfather. "God bless you all with a happy New Year."

"Happy New Year to you grandpa," they cried in chorus, and went off to bed.—*N. Y. Observer.*

DON'T CRY, JOHNNIE.

"Never mind, Johnnie, don't cry," said brave little Bessie, who with her two years more of age and experience than her brother, had also a more courageous spirit when in trouble.

"Never mind; we'll soon be home and then you can dry yourself."

But this made Johnnie cry the harder, for it reminded him of his mother's charge not to go upon the ice. New Year's day had come, and yet the little stream was not frozen over firmly, and the careful mother knew the danger of wet feet and clothes. Johnnie was so full of play with his school boy friends that his mother's voice was almost forgotten, and the smooth ice was very tempting to the ready feet which almost ached for a slide.

"I don't believe it will break; do you, Louis?" said Johnnie, to a playmate; and he stepped cautiously upon the treacherous, glaring edge of the frozen stream.

"There! Don't it hold me? said the little boy, with a tone of triumph. Another step made him bolder and so did the next; but then came a warning crack and poor Johnnie turned, but too late to escape a bad wetting.

"Don't cry, Johnnie," cried his sister running to his help, and then thinking of mother's command she said wisely, "We must tell mother all about it, though; and she will fix you all right."

Her calm and soothing words cheered her brother, and his sobbing soon ceased.

Years afterward, when a young man entering business life, and finding new and severe trials of his honesty and his faith in God, Johnnie often found the advice of his good sister like a shield to guard him from evil.

Many little boys who read the *Cynosure* this New Year's have blessed sisters like Johnnie. Do they love them dearly and strive to make them happy? If so, they will find in after years how great a treasure God has given them in a true-hearted, loving sister.

TO THE OLD YEAR.

Farewell, Old Year! a last, a long farewell!
Who shall live out the next no tongue can tell;
For, wrapped in darkness, to but One alone
Is the dim pathway in the future known,
Then, whilst we may live, may each with constant care
For higher, nobler, life prepare;
So that when time's perplexities are o'er
Our souls may dwell with God forevermore.

—*Selected.*

GOLDEN RULES FOR BOYS AND GIRLS.

1. Shut every door after you, and without slamming it.
2. Never shout, jump or run in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the servants if you would have them do the same to you.
5. When told to do or not do a thing by either parent; never ask why you should or should not do it.
6. Tell of your own faults and misdoings, not those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal hour.
9. Never sit down at the table, or in the parlor, with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.

Let your first, last and best friend be your mother.—*Sel.*

PLEASURE RIDING IN MEXICO.

BY H. M. BISSELL, MISSIONARY IN GUADALAJARA.

One popular amusement here is a ride in an ox cart. It is usual for large numbers of people to visit certain churches at given times, particularly on the day of some saint specially honored in such and such churches. Churches in villages, or pueblos, some miles distant are visited from this city. Holiday pleasure and religious exercises can be combined. On a street leading out toward such a church, on the feast days, you will find numbers of these carts—the very same that are loaded with all sorts of burdens at other times—drawn now by a single yoke of cattle, and covered with blankets, the



DON'T CRY, JOHNNIE.

bottom with a rush-mat; the covering above may also be mats. They do not seem to be reserved for the very poor. They are often filled by well dressed people who can provide themselves with rugs, and who seem to enjoy the sport. Nor are these carts thus used for these religious jaunts only. They afford one way of travel from place to place. Here in the city one sometimes sees one of them drawn up before a residence for a family party to go on board. Sometimes a party of girls takes possession. I am not sure whether parties of both girls and boys go out in this way, but I rather think they do. At certain times these parties seem to be very popular, and as they go about the streets, perhaps returning home in the evening, they have a pleasant custom of singing. Some of these songs are tiresome repetitions, and others are quite pleasing. You may laugh at my oxen [a pen drawing of oxen and cart accompanies this letter.—ED.] as much as you like but do not blame them for their looks—that is my fault. The driver, with his cruel goad, is on the "off side;" unless in a hard pull, when he is right in front of them, walking backward. These wheels of wood never lose a tire, for they have none. The yoke is bound to the horns. A horn filled with grease for the wheels hangs in front. Some use chains, but many have, instead, a twisted thong of ox-hide, with the hair on!

BEAVERS COASTING.

Two boys who live in the State of Iowa once concluded to see what beavers did on moonlight nights. Therefore, they crept through the snow just about midnight, and went to the home of the beavers. At the dam which the beavers had built the moon was reflected from the ice with a great glare. To their great surprise the boys saw the beavers coasting down a long slide from the top of the dam to the ice below. It was fine sport. The old beavers gave the young ones rides on their broad, flat tails, all sliding down very rapidly. Just then one of the boys sneezed, when the beavers disappeared like a flash.

THE OHIO CRUSADE.

The beginning of the wonderful movement of ten years ago in Hillsboro, Ohio, is told thus in the *Union Signal* by Mrs. E. J. Thompson, who led the band of praying women on that memorable day. Dr. Lewis lectured on the evening before:

"I did not hear Dio Lewis lecture (although he was our guest), because of home cares that required my presence, but my son, a youth of sixteen, was there, and he came to me on his return home, and in a most excited manner related the thrilling incidents of the evening.

"'And now, mother,' said the boy, 'they have got you into business, for you are on a committee to do some work at the Presbyterian church in the morning at nine o'clock, and then the ladies want you to go out with them to the saloons.'

"'My husband, who had returned from Adams county court that evening and was very tired, seemed asleep as he rested upon the couch, while my son in an undertone had given me all the above facts; but as the last sentence was uttered, he raised himself up upon his elbow and said 'What tom-foolery is all that?' My son slipped out of the room quietly, and I betook myself to the task of consoling my husband with the promise that I should not be led into any foolish act by Dio Lewis or any association of human beings. But after he had relaxed into a milder mood, continuing to call the whole plan, as he understood it, 'tom-foolery,' I ventured to remind him that the men had been in the 'tom-foolery' business a long time, and suggested that it might be 'God's will' that the women should now take their part. (After this he fell asleep quietly, and I resumed my Bible reading.) Nothing further was said upon the subject that had created such interest the night before until after breakfast, when we gathered in the 'family room.' First, my son approached me and gently placing his hand upon my shoulder, in a subdued tone said, 'Mother are you going to the church, this morning?' As I hesitated, and doubtless showed in my countenance the burden upon my spirit, he emphatically said, 'But, my dear mother, you know you have to go.' Then my daughter, who was sitting on a stool by my side, leaning over in a most tender manner; and looking up in my face, said, 'Don't you think you will go?' All this time my husband had been walking the floor, uttering not a word. He stopped, and placing his hand upon the family Bible that lay upon my work-table, he said emphatically, 'Children, you know where your mother goes to settle all vexed questions. Let us leave her alone,' withdrawing as he spoke, and the dear children following him. I turned the key, and was in the act of kneeling before God and his 'holy word' to see what would be sent me, when I heard a gentle tap at my door. Upon opening it, I saw my dear daughter, with her little Bible opened, and the tears coursing down her young cheeks, as she said, 'I opened to this, mother. It must be for you.' She immediately left the room, and I sat down to read the wonderful message of the great 'I Am' contained in the 146th Psalm.

"No longer doubting, I at once repaired to the Presbyterian church where quite a large assembly of earnest people had gathered.

'Appeals were drawn up to druggists, saloon-keepers, and hotel proprietors. Then the Presbyterian minister (Dr. McSurely), who had up to this time occupied the chair, called upon the chairman-elect to come forward to the 'post of honor,' but your bumble servant could not; her limbs refused to bear her. So Dr. McSurely remarked, and he looked around upon the gentlemen: 'Brethren, I see that the ladies will do nothing while we remain; let us adjourn, leaving this new work with God and the women.'

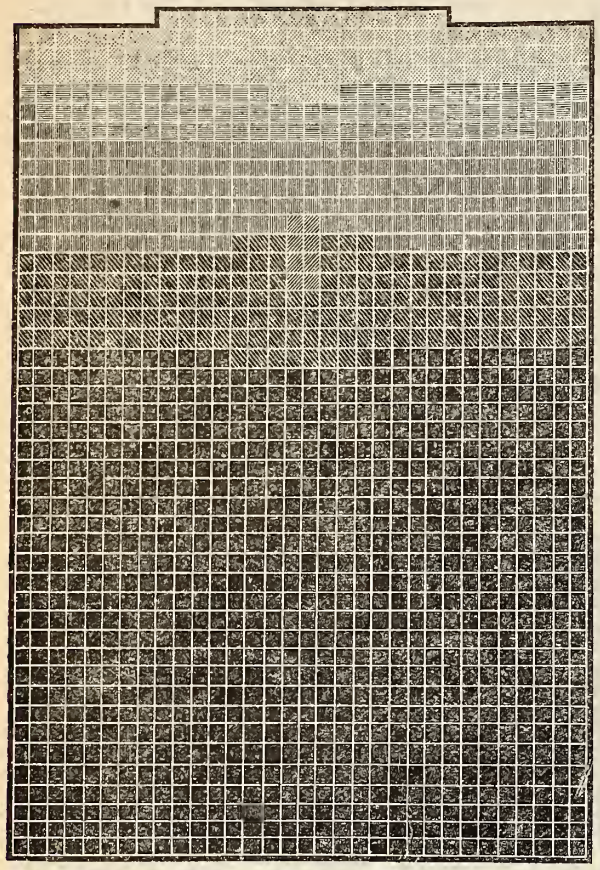
"As the last man closed the door after him, strength before unknown came to me, and without any hesitation or consultation I walked forward to the minister's table, took the large Bible; and opening it, explained the incidents of the morning; then read and briefly as my tears would allow, commented upon its new meaning to me. I then called upon Mrs. McDowell to lead in prayer, and such a prayer! It seemed as though an angel had brought down 'live coals' from off the altar and touched her lips—she who had never before heard her own voice in prayer!

"As we rose from our knees, for there were none sitting on that morning, I asked Mrs. Cowden, our M. E. minister's wife, to start the good old hymn, 'Give to the winds thy fears' to a familiar tune, ("St, Thomas,") and turning to the dear women, I said: 'As we all join in singing this hymn, let us form in line, two and two, the small women in front, leaving the tall ones to bring up the rear, and let us at once proceed to our sacred mission, trusting alone is the God of Jacob.' It was all done in less time than it takes to write about it; every heart was throbbing, and every woman's countenance betrayed her solemn realization of the fact that she was 'going about her father's business.'"

THE FIELD IS THE WORLD.

The Actual and Relative Numbers of Mankind, According to their Religion.

Each square represents 1,000,000 souls.



Pagans. Mohammedans. Jews. Roman Catholics. Greek Church. Protestant.

This cut will at once be remembered by all who attended the late Christian Convention held at Farwell Hall, Chicago, as a *fac simile* of the large chart which made its powerful appeal for foreign missions during that great meeting. It tells its own story.

Protestants	116,000,000
Greek church	84,000,000
Roman Catholics	190,000,000
Jews	8,000,000
Mohammedans	170,000,000
Pagans	856,000,000

"Ask of me and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession."

Joseph Cook says: "On the plan of three ordained missionaries in the foreign field, and one to one thousand in the home field, the whole world might be brought to a knowledge of Christianity within fifty years."

It is gathered from our missionary periodicals that nine-tenths of the contributions to foreign missions are given by *one-tenth* of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathen! *Ninety-eight* per cent. of the church's contributions for religious purposes, are spent at home, while only *two* per cent. is applied to the foreign mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while there is only one allotted to half a million in heathen lands. There are 1,500 counties in China without a single missionary.

ENCOURAGEMENTS.

The whole world is now open to the reception of the Gospel.

The Bible is printed in 250 languages and dialects.

There are 150,000,000 copies in circulation.

The number of missionary societies is ten-fold what it was eighty years ago.

The number of converts is nearly fifty-fold.

"Women's Work for Woman" has been given "an open door" in the homes and hearts of heathenism which "no man can shut."

The increased facilities for inter-communication.

The diffusion of the English language.

Wonderful revivals, with Pentecostal power, are common in heathen lands.

The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed, although the tests of discipleship are of the most trying nature.

But above all other encouragements are the precious promises of God: "Ye that are the Lord's remembrancers keep not silence and give him no rest till he make Jerusalem a praise in the earth." Isa. 62:6, 7.

The *Word, the Work and the World* says: "Our great desire is to awaken the people of God to the unparalleled opportunities of our own age, and the need of a movement more deep and wide, more earnest and self-denying, more bold and aggressive than anything that has yet been attempted, to reach the neglected at home and evangelize the mighty generations abroad—the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day."

—The revival in Japan is still going on. At Okayama thirteen applied for admission to Mr. Cary's (Congregational) church, on the first Sunday in October.

—The Turkish Bureau of Censorship has lately seized a number of copies of the *Missionary Herald*, and condemned them as "a bad book of which every number has something about Turkey."

—The English missionaries in Madagascar heaped coals of fire on the Jesuits by interfering in their behalf and saving them from being murdered by the natives. They have gratefully acknowledged the service.

—The London Missionary Society has decided to address a fraternal letter to the Reformed Dutch church of Transvaal, South Africa, to enlist, if possible, greater Christian sympathy and effort in behalf of the native tribes.

—In North China the missionaries rejoice in the increasing confidence and respect of the people. The schools and the different forms of medical work are at present the most successful means of awakening attention to the Gospel.

—In the Maratha Mission, India, a remarkable advance is reported in the direction of self support, the sixteen pastors being wholly paid from native funds. While there is but one more ordained missionaries than in 1873, the number of native helpers has increased from 41 to 83, and the church membership from 629 to 1,422.

—Mrs. McFarland's work among the Indians of Alaska is succeeding. The number of pupils in the school increased last year and many of them have become Christians. One of the oldest girls married a Christian Indian, and both are engaged in faithful missionary service in Upper Chilcat. Others of the girls are preparing to enter upon mission work.

—Only let an intelligent Christian spirit once take hold and possess the millions of China, and you shall secure a permanent investment of the highest good for all mankind; for although slower and less docile than the Japanese, harder to win than the soft islander of the Pacific, and less sensitive and responsive than the African, the Chinese have vastly more stability than any of these. Their endurance of all climates, ranging from the icebergs of the north to the most malarious countries of the tropics, is superior to that of any other race of men. If the hard work of this world were to be farmed out to the lowest pay, it seems likely that the Chinese would take the contract.—*London Missionary Herald.*

—A letter from India says that the past year has been the most prosperous in the history of the United Presbyterian Mission in that country. The increase of membership has been over 50 per cent. More than 200 have been baptized in the district of Sealkot alone.

—Prof. Hodge, in an article on "Morality and Religion" in the *North American Review*, says: "Never before has Christianity, nominal and real, advanced as during the present century. The best approximate estimates give as the whole number of nominal Christians on earth at the end of the first century, 500,000; at the end of the seventh century, 25,000,000; at the end of the fourteenth century, 80,000,000; at the end of the seventeenth century, 155,000,000; at the end of the eighteenth century, 200,000,000; and in 1880, 410,000,000."

—Rev. Dr. Mackay writes from Yamsui, Formosa: "I regard this year, 1883, an era in the history of this mission. After years of toil on the east coast, the Lord has at length opened a large, wide door for his own blessed Gospel. I sent a telegram some time ago to say that one thousand were asking Christian instruction. I state below the mark, now, when I declare that upwards of two thousand have thrown their idols away and wish to follow the Lord of Hosts."

—From Ongole, India, Dr. Clough writes, that while the Malas and Madigas have been converted by the thousand, heretofore not many caste people have been baptized. The time is near, he thinks, when the Sudras will come in crowds. Many, he believes, are converted men now, and will break away from caste and Hinduism in the near future. He reports about sixteen hundred baptisms thus far this year, One hundred and twenty-three were baptized at the quarterly meeting in July, and sixty-five since then. "All branches of our missionary work," he adds. "were never more prosperous and encouraging."

—The *Nonconformist and Independent* says that the Paris *Signal* devotes a conspicuous article to the efforts put forth in France for evangelization through the post. In order to assist in this work, the English Monthly Tract Society, of Bridge street Blackfriars, London, has prepared six tracts, of which three thousand copies will be sent each month, to senators, deputies, magistrates, professors, and other public personages who are by their very position without the ordinary circles of evangelization. After the same example, a copy of the Gospel of Matthew, in Breton, has been sent to every magistrate, mayor, and schoolmaster in Brittany, to be followed by the other Gospels. The books themselves have been supplied by the Trinitarian Bible Society, and the postage paid by an English gentleman.

—Rev. H. Loomis writes to the *Evangelist:* "Intelligence has just been received that three Protestant Christians from China have recently presented the king of Corea with a copy of the New Testament. These men were distinguished scholars, and obtained an audience with the king by the assistance of the Chinese admiral. The king was very much perplexed, as he did not dare to decline the gift lest it should make trouble with China, and if he retained it there would be trouble from his own people. He asked the advice of his ministers and there was a strong division among them. The head of foreign affairs, named Kin-hong-chip, was a fierce opponent of Christianity, and seizing the New Testament tore it in pieces, saying, 'The men who have given this are violators of our law, and should be sent from the country.' But this opinion is not shared by others, and a violent discussion has arisen. Some are in favor of entire freedom, and it is not known how the matter will end.

—The *Presbyterian Observer*, speaking of "Women's Gifts to the Heathen," says: "We are just a little proud to see the Presbyterian women stand first among the Christian denominations of the United States, who during the past year gave $600,000 to Christianize the heathen. Of this amount Presbyterian women gave nearly $200,000, the Baptists $156,000, the Congregationalists $130,000, the Northern Methodists $108,000, the Southern Methodists $25,100, and the Methodist Protestants $1,400. These sums are expressed in round numbers. The exact amount contributed the past year by our Presbyterian Women's Board is $192,720, not far from one-third of the total contributions of the year. This, as against $178,180 last year, is a gain of $14,540.

—The growth of the various missions of the principal societies in India is exceedingly interesting and encouraging. Beginning with Baptists, who were earliest in the field, we find that from 1850 to the present time their converts in all the Baptist societies in England and America, in India, Ceylon and Burmah, have increased from about 30,000 to upwards of 90,000; those of the Basle missions of Germany have multiplied from 1,000 to upwards of 6,000; those of the Wesleyan Methodist missions of England and America from 7,000 to upwards of 12,000; those of the American Board from 3,000 to 13,000; those of the Lutheran church, belonging to five societies, from 4,000 to upwards of 40,000; those of the Presbyterians of Scotland, England, Ireland and America from 900 to 10,000; those of the London Missionary Society from 20,000 to 48,000; and those in connection with the Church of England from 61,000 to 164,000.

CHINESE IN AMERICA.—Rev. C. R. Hager, missionary at Hong Kong, China, writes in the *Pacific* to the Christians of California urging them to lay aside prejudice and labor for the conversion of the Chinese. He makes these points:

1. America has a population of 115,000 Chinese, of which 75,000 are in California, and about 10,000 in Oregon. All these should be Christianized and brought to love the Lord Jesus Christ.

2. This duty God has imperatively laid at the door of the Christian church, and she cannot excuse her neglect if she refuses to obey his command.

3. It is as easy or easier to convert a Chinaman in America than it is in China.

4. China, especially South China, will be largely affected by the Christianization of the American Chinese.

5. American Chinese are in a critical position, and what is done for them should be done quickly, for every year of waiting increases the difficulty of their being brought to accept the Gospel. In a certain sense they may be said to become spiritually hardened.

He suggests these measures for the evangelization of the Chinese: Increase the number of the Chinese schools; labor among the Chinese in the households; let Christian conversation and actions win them; teach them to read and write. He is confident that a great blessing both to America and China will result from faithful effort in this direction.

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NEWS OF THE WEEK.

—Twenty thousand coal miners in the bituminous regions of Westmoreland, Blair, Bedford, Huntington, Center, and Clearfield counties, Pa., are preparing to resist a proposed reduction of wages.

—The bark Mohawk, having a Japanese crew, anchored off New Haven Tuesday last, with all hands frost-bitten. Two men will lose their feet. One sailor was killed by falling from aloft.

—A misplaced switch threw a passenger train on the trestle-work near Sunbury, Pa., Wednesday, the engine, tender, and baggage car plunging to the bottom, and the first coach stopping when half-way over.

—Fort Columbus, in New York Harbor, fired the National salute and the bell in Independence Hall, Philadelphia, was rung a hundred times Monday, Dec. 24th., to commemorate Washington's surrender of his commission as Commander in chief of the army.

—Near Salem, Ind., early Monday morning, last week, the baggage car, a sleeper and two coaches of a L., N. A. and C. train went through a culvert, and the cars taking fire were consumed. Six persons werc killed and ten wounded.

—An avalanche, on the 24th, dashing down the Marshall Basin, in Southwestern Colorado, buried the Mendota mine shaft-house, in which were fourteen men, eight of whom were killed instantly and two wounded. Four others burrowed their way out from the mountain of snow.

—Fifty armed men took three persons of bad reputation from a saloon at McDade, Texas, Monday night, carried them to the out-skirts and hanged them. Tuesday, friends of the lynched men came to McDade, and picked a quarrel, when a fight with shot-guns and revolvers ensued, in whch three men were killed, and one badly wounded. Farther trouble is anticipated.

—While a party was returning to Ouray, Col., bringinging the bodies of the men killed by an avalanche on the 21st, at the Virginia mine, another snow-slide struck the sleds containing the corpses, carrying them 2,000 feet down the mountain, whence they plunged 500 feet over a precipice, where they must remain until spring. The party reached Ouray half dead from exhaustion.

—In the streets of Yazoo, Miss., a party of negroes fired upon a band led by John F. Posey, a white business man, killing Posey and two others and wounding two more. Posey had been insulted by a negro and went ofi to collect his friends. The negro did the same thing, and his band unexpectedly opened fire as soon as the Posey party put in an appearance. The negro leader was killed Tuesday morning while resisting arrest; and the city council, after an investigation, resolved that the conflict was entirely personal, and not the result of race rancor or political difficulties.

—It is stated that France will not begin negotiations for peace in Tonquin until her forces occupy Bac Ninh, and that the French loss of life at Sontay was greater than reported. The Chinese are active in the Red River delta constructing defenses.

—At Carthagena, in the United States of Colombia, Monday, the boilers of the steamer Severn exploded, seven persons being killed.

—An Arabic journal says 3,000 of Hicks Pasha's army escaped annihilation in upper Egypt, and are now encamped at Melbass, while the Governer of Dongola is reported as telegraphing that Hicks Pasha was victorious, and that the Mahdi's followers were deserting him, believing that, as he was defeated, he is not the promised prophet.

—In the riot at Harbor Grace, N. F., Wednesday, two Orangemen and two Catholics were killed, and eight persons mortally and about twenty slightly wounded. Business places and private houses ase closed. Fearful excitement prevails at Carbonear, and men there are parading the street and preparing to march to Harbor Grace.

—Fifty-three men of the steamer Plantyn, which sailed from New York Nov. 11th for Antwerp, have been landed at Oporto, having been rescued from the wreck of their craft. There were sixty-one souls on board, and it is believed the eight persons missing were picked up by another uessel.

Miss Jennie P. Warren, 740 West Van Buren St., Chicago, Ill., says: "*Samaritan Nervine* cured me of spasms." $1.50 at Druggists.

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A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a preseription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to DR. J. A. LAWRENCE, Brooklyn, N. Y., will receive the receipe free of charge.

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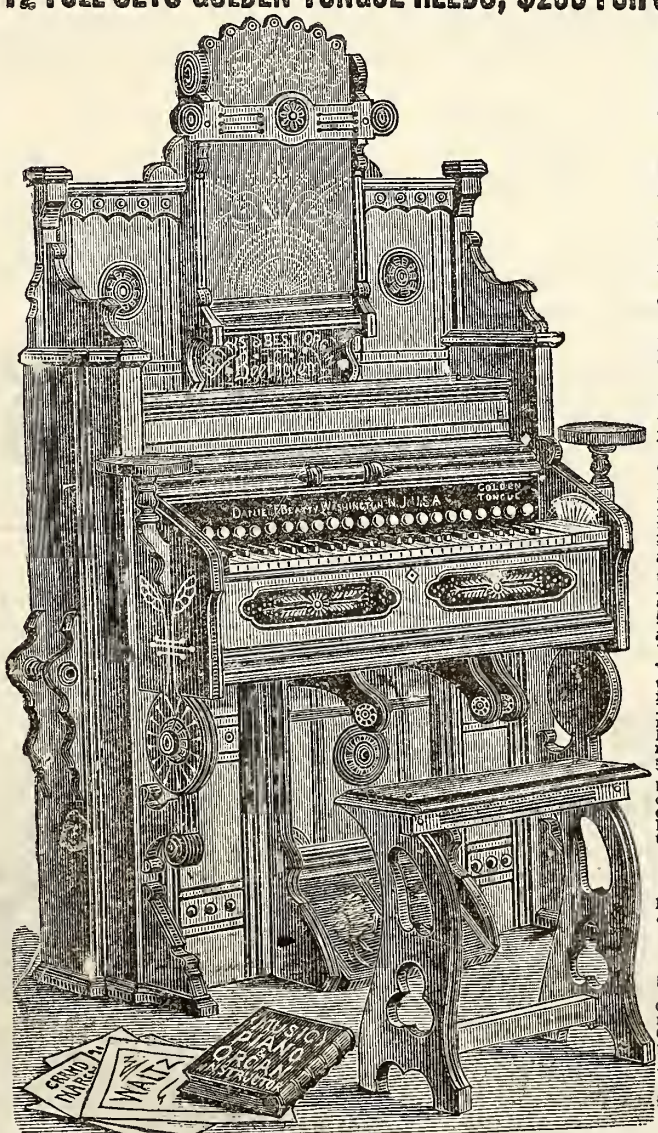
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ODDS AND ENDS.

A large delegation of manufacturers and commercial men of Australia are making arrangements to visit this country next spring.

The largest locomotive ever built is now being made in Sacramento by the Central Pacific Railroad. The engine and tender will weigh 105 tons, and will be 65 feet five inches long.

Wm. H. Vanderbilt owns $47,050,000 in United States registered four per cent bonds, a draft for the interest on which is mailed to him quarterly from the Treasury. The interest on these bonds amounts as follows: per annum, $1,882,000; per quarter, $470,500; per month, $156,883. 33⅓; per day, $5,156.16; per hour, $214.84; per minute, $3.58.

The Titans gathered in one of the parlors of the Hotel Brunswick, New York, to celebrate the 1st of December, which is an important day in the Titanic calendar. Forty-four Titans answered the roll call, and there was a wonderful unfolding of lanky limbs, and the palm of great stature was given to John Wentworth, from Chicago, who reached up to six feet seven inches above the floor. He was given the place of honor, and was admired and envied by all present.

The losses of our lake marine during the present season have been most disastrous. In fact, the figures have swelled to an almost appalling magnitude. It has been ascertained that 102 craft were totally destroyed, while nearly fifty met with serious losses. This is about three per cent of the whole number of registered vessels on the lakes, the value of which and of their cargoes cannot fall short of $1,350,000.

It is alleged that on the 19th of October, 1881, Charles W. Faulkner, a one-armed man, saw Charles J. Schmidt, a Chicago brewer, whipping a colt; that women and children were crying from sympathy; that the one-armed man upbraided Schmidt; and that the whipper, enraged by his own brutality and made furious by wounded pride, turned on the one-armed man and lashed him till the blood flowed freely. On the relation of these allegations before Judge Tuley of the circuit court, Mr. Schmidt, the whipper, was commanded to pay to Mr. Faulkner the sum of $1,000.

It will surprise many to learn that the War Department has 540 Confederate battle-flags which were captured by the Federals during engagements of the civil war. Most of them give evidence of the terrible struggle through which they were borne by victims or victors, while a number of them hang in a halo of romantic interest. One of these was captured at Malvern Hill, from a South Carolina regiment that had piled up its own dead for breastworks. Another is a black flag, captured near North Mountain, Md., and was designed for use as a sign of "no quarter" in any fight where colored Union troops took part.

District Attorney Corkhill, of Washington, finds so many dishonest pension agents in that city that he has called the department of justice to assist in prosecuting them. It is stated that there are over one thousand of these agents in Washington, and that many of them live upon frauds against the government and the pensioners. During the last eighteen months more than three hundred have been suspended, that is, forbidden to practice before the department in pension cases. The primary cause of this evil lies in the legislation of Congress and the rulings of the department.

A very remarkable case of resuscitation occurred recently at Black River Falls, Wis. Miss Lena Richmann, the daughter of a very wealthy German, had been very sick for some weeks, and died, as was supposed. Her body was prepared for burial, and on the fourth day the funeral services were held. While the ceremony was in progress, Dr. Baxter of Milwaukee, looking at the face of the supposed corpse, asked that the services be interrupted long enough for him to attempt resuscitation. This was done, and the woman arose in her coffin with a terrific shriek. The scene was highly exciting. Men turned pale with horror, women fainted, and it was a long time before anything like quiet was restored. She says that while in a trance condition, she realized with unspeakable agony that she was being prepared for the grave, but could not speak or make any motion.

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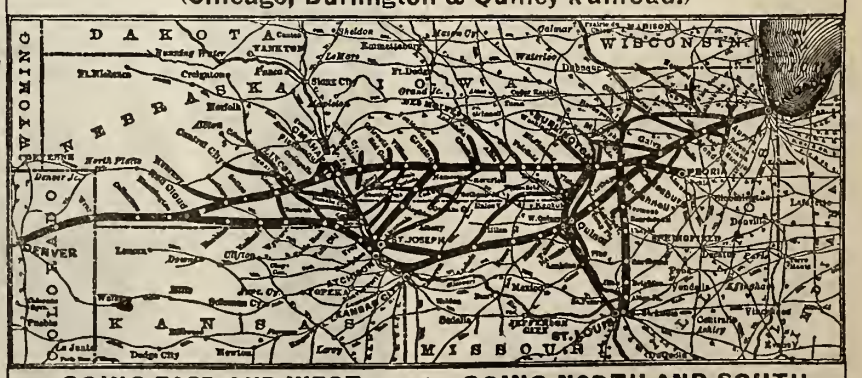
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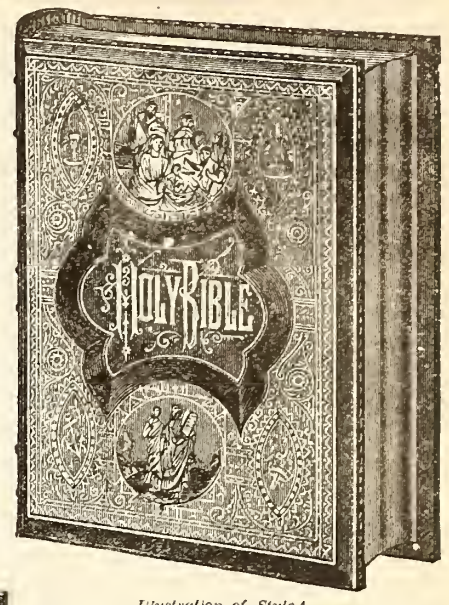


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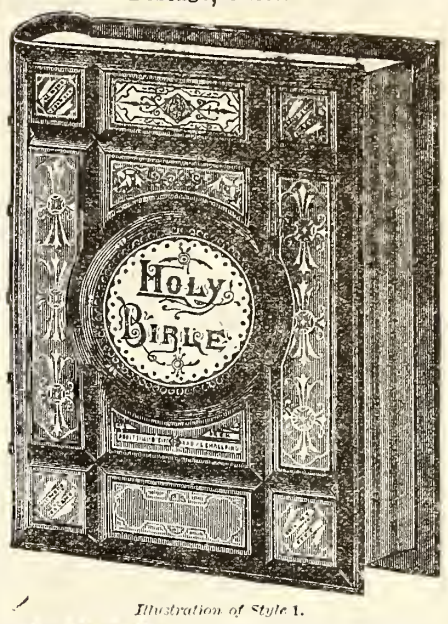


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No. 3		77½@81
Rejected	74	76
Winter No 2	90 1	02
Corn—No. 2		57¾
Rejected		42
Oats—No. 2		32½
Rye—No. 2		59
Bran per ton		12 50
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 00	@9 50
Prairie	4 00	@9 00
Lard per cwt		8 67
Mess pork per bbl		13 75
Butter, medium to best	18	@34
Cheese	03	@12½
Beans	1 50	@2 25
Eggs		26
Potatoes per bus	35	36
Seeds—Timothy	1 15	@1 23
Clover	5 50	6 00
Flax		1 41
Broom corn	03	@ 07½
Hides—Green to dry flint	6	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 15	@6 50
Good	5 60	@6 00
Medium	4 50	@5 50
Common	2 50	@4 25
Hogs	4 75	@5 40
Sheep	3 25	@5 00

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Wheat—Winter	1 03	@1 19
Spring	1 05½	@1 18
Corn	49	@65
Oats	40	@45
Mess Pork		14 75
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Eggs		31
Butter	10	@41
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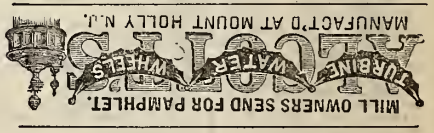
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Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

The prohibition cause which has seemed to slumber for a while in Kansas is beginning to attack the remnant of the saloon evil; the country towns it is believed are free from it, and attention is now given to the cities where it yet lurks. In Lawrence twenty saloons defied the law, but a vigorous prosecution was begun a few weeks ago and on the 25th ult. they gave up the fight and hauled down their flag. Their places of business will be purified and occupied by mercantile establishments; and now no drop of intoxicating liquor can be had in the city for drinking purposes. In Topeka also a war of extermination will soon begin no doubt, a late city election having put a prohibition mayor in office. God speed the work.

Butler is not yet deserted of all his friends. The Grand Treasurer of the Knights of Labor is visiting the interior cities of Illinois organizing Butler clubs. If this lodge movement succeeds Butler may call on a wider and more powerful circle of his lodge friends; or, if it fails, he may yet rally the lodges as a last resort. He left his office the other day to his successor Robinson, but with a gross insult to all Christian people. In issuing an order he severely criticised his predecessor for pardoning a criminal, but finding that he had himself given the pardon, he published a letter saying that so many Christians, Sabbath-school men, etc., were under indictment that he was confused about names—an insult very characteristic of thirty-three degrees of Masonry.

The tendency of the churches toward formality and ceremony in religion is year by year more painfully apparent during the "holiday season." No prayerful parent can observe without pain the confused ideas about Christ that an ordinary "Christmas" festival produces in the impressive mind of a child. Such a mixture of heathen practice with revered Scripture names and history would puzzle most older heads to explain. The *Advance,* however, scolds the International Sabbath school lesson committee, because they did not drop the course of lessons in the Old Testament and substitute something to please the fashionable observers of "Christmas;" and later, in the same spirit gives the first place to a contributor who urges turning the week of prayer into an "Easter" affair. The season now being observed by the churches is already so much of a formality that many are ceasing to observe it, at least in the perfunctory way suggested by the Evangelical Alliance. If it is put over till "Easter," the Knight Templar Freemasons would come out of their saloons to observe it better than the churches.

The Northern Pacific dragged down Jay Cooke, the banker, whose energy first disposed of its stock over ten years ago. The road is built and finely equipped, but it has overthrown the man whose energy carried it through. Henry Villard, the President, has just resigned, and like Cooke, has turned over millions of personal property to make good in part the losses of those who, trusting him, invested in the road. Villard had become suddenly and immensely rich from his management of the Northern Pacific and two Oregon companies, but the pressure of Wall Street has so depressed the stock value that Villard could hold out no longer. He is a man of energy and it would seem of integrity, and may yet retrieve his fortune as honorably as Jay Cooke has done. The value of the road is undoubted and its standing among the stock gamblers will be restored. The depression in railroad stocks, by which the Northern Pacific has suffered so heavily, has been remarkable. The thirty-four roads whose stocks are quoted in Wall Street are reported as having shrunk in market value during 1883, $229,966,181, and the three Villard companies lead the list with a depeeciation of $65,000,000.

It must have been a supreme moment for scientific engineering when the other day two trains composed of twenty-four loaded cars and twenty engines of forty-five tons each drew onto the new cantilever railroad bridge at Niagara. The dispatches say it is the first bridge of the kind ever completed, which is hardly correct. It may be the first of its kind in this country or used for railway purposes. Were it the very first the rashness of the engineers would be inexcusable. The plan of the bridge is this: Upon two immense iron piers, built up 200 feet from the water's edge each side the river, are constructed huge trusses extending toward the middle of the chasm to within 125 feet of each other. These trusses are enormous levers, the piers are fulcrums, and the gap between is filled with a single truss which was swung into place and completed the bridge. It is difficult to imagine the care needed to compute the strength of such a structure so that it may safely stand the immense strain of railway traffic; and in spite of the finest calculations, the experimental character of the work must have compelled in the railway men who took part in this first trial a faith in science such as they seldom exercise. As an illustration of the Christian's faith in a Redeemer and Saviour this trial of the bridge is at once striking and forcible. The drivers who ventured their huge engines upon those flying buttresses of iron stretched like a web across the chasm of Niagara may have listened with strained ear for the least sound that should indicate the giving way of the structure; but with what firmer confidence does the child of God venture upon the great and precious promises of his Almighty Father!

SILENT PARTNERS have no place in the Christian church, since the Lord himself desires that the love he puts into a forgiven sinner's heart shall be ever testifying to other souls. So likewise it cannot be that Christ is pleased when one who professes to follow him, and who knows how the lodge enviously rejects him, lifts no voice of protest against such orders for the honor of his Master. A writer in the *Gospel Banner* puts this duty of every Christian who is informed upon this subject in clear light: "You believe that secret society organizations are evil and tend to interfere with the best interests of the people. You express yourself as opposed to them and look upon them as organized evil, but your silent opposition will never bring freedom to the bondmen. You have need to do more. Unless you do some active work against these great evils, your opposition is virtually neutral, and actually a balance on their side. You must let your light shine and let people know which side you are on, and you cannot do this and remain silent. You are glad that others write and speak against this wickedness, now help by aiding the work of spreading the light on this darkness."

"THE LODGE AS GOOD AS THE CHURCH."

BY ELDER NATHAN CALLENDER.

So say thousands in the lodge and some who are not in the lodge. With some qualifications it may be *admitted.* As the victim, who has been led by some licentious villain to commence the life of a prostitute, is by some strange law regarded with less favor than the wretch who misleads her, so it may be with a church which can be made the prostitute of the lodge. We are tempted to pronounce the church which will prostrate before the lodge, as even worse than the lodge,—betraying the Son of God with a kiss, into the hands of his enemies. But how did the church get down to the lodge level? Plainly by intercourse, fellowshipping, *mixing* with the lodge. No mystery at all. "No fellowship with the unfruittul works of the lodge of darkness" is the remedy. The scoundrel who ruins the virgin by temptation, verging upon force, turns his back upon her with the boast, "She is no better than I am." By his fiendish agency he makes it true, or, *seem* to be true.

A vast river having its source deep in a continent of mud and filth, proposes union with the crystal stream flowing from the "delectable mountains," and they agree to run in the same channel. When they have gone together a little way, you cannot distinguish the waters of one from the other—when lo! it is averred that Crystal river is quite as muddy as Mud river. Take the church as it came from its head, governed by the principles of Christianity and contrast it with the offspring of "*Apple-tree tavern,*" and you have the *distance* and the difference between Paradise and the "bottomless pit."

Lodge as good as the church! What do they mean? The child of Apple-tree tavern as good as the Bride of Christ, "the Temple of the Holy Spirit!"

Men who would deliberately assert this "are in danger of hell-fire." This implies that a pack of sensual tipplers can legislate as well for man's social, religious being as he who formed him. If, however, by the *church* is meant the lodge *prostitute* called by that sacred name, to them be the glory of first debauching, then claiming relationship and equality with the church. Let this be understood and we will not complain of the claim.

That there are societies, honored by the term, church, governed by the lodge or by some similar policy, may be granted. How much better these are than the lodge the judgment will unfold when individual and social apostates are brought to face the Lamb of God whom they have betrayed in the house of his friends.

The real church does not—*cannot* coalsce with the thousands of societies recognized as churches of Christ. Christ keeps a people free from fellowshiping these lodge-bound bodies. The gates of hell shall never *prevail* against her. Some of his real children may get their robes soiled in lodge filth; let all such repent, confess and weep bitterly—as they must. When the light of the Gospel dispels the dense lodge fogs of this age lodgery and popery will be made equally odious in the eyes of "those who will live godly in Christ Jesus.

CHURCHIANITY AND CHRISTIANITY.

BY PRES. L. N. STRATTON.

A few years since the telegraphic columns of the newspapers were giving space to reports of the defalcations of the business manager of a religious denomination. A minister of that denomination remarked to a car-load of passengers, that, "The papers may say what they please against our church, it is a big thing, a decidedly big thing. It can stand a good deal of such gammon as that paper contains, for it is rich and powerful and its sword cuts both ways, and the newspapers that report such things will find it out. For our church is a big thing—a decidedly big thing!"

Let the sentiment and *animus* of that minister's remarks stand for the definition of the first term used in the title of this article. "A decidedly big thing, is it? Ah, does that make it a decidedly right thing? The devil is a big thing. Hell is a big thing, and there are several other institutions, noted for bulk and power, but are not noted for their moral worth. The four hundred and fifty prophets of Baal were not four hundred and fifty times better than the prophet who came last on the scene. We are driven to the conclusion that it will not do to show undue devotion to the demands of any church lest we show more Churchianity than Christianity.

But if it will not do to bow in devotion to the church because of its electrifying census tables, are there any other dangers to Christianity? May we not worship a church because of supposed conformity to the original system of the apostolic church? May it not be that we bow before the church, rather than to its great Head beyond it, because it has been instrumental in the overthrow of some great system of wrong? If so, then we must correct ourselves upon these points and not be guilty of worshiping the church rather than Christ its founder.

But because these dangers of church worship environ us, it does not negate our duties to Christianity, nor to the Christian church which was founded to promote it. Simply this is found to be the lesson taught. The means must not be substituted for the end. The church must not be worshipped instead of Christ its Head. To worship the means, and adore the methods, and work certain clap-trap machinery for advancing its financial and numerical interests, is Churchianity. To worship the Founder, and use all the means his Word and Spirit suggest for the promotion of his cause, is Christianity.

Christ and his apostles organized the church for a certain purpose, but he organized it as a means and not as an end. In its sphere it is God-appointed and heaven-ordained, as it is also heaven-honored and blessed. But used otherwise than as a means, it becomes an incubus, "The letter killeth but the spirit giveth life."

Wheaton Theological Seminary.

It is said of Thomas Aquinas, the angelic doctor, that coming one day into a room where some monks were counting heaps of gold pieces, they said to him: "The time is no more when the church has to say, 'Silver and gold have I none.'" To which he answered, "Yes; and neither can it say, 'In the name of Jesus of Nazareth, rise up and walk.'" The loss or the absence of spiritual power can never be compensated by any amount of money or any evidences of external prosperity.

THE BATTLE IS THE LORD'S.

BY ALXANDER THOMSON.

Make strong and tall your men-of-war
Sheathed in their coats of steel,
Impervious to the battle's shots,
From main-deck to the keel;
Then let them ride the mountain wave,
And brave the tempest's breath
Like gloomy clouds with vengeance charged,
The messengers of death.

Build up your batteries on the land
Till, frowning tier on tier,
The iron cannon grimly scowl
On smiling bay and pier;
Increase your regiments till their tents
On every hill top stand,
And soldiers, like a locust swarm,
Devour the smiling land.

Yet know that stronger than your strength,
Eternal justice runs,
And burns as with the focal heat
Of God's unnumbered suns
Each haughty power whose brazen front
Against his truth is placed,
Or builds within the Ark of God
The vulture's robber nest.

Not sudden as the wrath of men,
God's holy vengeance falls,
His love and patience linger long,
Round evil's haughty walls,
And oft the champions of his truth
In vain lift up their eyes,
To see the naked sword of God
Flame sudden in the skies.

Yet never shall the living God
Leave his own cause to fail,
Nor shall the banded hosts of wrong,
Against his might prevail;
The sword that sleeps through circling years
Shall from its scabbard leap,
And in a trice the harvest fields
Of hoary error reap.

Then vain are all the men-of-war,
The gleaming squadrons then,
As sweeps the cyclone's dreadful swath
The stubble of the plain.
As ships before the storm go down,
When on the grim rocks tossed,
As rout and ruin overtake
The battle of the lost,
So in the dreadful day of God,
All truth shall be restored,
And evil like a shadow flee
The battle of the Lord.

MORRIS ON MORGAN.

BY H. H. HINMAN.

Wm. Morgan, or Political Anti-masonry. Its rise, progress and decadence; by Rob Morris, L.L. D., Masonic writer. Robt. Macoy, Masonic publisher, N. Y.

It is one of the strongest evidences of the evil nature of any institution that it perverts not only the judgment but the moral sense of those who are possessed by it, so that otherwise amiable and excellent men are led to call evil good and good evil, put light for darkness and darkness for light and even feel constrained to slander both the living, and the dead in order to keep a perverted conscience. These remarks apply especially to Jesuitism and Freemasonry.

In the book referred to, Dr. Morris attempts to break the force of Anti-masonic fact and argument by trying to prove—

1. That possibly Wm. Morgan was not killed, only abducted.
2. That Morgan was a bad man.
3. That the Anti-masons of 1826 to 1836 were in the main irresponsible and bad men.
4. That many honorable men have belonged to the order.
5. That Freemasonry has grown in spite of opposition.

I notice first that Dr. M. has unconsciously rendered important service to our reform by bringing before the people many important facts that were imperfectly known and often denied.

2. There is no reasonable doubt of the murder of Morgan by Freemasons, but to abduct him was a great crime.

3. The character of Morgan had nothing to do with the question. The probabilities are, that he was a respectable citizen, but even if he had been as bad a man as Carey, the Masons had no more right to murder or abduct him than O'Donnell had to shoot Carey.

4. The character of the Anti-masons has nothing to do with the righteousness of their principles. It is a favorite plan of defending a weak cause by blackmailing its opponents; but I affirm that the nation has produced no purer and nobler class of men than the Anti-masons of 1826–84.

I have before me the published proceedings of the first National Anti-masonic convention held in Philadelphia, Sept. 11–17, 1830. For dignified and scholarly utterances no similar convention has surpassed it. Many members became eminent in the counsels of the nation. Not one of them was a rebel; and among them are the names of four who were governors of States, two were Cabinet officers, and others eminent for learning, piety and philanthropy. Mr. Morris makes a serious mistake in attempting to bolster Masonry by blackmailing the reputation of such men as Pres. J. Q. Adams, Abner Phelps, Amasa Walker, Myron Holly, Wm. Slade, Joseph Ritner, W. H. Seward and Francis Granger, to say nothing of David Bernard, Charles G. Finney and a host of others.

5. That many honorable men have belonged to the order proves no more, than the fact that there have been good polygamists and good slaveholders proves that polygamy and slavery are to be approved.

6. Freemasonry has grown in spite of opposition. So has intemperance and licentiousness. Secret societies have had a wonderful growth in Europe, and are to-day the standing menace of all civil governments. This does not prove them good. The truth is, that under the discussion of 1826–36 Masonry, according to the testimony of Dr. Morris, lost four-fifths of its members in the North, and its opponents supposed it to be dead. Under the demoralizing influence of the war of the rebellion (for all war is demoralizing) both Freemasonry and intemperance had a *great revival*, from the effects of which we have not yet recovered.

For the honor of human nature and especially for that of the Christian profession, I could wish that Dr. Morris had not slandered the living and the dead. This he has done in many instances. I will mention but two. Thus, on page 79 he speaks of "the infamous Samuel D. Greene"; on page 311 he is mentioned as in his "general character black and infamous," "practicing the arts of a deep and calculating hypocrite," "confessing to be one of the original conspirators against Wm. Morgan;" and many other libelous charges.

The truth is, that Samuel D. Greene died in 1882 at the advanced age of 94, and that from early manhood he had been an exemplary Christian, and much of the time an honored office-bearer in a Christian church. Those who knew him best, even though they did not sympathize with his Anti-masonic views, loved and honored him. It is doubtless true that he was expelled from the lodge, but not until he had renounced and exposed its wickedness. The only ground for the charges against Mr. Greene is, that he refused to regard as of binding obligation a covenant that he had been led to enter into through misrepresentation, and which he regarded as requiring what was forbidden by his higher obligation to God and humanity. Instead of confessing that he was a conspirator against Morgan he *expressly denies it.*

The other instance is that of a Christian gentleman who needs no defence at my hands, but he will pardon me for repelling a slander. Of Edmond Ronayne Dr. Morris says, page 379:

"Leader among them is a Jesuit priest, who, commencing life in Ireland came to America, renounced Catholicism, under instructions of the Jesuit General, and took orders in the Protestant Episcopal church. This gave him a status to enter the Masonic order and become the master of a lodge. The Episcopalians finding him more than they had bargained for, he next became a Congregational preacher, and under the tuition of the now offered candidate for President of the United States, renounced Masonry and is employed by the association aforesaid [N. C. A.] to give dramatic representations."

Now this brief quotation contains at least six absolute falsehoods, some of them distinctly slanderous. Mr. Ronayne became a Protestant before he came to America. He was never a Jesuit priest or a priest of any sort; never took orders in the Episcopal church; never became a Congregational preacher"; never renounced Masonry under instructions from, but renounced it before he ever knew Pres. Blanchard; and was never employed by the National Christian Association to give dramatic representations or do anything else. He renounced Masonry and commenced working the degrees before he became a preacher of any sort. During the last two or three years he has labored as a lay evangelist, with success; and as a writer no man has done better service to this reform or administered more telling and timely rebukes to Rob Morris than E. Ronayne. When therefore Dr. M. says, "All this is a Jesuit trick," he simply repeats a thread-bare falsehood.

In conclusion, let me say that I hope Anti-masons will buy and read Dr. M.'s book. It will show them that our labor is not in vain in the Lord.

Washington, D. C.

I try to make my enmities transient and my friendships immortal.—*Cicero*

WHAT IS MASONRY?

A "Lieutenant" in the order of Foresters told me in the street cars that that order was, in its religious character, just like the Masonic and Odd-fellow orders; its worship was Christless. He said that the Blue Lodge was the only real Masonry. He said "If a man would live up to the requirements of the Blue Lodge he would be a Christian." He stated that a Jew could be in every respect as good a Mason as a Christian could. "How then could Masonry make a man a Christian?" I asked. After trying to explain, he confessed that he was in a mistake. But what he meant was that Masonry taught them to love one another, and if they did that they would be just like Christians. Being questioned, he admitted that Masonic love, as such, was restricted to members of the craft and was wholly carnal.

I then asked him if it was true that a Mason was necessarily a Christian. He said he could see that it was not true. I then raised the question whether a Mason, or such, could be a Christian at all. I asked him why the name of Christ was always excluded from Masonic prayers and Scripture quotations. He said he had never noticed that, but his attention being called to it, he knew that it was so; yet he said that in the higher degrees Christ was not excluded. But he said that Christ was rather insulted than honored by the manner in which his name and word were used in the higher degrees.

He now took the position that Masonry was simply a moral institution. I asked him if the order enjoined the observance of any moral virtue for any other end than the honor and support of the order? He answered, "No." I asked him if he knew of any Masonic offence or crime that was such for any other reason than that it might injure the order? He said "No; every Masonic offence is an offence against the order; and the obligations were intended only for the protection of the order."

He concluded that if Masonry prohibited any wrong or enjoined any virtue for such purposes as that, there was no morality about it. But he felt safe in saying that it was a charitable institution. But on examination he found that Masons were not under any Masonic obligations to assist any but members of the craft and their families; so that what they gave to others was not Masonically given, and what they gave in obedience to their obligations was not charitably or benevolently given, as the subjest has a business claim to what he received.

In view of the use the order generally makes of the money paid into the treasury as fees and dues, and the small amount paid out to the needy the profession of charitableness was false.

So he concluded it was not a charitable institution. At last he frankly admitted that the Masonic claim to piety or charity was false for it was simply a business concern.

He joined the Masons and Odd-fellows only because of its worldly advantages. The members were bound to assist him if he was in need, or to stand by him if he was in trouble, and that was the reason most of them had for joining. He said the Bible was used to make the oath binding.

He said he did say in the ante-room that he was uninfluenced by mercenary motives, but that was not true. I asked him if he thought that it was a very proper place for a Christian? He guessed it was not. —*A. H. Springstein in the Free Methodist.*

"For ourselves we glory in wearing the livery of the Blessed Virgin the Mother of our Lord, and the *Queen of Heaven.*"—*Catholic Review.*

Would the ancient idolaters who worshiped Astarte as "the Queen of Heaven" allow such an usurpation of her sacred title by Catholics without a contest; or will they divide their heaven and each have their queen? or shall there be war in heaven between the two queens? Milton's well known description of the heathen deities and worship thus speaks of Astarte:

> ".....Baalim and Ashtaroth; these male
> These feminine.
> With these in troop
> Came Astoreth whom the Phœnicians called
> Astarte, QUEEN OF HEAVEN with ereseent horns!"

Men think that they can do everything until God shows them they can do nothing without his help. Trouble makes men pray. And that is why women can pray better than men; they have had so much of it. Before he has had trouble, a man's prayers are poetic. He begins way up among the sun, moon, and stars, and gives the Lord a great deal of astronomical information. He must be highly gratified. Then he goes down gradually and beautifully, and lands in "Forever and ever. Amen." Trouble will drive all that out of him.—*Talmage.*

AMERICAN INSTITUTIONS MUST GOVERN AMERICA.

AN ADDRESS DELIVERED BEFORE THE CHRISTIAN CONVENTION OPPOSED TO SECRET SOCIETIES IN PHILADELPHIA, DEC. 19, 1883, BY GEN. J. W. PHELPS.

Party divisions, though inevitable in a free State, are attended by many evils. Party spirit is very apt to be out of accord with the spirit of truth and justice. Men emboldened by numbers often forget those principles of honor and morality upon which the safety and respectability of society depend. The tendency of party power is to intoxicate politicians and corrupt them, and impel them to become mere partisans instead of statesmen.

But if this is the nature of all party divisions, what shall be said of a party division like that of Freemasonry, which is deliberately false and corrupt in its very organization? Of what value to any decent society is such a party division as Freemasonry? Some pretend that its chief value consists in its power to oppose and defeat Jesuitry; but by examining into the character of its organization one must become convinced that it is far better fitted for destroying the Christian religion than for opposing Jesuits. It teaches merely the same delusive arts as Jesuitry. Neither of these institutions can claim a higher order of morality than the effort to cast out devils by the aid of devils, which is, in other words, the burning the devil at the stake in his own fire. Good ends sanctify villainous means with them.

It was not by any secret or tricky means that Luther, or Calvin, or the Puritans, or Huguenots, or Quakers contended against the Jesuit and his powers of darkness. The founders of our Republic made use of no such means as are offered us by the Jesuit and the Freemason. They sought the open air and sunshine of Divine truth for their aids, and not the hidden, lurid lights of the Inquisition and the lodge. The spelling-book and the Bible were their principal guides in politics as well as in religion;—not pieces of the true cross or squares and compasses. Their aim was to pour in light and ventilation upon dark and ignorant minds, and not confuse them with low, tricky mystifications. No moral principle is safe, no republican government such as our fathers established is possible where the two contending parties which pretend to sustain it employ such Pharisaic arts as are taught and practiced by the Jesuit and the Freemason.

Thomas Jefferson, our third President, from whom modern Democracy claims to have descended (a claim which may safely be allowed to this extent, that it is very far descended) expressed the wish that a sea of fire might roll between us and Europe. His idea would appear to be this, to shut out the vicious institutions of the old world from our American shores, where, it has been thought that, in the drama of empire, man was to be finally crowned with that glory of free and independent manhood, with that royal priesthood to which he was born a rightful inheritor. But instead of attempting to carry out this idea of Jefferson what do we find our Jefferson Democracy now doing but introducing from Europe, and maintaining with zealous care, and with all the rage of party spirit, two of the worst institutions, viz., Jesuitry and the lodge, that the ignorance and corruption of society have ever brought forth! These two old parties, beginning their warfare in Europe for the control of public sentiment, have transferred or extended their field of battle here to the United States; here they have opened their recruiting rendezvous which we meet at every turn; here they debauch young Americans, and make soldiers and partisans of them, to fight for issues that are of no more value to our American institutions than would be the tramp of contending armies to the interests of the farmers whose fields they destroy. It is not for American religion, or for American government that these secret parties contend; but they are striving merely to place power in the hands of Jesuits or Freemasons; or at least in the hands of political leaders whom these organizations favor and support.

It would seem to be a great folly in American citizens to allow their country to be desecrated by a contest like this. It is not so creditable to our sense of liberty, as some have supposed, as it is indicative of license. It may appear to be generous, and in full accord with Christian liberality to give a free field for a fair fight between all kinds of opposing parties, however absurd and out of date they may be; but when the field becomes so occupied as it is with Freemasons and Jesuits, and all their varied spawn, such as Mormons, Odd-fellows, Ku-Kluxes, Fenians, etc., it seems to us that the time is fully ripe when our American institutions should have a party in the field for their defense. But as it is now, our youth are becoming more and more arrayed under the opposing banners of the confessional and the lodge. They are taught to wear the livery of convents, parish schools, sisterhoods, of Hibernians, Fenians, Knights of St. Patrick, of Freemasons, of Knights Templar, of Daughters of Rebekah, etc., instead of being taught to defend the Republic of Washington of Adams and Jefferson against these foreign organizations. Little indeed are our youths of the present day taught to desire that a sea of fire might roll between us and the corrupt organizations of Europe.

Let us look around us and decide in our own minds who are American citizens. Is he an American citizen who devotes his whole life to the support of those secret, mystic organizations which, instead of being of American origin, or of being able to trace their origin to Nazareth, are utterly hostile to and subversive of American institutions? Is it wise for American citizens to reward with posts of honor and profit that man whose laurels have been won under the banners of Jesuitry or the lodge? To honor men for maintaining the lodge would be as unwise as to make a President of some favorite Grand Vizier of the Turkish Sultan; for Mohammedanism is not more foreign to our American institutions than is Freemasonry. No one who has seared his conscience with its infernal oaths is fit to be trusted with posts of honor under the Republic. The strange fire which Masonic high priests are offering to the Grand Architect in the brazen censers of the lodge (brazen enough in a moral point of view) is too much of the nature of hell fire to render those censers of any use whatever about the altars of our American temple of liberty. These priests do indeed make use of the Scriptures in their monitors, a free use indeed, but it is only in the truculent spirit that the Adversary made use of them in his interview with the Saviour of mankind. It is the same use that the Mormons make of them. It is merely to deceive the ignorant and unwary for the sake of self-aggrandizement and power.

In a political point of view the Masonic lodge may be regarded as an engine of success, as it were a battery of artillery, which each of the contending parties seeks to have on its own side, at whatever cost to the morals or the interests of the country. The *Know-Nothing* organization was the lodge in disguise; or a mere feint for drawing over the lodge proper from the service of the slave-power Democracy to the side of the Republicans. And the recent effort made in Massachusetts, under the lead of Gen. Butler, a worthy Sovereign Grand Inspector General of the 33d degree (which is, I believe, his title), was to make a bold charge upon the Republicans in order to recover back the lodge to the Democratic party for the Presidential campaign of 1884. The movement, though a determined one, has failed, for the Republicans still proudly hold the lodge, as they have done for quarter of a century. The immense patronage of the government is still in their hands. Their party has been the instrument of the people, it is true, for ridding the country of institutional slavery; but while their work has been but ill done, they have fastened upon the country this odious foreign institution which is more dangerous to religion and the Republic than was slavery itself. A jealous God can hardly look with favor upon a political party that, in a great calamity brought upon the country by a departure from his ordinances, has made an appeal for help to the crooked gods of the lodge, instead of to himself, the God of the fathers. The grounds on which the Republicans have won success have not been sufficiently in accord with American principles. They have been more in accord with the lodge-tricks of the plunderer Tweed, than with the statesmanship of a Washington; and the consequences have been a sudden degeneracy from American patriotism into self-seeking and corruption.

There is no virtue in the Democratic party for purging the country of this corruption. There is no reform possible so long as the Masonic lodge is left in the possession of the political power which it now exercises, by whatever party it may be employed. It is like all other evils, of which it may be regarded as chief, the more it is entertained by persons or parties the worse it is for the nation. In religion it teaches a cold, lifeless deism, whose rites are mingled with indecent buffoonery. We know from experience and from history that a republic is impossible under a deistic religion. We have seen this fact exemplified in the republic which was established for the Jews. That republic, one of the strongest ever founded, because founded on sound moral principle, degenerated into corruption, and from corruption into a monarchy. It is only because a truer and more practical religion than deism, that of Christianity, is now offered us in America that we venture to entertain the hope that our Republic may prove to be more durable than those which have gone before it, and which have been founded on deism and polytheism. Our American Republic is founded on Christocracy, not upon theocracy; but Freemasonry aims to subvert Christocracy and substitute itself as an exponent of Deity in its place. It teaches men to do good in the name of Freemasonry and not in the name of Christ. The deism which it seeks to establish is not purer than that of the Jews, the Mohammedans or the Brahmins. It admits among its worshippers, if not among the things worshipped, all manner of unclean things, infidels, pirates, gamblers, profane swearers, and pagans of every form of heathen superstition under the sun. The worst of Christians may make the best of Freemasons.

The resort to the lodge as a means of controlling ignorant voters is directly subversive of republican government.

The right to vote has been extended among us much more rapidly than that moral and religious education which originally accompanied the exercise of that right. The policy of the slave-power Democracy gave the right to vote to ignorant European fugitives, and in return the administration of the late civil war gave the right to emancipated slaves. The effect of this course has been to strengthen the secret lodge, which is felt necessary as a means of controlling and directing the voting masses who are invested with a power that they have not the education to understand. But this kind of control, and the political education which it gives, is not in accord with the Constitution of the United States, and the religion upon which the Constitution is founded. It is completely subversive of both. This secret control is effectively the government of the country: dispenses its offices and shapes its destiny. It is wholly void of the very first element of republican government, which is accountability in office; for when the ruling power operates in secrecy and concealment there cannot be any of that responsibility which is necessary to republican government. The lodge is an oligarchy of the most odious character. It is worse even than that, for it is a cacocracy, that is to say, a government not only of the few over the many, but of the worst few in the whole circle of political depravity. If one were to look for the worst politi-

cal characters of the country, he would find them in our numerous lodges—Masonic, Mormon, Odd-fellows, Ku-Klux, etc. All these lodges are teaching ideas and directing political action in a way to prove utterly destructive to American institutions.

Whatever may be the political divisions among us, there are but two legitimate parties extant; and these are the Masonic lodge on one hand and American institutions on the other. We must decide which we will support. We cannot have them both. On the side of American institutions stand Christian character, free, independent manhood and republican liberty; while on the side of the lodge are spurious morals, secrecy, deception, fraud, and all those vices which render imperialism in a government a necessity.

The question is how we are to rid the country of this monstrous importation so foreign to our American institutions. How can we persuade our infatuated voters not to drag this treacherous offering of our enemies into the citadel of our liberties. With defiant front it boasts of its power. It is so sure of its organized and disciplined legions; so confident of its secret relations abroad and at home; so strong in the government patronage it holds in its hands, and in the social organized interests which it controls, the pulpit, the press, the jury, the railroad, the telegraph, the school committee, the legislative hall, etc., that its leaders smile at the efforts which have been made against it. And well may they smile in their security, for the power of the lodge cannot be suppressed either by force of arms or by the laws. It corrupts and demoralizes the one and tramples upon the other. It is an insolent foreign garrison, as overbearing as it is mean-spirited, holding the strongholds in our midst, and crushing out or silencing all who venture to oppose its supremacy. Its quiet demands upon our President to visit its opposers with political death, are as inevitably obeyed as were those formerly from a foreign power in Rome made upon a king of Spain for burning his best and most manly citizens at the *auto-de-fe*. How then can we contend against a secret power so dark and formidable as this? How can we arouse our fellow citizens from their apathy and indifference, and lead them to feel that Freemasonry, great as the evil may be, is not incurable, nor need it be endured? All we need is men who are as bold in opposing it as its members are unblushing in its propagation and defence.

We, who have established the National Christian Association Opposed to Secret Societies, have such faith in the Christian religion on which our Republic was founded, that we think there is a remedy for the dangers which threaten it from this new form of deism. We believe that the ballot in the hands of Christian men may succeed where the bullet would fail. We believe in throwing our ballots against the agents and minions of the lodge every time, wherever they show themselves, whether in the pulpit, at the press, upon the rostrum, or at the head of armies or parties. As superstitious men have formerly believed that the witch could be killed only by a silver bullet, so we enlightened Americans, who have had the hoodwinks drawn from our eyes, believe that the Masonic office-holder, who has possession probably of nine-tenths of our offices, can be killed off only by ballots thrown by the American party. We live and labor in the faith, though under strong discouragements, that the time will come when it will be as rare to see a Freemason in office over a Christian people, as it has become of late years to see a slaveholder there, where he once swayed the destinies of the nation with Satanic impudence and power. It is to the interest of Christian men everywhere, to rid the world of such a monstrous depravity as Freemasonry. Of no power ought a free people to be more jealous than of the power of secret organizations. In the face of such a power there is no security for reputation, fortune or life.

The present bane of the country comes from an inefficient administration of the government during the late war. Under that administration Freemasonry has thriven, and American sentiments, thought, and institutions have correspondingly degenerated. There is nothing in Freemasonry to check partisanship; it leads to it rather; and where it exists as the bottom power ruling the state, as it does at present with us, statesmanship is impossible. Back of party divisions in England lie the conservative forces of aristocracy, monarchy, armies and navies which enable politicians to be statesmen; but back of our parties here in America lies this Masonic institution, which is a mere infidel sarcasm on the dignity of human nature, a dark, secretive, unscrupulous power, which, far from giving aid and support to statesmanship, is adequate to the commission of any infamy however base or ruinous. Yet this institution is effectively the existing government of the United States; as much so as if it had become incorporated in the Constitution of the country.

—Saturday was a great day for the reform book trade at this office. Nine hundred copies of "Freemasonry at a Glance" pamphlet were shipped, beside a large quantity of other publications.

—Not long since the *Cynosure* was cheered by a call from Rev. W. P. McNary of Bloomington, Ind., whose labors for Christian reform in southern Indiana have left an impression that cannot be effaced. He was arranging for the publication of a new paper for United Presbyterian readers. With him is associated Rev. A. H. Harshaw, who is classed as a fit associate for Bro. McNary in so important an enterprise. The new paper will be called *The Midland*, and will issue from St. Louis. An effort to locate the paper in Chicago only failed because of the stronger pledge of pecuniary support which came from the first city.

THE LODGE TERRESTIAL AND CELESTIAL.

BY REV. WILLIAM MOERDYK.

The Sabbath school lesson for Jan. 6th treated of a threatening controversy within the early Christian church. "Paul and Barnabas had no small dissension and disputation" with the false teachers. Now why did not these apostles of the Gentiles keep quiet? why did they engage in controversy, something which is not desirable for its own sake, but to be deprecated? The question was too important and grave for them to hold their peace. The teaching of those teachers was subversive of the faith; it was another Gospel, which is not a gospel, dangerous to the souls of men, and if they had allowed it to take root, it would have destroyed Christianity. It was a time when controversy was an imperative duty.

Nothing is more desirable for the church than to have "peace within her walls." Peace is one of the greatest blessings of the church, one of the best influences for good. But there are times when peace is dangerous and ruinous. Fidelity to saving truth is more important than peace, for without it no church can long exist.

"Let us have peace;" "Give us rest and quiet," is a cry that we have often heard raised, when the question of the evil of oath-bound secret societies was brought up in ecclesiastical assemblies; and men who raise their voice and wield their pen against the sin of Christians associating with these lodges, are branded as disturbers of the church's peace and promoters of schism.

But how can we be silent, convinced in our inmost souls as we are that the teachings, principles and practices of oath-bound secret societies are detrimental to civil liberty and true morality and some of them subversive of the Christian faith. It is reported of the son of Crœsus that he was dumb; but seeing one about to kill his father, his zeal waxed so great that he loosed his tongue, and he cried out, "Will you kill Crœsus?" Shall we then remain dumb when the salvation of souls, and the glory of our Lord are endangered? It would be a crime for one to be silent when he was aware that a fire was smouldering which if not quenched would consume the temple of the Lord.

We maintain that Freemasonry teaches another way of salvation than by the only Saviour Jesus Christ. "Grand Inspector General" Cunningham says: "Genuine Freemasonry is a pure religion." Mackey in his Manual says that a Mason "on the night of his initiation commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the dwelling of God." And again in his Lexicon that a Mason aims "by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward from his Celestial Grand Master of "Well done, thou good," etc. Sickel in his Monitor, speaking of the "common gavel," says: "We as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."

These are but specimens of many proofs which might be adduced from Masonic writers of unquestioned authority. And there are now many men of whose piety and veracity there can be no doubt who have felt constrained by their consciences to leave the lodge and move others against the evils by exposing them.

Though pressed with many duties I could not refrain from writing the above, and again raising my voice in concert with others against the Christless or anti-Christian character of Freemasonry, when I read the following obituary notice published in the Milwaukee *Sentinel*, Jan. 1st, '84:

"IN MEMORIAM.

"Resolutions of respect and condolence passed on St John's evening, by Lake Lodge No. 189, F. and A. M., of Bay View, on the death of Geo. W. Edwards, Sr., who was called to the CELESTIAL LODGE Dec. 25, 1883.

"WHEREAS, The SUPREME ARCHITECT OF THE UNIVERSE has in His infinite wisdom and never-erring providence, removed from our midst our worthy and esteemed brother, by calling him from labor to reward, to which we bow with humble reverence and submission; therefore, be it

"*Resolved*, That the sudden call of our lamented brother from the TERRESTIAL LODGE of which he was a consistent and faithful member for over 20 years, to the CELESTIAL LODGE ABOVE," etc., etc. Signed by the committee.

Comment is unnecessary.

—S. S. Rice, of Pataha City, Garfield county, Washington Territory, writes that it is expected that an Anti-masonic convention will be held in that vicinity in the near future. News of activity in reform work from such remote districts is especially cheering. The heart keeps warm if the extremities are.

A REMARKABLE RENUNCIATION.

To the friends and members of the M. E. church on the Volney and Amboy charges.

DEAR BRETHREN:—We read, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness;" and again in the history of the Jews in the wilderness if a man did anything sinful he was not counted guilty if he knew not that it was sinful. But when it came to be known to him that the act was a forbidden one, then he became guilty, and was commanded to offer the sacrifice prescribed by the law.

Here is where I find myself to-day. I have sinned. I have offended you, many of you perhaps, personally and grievously, and wish by this means to ask your forgiveness. Personally, brethren Levi Lewis, of Amboy Center, and of him in behalf of his sainted and now departed wife, sister Jane Lewis, who was especially offended, and remonstrated with me but in vain (with shame I write it); also, Austin Wheeler of Mount Pleasant, on the Volney charge; beside, if there be any others who have been annoyed and had their peace of mind disturbed by my relation to Masonry while your pastor, I now ask your and their forgiveness, and say to you, brethren and sisters, I now see Masonry as you did then, and now I do renounce it and all I know of all secretism, forever, desiring to follow carefully Him, who said, "In secret have I said nothing."

I renounced Masonry before my God, four years since, and ought to have done long ago what I do to-day, that I may be restored in your confidence, and our remembrance of each other be sweet after all.

Notwithstanding my offense to you, as I look back over the years I spent among you, those years of feeble effort, I do feel that I tried to do the Lord's work among you faithfully.

I entered Masonry by the advice of some in whom I had the most complete confidence. I will not name them, they have gone to their reward and I hope everlasting rest. I hope they are saved, but if they are it is not by Masonry.

I do not mean to write a sermon on Masonry, but in justice to myself must say, I have never been a Mason in heart. I found it just the opposite of what I expected, and have never been inside a Masonic lodge since I took my third degree in West Amboy, in 1874; and by the help of the Lord I will ever bear faithful testimony with you against this sin; yet with charity and love for all, praying and hoping for the day when our beloved M. E. church shall separate herself from this sin as she did from slavery, bearing clear testimony against it, and hoping that I have your confidence and forgiveness, and that of my Saviour also, "Because I did it ignorantly."

I remain yours in the love of God and of the Gospel of our Lord and Saviour Jesus Christ.

E. J. CLEMENS.

Clayville, N. Y., Nov. 25, 1883.

REFORM NEWS.

FROM THE GENERAL AGENT.

PHILADELPHIA, Dec. 29, 1883.

Leaving Washington at ten o'clock this morning I reached this city after stopping four hours in Baltimore, which appears to be a city of dimensions, wealth and restless anxiety. Bro. Hinman accompanied me to see Rev. Mr. Anderson, United Presbyterian, and Rev. Mr. Crows, Reformed Presbyterian, where we were welcomed. Both expressed a desire to aid in our work. Bro. Hinman tarried and I came on to this city where I expect to spend Sabbath.

I left headquarters at Washingtou with a clear conviction of duty, though not without an effort of the will. It really seemed home-like with the friends in the Christian household of brother and sister Bailey. The very atmosphere is tempered by the happy faces and familiar voices of those we love, and best of all was the morning and evening sacrifice, when we read the Word together, united in "psalms and hymns and spiritual songs," and told the Lord our waywardness, weakness and desires, and brought our thank-offering to the "Giver of every good and perfect gift." Such seasous of refreshing and means of grace are best appreciated after a season of dreary solitude in hotels, among the throng whose convenience is best subserved by keeping out of the way of those who are scrambling for the "uppermost seats."

Washingtou has its full share of self-seekers with eye on the treasury, echoing the horse leech's creed, who stand with extended hand, crying "Give, give!" Not all are thus mercenary. There are a few even in our nation's metropolis whose faces are a benediction to look upon. These are the "elect according to the foreknowledge of

the Father," who like Enoch have chosen to "walk with God" rather than "enjoy the pleasures of sin for a season." While sin in Washington is exceeding sinful, true Christians are not unlike to the disciples of Christ anywhere.

There was much business demanding attention but the united and harmonious counsels of Pres. Blanchard, Senator Pomeroy and those of us less experienced, has given renewed strength and a forward impulse to the Washington wing of our movement. Yesterday was a field day in which Bro. Bailey and I attacked certain bills with decided success. The taxes, insurance and sundry accounts incident to "moving in" were readily disposed of, but when we came to the question of interest it took $126.04 to obtain a six-month's truce; when, unless the *debt is routed*, the conflict must be renewed. This is all fair and honest, but is there not "a more excellent way' by which this amount could be saved to the cause? Bro. Bailey will report results of our several conferences in due time and I anticipate that it will give new courage to all our friends. J. P. STODDARD.

FROM THE SOUTHERN ILLINOIS COL-PORTEUR.

EDITOR CYNOSURE:—I am glad to report progress in the work in this part of the State. I have canvassed the greater part of three counties (Randolph, Perry and Washington) and with good success. I find the young men are discussing the question in the literary societies in the form of debate. I attended and also took part in a discussion last Friday evening on this subject. Masonry was defended by the sons of a Mason. I was equal to the occasion and have been requested to attend another discussion next Friday evening. I think this will bring the subject before the people in the true light. May the Lord hasten the time when all men shall see it as it is.

JOHN K. HUNTER.

—Bro. M. N. Butler, Missouri lecturer, is unwilling the lodges should have peace about him. He spoke lately at the Salem church, near Albany, and had an appointment at Crab Orchard on Saturday evening last. He has also secured the services of a lady speaker, Mrs. Emma Butler, who lately gave a modest but eloquent address which is published in the *American Freeman*.

CORRESPONDENCE.

A NEW YEAR CONGRATULATION.

DEAR CYNOSURE:—We are both older than when we first got acquainted and we may at the beginning of another year indulge in a reflection or two as well as others. One is that mundane affairs are all under the law of uncertainty. Uncertainty is like the ague; it shakes people whether they will or not. It clouds our New Year joys, for we can't tell if we shall again see the happy faces next New Year. Young or old may be gone from sight. Even societies are changing and so whilst we try to strengthen the good and weaken the evil ones there are often such changes as seem to frustrate our most ardent hopes. But there is also the bright side. And thus as the old workers make room for the new there is often increased power and wise adaptation to new circumstances which tell for good.

Let me congratulate you, my dear *Cynosure*, on your past honorable and consistent course. Your flag has ever been displayed to friend and foe. You have ever been found where freedom of speech and Christian liberty of action called for defense, and have never shrunk from the foes of these first principles of our Christian civilization. You have assailed with the smooth pebble of truth the hosts of lodgery and their dreaded Goliahs, and displayed their ghastly heads as trophies of your prowess. But you have stood modestly—not in your own strength—and ever ready to acknowledge the only name given under heaven among men whereby they must be saved. In the Divine Strength may you go on as the advocate and defender of civil and religious liberty, and equally ready to be aggressive upon the anti-Christs and usurpers which would deprive our country of these blessings and enslave our people under the delusive secretisms which are so actively at work among them.

It is to me a most strange thing that so many of our religious papers, of our reverends and of our churches seem asleep in regard to "the religion of Masonry"—a system which teaches salvation without Christ, and a brotherhood which ignores him as the Saviour. The majority of the nation may float along in disregard of these strange anti-Christian features of Masonry, but it must wake up to its dangers as certainly as it did too late to those of slavery if it would escape the sad consequences of neglect!

You, dear *Cynosure*, have faithfully sounded your trumpet, and your readers are of those who pray that your warnings may be duly heeded ere the penalty shall again rend society asunder—amid all the uncertainty of divided households—and the *absence* of any color line to mark the secretists in the family, or in society, or in the churches, or in courts of law, or in municipalities, or in our State or National legislatures, or in our executive from policeman to President!

Who could have imagined that amid our wondrous prosperity Romanism and Mormonism and divorce and lodgery could have obtained such success! That our Sunday schools and churches should have still so much to do to withstand these anti-Christs among us!

But we have much to be thankful for in this New Year. We have greater opportunities than ever before to reach larger numbers of our race, and teach them of the glorious liberty and blessings there are in the Lord Jesus Christ. Before his light all darkness must disappear and there shall be peace over the earth and good will toward all men. T. FITCH.

DRIED UP AND FROZEN.

PITTSTON, Me.

EDITOR CHRISTIAN CYNOSURE:—The *Cynosure* of Sept. 27th reported D. L. Moody at the great Christian convention in Farwell Hall as comparing many Christians to a farmer's well, which "dried up in summer and froze up in winter."

If Mr. Moody had said *professing Christians* or *church members* I would not have noticed it, for we read that "many walk who are the enemies of the cross of Christ." But he said "Christians," and it appeared to me that it was a reflection on the Christian's God as not being a perfect Saviour.

Christ said to the woman at the well, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." John 4: 14. Such an one will not go dry like the farmer's well. "He that believeth on me as the Scripture hath said, out of him shall flow rivers of living water. But this spake he of the Spirit, which all they that believe on him should receive." John 7: 38, 39.

Now the question arises, have these dried or frozen ones got their living water in them? Christ says this water is the Spirit, and it shall spring up, not for a revival season of a month or two, but unto everlasting life. In other places he tells us his Spirit is to abide with us forever, and he is to be received by believing. The persons under consideration must be under condemnation, broken cisterns; showing by their barrenness that they have not this water, and consequently have not believed. Then again, Jeremiah speaking of the one who trusts God or the Christian: "He shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." Jer. 17: 8.

David also tells us what a Christian is like: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age. . . . To shew that the Lord is upright." Ps. 92. We see here that fruit-bearing is the only way to show that the Lord is upright, able, and does nourish his children. What, then, is a true Bible Christian? He is one in whom Christ by his Spirit dwells (Gal. 2: 20); one whose body is the temple of the Holy Ghost (1 Cor. 3: 16); one in whom God works to will and do (Phi. 2: 13); one whose members are yielded up as instruments of righteousness unto holiness (Rom. 6: 13); one who loves not the world, neither the things that are in the world (1 John 2: 15): one in whom is the water of life springing up and running over (John 7: 38). He is like a city set on a hill which cannot be hid. He is like the candle that giveth light to all that are in the house.

The great fault of the present day is in teaching people to believe they are Christians, only they are too much conformed to the world; or they are wavering in their duties and faith; or they have not the baptism of the Holy Ghost; or a dozen other onlys. Would it not be far better to take these dried and frozen ones and show them, as Paul did the Corinthians, that, whereas ye have all these faults, "are ye not carnal?" "Ye are yet in your sins."

Pure religion begins within, and when once the tree is made good the leaves and fruit will of necessity be good and abundant as a course of nature. The world is starving for a pure Gospel. Let us who know God's power to save ever proclaim that when God saves he saves to the uttermost, and gives life to every one he receives. Ye cannot serve God and mammon. We cannot be born into the kingdom and not live in it. As sure as the physical man lives and develops after he is born, just so sure does the spiritual man live and grow after the new birth.

F. M. MITCHELL.

SOUTHERN CALIFORNIA.

PASADENA, Cal., Dec. 18, 1883.

Dear are the recollections of childhood, and no less so are the recollections of the associations of kind friends and neighbors we left behind in Iowa. Here we have had no callers, such as Bros. Stoddard, Rathbun, Ronayne, Mathews and others, to cheer us in reform work and lecture for us; yet we are glad to know they with others are still pushing forward the Lord's glorious work. Here in sight of the great Pacific we find but few outspoken anti-secretists. As a rule this State is cursed with secret societies of nearly all kinds, and consequently, as we might expect, it is cursed with many saloons. Here in Pasadena, nine miles from Los Angeles, is an exception to the above. They are almost unanimous here on the temperance question. Some have tried to get a place to sell drink here but have been refused, and it is declared by both men and women that no saloon shall stand if built here.

There is a wonderful "boom" here now and the prices of land are still advancing since the railway and Raymond hotel work has commenced. The hotel is to be built on quite an elevation where all can see the whole San Gabriel valley for eighty miles east and west, and north to the Sierra Madre Mountains; and in casting the eye south can plainly be seen the broad Pacific with San Pedro harbor with its sail and steam ships; Dead Man's Island, where Gen. Fremont buried his dead, and Catalena Island thirty miles out in the ocean. We can see this island and the ocean from our own door. Pasadena is building up fast with Eastern people and resident lots from one to five and ten acres are selling here from five to fifteen hundred dollars per acre owing to improvements, but here in a beautiful and healthful locality where we get mountain and sea breeze every day, people will come and will have homes, no matter what the cost, among the lemon, orange and banana groves; with the warm, healthy climate. Dry land without irrigation privileges can be had close by, from $80 to $150 per acre, on which can be grown very profitably all kinds of deciduous fruits, such as peach, apricot, pear, plum, apple, fig, prune, etc. We have plenty of fresh tomatoes yet on the vines, and perhaps will have all winter, as some vines near the mountains of three years' growth are still bearing, but they get smaller every year and it is best to put out fresh plants every spring. The lemon trees now show ripe and green fruit intermingled with bloom. The oranges are beginning to show their yellow tinge, and some early varieties are already fit to use, while on other later varieties, last year's crop is still on the trees.

The cost of living here is a little more than in the Eastern States, but wages are higher. We have had two nice rains this fall and many have their wheat and barley sowed; but it will do very well sowed any time between now and the 15th of March. Taking it all in all I have found no place where I think men could live happier than here; and as I want many of my friends to come and see this part of the world, for this purpose, and not for my own profit, I am arranging for an excursion from Oskaloosa, Iowa, to Los Angeles, where those wishing to come and see for themselves can have an opportunity. The round trip ticket will be (I think) a little less than $100, with the privilege of staying sixty or ninety days. All those wishing to avail themselves of this opportunity will write me at once to Pasadena, Los Angeles Co., Cal., and I will give them the exact time for starting from Oskaloosa. We expect to start the first or second week in February. Each one going should be provided with three good blankets. T. K. BUFKIN.

PITH AND POINT.

WELL STOPPED.

I have recently saved one man of influence and means from going into the fraternity, after he had been balloted for in the lodge, and they are mad enough about it. I am sending the *Cynosure* out through this entire country from Council Grove to Alma. I am preparing for a discussion during the winter.—*Jesse Hunter, Beman, Kans.*

PRAY FOR OUR RULERS.

During President Garfield's sickness much prayer was offered for his recovery and for the Nation's welfare; and shortly after his death a writer in the *Cynosure* suggested the idea that there was *then* more urgent need of prayer than while Garfield lived, now that a man with Chester A. Arthur's antecedents had taken his place as ruler of our Nation; and were not these prayers answered, since Arthur has been a better ruler than from his former

career we had any reason to expect? I think this is so; and now let another wave of prayer go through the land, that he may be still more firmly fenced about from evil, both in his official station and in his private life, than he has been, and may we not expect this when we remember that our God is a prayer-hearing God, and from him alone, not man, can we expect help. And then let not the church of Christ neglect to pray, both in the closet and elsewhere, that God will so cause that which is just and right to prevail, that righteous, God-fearing men will be elected to rule this Nation in 1884. Every Christian has a *duty* to do in this regard, and who will *dare* neglect it? M. P. N.

HOW STAND THE PREACHERS?

There are two ministers in our town. Mr. Nugent, a Presbyterian minister, who is a Mason and came out boldly (soon after we had an anti-secret lecture here) placing the *lodge* above the church. The other, a miuister in the Society of Friends, who will not say a word against the lodge, and was not pleased when we opened our meeting house for working the degrees a few years ago. What can we expect from such leaders? Others who were in favor of the reform a few years ago have sons that have joined the Odd-fellows which has silenced them. I noticed in the *Cynosure* an account of J. H. Douglas's meeting. I wish thee to know he stood up to speak favorably of the lodge in our last yearly meeting, and we feel satisfied that he and Luke Woodward have dropped the fundamental principles of Friends. It is sorrowful, but true, that many of our ministers are joining hands with the lodge and the world instead of following Him who is meek and lowly of heart. May heaven's richest blessings rest upon all the workers in this reform.—*Minerva Harvey, Pleasant Plain, Iowa.*

WHY PROHIBITION DON'T PROHIBIT.

From our general knowledge of human nature we often suppose a certain evil exists, but it is so well concealed it is almost impossible to prove it. Of this nature is the following "pointer" overheard recently. A man telling a friend how to evade a prohibition statute in a certain town, said: "You will have no trouble if you are either a Mason or an Odd-fellow."—*A. F. Act.*

A GOOD WORD FOR DR. INSKIP.

I was very sorry to see the fling made at that old strong man of God, dear man Inskip, who is now lying in the hand of his Master as between life and death. I do not belong to his branch of the church of Christ; however, I do feel the closest tie of Christian fellowship as in dear Jesus between his soul and my own. I have seen more of the work of the blessed Holy Spirit under his teaching than any other human instrumentality. I have seen more men publicly renounce the very evils your paper prominently denounces, such as Masonry, etc., under his and his co-laborer, of the National Camp-meeting for the Promotion of Holiness, than under any other; such was his strength with God and man in the days of his meridian power a few years since. Now that that the strength of his grand life in the uplifting of humanity is perhaps over, it makes me sad to see such paragraphs as I refer to on the first page of Dec. 27th number, 1883. Yours for the destruction of the works of the devil and the upbuilding of the cause of dear Jesus Christ.—*J. Steer.*

RESPONSE FROM OREGON.

To Rev. J. L. Barlow, Pastor of the Berean Baptist Church, of Willimantie, Conn.

MY MUCH ESTEEMED BRO.—Words are inadequate to express the gratitude of my heart to you for your words of encouragement which have so recently appeared in the columns of the *Christian Cynosure.*

Being so pressed with pastoral work, together with the out-stations, I have not had time to give you the attention which I should have done, and even now, brevity must be the order.

Believing as I do, that you possess an unusual stock of patience, I have not allowed myself to worry, and yet, I do with all my heart, ask your pardon, in the event my delay has disappointed your expectations.

First, I fear you misunderstood me, from what you said in your first letter. I have had no thoughts of entaring the field as a lecturer; and yet I would not fear the results, provided I felt adequate for the task; but I must leave that to other and better men. But I am *very* desirous of gaining all the information possible upon the subject of organized secrecy, for I want to make "full proof of my ministry," and the question has often been suggested to my mind, and very forcibly too, how can I do so and be silent upon this great and popular evil? I want, I need *very much* your prayers, your *fervent prayers*, my brother, your unlimited sympathy and counsel.

I was not a stranger to the fact that in addressing you through the *Cynosure* in the estimation of many of our own beloved denomination, I was issuing my death-warrant; but I hope that I esteem the reproaches of Christ greater riches than the treasures of this world, or the praise of men.

I am more than ever forced to the conclusion that I have been an observer too long, yet I am troubled to know just how to work successfully for the cause of Christ. W. H. PRUETT.

BIBLE LESSONS.

LESSON III.—January 20, 1884.—The power of the tongue. Jas. 3:1-18.

GOLDEN TEXT.—By thy words thou shalt be justified and by thy words thou shalt be condemned. Matt. 12:37.

"Be not many masters," rather teachers. In those times in the synagogues, each person in turn could rise and teach (1 Cor. 14:26-33). St. James exhorts against the too eager and too general assumption of this privilege.—*Alford.* Let it be supposed that there was a prevailing desire among those to whom he wrote to become public teachers, without much regard for the proper qualifications for that office, and the interpretation of the chapter will become easy.—*Barnes.* This warning is not against uttering our experiences in social meetings, but against (1) the desire to be leaders, to be prominent, to be called Rabbi by the multitude, the "*aut Cæsar aut nullus*" ("Cæsar or nothing") feeling. This desire to be masters and teachers has ruined many people's usefulness. In the church, of all places, the office should seek the man, not the man the office. (2) Against the imposing our opinions on others, and the assurance that we are all right and others all wrong. (3) Against setting forth half-formed opinions, private speculations, in public. Let us be learners before we are teachers, and teach only that which we do know.—*Peloubet.*

"If any man offend not in word." This liability is very great in every one, but it is especially "great in an office where the *very business* is public speaking. If anywhere the improper use of the tongue will do mischief, it is in the office of a religious teacher."—*Barnes.* "The same is a perfect man." Why? Because the tongue is the easiest outlet and means of expression for the feelings and passions of the soul. So that it requires stronger self-government to control the tongue than any other avenue of the soul's expression. So that he who is able to control the tongue, must of necessity be able to control all the other members of the body. He that doeth the greatest can do the least. He that can bridle his tongue, is "able to bridle also the whole body."—*Peloubet.*

"A little fire kindleth." The smallest match can kindle the fire that could burn the largest city, or the forests on a thousand hills. You cannot stop the consequences of a slander; you may publicly prove its falsehood, you may sift every atom, explain, annihilate it, and yet years after you had thought that all had been disposed of forever, the mention of a name wakes up associations in the mind of some one who heard the calumny, but never heard or never attended to the refutation.—*F. W. Robertson.*

"A world of iniquity." A little world of evil in itself. It is meant that all kinds of evil that are in the world are exhibited there in miniature; it seems to concentrate all sorts of iniquity that exist on the earth. And what evil is there which may not be originated or fomented by the tongue? What else is there that might, with so much propriety, be represented as a little world of iniquity? With all the good which it does, who can estimate the amount of evil which it causes? Who can measure the evils which arise from scandal, and slander, and profaneness, and perjury, and falsehood, and blasphemy, and obscenity, and the inculcation of error, by the tongue? Who can gauge the amount of broils, and contentions, and strifes, and wars, and suspicions and enmities, and alienations among friends and neighbors, which it produces? Who can number the evils produced by the "honeyed" words of the seducer, or by the tongue of the eloquent in the maintenance of error and the defense of wrong? If all men were struck *dumb*, what a portion of the crimes of the world would soon cease! If all men would speak only that which *ought* to be spoken, what a change would come over the face of human affairs!—*Barnes.* "Setteth on fire the course of nature." (1) The orb of creation; or (2) it inflames with various lusts, wrath, malice, wantonness, pride, etc., the *whole course of man's life*, so that there is no state nor age free from the evils of it. Whereas other vices either do not extend to the whole man, or are abated with age, the vices of the tongue reach the whole man, and the whole time of his life.—*Pool.* "Set on fire of hell." These words are not to be explained away, but are to be literally taken. It is the devil, for whom hell is prepared, that is the tempter and instigator of the habitual sins of the tongue.—*Alford.* Hell is represented as a place where fire is continually burning. Nothing could better characterize much of that which the tongue does, than to say that it has its origin in hell, and has the spirit which reigns there. The very spirit of that world of fire and wickedness—a spirit of falsehood, and slander, and blasphemy, and pollution—seems to inspire the tongue.—*Barnes.*

"But the tongue can no man tame." Is this one's own tongue, or the tongue of another? St. James makes no distinction. Simply man cannot tame *it*, though he can tame all else! Yet the context shows that he is thinking of self-control.—*Cook.*

'Tis slander;
Whose edge is sharper than the sword; whose tongue
Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world: kings, queens, and states,
Maids, matrons, nay the secrets of the grave
This viperous slander enters.—*Shakespeare in Cymbeline.*

"With meekness." Meekness is love at school—love at the Saviour's school. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his character. It is the living Christian at the Saviour's feet, learning of him who is meek and lowly, and finding rest for his own soul.—*Hamilton.*

"This wisdom descendeth not from above." The *wisdom* here referred to is that carnal or worldly wisdom which produces strife and contention; that kind of knowledge which leads to self-conceit, and which prompts a man to defend his opinions with overheated zeal. In the contentions which are in the world in church and state; in neighborhoods and families; at the bar, in political life, and in theological disputes; even where there is the manifestation of enraged and irascible feeling, there is often much of a certain kind of *wisdom.* There is learning, shrewdness, tact, logical skill, subtle and skillful argumentation—"making the worse appear the better reason;" but all this is often connected with a spirit so narrow, bigoted and contentious, as to show clearly that it has not its origin above.—*Barnes.*

"Of them that make peace." By those who desire to produce peace, or who are of a peaceful temper and disposition. They are engaged everywhere in scattering these blessed seeds of peace, contentment and order; and the result shall be a glorious harvest for themselves and for mankind,—a harvest rich and abundant on earth and in heaven. The whole effect, therefore, of religion is to produce peace. It is all peace, peace in its origin and in its results, in the heart of the individual, and in society; on earth and in heaven.—*Barnes.* Whatever we do in this life is seed. As we sow, so shall we reap.—*T. Manton.* Let every one of God's ministers be ambitious of that praise which Gregory Nazianzen gives to Athaseus, viz., to be an *adamant* to them that strike, and a *loadstone* to them that dissent from him—the one not to be removed with wrong, the other to draw those hearts that disagree; so the fruit of righteousness is sown in peace of them that make peace.—*Bishop Hall.*

COMMENTS BY E. E. FLAGG.

The Lodge Teaches Habits of Profanity and Falsehood.

1. The tongue is largely controlled by the power of habit. One who gets the habit of speaking falsely or profanely finds it very difficult to break. So we ought to beware of anything which tends to make us careless in this regard.

2. Freemasonry cultivates a spirit of profanity. In the "Mystic Tie" it is shown that in the first three degrees of Masonry there are no less than twenty distinct oaths, while a man who goes as high as the 33d takes several hundred, all imprecating terrible bodily torments, and in the Knight Templar's degree even invoking God's wrath on his soul if he fails to keep a single one of his obligations.

3 Many, perhaps most persons when they take the oath of the first degree, of which John Quincy Adams said, "It is one of which a common cannibal ought to be ashamed," are shocked and startled; but as they go on to take the others their consciences trouble them less and less; and in the end they lose all reverence for that Holy Name which they take on their lips so carelessly.

4. Many Masons say these oaths are mere forms which do not mean anything. If so the case is worse still, for it is calling upon God to witness a lie.

5. Masonry teaches falsehood by swearing its candidates "ever to conceal" its secrets. It is possible to be truthful and conceal secrets which have never been revealed, but when any school boy can buy them for fifty cents, the very attempt to conceal them involves the guilt of lying.

6. It teaches slander of those who oppose them. Many good men have suffered all their lives in their business and reputation from Masonic falsehoods.

7. When Masons say that the secrets have never been exposed, that Morgan never was murdered, etc., they act in consistency with Masonic teachings, and are good Masons.

8. It is not strange when men are taught that to break a wicked oath is a worse sin than to tell a falsehood they should finally come to have very little regard for the truth.

9. Many people say that there is good as well as evil in Masonry, but one taste of such bitter waters ought to satisfy us. "A fountain cannot send forth from the same place sweet water and bitter."

Light from the Word.

In what manner should an oath be taken? Jer. 4:2. *Is there truth, judgment or righteousness in Masonic oaths?* Who in Christ's time put a wicked oath above the fifth Commandment? Mark 7:11. What is said of the lying tongue? Prov. 6:16, 17. Of the slanderous tongue? Ps. 64:3, 4; 120:3, 4. Does Christ say the same thing James says? Matt. 7:16. *Then can we reasonably expect any good from Masonry?*

The St. Paul, Minn., *Daily Dispatch* of the 21st ult. has a creditable notice of Samuel D. Green's wonderful narrative, "The Broken Seal." The hand of Bro. Fenton is in this.

The liquor traffic *can* be suppressed, as has been abundantly proved by the results of efforts in that direction in many hundreds of localities where it has been entirely swept away by law or has been greatly diminished in volume. These localities are to be found in Canada, in almost every one of our States, and in hundreds of localities in the United Kingdom.—*Exchange.*

—The Presbyterian church has now a hundred congregations in Mexico, and several good schools; also ten native preachers, and four more ready for ordination. The work is one of great interest. Our missionaries there are working with great wisdom and consecration, and they should have the prayers and abundant aid of all who love the truth.—*Evangelist.*

FARM NOTES.

FOR a profitable dairy, do not buy cows, but raise them. Keep a careful record of every milking, and make frequent tests of the butter quality of every cow's milk. Raise the heifers of only the best third of the herd, not the favorite cows, but those of the best record. Use only good bulls—the bull is half the herd. Dispose of two or three cows, or preferably of one-fourth of the herd, selecting the poorest cow, by the record every year. This is the vital point—to make the dairy pay, cull the herd.

OBSTINATE and viscious horses, by having their attention removed from the object on which their mind is bent, can be made much more tractable than they otherwise would be. Some are very difficult to shoe, showing a disposition to bite and kick whenever the shoer touches them. A few grains of the etherial oil of parsley dropped on a handkerchief and placed before the nose of the horse, it is said never fails to quiet his irritable disposition and make him for the time being perfectly manageable.

WINTER CARE OF GRAPE VINES.—It is a very easy matter to give grape vines a little protection in the winter, which will be of material service to them the coming season. Of course the few very hardy varieties will get along without any special care or protection, but it will pay to help them a little, when it can be so easily done. Where one has but a few vines, and especially young ones of one or two canes, they should be neatly enclosed in straw and snugly tied up. If they are too large for that treatment and have been trellised, take them from the frame and lay them on the ground. If you have any coarse litter, straw or vines, throw it over them as they lay on the ground, and lay a board or two over the over the litter to keep it in place. If you have no litter lay the vines on the ground and weight them. This will keep them from the action of the severe winter winds which, more than the freezing, do the mischief. It is such an easy thing to do and pays so well in increased productiveness, that we wonder that it is not more generally practiced by all who have vines.—*Fruit Recorder.*

THE BEST BUSINESS.—The *Practical Farmer* relates an instance of a nice boy from the country, who, having come into possession of a few thousand dollars, visited an uncle in the city, an old merchant, to get his advice about investing his capital in business. "Go back to the country, young man," said the merchant, "and invest your money in land. Buy a farm, settle down on it, and do a safe business. I have been in business nearly forty years, and have accumulated a fortune; but it has been done by fearful risk, heavy responsibility, constant toil and worrying anxieties. A dozen times I have been on the verge of bankruptcy, and twice I have been sorely tempted to take my own life. Of ten men who commenced business here when I did, only one besides myself succeeded. The rest all failed, one after another, some dragging their families to poverty and disgrace. Take my advice. Keep away from the city and its delusive business avenues. Quiet contentment on a moderate competency in the country is the best fortune I could wish you."

—MmeVanderlinden has been arrested at Leyden, Holland, for murdering sixteen persons, five being her own children, to recover insurance policies on their lives. She confesses her guilt.

An Awful Responsibility.

EVERYBODY has something to say about consumption. We all deplore its terrible ravages, but only a few of us seem to have enough common sense to take the proper means of preventing it. It is as simple as "two and two are four," that **Hale's Honey of Horehound and Tar**, taken as a remedy for *coughs, colds, difficult breathing, hoarseness*, or any of the symptoms which pave the way for that terrible destroyer, will effect a radical and rapid cure of the ailment, and avert all danger. Whoever, under these circumstances, neglects to resort to the *true specific*, assumes a fearful responsibility. Sold by druggists.

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The *Cynosure* is a welcome family paper in thousands of homes, *having a choice family department, temperance, religious* and *secular news, farm notes, editorial notes* on current events, *literary reviews*, etc.

The editors, PRES. J. BLANCHARD and HENRY L. KELLOGG, will be most ably assisted by the lecturers and agents of the National Christian Association and its auxiliaries: J. P. STODDARD, *General Secretary;* E. D. BAILEY, *Washington Agent;* H. H. HINMAN, PAUL S. FEEMSTER, H. A. DAY, ISAAC BANCROFT, S. L. COOK, M. N. BUTLER, W. B. STODDARD and others; and by the following

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Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office

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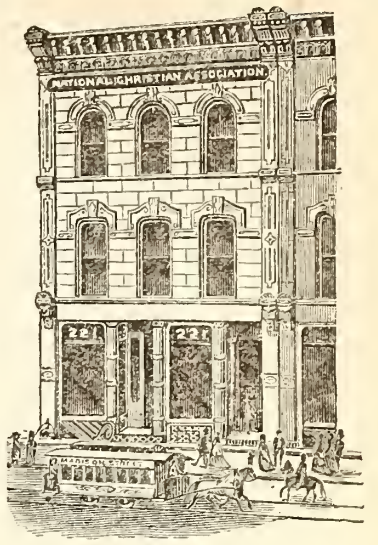
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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 10, 1884.

MANY THANKS

are due and are hereby heartily given to the hundreds of kind friends whose hearts God hath touched to do a little personal work for the extension of the truth through the *Cynosure*. May a new zeal be given them with the new year, and may the blessed contagion of their example affect hundreds more who shall be both readers and workers, "hearers and doers" in our campaign for the Lord Jesus Christ. The business which their letters make in the N. C. A. office has for several days required additional clerical force to attend to subscriptions, book orders, etc. Let the good work go on. If every reader makes it a personal matter it will.

THE WASHINGTON POST, Dec. 31, contains a statement that O'Donnell, the murderer of Carey, was leader and instigator of the *Molly Maguire* murders in this country for years, but was shielded and hidden by "Irish secret societies."

ELIAS HICKS was Grand Secretary of the Grand Lodge of Freemasons in New York from 1817 to 1825. Can it be possible that he was the Elias Hicks, founder of the Hicksite branch of the Friends. The Quaker Elias Hicks was born, lived and died in the State of New York, and was active during the above years. Will our Indiana "Quaker Boy," find and print the facts carefully ascertained?

THE WASHINGTON POST says truly, the Constitution gives no authority for any tariff but only for a tax to support government, and hence, when a tariff goes beyond revenue, it is as unconstitutional as a state or county tax beyond the wants of the governmental expense. In this the *Post* is sensible and correct, as also when it adds, every cent of tariff protects the manufacture, in this country, of the thing on which the tariff is laid. Hence a "tariff for revenue" is "a tariff for protection," and to pretend to found a party or parties on a distinction between them, is to gull and deceive the people.

THE NEW YEAR.—It is 12 o'clock, Dec. 31, night. The chimes in the church towers are ringing out the old, and ringing in the new year; and fire arms are exploding all over and around the city of Washington. Far more appropriate are the prayers which are ascending from Methodist watchnights in many churches of the city; and these exhilarating notices of the lapse of time are far better than the mockeries of Christmas. The old and staid papers of Philadelphia, and one here in Washington, noticed that Christmas carousals had forgotten Christ; and, in the social rage of gift-making, multitudes forgot to pay their debts.

WE REGRET that a patent medicine advertisement tacked itself to a startling notice of the red glow of the evening heavens of late. Such things are unbefitting the *Cynosure*, and disgust sensible persons with the man and his medicine, however good. No explanation has been given by science of this wonderful celestial phenomenon. If caused by the tail of a comet, as some astronomer suggests, it would have staid all night, as comets are wont to do. Its glow has been certainly and mysteriously sublime, and points the thoughtful mind to that light which shall attend the "*coming of the Son of Man.*"

NATIONAL BANK NOTES.—We seldom see an editorial in the *New York Weekly Witness* from which we dissent. The following, however, must be an exception. Mr. Dougal says:

> National bank note circulation presents some of the most interesting questions of the present day. Is the circulation of bank notes guaranteed by the National Government, and consequently a perfectly safe and uniform paper currency redeemable in coin at any time, desirable? Is that guarantee to be based on the deposits of National bonds by the banks for the full value of the bills issued? Is it desirable to leave at least as much of the National debt permanently unpaid as will constitute this guarantee? These questions should be answered in the affirmative, we think.

While most of the above is sound, we dissent from the doctrine of a perpetual national debt. "*Owe no man anything*" is as good a rule for nations as for individuals. Nor do we see any difficulty or evil in the present national banks calling in their bills, allowing the bonds on which those bills are predicated to be paid off and cancelled, and the banks confining themselves to the legitimate banking business of loans, safes for deposit and exchange; and let treasury notes fill the void made by the withdrawal of their bills.

EDITORIAL CORRESPONDENCE.

HON. FRED'K. DOUGLASS.

This gentleman has declared his intention to attend the Washington Convention Feb. 20-22, if "alive and able to get there." He says he would be happy to meet his old friend George W. Clark, the singer, and listen in his songs to the sweet echoes of the past. The committee have requested Mr. Douglass to address the convention in explanation and enforcement of the 5th plank of the American platform, viz:

> "That the Civil Rights secured to every American citizen by the Thirteenth, Fourteenth and Fifteenth Amendments to our Constitution should be preserved inviolate."

As Mr. Douglass owes no sworn allegiance to any secret order or clan, and as nearly as many colored people have been scourged, mangled and murdered by secret Ku-Klux societies since the war, as fell in the war itself; and as the laboring colored people (and they are almost all laborers) are now swindled out of their earnings, their families and churches starved, their morals debased, and their intellects deteriorated, by the false mysteries, gaudy trappings and vain titles of secret societies, we see not well, if Mr. Douglass speaks to us, how he can avoid giving some words of explanation and advice to the much-enduring race," whose deliverance has been the pole-star of his public life on the great question of the age.

HUMAN HORRORS.

The Washington *Republican* is now giving its readers chapter on chapter of such horrors as the following, which in its Dec. 22 issue, among other cases disputes the supremacy of unutterableness. The article says that Chief Justice Waite declared that it made him so sick to sit in such trials; that he must give up the terrible task to others. Says the *Republican:*

> Here is a representative case, which occurred soon after the Ellenton massacre in 1876. A band of murderers made a midnight raid on the residence of an old colored woman and her nephew. Despite the piteous pleadings of the old woman, they dragged the nephew out of bed.
>
> "Gentlemen," he cried, "I've done nothing. I've not 'lectioneered since you whipped me three weeks ago, and I'll never 'lectioneer any more!"
>
> "Why, you black———," mockingly replied one of the Ku-Kluxers, "we've not come to whip you! Don't be afraid of that! We've only come to kill you, that's all!"
>
> Then out into the darkness they dragged him. They made him wade into the middle of the Broad river and kneel down on what they called "the holy stone." The leader chose several of the gang to shoot at him from the bank. After enjoying the fun for some time, one of the shooters got impatient and jumped into the river and rushed at the victim. Tearing his mask from his face the Ku-Kluxer shouted: "You d———d black dog, I want you to see who killed you;" and then he literally shot the face off the negro.
>
> "Now, aunty," softly inquired one of the judges at the trial—a pin could be heard drop in the court-room—"how did you recognizs these men who came to your house and took your nephew out and killed him?"
>
> "Why, Lor', mas'r—I orter know 'em; I nussed 'em!"
>
> And it was God's truth. These men had suckled at that black breast! Of course she recognized them.

THE METHODIST EPISCOPAL MINISTERS

of Washington are generally (not all) Freemasons; one of them said, nine-tenths are, another said thirteen-fourteenths, and both my informants said they were Masons. This (Monday) morning, Bro. Bailey and myself attended the weekly M. E. ministers' meeting here, and were well and courteously received. I addressed them somewhat at length, and they gave a respectful attention, though I stated our doctrine to be that the secret lodge system is an opposition religion and so organized hostility to Christ.

THE THREE CONVENTIONS

agreed on in a late consultation of Americans and Prohibitionists, to be held in Washington, Northampton, Massachusetts, and in Ohio, are, we hear hailed as eminently wise and right. Years ago Mr. Conant said the majority of Prohibitionists in Connecticut are anti-secret as well. We have a conditional hope of a strong Prohibition candidate to preside at the Northampton meeting, and hope soon to announce him as certain. Senator Pomeroy is giving his earnest and profound thought to these conventions. Secretary Stoddard and Mr. Hinman will work in concentric circles around the Washington convention till it comes off (Feb. 20th), and the programme of speakers will be announced as soon as filled. Meanwhile incidents are all the time occurring which indicate the progress of public sentiment in favor of original American doctrines, and against the false oaths, sham titles, blasphemies, and idolatries of those murder-factories called lodges.

PAYING FOR THE SLAVES FREED BY LINCOLN'S PROCLAMATION.

The stately and talented Philadelphia *North American*, says:

> "The views of a Georgia statesman, set forth in the Atlanta *Constitution* newspaper, are not novel enough to startle anybody, yet they show how fondly men cling to a chimera, even in an eminently prosy and practical world. Mr. H. H. Carlton, inspired by the much-talked-about Treasury surplus, no doubt, comes forward and attempts to prove that the lost slave property of the South is a valid lien upon the Federal Treasury. He would keep on raising a hundred millions of excessive revenue annually in order to hand it over to the slave-owners who were deprived of their property by the fortunes of war. The North, he says, was enriched by the misfortunes of the South. It grew opulent while the South was overwhelmed by bankruptcy. And he regards compensation for the loss of slaves a measure of reconciliation. 'If you want to reconcile the South,' says Mr. Carlton, in substance, 'compensate us for our slaves and refund the cotton tax unjustly levied upon our people.' He thinks the sense of justice will move the North to agree to these measures of reconciliation."

Here in Washington similar hopes and opinions have been expressed to us. The Philadelphia *American* argues: "If there is a wilder vagery than this entertained by any living creature we cannot conceive of it. The idea of holding property in man revolted the entire North thirty years ago," etc. But Lord Brougham had better said long before, "While men despise fraud, and loathe rapine, and abhor blood, they shall forever reject, with indignation, the wild and guilty phantasy that man can hold property in man."

B.

THE WEEK OF PRAYER.

It will possibly be of no little help to many Christians who are observing this season to learn of the origin of the custom and mark how we have departed from its original and Scriptural purpose. The warning, that the setting apart of this stated time year by year leads to a formal and cold-hearted religion, and a neglect of the one day in seven given by God for his work and worship, and also to a neglect of the call of the Holy Spirit for special prayer and effort must, not be unheeded; and if in answer to prayer the Spirit shall lead us to a better understanding of these dangers, may we have grace to avoid them. The origin of the appointment is given thus in the *Northern Christian Advocate:*

"It is twenty-five years ago, just after the terrible mutiny in India, the Lodiana mission in that country, at its annual meeting in November, 1858, passed a series of resolutions written by the late Rev. John H. Morrison, D. D., recommending the devotion of the second week in January, 1860, as a special period for prayer throughout the Christian world. The one special object to be sought in this world-wide supplication was, "that God would pour out His Spirit upon all flesh, so that all the Earth might see his salvation," according to the promise of Joel 2: 28. The son of Dr. Morrison, now in this country (W. J. P. Morrison, Walnut Hills, Ohio), sends out a circular in which is reprinted the original call for a week of prayer, and in which he respectfully asks the Christian church during the coming week of prayer for 1883 to devote the days to the simple but sublime original purpose of supplicating the outpouring of the Spirit of God. He says truly that we have the whole year for the consideration of other topics usually discussed and prayed for in these meetings, and that it is peculiarly appropriate and proper for the whole church throughout the world once a year to unite in humiliation and confession and special consecration and thanksgiving for what God had wrought and in earnest and continued prayer for the special blessings of the Holy Spirit."

—Rev. W. O. Tobey, pastor of the King St. United Brethren church, Chambersburg, Pa., and editor of the *United Brethren in Christ*, has been for some weeks laid aside by sickness and unable to attend to editorial work. For this reason also he did not attend the Philadelphia convention. He is recovering slowly and we hope will be soon again at his post.

—The renunciation of E. J. Clemens of Clayville, New York, with his personal explanation to a few Christian friends, whose admonitions against the lodge fellowship he did not for a time heed, make a feature of this number which will not soon be forgotten. Bro. Clemens has been for several years out of the lodge, but the separation was never so clearly defined as this humble Christian letter makes it. This instance should be remembered as an example to thousands of brethren whose feet have been entangled, but who have not had grace to withstand a worldly fear and put away the evil by repentance and confession.

—Mrs. M. A. Blanchard left Washington Thursday evening for her home in Wheaton and the bedside of a sick son, C. L. Blanchard of this city. She was accompanied by Bro. H. H. Hinman, who has been in poor health for several weeks. Their non-arrival on Saturday was explained by a telegram stating that they were detained in Indiana till Monday. The extremely cold weather of Friday and Saturday almost laid an embargo on the railways. The brother, whose sickness was some days ago considered critical, is now much better, and his friends hope for a speedy recovery.

—The New Year was profuse in gifts to our exchanges. Our old friends the *Wesleyan* and *Free Methodist* are so changed in getting out of the old year into 1884 that a second look is needed to identify them. The *American*

Wesleyan by that name is no more, but the *Wesleyan Methodist* is on its banner instead. This change was ordered at the General Conference. Otherwise the paper is the same. The *Free Methodist* changes its form from the 8-page to the more popular 16-page form, and with the uew arrangement introduces some new departments that add to the general interest of the paper. A more important change has lately been made in the *Free Methodist* by the addition to its editorial staff of Rev. John P. Brooks, of Bloomington, Ill., late editor of the *Banner of Holiness*. Bro. Brooks has had the rare experience of acquittal in a church trial, while yet a member of the Methodist Episcopal church, on charges trumped up for his zeal in bringing men into a holy nearness to God.

—Other changes which deserve notice are in the *Union Signal*, which dons a new and tasty dress of smaller type, a sure mark that the grand work of the W. C. T. U. is widening and deepening and needs more room to report itself. The *Advance* also comes out in new type and a leaded page. It has now for the first time its own material, having depended on job printers to this day. They have always done their work well.

DONATIONS.

RECEIVED AT THE N. C. A. OFFICE FROM DEC. 8, 1883, TO JAN. 8, 1884.

For Washington Fund:
Geo. Brokaw, $20; Hope Davis, $5; John Compher, $5; Mrs. A. Coe, $10; W. A. Morley, $5; L. Skinner, $5; H. Holbrook, $2; G. W. Day, $30; Capt. Wm. Wilson, $200; Moses W. Bicknell, $45; J. Walters, $3.

Pledges for same:
E. B. Palmer, $10; J. M. Clark, $15.

For Free Tract Fund:
Geo. Brokaw, $1; M. E. Severance, 30cts.; A. Hamilton, $2; Mrs. J. A. C. De Long, 50cts.; Mary C. Gerrard, 25cts.; N. Green, $10; Mrs. A. E. Jenks, $1.88; Calvin Marshall, $1.50; H. Holbrook, $1.

For J. F. Browne:
J. F. McKee, $1; C. C. Foote, $5.

For Cynosure Extension Fund:
C. C. Foote, $5; N. Martin, $15.

For the General Work:
Anson Eastman, $5; "A friend" per J. Blanchard, $100; J. S. Hickman, 15cts.

W. I. PHILLIPS,
Treasurer.

JOHN KEMP.

On Saturday, the 29th of December, Rev. John Kemp of Dayton, passed from earth to the rewards of heaven —one of the most faithful among the many uncompromising souls whom the United Brethren church has raised up to bless the world.

"His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth or change his constant mind."

He was one of the earliest supporters of the reform against the lodge, attending the national conventions and contributing by purse and pen to its support. The last convention he attended was that in Boston four years ago, made celebrated by the mad assaults of Freemasons. In the struggles in which the principles of Christianity have been withstood by the encroachments of the lodges in the United Brethren conferences he has always been known as opposed to the plans of nullification. The Richmond *Star* and *Religious Telescope* have extended obituary notices from which we copy:

"Rev. John Kemp, of Miami Conference, died at his home in Dayton, Ohio, Dec. 29th. He had been declining for some months, and was confined to his bed about three weeks before his death. During much of his last sickness his mind was clouded, but when conscious he was cheerfully looking toward his eternal home. He was a good man and full of years. He long served as an itinerant in Miami Conference, and several years as presiding elder. He was—perhaps from its first organization—a member of the missionary board, and also a member of Union Biblical Seminary board during the most of the time since the organization of that institution. To the seminary he gave a donation in land in the city of Dayton of ten thousand dollars, and on this land, on a most beautiful spot, the seminary building is located. He also gave several thousand dollars toward the erection of Summit Street church. He was a man of public spirit, and was interested in every thing that pertained to the interest of the city, the conference, or the church

"The funeral services were held on last Sabbath, Dec. 30th, in Summit Street church. An immense audience joined sorrowfully in doing honor to the memory of the dead. The arrangements for the burial made by the family were the most fitting. Every detail showed the honor, delicacy, thoughtfulness and carefulness to be expected from hearts of love and honor and respect for the character and wishes of the departed. Dr. L. Davis conducted the services, assisted by Rev. W. C. Day and others. At the house Dr. Funkhouser led in prayer. The choir of the First United Brethren church discoursed most solemn and hopeful strains of music. The sermon was delivered by Dr. Davis from these words, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13). He dwelt upon these thoughts: 1. God's children dying and dead are in the Lord. 2. The people of God, like all others, are subject to death. 3. Though the people of God die they are peculiarly blessed in their departure out of the world. 4. The people of God in the hour of death find a glorious and heavenly rest. 5. Those who die in the Lord are followed by the toils of their hearts and hands performed during their pilgrimage in this life. 6. We have this message directly from the messenger from the unseen world. The discourse was one of great appropriateness and comfort. Dr. Landis then read an historical sketch of Bro. Kemp's life and labors."

LITERARY.

The excellent *Missionary Review*, Princeton, N. J., opens its first number of the year with a soul-stirring appeal to self-sacrifice on the part of Christians at home in behalf of the world's evangelization. Secretaries whose great salaries of $3,000 to $5,000 tempt them to spend their time in real estate speculation are remembered. An interesting account of the temples cut out of mountain sides in India is given, and some account of the difficulties experienced by Indian missionaries at the hands of British officials. It seems incredible that such persecution and annoyance of their own countrymen should be allowed by the British authorities. "A Great Missionary," is the title of an account of George I. Mackey's labors and wonderful success in the island of Formosa. "Letters from Missiouaries" contains a very interesting account of affairs in Madagascar following the occupation of Tamatave by the French. A review of the foreign missions of the various Presbyterian and Lutheran bodies is given at length and also an account of the independent mission in India under the charge of Miss Austey, Miss Read and Miss Drake, also of the Christian school in Liberia supported by friend Edward S. Morris, of Philadelphia. For missionary intelligence and inspiration the *Review* leads the list. Subscribers to the *Cynosure* will do well to have it in their families. See the clubbing list for the redneed rates.

The *North American Review* stretches even its very liberal motto by securing from John Taylor, the head of the Mormon abomination, an article in defense of it. Will the *Review* next disgust its readers and supporters with a defense of gambling by Mike McDouald, or of prostitution by Josephine Mansfield? The governor of Utah Territory, Murray, follows Taylor in an article presenting some facts not generally published, but on the whole inconclusive, especially when he attempts to answer the Mormon claim of religious privelege. He shows that they have unconstitutionally made their system an established religion. Senator John I. Mitchell writes on "The Tribulations of the American Dollar;" Dr. J. H. Rylance, on "Theological Re-adjustmeuts;" Senator Henry W. Blair of New Hampshire, the temperance champion of Congress, on "Alcohol in Politics;" Gail Hamilton continues her sharp critique of the Carlyles, Thomas and wife; Edward Self, on the "Evils Incident to Immigration," an article replete with important statistical information; and "Bribery by railway Passes" is discussed on the side of the railways and politicians by Charles Aldrich and Judge Hubbard.

The January *Century* opens what every lover of fine art in illustration and fine magazine work hopes will be a year of good work. The portrait of Gen. W. T. Sherman, lately retired from the first place in the U. S. Army, opens the number. The illustrated articles are: "Edinboro Old Town," "Log of an Ocean Studio," "The Forty Immortals," a sketch of the French Academy with portraits of its members, and "Husbandry in Colony Times," a continuation of Edward Eggleston's colonial history. One of the most deservedly popular articles is a collection from the journal of the late President Garfield while on a trip to Europe in 1867. The sketch of General Sherman is by E. V. Smalley and has been revised by Gen. Grant, whose suggestions were of great value.

Among the monthlies, the *Evangelical Repository and Bible Teacher*, the religious magazine of the United Presbyterian church, deserves especial mentiou and a wide reading outside denominational lines. No one can read the January number, with its able articles on "How to Meet the Skepticism of the Age," the "Philosophy of Reform," and the editorial pages, without arising strengthened and profited. It is published by the U. P. Board of Publication, Pittsburgh.

Choice Literature continues without a rival in its economy of cost, to occupy a place in the front rank of literary periodicals. Its December contents are: "On being Pilled," presumably by James Payne; "The 'Why' and 'How' of Land Nationalization," by A. R. Wallace, one of the ablest English champions of the theory that the land rightly belongs to the whole people, and not to individuals; "Wallenstein and the Drama," a very able critical article, dealing particularly with the writings of Schiller, who is ranked by many as the greatest literary genius of Germany, and his subject, one of the most remarkable characters in the great Thirty Years' War; "The Lake George Tour," by J. Arbuthnot Wilson; "Inequality in Punishment," by Lord Justice Fry, one of the most difficult problems with which statesmen and jurists have to deal, discussed with great ability; "The Tower of Silence,"—a funeral custom of India; "Wordsworth and the Duddon," a charming sketch of a great poet and the scenes of which he wrote; "Canadian Home Rule," by Lord Lorne, late Governor-General; "The Future Prospects of Madagascar," by Rev. Geo. A. Shaw, the missiouary whose name was so prominent in the recent complicatiou between France and England; "Honeysuckle," by Grant Allen, a poet-naturalist; "Senilia: Prose Poems, by Ivan Turgeneiff; "Robert Browning," by Hon. Roden Noel; "The New Birth of Christian Philosophy," by Rev. Dr. Bary; and "Sleeplessness," a most practical and interesting paper by an anonymous writer. John B. Alden, Publisher, New York, $1.00.

A PUZZLE

Which a number of good friends of the *Cynosure* have not been able yet to decipher is this:

$\frac{27}{83}$

The solution is very simple, though sometimes not easy to apply. The figures and letters are a simple statement of account, and mean that the person to whose name they are affixed has paid for the *Cynosure* until the 27th of December, 1883, and no longer. Name, figures and all are to be seen every week on the yellow slip pasted on the paper. The solutiou is a renewal of the subscriptiou, whereat the editors aud the agents of the N. C. A. are made to rejoice. It is a fact that should cause some earnest thought that your postmaster and all who read the paper can see week by week the evidence of neglect and may pass unpleasant judgments upon it. Please see that it is changed soon to read—

$\frac{28}{84}$

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTE.—In March, 1883, Pres. J. Blanchard resigned the nomination above, subject to the action of the next National Convention of the American party.

POLITICIANS DON'T WANT THEM.

The *Independent* labors to prove that while the anti-slavery reform of forty or fifty years ago legitimately and logically led to the formation of a new political party, the great reform of to-day is totally out of order in following along the same line to the same end. To support this position it says that the Abolitionists were not wanted by either of the great parties then existing. This in the very nature of things is absurd. Parties are never guilty of crowding out would-be adherents. History, too, proves that the parties of yesterday held the same quarrel with Abolitionists that parties of to-day are waging with the prohibitionists. History says emphatically that anti-slavery men did and said then just what prohibitionists are to-day doing and saying and were treated in very much the same fashion for it. Gerrit Smith and his followers in 1844 refused to support the great Whig leader, and thereby prevented an election from which the "practical politicians" of the time hoped great things for the anti-slavery cause. Four years later, Theodore Parker, the radical, voted for Martin Van Buren in the vain hope of achieving a partial triumph for the Free Soilers. Both actions were criticized, but in the light of succeeding history, nobody doubts which led most logically and surely to the desired and finally attained end. When Gerrit Smith was elected to Congress in 1850, the New York *Times* said, "It seems to us mere wantonness, idle nonsense to send such a man to Congress to take part in *practical* legislation upon *practical* subjects."

You see, dear *Independent*, or at any rate it is the object of this paragraph to show you, that you are all wrong in thinking your own methods were so practical *then*, so impracticable *now*.—*Union Signal.*

THE HOME.

THE CHILDREN WE KEEP.

The children kept coming, one by one,
Till the boys were five and the girls were three,
And the big brown house was alive with fun
From the basement floor to the old roof-tree.

Like garden flowers the little ones grew,
Nurtured and trained with the tenderest care;
Warmed by love's sunshine, bathed in its dew,
They bloomed into beauty like roses rare.

But one of the boys grew weary one day.
And leaning his head on his mother's breast,
He said, "I'm tired and cannot play;
Let me sit awhile on your knee and rest."

She cradled him close in her fond embrace,
She hushed him to sleep with her sweetest song,
And rapturous love still lighted his face
When his spirit had joined the heavenly throng.

Then the eldest girl with her thoughtful eyes,
Who stood "where the brook and the river meet,"
Stole softly away into Paradise
Ere "the river" had reached her slender feet.

While the father's eyes on the graves are bent,
The mother looked upward beyond the skies;
"Our treasures," she whispered, "were only lent;
Our darlings were angels in earth's disguise."

The years flew by and the children began
With longing to think of the world outside;
And as each in his turn became a man,
The boys proudly went from the father's side.

The girls were women so gentle and fair,
That lovers were speedy to woo and win;
And with orange blossoms in braided hair,
The old home was left, new homes begin.

So, one by one the children have gone—
The boys were five and the girls were three;
And the big brown house is gloomy and lone,
With but two old folks for its company.

They talk to each other about the past,
As they sit together at eventide,
And say, "All the children we keep at last
Are the boy and girl who in childhood died."

—*Selected.*

WHY NOT!

A tired mother, who had been occupied all day with an active and very troublesome boy, as she sat down in the evening and thought of the numberless details into which her strength had gone, said: "After all, it is a day toward the making of a man." There was a world of truth in this brief and pointed summing up of a day's work. Nothing is so hard to overcome as the illusion of time and distance; thousands of lives are wasted because they are never freed from it, and thousands of other and faithful lives are saddened because they, too, are under its spell. The woman under the pressure of daily and nightly cares who feels no inspiration from them, but continually dreams of greater services and nobler occupations in some other place and at some other time, is surely missing the secret of the deepest living, and is thirsting with the water of life flowing freshly about her. The man who chafes under his present burden, and scorns his place and work as small and mean compared with the thing he would do, is every day widening the breach between his ideal and his possible achievement. The masters of life—women of rich, ample nature, ripening in all strengths and graces with the years, men full of simple, teachable spirit, gathering sweetness and power as they advance—have learned to reverence the present moment and the present duty, and are convinced to the very bottom of their souls that the only road to great achievements lies through the faithful doing of the thing that lies next them. There is no magic or enchantment in life, no luck or fortune in its final possessions; it is simple sequence of cause and effect, simple and undeviating working out of the law that whatsoever a man soweth that shall he also reap. He cannot plan a great career, and hew his opportunities into its solid structure, except by striking with full force the blow that the present moment makes room for. Men and women who are full of this spirit expand their lives by sheer force of faithful living, and are able, by and by, to look back and see their little duties rounding into grand completeness, their little opportunities widening out into the highest possibilities. Every great work grows out of endless and toilsome details. The historian is years in the dim seclusion of libraries before he gives the world a new chapter in its life; the great orator works far into sleepless nights before he stands on the platform with his fingers on the keys of human passion and sentiment; the writer denies himself even rational pleasures through laborious years that he may enrich his thought by contact with the world's thought and put the eloquence of simplicity into his style. Grappling with small difficulties is the only training which fits one for dealing with great problems; faithful performance of small duties the only preparation for grand services; patience, fidelity, and steadfastness to-day the only seed that will make to-morrow golden with harvests of fame or usefulness. The boy who is to-day doing his "chores" well and cheerfully is in training for the cares of empire; the mother who is to-day giving strength, time and wealth of affection to her children in the seclusion of her home is making the whole world richer by her obscure ministry, is very possibly shaping the characters that are to shape the destiny of the age, and is surely building in the only material which defies decay, survives death, and declares its architecture in the fadeless light of eternity. After all has been said about the work of the artist, the poet, and the thinker, it is the mother who stands nearest God in creative power.—*Christian Union.*

READING CHARACTER FROM CONDUCT.

An intelligent teacher should have little trouble in determining the general drift of a pupil's character, for he has but to observe the boy or girl in association with the other pupils, and while engaged in study and at recitation, to obtain striking hints of what qualities are dominant. A child of eight is, to be sure, more freely expressive of his disposition than a youth of thirteen; but in the sports of the play-ground and under excitement, those much older indicate clearly the faculties which most strongly influence them.

An incident in the school-life of a teacher, as related by herself, illustrates our point. She had charge of a school in a country town early in her career, and among her scholars was a boy about fourteen years old, who cared very little about study, and showed no interest apparently in anything connected with the school. Day after day he failed in his lessons, and detentions after school-hours and notes to his widowed mother, had no effect.

One day the teacher had sent the boy to his seat, after a vain effort to get from him a single correct answer to questions in grammar, and, feeling somewhat nettled, she watched his conduct. Having taken his seat, he pushed the book impatiently aside, and espying a fly, caught it with a dexterous sweep of the hand, and then betook himself to a close inspection of the insect.

For fifteen minutes or more the boy was thus occupied, heedless of surroundings, and the expression of his face told the teacher that it was more than idle curiosity that possessed his mind. A thought struck her, which she put into practice at the first opportunity that day. "Boys," said she, "what can you tell me about flies?" and calling several of the brightest by name, she asked them if they could tell her something of a fly's constitution and habits. They had very little to say about the insect. They often caught one, but only for sport, and did not think it worth while to study so common an insect.

Finally, she asked the dunce, who had silently, but with kindling eyes, listened to what his schoolmates hesitatingly said. He burst out with a description of the head, eyes, wings, and feet of the little creature, so full and enthusiastic, that the teacher was astonished and the whole school struck with wonder. He told how it walked and how it ate, and many things which were entirely new to his teacher. So that when he had finished, she said: "Thank you! You have given us a real lecture in natural history, and you have learned it all yourself."

After the school closed that afternoon, she had a long talk with the boy, and found that he was fond of going into the woods and meadows and collecting insects and watching birds, but that his mother thought he was wasting his time. The teacher, however, wisely encouraged him in his pursuit, and asked him to bring beetles and butterflies and caterpillars to school, and tell what he knew about them.

The boy was delighted by this unexpected turn of affairs, and in a few days the listless dunce was the marked boy of that school. Books on natural history were procured for him, and a world of wonders opened to his appreciative eyes.

He read and studied and examined; he soon understood the necessity of knowing something of mathematics, geography, and grammar for the successful carrying on of his favorite study, and he made rapid progress in his classes. In short, twenty years later he was eminent as a naturalist and owed his success, as he never hesitated to acknowledge, to that discerning teacher.

Character must express itself. It matters not the kind of culture one has, his conduct will indicate the type of his disposition, as much as the lineaments of his family lineage, and the systematic study of the phenomena of mental expression will lead to conclusions, in particular cases, which are scientifically precise.—*Phrenological Journal.*

BLAME LESS, PRAISE MORE.

Some parents and teachers seem to think praise a dangerous thing for children. While reticent in commending they are voluble in blaming. Like Iago, they are "nothing if not critical," and being narrow and cold, mistake fault-finding for criticism. We know it is risky to add to an old saw, but if such would digest this amended nursery rhyme, they would be more popular with youth:

All work and no play
Makes Jack a dull boy;
All blame and no praise
Makes Jack a cheap toy.

One of the greatest of English divines, Isaac Barrow, received in his boyhood only blame from his father, who thought him stupid. He used to express his contempt for him by saying that if it pleased God to take from him any of his children, be hoped it might be Isaac. Yet when the University of Cambridge sought for a successor to the great Newton, stupid Isaac Barrow was the man they selected. Mr. William Mathews tells an anecdote which illustrates the stupidity of some parents and teachers. A boy was brought one day to General Salem Towne, labeled as an incorrigible dunce. No master had been able to make him learn, and if Mr. Towne couldn't he should be apprenticed to a trade. Mr. Towne proceeded to examine him. The boy soon made a mistake and instantly dodged, as if frightened.

"Why do you do that?" asked the master.

"Because I was afraid you were going to strike me."

"Why should you think so?"

"Because I have always been struck whenever I made a mistake."

"You need never fear being struck by me," said Mr. Towne. "That is not my way of treating boys who do as well as they can."

Under the wise teacher's judicious encouragement the boy showed so much intelligence that he was sent to college. In after years he became a lawyer, an editor, a judge, a governor, United States Senator, and Secretary of War and State. That boy was William L. Marcy, of New York.—*Youth's Companion.*

BOYS' HEARTS.—Get hold of the boy's heart. Yonder locomotive with its thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them, and plunge unheeding on. But there is a little lever in its mechanism that, at the pressure of a man's hand will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same little lever the vast steamship is guided hither and thither upon the sea, in spite of adverse wind and current. That sensitive and responsible spot by which a boy's life is controlled is his heart. With your grasp gentle and firm on that helm you will pilot him whither you will. Never doubt that he has a heart.

A MOTHER'S WORTH.—Many a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she had not spent an idle moment since she rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is is nothing that your husband feels "safe" when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? Oh, weary and faithful mother, you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.—*Sel.*

HOUSEKEEPING HINTS.

RULES FOR RIGHT LIVING.

1. Keep the body clean. The countless pores of the skin are so many drain-tiles for the refuse of the system. If they become clogged and so deadened in their action, we must expect to become the prey of ill health in some one of its countless forms. Let us not be afraid of the wet sponge and five minutes brisk exercise with a crash towel every night and morning.

2. Devote eight hours out the twenty-four to sleep. If a mother is robbed of sleep by a wakeful baby, she must take a nap sometime during the day. Even ten minutes of repose strengthens and refreshes, and does good "like a medicine." Children should be allowed to sleep until they wake of their own free will.

3. Never go out in the early morning in any locality subject to damps fogs and miasms, with an empty stomach. If there is not time to wait for a cup of coffee, pour two-thirds of a cup of boiling water on two teaspoonfuls of cream, or a beaten egg, season it with salt and pepper and drink while hot before going out. This will stimulate and comfort the stomach, and aid the system in resisting a poisonous or debilitating atmosphere.

4. Avoid over-eating. To rise from the table *able* to eat a little more is a proverbially good rule for every one. There is nothing more idiotic than forcing down a few mouthfuls, because they happen to remain on one's plate, after hunger is satisfied, and because they may be "wasted" if left! It is the most serious waste to over-tax the stomach with even half an ounce more than it can take care of.

5. Avoid foods and drinks that plainly "disagree" with the system. Vigorous out-door workers should beware of heavy, indigestible suppers. Suppers should always consist of light, easily digested foods—being, in the country, so soon followed by sleep, and the stomach being as much entitled as the head to profound rest. The moral pluck and firmness to take such food and no other for this last meal of the day can be easily acquired, and the reward of such virtue is sound sleep, a clear head, a strong hand, and a capital appetite for breakfast.—*Mrs. E. H. Leland.*

As many persons are very foud of cabbage who cannot digest them cooked in the ordinary way, I will give the way in which they meet with the most favor upon our table: Boil a firm head of cabbage, aud when half done drain off the water and pour on more from the boiling tea-kettle, and slightly salt it. When tender set aside until thoroughly cold; chop up fine, and add one half teaspoonful of butter, pepper, two eggs well beaten. Mix all well together, and bake until brown in a pudding dish. Serve hot.

OUR BOYS AND GIRLS.

AN OLD PROVERB.

Pouting, my darling, because it rains,
And flowers droop, and the rain is falling,
And drops are blurring the window-panes,
And a moaning wind through the lane is calling,
Crying, and wishing the sky was clear,
And roses again on the lattice twining!
Ah, well, remember, my foolish dear,
"'Tis easy to laugh when the sun is shining!"

When the world is bright and fair and gay,
And glad birds sing in the fair June weather,
And summer is gathering, night and day,
Her golden chalice of sweets together,
When blue seas answer the sky above,
And bright stars follow the day's declining,
Why, then, 'tis no merit to smile, my love;
"'Tis easy to laugh when the sun is shining!"

But *this* is the time the heart to test,
When winter is here and storms are howling,
And the earth from under her frozen vest
Looks up at the sad sky, mute and scowling;
The brave little spirit should rise to meet
The season's gloom and the day's repining;
And *this* is the time to be glad; for, sweet,
"'Tis easy to laugh when the sun is shining!"

—*Wide Awake.*

OPEN YOUR BIBLES.

HIGHWAY. Read Prov. 4.

And an highway shall be there, and it shall be called The way of holiness; the unclean shall not pass over it. Isa. 35: 8.

1. Highways made by the kiug's orders. Heb. 10:20.
2. They are straight roads. Isa. 40:3, 4; Heb. 12:13.
3. Easily found. Jer. 6:16; Rom. 10:8.
4. Free to all. Prov. 4:11, 12; John 6:37.
5. Safe roads. Isa. 35:9; Prov. 4:18.
6. Lead to cities. Psa. 107:7.

COMMON LIFE ONE HUNDRED YEARS AGO.

In his new History of the People of the United States, Mr. McMaster gives a picture of life a hundred years ago that young people will do well to think of, especially those young people who fancy that the "glorious days of old" were better worth living in thau the present. One must be very poor and badly placed to-day who cannot see more that is worth seeing, enjoy more aud possess more that makes life desirable, than the well-to-do or even the very rich could a few years ago.

Speaking of the laboring classes of 1784, Mr. McMaster says:

"Their houses were meaner, their food was coarser, their clothing was of commoner stuff, their wages were, despite the depreciation that has gone on in the value of money, lower by one-half than at present. A man who performed what would now be called unskilled labor—who sawed, who dug ditches, who mended the roads, who mixed mortar, who carried boards to the carpenter and bricks to the mason, or helped to cut hay in the harvest-time—usually received as the fruit of his daily toil two shillings. Sometimes, when the laborers were few, he was paid more, and became the envy of his fellows if, at at the end of a week, he took home to his family fifteen shilliugs, a sum now greatly exceeded by four dollars. Yet all authorities agree that in 1784 the hire of workmen was twice as great as in 1774.

"On such a pittance it was only by the strictest economy that a mechanic kept his children from starvation and himself from jail. In the low and dingy rooms which he called his home were wanting many articles of adornment and of use now to be found in the dwellings of the poorest of his class. Sand sprinkled on the floor did duty as a carpet. There was no glass on his table, there was no china in his cupboard, there were no prints on his wall. What a stove was he did not know, coal he had never seen, matches he had never heard of. Over a fire of fragments of boxes and barrels, which he lit with sparks struck from a flint, or with live coals brought from a neighbor's hearth, his wife cooked up a rude meal and served it in pewter dishes. He rarely tasted fresh meat more than once in a week, and paid for it a much higher price than his posterity. Everything, indeed, which ranked as a staple of life was very costly. Corn stood at three shillings the bushel, wheat at eight and sixpence, an assize of bread was fourpence, a pound of salt pork was tenpence. Many other commodities now to be seen on the tables of the poor were either quite unknown or far beyond the reach of his scanty means."—*Mastery.*

CHIMNEYS.

Chimneys seem so natural to us that we forget that there was a time when they were unkuown. They were invented about the same time with clocks and watches. No house in ancient Rome or Athens had them. The Greeks and Romans heated their rooms with hot coals in a dish, or by flues underneath the floor. The smoke passed out the doors and windows. You could always tell when a Roman was about to give a dinner party by the clouds of smoke that came out of the kitchen windows. It must have been very unpleasant for the cooks, who had to do their work in the midst of it.

The tall chimneys that rise over the tops of the houses in New York and Brooklyn, pouring out their clouds of smoke, would have seemed miracles to our ancestors a few centuries ago. Even the pipe of a steamer or a chimney of a kerosene lamp they would have thought wonderful. In Englaud, in the time of the Conqueror (1066), the fire was built on a clay floor or in a hole or pit in the largest room of the house. The smoke passed through an opening in the roof. At night a cover was placed over the coals. Everybody was by law obliged to cover up his fire when the bell rang at a certain hour. In French this was *convrefeu*, and hence the "curfew" bell.

Chimneys began to be used generally in England in the beginning of the reign of Elizabeth. No one knows who invented them. or when they first came into use. We find them first in Italy. Iu Venice they seemed to have been not uncommon as early as 1347. In 1368 they had long beeu in use at Padua. They were at first built very wide and large, so that they could be easily cleaned. The wide chimney-pieces of some of our older houses are very curious.

But as time passed on chimneys were made taller, narrow, and often crooked. When they had to be cleaned it was customary to send boys up into them to remove the soot and ashes. It was then that the saddest stories were told of the little sweeps who were forced to climb up the narrow flues, and come down toru, bleeding, and covered with soot. These poor creatures, who were often not more than seven or eight years old, were sometimes suffocated in the foul chimneys they attempted to clean. When they reached the top they were expected to look out and give a loud shout. No boy would ever become a chimney-sweep from choice, and they were ofteu driven to climb the chimneys by a fear of a whipping. The cruelty of the master-sweeps was fearful.

The little chimney-sweeper has passed away. His place is taken by a pateut broom and a colored operator. Chimneys are built 200 and 300 feet high. In Birmingham, England, one fell down recently on a large factory, killing and wounding thirty or forty workmen and others. The tallest chimney in New York is that of the Steam-heating Company.

The chimney is one of the most useful of inventions. We cannot well understand how the Greeks and Romans did without it. But it is everywhere. Our lamps would never burn without a chimney; steamboats and engines would be helpless without it; our factories are moved by it; it warms our houses and gives employment to thousands of people.

In the days before chimneys were inveuted men lived in clouds of smoke. The walls of the finest palaces in ancient Rome were soon covered with soot and filth. It was impossible to keep them clean. The mosaics and the paintings on the walls soon became discolored. In the castles of England and France it was still worse. Here the huge fire blazed in the center of the great hall. The smoke covered the roof with black drapery, and the savage knights and squires were forced either to endure the cold, or to live and breathe in an air that was dangerous to sight, health, and life itself.—*Sel.*

A veritable bird-charmer is a little five-year-old child of Mount Blanchard, Montana. The little girl was playing out in the door-yard among a bevy of snow-birds, and when she spoke to them they would come and light upon her, twittering with the utmost glee. On taking them in her hands and strokiug them, the birds, instead of trying to get away from their fair captor, seemed to be highly pleased, and when let loose would fly away a short distance and immediately return to the child again. She theu took several of them into the house to show her mother, who, thinking the child might hurt them, took the birds aud put them out of doors; but no sooner was the door opened than they flew into the room and lighted upon the girl's head and began to chirp.

TEMPERANCE.

On Dec. 1 the total number of distilleries in the country was 565, against 356 at the same time last year, with a total daily producing capacity of 289,000 gallons, against 263,000 the year before.

Lager beer, which thirty years ago was practically unknown in this country, is now made by 2,500 immeuse establishments, with over $150,000,000 of capital iuvested. The value of this production each year is over $200,000,000.

John S. Bowley, aged 28, a rising member of the Maryland bar, was found dead in bed Thursday morning in a Chestertown hotel. Being addicted to drink, a well-known young lady refused to marry him, and her rejection of his hand only deepened his potations.

John B. Finch has offered to enter into a joiut debate with Dr. Dio Lewis on the questiou of prohibition in New York on the 9th or 10th of February, and in Cinciunati on any three nights during the week from February 24 to March 1. It is understood that Dr. Lewis will accept.

It is gratifying, says a Boston letter, to chronicle a handsome no-license vote at the late municipal election in Boston, accompanying with fituess a reform victory for Mayor-elect Martin. In the neighborhood also of the city, in Newton and Somerville, a handsome temperance wave has been rolled up at the polls. May it roll higher and sweep over Boston. Cold water will not hurt it, especially as the ponds and wells are low.

THE PENALTY.—Dr. Andrew McFarland writes thus: "It is your stout old hero, who goes to bed every night with liquor enough under his belt to fuddle the brains of half a dozen ordinary men, and yet lives out his threescore years and ten, that will be found at the head of the stock that pours into the world generation after generation such a crop of lunatics, epileptics, eccentrics and inebriates as we ofteu see. The impunity with which one so constituted will violate all law gets its set-off in a succeeding generation, when the great harvest begins. That 'the iniquities of the fathers are visited upon the children,' that 'the fathers have eaten sour grapes, and the children's teeth have been set on edge,' are truths that no scripture is needed to teach; in other words, he who sins through physical excess does not do half the harm to himself that he does to the inheritors of his blood. The penalty must be paid as surely as there is a seed-time and a harvest."—*Selected.*

DISTILLERS' LOBBY.—The distillers are making prodigious preparations for this winter's attaek upon the Treasury—in other words, their renewed demand for au extension of the period in which their whisky may remain in bond. Their latest trick is an attempt to hoodwink the temperance people. They say: "If the bill for an extension of the bonded period should be defeated the effect would be to throw large quantities of the higher grades of whisky on an overstocked market, in consequence of which retail dealers would sell fine whisky as cheap as they now do beer, and temperance would not be promoted thereby." The answer to this is easy. As some of the liquor men admit, the progress of the temperance reformation has made "a big hole in the market." Hence consumption of late years has not equalled production. In these circumstances the natural remedy is to diminish production—some distillers making less whisky and others going out of the business. Ou the contrary, they ask the Government to save them from the results of over-production by storing their surplus. The temperance reformation would not be promoted by sustaining any such policy. If the surplus should be thrown upon the market, whisky might indeed become cheap, but many of the distillers and large dealers would be crippled if not ruined. The business would become less profitable, and men would get out of it at rats desert a sinking ship. Would that retard the cause of temperance?—*N. Y. Witness.*

T. BUCHANAN READ.—A correspondent writing from Winchester, Va., says: "A look over the great battle-fields which surround this place—fields that are to-day brown with the fresh plowed earth or yellow with the stubble of the gathered grain—fields that drank the blood of thousands of the bravest and the best of the nation's men, recalls Read to my mind, aud revives a story of his genius I have never seen in print. His poetic fancy often leaped through the fumes of wine that frequently clouded his brain, and one of his happiest flights was inspired by the word 'peace' spoken just after the sound of battle was hushed, and the great fields about Winchester, which are to-day groaning with the burdens of husbandry, were desolate. The torch of war and the hoof of strife had blasted the face of these charming hills and fertile valleys. Read had beeu dining, and was 'full.' He came staggering into the presence of two of the most distinguished men of that day. He settled himself in a chair and seemed limp aud almost lifeless from the effects of dissipation. The statesmen were talking of the settlement, and of the demands peace would make upon statesmanship, and the rewards of the conflict if properly controlled. The word 'peace' spoken by one of the gentlemen in the course of the conversation, seemed to electrify Read. He started from his stupor, aud, sitting up straight in his chair, with his poetic face red with wine, but beaming with intelligence, and his eye flashing fire, said:

Oh! that some beautiful bird of the south
Might build its nest in the cannon's mouth
And stop the awful roar.

The last word had hardly died upon his lips before he settled back into his stupor as quickly as he came out of it.

NEWS OF THE WEEK.

—The intense cold weather of last week was registered at 35 and 36 degrees below zero in northern Illinois and as low as 45 degrees in northern Minnesota.

—At Charlestown, S. C., Sunday morning the thermometer registered 13 degrees above zero, being the coldest weather recorded in that section in 135 years.

—Mail from the country districts, five days overdue, was brought to Quebec Saturday on snowshoes. Such a blockade has not been known for twenty years.

—The dam at Huron Mine, near Hancock, Michigan, burst Tuesday evening, demolishing two houses and a portion of a foundry, and killing six persons.

—The fine court house and jail at Jerseyville, Ill., was destroyed by fire Sunday and four prisoners perished in the flames.

—Four fires occurred at St. Louis Saturday night, the principal one starting in Burrell, Comstock & Co's furniture house, which was consumed, together with Merrick, Walsh & Phelps' jewelry establishment, the Goodyear Rubber Company's house, and a number of smaller firms.

—St. Joseph's Convent at Bellville, Ill., was entirely destroyed by fire Saturday night. The details of the burning of the Institute of the Immaculate Conception Sisters of Notre Dame at Belleville, Ill. About sixty pupils were in the school, ranging from 10 years to full grown, all girls, and several teachers and other inmates of the building. The fire is said to have started in the rear of the third story, which was used as a dormitory. The flames spread so rapidly, however, that no order could be preserved. Panic seized both children and sisters, and there was a wild, confused rush to escape. Several in the fright jumped from the windows and were either killed or badly injured. At last report it was believed that twenty-eight persons perished.

—The polygamous Bishop Sharp informed his priests at Salt Lake City Saturday that, from what he had heard at Washington recently, if the Almighty did not pilot the Mormon ship she would surely sink.

—The French ultimatum for the cession of the northern portion of Madagascar has been agreed to, and the settlement of the guarantees will be referred to the home government. Anything short of a French protectorate is acceptable to the people.

—The Nihilist movement is now directed from Paris and Geneva, and the leaders appear to be disturbed since the recent murders at St. Petersburg. In the latter city more than thirty persons have been arrested on suspicion.

—Touching the recent "accident" to the Czar, a Vienna paper says that while returning from a hunt with his suite, six persons were noticed ahead of the Czar,s party on the road, who stood aside, when so ordered by the Imperial escort, but that as the Czar's sledge passed three shots were fired at him, one bullet lodging in his shoulder. The assassins escaped in a dense wood near at hand, pursued by officers, but the chase was fruitless. One of the pursuing party has not yet turned up.

—The revolt in Egypt spreading. The false prophet, El Mahdi, is gaining ground, and the revolt is spreading northward. It is stated that Barrere, the French Consul General, has informed the Khedive that if England is unwilling or unable to defend Egypt against El Mahdi, France is willing and able to defend her.

ANTI-SECRECY TRACTS

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THE CHURCHES.

—Secretary of War, Robert T. Lincoln, was lately reelected a trustee of the Second Presbyterian church, Chicago.

—A late number of the Washington, D. C., *Star*, contained the following special request: "The prayers of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users, much against the wishes of its members."

—The United Presbyterian church of Chicago, Rev. Dr. Meloy, pastor, held its annual meeting last week, Mr. T. H. Gault being moderator. The treasurer of the church, J. M. Wallace, reported all the debts of the church paid, and a balance of $77 on hand. There have been 51 new members received during the year, 29 being on profession of faith. The present membership is something over 200.

—Bro. H. Hull writes from Elgin, Iowa, of a glorious revival in progress there, and souls are coming to Him who alone gives everlasting life. The obstacles in the community are great on account of a strong infidel element.

—Rev. C. C. Foote, of Detroit, has gone for a time to East Saginaw, Michigan, to assist Bro. Wm. F. Davis in his mission among the lumbermen. Bro. Davis writes that hopeful conversions are taking place every night.

—A revival of much influence and strength is being carried on at Marion, Ind. The attendance became so large that the Friends' church was not sufficient to hold the congregations and the meeting was taken to the Murphy Tabernacle.

—A report of the Chicago Avenue Sabbath-school of this city, signed by D. L. Moody and J. M. Hitchcock, shows that the attendance Sept. 16, was 2,004, and has several times been above 1,600 since. The report concludes: "There have been during the past twelve months, seventy hopeful conversions, many of whom have united with the church. With the exception of our "Holiday Expenses," the school has been self-sustaining during the past twelve years. Truly the Lord has been on our side. Bless his name forever."

—Bro. J. O. Doesburg, of Holland, Mich., sends with much satisfaction the news that the Supreme Court of the State has affirmed the decision of the lower court, giving possession of the church buildings and property to the First Reformed church of Holland and the Grand Rapids church which separated themselves some two years ago from the General Synod by large majorities, because of the adhesion of that body to Masonic fellowship.

A thoughtful, quiet and deep religious interest prevails at Hopkinton, N. H., where more than twenty have decided to live a Christian life. The pastor, Rev. E. T. Farrill, has had no outside help, and no extra meetings.

Dr. W. W. Scudder, of Glastonbury, Conn., very much surprised his church and congregation lately by tendering his resignation of the pastorate. He gave as a reason for this action the fact that he felt a pressing call to return to missionary work in India, where he had spent twenty-five years.

—Prof. Ed. F. Reid, of Monmouth College, is expected soon to give a course of two lectures on "The Huguenot Psalmody" in one of the churches of Xenia, Ohio. These lectures will undoubtedly be of great interest.

—It is reported that the United Presbyterian Mission work is progressing surprisingly in India. Mr. Lytle had recently baptized twelve persons. People were flocking in great crowds to hear Karm Dad, a native who accompanied him, and he is so occupied that he hardly gets time for necessary rest.

—The American Bible Society has a Bible House in Constantinople, where are being printed the Scriptures for use throughout the East. The presses printed last year 16,000 Bibles, 4,560 Testaments, and 14,075 parts of the Bible in the Armenian and Armeno-Turkish languages. There were 59,628 copies distributed among the Armenians, Turks, Bulgarians, Greeks, Jews, Nestorians, Arabic-speaking peoples, etc. The British and Foreign Bible Society is also engaged in supplying the Scriptures.

—The Rev. W. W. Scudder, D. D. (Congregational), very much surprised his Glastonbury, Conn., church and congregation on Sunday, Dec. 16, by tendering his resignation, to take effect next July. He gave as a reason for this action the fact that he felt a pressing call to return to missionary work in India, where he had spent twenty-five years. He has received an urgent appeal from the Board of Foreign Missions of the Reformed Church in America to return to this field of Christian labor, for which his long experience has so well fitted him.

—The Missionary Board of the Methodist Church has resolved to resume holding missionary anniversaries. The first will be held in the Madison Avenue Church, this city, on Thursday evening, Jan. 3. Hon. Warner Miller, United States Senator, will preside, and addresses will be delivered by Dr. J. H. Vincent, Dr. C. H. Fowler, C. B. Fisk, Esq., and others.

—The report of the Tompkins Avenue Congregational Church, of Brooklyn, N. Y., of which Geo. F. Pentecost is pastor, has just been made. During the year two hundred and forty-two persons were added to the church membership, making a total of eight hundred and forty-one; the Gospel Chapel school connected with this church has a membership of six hundred and forty-eight; the ordinary parish expenses of the society were $24,097; the benevolent contributions of the church amounted to nearly $7,000, exclusive of the donations of the Sunday school, Ladies' Benevolent Society, the Young Ladies' Mission band, and the Woman's Society.

—A new church to be used in connection with the work of Dr. Charles Cullis, the proprietor of the Consumptive Home in Boston, was dedicated Saturday, Dec. 9. It is situated at the corner of Beacon place and Bowdoin street. There will be preaching in the new edifice each Sunday morning and evening.

—The Methodist church at Platteville, Wis., was organized Dec. 22, 1833, and supposed to be the oldest Protestant organization in the State of Wisconsin. The church has been making great preparations to celebrate its semi-centennial, and a most interesting time may be looked for by those who attend.

—According to *Zion's Herald* there are seven thousand or more Swedes in and about Worcester, Mass., while five years ago when the Methodists commenced Gospel work among them there were probably not more than four or five hundred. Some weeks ago a lot was purchased, and a building capable of accomodating about five hundred persons is in process of construction. The corner-stone was recently laid with very interesting ceremonies.

—On a recent evening in this city, Rev. Mr. Truve, pastor of the Baptist church at Gothenburg, Sweden, gave a graphic account of the mission work now in progress in his native country. Mr. Truve came to this country when a boy, received his education here, and returned to Sweden more than fifteen years ago. A vast improvement has been made in Sweden during the last ten years, and there are now 27,000 Baptists in that country. The Sunday-school work has so increased that there are at present about 200,000 children in the various Sunday-schools. A Sunday-school Union has been in operation twelve years.

—President Washburn, of Roberts College, Constantinople, recently wrote an article to the *Independent*, in which he asserts that his late experiences in this country show him that "the churches of America are losing their interest and faith in foreign missions." Rev. C. W. Park replies in the same paper. After an absence of eleven years in Bombay he returned to America in May of last year, and since then has had opportunity to make observation. He relates his general experience with the people, and shows that the contributions of the American Board have increased from $217,839 in 1850 to $347,424 in 1880. Yet in the same sentence he is compelled to admit that the average contributions have declined from $1.21 per member in 1850 to $0.90 per member in 1880.

—"Believe me, *America, to-day, to save herself, must save the world.*" So said a stalwart advocate of missions before the American Board. We believe it. The New World has reached at one and the same time a point of prosperity and a position of peril. So closely is our future the future of the world, so vital our growing attachment with all lands, that we may no longer sink or swim of ourselves alone. If we fall, so goes the world. Yes, and if the world goes under morally, it will take us along.—*Standard.*

—It is reported that openings for preaching the Gospel in Spain are presenting themselves in all directions. The inhabitants of towns and villages visited by colporteurs manifest a strong desire for the Word of God, and for evangelists to settle among them. But, unfortunately, the laborers are few, and cannot overtake the work which awaits them, and the pastors of the churches in Cadiz, Seville, Jerez de la Frontera, unite with pastor Fliedner in urging upon Christians in all Protestant countries the present need of assistance for the institutions established for the training of workers.

THE LIVINGSTONE INLAND MISSION is endeavoring to send the Gospel to the heart of Africa by means of a chain of stations about fifty miles apart along the Congo River. It has now eight stations connecting the west coast with the Upper Congo. A little steam launch, named the "Henry Reed," has been given to the mission for the purpose of navigating these interior waters that are destined soon perhaps to be the arena of strife between contending Christian nations. The interest shown in the exploration and civilization of Africa by the enlightened King of Belgium since 1876 is well known. Mrs. Guinness, wife of the Honorary Director of the Livingston Inland Mission, has recently visited Brussels, and had interviews with Leopold and his minister, Baron Strauch, Secretary of the International Association. She is enthusiastic in her appreciation of the devotion of the king to the interests of Central Africa which seems to be the great object of his life, and to which he is giving from his private purse $400,000 a year from motives of the highest and purest philanthropy. Mr. Stanley's work on the Congo is carried on at the king's expense. She declares that by removing the impediments to a lucrative commerce between Europe and Central Africa, he wishes to save that country from the dreadful fate of the Portugese colonies, to secure the weak against the tyranny of the strong, and to protect the helpless against the demoralization which mere selfish commerce always inflicts on savage nations. It seems a pity that the plan conceived in humanity and wisdom by so enlightened a monarch should be threatened or thwarted by the selfish schemes of an adventurer like de Brazz, aided by the ambitious power of France to control the trade and the religious training of the natives of the interior. In spite, however, of rival competitors, and of religious prejudice, the Gospel is to find its way into the heart of the Dark Continent, and is yet to have the triumph of redeeming and enlightening it.

THE UNITED MISSIONARIES IN EGYPT.

At the beginning of 1882 the Egyptian Presbyterian Mission had every reason, apparently, for believing that the obstacles which had so long interfered with its work had been overcome, and the first part of the year seemed to justify this belief. Unusual success attended the efforts of the missionaries; the number of converts was largely increased, many new churches were built and their reports from the different stations, as well as the letters received by their many friends in Philadelphia, indicated unusual cheerfulness and confidenee in the future. On the 11th of June, however, the "native Egyptian movement," as it was termed by its leaders, who had for more than a year been preparing the rebellion, began in the riot and massacre at Alexandria. During the next month more than 80,000 foreigners fled from the country, the greater part of whom left everything behind in their haste to escape from the general massaere which was threatened by the followers of Arabi. The missionaries, who had just cause for fearing the especial rage of the Mohammedan fanatics, were foreed to join in this new exodus, abandoning their churches and eongregations, to fare as best they might. There were several narrow escapes, but all succeeded in rcaching Alexandria, and took refuge on board the United States gunboat Galena, then lying in the harbor.

During the ensuing three months part of the little band lived in Italy, and part in England. The battle of Tel-el-Kebir in September ended their exile and they returned under British protection, to find many of their churches burned and destroyed and their congregations scattered. Aided by liberal contributions from their friends in this city and throughout the country they at once began to repair the damage, and by vigorous work have succeeded in regaining most of the ground lost during those short but terrible months of Arabi's rebellion.

Now their troubles seem about to begin afresh.

"It is very unfortunate," said the Rev. W. W. Barr, the President of the United Presbyterian Board of Foreign Missions, to a *Times* reporter yesterday, "that our missionaries should be again compelled to abandon everything and even to fly for their lives from Asyoot—or Sioute, as the town is incorrectly called in the dispatch. But we have known for several weeks that everything was not as favorable to our cause in upper Egypt as could be desired. Several letters which arrived here last week from our brothers and sisters who are in the upper valley of the Nile, spoke with much apprehension of the spirit of animosity, which every day seemed to be growing stronger and more outspoken, among the Mohammedans, and a few even predieted another uprising and massacre like that of last year. We have hoped for the best, but these latest telegraphie advices are very depressing."

"I am

AT A LOSS TO UNDERSTAND,"

said the Rev. J. B. Dales, the corresponding secretary of the board, after he had read the dispatch shown him by the reporter, "why it should be stated in this that the impending trouble is attributed to the action of the American missionaries, for the only missionaries in Asyoot are our own people, and certainly greater consideration than they have uniformly shown for the peculiar views and prejudices of the Mohammedans could not be possible. They have made no efforts to eonvert any Moslem, but have confined their efforts entirely to the native Christians, whom they have endeavored to bring over from the Coptie to the Protestant Presbyterian chureh. This cablegram furthermore states that the Copts are defiant and that great trouble is feared. There must be willful misrepresentation in that statement, for defiance among the Copts against the Mohammedans is entirely unknown; they invaryingly submit to any and every imposition and outrage from their Moslem neighbors, and certainly the influence of our missionaries has been and will be exerted toward maintaining this attitude of forbearance and endurance. If there is any riot or bloodshed it will be entirely the work of the Mohammedans. We are awaiting with the greatest anxiety some further personal intelligence from Egypt."

"Do you think there is danger to American missionaries in other localities besides Upper Egypt?"

, answered the doctor; "I fear that the Mussulmans all through the East are

RIPE FOR A GENERAL UPRISING

against the Christians, and, of course, our missionaries will be the first to suffer. If any of those now stationed in Aysoot, or Upper Egypt, fall victims to this rapidly approaching massacre, I can only say that their loss will be universally mourned, especially by their many friends here in Philadelphia and Pennsylvania, from which the greater number of them come."

There are stationed at present in Aysoot as missionaries of the United Presbyteriau Board of Missions the following persons: The Rev. J. R. Alexauder and wife, the Rev. John Giffen and wife, the Rev. J. K. Giffen, Mrs. Grace Giffen, the Rev. Johu Hogg and wife, Doctor D. R. Johnson and wife and Miss Ella O. Kyle. A part of this large force is eugaged in missionary work and part as teachers in the new school for women, which has met with unexpected success during the past year, and in the Training College for Native Preachers, in which at present there are 220 students.—*Phila. Times.*

A MYSTERY OF THE SEA.

THE FATE WHICH OVERTOOK THE "CITY OF BOSTON."—CAPTAIN MURRAY'S IDEAS AND EXPERIENCES.

A few years ago the *City of Boston* sailed from harbor, crowded with an expectant throng of passengers bound for a foreign shore.

She never entered port.

The mystery of her untimely end grows deeper as the years increase, and the Atlantic voyager, when the fierce winds howl around and danger is imminent on every hand, shudders as the name and mysterious fate of that magnificent vessel are allnded to.

Our reporter, on a recent visit to New York, took lunch with Captain George Siddons Murray, on board the *Alaska*, of the Guion line. Captain Murray is a man of stalwart build, well-knit frame, and eheery, genial disposition. He has been a constant voyager for a quarter of a century, over half of that time having been in the trans-Atlantic service. In the course of the conversation over the well-spread table, the mystery of the *City of Boston* was alluded to.

"Yes," remarked the Captain, "I shall never forget the last night we saw that ill-fated vessel. I was chief officer of the *City of Antwerp*. On the day we sighted the *City of Boston* a furious southeast hurricane set in. Both vessels labored hard. The sea seemed determined to sweep away every vestige of life. When day ended the gale did not abate, and everything was lashed for a night of unusual fury. Our good ship was turned to the south to avoid the possibility of ice-bergs. The *City of Boston*, however, undoubtedly went to the north. Her boats, life-preservers and rafts were all securely lashed; and when she went down everything went with her, never to re-appear until the sea gives up its dead."

"What, in your opinion, Captain, was the cause of the loss of the *City of Boston?*"

"The *City of Limerick*, in almost precisely the same latitude, a few days later, found the sea full of floating ice; and I have no doubt the *City of Boston* eollided with the ice, and sunk immediately."

Captain Murray has been in command of the *Alaska* ever since she was put in commission, and feels justly proud of his noble ship. She carries thousands of passengers every year, and has greatly popularized the Williams & Guion line. Remarking upon the bronzed and healthy appearance of the captain, the reporter said that sea life did not seem to be a very great physieal trial.

"No. But a person's appearance is not always a trustworthy indication of his physical condition. For seven years I have been in many respects very much out of sorts with myself. At certain times I was so lame that it was difficult for me to move around. I could scarcely straighten up. I did not know what the trouble was, and though I performed all my duties regularly and satisfactorily, yet I felt that I might some day be overtaken with some serious prostrating disorder. These troubles increased. I felt dull and then, again, shooting pains through my arms and limbs. Possibly the next day I would feel flushed and unaccountably uneasy, and the day following chilly and despondent. This continued until last December, when I was prostrated soon after leaving Queenstown, and for the remainder of the voyage was a helpless, pitiful sufferer. In January last a friend who made that voyage with me wrote me a letter urging me to try a new course of treatment. I gladly accepted his counsel and for the last seven months have given thorough and business-like attention to the recovery of my natural health; and to-day I have the proud satisfaction of saying to you that the lame back, the strange feelings, the sciatic rheumatism which have so long pursued me, have entirely disappeared through the blood purifying influence of Warner's Safe Rheumatic Cure which entirely eradicated all rheumatic poison from my system. Indeed, to me, it seems that it has worked wonders, and I therefore most cordially commend it."

"And you have no trouble now in exposing yourself to the winds of the Atlantic?"

"Not the least. I am as sound as a bullet, and I feel specially thankful over the fact becausc I believe rheumatic and kidney disease is in the blood of my family. I was dreadfully shocked on my last arrival in Liverpool to learn that my brother, who is a wealthy Chiua tea merchant, had suddenly died of Bright's disease of the kidueys, and consider myself extremely fortunate in having taken my trouble in time and before any more serious effeets were possible."

The conversation drifted to other topics, and as the writer watched the face before him, so strong in all its outlines and yet so genial, and thought of the innumerable exposures and hardships to which its owner had been exposed, he instinctively wished all who are suffering from the terrible rheumatic troubles now so common might know of Captain Murray's experience and the means by which he had been restored. Pain is a common thing in this world, but far too many endure it when they might just as well avoid it. It is a false philosophy which teaches us to endure when we ean just as readily avoid. So thought the hearty captain of the *Alaska*, so thinks the writer, and so should all others think who desire happiness and a long life.

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ODDS AND ENDS.

Four large eels blocked the wheel of a paper mill at Manchester, Mass. A whole day was required to get them out. One of them was three feet three inches long, and weighed four and three-fourths pounds.

Mary O'Connor, who, during a fire panic a year ago, jumped from a window of S. J. Keely's mill, at Manayunk, Pa., there being no fire escapes, and having been permanently crippled by the fall, was Friday awarded $10,000 damages by a jury against Keely.

The Chicago *Herald* says that during the last ten years fifty-six life insurance companies have failed, in which the gross amount restored to policy holders was $77,072,685 less than premiums collected.

Germany has five hundred mills for the manufacture of wood-pulp. Such a degree of perfection has been attained in the treatment that even for the better qualities of paper the wood pulp is substituted for pulp made from rags. It constitutes 75 per cent of the paper stock used throughout Germany.

The story is told of Senator Vance of North Carolina, that soon after his second marriage he remarked to his bride, "I am a stubborn fellow, and you may anticipate trouble. Now, in the beginning, while I am subnissive, I want to give you one piece of advice. If you follow it we'll get along mighty well. It is this: Make me do as I please."

The following curious incident, says the Chicago *Tribune*, actually occurred recently: While a clergyman was in the midst of his sermon a person entered the church and in the coolest manner possible sauntered up the aisle. No sooner had the preacher's eye lighted on the newcomer than, dropping the thread of his sermon, he said to him: "Come in, my friend, come in, we are always glad to see those here late who can't come early." The unknown individual stepped forward, coolly took his seat, and then as coolly asked the preacher, "Would you oblige me with the text?" "Certainly," was the reply; and the request having been complied with the sermon proceeded.

Mr. W. D. Howells, interviewed by a reporter of the Boston *Herald*, has given his opinion in the matter of taking vacations after hard work. He doesn't believe in doing so. He "fails to see that long terms of intellectual inactivity are beneficial." On the contrary he thinks them injurious. There is a reluctance about turning to work again. Rather than take a long vacation, Mr. Howells apportions his work so that it never becomes irksome. His writing hours are from 9 A. M. to 1 P. M. After the latter hour he is a man of leisure. The *Critic* says, "This is a very sensible arrangement. Method is better than any labor-saving machine that has ever been invented."

The Democratic managers in Congress are said to be seriously discussing a scheme for dividing Texas into three or four States, in order to strengthen their party vote in the electoral college, and will urge it for consideration by the National Democratic Committee, when that body meets to fix the time and place for holding the National convention. Although Senators Maxey and Coke disavow sympathy with any movement to divide Texas into four States, in accordance with the stipulation contained in the resolution of March 1, 1845, annexing the Texas Republic, the Democratic managers are quietly working up a sentiment through which, in event of Democratic success in 1884, it can be accomplished. While considerable opposition to such division now exists in Texas, it is believed this opposition can be easily overcome by the persuasion and influence of the Senators and members from the other late seceding States.—*Boston Journal.*

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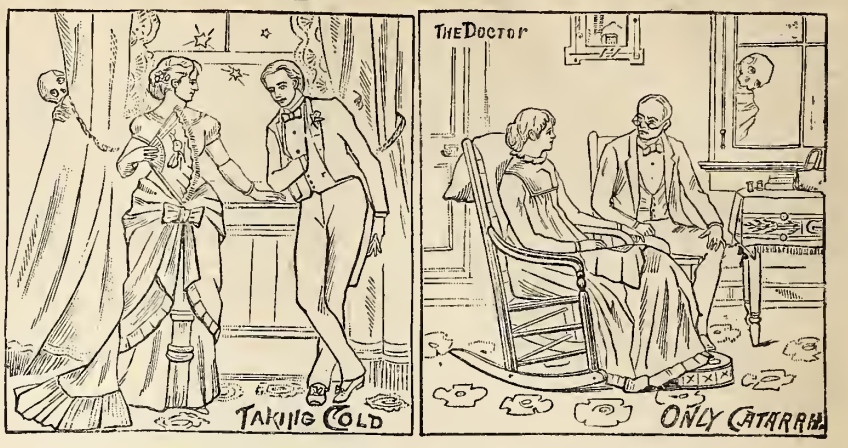
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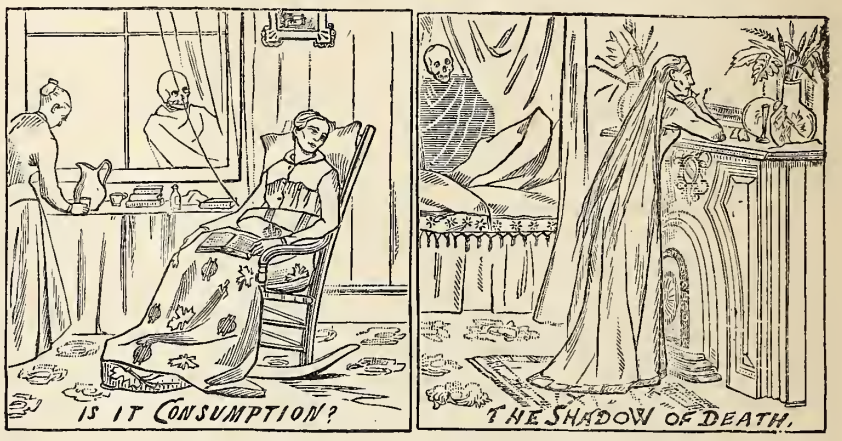
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Danger · Signals.

Do you take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with hoarseness? Soreness of the throat? Difficulty in breathing? Have you a pain in the head between and above the eyes? A sense of fulness in the head? Are the passages of the nose stopped up? Is your breath foul? Have you lost all sense of smell? Are you troubled by hawking? Spitting? Weak, inflamed eyes? Dullness or dizziness of the head? Dryness or heat of the nose? Is your voice harsh or rough? Have you any difficulty in talking? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Ringing or roaring or other noises in the ears, more or less impairment of the hearing?

If so, you have Catarrh.

Some have all these symptoms, others only a part. Some of these symptoms indicate that the disease has passed from the head and has attacked the throat and bronchial tubes, and is effecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will effect and endanger the life. In most cases Catarrh is only a local disease, and requires only local treatment. But in old or neglected cases the whole system becomes poisoned by the disease and then constitutional treatment is necessary to assist in expelling it from the organization.

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135 Faith Hayne.
136 Scamp and I.
137 Caleb Deane's Clock, and other stories.
138 Black Bob, Scrub, the Workhouse boy.
139 Millerton People.
140 Duties and Duties.
141 The Curse of Telfourd.
142 The Scathed and Saved.
143 Castle Williams; or, the Children's War on Bottle Jack.
144 Ruth and Her Friends.
145 Old Bill's Good Angel.
146 Mabel's Experience.
147 The Cousins.
148 Under the Curse of the Cup.
149 Bunyan's Pilgrim's Progress.
150 Louis' School Days.
151 Blossom and Blight.
152 A Candle Lighted by the Lord.
153 Birney.
154 History of a Shilling, Toil and Trust.
155 Wee Donald, Chips.
156 Digging a Grave with a Wine-glass. Little blind May.
157 The Manor House Mystery. May's Sixpence.
158 Owen's Hobby.
159 Gathered Temperance Tales.
160 Job Linton's Rest.
161 Brought to Light.
162 Nothing Like Example.'
163 Little Faith. The Diver's Daughter.
164 Dora's boy.
165 The Hermit of Holcombe.
166 Danesbury House.
167 War on the Weed. A Fear
168 Drift. [ful bondage.
169 Merton Lodge.
170 Zoe.

52 books in the above list, Nos 95, 98, 101, 104, 106, 107, 108, 109 111, 112, 113, 114, 116, 118, 119, 120, 121, 123, 125, 126, 128, 129, 131, 132, 134, 135, 137, 138, 139, 141 142, 143, 145, 147, 148, 151, 152, 154 to 164, 166, 167 and 168 are also published in another form (ordinary, small book page) and comprise the "FIRESIDE TEMPERANCE LIBRARY," which is sent, postpaid, for $4, any 12 copies for $1, 10c each.

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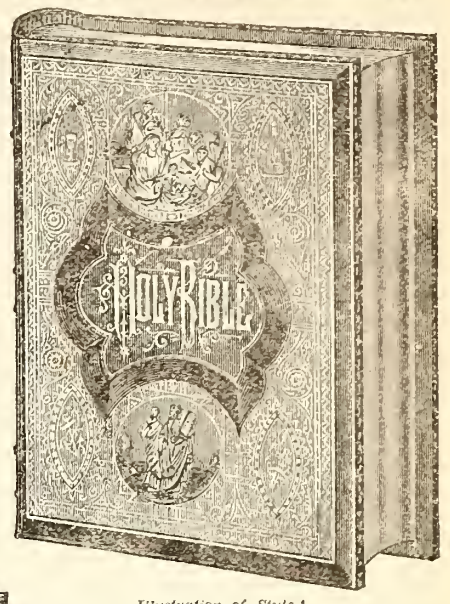


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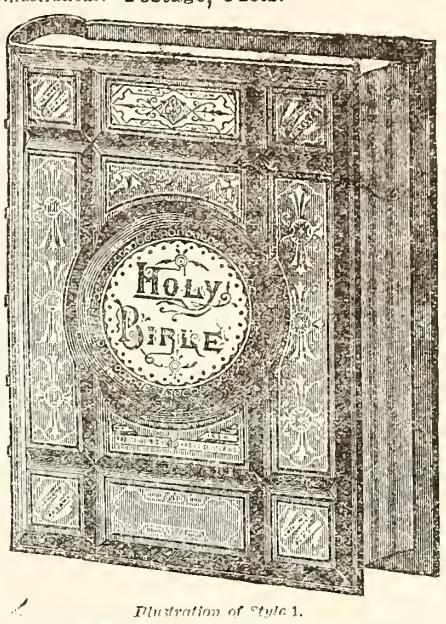


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CORRECTION.

On page 16 of last issue, in article "Freemasonry at a Glance," the item "from now to the first of January" should have been omitted. Read the N. B. of said article.

The new offer of thirty copies of "Freemasonry at a Glance" and thirty N. C. A. tracts, postpaid, for one dollar, continues to be popular. NINE HUNDRED copies of each were shipped from this office Saturday.

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GRAIN—Wheat—No. 2		94½
No. 3	77½	@81
Rejected	74	76
Winter No 2	97	98
Corn—No. 2		57½
Rejected		46
Oats—No. 2		33½
Rye—No. 2		58½
Bran per ton		12 50
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 00	@9 50
Prairie	4 00	@9 00
Lard per cwt		8 92
Mess pork per bbl		14 55
Butter, medium to best	18	@34
Cheese	03	@12½
Beans	1 50	@2 25
Eggs		26
Potatoes per bus	35	25
Seeds—Timothy	1 15	@1 23
Clover	5 50	6 00
Flax		1 41
Broom corn	03	@ 07½
Hides—Green to dry flint	6	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 15	@6 50
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Common	2 50	@4 25
Hogs	5 10	@6 25
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Wheat—Winter	93	@1 17
Spring	1 04½	@1 07
Corn	54	@67
Oats	39	@44
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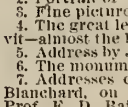
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NOW!

This word deserves large capitals. It is at this season one of the first importance. Hundreds of subscribers will find on examination that it is time to renew. There is no better time than NOW for it. It is a pleasure to know that hundreds are prompt in this matter and have the reform and the *Cynosure* close to their hearts. Let all imitate their good example and write quickly.

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Postmaster General Gresham seems to make war without truce on the lotteries. He has met a temporary reverse in New Orleans, where the Louisiana company having engaged a national bank to do their business, the mail of the bank was ordered stopped. The courts have restored to the bank the privileges of the mails, but there must be some way of preventing these agencies of fraud from extending their business through the mails. Mr. Gresham is now preparing a bill for Congress by which he hopes to exclude papers which publish lottery advertisements from the pound-rate postage.

The late bloody riots in Ireland between Orangemen and the Land League will shake the confidence of many sympathizers in the Irish struggle for independence. If English troops are necessary to prevent Irishmen from flying at each other's throats, what shall prevent a perpetual broil when English restraint is withdrawn? There is, too, in the fore-front of these affrays, a striking bit of sentiment. The Orangemen were in all cases numerous enough to have crushed their political foes, and they are all strong supporters of the union with England. So that the British troops actually played the part of protecting their enemies and restraining their friends.

The western packers and the Congressmen who are elected by hog-raisers have hit upon a fine plan which everybody should be glad if they could carry out, although it may be under the name of retaliation. France has refused American pork; we will prohibit French wines. A bill to effect this is ready for Congress. Let it pass by all means. We want no French wines, when we have more by far made at home than is good for us. Such a prohibition will make a grand precedent in a short time when we get ready to suppress the drink business entirely. France and Germany may not be so far wrong either. The hog business is profitable, but there is an open question whether it supplies us with a very healthful diet.

The record of marriage licenses and divorces in Chicago for 1883, as given by the *Inter Ocean,* presents some striking figures. There were 10,046 licenses taken out and 986 applications for divorce filed, of which 650 were granted. Desertion, adultery, cruelty and drunkenness are the reasons for 635 of these divorces, the first reason prevailing in nearly one half the cases, it being the most convenient plea to urge, and causing least public scandal. It will be seen that about one marriage in every ten turns out a failure, and is legally broken up in nearly the proportion of one to fifteen. The record of nationality is not given in the table, but the foreign names are much the more numerous. Bad as this record is it is surpassed by some communities in the East, where the mismated hold a still higher ratio. The laxity of the marriage rite in some of our States leads to much of this trouble. Thus in New York it is decided in the courts that no special form is necessary—neither officiating magistrate or clergyman. A mock wedding is as good as any other. Of course where the marriage formula is of so little account the bond which is supposed to be made by it will be equally valueless.

A most wonderful report now comes from Japan that the government is giving a serious and earnest consideration to the advice of a high officer who has lately returned from a mission to this country and Europe. He urges that the government and people of Japan immediately embrace Christianity as the only true religion. This movement among the official circles in Japan may take a little time to develop, but it is like a trumpet call to the Christian church. Yet this is hardly more wonderful that the late reliable reports respecting the long unknown Corean nation which have come to us from both Japan and China. After the visit of our Commodore Shufeldt in 1882 and the treaty made by him with Corea, there came a terrible reaction of the conservative party, who in the revolt slew in one day, as was believed, the queen, the heir apparent and the ministers of state, thus wiping out the government. But a young nobleman saved the life of the queen, and on the restoration of order he was permitted as a special and extraordinary favor to visit Japan for the purpose of studying the civilization of other lands. In Japan this young nobleman fell under Christian influences, embraced the Gospel with all his heart, and began a translation of the Bible for his countrymen. He found therein, he said, "something that is better for me and our people than railroads, or telegraphs, or steamboats." With the co-operation of the missionaries he has gone on with his work and has also instructed all his countrymen who visited Japan, so that a number are ready to return as missionaries to Corea. Among their own people there has also been a wonderful change, since there is now an assurance that the Gospel may be proclaimed freely among millions, where but a few years since death or imprisonment awaited surely every one who embraced Christianity. Corea is about the same extent as Minnesota and has a population of 12,000,000, and in view of the remarkable possibilities for evangelization there the call upon American churches is like the voice of God calling us to arise and possess this land—to spare not, even for great sacrifices, in order to save this nation for Christ. Twenty-three years ago thousands of our young men started with one impulse from fireside and business, at the call from an earthly ruler to save the nation of the United States. May there not be at least scores who shall hear this voice of the King of Kings for volunteers to save Corea for Christ?

REFORM AND REFORMERS.

BY PROF. J. R. W. SLOANE, D. D.

All reforms that are either genuine or permanent are the outgrowth of Christianity; even those which apparently have but slight connection with religion such as sanitary, political, educational, labor reforms, etc., draw their inspiration either directly or indirectly from this source. Society has made no progress during all these eighteen hundred and more years except as moved by this impulse, as breathed upon by this wind from heaven. Those movements which are specially designated "moral reforms" are simply bringing out into new light, emphasizing and making practical and effective some Scriptural principle, the leaven affecting a portion of the mass which has not heretofore felt its operation.

The world has been resounding these few weeks past with the name and fame of Martin Luther; but who was Luther? A follower of "Him who being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel and still governs the ages." What was the Reformation of the sixteenth century? A mighty movement toward primitive Christianity; first of all, religious; secondarily, as religion and politics will always be found hand in hand, political.

The germ from which this vast Reformation sprung, was a single text of Scripture, "The just shall live by faith." This was the thunderbolt that Luther hurled with more than Olympian might against the towers of Popery and caused them to tremble from foundation-stone to battlement—in many lands to fall in final and irretrievable ruin; or, to change the figure, this was the sharp two-edged sword, like that of Milton's Michael with which he inflicted upon the Beast the deadly wound that has never been healed. Remember, O ye weaklings, ye soft sentimentalists, that Luther revolutionized the world with a "theologocal dogma;" the dogma of "Justification by faith." It is somewhat painful, and yet slightly amusing, to witness the subterfuges to which many of the eulogists of Luther have resorted, either ignorantly or intentionally, to obscure his view of that great doctrine, or the manner in which he held it. Dr. Phillip Brooks of Boston, is reported as having said in his great speech in New York, that Luther held the doctrine in a "mystical sense." Luther held it in a plain, straight-forward, clear sense, opposing it to all the worst righteousness of which the whole fabric of Popery is built up; and finding in it his most effective weapons, he insisted with his great

forerunners, Paul and Augustine, that man is justified at the bar of divine justice not on account of his own works but on account of the righteousness of the Lord Jesus Christ, which righteousness becomes his by believing upon him and accepting him as a Saviour. Any other view is simply darkening counsel by words without knowledge, as any one may learn who will examine Luther's greatest work, his Commentary on the Epistle to the Galatians. In fact, while Luther was in some respects indebted to the "Mystics," no one was ever less of a mystic than he.

In Kaulbach's celebrated cartoon of "The Epoch of the Reformation," Luther is of course the prominent figure. He stands with either hand uplifted and grasping the sides of an open Bible which he is presenting to the world. On each side and in the foreground are the other great reformers, the scientists, the philosophers, the poets, the statesmen, etc., the distinguished men who arose in the period of the Reformation, or in that immediately succeeding it. Immediately behind Luther and above him, more dimly seen, appear the "Reformers before the Reformation;" Wickliffe, Huss, Jerome of Prague, Savonarola, and others of less note.

There was a long preparatory work before Luther could appear. Of these forerunners many suffered martyrdom. Their lives were the price that they paid for their efforts to reform the world. There is much philosophy, requiring some qualification. In the words of Sir William Hamilton: "Thus it is that no revolution in public opinion is the work of an individual, of a single cause, or of a day. When the crisis has arrived the catastrophe must ensue; but the agents through whom it is apparently accomplished, though they may accelerate, cannot originate its occurrence. Who believes but that for Luther or Zwingli, the Reformation would not have been? Their individual, their personal energy and zeal, perhaps, hastened by a year or two the event; but had not the public mind been already ripe for the revolt, the fate of Luther and Zwingli in the Sixteenth century would have been that of Huss and of Jerome of Prague in the Fifteenth. Woe to the revolutionist who is not himself a creature of the revolution. If he anticipate, he is lost. For it requires what no individual can supply, a long and powerful counter-sympathy in a nation to untwine the ties of custom which bind a people to the established and the old. This is finely expressed by Schiller in a soliloquy from the mouth of the revolutionary Wallenstein:

"What is thy purpose? Hast thou fairly weighed it?
Thou seekest even from its broad base to shake
The calm, enthroned majesty of power,
By ages of possession consecrate,
Firm rooted in the rugged soil of custom,
And with the people's first and fondest faith,
As with a thousand stubborn tendrils twined,
That were no strife when strength contends with strength,
It is not strength I fear, I fear no foe
Whom with my bodily eye I see and scan,
Who, brave himself, inflames my courage too.
It is an unseen enemy I dread,
Who, in the hearts of mankind, fights against me,
Fearful to me but from his own weak fears."

In these words of the philosopher and the poet, also a great philosopher, we have concentrated much of the "Philosophy of Reform."

"History is Philosophy teaching by example." In all great struggles these principles find ample illustration. Take the Puritan struggle in England, and that of the Covenanters in Scotland. I have lying on my table a book entitled, "Christianity and Civil Society," by one "Bishop Harris of Michigan," being the "Bohlen Lectures for 1882." The author does not weary in disparaging the Puritans and pronouncing Puritanism to be "one of the completest failures in history." But we have also here "A Short History of the English People" by J. R. Green, in which we find these memorable words: "It was from the moment of its seeming fall that its real victory began. As soon as the wild orgy of the Restoration was over, men began to see that nothing that was really worthy in the worst of Puritanism had been undone. The revels of Whitehall, the scepticism and debauchery of courtiers, the corruption of statesmen left the mass of Englishmen what Puritanism had made them—serious, earnest, sober in life and in conduct, firm in their love of Protestantism and freedom. In the Revolution of 1688 Puritanism did the work of civil liberty which it had failed to do in that of 1642. . . The whole history of English progress since the Restoration, on its moral and spiritual sides, has been the history of Puritanism," (*Green, page 585.*)

If this is failure, what would be success? Let us hear Carlyle on this point: "Alas! is it not too true what we said, that many men in the van do always like Russian soldiers, march into the ditch of Schwiednitz and fill it up with their dead bodies, that the rear may pass over them dry-shod, and gain the honor? How many earnest, rugged Cromwells, Knoxes, poor peasant Covenanters, wrestling, battling for very life, in rough miry places, have to struggle and suffer and fall greatly censured, *bemired*, before a beautiful Revolution of Eighty-eight can step over them in official pumps and silk stockings, with universal three-times-three." (*Heroes and Hero Worship, page 130–1.*)

Who is ignorant of the course of our own hard-fought battle with the demon of slavery? Much sentiment existed against the enormity from the first, and many bold denunciations of the sin are to be found in sermons and speeches all the way back to the time when

—"That fatal and perfidious bark,
Built in the eclipse and rigged with curses dark,"

landed its first cargo at Jamestown in August, 1619. God never left himself without witnesses against a system so unrighteous and inhuman. These voices as of men crying in the wilderness were not without their influence in creating public sentiment. Churches were organized which made slavery a term of communion and admitted no slave-holder within their pale, and whose ministers did not cease to cry aloud and spare not against this great national sin.

Just fifty years ago this current month the "American Anti-slavery Society" was formed, its declaration of principles published to the world, and an agitation commenced that continued until the death-blow was given to the diabolical system by the Emancipation Proclamation of Abraham Lincoln.

Neither time nor space will permit me to dwell upon the "Anti-slavery Movement," but history furnishes no finer example of the manner in which a genuine reform advances from its small, despised beginnings, until its consummation in a glorious triumph. We cannot refrain from quoting the words of Mary Grew at the recent semi-centennial of the American Anti-slavery Society:

"The present generation, born in this latter and better day of America's true freedom, cannot know what it was to be an Abolitionist in the country's 'Martyr Age.' We to whom it was given to know this, who in 'the rapture of the strife' forgot the pain, who 'out of weakness were made strong' by the invincible might of eternal truth and justice, thank God to-day for the privilege of sharing in the work of this great moral revolution."

I recall the eloquent author of these words as one of that band of marvellous women who gave themselves to the great cause, and remember her as she stood on the platform clad in "sober gray," and with a face transfigured with "the glory of the strife" plead in thrilling tones the cause of the oppressed.

I have been illustrating my theme from the great events of history, and from those movements which in their grandeur strike us more impressively. Let it be remembered that the advocates of a good cause never know whereunto it will grow, nor are they to concern themselves on this point at all. Let the work be done and leave results with God.

Those who are engaged in the "Reforms" of our day, "Temperance Reform," "Anti-secret Reform," "National Reform," may learn from the past the course of reform, and the fate of reformers; few of them enter into any earthly reward, even of honor. To some it is given to see the fruit of their labors, but most die on the field of battle.

I once heard that peerless orator, Wendell Phillips, give utterance to a view of this kind. He said for substance, Some think that when slavery is abolished the Abolitionists will rise to the highest sphere of honor in the estimation of men. For one I do not expect it. Such is not the teaching of history. It will fare with us as with the Scotch Covenanters of whom, as the poet has said:

"Stern rushing upon Claver's spears
They won the freedom and the scorn of after years."

Most of us are now in our humble way attempting to leaven society with correct principles on secretism, temperance and the claims of Christ. Our work is not in vain; thousands who thought little about it a few years ago are beginning to look upon "Masonry" with contempt and disgust. It will gradually melt away under the heat of public opinion until it will be abandoned or become so insignificant as to be unworthy of notice. The Rum traffic is as certain to cease as that the bloody spectacles of the Roman Amphithcatre have ceased. When the present writer made his first speech on the platform of the Anti-slavery Society in 1857, there was less prospect of the destruction of slavery than there is now of the overthrow of the Rum-traffic. In *six years* it was a thing of the past!

The movement which calls this nation to a recognition of the regal claims and authority of Him who is King of King and Lord of Lords, to an acknowledgement of the supremacy of the divine law, must, in the loftiness of its claims and the greatness of its ends, take precedence of all others, nevertheless as Cicero says of the Arts, they are all united by a common bond of sympathy and depend one upon the other. So we may say of all these reforms. We hope to see them all working in harmony and toward a common end, as they are all really united in the one common bond of fidelity to the cause of Christ.

Many of us who are now alive may not see the results, nor enjoy the fruition of our labor here below. What boots it? We serve a fruitful Master and he hath a crown of glory for every faithful soldier; for him who falls by the way in the weary march, for him who falls bravely fighting for his Lord, and for him who shall see the final triumph and join the general acclaim, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ."

On, then, fellow soldiers! Up with your hearts! Grasping the shield of faith and the sword of the Spirit, make aggressive warfare upon every form of evil until the kingdom of Christ shall be established from the rising to the setting sun.

Allegheny City.

LIKE HIM.

BY C. A. S. TEMPLE.

"*We shall be like Him.*" 1 John 3:2.

"Like Him," "The Word," "The Word of God,"
Whose feet this vale of tears once trod,
Our great "Emmanuel"—"Wondrous name"—
Who bled and died and bore our shame.

"Like Him," "The Faithful and the True,"
"The Alpha and Omega" too;
Him who His own once scorned to own;
Now seated on His Father's throne.

"Like Him" who all our sorrows bore;
Whom now th' angelic hosts adore;
Once hated, mocked and crucified;
Now risen, ascended, glorified.

"Like Him," the Father's only heir,
Yet we, "joint heirs," His treasures share;
Made meet, "by grace," for His abode,
"We shall be near and '*like*' our God."

"Like Him" we'll from the grave arise
When "the last trump" shall rend the skies;
Then, "changed" "like Him," our song shall be,
"Death's swallowed up in victory!"

GOOD MEN BUT BAD EXAMPLES.

Said Dea. W., "I don't belong to the Masons, but if Masonry was a bad thing, so many good ministers would not belong to it." Another friend said, "I don't know much about Masonry, but if it were not a good institution Bro. H. would not belong to, and uphold it, for he is a good man if there is one."

Now this "good-man" argument seems to have greater weight in favor of Masonry than any other in the minds of the goodish, but uninformed part of community. The conclusion reached by them seems to be, "*Good* men do not practice or uphold that which is bad; so if we follow them we are all right."

Let us look at this argument in the light of reason and facts. Shall we follow the example of Noah the "preacher of righteousness" in getting drunk? or of Jacob in lying and deceiving? or of David, the man after God's own heart, in polluting the bed of Uriah? or will it be safe to deny our Master because Peter, one of Christ's chosen disciples, did?

You will say, these men did not adhere to and justify their sins but repented of and forsook them. Yes, and here comes the true evidence; they were good men in that *they did not continue to adhere to and justify evil* when they saw it to be such, but openly renounced and forsook it. And here is where it will be safe for us to follow these good men in the forsaking their evil ways, rather than in committing evil.

Those who are truly good do not seek to cover or hide their iniquity, and is not here a good test both to try ourselves and others by?

Are we willing to, and do we acknowledge our wrong ways openly, and flee from them, and sincerely warn others to do the same? If we do not, have we a right to the tree of life, and shall we "enter in through the gates into the city," and hear the Master say to us, "Well done, good and faithful servant."

M. P. N.

A vague desire to be better, stronger, holier, will come to nothing. Character is built, like the walls of an edifice, by laying one stone upon another. Lay hold of some one single fault and mend it. Put the knife, with God's help, to some ugly besetting sin. Stop that one leak that has let so much foul bilge-water into your soul. Put into practice some long-neglected duty. The first step to improvement with one person was to banish his decanters; with another to discontinue his secular paper on Sunday morning; with another to ask the pardon of an injured friend; with another to go after some street Arabs and take them to a mission school. He can never be rich toward God who despises a pennyworth of true piety. Holiness is just the living to the Lord in the least things as well as the greatest; for graces can only be gathered one by one.

ITALIAN FREEMASONRY.

In Italy the Freemasons trace their origin up to the commencement of the sixteenth century. Lodges existed in Venice under the Republic, and in Rome there are seals proving that under the Bourbons and the Popes the brethren held their meetings in Naples and in Rome. The rulers of Italy, however, treated them with much severity. The first Napoleon was a great patron and protector of the society; and during the Napoleonic era the lodges sprung up rapidly everywhere. Joseph Napoleon was Grand Master; Beauharnais, when he came to Milan, was named Grand Master and Commander-in-Chief of the Supreme Council of the thirty-third grade.

With the fall of Napoleon the Freemasons were persecuted even more fiercely than of old; the rulers of Italy enacted laws against them; the Popes excommunicated them; an individual suspected of being a Freemason was condemned to ten years of the galleys. The lodges were of course dissolved, and gradually the Carbonari Society absorbed the old members, who were called cousins instead of brothers. The early revolutions of the present century were directed by the Carbonari. In Naples alone they numbered 652,000 and 200,000 in Sicily. In Piedmont all the Liberals were Carbonari. The cry was the Constitution, and Constitutions were granted in Naples and in Piedmont. Charles Albert was a Carbonari when Prince of Carignano. But when the new Constitutions and their partisans were overthrown, the members dispersed, the society naturally lost its vigor, and the young initiators of the new era found it inadequate to their wants. Mazzini, a Freemason, was also a Carbonari, but he substituted the young Italy party for both. Still the Freemasons were not extinguished. During the wars and revolutions of 1848 and 1849 lodges were re-established in all the chief cities of Italy, and again suppressed when "Order" was restored. In 1859 the association revived, especially in Florence, and in 1860 in Naples and Sicily. In Rome, despite the vigilance of the Pope, Freemasons of the lodge Fabio Massimo met at each other's houses secretly, and with the utmost precaution. When Rome was proclaimed the Capital of Italy it was decided to make it the seat of the Grand Orient, with which are now connected 186 lodges, with about 9,300 members. Up to that time Gen. Frappoli was Grand Master, but he resigned when he went to France to offer his services to the French Republic fighting against Prussia, as both the Emperor of Germany and the Crown Prince are Grand Masters. Guiseppe Mazzoni was named Grand Master in his stead. In him the Freemasons have a chief of intelligence, spotless integrity, and stainless patriotism. As an advocate at Prato he had acquired fame for his honesty and skill. When Archduke Leopold II. granted a Constitution, he was named Deputy for Prato to the Assembly, then Minister of Justice, and when the Grand Duke fled, was elected, with Guerrazzi and Montanelli, Tuscan Triumvir. When the Grand Duke was brought back by the Austrians, he condemned Guerrazzi to perpetual imprisonment; Mazzoni escaped the same fate by flight, but was condemned by default, and also to pay the entire expenses of the trial, and, as his property lay in the Grand Duke's domains, he was reduced to absolute poverty, and supported his wife and daughter by giving lessons in Paris. On his return to his native city in 1859, he remained stanch to his principles, maintained the unity of Italy above all secondary ideas; but when Tuscady was annexed would have no office or emoluments or decorations, living at Prato as he had done from his youth. Only in 1872, after long and obstinate refusal, did he allow himself to be named Deputy for his native City of Prato, and he now sits on the Mountain, speaks rarely, and votes with the Opposition. For his rigid severity in all that concerns the order and morality of the society he is surnamed Cato.

The first lodge opened in Rome took the name of the "Roma Constituente," This lodge was dissolved, and the "Universo" and "Tito Vezia" replaced it. A third, to be opened a few days after the solemn inauguration of the Temple, takes the title of "Uguaglianza." Rome numbers about 1,000 members, many of them Deputies and Senators. The Grand Secretary of the Italian Freemasons is Luigi Castellazzo, whose life has been spent half in prison and half in the field. In 1848 he fought in the students' legion of the Piedmontese Bersaglieri; then followed Garibaldi to Rome, fought to the end, and was imprisoned by the French. He fought again in 1859 with the Piedmontese; in 1866 with Garibaldi on the Volturno, when he was seriously wounded; and again with Garibaldi in 1866. In 1867 he went into Rome to prepare the revolution, and was seized by the Papal authorities and kept in prison until liberated by the Italian army in 1870. Of Garibaldi little need be said save that he is a member of every lodge in Italy and of many in North and South America, France and England. He is a "good brother" and the Masons are very proud of him.—*London Daily News.*

IMPORTANT MOVEMENT AMONG THE FRIENDS.

The church of God, as his elect, mystical bride on earth, is called to act on his behalf in two branches of service.

1st. In teaching and supporting the truth respecting him, and in his stead offering the salvation which he has provided to all mankind. "We pray you in Christ's stead be reconciled to God."

2d. In reproving sin and bearing witness against all manner of evil. And it is in this respect that the church is said to be "Terrible as an army with banners," for no form of wickedness can long hold up its head in power with the voice of the whole church of the living God witnessing against it.

The Society of Friends originally was an example of faithfulness in both these respects; and while on the one hand they labored to bring others to the same grace whereof they had been made partakers; on the other hand, men of all classes, from the king on his throne to the captive in his dungeon, found their sins set in order before them, and the witnesses of godly men confronting them at every departure from strict obedience to the law and will of God. "And they overcame by the blood of the Lamb, and by the word of their testimony."

And this standard of labors in the cause and kingdom of our Lord has been maintained in a good degree through the whole history of our denomination to the present time. As more light was given from time to time, those things which were of the darkness became visible and were condemned and separated from our communion and witnessed against so that as one branch of the great church of God we might stand firm at our post, and having done all, might be found with our skirts clear of the blood of all men before the throne of God.

But now, in the secret combinations of our time, an enemy of greater power and more formidable presence has arisen and come to the front, threatening to overwhelm everything dear to the heart of a Christian and patriot, and we, unlike our progenitors in the truth, are disposed to flee before him, like Israel before Goliath, and hide our heads in fear and shame; and worse yet, to reach out the friendly hand and let down the bars and let him in and make him welcome among us.

I am very much grieved at this manifest declension of spiritual power and uprightness wherein we no longer inherit the promise, "One shall chase a thousand and two put ten thousand to flight." And I believe there are others who, like myself, would wish to see a more complete separation from the sin of secret combinations and a more pronounced and firm testimony against them.

But such a power of influence is against us, so few are willing to hear anything about it, and everything is hushed to silence in our meetings on this subject; and as silence gives consent, we who mourn over this declension are really implicated in it.

Now, what are we to do? Remain passive with this burden on our souls? or leave the communion in which we have spent our best days and join some other branch of Christ's church which is doing its duty in this respect more faithfully? This I could not do without first making an effort to arouse our Zion to a sense of her duty. And then, though we found more power in this respect elsewhere, yet we might find some other failure equally as great on some other subject.

On the whole review of the situation it appears best to call for a conference of those who are feeling that our society ought to stand up in this cause and take this subject into careful and prayerful consideration and see what we should do, and if best, form an association to bear this testimony. Will Friends interested take up the subject and speak their minds in the *Christian Worker?* Those who could not attend could write their thoughts to the conference, and that would help, and all could pray for Divine guidance in the conference.—*Cynthia Derbyshire in the Christian Worker.*

Growth in grace manifests itself by simplicity, that is, a greater naturalness of character. There will be more usefulness and less noise; more tenderness of conscience and less scrupulosity; there will be more peace, more humility. When the full corn is in ear, it bends down because it is full.—*Cecil.*

We hear the rain fall, but not the snow. Bitter grief is loud, calm grief is silent.

Every good deed that we do is not only a present pleasure, but a prop for the future.

THE SERMON.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, DEC. 16, 1883, BY REV. A. J. CHITTENDEN.

"Who is my neighbor?" Luke 5: 20. "A certain MAN went down from Jerusalem to Jericho."

A writer in the *Masonic Quarterly* says he has often exhorted the candidate in the initiatory ceremonies to imitate the conduct of the "good Samaritan." If Masonry is a fair exponent of what Christ taught in this story, it is certainly a very good institution, and we will not quarrel with it. But if Masonry is a sacrilegious boast and a fraud, we shall insist upon exposing the fraud and arraigning it before the bar of God's blasphemed Word.

When Christ answered the question, Who is my neighbor? he said, "A certain MAN went down from Jerusalem"—not a white man, nor a red man, but a MAN; not a bondman, not a freeman, not a foreigner nor a native, not a healthy man nor a sickly man, not a young man nor an old man—he was simply "a certain man."

Luke intimates that the young man ought to have known better than to ask the question which he did "to justify himself." Moses did not teach any contracted definition of the word neighbor. The Decalogue did not suggest any. In the statutes of Leviticus the duties of hospitality are most expressly inculcated, and ample provision was made for "the stranger within thy gates."

The servant who was maltreated was therefore released from his engagement, and prisoners of war were protected in their personal rights. The feeling of nationality was strong and self-protective, but the laws of equity and beneficence were made broad in their application and the brotherhood of the race was taught in every provision for the treatment of the individual man. The corners of the field and the gleanings of vines and fruit-trees were left for the poor.

More than this, the very brutes were provided for in these ancient laws of God. "Thou shalt not muzzle the mouth of the ox" used in threshing, was a very liberal extension of the duty of benevolence. Christ says of the man who requested a messenger sent to his five brethren: "They have Moses and the Prophets." If God should give laws which could not be understood, there would be a fault in the laws. But there was no good reason for the narrow sense which many Jews had attached to the word neighbor, and this is stated in the fact that the young man "wished to justify himself."

Christ did not come to extend the law of love as a law, but rather to preach the application of it in its original universal terms. "Ye have heard it said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies."

The obligation to do good to another human being arises in the very simple fact that the other being is capable of suffering or blessing at your hands. This principle is not limited to the human race. "If an ox or an ass fall into the pit, will ye not pull him out?" is an appeal to the common goodness of mankind. The creature is capable of suffering, and on that ground claims your assistance. So far as you can relieve the suffering or increase the happiness of man or beast you are obliged to do it, if it does not cause a greater distress in some other direction or extent. Masonry does not stand the test of the *common* sentiment of goodness, not to speak of laws of Moses and Christ. If a society should be formed here in Wheaton for the avowed purpose of relieving the distress of a particular kind of horses or dogs, with the implied intention of giving the sufferings of all other horses and dogs no attention, such a society would receive the immediate condemnation of the public press. The Masonic press would join in the protest if the second thought of consistency did not restrain them. If Mr. Burgh were the president of an association of that kind, he would long ago have been consumed by the indignation and ridicule of the age. "How much, then, is a man better than a sheep."

Sin and barbarism have not happened to the lower animals. This calamity is confined to the human race, and only its remoter consequences are felt by the lesser creatures. Every bird of the flock hears the outcry of another bird and flies to the rescue. Every individual beast in the herd feels the pain of another, and the law of neighborhood is as wide and generous among these lower creatures as the beneficent heart of their Creator. Even the apparent exceptions are explainable in the fact that extreme hunger renders the better nature of the brute insane. What a sad comment on human nature as it is, when a portion of the able-bodied men of a community organize for the expressed purpose of limiting the law of benevolence! Every man, woman or child in the community is neighbor to every other person in the same community. Every human being is neighbor to every other human being whenever there is an occasion for goodness to pass from the one to the other.

The originating thought in all secret brotherhoods, is LIMITED BENEFICENCE. The most able are selected to minister to the liabilities of others who are able to return the favor. It is expected that each one will get as much as he gives. It is mutual beneficence, but not mutual benevolence. For as soon as you use the word "mutual" with benevolence, the excellency of the virtue is wanting. It is no longer benevolence, but barter. Christianity says, "Do good, hoping for nothing again." Masonry says, "Do good to such as will swear to return the favor;" and then it recommends the study of the "Good Samaritan!"

The reason why Masonry and its progeny leave out Christ from their religion is not merely to accommodate it to all sects and nationalities, but also to accommodate their creed to the natural meanness of the unregenerate heart. To do good for pay is as high as natural good-

ness ever reached in its creed-making for the purpose of artificial association.

But all these artificial secret alliances in or under the general society of the state, are a kind of breach of faith towards the public. The very idea of a community carries with it the implied agreement to act together for the common good, and in the distribution of common rights and benefits. It is a compact in which all agree to share alike in the opportunities which could not be had without society.

One of these advantages is the common defense against enemies. Another is division of labor and commercial exchange. But suppose one of the Atlantic colonies to have come to the land of the savage under such stress of want and danger that for a time they cling to the bond of union which holds them in their coming and their landing, and act altogether in guarding the welfare of the colony.

When do a portion of that people acquire the right to organize themselves under secret forms for the purpose of getting more than the common share of the good things which the public have acquired? That would be to ask, When may a part of the community become traitors to the whole? The word "traitor" does not overstate the crime when a part of any society retire from the rest and yet remain among them, appropriating what is distributed of the common blessings of society, and, in addition, an extra portion obtained by stealth.

Organized stealing is the lesser crime of Masonry and all kindred bodies. Adam did not hide until he had committed a sin. Hiding from society is a confession of guilt, and investigation has generally discovered something worse than silliness in these enterprises. The methods of secrecy are thievish because the purpose is generally thievish. The object is to hold the public at a disadvantage. Three men with a plan are equal in warfare to thirty without a plan. This discovery is made to do service in all the concerns which society has evolved. Equal rights in trade are impossible where trade compacts are made by a part of the community and the other part are unsuspicious or unorganized. These methods of taking from others what in a better condition of the commercial society would be theirs, are all of them simply thievish. They take the property or privileges of others without their knowledge or consent, which covers the definition of theft in its essential features.

Most people know that there are great advantages in what is called "the market," if that peculiar convenience is in a natural and healthy coudition. The market system, when not interfered with by artificial divisions and conspiracies, allows each man to make or produce what he knows best how to make, and to obtain for it a fair price in open competition. There is in the very organization of society an implied understanding that such shall be the condition of the exchange system. What, then, if a part agree in secret, either with or without an oath, that they will favor one another to the injury of outside parties engaged in the same business? The common feeling of the community is that there is a breach of faith against the compact; that the parties in the conspiracy have committed a crime. The result is an artificial and uncertain state of commerce, and, therefore, of industry.

Suppose, now, the rest of the community should retaliate and agree among themselves to trade only with each other? What have you left that you call society? It is bad enough to have people divided politically into fragments that must have an annual squabble for places at the manger. It is still worse to have Christian society divided under a dozen pet names. Suppose, then, we add to these cleavages and rents, half a dozen trade unions, then a few social cliques and clubs. Let every man wear some badge of privacy. Let every factory, store, shop, office, cupboard and band-box be marked with some trademark or trick of commerce, and what have you for society? Society!—burrowing under ground and every several rat-hole stowed with systematic pilferings—a state of "society" that naturally makes one pray for another flood to drown out the rats. You have, then, the natural outcome of the essential principle of secrecy in time of peace. It is all a breach of good faith with the community. To whatever extent Christian people do these things, let them answer the questions, Are you providing things honest in the sight of all men? Must you also do as other men do?

Do churches ever break their agreement with society? I think I have observed such a thing. A church calls on the enterprising people of a new community and secures their liberal assistance in erecting a much-needed house of worship and securing pastoral services and the happy accompaniments of a Christian church, simple and sufficient.

What happens in the feelings of that community five years later, when they find that they have not a great-hearted church of the Lord Jesus, with its generous and fatherly Gospel invitation over its door, but instead of this, some degenerate, retrograde, self-centered worshipers of some human name a hundred and fifty years old? Such a church cannot make much headway in converting men from any other clique, social or religious. If twenty men in one room worship the devil for about the same reason that twenty men and women in another room worship some sainted man who made a specialty of some neglected thing in religion or morals, where, after all, is the essential difference? Saint-worship is bad among the Catholics and sun-worship is bad among the Parsees and the Masons. Jehovah said, "Thou shalt have NO other gods before me." You have no better right to make Arminius, or Calvin, or Wesley, or Roger Williams your little gods, than you have to caper around the altar of a Masonic lodge and swear obedience to the little god "in the east," with his hat on.

God gave the Christian church to the world—a great-souled, benevolent institution, with arms long enough to embrace every devoted follower of that Savior whom the Masons lock out of their sanctuary. It is exceedingly important that we do not seem to lock Christians out of ours with keys that are not exactly of "the kingdom of heaven." The world has rights in the Gospel. We are the stewards.

But I was saying that all these forms of organized selfishness that ignore the common rights of the community are condemned by the common sentiment of mankind. The taking of sanguinary and barbarous oaths is not the only thing that gives character to secretism. There is a vast deal of organized secrecy that is not under any very shocking forms of adjuration. There are things done in secret in these United States of America, that are inflicting wrongs and injuries of every conceivable kind, without the smell of blood or anything worse than Mammon-worship in their ritual, because the self-interest of the powers in compact is quite sufficient without an oath. Besides, if things unseemly should be revealed, "What will you do about it?" The Congress of these States is furnished annually with the enactments of another congress which is not of these States, but of private corporations, and whose acts are considered as virtually passed when they are presented to the Congressional committees. The secret alliances of wealth have made the beginning of a history that must end either in industrial bondage or in a world-wide revolution by the ballot or the bayonet. The labor unions that belt the continent and the civilized world, had their occasion given them in the corporate leagues of the wealthy—in the secret slave system that the leading banker of England says is "better than any other, because this one of the usurer and currency contractor does not carry with it the care of the slave, while all the older systems required that the master should care for his servant."

Our legislation has been so far dictated by the spirit of these clans among the powerful that enormous benefits are granted to the few out of public domains and natural sources of wealth which belong to the people.

And these things are not done openly, but craftily. If they were done openly like the proceedings of the ancient Areopagus, I would say to the people, "Very well, you are to blame for what your servants do, because you knew what they were doing." But they do not know. Crafty terms are employed to cover up the laws that are passed. Innocent names are given to wicked acts. Their originators seem to have been schooled in secrecy. An act to cheat the people out of $300,000,000 at a single stroke is called, "An Act to Strengthen the Public Credit!" What a pious name! Who wouldn't strengthen the public credit? The President himself said he did not know till six months after its passage what the intent of the act was!

The governments of the world never borrow money or run into debt, they simply "sell bonds" or "market their paper." The people might be frightened if they knew what was being done. A mortgage on a house is as good as a "cupola" for a while—till you know what it means. For the very laudable purpose of raising revenues the good people consent to be fined for buying where they can buy the cheapest or for selling where they can sell at the best. But it is not meant that they shall regard the matter in that light. There must be some very powerful causes at work that can account for so much secret legislation in this and other countries. The educating power of the old lodge systems can be very easily discerned in the ordinary matters of the state. Are men going to school once a week from their twentieth year till they are forty-five, without being so thoroughly trained in the art of defrauding that you can trust them to tell the public just what they intend to do in office, or to stand proof against the assaults of bribery?

The entire political structure of this and other countries is underlaid with secret wires, and the enginery that operates them is the discipline and the habits of the lodge power. Perhaps you will be unwilling to admit that the caucus system of our country is virtually a kind of secret cabinet prescribing the boundaries of party freedom. They need no oath. The division of the spoils is a bond of union. We have three houses in the national legislature: the Senate, the House of Representatives and the Caucus. Now if you know the powers that work the caucus you know how we are governed. Before the birth of the Grange and the Grand Army of the Republic, the hand of Masonry and Odd-fellowship was on the wires of the caucus. Now these old masters must first operate in the Grange office and in the Grand Army office; then all is ready as before.

For the purpose of office-stealing, or any other stealing, an oath may be useful, but it is not always necessary. Where the system includes murder, an oath is very necessary to cover the crime, and a religion is necessary to preserve the oath. Masonry uses up a vast amount of religion in its annual operations. It cannot run safely without it. The spectres of its worship must be shrouded in a religious mist, and the moral sense must be reconstructed to suit the exigencies of such a service.

We have, therefore, in Masonry, the most prodigious specimen of blasphemy that has ever been invented by man or demons. It shams the person of Jehovah, and drags into its festivals the Holy Bible, as Belshazzar did the vessels of the Temple; it shams the Holy Sacrament of Christ; it shams the doctrine of the resurrection and the doctrine of the new birth by the Holy Ghost; it converts the New Jerusalem into a corral of creatures as various as the contents of the sheet that Peter saw, and proposes to scale the walls of the Holy City without any pass whatever, save obedience and the payment of Peter's pence to the pope of the lodge. Men who have come to believe that it is right to take the life of a confessor without the form of law, and who have in that fact become fitted for any crime that the fraternity orders, are passed to the "rest" for the saints with all the assurance of a cannibal asking the blessing on a thanksgiving feast.

The ripest fruit of Masonry is moral lunacy and the neighborhood principles of a Bedouin outlaw. It violates every law of God or man. There is no place for it in the universe. Its oath reserves no provision for respecting any authority save that of the lodge. The stripping of the candidate in the ante-room of the lodge is the symbol of the moral and governmental stripping of the man's soul in the act of initiation. The vow he made his wife is stripped off, and that, too, that bound him to his children. The oath of citizenship is stripped off, and he is taught that Masonry "cannot recognize the supreme power of the state." The allegiance due to his Creator is not admitted by any proviso, and no place for conscience remains in all the realm of that dismal bondage.

Any one of these ten reasons are sufficient to deter a sensible and virtuous person from the least desire to share in the blessings of Masonry:

First, it is a moral contradiction of the great law of love as rendered and exemplified in the words and life of Jesus.

Second, it is a most blasphemous abuse of the sacred utterances of the Old and New Testament, and of the Name of the Creator.

Third, it is a profanation of the oath under sacred forms and an impious perversion of obligations that belong exclusively to the state.

Fourth, Masonry annuls all obligations that make the security of home, state government or religion.

Fifth, it requires a waste of time and money, and the expectant victim of its avarice and cunning is defrauded.

Sixth, it offers no such association as a spiritual person can afford to be surrounded with.

Seventh, Masonry requires the victim to serve the individual against the interests of the state or community, to interpose his secret obligations in the way of justice and to render trial by jury a farcical suggestion of what ought to be.

Eighth, Masonry is a systematic thieving of social rights, honors, offices and goods, and an organized persecutor of all who dare to raise a protest against its encroachments upon the natural and civil rights of the people.

Ninth, it expressly requires murder and aids and abets all the crimes known to the general codes of civil governments.

Tenth, Masonry is the avowed mother of the whole litter of underground fraternities, and has inspired all of them with the spirit and manners of heathenism, while it expressly denies the need of any other authority for the remission of sins or any other service, and faith for the perfection of the soul in righteousness and an abundant entrance into heaven.

To the readers of the *Cynosure*, or to those who have one hundredth part of the other evidence in print, there is no need of offering testimony on any of these specifications. The opinion is fast prevailing, and very conservative prints are giving utterance to it, that no man can serve Christ and Masonry at the same time, and that no church can safely tolerate its vote or controlling voice in either the inner or outer court of the sanctuary. It is also the opinion of many good citizens—and one that I hope will sometime become a law for the nation and the nations—that any league of men bound together as Masonry binds them, shall be deprived of both office and ballot privileges, and be liable to exclusion from any jury on motion of either party in the suit.

It is the SYSTEM of Masonry that we are assailing, while very many of its nominal adherents we regard with kindly and sorrowful consideration.

REFORM NEWS.

MOB ARGUMENT AGAIN.

FROM THE GENERAL AGENT.

ROCHESTER, Jan. 8, 1884.

With Elder S. Wilder I attempted to hold a meeting in the Baptist church at Arcadia on last Sabbath evening. The weather was extremely severe and the audience not large. We opened with singing, reading a portion of Scripture and prayer. I then spoke of the anti-Christian character of Freemasonry as shown by the initiatory ceremonies and oath of the first degree. As I proceeded to illustrate and enforce the lessons of the order and show up its practical workings, a member of the craft began shaking the grate in the stove so vigorously that I could scarcely be heard. Pausing for a moment, he ceased his efforts until I began to speak, when he applied himself more vigorously at the shaker. This was repeated some four or five times, until others, who seem to have taken the shaking as a signal for *business*, began a general stampede, slamming doors and groaning. It was impossible to proceed further in an orderly manner and I ceased to speak.

Bro. Wilder knelt in prayer, and while he was offering up a fervent petition for the frantic crew, they were crying, "Choke him off! Put him out!" and the Mason who had exerted his energies on the stove was putting out the lights.

At the close of Bro. Wilder's prayer I pronounced the benediction and we withdrew amid the jeers of a crowd who have disgraced themselves if not the town in which

they live. So far as I learned there was no one injured and the damage was confined to the breaking of a few window-lights. There are many in Arcadia who would meet such a demonstration of barbarism, *incited by a Freemason*, with a stern rebuke; and, God willing, I purpose to give the good people of Arcadia, whether Masons or not, an opportunity before very long to show whether they will tolerate free speech on the vexed question of the secret orders.

JANUARY 8th.

Our train has just swept by the Morgan monument. I obtained a full view of base, shaft and statue, as it rises above all surrounding monuments in stately grandeur. It is in the right place and to-day defies Masonic rage and the fierce, drifting snow that glides in untarnished beauty from its granite surface. Not one of the thousands who contributed towards its erection who would not be proud to look upon it and think of the message it will carry down the ages.

Having done well for the monument let us do better for the Washington sanctuary and enroll more than three thousand among the contributors to that great undertaking.

J. P. STODDARD.

A HOPEFUL CITY.

DEAR CYNOSURE:—Saturday, Dec. 29th, I visited Baltimore, and on Sabbath attended Rev. Harvey Johnson's Union Baptist church. They have more than 1,000 members, a fine house of worship, and are in a prosperous condition.

The entire service was devoted to prayer for foreign missions. The colored Baptist churches have recently sent out six missionaries to the Vey tribe in West Africa, and by arrangement all the churches were to spend the last Sabbath in the year in prayer for them.

As I had visited the Vey country and was somewhat acquainted with that people, I was invited to make remarks, which were attentively listened to. The pastor is thoroughly with us in our reform, and though he has many secretists in his church, is doing what he can to give them the truth.

In the afternoon I spoke by invitation in the Leadenhall St. Baptist church. This church has from 400 to 500 members, and a fine house of worship. Last year its pastor called together about thirty of his members who were Masons and Odd-fellows, and I gave them a lecture of an hour and a half, and spent another hour in answering questions. Some of them were convinced and gave up their orders, and the anti-secrecy sentiment has had a rapid development. I spoke on "the Masonic and Christian brotherhoods contrasted," and was listened to by several hundred colored people, most of whom were in sympathy with me, though the minister who sat with me in the desk wore Masonic emblems and was evidently not well pleased.

On Monday and Tuesday I called on the other colored ministers, three of whom are in hearty sympathy with us, and read the *Cynosure* with much interest. I had arranged to do more work there, but on Wednesday morning was called to Washington, and on Thursday evening started for Chicago.

I regard Baltimore as a most important field of labor, especially among the colored people, who are as a rule intelligent, moral and industrious. They are greatly en snared by the secret orders and have a great number of them. Little children of both sexes are made members of these orders, and their dues are paid till adult years, when it is expected they will become active workers. I need not say that it is a very heavy tax on the time and money of a poor people, and is a great obstacle to the growth and power of Christianity. Happily the most pious and intelligent are beginning to see this, and the influence of these orders is somewhat diminished. I hope to return there and work for a season.

H. H. HINMAN.

FROM THE NEW YORK STATE AGENT.

EAST WILSON, N. Y., Jan. 3, 1884.

EDITOR CYNOSURE:—The winter campaign has fairly begun. Reform work here is taking a fresh start. The devil is mad.

I took the train Tuesday morning, Dec. 25, at Dale for Lockport. Arriving at 2 o'clock, went to Mr. Oliver's, known to many readers of the *Cynosure* as the gentleman who erected the Morgan monument. Leaving a valise with him I started for Bro. P. D. Miller's, who resides some miles distant. A man soon overtook me who was going past Bro. M's, and I gladly accepted his proffered invitation to ride. Entering into conversation I found that he was a hotel-keeper, a liquor-seller, and a high Mason. He gave Bro. M. a good recommendation by calling him a "temperance fanatic."

Bro. M. was not at home when we arrived, but returned in the evening. He of course gave me a hearty welcome, as he has *"all the brothers that have passed this way before."* I don't mean on the square. Encouraged by his zeal I at once went to work, called on Masons or Antis as I came to them, gave them tracts, etc. It would be vain for me to attempt to describe all the conversations that took place. But will relate one for example.

On my way from Warren's Corners to Bro. Asa Warren's (known to many readers of the *Cynosure* as an active worker in our reform), I chanced to meet a young Mason, name Ed Parker, whose zeal for the Masonic institution had overcome his common sense. When I made known my business he became angry and spoke nearly as follows: "I mind my own business, sir, and wish every one else would do the same."

I replied: "This is my business, and I am minding it the best I know how."

Mr. Parker, rather puzzled, said: "There was an old Anti-masonic tramp came along here a little while ago by the name of Stoddard, who lectured in the church here, and did his cause more harm than good in the opinion of all *intelligent persons*. We have received fifteen members into our lodge in Lockport, as the result of his lecture.

I replied, "Would it not be wisdom for you, sir, instead of denouncing him as old tramp, to turn in and help him in his work if such are the facts?"

"No sir," he said, "such speeches influence a class of men to join the order that we don't want. We never advise men to join with us. The fact is we have just turned away ten men, because their character was not good.

"Your theory sounds very plausible, sir, no one will wish to join the Masonic society, except bad men, when they know its true character, and for that reason we intend to continue the lectures. Get the good men out and the bad ones in and it will rot down without any opposition. For example, decaying potatoes distributed around the cellar will not decompose near as fast as when placed together. Good morning, sir; perhaps I may see you again when you get Hiram killed."

I called on brethren Eastman, Alberty, Warren and others who are fighting nobly for the right. After consultation it seemed best to appoint a meeting at a schoolhouse near Beebe's mills for New Year's eve.

Nearly an hour before the lecture, a number of boys collected in the house and commenced stamping and yelling. I told them that they must either leave or stop their noise. They went out, a large boy joined them with a mouth organ, and the music and dancing proceeded outside until nearly time for the lecture. Occasionally they opened the door and cried "Anti-mason," etc. I suppose this was the Masonic argument, at least the Masons did not produce any other during the evening.

[*Continued on 12th page.*]

CORRESPONDENCE.

A NORTH MISSOURI CONVENTION.

AVALON, Mo., Jan. 5, 1884.

MR. EDITOR:—For some time I have been noticing quite carefully the indications as given in the *Cynosure*. Respecting the paper itself I may say that it pleases me quite well. Of course, not everything suits me. That is not to be expected. But in leading an aggressive warfare against secret organizations in general, I think it does nobly, as well as in keeping its readers well informed respecting the work being done in this direction.

I have been much interested in noticing the indications of success in the effort to establish a national organ at Washington City. This certainly has all the marks of a wise movement. I trust it may prove abundantly successful. My attention has been attracted by the fact that, so far as I can learn, there are quite a number of men of national reputation, identifying themselves with the reform. I am pained at noticing that comparatively so few of the leading ministers are giving their support to this work. The church, as I understand it, has one great mission, the salvation of the world. It should endeavor to accomplish this mission in a two-fold manner: first, by faithfully presenting to the world the crucified Redeemer, as the only source of salvation, by preaching a pure, uncontaminated gospel; second, by making use of all possible righteous means to prove to the world the fact of present salvation, by exhibiting to the world a high type of morality, religious devotion, holy living. This second element is fully as essential as the first, as without it all preaching will prove fruitless, for lack of present evidence of saving power.

If the church would accomplish this two-fold work, it must do it by positively discountenancing sin, and encouraging virtue. Not that it shall manifest a spirit of ostracism or Pharisaism, but must adopt such measures as will keep it pure from the debilitating influence of approved sin. The ministry are justly looked to as leaders in reproving and discountenancing sin. Should they not be more fully engaged in this work?

I am much pleased with the indications favorable to the rapid growth of the sentiments expressed in the platform of the American party. The conventions that are being held are a very strong expression of the purpose of many noble men to awaken the people to the necessity of freedom from the tyranny of the lodge, of rum, and of a defiant spirit of infidelity. It would be a great pleasure to me to attend some of these meetings, but circumstances forbid.

Permit me to request the leaders in this movement, very earnestly, to so arrange as to hold a convention or conventions somewhere in North Missouri. There is great room for doing good. Shall it not be so?

C. J. KEPHART.

THE RESOLUTIONS ADOPTED BY THE ANTI-MASONIC CONVENTION OF PHILADELPHIA.

EDITOR CYNOSURE:—I have read in a late number of the *Cynosure* a report of the proceedings of the recent Anti-masonic Convention held in Philadelphia. As I was a member of that convention, and offered resolutions which were adopted to some extent, but which have not been very clearly set forth in type, as it seems to me, I have thought it well to send you for publication the original draft of those resolutions, it being understood that they express the action of the convention only so far as they were adopted. In other respects they express my own individual views. I think that it is of some importance to our reform movement that the standpoint from which these resolutions were framed should be clearly understood. It is this: that the war against the rebellion was conducted by President Lincoln's administration more in a spirit of needless deference to the Democratic party than in regard for the principles of law and morality; more in the fear of a party than in the fear of God; more in the crooked path of political expediency than in the way of justice and truth; more by the force of money and numbers than by the force of patriotic devotion; more in the style of mere partisan contention than by the measure of real statesmanship. If the Democratic party has demanded, or if it now claims all the conciliation which the Republican administration has offered it, then the Democratic party is more unfit, if possible, than the Republicans to be entrusted with power. The two parties are mere criminal participators in schemes for defrauding the country of the exercise of those higher principles of morality and statesmanship without which the Republic cannot exist. In short, the country needs measures of reform which neither the Republican nor Democratic party is in a condition to institute or carry out.

There are but two parties in this country, viz.; the Masonic lodge on one side, and the supporters of American institutions on the other: all other political divisions are mere partisan factions contending for plunder and power.

Here follow the resolutions. Very truly yours,

J. W. PHELPS.

RESOLUTIONS.

Resolved, That all secret organizations are links of one and the same chain which binds men to evil and not to good; that the Masonic lodge is the parent source from which all similar modern organizations have emanated, and that this lodge is now in active operation in every city and considerable village of the country, swaying our parties and churches, filling our offices, secular and divine, with its partisans, shaping our political destinies, and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Resolved, That the Masonic lodge has had a ruinous control in the management of all our affairs of late years, and especially during the last quarter of a century; that one of the ill consequences of its rule has been the extending to former slave-power leaders the right to hold office which they had forfeited, and at the same time failing to extend to their deluded followers and victims ample facilities for that education which is essential to the state of freemen, and that in consequence a violation of justice and of the true policy of the Republic has been done, which fully justifies the loss of confidence of the American people in the party now in power, whose course is marked by the deep foot-prints of extravagance fraud and corruption.

Resolved, That the pension list, as administered by partisan interests, is a privileged, aristocratic institution, incompatible with republican government, and is rather an incentive to war than a reward for patriotic service; and that all pecuniary consideration for wounds or disabilities received in the public service should be bestowed at once, in a definite sum, as a benefice from the nation, instead of a pension granted by party favor to mercenary supporters.

Resolved, That in the so-called Grand Army of the Republic we recognize one of the most insidious, most dangerous and most useless forms of secret organization that has emanated from the Masonic lodge, which tends to inspire the youth of the country with a taste for demonstrational shams and with a mercenary spirit rather than with patriotic devotion, and which is better fitted for keeping alive and glorifying the memories of war than for advancing those interests of peace for which all just war is waged.

Resolved, That the perpetual warfare which has long been carried on by the government against a small number of its Indian subjects, who are ignorant, poor, and invaded by wrong and oppression from every quarter, is as inhuman and impolitic as it has been unnecessary and enormously expensive; and in the contemplation of the barbarous character of this warfare, and also in considering the needless protraction of the late war of the rebellion, we are compelled to doubt whether one was not prolonged and the other is waged rather for the benefit of jobs and high tariffs than in the interests of republican government.

Resolved, That in that foul blotch upon the Christian character of the United States called Mormonism, we recognize the eldest American-born of the Masonic lodge which can never be purged from the national escutcheon so long as our offices continue to be filled with the members of secret organization.

Resolved, That if our republican government is to be perpetuated, it can be done only by voters who recognize no men as American citizens qualified for holding office whose affiliations show that their first allegiance is due to that foreign institution, the Masonic lodge.

THE GRAND LODGE AND THE OHIO CRUSADE.

PULASKI, O., Jan. 4th, 1884.

EDITOR CYNOSURE:—I was very much interested in the article in your paper of last week headed, "The Ohio Crusade," from the pen of Mrs. E. J. Thompson. I had never learned till then just how that movement started, but well I remember its work. Why, there was more ground gained in thirty days than there had been in thirty years before, and to borrow a line from Whittier, it went—

"Smiting the godless shrines of man along its path."

And to all human appearance the days of saloons in Ohio were about numbered.

But all at once it stopped, and the gates of death were again thrown open wider than before, and the question is still asked—why? That the whisky power had found a confederate sufficiently strong to crush the movement none will deny. But who, or what, was that power?

Perhaps the following from the M. W. Grand Master of Masons in Ohio, under date of April 18, 1874, will throw some light upon the question:

"As lodges it is unwise, in my opinion, to pledge by resolution, or otherwise, our support and influence to any particular organization having for its object the suppression of evil."

Notice, it is by resolution or otherwise. But who will say, unless sworn "ever to conceal," that by this he did not pledge his support, and by it the support of the lodges of Ohio, *against* this organization for the suppression of the evil of intemperance? Yours for another crusade that shall be able to wipe out not only the saloons, but any other organization that dare stand in the way, no matter if it has had an existence ever since the morning stars sang together.

J. G. MATTOON.

HE READS AND IS PROFITED.

CLEARFIELD, Iowa.

I have been a subscriber to the *Cynosure* now longer than I ever have to any other paper. It has taught me not to despise the day of small things. The U. B. church is divided and so is its organ, which is a great pity. But the church is not dead; if it was it would have no trouble with Masonic sin. Bishop Weaver, at the West Des Moines conference, said the U. B. church was born of a revival, and he seems to think that in order to have genuine revivals we must come up to the help of the Lord, and be more interested in the Lord's reform work. He said we must go back to the old landmarks. May God bless him in standing solid against worldly institutions that exclude the name of Christ, such as Freemasonry. I hope the brethren will stand while it is a credit to stand.

I told brother Siemiller, of Mormontown, that it was a mystery to me why Masonry should get into the U. B. church now, when Anti-masonry is gaining ground and becoming popular. He said it was obliged to crawl away somewhere to die. When it dies in the U. B. church, which it will, there will be no mourners in the church. The church is on the road to the landmark,—what a pity that she ever drifted away! Let the whole army of God be glad that the ancient landmark which the fathers have set in this church has not been removed. Let us pray that all loyal brethren will stand solid for God the next General Conference. Let us resist the devil as the Lord wants us to, then Satan will flee from us and the church will have glorious revivals and God will be glorified in the salvation of immortal souls.

I would advise under God, as his servant, that United Brethren everywhere take the *Christian Cynosure*, because it is raised up of God to battle against what has been truthfully called the devil's most powerful engine to drag the churches down from Christ. A reader of the *Cynosure* becomes acquainted with the best men and women in the different denominations, and it is a great pleasure to read the letters of such men as Pres. Blanchard, J. P. Stoddard, H. H. Hinman and many other excellent Christian men and women that are the instruments in the hands of God to shake the powers of darkness. Spirit seems to commune with spirit, and you can feel the glory of God in the soul. When the Lord's reform work moves and when we walk with the Lord as we should and have our moral character fashioned more and more after the character of Jesus Christ on all questions of moral reform, we may look for the showers of refreshing from the presence of the Lord.

CYRUS SMITH.

PITH AND POINT.

THE TRICK-SHOW LODGE.

Without a meal I can endure,
But not without the *Cynosure*.
It verily appears to me
That other such tom-foolery,
As practiced by Freemasonry
No other eyes did ever see.
Boys, sticks for horses ride around,
And dogs that chase their tails are found;
These things are foolish, it is true,
But things more foolish, Masons do.
Bibs are for babies, not for men,
And why should men be babies then?
But better be like boys or dogs,
Or wallow in the mud like hogs,
Than thus to let their manhood down,
Playing buffoon in every town.

SEND ME ALL YOU CAN.

I am doing all I can in this work. I have distributed over ten thousand pages of tracts, one hundred Weed pamphlets, beside papers and other books the last year. I gave the Rehoboth Congregational Sabbath-school nine Anti-masonic books. They were six months considering whether to take them or not, and in the mean time one of their church members joined the Masons. I could distribute 25,000 pages of tracts in 1884 if I had them.

Z. GRAVES.

[With the above are $10 for more books and two copies of the *Cynosure*, one to give away. That is business that will tell in time powerfully against Masonry. Who will equal it?]

A PERSONAL TESTIMONY.

I am surprised at the stupid indifference of many toward the secrecy of our times. When we look around our community and ask, is every man safe? is any one for whom Christ died living without God? it is a thought of unutterable grief that soon their opportunity to repent will be forever gone. It is fifty-five years since I had the evidence of pardoned sins. O that I had been more faithful!

J. E. P.

BIBLE LESSONS.

LESSON IV.—January 27, 1884.—Living as in God's sight. Jas. 4:7-17.

GOLDEN TEXT.—Humble yourselves in the sight of the Lord, and he shall lift you up. Jas. 4:10.

"Submit yourselves therefore to God." The duty here enjoined is that of entire acquiescence in the arrangements of God, whether in His providence or grace. Al these are for our good, and submission to them is required by the spirit of true humility. The object of the command here, and in the succeeding injunctions to particular duties, is to show them how they might obtain the grace which God is willing to bestow, and how they might overcome the evils against which the apostle had been endeavoring to guard them. The true method of doing this is by submitting ourselves *in all things* to God.—*Barnes.*

"Therefore." Because this submission implies the humility to which God gives grace (ver. 6). For then Christ, who conquered the Tempter, will fight for us, and in Him we shall be conquerors, because (1) we are "found in Him," and no one can pluck us out of His hand and the Father's (John 10:28 *seq.*); (2) He does not allow any temptation to be overpowering (1 Cor. 10:13); (3) His strength is made perfect in our weakness (2 Cor. 12:9).—*Cook.*

"He will draw nigh to you." Will manifest His presence and love in our hearts, wifl treat us as friends, will dwell within us by His Holy Spirit, teaching and guiding us, and conforming our hearts and lives to His. Nothing in this world can survive the test of separation and silence. If you wish to keep what is yours this hour, see that in some way or other you set it always before you. Live near it: let it never be out of your sight; hold constant communion with it. Dread separation; dread distance and time; they are the murderers of friendship; they freeze up hearts; they kill love, though it be deep and true.—*Dr. Morgan Dix.*

"Cleanse your hands." The *heart* is the seat of motives and intentions—that by which we devise anything; the *hands* the instruments by which we execute our purposes. The hands here are represented as defiled by blood, or by acts of iniquity. To *wash* or cleanse the hands was therefore emblematic of putting away transgression (Matt. 27:24. Comp. Deut. 21:6; Ps. 26:6).—*Barnes.*

"Ye double-minded." Who were undecided whether they would submit to God or live in their sins, and therefore *were* living in sin, and needed a new heart.—*Peloubet.*

"Speak not evil one of another." The bitter root of this iniquity is that wicked self-love that dwells in us. Every man is naturally his own grand idol, would be esteemed and honored by any means; and to magnify that idol *self*, kills the good name and esteem of others in sacrifice to it. It is the devil's delight to be pleased with evil speakings. The Syrian calls him an *eater of slanders or calumnies.—Bp. Leighton.*

"Speaketh evil of the law, and judgeth the law." Not merely the specific precept, "Judge not" (Matt. 7:1), but identical with "the royal law" (Jas. 2:8), which embraces all—"Thou shalt love thy neighbor as thyself." Such a violation of the spirit of the "great commandment," is in fact a censure of the law itself which is summed up in these words.—*Cook.*

"If thou judge the law, thou art not a doer of the law." Those who are most ready to condemn others are least careful themselves to keep the law in its large and loving spirit. Fault-finders with others are almost never good workers in the Church. They break God's law of love more in condemning others, than do those whom they condemn.—*Peloubet.*

"There is one lawgiver (and judge," Rev. Ver.). There is but one who has a right to give law. The reference here is undoubtedly to the Lord Jesus Christ, the great Legislator of the Church. *This*, too, is a most important and vital principle, though one that has been most imperfectly understood and acted upon. The tendency everywhere has been to enact *other* laws than those appointed by Christ—the laws of synods and councils—and to claim that Christians are bound to observe them, and should be punished if they do not. But it is a fundamental principle in Christianity, that no laws are binding on the conscience but those which Christ has ordained, and that all attempts to make other laws pertaining to religion binding on the conscience, is a usurpation of his prerogatives.—*Barnes.*

"To him that knoweth to do good," etc. This conclusion is most naturally understood to refer to the universal notoriety of the shortness of human life. The particular meaning then would be, "that he who knows what sort of views he should take in regard to the future, and how he should form his plans in view of the uncertainty of life, and still does *not* do it, but goes on recklessly, forming his plans boastingly, and confident of success, is guilty of sin against God." Still, the proposition will admit of a more general application. It is universally true that if a man knows what is right and does not do it, he is guilty of sin. No man can be released from the obligation to do good in this world to the extent of his ability; no one should desire to be.—*Barnes.* The general principle illustrated by the particular example just discussed is here stated: knowledge without practice is imputed to a man as great and presumptuous sin. St. James reverts to the principle with which he started. Nothing more injures the soul than wasted impressions. Feelings exhaust themselves and evaporate, if not embodied in practice. As we will not act except we feel, so if we do not act out our feelings, we shall soon cease to feel.—*Jamieson.*

COMMENTS BY E. E. FLAGG.

Submission to God is the only perfect Liberty.

1. A man can not be a lodge slave, nor a rum and tobacco slave, after he has entirely submitted to God. God commands this full submission because He loves us, for He knows that without this complete surrender of ourselves to Him Satan will still have a hold on us.

2. Said a distinguished temperance worker, "I find it well-nigh useless to try to convert men from the slavery of strong drink unless I convert them to Christ first." Rev. Geo. H. Vibbert states that of the six men who first signed the Washingtonian pledge only two stood firm. Father Mathew persuaded 500,000 men to take the pledge, but of these 400,000 went back to their cups.

3. President Finney joined the lodge when a young man and unconverted. But when he became a Christian he left forever its false worship. "I was completely converted *from* the lodge *to* Christ," he afterwards wrote. And this has been the experience of many others delivered by Christ from the bondage of their wicked oaths.

4. We must resist the devil whatever form he takes. He may come in the form of a pie or pudding sauce flavored with wine or brandy, and offered us with loving hands with not a thought of the mischief it may do. Or he may come in the form of a secret temperance society which you are urged to join. These are his wiles to deceive, but the Bible tells us we ought not to be ignorant of them.

5. Christians who live very near to God are said to walk with Him. When walking with a dear friend we try to avoid saying or doing what that friend dislikes. The habit of smoking and chewing, so offensive to the good and pure-minded everywhere, must be offensive to the pure and holy Jesus.

6. We cannot draw nigh to God and walk with the licentious, the profane and the worldly. Every Christian who joins the lodge must call such men brothers, must associate with them and seek their advantage; but "whosoever will be a friend of the world is the enemy of God."

In other days there was none of the light now shed on subjects of reform. The foolish and wicked secrets of Masonry had not been revealed, nor had doctors and scientific men united to condemn rum and tobacco. Let us remember that according to the light we have, so is our responsibility.

Light from the Word.

Who alone can give liberty to the captives? Gal. 5:1. Who alone are truly free? Ps. 119:45. What ancient worthy walked with God? Gen. 5:24. What is necessary before two can walk together? Amos 3:3. What does Christ say of the servant who knew his Lord's will and did it not? Luke 12:47.

ANTI-SECRECY TRACTS

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STRAWS.

In the report of the Mormon missions in the Sandwich Islands, published by the church to-day, a membership of 3,600 is shown. The King was present at the September conference. The church owns a large sugar plantation, and the mission is flourishing.

Andrew Carnegie has questioned the employes in the Edgar Thompson Steel Works as to the reasons why so few of them owned land or houses. Learning that land was held at exorbitant rates, he has offered to buy large tracts of land, sell it in small lots at cost, and even to start a co-operative store for the benefit of the laboring men.

The largest cable yet laid across the Mississippi river is the one just placed in position by the Postal Telegraph Company, which promises to begin sending messages from St. Louis to the east by the end of this month. The cable was 3,400 feet long, weighed 16,000 pounds, and measured eight inches in diameter.

Judge Black had one of those "ears for music" that cannot tell one tune from another. Once he heard his daughter Becky, who is a fine pianist, play a piece that pleased him, and inquired its title. She replied that it was "Lucy Neal," and the Judge ever after declared it to be his favorite. Whenever Becky would be playing for visitors the Judge would say, "Now Becky, give us my favorite, "Lucy Neal," and Becky, slyly winking at the guests, would play "Old Dan Tucker," or "Old Hundred." As she concluded, the Judge would tip back in his chair and exclaim: "That's my favorite!" and would wonder what the people were laughing at.

The latest fish story comes from Louisiana. Recently, it reads, a gentleman traveling was overtaken by a storm and suddenly almost felled to the ground by a catfish that struck him on the head. In a moment he was literally pelted with the fishes, so that his horse ran away and he was in great danger. Several thousand of the fishes were rained down in this way, and it was finally discovered that a whirlwind had scooped them up, carried them off, and hurled them again upon the ground.

A summary of the railway building in the United States for the past twelve months shows that 6,000 miles of main track was laid, at an approximate cost of $165,000,000, making the total miles of railway in the country to date 120,000. The construction during 1882, the largest in the history of the country, was 11,600 miles. The year before it was 9,800 miles. The States and territories which lead in construction this year are as follows: Montana, 413; Dakota, 409; New York, 375; Pennsylvania, 339; Ohio, 326; Mississippi, 305. New Hampshire, Rhode Island, Connecticut, Delaware, Nevada, and Wyoming were the only States and territories in which no new road was built.

Mr. Emerson's loss of memory during the last years of his life, combined with his abstraction, troubled him seriously, as is well known. One day his daughter saw him walk back into the house which he had just quitted, and begin looking for something. He could not tell her the name of it, and she had to continue assisting in the search without knowing for what she looked. Suddenly her father turned and said, "Oh! it is that thing that people take away and never bring back." "Umbrella!" exclaimed Miss Emerson, running for it. The philosopher took it, laughing, and walked off content.

As to railroad progress in Mexico, the New Orleans *Times-Democrat* says: "The English were twenty years in building 263 miles of railroad from Vera Cruz to the capital. The Americans have built 2,500 miles of railroad on Mexican territory within five years. The Central Company alone has constructed 1,400 miles at different points, and the Mexican National about 900 miles. The subsidy granted these companies will average $11,000 in round numbers per mile. It results then, that the present administration has paid these two companies the enormous sum for 2,000 miles of road, of $22,000,000. It is probable that more than 1,000 miles of road has been built by Mexican and other companies during the same period, and which enjoy the same or even greater subsidies. To the above sum must be added $11,000,000 more. This total of $33,000,000 has in a great measure been paid in cash."

HORSFORD'S ACID PHOSPHATE.

No Physician Need Hesitate.

Dr. S. V. CLEVENGER, Chicago, Ill., says: "Horsford's Acid Phosphate should be made official. It is the most eligible form for the administration of phosphorus, and no physician need hesitate to order it on his own perscription blanks."

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Chicago, Ill.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
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Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Sugar Grove Church, Green county, Pa.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheatou, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

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CHRISTIAN WORKERS

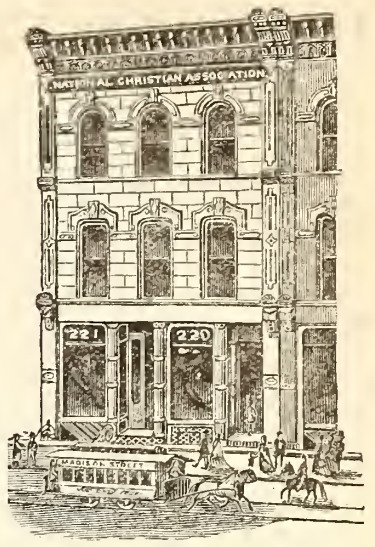
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 17, 1884.

A GOOD BEGINNING

has been made by the friends of the anti-lodge reform in self-denying, personal efforts for their paper. Seldom, if ever, have the responses been so numerous and hearty. Nobody will deny that this is a good work that should be kept up as much as possible throughout the year; but especially at this season are efforts for the list of the *Cynosure* successful, and they should be continued with zeal and determination as long as possible. Remember that our cause—that *every good* cause—prevails only by *steady*, PERSISTENT, PERSONAL EFFORT.

AN EASY TASK.

To get two month's subscribers for 25 cents will be not found a difficult work, if you fail in securing a yearly subscription. Each copy of the *Cynosure* is equal to an ordinary pamphlet of 80 pages. Eight such pamphlets for a quarter of a dollar is not extravagance by far. Let every reader of this paper present this matter to his neighbors.

INGERSOLL VS. THE COMMON LAW.

This singular man in a late labored speech at Lincoln Hall, Washington, D. C., holds this language:

"Unfortunately for us our fathers adopted the Common Law of England—a law poisoned by kingly prerogative," etc., etc.

Now the doctrine universally held and taught by books and courts, if we have understood plain English, is, that the Common Law, which is an English body of decisions, has evermore been held to have taken its origin from the customs of the people, including the verdicts of early juries. As composed of such "free customs" or "ancient liberties" it is distinguished from "the *civil code*" which originated in the Pandects, or Rescripts of Emperors, collected and codified by the Emperor Justinian. The Common Law was also sharply distinguished from the Canon or Ecclesiastical Law, which originated in convents and from priests.

Mr. Ingersoll's hatred of the Common Law doubtless springs from his hatred of the Christian religion, which is part and parcel of that Common Law. He has no hatred of priest-craft or priests, as such; if he had, he would denounce Masonry, which is crawling with "priests," "high," and "grand high priests." It is "*our High Priest*," Christ, whom he hates—the only priest who wore no robes, worked with his hands for a living, and "took on himself the form of a servant.

COMING DESOLATIONS.

"And coming events cast their shadows before."

Palestine was a garden; Carmel waved with unnumbered vineyards, and Lebanon nodded with cedars.

"No rural sights alone but rural sounds
Charm and delight."—*Cowper*.

The land groaned with abundance, "flowed with milk and honey;" bleating with flocks, lowing with herds, and singing with the sweet and drowsy hum of bees. Like our Rocky Mountains, the trees were on hill-tops. But wearying with puritanic religion, and led by priests who followed the people, as poor old Cameron said he did, "always a leetle ahead," the swarming population fled nightly to the lodge-worship in their "high places," till every hill was a haram, and every grove a brothel. "And all went merry as a marriage bell." But God was "in the shadow of the dim unknown;" and he said to an old prophet, "Set thy face against the mountains of Israel, and prophesy against them."

The prophet obeyed and cried out to the astonished multitudes sweeping by: "Ye mountains of Israel. Thus saith the Lord to the mountains, and to the hills, to the rivers, and to the valleys. In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; your idols be broken and cease, your images cut down, and your works abolished." The busy crowd heard with pity and astonishment; some boys threw mud at him, and well-dressed priests with ladies on their arms, grinned a quiet approbation at the mob.

Go to that Palestine to-day. The muttering monk and cringing native, the pilgrim beggar and the wandering Arab roam over or crouch on Carmel; and the jackal and wild goat climb the steeps of Lebanon unstartled by the axe of the forester.

This is the pictured future of the United States if the accursed lodge system is not destroyed.

EDITORIAL CORRESPONDENCE.

TEMPERANCE AT THE CAPITAL.

WASHINGTON, Jan. 5.

In the prairies of Illinois before a heavy rain we have seen water rising in spouts out of the earth to meet what is soon to fall from the skies. The Washington papers, moved by instinct to supply the popular demand, are springing up with temperance paragraphs: "License," "Liquor," "Distillers," etc., etc. Thus, the *Star*, Jan. 4, gives: "What was done yesterday in 'Conference on the Liquor License.' 'The Commissioners said they would have to make an advance on the retail men of at least $50 per annum; making their license $150, and the wholesale dealers $100 per annum; and these will probably be the amounts recommended in the bill presented to Congress by the Commissioners.'"

The *Post* of to-day, Jan. 5, in an article headed "Relief for Distillers," gives, in detail, the bill to be presented next week by Mr. Willis, of Kentucky, to extend the time in which whiskey may lie in warehouses without paying any tax two years from Dec. 1, 1883 where taxes were due at that date, and, thereafter, two years from the time when the taxes shall fall due. Suppose some one next introduces a bill "for the relief of farmers," giving them two years' grace beyond the time when their taxes fall due.

The Commissioner said to a *Star* reporter that so closely are they organized, that "If you rap a liquor-dealer here in Washington, you will hear a squeal from California." Of course their organization is secret.

The *Post* says that the Kentucky and Ohio members interested in liquor are confident their Whisky Extension bill will carry, though some Democrats will vote against it.

Meantime there are encouraging tokens on the temperance side, as the following from the *Star*, Jan. 3, indicates:

"A TEMPERANCE NEW YEAR.

"'There has been very little drinking this New Year,' said a prominent importer to a *Star* reporter. 'Usually we sell a great deal of champagne, sherry, catawba, and other wines for the New Year receptions, but this year the sales have been very light—at least twenty per cent. lighter than last year.'

"'How do you account for this,' asked the reporter.

"'Oh, it's brought about by this big cry of temperance, which is being raised all over the country, I suppose. It is getting so now that people are ashamed to offer wine to a caller, and if it is offered a man feels that he is staking his reputation by accepting it. Ladies who have wine on their private table every day are afraid to have it on New Years, because of the stigma that temperance people attach to it; and men who are steady drinkers will refuse wine at a reception on a plea of temperance. Why, I was making a few calls New Year, and at but one place was I offered a glass of wine, and there the lady offered it with a sort of apologetic air. A man who I know to be a hard drinker—a man who gets on long sprees, happened there at the same time and got himself in high favor by refusing the wine and asking for water. No, there was not near as much liquor sold this year as usual—that is not for the New Year receptions. Chocolate, tea, and coffee were served nearly everywhere.'"

But, on the contrary, Secretary Frelinghuysen furnished liquors at his New Year's reception; and the *Post* represents Attorney-General Brewster as going into a New Orleans court too drunk to be decent, and dictating to the judge on the bench, as men in liquor do. (See Washington *Post*, Jan. 5, editorial.)

The *Critic* says, Jan. 5, that Commissioner Dudley (of Pensions) had up some of his clerks "for dissipating at night, so that they were unfit for work." He did not discharge them, and the rascals went and reported that the Commissioner had formed a temperance society and a church in the Pension Department. These are but specimens from the daily metropolitan press here. And it is to be hoped that these ground-springs of temperance agitation betoken a coming rain of prohibition. J. B.

WASHINGTON ITEMS.

Lincoln Hall has been engaged for the American and Prohibition convention here Feb. 20–22. The committee are filling the programme with the ablest speakers. I called to-day on two Senators, but found both out. In the car coming from the Capitol, which was full of M. C.'s, the talk was *Prohibition*, PROHIBITION, PROHIBITION.

THE CLERK reports among the House expenses *thirteen and a half dozen spittoons, cost $357.50*, a fearful amount of tobacco spitting. I was through the Hall of the House to-day just after adjournment. The Hall was full, one-half smoking.

OUR CONSUL at Liverpool reports to the Secretary of State, 1882, that while the timber imported from the United States has increased over 1881, the falling off of American tobacco, at that port, amounted to $314,294.

THE CLERK OF THE HOUSE reports among the expenses of Congress paid last year: Trip of committee down the Mississippi to examine improvements, *four thousand eight hundred and twenty-seven dollars;* and silk sashes for funerals cost nine dollars each. Lawyers for Star-Route trials cost the country from five thousand dollars to thirty-one thousand each. While bonded whisky seems likely to escape taxes for two full years or more.

HON. FERDINAND SCHUMACHER, of Akron, Ohio, writes Senator Pomeroy that, though he has sickness in his family, he *will be present* at the Washington Convention, Feb. 20–22. This news is very inspiriting. Mr. Schumacher was the late Prohibition candidate for Governor of Ohio, when the prohibitory amendment received, our readers will remember, some three hundred thousand votes.

"O where was Roderick then;
One blast upon his bugle-horn
Were worth a thousand men."

Mr. Schumacher never belonged to the lodge, and he declares out and out for the fusion of Americans and Prohibitionists.

PROF. BAILEY receives almost daily subscriptions to the stock of the American Publishing Company. They are, of course, a majority of them subscribers to the *Cynosure*. It will, perhaps, be necessary to put the *Cynosure* upon a joint stock basis. It is time that the friends of a religious paper looked the certain fact in the face that the new paper will be apt, like the new broom, to sweep clean; and remember, too, that when Morgan Anti-masonry became solely political it soon died.

—The spicy bit of poetry on the 6th page should have been credited to J. M. Henderson, Swanwick, Ill.

—Bro. Hinman is at present giving his attention to getting subscriptions to the stock of the Washington publishing company. He expects to return soon to Baltimore and Philadelphia, in which cities and their suburbs he is confident of doing much more good work than has yet been accomplished.

—The latest word from Bro. J. P. Stoddard says that on leaving the railway station at Dale, N. Y., he endeavored to get to Bro. F. W. Capwell's home a mile away; but after useless struggles in the unbroken snow, from two to ten feet deep, he gave up the attempt until nearly two days later a road was dug out.

—One donation to the Washington building fund re sembles the widow's mite. May a like blessing attend it. Bro. J. F. Galloway of Florida, who has endured much for his testimony for Christ, has a young orange grove just beginning to bear. He sent a barrel of fine fruit (about one-third the crop) to Washington to be sold for the building there. Such an instance of self-denial should not lose its effect. Let it stir up thousands to a generous emulation.

—The *Inter Ocean* answering the inquiry why ladies are not admitted by Freemasonry says: "Ladies were excluded from the order because in its early history none but men could follow the Masonic craft, and actual workmen were admitted, and the force of custom debars them still." The *Inter Ocean* is too modest, altogether too modest for the truth. The force of custom has no notion of prevailing, for not one in fifty Freemasons is an "actual workman" in genuine masonry. The editor is ashamed of the fact in the case.

—The *Baptist Weekly* is dumb upon the lodge question, but has the courage to commend a Presbyterian minister for refusing to give up his church to a Grand Army funeral parade, thus: "The Rev. Dr. Chamberlain of the Classon Avenue Presbyterian church, Brooklyn, has evoked some bad feeling in the Grand Army of the Republic by refusing to have a funeral in his church last Sunday, which would have interrupted the exercises of the Sunday-school. The death occurred early in the week, and, as is very common, the funeral was appointed for Sunday to insure a large parade. This, however, the inclement weather put a veto on. Dr. Chamberlain will have the thanks of many Christians for opposing these demonstrations on the Lord's day."

—An organization of grocers' clerks has been formed at New York, called the A. B. C. Union, the object of which is to systematically rob their employers. One of the rules of the association is that each member shall by fair means or foul possess himself of $125 a month and deposit it with Christian Kroze, of Brooklyn, who acted as treasurer. The members were to be given $250 from the funds of the society at the end of the year if they wished to go into business, and, if sick, were to be paid two dollars a day. The Retail Grocers' Union has caused the arrest of Kroze and a number of clerks. It is said that Kroze had received $7,000 from the members.

—Five members of the Ku-Klux Klan on trial in Georgia have confessed their guilt in open court, but asserted that two other prisoners on trial were innocent. The evidence in regard to the two has not been heard. The others were sentenced to two years' imprisonment each in the Albany, N. Y., Penitentiary, and a fine of $500 each was imposed.

—In the case of the New Orleans National Bank against the postoffice authorities, who refuse to deliver mail, claiming that it properly belonged to the lottery company, Judge Pardee decided Saturday that the bank was entitled to free and full use of the mails and refused to dissolve the injunction obtained by the bank.

AN APPEAL.

To Gideon T. Stewart, Chairman of the National Committee of the Prohibition Home-Protection party, and to all leaders of the Prohibition movement throughout the United States and Canada men and women.

RESPECTED FRIENDS AND FELLOW-CITIZENS:—After much consultation and correspondence, the undersigned issue a notice from the City of Washington, D. C., for three "*American and Prohibition Conventions*," to be held; one in Washington, Feb. 20th; another in Northampton, Mass., near April 1st; another in Ohio in the month of May; to be followed and crowned by a general convention in Chicago, in June next.

Since our call issued, we have received the Chicago *Lever*, with Mr. Stewart's exceedingly able addres, suggesting simply Prohibition meetings in towns and counties at the time of our Washington gathering, Feb. 20th to 22d.

We suggest that the *American* and *Prohibition* parties should unite in this series of popular conventions, for the following among other cogent reasons:

1. The name "American party" is justly and exceedingly popular. It is a general, not a special and particular name, and its platform embraces all our national interests, and the questions now agitated, excepting only woman suffrage, which will doubtless be considered by the approaching conventions.

2. The American party is, and has been intensely prohibition from the first; and though it is small, having waited for the "Solid South" to be broken and ground up between the Republican and Democratic millstones, measures are now being taken to push it to the front. In many localities, this young party has put all other parties into a dead minority already.

3. But the strongest argument for uniting these two parties is found in the secret society question. Hon. Henry Wilson, an able politician, and Vice President of the United States, Charles Jewett, the great apostle of prohibition, and John B. Gough, the tutelan genius of temperance oratory, all three belonged to secret temperance orders and all were disgusted with them. Wilson moved to lodge to publish its secret ritual; Jewett, in a volume, urges their demolition, and Gough refus to wear their regalia. The church of the United Brethren in Christ, with an enrolled membership of one hundred and sixty-nine thousand, by its book, excludes secret societies from fellowship. The United Presbyterians, a strong and learned body; the Wesleyans with an able paper, and large printing-house; the earnest Free Methodists; with Dunkers, Mennonites, several yearly meetings of Friend Quakers, some Scandinavian sects, and a large proportion of the firm and decided Hollanders,—all these and other fragments and individual churches cannot be brought into a prohibition party, unless its secrecy is dropped. They all occupy the same ground against organized secrecy as opposed to the example of Christ. And surely their prayers and votes are neeessary to carry prohibition.

Besides these churches, there is a National Christian Association opposed to secret societies, incorporated under the laws of Illinois and owning "headquarters" in Chicago and Washington. This body was organized in Pittsburgh fifteen years ago; and now, besides denominational organs, there are papers started to advocate its reform in Illinois, Indiana, Michigan, Missouri, Kansas, Pennsylvania, and New Hampshire. And an "American Publishing Company" has just been organized and incorporated, under the laws of West Virginia, and located in Washington, to start a new paper at our national capital. Now, every one who reads this writing will see at once, that *prohibition* cannot afford to lose the co-operation of these anti-secret organized and chartered masses, for the sake of keeping up a system of secret lodges which the great prohibition leaders, Wilson, Jewett, Gough, etc., have condemned. Since the death of Henry Wilson and Charles Jewett, the formation of the "*Prohibition Home Protection Party*" strengthens their arguments against secretism an hundred fold; for no party can long exist, part secret and part open.

4. Another conclusive argument for our union is, that Prohibitionists who belong to secret orders are in secret, and, in some cases, sworn alliance with saloonists, brewers, and distillers, who belong to the same orders. The Grand Master of Massachusetts Masons, we are told, is the chief liquor manufacturer in that State. The chief of the great Milwaukee Brewers' Association, is, or was lately, a Freemason; and we never have seen a saloonist who was opposed to the lodge. What prohibition has most to fear in our next general election, is the drawing off of the two old parties. Now in the Chicago convention which formed the Prohibition party, the large Iowa delegation were kept from joining by Hon. J. B. Grinnell, an ardent defender of the lodge, on the plea that the Republican party was good enough Prohibition party! And in our judgment the secret wing of the Prohibition army cannot be relied on, but will largely desert to the old parties on the day of election. It is certain that Prohibitionists who are Masons, and so are in lodge-allianee with Masonic saloonists and distillers, will desert to their secret brotherhoods just as truly as they respect their secret oaths and obligations.

5. We are assured by leading colored men in Baltimore, and elsewhere, that they will pray for and cooperate in our Washington convention. They see that the secret orders are absorbing their wages and starving their families and churches; and they begin to see that secrecy, which is good for the Ku-Klux is bad for the colored people, and if prohibition is ever to receive the colored vote, they must be shown that the secret lodges and the saloons are twin institutions, and Ku-Klux institutions at that.

6. We close with the fact stated by Hon. Gideon T. Stewart in his "National Address," that Governor St. John of Kansas, was "*Shot down from behind by ballots from his own party ranks, and then pronounced unpopular, and kicked aside by party leaders!*" Now we happen to know that the party leaders who "kicked aside" St. John were Freemasons, whose names, many of them we could give; and in "shooting down" St. John they but kept their oaths to their Masonic brothers who are saloonists, brewers and distillers, as O'Donnell kept his oath in shooting down Carey. And, as all true reformers harmonize, and are one at bottom, in the name of thousands of good men and women, we hope that November, 1884, will bring Prohibition voters to the polls in one united phalanx, certain of victory then, or at the next Federal election.

SAMUEL C. POMEROY.
MILTON FORD.
J. P. STODDARD.
H. H. HINMAN.
E. D. BAILEY.
J. BLANCHARD.

THE WASHINGTON PROGRAMME.

WASHINGTON, D. C., Jan. 8, 1884.

The charter for the new publishing company came to-day. Friends everywhere will be interested in the document and hence we copy it for publication as follows:

CERTIFICATE OF INCORPORATION.

State of West Virginia. The American Publishing Company, of Washington, D. C. I, Randolph Stalwaker, Jr., Secretary of State of West Virginia, hereby certify that an agreement duly acknowledged and accompanied by the proper affidavits, has been this day delivered to me, which agreement is in the words and figures following: The undersigned agree to become a corporation by the name of the American Publishing Company of Washington., D. C., for the purpose of printing and publishing a newspaper and other printed matter and periodicals in the city of Washington, D. C., which corporation shall keep its principal office or place of business at the city of Washington, in the county of Washington, and District of Columbia, and is to expire on the 20th day of December, 1933. And for the purpose of forming the said corporation we have subscribed the sum of $1,000 to the capital thereof, and have paid in on said subscriptions the sum of $100, and desire the privilege of increasing the said capital by the sale of additional shares from time to time to $100,000 in all (or any less sum). The capital so subscribed is divided into shares of $25 each, which are held by the undersigned as follows: (Here occur the names of the incorporators). And the capital to be hereafter sold is to be divided into shares of the like amount. Given under our hands the second day of January, 1884.

S. C. POMEROY,
MILTON FORD,
E. D. BAILEY,
H. H. HINMAN,
JOSEPH BOWES.

WHEREFORE, The corporators named in said agreement, and who have signed the same, and their successors and assigns, are hereby declared to be from this date until the 20th day of Dec., 1933, a corporation, by the name and for the purpose set forth in said agreement. Given under my hand and the great seal of the said State, at the city of Wheeling, this seventh day of January, 1884.

Signed, RANDOLPH STALWAKER, JR.,
Secretary of State.

As all the incorporators had to be present to acknowledge the application we had to leave brother Gibson off, as he is in Iowa just now, hence only five incorporators appear in place of seven as at first proposed. We have been pressing the subscriptions to stock by letters and circulars, as fast as possible, but everything now awaits the arrival of the money from the friends who are going to furnish it. Our next step will be to meet, formally accept the charter, organize and vote to increase the capital to $25,000. This opens the way for subscriptions and is the usual method of incorporating here. Subscriptions and money are already arriving and our correspondence shows a hearty and, so far as we know, unanimous approval of the measures adopted. Happy event would it be if the February convention should find here a building paid for and a newspaper established on a substantial basis. It is possible to accomplish this if we all "have a mind."

But we are not content with working for the corporation alone. We are all doing our very best in writing for the convention Feb. 20th. A correspondent to-day inquires if that is to be the regular annual convention at which nominations, etc., will be made. It will. It is proposed to hold this convention as if it were the only one this year. Everybody must come, for it will be the most important convention yet held. The others to be held subsequently are more in the nature of ratification meetings. The one proposed for Chicago, it is hoped, will catch the enthusiasm of all that precede it. It will be able to correct any missteps preceding and to complete the organization for the campaign in the fall. The programme is a bold one and must be executed with the same courage and faith by which it was conceived.

E. D. BAILEY.

LITERARY.

An anecdotal paper on Gustave Courbet, the eccentric French artist and communist, will be contributed to the February *Century* by Titus Munson Coan. Among the illustrations will be a full-page copy of Courbet's famous painting, "The Musician," which was conspicuous among the Courbet paintings at the recent Bartholdi Loan Exhibition; and a picture of the scene in the Place Vendome when Courbet and his men were pulling down the Vendome column.

The *St. Nicholas Magazine* for January is a rare number for the excellence of its illustrations, and its attractive stories by Mrs. Jackson, Louisa M. Alcott, H. H. Boyeson and Mayne Reid. Published by the Century Co., New York.

The Sidereal Messenger, one of the very few periodicals devoted especially to Astronomy, is published at Northfield College, Minnesota, where a fine observatory was established a few years since. The *Messenger* is conducted by Prof. Payne, director of the observatory. The leading article discusses the unusual and brilliant sunset phenomenon which has been for weeks observed with wonder in all parts of the world. The theories of different astronomers is to be presented, this first article presenting some interesting observations on the effect of meteoric showers. "Tools of the Astronomer," "Comet 'B,' 1881," "Common Theory of the Solar Corona," are other articles.

The Faith Missionary of Oberlin has letters and reports from the several faith missions in Bulgaria, India and South America that are worth a wide attention among American Christians. The *Missionary* states that Mr. Walkins of Guadaljara, Mexico, who was a while since engaged in independent mission work, has joined the M. E. church South. There is reliable information also that he is a Freemason.

The English Illustrated Magazine has some attractions for January that will be appreciated. A portrait and sketch of Matthew Arnold, the English critic who is now lecturing in this country. Like Oscar Wilde and Mgr. Capel, Arnold finds himself like a prophet without honor except in his own country. A sketch of Dartmoor, well illustrated, also of the "Piano Forte and its Precursors," precede a little history of the fall of the last Napoleon and the self-sacrifice of his Marshal Bazaine, who was afterward courtmartialed for the disaster at Metz. This is from the entertaining pen of the renowned war correspondent Archibald Forbes. Prof. Geike writes on "Rivers and River Gorges." MacMillan and Co., New York.

Of the irreligion which characterizes the new edition of the Encyclopedia Brittanica the *Christian Instructor* has this timely criticism: "After a somewhat careful examination of the religious articles, and the scientific articles bearing upon religion, in the work as far as issued, we are quite prepared to accord with the judgment of it lately pronounced by Principal Dawson. He has characterized it as 'a publication which, instead of its proper *role* as a repertory of facts, has become a strong partisan, stating extreme and unproved speculations as if they were the conclusions of science.' As to the biblical articles, it is but just to say that they are in general furnished by Kuenen, Wellhausen, Robertson Smith and men of their school, or by authors in greater or less degree sympathizing with them. To say that these men represent the religious thought of the English speaking world at this time is to say what is notoriously incorrect. They have but a very small following in this country and are greatly in the minority in Great Britain and the Provinces. Yet here is a standard work that is almost entirely controlled by the views of a comparatively small number of men, and these in no way superior in scholarship, in science or theology to their orthodox contemporaries, who vastly outnumber them. The protest against such presumption and injustice should have been made so earnest by orthodox Christians, generally, that its potency would have been long ere this felt and respected by the publishers of this great work. We have been astonished at the little attention that has been given to the matter by the religious press in general. The poison is being widely disseminated through this channel, and its evil influence is all the greater because it is contained in the pages of what is regarded as a standard work."

—To suppress the unnatural practice of binding the feet, the Church Missionary Society of England have decided to exclude all Chinese girls from Christian instruction unless the parents consent to unbind their feet.

THE HOME.

OH, SPEED THE WORK.

Oh, speed the work of gathering souls,
For night is coming on—
The night in which no one can work,
A night of awful gloom!
A night with not one ray of light
To guide the wanderer home;
For mercy's wing is folded then,
And sealed the book of doom.

Then speed the work of gathering souls,
Ye workmen of the Lord;
Oh, speed, nor spend your strength for naught!
Soon He will grant reward
To all who labor cheerfully
Amidst the weal and woe,
Amid the thorns which pierce and tear,
Amidst the scoffing foe.

Oh, speed, yea, speed the work of love!
The warning must be given,
And God calls all to swell the cry
Who hope to rest in heaven.
They cannot rest in that sweet home,
Whose brows have never here
Been dampened by the toil for souls,
And furrowed by its care.

Look up to God, and plead His grace
To water well the seed;
For all our sowing will be in vain
If unsupplied this need.
Oh, workmen, one and all, toil on;
The shining mansions wait;
The Master longs to call us home,
And close each pearly gate.

But honest souls are still unwarned
And children wandering far,
With anguished prayers, then, toil we on,
Lest our robes spotted are
With blood of souls we might have saved.
Oh, we must swell the call,
Or share the fate of those distressed,
On whom His wrath shall fall.

—*Selected.*

THE LIFE THAT MAKES CONVERTS.

Christ himself has given a definition of a Christian. He said, "If a man loves me, he will keep my words." At another time he declared, "He that hath my commandments, and keepeth them, he it is that loveth me." Here is the test and touchstone of Christian character. A personal love for a personal Saviour underlies all genuine purity. That heart love must be attested by the daily life. Obedience to Christ is the highest evidence of faith in Christ, and without such faith the soul is lost.

What "words" are to be kept? Are they limited to such specific commands as "Come unto me," "Take up the cross and follow me," "Go preach my Gospel," "Feed my sheep," and similar short directions? Comprehensive and vital as are such brief injunctions, I do not understand that they exhaust the idea conveyed by "My words." We ought to enlarge the meaning of this expression until it takes in the whole scope of his wonderful teachings of self-denial, truthfulness, honesty, humanity, purity of heart, sympathy with the suffering, and submission to the Father's will. When Jesus bound the towel about his waist, and stooped down and washed the soiled feet of a dozen Jewish peasants, he taught us how a man can become greatest by becoming "a servant of all." Dr. Muhlenberg gave a beautiful illustration of obedience to his Master when he once took up a tray of dishes in St. Luke's hospital and carried them down to the kitchen. Some one meeting him, and protesting against his doing such menial work, he quickly said, "What am I but a waiter in the Lord's hotel?"

Christ's treatment of the penitent woman teaches us how to pity the fallen, and to restore such in the spirit of meekness. His command, "always to pray and never to faint," is the true foundation of the prayer meeting, and its best inspiration. His golden precept to do unto others just as we would that others should do unto us is the law of all social justice, all commercial integrity, and all personal intercourse. Christ demands the strictest and holiest morality. No one has any claim to true holiness who belittles or breaks those commandments which govern our intercourse with each other. It is the hideous disparity between some people's flaming talk about their spiritual attainments, and the hard facts of their daily conduct, that so disgusts and repels their unconverted associates.

On the heart side Christianity is love to a personal Redeemer and Guide. On the life side it is simple and conscientious obedience to his commandments. Where such piety is visible it is felt; it answers the scoffs of the skeptic, it furnishes the mightiest argument in behalf of the Gospel; it is the most powerful witness for Christ; it is more eloquent and convincing than any pulpit discourse; it is the strongest attraction to a religious life; it is mighty in its awakening and converting power among men of the world. As soon as we who "call ourselves Christians" reach this Christ-likeness in daily conduct, there will be no more complaint of the lack of conversions. Spurgeon remarked at his last communion season that, of the sixteen who had joined his church, two had been converted by his preaching, and the other fourteen had been converted through the efforts of the members of his church. I will venture to say that these fourteen were more influenced—under God—by what those church members did than by anything they said. There must have been a great deal of Christ's "words" in their conduct, or else they never would have led fourteen sinners to become followers of Jesus.—*Theodore Cuyler.*

LOWER THE LIFE-BOAT.

We have read somewhere of a ship captain who passed a dismantled vessel that was sinking in mid ocean. He saw the signals of distress, he heard the shrieks of men and women crowding its deck; yet he held on his course, though officers and men implored him to stop, and offered, at the risk of their lives, to rescue the people from the sinking ship. His vessel was freighted with a costly cargo, destined for a port where it was in great demand. Another vessel had sailed the same day, laden with a similar cargo, for the same port. Could he reach his destination a single day in advance, he would make enormous profits. Should his vessel be outsailed, another would gather in the wealth he coveted.

He sailed on. The ill-fated bark went down with its cargo of human life. He reached the port in time; he reaped the golden harvest; he bought the silence of those who witnessed his heartless deed; he ranked high in business circles; but he lived and died a miserable man. The memory of his crime tortured him by day, and haunted his dreams by night. When storms swept the coast near by his princely mansion, he fancied he could hear in the wail of the winds, the wild shrieks of the men and women he had abandoned to their fate. Often he would start from his sleep with the command on his lips to "Lower the boat," only to feel the cold sweat of mortal agony on his brow, and the sharp tooth of remorse in his heart. The sight of the ocean became a reproach; for it was the sepulchre of those his selfishness had slain; and the sigh that its distant surges brought to his ear seemed an accusing voice proclaiming his guilt. He sought a hiding-place in solitude; but the memory of that sinking ship peopled his quiet retreat with spectral forms, and haunted him back to the thoroughfares of life. His deed had passed beyond recall. The victims of his avarice were buried where no sounding line could reveal the mystery of that missing ship; his secret was safe in his own heart; but like the sting of the worm that "dieth not," he found no relief from its ceaseless pain. He must bear with him through time and to eternity the memory of his inhuman deed.

Other men are sailing over the ocean of life, with their ships freighted with costly merchandise. Other vessels are foundered on the deep. The storms of passion or misfortune sweep the track of many a vessel, leaving it a helpless hulk upon the sea of life. The cry of human hearts, desperate amid their pains and perils, are going up for help. Sorrowing ones are on life's ocean, with hearts and lives made desolate by the death of loved ones, reaching out their hands in mute appeal for sympathy and help. Boys and girls are tossing on that stormy sea, with no hearts to love them, and no hands to guide their erring steps aright. Young men are on that ocean; helpless moral wrecks, at the mercy of every gust of appetite and passion, drifting hopelessly on, unless some one sends a life-boat for their relief. Women, old and withered, and young and fair, are looking out for help beneath a lowering sky, and across a stormy sea. Some, alone in life, are struggling feebly in the depths of poverty; and some, torn from the moorings of virtue by ruthless hands, have been abandoned to the unfeeling winds and waves of human life, without hope, unless some friends, tender and strong, shall lead them to Him who alone can say, "Thy sins which are many, are forgiven thee." From men and women, hungry, sick, and dying, the cry is ever going up for help. From men and women, feeding on the Dead Sea fruit of vicious pleasure, yielding the ashes of bitter pain, the cry for help is ever heard. From Christian and from heathen lands the voice of humanity, in tones of deep despair, is sending forth its cry; and Christ has laid, not on angels, but on men, the commission of their relief. His life was spent in doing good; and that example he has left as a sacred legacy to those who would follow in his steps. We are not living for ourselves alone; but every human being, whether in the depths of sorrow, shrouded by ignorance, or sinking in the sea of sin, has a claim upon us strong as that the dying thief had on the dying Saviour.—*Texas Advocate.*

FAITH.

It is said that one day when Bonaparte was reviewing some troops, the bridle of his horse slipped from his hand, and the horse galloped off. A common soldier ran, and laying hold of the bridle, brought back the horse to the Emperor's hand, when he said to the man:

"Well done, Captain."

"Of what regiment, sire?" enquired the soldier.

"Of the Guards," answered Napoleon, pleased with his instant belief in his word.

The Emperor rode off; the soldier threw down his musket, and, though he had no epaulettes on his shoulders, no sword by his side, or any other mark of advancement, he ran and joined the staff of commanding officers. They laughed at him, and said, "What have you to do here?"

"I am Captain of the Guards," he replied.

They were amazed, but he said, "The Emperor has said so, therefore I am."

In like manner, though the Word of God ("He that believeth hath everlasting life") is not confirmed by the feelings of the believer, he ought to take the Word of God as true, because he said it, and thus honor him as a God of truth, and rejoice with joy unspeakable.—*Sel.*

CLING TO THE RIGHT.

There is nothing more certain than that right will triumph at last, and triumph eternally; and it is equally certain that wrong is destined to utter and everlasting overthrow.

Whoever ties his boat to a sinking ship will go down; and whoever links himself with wrong is sure, eventually, to encounter overthrow. There may be temporary prosperity, there will be final defeat; there may be present success, but there will be eternal ruin. Hence they consult their wisdom and their safety, who cling to the right at whatever cost; not through stubbornness of will, but through steadfastness of faith, and honesty of conscience.

How brief the scene of trial will seem when the struggle is over; how light the afflictions, when the eternal weight of glory shall dawn upon the church of God; how unworthy of notice will seem all the sufferings of the present time when compared with the crowns, the joys, the raptures, which shall reward the ransomed of the Lord.

Let the servants of God take courage; their conflicts are brief, and they war against a defeated foe. The Captain of their salvation has gone before, and on every battle-field he has overcome and scattered all their enemies. The day of his victory is at hand. Then shall right be triumphant, and those who have clung to the right shall triumph with it forever.—*Safeguard.*

ENOCH WALKED WITH GOD.—Sinners walk *from* God; they go in a contrary direction; they are opposed to his requirements; they refuse to listen to his call. But believers walk *with* God; in conversation, they turn to God; in justification, they are accepted before God; in sanctification, they conform to the will of God, and then they walk with God. His precepts are their rule, his ways are their delight, his glory is their aim, and fellowship with himself is their source of satisfaction. They communicate with God, place their confidence in God, expect every blessing from God, and strive to imitate the character of God. They walk with him in filial love, as their Father; in holy intercourse, as their friend; and in grateful obedience, as their covenant God. They walk with God in faith, believing his promises. They walk with God in hope, expecting his communication. They walk with God in love, enjoying his gracious presence and blessings. To walk with God is their honor, the proof of their reconciliation, and the evidence of their adoption. Walking with God on earth, they will rest with God in heaven.—*Rev. James Smith.*

Man is greater than a world, than systems of worlds; there is more mystery in the union of soul with the physical than in the creation of a universe.

Religion is using everything for God, but many men dedicate business to the devil, and politics to the devil, and shove religion into the cracks and crevices of time, and make it the hypocritical outcrawling of their leisure and laziness.—*Sel.*

Zeal without knowledge is more profitable than knowledge without zeal.

OUR BOYS AND GIRLS.

THE STAR.

BY "AUNT CARRIE."

Beautiful star
Up in heaven so blue,
Why do you shine so bright
All the years through?

I shone first to show
Where the Saviour was born,
When the angels sang "Peace"
To the shepherds at morn.

And now I am shining
To show you the way,
And all little children,
Who with Jesus would stay,

To the bright, happy home
He has gone to prepare;
For he wants the dear children
All to be there.

CAUGHT IN AN AVALANCHE.

High up in a narrow valley in Switzerland, almost entirely shut in by great rocky cliffs, was a little chalet where Widow Jutta and her three boys lived.

They were very poor, owning a patch of meadow only, its thin, rocky soil scarcely sufficient to keep two or three cows. Their home was of the poorest description, the walls loose stones filled in with moss, and the projecting roof large sheets of pine bark laid over poles and weighed down by heavy stones, while a large square hole in the top answered both for a window and chimney.

Tables and bedsteads were unknown luxuries, as stumps were substituted for the former and bark covered with hay for the latter.

But they were strong and hardy, and had never been accustomed to anything different; and the boys, in summer especially, lived a free, joyous life, their merry "jodel" often waking sweet echoes among the rocky cliffs. Johann, the eldest, a lad of sixteen, was their chief reliance, as he was already quite a skillful hunter, following the sly chamois to its haunts on snow-clad peaks, where it seemed impossible that a human foot could tread.

Fredrich and Francois were several years younger; but they helped their mother weave baskets, and in summer filled them with Alpine strawberries, which she carried on her head to the nearest market-town and sold. Yet they were often reduced to great want during the long, cold winters, in spite of every precaution to lay in supplies.

In the autumn of 1874 a great misfortune befell this family in the death of their cows by the murrain; and this season was followed by an unusually severe winter. Early in November there came such a heavy fall of snow that all communication was cut off with the next town, while on the heights above it accumulated to an astonishing depth.

They used their supplies of food very sparingly, hoping each day a change would come, when a little sunshine and warmth would form a crust over the surface of the snow sufficient to bear the boy's weight. But the cold continued extreme, and, shadowed by high mountains, the wintry sun had little power.

It was a sad, anxious little group that gathered day after day around the table, more and more scantily spread. Widow Jutta was a good, Christian woman, and she prayed earnestly for help in their extremity and patience to endure without murmuring, as fresh falls of snow were constantly piling up the fine, powdery flakes, already nearly even with the gable.

Johann saw with alarm how feeble his mother was growing, and, feeling that he must do something before his own strength was exhausted, he climbed to the opening by the ridgepole, and looked about him.

The hut stood high up on the side of the mountain, and although the steep slopes near by had but three or four feet of snow, he knew that it had accumulated to the depth of twelve or fifteen in the valley through which he must go to reach help.

But the lives of those dear to him depended upon the effort, and he resolved to try. As he was about to descend into the hut and tell his mother his determination, Fredrich joined him and said, "Don't you think we two could get as far as Hans Graffle's hut? He's a good hunter and sure to have a chamois or two in store. He'd let us have something to keep us alive till the thaw comes."

"I had just made up my mind to go," replied Johann. "I suppose if you went with me we could bring back a bigger load. Still I don't like to have you take the risk."

"It would be greater for you alone. We could help each other. If you go, Johann, I go with you."

"Then we had better start at once, before another storm comes."

They told their mother of their plan and bade her not to worry if they did not return that night. Then they fastened snow-hoops on their shoes, made of the tough branches of fir trees, interlaced with strong cord, their broad surface helping to sustain them on the top of the snow.

It was early in the morning when they began their perilous journey. Their mother saw them depart with a sinking heart, but she knew it was their duty and could not hold them back. The air was very cold, and almost at the first step they sank into the soft snow to their waists; but they helped each other up on the rocks and climbed along narrow icy ledges where the least slip would throw them down steep precipices to sure destruction. Yet for six hours they pushed forward, knowing that to stop and rest would be certain death, as sleep would instantly overcome them. At last they saw the smoke curling up from Hans Graffle's hut. Cheered by the prospect of rest and food, they gave a loud "jodel," which brought the old hunter to the top of his roof to see who could be approaching. Great was his amazement when he recognized the boys. He gave them a hearty welcome as he drew them up to the blazing log fire and relieved them of their cold, wet garments. Then he placed food and milk before them.

After the poor famished boys had satisfied their hunger they told him of their destitution and said they had come to beg for some provisions to take back to their imprisoned mother and little Francois; Johann, with manly independence, promising to work for Hans the next summer to pay for the help now rendered. The old hunter readily consented to give them all they could carry.

The next day was quite mild, and he advised them to wait over, as a night's freezing would make a sufficient crust to bear their weight, and they could return with much less fatigue. They followed his adviee, but Johann was so anxious about his mother he insisted upon starting very early the second morning.

They fastened their bag of provisions on a long pole and Johann placed one end on his shoulder, while Fredrich followed holding the other, and, with their Alpine stoeks in their hands, they started rapidly forward, thankful to find that the snow yielded but little to the pressure of their broad hoops.

Hans Graffle mounted his roof again and watched the little figures, till, just before turning the point of a projecting cliff, the boys, seeing him, gave a loud parting shout. Alas! the vibration in the air caused by that merry, thoughtless cheer, set a great avalanche in motion down the steep precipice over their heads. At first there was a low rumbling sound, instantly increasing in volume and intensity, and, looking up, they saw the great white cloud rushing upon them.

There was no escape, and, dropping their burden, they clasped their arms about each other and sank down buried beneath forty feet of the cold, white mass.

The old man heard the thundering sound and saw the poor boys drop upon their knees, but could do nothing to help them, for he knew too well what swift and sure destruction lay in the path of the terrible avalanche.

Well aware that they would be dead ere he could rescue them from that depth of snow, if they had not been instantly killed, he exerted all his efforts to save those still left in the cottage far up the desolate valley. After a long and perilous walk he succeeded in finding the spot, but a sad sight there greeted him.

Little Francois was asleep on the rough bed, upon which his mother had piled all the clothing to keep him warm. She was sitting by the cold hearth as lifeless as the white embers lying upon it; yet a happy smile still rested on her face, for upon her lap lay the old Bible, and her finger yet pointed to the verse, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

When for her the portals had opened Hans could not tell, but he thought they would scarcely have closed ere she was joined by the ransomed spirits of her boys.

It was a bitter awakening for little Francois, but the kind hunter took him to his own home, and adopted him as his son.

It was not until late in the spring that the deep snowdrift made by the great avalanche melted away, and the bodies of the two brothers were found with their arms still locked about each other.

A rough wooden cross now marks the spot, with their names and the date of their death rudely carved upon it, that cross being only one of many that I passed one lovely summer day on my way over the Tete-Noir to Chamouni, each marking some sad record of man's vain struggle with the long, bitter winter in those wild mountain passes.—*Christian Union.*

TEMPERANCE.

BEER A TEMPERANCE DRINK.

Victor Tissat has published a most interesting and instructive book: "*Les Prussians en Allemange.*" In the course of it are many allusions to the habits of the Germans in drinking beer, and some sharp and graphic descriptions of the effects of this habit upon them. The author is no temperance man in our sensc of the word, and perhaps never heard of the temperancc cause.

In the course of his journey through Germany he came to Bavaria, as celebrated for its beer as Munich is for its works of art, and for the dissoluteness of its court. There are in the vicinity of Munich three or four monasteries, famous for the good beer produced by the monks. To one of these, Dettlesbach, Mons. Tissat made a visit. He says: "I rang. A brother introduced me into the drinking-room where people are served who pay; the monks give beer to the poor. The profit on beer is the only revenue of the convent. * * * In the room was a picture of Gambrinus (King of Beer) in all his pomp, raising in one hand his pot of beer. * * * Over the door was the inscription, 'Beer makes Alive, Brandy Kills.' A door opens and the Prior enters bidding him welcome: '*Soyes le bienvenue,*' and conversation commences on beer: 'Your beer is *exquise*, Reverend Father; it's velvet.'

" 'Yes, it's because we do not know chemistry; we do not know how to adulterate beer. True beer is no longer drunk in Germany. Adulteration came to us from France. If you will go with me I will take you to the library where I will prove to you what I say. The beer of France was formerly as famous as that of Germany.'

"They came to the library—a vast hall with books piled up to the ceiling. The Prior took down one of them entitled, '*Livre des Metiers*' (Book of Trades), and showed me an article, '*Statuts des brasseurs Parisiens*' (Laws of the Brewers of Paris). In this rosin was expressly mentioned as employed in making beer. This was an old book, written in old Freneh, many of the words being now obsolete.

"The Prior asks: 'Are you convinced now?'

" 'Perfectly. I only regret that the laws against rosin are not in force to-day, for it is evident that in the beer we drink now in France there is more rosin than hops.'

" 'And here, sir, in Germany, in the noble country of Gambrinus, they put in only the roots of boxwood. Formerly beer was employed as a remedy; it is often a poison now.' "

Monsieur Tissat is driving about Munich in a *fiacre;* he says: "The only vehicles which follow each other almost without interruption are brewers' carts, and other great carts coming from the railway station, loaded with broken beer-glasses, which show the number of *hocks* that the Munichois breok over each other's heads has not diminished. They say in Germany of a citizen of Munich: 'He is a *bierfass* (a beer cask), when he rises in the morning, and a *fassbier* (a cask of beer) when he goes to bed.' " As to the effects of beer M. Tissat says:

"The Germans in general are blockheads (*lourdands*); the most stupid among them are the Bavarians. * * * The Swede, Oxenstiem, has described the Munichois by these words: 'He is a creature who drinks more than he can carry; a cask containing more than it seems to do. The excess of food and drink overflows among these people, upon the whole body. They are great eaters, gluttons. They breakfast until noon and dine until supper. Apoplexy and indigestion carry them off. What a huge thing, *enormechose*, a Bavarian is, at rest, sleeping, well stuffed! He is a vast mass of flesh, like a man pre-historical, a mastodon-man, * * * who ought to live side by side with mammoths, plesiosauri, ichthyosauri, creeping on the belly!'

"The Cardinal Perron said: 'You will at once know a German before a glass of beer into which a fly has fallen. An Italian will send away the glass; the Frenehman will take out the fly; the German will swallow the beer with the fly.' 'In the old beer-shops, full of tobaeco-smoke, and very dirty, is seen the true Munichois. Beer is his element, as water is that of the fish. Beer is to him the substitute for milk, soup and bread. When the price of beer rises, there are *bierkraval*—beer revolutions; when the beer is bad, there are popular revolts against the brewers. They allow no trifling with beer. In 1844 the people broke the windows of the king's palace because the price of beer had risen a half penny. They were obliged to make many cavalry charges upon the mob, and to fire upon the 'Royal Beer House.'

"A Vienna journal said: 'Beer is the Alpha and Omega of existence in Bavaria; it plays in political, social and religious affairs, a more considerable part than roast beef does in England. The worship of Gambrinus is pushed so far that they feed the newly-born on beer; and among this short-legged people, an increase in its pricc produces terrible explosions. A rise in the price of beer of a kreutzer is of great importance to a Munichois, who consumes upon an average from eight in the morning to ten at night, six to seven quarts of beer, and the one kreutzer makes 72 francs—$14.40 a year. * * * The brewers of Munich are almost all millionairc; they have their fine equipages with two horses.'

"There are many sorts of beer: The *slavator bier,* the *bockbier,* the *weissbier,* the *winterbier;* which are sold at stated periods. When either of these beers is ready for customers, the newspapers of Munich announce the fact solemnly more than a month in advance. *Bockbier* is a thick, syrupy drink. Two glasses are enough to intoxi cate an infidel. At the Royal Beer House they sell the *Bouck* in an old shed from 9 o'clock to 1. They dispute the entrance to it with their fists. Traveling fiddlers mounted on beer casks scrape the *Bockwalzer.* Very soon men and women are whirling in a bacchanal round, screaming at the top of their voices:

'Ha! Ha! Ha!
O Jerum, Jerum!
Jerum!'

"This beer that the Bavarians guzzle from morning to night makes them fat, dull, cross, brutal. In the beer-shops the conversation turns generally on eating; they devour and drink more than they talk. It is an incessant play of jaws; one would think they were moved by steam-power. When there is too much alcohol in the beer the stranger is likely to be insulted."

There are many books on Germany, notably the "*Voyage Au Pays Des Milliards,*" in which the same or even worse things are said of the effects upon the people of beer drinking. Beer renders those who drink it fat, dull, cross, and more or less brutal. The manufacture and sale of it are forbidden in Maine under heavy penalties of fine and imprisonment.—*Neal Dow.*

VICTORY FOR TEMPERANCE.

WICHITA, Kan., Jan 8.—All the saloons in this city, over thirty in number, closed to-day by concerted action of their keepers, who, it is understood, have gone out of the business for good.

Temperance legislation is popular in the new counties of Texas. A few weeks ago Falls county was carried by the no-license party by a vote of 173 to 17; and in Shelby county the vote stood in favor of no license 713 to 187.

"It is of very little account what men think of us, but it is of great importance what God thinks of us."

[*Continued from 5th page.*]

At 7 o'clock the house was well filled, some 50 or 60 being present. Bro. Gaylord, trustee, took charge of the door and the boys. After prayer by a friend, I commenced the lecture with the statement, that I had not come to impose upon any man or class of men. All that I wished was to look at the subject before us fairly and squarely. If during the evening I should make statements which any one thought were not true or overdrawn, I would give them a chance to say so at the close, and as I saw at least one Mason in the audience, it was his duty as a citizen to see that I represented Masonry fairly to the people.

I spoke for about an hour and a half. Good order was retained during this time. Closing, I said, "Now I will give any one a chance to speak or ask questions, reserving the right to reply. All eyes were turned toward Mr. S., who, I think, was the only Mason in the house. He kept his jewel. Mr. Gaylord broke the silence, saying that he should like to hear the other side of this question, still silence reigned supreme. I then said: "Mr. Mason, if you wish to vindicate your order, now is the time. I have made some pretty strong statements this evening; if you keep silent you are virtually revealing secrets, which you have sworn to conceal, by admitting the truth of what I have said." Still no response. I thanked the audience for their attention and we adjourned.

I was to have spoken here last evening, but owing to the severe storm the meeting was postponed. Bro. S. H. Halsey kindly invited me to stop with him until the storm subsided. I send you herewith his subscription for the *Cynosure*. In short, I feel encouraged to press forward. If God be for us who can be against us. Let us stand to the guns, friends, and the victory is ours.

W. B. STODDARD.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

AN AMERICAN IN DAKOTA.

Since leaving Ligonier, Ind., for the purpose of establishing my residence in Dickey Co., Dakota, one year ago last May, I have had no correspondence with the *Cynosure*; but I have not lost my interest in the work of reform. Since coming here I have carefully watched the progress of Anti-masonry in other States, and have been anxiously waiting to see some move toward organizing this territory for effective political work. I would like to see Dakota move along with the States in the campaign of 1884. I rejoice in the prospect of the Washington movement. The establishment of a political paper in Washington will doubtless add much to the progress of our work. I think the stock plan just the thing needed to insure success. I hope before the next campaign fairly opens some effort will be made to organize Dakota for warfare against secrecy and rum. In the mean time I will do what I can to circulate Anti-masonic literature by loaning books and handing out *Cynosures*. C. G. FAIT.

—A secret meeting of the Iowa Democratic leaders and members of the legislature at Des Moines decided to oppose prohibition, but will prepare a bill fixing the minimum license at $500. The Democrats will vote for any Republican to defeat Allison for the United States Senate.

THE CHURCHES.

—The new Free Methodist church on Dearborn, near 51st street, in this city, was to have been dedicated on Sabbath morning. Rev. Joseph Travis, editor of the *Free Methodist*, was announced as the officiating clergyman. This church has been established in a needy part of the city, and under the charge of brethren T. B. Arnold and C. S. Spalding, the present pastor, has been blessed of God since its establishment.

—The Wesleyan churches are reporting in their church paper revivals in Larwill, Ind.; Midland, Mich.; Carlyon, N. Y., and Lawrenee, Kans.

—Rev. A. T. McDill of the *Christian Instructor*, Philadelphia, has just returned to that city from a temporary sojourn in Colorado with his family on aecount of ill health. The change produeed satisfaetory results.

—Dr. Charles A. Stork, the leading professor of Gettysburg Theological Seminary, Pa., is dead.

—Rev. A. H. Harshaw, who is undertaking the *Midland*, the new United Presbyterian paper of St. Louis, has resigned the pastorate of the Second U. P. church, Pittsburgh, to enter upon the new work.

—A new Faith Home was dedicated lately in Columbus, Ohio, which is in charge of Mrs. Mary A. Clift. There are now twenty-two such institutions in this country and several in Europe. There were seventy-five persons at the dedication in Columbus, a number of whom had been healed by faith; and two interesting cases occurred during the meeting when deliverance from disease was given in answer to prayer.

—There are twelve Quarterly Meetings belonging to Iowa Yearly Meeting of Friends. There are also eighty-two established meetings in the States of Iowa, Wisconsin, Minnesota, Dakota, California, Oregon and Texas.

—The net gain of all Presbyterian churches in the foreign field was thirteen and one-fifth per cent. for the past year—an average of fifteen converts for every ordained missionary. "Do missions pay?"

—At the revival at Penn Meeting, Cass county, Mich., conducted by Harvey and Alice Bergmann, assisted by others, 140 professed conversion and sixty-four applied for membership.

—The mission work by the Rev. G. Constantine, independent missionary in Smyrna, has been quite successful in all its departments. In the Evangelical hall, over 10,000 people, it is stated, from Smyrna and different provinces of Turkey, have heard the Gospel preached in Greek. The tract and Bible work among them is in a flourishing condition. The receipts from all sourees were £379.

—In a letter from Japan, J. Hartzler speaks of the conversion of one of the natives of the peninsula of Corea, named Isuehon, a relative of the Corean king: "One of the circumstances which led to his conversion was a dream. He dreamed that a Japanese gentleman had come to him with a basket. In the basket was a book. It was a copy of the Bible. The man with the basket, pointing to the Bible, said to him: '*This is the book that will save your country.*' This dream made a deep impression on the Corean's mind, and led him to study Christianity, and not long thereafter he became a believer in the Lord Jesus Christ, and made a public profession of his faith."

GOOD REPORT FROM THE OUT-AND-OUT SABBATH-SCHOOL IN NORTHWEST CHICAGO.

EDITORS CHRISTIAN CYNOSURE:—I intended to have written to you some time since about the distribution of the papers you gave me for our Sabbath-school. The school seemed as anxious to receive them as I was to give them. One gentleman who was in the school, who had formerly been a member of the Grand Lodge of Masons in Boston, Mass., and had often attended lodge in their beautiful temple (that has the nice drinking-saloon down-stairs), came to me after the close of school and asked if we had one of the papers left; said he did not get one but would like one very much. I want to say here that this gentleman's statement corroborates that made by Bro. Stoddard in regard to the saloon being in the Masonic building; more than this he says he thoroughly believes that any amount of young men have been invited (from labor to refreshment) from the lodge into this saloon and there made drunkards.

I was very much surprised the next week after giving out the *Cynosure* to find my school had fallen off over twenty-five per cent. The nearer we get to Christmas the more scholars we usually have in a Sabbath-school; and when I saw by giving out the *Cynosure* our school had decreased in number, I made up my mind we had injured some one, and as I believe the *Cynosure* to be on the side of God, I do not know of any one we could possibly have hurt unless he was siding with the devil.

These papers could not all have been read without some people getting light, and I hope and pray that this effort may be blest to some poor, struggling soul who is in bondage to these secret societies, and he be brought out into the glorious light of the Gospel and made a free man in Christ Jesus. Yours in Christian love,

WM. E. CATLIN.

FORMOSA AND THE MISSIONARY MACKAY.

The island of Formosa is on the eastern coast of China, separated from the mainland by a sound of about ninety miles in width. It is 250 miles long, and has a population of about three millions. A range of mountains, rising in some places to 12,000 feet divides the island longitudinally. The western portion is inhabited by Chinese, the eastern, by aboriginal, savage tribes of the Malay type. The English Presbyterian church has had, since 1865, a successful mission among the Chinese who occupy the southern part of the island. Until very recently, no attempt has been made to reach the aborigines with Christian instruction. Dr. Mackay made choice of the northern districts of Formosa and established himself at Tamsui, a town of some importance, with a British consulate and a large staff of Chinese officials. The surrounding country is very beautiful and fertile, and the climate, except in the rainy season, fairly healthy. The prevailing religion in Formosa, as in China proper, is Buddhism.

Whatever Dr. Mackay's first impressions of Formosa were, his first *experiences* were far from pleasant. It was the rainy season and his dwelling-place was a stable, with many a time a foot of water on the floor. So soon as he had learned enough of the language, he posted up the Ten Commandments on the door of his cabin. The *literati* took alarm, and denounced him as a spy, a deceiver, a necromancer—"a foreign devil." They took every means to insult him. Tact and pluck, however, won the day, and it was not long before he could rejoice over his "first convert"—Giam-Cheng-Hoa—his right hand man to this day. The plan of operations which Dr. Mackay then adopted, and which has been attended with such marvellous success, closely resembled that of the Great Teacher himself. As soon as he secured a following, he began to itinerate among the people accompanied by his disciple, to whom he thus imparted instruction of the most practical kind in "pastoral theology." But that was not all; he gave them improvised lectures in botany, geology, geography, anatomy, church history, and finally they were drilled in systematic theology. In four years he had built ten chapels, and placed them under the charge of as many native trained helpers. He had eight more students under training, seventy-five communicants and 500 natives attending Christian services. The next year he reported 160 communicants, and 1,000 natives had renounced idolatry and attended Christian worship. And so the work went on with increasing momentum, until December, 1879, when he left the island on a brief visit to his native land. At that date there were twenty chapels, 300 communicants, and upwards of 2,000 persons under religious instruction. Few missionaries have ever had it in their power to make such a record. Yet, the trophies which Dr. Mackay has won since his return to Formosa, two years ago, are still more remarkable. His official report for 1882 says: "We have now twenty-six native preachers and twenty-six chapels, 3,000 native Christians and 350 communicants!" Had we nothing more to add we should still have good reason to exclaim, "What hath God wrought!" But the half has not been told. What difficulties the missionary met with in all these years, what perils he encountered on land and water, how many hair-breadth escapes from storm and pestilence, and the assassin's dagger! How he established schools and hospitals, and how at length, through the munificence of the people of his native country, he lately placed a topstone on a stately college to accommodate fifty students, and furnished with all the appliances for a seat of learning which present circumstances require.

Later still, the astounding intelligence was flashed along the wire, "Two thousand aborigines have thrown away their idols and wish to follow the Lord of hosts!" "One village after another, peopled by the savage children of the mountain wilds, have come out as a body, and already sing our sweet hymns long in the night." "What a scene! What an outburst of song at the close of a marriage service, when they rendered, 'How sweet the name of Jesus sounds,' to one of their own wild mountain airs." "Give us," he adds, "$2,500 that we may erect ten churches. For God's sake don't refuse and don't delay. Pray, O pray for this work, that Jehovah Jesus may be glorified and souls saved."

[The *Missionary Review* draws from the success of this mission some valuable lessons, as follows:]

Few will read this brief sketch of Dr. Mackay's ten years' work in Formosa without some thoughts and queries pressing upon their minds: Why has God used this missionary so much more effectively than he has most others? What element of his own mind and character, or in his manner of working, has enabled this man to achieve such results? One thing is evident. He has been ready at all times to peril life for Christ and the Gospel. A second thing is evident. He has been absolutely free in choice of place and plan of working. No deputation or secretary has imposed a straight jacket. Responsibility for place, plan and manner of working has been his own, and he has met this responsibility directly, manfully, heroically; and God has blessed him, and prospered his work.

Let these two facts be duly studied, in case of Mackay and of Duff, in case of Moffatt and of Livingtone, and Judson, and, indeed, of all the most successful missionaries. If mission secretaries cannot find something better to do than to restrict the proper liberty of missionaries, oppose and thwart the action of their church courts, destroy all right feeling of responsibility, and thus obstruct and hinder their work; then let them go themselves to the heathen and test their pre-eminent abilities in the actual work. No missionary ever resisted the arbitrary and ruinous measures enforced in India by Rufus Anderson, with half the energy Rufus Anderson, himself being a

missionary, would have resisted like arbitrary and ruinous measures attempted by another secretary. No missionary in India to-day, resists the attempt of John C. Lowrie to override his judgment and reverse the action of his church court, with more determined purpose than John C. Lowrie himself, if a missionary in India, would resist a like attempt by any secretary of a non-ecclesiastical mission Board.

THE GOSPEL IN JAPAN.

S. H. Cobb, missionary to Japan, writes to the *Christian Intelligencer* from Yokohama, under date of Nov. 7th last, news of the greatest importance if truly reported. He says:

"The story runs that Mr. Ito, formerly a cabinet minister, and high in the esteem and confidence of the Mikado and the government, has recently returned from a somewhat extended visit to Europe, whither he had been sent with some royal commission. Not long after his return he addressed a memorial to the Emperor and his cabinet, setting forth his views and observations in regard to Christianity, and the need that Japan should become Christian. Ito is not himself a Christian, but asserts that what he had seen of the influence of the Gospel in evangelical countries had convinced him that the Christian religion was true and was a blessing to a land. He had talked with Bismarck and the Emperor William on the subject, about whom he had been accustomed to think that they were Christians from policy, but whom he found to be sincere believers in the Gospel, and both of whom declared to him their opinion that what Japan needed more than anything else was to accept the Gospel, and urged him to use his influence with the Mikado and the members of the government to seriously consider the matter. To this statement Ito adds his own desire that the cabinet would study the Gospel, and find out what it really is. The story further runs that the cabinet was much impressed by the memorial of Mr. Ito, and agreed to give a serious study to the Gospel and its relations to Japan.

—Mr. John Wanamaker, of Philadelphia, the head of the largest store in the United States, has set a good example to the wealthy tax-payers and citizens of other cities by accepting the position of highway Commissioner. The streets of Philadelphia have long been in a bad condition, and he takes the office long enough to improve them.

—A machine has been invented at Pittsburg for manufacturing hob-nails, which has a capacity of one ton a day, and is operated by three men. The use of these machines will throw thousands of men out of employment.

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THIS is a pleasant surprise in many ways. The author is Rev. W. T. Meloy, of the United Presbyterian Church of Chicago, and the book is published by the Board of Publication of his denomination. It is a love story, not "fascinating," but with so much of genial interest that the reader is in no danger of laying it down unfinished. * * * The moral purpose of the book is to describe and vindicate Christian character, in its more heroic aspects, and it is a success. We congratulate the author and the United Presbyterian Board of Publication on this literary lily of the valley.—*The Interior.*

IT belongs to the class known as the religious novel. It is a love story written in the Pansy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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FARM NOTES.

AVOID FARM MORTGAGES.—Mr. H. A. Haigh gives the following wholesome advice on mortgages to farmers in the *American Agriculturist:*

Mortgages are necessary and beneficial in civilized society, but there are unpleasant features about them. They often enable a man to accomplish what he could not otherwise do, and they also often involve a man who would have been otherwise successful. They often enable a man to get out of trouble which he could not otherwise avoid, and they perhaps equally often make miserable a life which would have otherwise been happy. It is easy to get them on to the farm, but it is not always so easy to get them off. Farm mortgages are about the best investment that capital can find. Investors generally like them. They partake of the nature, permanence, and other substantial qualities of real property, but are relieved from many burdens imposed upon land.

Therefore:—1. Do not mortgage the farm unless it seems absolutely necessary. But, as a general rule is less valuable than a particular one, it may be well to specify by adding: 2. Do not mortgage to build a fine house. By so doing you will have to pay money for an investment which does not bring money. 3. Do not mortgage the farm to buy more land. Where there is absolute certainty that more can be made out of the land than the cost of the mortgage, this rule might not apply. But absolute certainty is rare, mistaken calculation is common. 4. Do not mortgage the farm unless you are sure of the continued fertility of its soil. Many persons borrow with an expectation of repayment based on an experience of the land's virginity only, which, on failing, may leave the land less productive, and the means of repayment thus be removed. In this way trouble begins which may result in the loss of the farm. Keep very clear of mortgages.

KEEPING UP THE FLESH OF CATTLE DURING WINTER—The farmer or breeder who most thoroughly understands how to prepare live stock for winter is he who makes it a point to get the largest possible amount of flesh upon the ribs during the summer. So he who best understands his business during winter is he who succeeds in maintaining all the flesh acquired during the summer, adding to this flesh as he can. Cattle that go into winter in good flesh, if suitably protected from storms and cold, and properly fed, are easily kept up to the summer standard till midwinter, and, with suitable attention, the same will prove true of the remainder, up to the appearance of grass. The warmth of the seven-twelfths of the year favors the interests of the feeder in the highest degree, both in the direction of putting on flesh, and retaining it; and it is only by inexcusable improvidence that the gain made during the larger and best part of the year is lost during the shorter and unfavorable half. It is bad economy to use corn for fuel, corn meal at $20 and oil cake at $35 per ton, but this is exactly what is done when any one by exposing cattle to a low temperature, at the same time endeavors to hold the summer's flesh during winter by the use of special foods.—*National Live Stock Journal.*

HOW TO TELL A COW'S AGE.—To tell a cow's age by her horns, count three for the tip down to the rings, and one year each for the most prominent rings, omitting the little ones. Some cow jockeys file these rings down smooth with the horn to make the cow look younger than she is, and thus deceive the raw purchaser, but the practical hand can generally tell better after the filing is done, as the rings are pictured on the horn. The teeth are also indicators of age, but, like the horns, there are conditions under which they are misleading. Cows that are bred young or are vicious by nature usually produce abnormal growths of horn, while those that live on sandy soil and crop close wear their teeth down. To our own taste the best test is the general appearance of the cow, especially the eye. In animals either well kept or young there is a freshness about their looks that proves them either young in fact or young in labor, and so far as actual usefulness is concerned it is immaterial which.—*American Dairyman.*

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Editors Herald:

It is seldom I appear in print, and I should not do so now did I not believe myself in possession of truths, the revelation of which will prove of inestimable value to many who may see these lines. Mine has been a trying experience. For many years I was conscious of a want of nerve tone. My mind seemed sluggish, and I felt a certain falling off in my natural condition of intellectual acuteness, activity and vigor. I presume this is the same way in which an innumerable number of other people feel, who, like myself, are physically below par, but like thousands of others I paid no attention to these annoying troubles, attributing them to overwork, and resorting to a glass of beer or a milk punch, which would for the time invigorate and relieve my weariness.

After awhile the stimulants commenced to disagree with my stomach, my weariness increased, and I was compelled to resort to other means to find relief. If a physician is suffering he invariably calls another physician to prescribe for him, as he cannot see himself as he sees others; so I called a physician and he advised me to try a little chemical food, or a bottle of hypophosphates. I took two or three bottles of the chemical food with no apparent benefit. My lassitude and indisposition seemed to increase, my food distressed me. I suffered from neuralgic pains in different parts of my body, my muscles became sore, my bowels were constipated, and my prospects for recovery were not very flattering. I stated my case to another physician, and he advised me to take five to ten drops of Magende's solution of morphine, two or three times a day, for the weakness and distress in my stomach, and a blue pill every other night to relieve the constipation. The morphine produced such a deathly nausea that I could not take it, and the blue pill failed to relieve my constipation.

In this condition I passed nearly a year, wholly unfit for business, while the effort to think was irksome and painful. My blood became impoverished, and I suffered from incapacity with an appalling sense of misery and general apprehension of coming evil. I passed sleepless nights and was troubled with irregular action of the heart, a constantly feverish condition and the most excruciating tortures in my stomach, living for days on rice water and gruel, and, indeed, the digestive functions seemed to be entirely destroyed.

It was natural that while in this condition I should become hypochondrical and fearful suggestions of self-destruction occasionally presented themselves. I experienced an insatiable desire for sleep, but on retiring would lie awake for a long time tormented with troubled reflections, and when at last I did fall into an uneasy slumber of short duration, it was disturbed by horrid dreams. In this condition I determined to take a trip to Europe, but in spite of all the attentions of physicians and change of scene and climate, I did not improve, and so returned home with no earthly hope of ever again being able to leave the house.

Among the numberous friends that called on me was one who had been afflicted somewhat similarly to myself, but who had been restored to perfect health. Upon his earnest recommendation I began the same treatment he had employed but with little hope of being benefited. At first I experienced little, if any, relief, except that it did not distress my stomach as other remedies or even food had done. I continued its use, however, and after the third bottle could see a marked change for the better, and now after the fifteenth bottle I am happy to state that I am again able to attend to my professional duties. I sleep well, nothing distresses me that I eat, I go from day to day without a feeling of weariness or pain; indeed, I am a well man, and wholly through the influence of H. H. Warner & Co.'s Tippecanoe. I consider this remedy as taking the highest possible rank in the treatment of all diseases marked by debility, loss of appetite, and all other symptoms of stomach and digestive disorders. It is overwhelmingly superior to the tonics, bitters, and dyspepsia cures of the day, and is certain to be so acknowledged by the public universally. Thousands of people to-day are going to premature graves with these serious diseases that I have above described, and to all such I would say: "Do not let your good judgment be governed by your prejudices, but give the above named remedy a fair and patient trial, and I believe you will not only be rewarded by a perfect restoration to health, but you will also be convinced that the medical profession does not possess all the knowledge there is embraced in medical science."

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73 Kennetb.
74 Florence.
75 Willing Workers.
76 A Commonplace Girl
77 Margery Kramer's School-
78 The Quartette. [days.
79 Robbie's Vacation.
80 Lulu Preston's Trials and Triumphs.
81 Sadie's School Life.
82 Playing at Living.
83 Kenneth and His Friends.
84 Memoirs of a Mirror
86 Joe and Harry
86 Fred, the Backwood Boy.
87 Bloomfield Rock.
88 Father's Lost Will.
89 No Fiction.
90 Barebacks.
91 Margery Kramer in the City.
92 Tom Saunders.
93 Peg of the Royal Guard.
94 Girl Life at Willowville.
95 Fred and His Friends.
96 The Young Housekeeper.
97 At Elim.
98 Clear the Way.
99 Faith Christie's Experiments.
100 Margery in the South.
101 Burden-Bearing.
102 A Rough Voyage.
103 Glimpses of the Edingtons.
104 Tom, Dick and Harry.
105 More than Conquerors.
106 Sought and Saved.
107 Lionel Franklin's Victory.
108 History of a Threepenny Bit; Frank Spencer's Rule of
109 The Harker Family. [Life.
110 Christie's Old Organ.
111 Frank Oldfield.
112 Thu's Troubles.
113 True to His Colors.
114 The Distiller's Daughter.
115 Greyledge.
119 Rachel Noble's Experience.
117 Doing and Dreaming.
118 Mother Herring's Chicken.
119 Brought Home.
120 Our Poll and other stories.
121 Rachel and the S. C.
122 Cobwebs and Cables.
123 Fearndale.
124 David's Little Lad.
125 Alec Green.
126 Buy your Own Cherries.
127 Grandmother Dear.
128 Jennie's Geranium;
129 The Brewer's Family.
130 Sidney Gray.
131 Froggie's Little Brother.
132 Jessie's Struggles.
133 Dot and Her Treasures.
134 Jessie Dyson; John Worth.
135 Faith Hayne.
136 Scamp and I.
137 Caleb Deane's Clock, and other stories.
138 Black Bob. Scrub, the Workhouse boy.
139 Millerton People.
140 Duties and Duties.
141 The Curse of Telfourd.
142 The Scathed and Saved.
143 Castle Williams; or, the Children's War on Bottle Jack.
144 Ruth and Her Friends.
145 Old Bill's Good Angel.
146 Mabel's Experience.
147 The Cousins.
148 Under the Curse of the Cup.
149 Banyan's Pilgrim's Progress.
150 Louis' School Days.
151 Blossom and blight.
152 A Candle Lighted by the Lord.
153 Bruey.
154 History of a Shilling, Toil and Trust.
155 Wee Donald, Chips.
156 Digging a Grave with a Wine-glass. Little blind May
157 The Manor House Mystery. May's Sixpence.
158 Owen's Hobby.
159 Gathered Temperance Tales.
160 Job Luftou's Rest.
161 Brought to Light.
162 Nothing Like Example.
163 Little Faith. The Diver's Daughter.
164 Dora's boy.
165 The Hermit of Holcombe.
166 Dauesbury House.
167 War on the Weed. A Fear
168 Drift. [ful bondage
169 Merton Lodge.
170 Zoe.

52 books in the above list, Nos 96, 98, 101, 104, 106, 107, 108, 109, 111, 112, 113, 114, 116, 118, 119, 120, 121, 123, 125, 126, 128, 129, 131, 132, 134, 135, 137, 138, 139, 141, 142, 143, 145, 147, 148, 151, 152, 154 to 164, 166, 167 and 168, are also published in another form (ordinary, small book page) and comprise the "FIRESIDE TEMPERANCE LIBRARY," which is sent, postpaid, for $4; any 12 copies for $1; 10c each.

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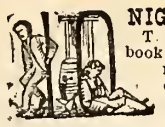
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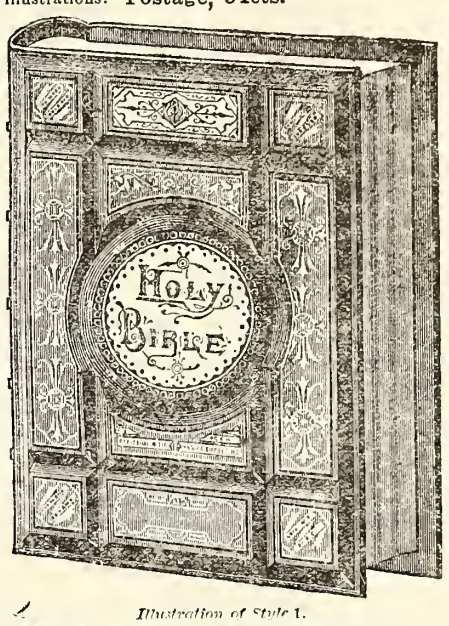


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NEWS OF THE WEEK.

—Some surprise and no little comment was caused in the House by the introduction, by Mr. Reed, of Maine, of a resolution of inquiry, leveled at heads of departments, concerning alleged circulars asking contributions for political purposes. The true inwardness of this move lay in the fact that a Democratic leader was known to have a similar resolution couched in definite language and the Republican statesman from Maine took this manner of heading him off.

—Agent Llewellyn, with a delegation of Mescalero and Jicarila Indians, had a long interview with the Secretary of the Interior. The Jicarilas wanted to get permission to return to their old reservation in northern New Mexico. The Secretary would not give his consent.

—There is an unexpected interest manifested in the postal telegraph bill. It looks very much as though a measure of this kind will pass the Senate, at least. Senator Hill, of Colorado, will open the debate on the subject by a set speech. The Western Union lobby is on haud.

—Startling disclosures are made in regard to grave-robbing at Sycamore and Rochelle, near this city, and also in the pauper burying-ground at Jefferson. In a single raid the body-snatchers secured three of the pauper dead.

—Ten immigrants who arrived at Boston Tuesday, and shipped as seamen at Liverpool, will not be permitted to land. One is demented, another is partially paralyzed, and all of them have a very wretched appearance.

—At Frankfort, Ill., Thursday evening, Sam Wayne and R. E. Carter knocked at the door of Thomas Hummel's house. The latter and Wayne had agreed to play a joke on Carter, and upon Hummel receiving no reply to his questions as to who desired admittance, he opened the door and began firing blank cartridges at Carter, Wayne running off and laughing heartily. Carter, instead of taking to his heels, as was expected, pulled out his revolver and shot Hummel, wounding him mortally.

—George Jeffrey confessed at River Head, R. I., Thursday, that he killed his step-child by twisting its head first one way and then another until he broke his neck; that his only motive for the crime was that he hated it because it was not his, and that it prevented his wife from earning money for him.

—Saturday night, Jan. 5, on the plantatiou of W. G. Taylor, in Lenoir county, N. C., an entire family of negroes, Wm. Crook and wife and six children, burned to death. The weather that night was the coldest in twenty years. It is supposed a large fire was made before retiring and the house caught from brands rolling on the floor.

—The roof of the Delaware, Lackawanna and Western round-house at Hoboken fell under the weight of snow Friday morning, killing one man and wrecking two locomotives.

—At a depth of 532 feet the Roanoke (Ill.) Mining Company struck a salt-water stream, from a gallon of which fluid a pint of prime salt can be produced. Saltworks will be established if further tests prove satisfactory.

—M. Waterman and Co., grain dealers, San Francisco, have failed for $1,500,000, with $800,000 available assets. There are fears that smaller houses are seriously affected, but money is plenty, and the banks are inclined to reuder assistance.

—The Zoological Socicty of Philadelphia refuses a gift of $50,000 on condition that one day each week their garden shall be free to the public.

—The body of Mrs. Longberry, who died of hunger and exposure, was found at Farmer City, Ill., Friday. The woman had given birth to a child before her death.

—Fire broke out in Proctor and Gamble's soap and candle works, the largest in Cincinnati. The buildings burned are the candle factory, a three story brick; the lard oil factory, three story stone; the soap and candle warehouse, two story stone, and the soap factory, a large four story brick. These are practically a total loss, with the machinery and a large quantity of stock.

—One Bilok is in prison at Decorah, Iowa, having caused the death of his wife by biting off her nose in a fit of passion.

—The Buffalo, New York and Philadelphia Railroad Company recorded a mortgage for $25,000,000 at Erie Thursday, in favor of the Philadelphia Fidelity, Insurance, Trust and Safe Deposit Company. The money will be used in extending its Western Pennsylvania and New York lines.

—The extensive dairy barns of Henry Wall, at Elgin, Ill., Jan. 7, were destroyed by fire together with their contents, consisting of hay, grain and forty-five cows. The fire was caused by the accidental overturning of a lamp in the hay-loft of one of the barns.

—The Clarence S. Bement, the largest iron ship ever built in America, was launched at Philadelphia Saturday, by the American Ship-building Company.

FOREIGN.

—Marquis Tseng asserts that the failure of England and Germany to interfere in the Tonquin imbroglio will probably result in China doubling, instead of abolishing, the tax on foreign commerce.

—An explosion in the Ferfay colliery at Arras, France, Saturday, killed seven men and wounded twelve. Five miners are missing.

—Leon Chotteau is coming to America to use his influence for the prevention of retaliatory measures against France, because of the pork prohibition.

—It has been ordered that Khartoum be evacuated, the powder destroyed, and the guns spiked. The Egyptian forces will be concentrated in the defense of Massowah and Suakim.

—At Vienna Thursday evening three men entered the shop of one Eisert, a money-changer, threw sand in his eycs, and attacked him. Eisert shouted for help, when his two children and their governess rushed to his assistance. A robber killed one of the children with an ax and fearfully wounded the other child and the goveruess. Eisert himself was mortally wounded. The men escaped with their plunder.

BUSINESS.

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Received for week ending Jan. 12 from the following parties:

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MARKET REPORTS.

	CHICAGO, Jan. 14, 1884.	
GRAIN—Wheat—No. 2		91½
No. 3		80
Rejected	74	76
Winter No 2		97½
Corn—No. 2		53¾
Rejected		45
Oats—No. 2		32¾
Rye—No. 2		58
Bran per ton		14 50
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 00	@9 50
Prairie	4 00	@9 00
Lard per cwt		8 85
Mess pork per bbl		14 62
Butter, medium to best	18	@35
Cheese	03	@12½
Beans	75	@2 20
Eggs		26
Potatoes per bus	30	39
Seeds—Timothy	1 15	@1 40
Clover	6 00	6 25
Flax		1 41
Broom corn	03	@ 07½
Hides—Green to dry flint	6	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 50	@7 00
Good	5 75	@6 35
Medium	5 20	@5 70
Common	2 25	@4 75
Hogs	5 10	@6 25
Sheep	3 25	@4 35
NEW YORK MARKETS.		
Flour	2 80	@6 50
Wheat—Winter	75	@1 12
Spring		@1 05½
Corn	50	@65
Oats	39	@44
Mess Pork		14 75
Lard		9 20
Eggs		30
Butter	10	@41
Wool	10	@45

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The outcry against the Hungarians in the coke regions about Connellsville in south-western Pennsylvania would be only amusing, if we did not remember that a similar objection, howled about by Dennis Kearney, at last got enough of that peculiar and vicious influence which operates in politics and the lodge made the words, "The Chinese must go," a law of the land. If their opposers work in the caucus well they can make Congress tremble—and the Hungarians go. If antipathy would listen to reason it would do to suggest that a country that gave the world a Kossuth might give America many good citizens were they taken by the hand and taught our religion and laws. The objection against foreign immigrants is most reasonable when directed against the proselytes of Mormonism. It is a wonder that somebody has not proclaimed "The Mormons must go" long since. Let it be re-echoed till Congress shall hear, heed and act.

A story of considerable popularity and merit has been running for several months in the *Century* and has been issued in book form by the Harper's of New York. The anonymous author has treated the secret labor lodges with much severity, portraying them graphically in the work as convenient agencies for demagogues and tyrants of small caliber by which they can fill their own pockets at the expense of the over-confiding laborer. We know some such men in Chicago—too lazy to work for themselves they are diligent promoters of the labor lodges, and are very convenient officers for such societies. The author above-mentioned in reply to one who objected to these features of the story, writes: "If I could make one workingman see that, in joining a secret society which compels him by oath to give up his conscience and his children's bread to the caprice or ambition of any 'Master Workman' or 'Executive Council,' he is committing an act of folly whose consequences he cannot foresee, and placing himself in the power of an utterly irresponsible despotism, I should be better satisfied than if I should turn out what Mr. Shriver and Mr. Offitt would consider 'permanently valuable work.'" The brilliant writer thus approves a great principle which stands forever and invincibly opposed to the whole array of secret lodges. No man who has obligations to God, through the church, the family or the state has any right to swear himself into perpetual and blind obedience to an "irresponsible despotism."

The conviction of the Ku-Klux at Atlanta, Georgia, does not show the whole of the picture. Similar trials in South Carolina were carried on at almost the risk of life by the United States judge and district attorney. The latter was threatened in court and the judge received soon after a notice to pack up and leave. Both think the question of night-riding and brutal intimidation settled and are not greatly moved. But both Wade Hampton and Butler, well known as the leader in one of the most ferocious negro massacres, are bitterly hostile to the attorney for no conceivable reason but his prosecution of the Ku-Klux.

The fact that General Gordon, the English officer who is generally known by the sobriquet of "Chinese" Gordon, has been associated with Stanley in the internal development of Africa, is understood to have some bearing on the slave business. Gordon was with Baker when the slave trade was suppressed in upper Egypt. His services will be useful in the Stanley enterprise, and the immense influence gained by the latter over the tribes of the interior along the Congo is a promise of success. France wants the whole country now being developed by Stanley, but Portugal has a prior claim, but one which Christendom cannot afford to recognize, since it means a perpetuation of the slave trade and wars among the tribes, as well as the suppression of every effort to introduce Christianity and civilization. The Stanley movement will doubtless soon receive international recognition. Leopold of Belgium, is now its chief patron.

Later advices tell us that the appointment of General Gordon to Western Africa has been countermanded by the British government because of the popular demand for his services in the Soudan, his old field of action, against the hordes of the False Prophet. The successes of the latter are exciting much apprehension in Egypt. Radical cabinet changes and even a talk of the resignation of the Khedive are among the political effects, while great uneasiness among the Mohammedan population in Cairo and Alexandria is a source of apprehension. The advice of England, to abandon the Soudan while protecting the adjacent Red Sea ports, was adopted by the Khedive, but a modified plan may be adopted. Gordon urges that the territory west of the Nile only be given up to the victorious native tribes. The reports of a successful assault upon Khartoum by the False Prophet are already published but may be unfounded. Should it prove true this outbreak of Mohammedan fanaticism in central Africa will have a powerful effect upon the morbid fancies of that sect throughout the Eastern world, and the task of restraining its course will become doubly arduous.

THE MASONIC "GRAND HIGH PRIEST," A NAME OF BLASPHEMY.

BY REV. DAVID THOMPSON.

An inspired writer informs us what is the special duty of a High Priest in the following language: "Every High Priest taken from among men, is ordained for man in things pertaining to God, that he may offer both gifts and sacrifices for sins." That he may do this with Divine acceptance, we are further informed, that he must be called of God, as was Aaron. Heb. 5: 1, 4.

Now we would ask the Masonic Grand High Priest what gifts and sacrifices for sins does he offer to the Supreme Being? Are they human sacrifices, such as William Morgan and others? The Mormons, we are told, have a "Blood Atonement." Have they a Grand High Priest to make such an atonement? If such is his office, has he been called of God as was Aaron? Certain it is, God never appointed such sacrifices.

During the dark ages of paganism, human sacrifices were offered to Moloch, and other demons; for says Paul, "What the Gentiles sacrificed, they sacrificed to devils, and not to God, and I would not that ye should have fellowship with devils." 1 Cor. 10: 20. The Christian's High Priest, as the anti-type of the priests under the law, "has appeared in the end of the world to put away sin by the sacrifice of himself," and "by one offering he hath forever perfected those that are sanctified," and with the much incense of his merits, he presents to Him who sits on the Throne, the prayers of his people. Rev. 8: 3. Our High Priest glorified his Father on earth, and finished the work which the Father gave him to do—he "finished transgression, made an end of sins, made reconciliation for iniquity and brought in everlasting righteousness," and the Father expressed himself as "well pleased for his righteousness because he magnified the law and made it honorable." He is the only Mediator between God and man, and no man cometh to the Father but by him. 1 Tim. 2: 5; John 14: 6.

Under the law of Moses, the stranger, or person not of the order of Aaron who would presume to offer sacrifice, was adjudged to death—he committed a capital offence. The Levites were to set up the Tabernacle, and take it down, during the journeys of the Israelites in the wilderness, and the stranger who officiously would presume to perform that service, was to be put to death. Num. 1: 51. The Sovereign Lawgiver of the universe said to Moses, "Thou shalt appoint Aaron and his sons, and they shall wait on their priest's office, and the stranger that cometh nigh shall be put to death." Num. 3: 10. This solemn warning is reiterated as follows: "Thou and thy sons with thee shall keep your priest's office for everything of the altar and within the vail, and ye shall serve; I have given your priest's office unto you as a service of gift, and the stranger that cometh nigh shall be put to death." Num. 18: 7. These were not vain threatenings like the penalties of human laws which are often not executed. "Hath God said it, and shall

he not do it? hath he spoken and shall he not make it good?" Read the doom of Korah, Dathan and Abiram and their company. For usurping the priest's office the earth opened and swallowed them up. Num. 16. For offering strange fire which the Lord commanded them not, Nadab and Abihu were consumed with fire. Lev. 10. The punishment of King Uzziah is recorded as a warning to presumptuous men, who might aspire to the priest's office without a Divine call to the same. He was smitten with leprosy and driven out of the Temple for his temerity in offering incense. 2 Chron. 26. Still another example of the Divine displeasure is recorded on Uzzah for invading the priest's office: notwithstanding his good intention, he was stricken dead for taking hold of the sacred Ark to keep it from being shaken on the cart. 2 Sam. 6:6, 7.

God reveals himself as a jealous God, even a consuming fire; and he declares that he will not give his glory to another, nor his praise to graven images. Isa. 42:8. Christ has a name above every name, and no mortal should usurp any of his names or titles. For any person to call himself Grand High Priest is to rob our glorious Mediator of one of his titles. That he does not punish the robber as he did Korah and his company is a display of his patience and forbearance. One day with him, however, is as a thousand years, and a thousand years as one day.

When the Masonic fraternity have "Grand High Priests," this title implies that they have subordinate priests. Who are they, and what is their function? Do they assist the Pontifex Maximus, or 'Grand High Priest" in offering sacrifice? Will any follower of Christ give this sacrilegious name to a poor worm of the dust, perhaps a profligate, or infidel? "Be not partaker of other men's sins" "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "My soul come not thou into their secret; unto their assembly my honor be not thou united." Elihu would not give flattering titles unto men lest God should take him away. Job 32:21, 22.

If any Christian has accepted one of the titles of God's eternal Son, or if he has given it to a fellow mortal, let him humbly implore pardon and sin no more.

Monmouth, Ill.

SHORT SERMON.

TEXT:—Refuse profane and old wive's fables.

MY BRETHREN:—There is a certain tract of country upon this globe where the people revere a white elephant. They stand in awe of him; furnish him with a palace; feed him from off gold dishes; go to war for his possession, and, whenever he walks forth, bow before him even unto the earth. For, say they, the spirits of dead heroes have gone into him, and have made him divine.

There is also another region of the globe where folks stand in awe of a certain mysterious organization. They deem it the most ancient, the most honorable, and the most moral of all other organizations in the world, dating its origin from the very beginning of light. They bestow upon it almost all their offices, secular and divine; give it especial privileges before their courts; devote their newspapers to its praise; regard it as more sacred than the religion whose rites they observe; declare that the souls of great men, like Washington, Andrew Jackson and Andrew Johnson have gone into it; turn pale at times at the very mention of its name; hardly dare breathe its most sacred word; make strange gestures before it, etc., etc. In short, this organization, though the work of a set of knaves, is regarded as of more value even than the white elephant; and men therefore bow before it even unto the earth.

But my friends, we are told in Scripture that we must reject such old wive's fables. They are not fit for men, nor even for children. They are unseemly, indecent, despicable.

My friends, considering all the circumstances of the case, which do you regard as the greater degredation to humanity—the worship of the white elephant, or that which is paid to the Masonic lodge? Which is the most brutifying of the two worships? They who worship the elephant have never known any better, while those who honor the lodge, do so in direct violation of all the teachings of their sacred writings. They do not reject old wive's fables, but receive them; teach them, and practice them, in violation of their own professions of civil and religious obligation.

My brethren; all the pretenees of the lodge to sanctity, to piety, to honor, to morality, to virtue—are a mere "profane fable," uttered in the wantonness of infidel drunkenness and profanity. Even a Christian wife, however old and inane she might be, would disgrace herself by believing in such a fable as the Masonic lodge. The "oldest member" of this lodge, whose memory is so much revered when he comes to die, is not possessed of half the value of the conductor of a white elephant. The sacred monkey of India is more entitled to respect than such a man, for he has rejected the blood that was offered for his redemption, and bound himself over, under the penalty of his own blood, to do the bidding of a set of ringsters. The good that he pretended to do was in the name of the lodge, an old wife's fable, and not of Christ.

My friends, if you *must* indulge in "old wive's fables" as necessary to your spiritual comfort, I pray you, when you come to cast your vote for a President, or a preacher, or a teacher; when you claim to control *me* by the exercise of your right as a free man, then please *be* a free man, and never vote for a Freemason. SO MOTE IT BE.

THE SLAVE MOTHER BURYING HER CHILD.

BY REV. J. BLANCHARD.

[The following touching lines were written for Geo. W. Clark, the Liberty vocalist, while singing for Freedom in Cincinnati, nearly forty years ago.]

The slave mother leaned on her mattock full weary,
At the gray of the dawn, in that home of the dead,
While the tall city's shade made each green grave look dreary,
Tho' spangled with tears, which kind nature had shed,
But she recked not that cold dews were falling around her,
Tho' weary with toil, and tho' fainting for food,
For the last tie had broke which to feeling had bound her,
And chilled e'en the fondness for life in her blood.

Her children, as mothers love, once she had loved them,
But sold were they all, save that corpse by her side;
God saw all her fears for her child and removed them,
And her last pulse of hope, with her last babe had died;
O then, though she knew, when its young eyes first met her,
In language of smiles which the lips could not speak,
And she thought, that its safety in death were far better
Than the joy she had felt when it breathed on her cheek.

And she prayed, as she turned to her strange task, preparing
The shroudless and coffinless rest for her child;
That soon her torn breast, her babe's rest might be sharing,
Her heart no more wrung, and her brain no more wild,
And she said, tho' around her damp vapors aspirant,
Rose chill from the moist turf which covered the grave;
That earth was less cold, than the heart of a tyrant,
And death far less drear than the life of a *slave*.

A DUTY AT THE THRESHOLD OF REFORM.

BY AN OLD CONGREGATIONAL MINISTER.

"*Men ought always to pray and not to faint.*" Luke 18:1.

The term "men" is generic. It means every individual of the human race, of course every friend of the reform. It means you, each individual, name by name.

"Ought" is a word with an infinite depth of meaning. Behind it and in it is God. It is the point of contact between God and men. It grasps the whole being and relations of man. God is such, his holiness, goodness, wisdom, greatness, eternity and power; his relations to men are such, maker, redeemer, saviour and sanctifier; his work is such, the salvation, sanctification and glorification of men; man is such, his ruin, weakness, dependence and need; sin and death are such, Satan and the world are such, man's relation to God is such, made in his likeness, in a limited sense of a common nature, a co-worker with God in expelling sin and saving souls, that it fills the word *ought* with an awful meaning. It makes constant prayer a vital indispensable necessity. Without it the whole system of grace stops. God's work in and through human instruments is at an end, and sin and Satan, death and hell run riot.

Men OUGHT always to pray and not to faint. Not simply repeat words of petition. It is a work for which men must be qualified. They must have a new nature and become like God. They must have God in them, working in them and through them. The great ends God has in view must be the ends for which they struggle and pray. God's glory, the destruction of sin and Satan, eternal triumph over death and hell, perfect victory over all that offends God or injures men. They must have a faith that laughs at impossibilities, a faith that trusts, and works, and prays in the dark as well as in the light. They must pray as dictated by the Holy Spirit that God will give the very things they ask. Such is the work of prayer man should engage in.

Men OUGHT always to pray. This is the divine plan. It is founded in the deepest wisdom and mightiest love. God's love can proceed in no other way. While God is the infinite source of goodness and power, and man is utterly dependent and weak, and God must work in and through and by him; and while Satan, the world, and flesh and sin are mighty and terrible to overthrow and vanquish them, men must always pray. When this divine instrumentality ceases God's work stops. When it proceeds in full vigor, it goes forward in the face of all opposition from earth or hell.

"Men ought *always* to pray and *not to faint.*" Oh! how many and mighty are the causes of fainting; Jesus knew it, saw it, felt it, or he would never have given the direction. We dwell in tabernacles of flesh, and the flesh is heavy; Moses felt its weight. His hands were heavy. Aaron and Hur lifted his weary weighted hands. O that God would turn us all into Aarons and Hurs, to lift up each other's weary, heavy hands! Sin opposes. It entrenches itself in the very citadel of the soul, and spreads paralysis and death, and nothing but the power of the Holy Spirit through the blood of Christ can dislodge it, and this must be done or we shall surely faint. Satan is full of "devices" and will ply all his arts to fill us with discouragement and cause us to faint. The whole current of the world runs against us and none can stand against it, unless the infinite God is engaged in our behalf; and we shall certainly faint unless we feel the undergirdings of everlasting strength. Hoary, hardened, organized, confederate evils confront us; no mere human power can compete with them. They menace, overbear and terrify us and cause us to faint.

"True 'tis a straight and thorny road,
And mortal spirits tire and faint,
But they forget the mighty God
Who feeds the strength of every saint."

Brethren of the reform, do we not hear the voice of the Master ringing out distinct and clear through the ages, "Men ought always to pray and not to faint?" Does it not come down like a benediction into our souls; expelling all faintness and fear; filling us with courage and strength; giving us the spirit of all prayer; pouring out the spirit of grace and supplications; bringing God into the work of the reform; raising up friends on the right hand and on the left; clothing the people of God with grace and humility; setting forward the work of reform, so that all shall behold it and say, "*Behold, what hath God wrought?*"

A GLARING CONTRADICTION.

When I was about taking the Masonic oath, I was told on the *honor* of a man and a Mason it would not conflict with any of my duties as a Christian or a citizen.

Now let us examine this matter from a citizen's standpoint. After the above assurance the Master of the lodge proceeded to administer the oath which bound me to *conceal and never reveal* any of the secrets of a brother Master Mason, "*Murder* and *treason* excepted." This language necessarily includes all other criminal acts which may be committed by a brother Master Mason, such as theft, slander, adultery, man-stealing, and so on to the end of the catalogue. And that the commission of crime is included in the secrets of a Master Mason is self-evident since the commission of murder and treason only release me from my oath, and that in strict harmony with the language of the oath all crimes may be committed by a "*worthy brother,*" murder and treason not excepted; all of which I am bound to "conceal and never reveal" (with the above exception) when committed by a brother Mason.

Now what are my duties as a citizen of the state or community in which I live?

1. To be a worthy citizen I must keep the law inviolate myself, nor will the state recognize me as a worthy citizen knowing that I am a violator of its laws.

2. My neighbors' houses are being robbed, or their horses are being stolen; the tongue of slander is ruining their good name and I know who the guilty parties are, and to be a true and worthy citizen I must see to it that the guilty parties are arrested and punished for their crimes against the state, for injury done to the individual in person or property is a crime against the state, and as a citizen I cannot "conceal and never reveal" those crimes without making myself a party to their evil influences, hence an enemy to the state. Neither can I lend my influence in any way to screen the guilty from the just penalty of the law and remain a true and loyal citizen.

Now for the application. If I conceal or in any way protect my brother Mason in his crimes I make myself an enemy of the State, and this I must do if I adhere to Masonry, and consider myself bound to the rotten carcass "by an obligation stronger than human hands can impose."

Since I cannot at all times be a loyal Mason and a true citizen I hereby absolve myself from my obligation to the worshipers of Osirus, under the new name of Hiram Abiff.

Here let me say to my brother Masons, come out like men and defend your institution, or by your silence acknowledge your guilt, "hold up your hands and receive your sentence."

Delavan, Ill.

SHORT STORIES.

John L. McMillan, who is making a type-setting machine in Ilion, N. Y., with which he expects to set $5,000 ems an hour, says that $500,000 was spent on the Alden type-setting and distributing machine before it was given up as impracticable, and that $1,000,000 was wasted on the Page machine, which patent subsequently sold for $10,000.

In Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who used to say to his wife: "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven, Peter said: "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.

Within the last six months the railway postal service has been extended over 5,000 miles of road, mainly in the South and Southwest. As this extension was to accommodate the commercial interests of this section, it furnished good evidence of the material progress of those regions, and in a measure accounts for the fact that there has been less complaint of dullness of business there than in any other part of the country.

A colored woman near Selma has a reading-school for women, with forty pupils between the ages of thirty and eighty. One of these aged pupils came to school with a borrowed primer, and when asked if she was not too old to learn, replied: "I know my time is almost out here, but I would like to learn just to spell the word God, then I shall be satisfied."

After three years of acquaintance with educational matters in twelve Southern States, Dr. A. D. Mayo, of Boston, bears this testimony in the *Independent:* In regard to the generosity of the people in the support of education, it may be said that, last year, the South paid $15,000,000 for schools; more than $12,000,000 for public schools, open to both races. This $15,000,000 signifies to the Southern people far more than the $70,000,000 expended by the powerful and prosperous North The Southern people have certainly spent $30,000,000 or $40,000,000 on education since 1865, without reckoning the Peabody education fund, the donation of a citizen of a Southern State, given from affection to the Southern people. No less than $7,000,000 has been given by residents of these States for the endowment of the higher education of white students, to say nothing of the perpetual gift of time and money by the proprietors and instructors in all classes of the academical schools. I doubt if the history of the world presents an instance of greater efforts, sacrifices and expenditures for education under circumstances so discouraging as in the South during the period named.

"Josh Billings" has published a cook book and pictorial proverbs as his latest contribution to literature. Freed from their bad spelling, the following are some of his best sayings: "The man who gets bit twice by the same dog is better adapted for that kind of business than any other. There is a great deal of religion in this world that is like a life-preserver—only put on at the moment of immediate danger, and then half the time put on hind side before. Experience is a school where a man learns what a big fool he has been. The man who doesn't believe in any hereafter has got a dreadfully mean opinion of himself and his chances. There are two kinds of fools in this world—those who can't change their opinions and those who won't. A good doctor is a gentleman to whom we pay three dollars a visit for advising us to eat less and exercise more. Out in the world men show us two sides to their character; by the fireside only one. The world is filling up with educated fools—mankind read too much and learn too little. Every man has his follies; and oftentimes they are the most interesting things he has got.

According to an exchange, the failing of the Comstock mines brings hopeless ruin upon Virginia City. This place and Gold Hill, which is practically a part of the same town, had 35,000 inhabitants eight years ago; merchants with $1,000,000 capital, a score or more men worth from $300,000 to $30,000,000 each, private homes that cost $100,000, and hotels and everything else to match. Now there are but 5,000 inhabitants, nearly all miners and gamblers; the fine houses are all carried away or abandoned; real estate cannot be sold for the amount of the taxes; nothing can be sold which is not worth carrying away; and in a little time the gorgeous city must entirely disappear. There have been $285,000,000 worth of gold and silver taken from the Comstock mines, and this within a distance of half a mile.

Vertigo, Hysterics, Convulsions—all nervous disorders in fact—are cured by *Samaritan Nervine.*

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Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure,* but new only for the other papers.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
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Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

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CHRISTIAN WORKERS

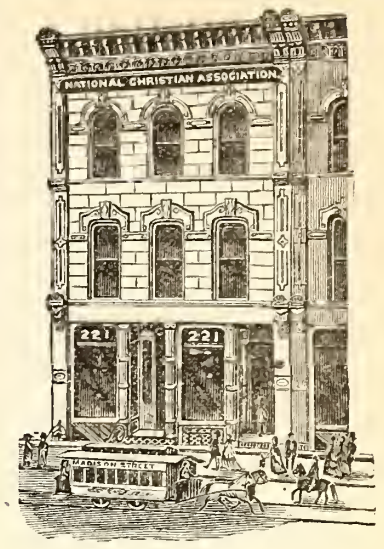
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Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 24, 1884.

A GOOD BEGINNING

has been made by the friends of the anti-lodge reform in self-denying, personal efforts for their paper. Seldom, if ever, have the responses been so numerous and hearty. Nobody will deny that this is a good work that should be kept up as much as possible throughout the year; but especially at this season are efforts for the list of the *Cynosure* successful, and they should be continued with zeal and determination as long as possible. Remember that our cause—that *every good* cause—prevails only by *steady*, PERSISTENT, PERSONAL EFFORT.

AN EASY TASK.

To get two month's subscribers for 25 cents will not be found a difficult work, if you fail in securing a yearly subscription. Each copy of the *Cynosure* is equal to an ordinary pamphlet of 80 pages. Eight such pamphlets for a quarter of a dollar is not extravagance by far. Let every reader of this paper present this matter to his neighbors.

PRESIDENT SEELYE of Amherst College has lately given a powerful prohibition temperance discourse—published in the New York *Tribune*. The lodge and certain Episcopalians of Amherst are secret foes of President Seelye, but he grows more and more popular with the men who founded and built the college and the voters who sent him to Congress.

THE CONGREGATIONALIST perpetrates a joke on the Prince of Wales, Grand Master of English Masons, because he insists that the lodge must be religious. Truly the *Congregationalist* is growing Anti-masonic.

BEFORE ALBERT PIKE could get his Indians to fight against the U. S. flag he bought fifty, or thereabouts, of their leaders, and swore them into the lodge by an interpreter here in Washington. More of this soon.

The New York *Weekly Witness* which circulates one hundred and fifteen thousand copies, comes out strong for a third reform party. The editor, John Dougall, Esq., founder of the great Montreal *Witness*, has invited the editor of the *Cynosure* to send the *Witness* a weekly Washington letter, and he has consented.

The Bible is all intensely generic. Thus: "Commit thy way unto the Lord [Jesus Christ] trust also in him and he shall bring it to pass;" is a promise to all mankind, two-thirds of whom are lifting some burden or seeking some needed end. Perhaps this promise covers the case of brutes as well, "young lions" and "young eagles" who "seek their meat from God" who "*openeth his hand and satisfieth the desire of every living thing.*"

EDITORIAL CORRESPONDENCE.

WASHINGTON ITEMS.

MR. CHAS. R. BOOSTROM of Western Normal College of Bushnell writes: "There are twenty young men here ready to join a Blanchard and Conant Club." He asks for a form.

SECRETARY STODDARD writes: "Mr. and Mrs. Capwell will be at the Washington Convention." Donald Kirkpatrick of Syracuse, N. Y., says he expects to be at the Washington Convention.

PROF. BAILEY has called on the lady lawyer, Mrs. Belva Lockwood. She says: "There is scarce one man or woman in Washington who does not belong to some secret society." She knows more of this city, doubtless, than any other woman.

NORTH CAROLINA, an advanced State on temperance has two members in Congress; one in each end of the Capitol. The Senator is called for short "Zeb," and the Representative "Bob." Bob is a professed Christian and Prohibitionist; Zeb is neither; but they are both very pleasant gentlemen. Both were Confederate generals. Gen. Bob met and helped Miss Willard. Zeb said, "My heart and conscience are on the side of prohibition, but my stomach is against it. I must settle the stomach question before I can go in for prohibition." The wit and frankness of the saying has carried it through the State of North Carolina and the Capitol.

JOSEPH COOK has given two lectures, last night and the night before. Dr. Rankin's great church was full. Prof. Bailey and myself saw Mr. Cook at his hotel. He says, "I will see about attending your conventions; at any rate will write you a letter." Prof. Bailey will correspond with him. If he consents to attend our N. E. Convention Northampton Town-house will not hold the people.

A THIRD PARTY.

The New York *Weekly Witness* says, "Never were the prospects so bright for a National Prohibition party." * * * "If neither party shall adopt such a plank [*i. e., as Prohibition*] then a National Prohibition party will be put in the field, which will secure the support of all temperance elements; those who have heretofore stood aloof from the third party movements, as well as those who have promoted them."

When we consider that these strong, sound words are addressed by the *Witness* to four or five hundred thousand readers; and those readers too, who are most apt to carry their principles into practice, the above utterances, and the whole editorial from which they are taken are full of hopeful augury.

But we need not, the *Witness* need not, wait till next June 3d to learn that a prohibition plank would split the platform of either of the old parties. Let us see. "The bright particular star" of the Republican party, in the temperance horizon, is Kansas. In this State the regular Republican convention regularly nominated St. John on a regularly adopted Prohibition platform; yet the party leaders defeated him and elected Gov. Glick, a Lecompton Democrat and professed open secessionist during the war, and a saloon-license man on the day of his election.

Another Star Republican State is Iowa, which carried a constitution amendment (Prohibition) by thirty thousand majority. The Republican courts have vetoed that vote of the people of Iowa, and in the last fall electioneering, the Republican Governor Sherman, was shown by his own official records, book and page, to have cancelled, by the hundred dollars, the fines by law imposed on the vilest and most defiant of the saloon-keepers in the State of Iowa; and let us ask in all candor of every Republican voter in Iowa, what else was to have been expected, when that governor and those saloon men are Masons, in known and sworn secret alliance with each other? And Hon. J. B. Grinnell is now (Jan. 15th) here in Washington, and addressed the "Iowa Republican Association on Monday night, urging the members to use every effort to contribute to the success of the party in the ensuing election." (*Star*, Jan. 15.)

Now this Mr. Grinnell is a prominent member of a church, belonging to the Iowa Congregational Association, which has expressly testified against the secret lodges; yet in the Triennial Congregational convention in Chicago, this gentleman spoke and voted in favor of giving the money of Congregational churches to educate Freemasons and Odd-fellows for Congregational pulpits, against the resolution offered by the Rev. S. B. Goodenow. And, in the three days' Prohibition convention in Chicago, which started "the National Prohibition and Home Protection Party," Mr. Grinnell kept the Iowa delegation from joining in that movement. His ground was that the Republican party was a prohibition party, while its Gov. Sherman was pardoning and cancelling the fines of his Masonic saloonist brethren; and its Republican courts were vetoing the peoples vote for prohibition. And in Chicago, where the convention sat, the Cook county Republican convention put forth the worst liquor platform which their language could frame: and Cook county includes Chicago.

The Democrats are as deep in liquor as the Republicans. There is neither wisdom nor prudence in waiting till next June, when by some tariff or trifling scare, the people will be committed to parties ruled by liquor and the lodge, before we run up the white flag of reform. J. B.

JOSEPH COOK.

This is a wonderful man. He is the Moody of moral metaphysics, sent of God into the arena of Philosophy to

> "Whip with satire keen
> The happy pack which has disgraced the scene."

As Moody, without school learning, has come to show how contemptible is theological lore in the hands of ministers and professors whose gospel indicates no evils and saves nobody (not even from tobacco, whisky or the sworn swindle of secret societies, which "privily bring in damnable heresies, denying the Lord that bought them"), and yet a ministry who arch their "eye-brows" and talk "orthodoxy," "Calvinism," "Liberalism," "Americanism," the "Perseverance of the Saints" and even the "Divinity of Christ," while they commune with his lodge-contemners—so Mr. Cook has come out of the Adirondac Mountains from near the grave of John Brown to cleanse the temple of human philosophy, as his Divine Master cleansed the Temple of God.

Mr. Cook's mind is like his body; and his genius like both. Stout, but not obese; rugged, yet not rude—he resembles some mighty machine which can grind up rocks and cut off hairs.

"Evolution," he exclaims, "can evolve everything but itself." "There must be an evolver behind evolution, as there must be a weaver behind a web, a harper to make the music, or a rower to push the boat."

"Life," he says, "precedes body and produces motion; not follows it. It is *cause*, not *effect*, and so can dissolve and disappear while the effect remains entire." Alluding to Voltaire's sharp saying, "When the eagle has eaten the sparrow, what becomes of its song?" he argued: "Yes; but the soul is not the song, nor the body which the eagle eats; but *the life which brought that sparrow out of the egg;* body is effect, a following thing, and so may die or dissolve, and leave the soul, as the poet Tom Cambell's "Last Man," to light its torch at the fire which burns the world up, and

> "——the darkening Universe defy
> To quench his immortality
> Or shake his trust in God."

And if, as Bishop Butler argues, the patent, obvious, universal fact, that mind produces motion while matter cannot move itself; if this fact should give hope of some sort of futurity to brutes, this would not disturb sound reason or Mr. Cook, who holds with Shakespeare,

> "There are more things in heaven and earth, Horatio,
> Than are dreampt of in our philosophy."

Having exposed the gross assumptions, and illogical fallacies of "the oppositions of science, falsely so called," Mr. Cook came down to Thos. Paine

> "As if an eagle flew aloft, and then,
> Stooped from his mountain perch to pounce a wren."

He admitted that Mr. Paine aided us in our Revolution. That was his praise; and he was well paid for it. But he became a drunkard and his ideas and character sunk to the low level of his habits. The gentle, honorable and humane Washington Irving, in his "Salmagundi" said, "he was glad that red was so popular a color, for it is the color of my own slippers and Thomas Paine's nose." And the boys in the streets of New York, had a ditty running:

> "Thomas Paine shines from afar,
> His nose is like a blazing star."

Yet the whole stock-in-trade of the modern champion of shallow material atheism is but a rehash of the bold assertions and vulgar charlatanism of one in whom truth and virtue were lost in liquor.

Neither Mr. Cook nor Mr. Moody were ever licensed or ordained. This is a fearful reflection on the popular ministry and churches. God sends prophets to recall men from practical errors and sins. But the Hebrew prophets so failed in this, that they gradually sunk through popularity into popular contempt, and honest earnest men first laid aside the dress and then the office of messengers of God. Zech. 13: 4, 5. John Rogers wrote, "Few rare and worthy men continue such to the end." Let us hope these great and good men may prove exceptions, and live and labor to life's end, that God will not cast them away from his presence and take not his Holy Spirit from them. Ps. 51: 11.

—Bro. Stoddard, who expected to spend the Sabbath in Middlefield, Ohio, and reach Oberlin on Tuesday, finds that the Morgan tragedy is yet a living influence in western New York. The revived memories of some old people yet living gives daily some new coloring of certainty and of horror. The Lockport *Journal* prints at length from the *Cynosure* some of the communications lately published in our columns. At New Fane where Bro. S. spoke last week Tuesday, crowds came out to hear about that stone weight. It made a ponderous text.

—Several students have been lately expelled from Monmouth College for connection with secret fraternities. The evil, which took root there some fifteen years ago, seems to spring to life again from the roots though several times thoroughly cut down. A Monmouth correspondent of the *American Freeman*, speaking of the literary societies, says: "Monmouth has long excelled in efficiency and thorough drill of the societies. But a marked change has taken place within the past two years. Two parties have arisen in the societies known as the Fret, and Anti-Fret; that is, the fraternity boys and the hanger-on and the anti-fraternity boys. These parties are at sword's-point, and by their constant squabbling and figuring against each other they have sapped the strength of the societies so that the work done during the past two years has amounted to comparatively nothing except it be in studying up the constitution and rules of the order." It is hoped that the last exercise of discipline against the fraternities, which came as soon as they discovered themselves to the faculty, will give peace.

CORRESPONDENCE.

INSKIP AND THE HOLINESS MOVEMENT.

ST. PAUL, Minn., Jan. 16th, 1884.

EDITOR CHRISTIAN CYNOSURE:—The letter of J. Steer in the *Cynosure* of the 10th inst., about Dr. Inskip and his co-laborer (I suppose Wm. McDonald), brings to my mind an interview I had with the latter a few years ago at "Red Rock camp-meeting."

A mutual acquaintance, who walks in the uneven ways of the Fellows who call themselves Odd, introduced me to him; and having heard that W. McDonald was a Freemason, I plainly asked him if such was the case. He replied that he was a Freemason. He also told me that he knew of nothing wrong about Freemasonry, and that he had just seen a man in Wisconsin who was a monomaniac in his opposition to Freemasonry. His attention was called to the Scripture, Leviticus 5: 4, 5; to which he replied, "I do not propose to confess that I sinned in joining the Masons;" and abruptly turning from me he joined his fellow Masons on the platform, where he preached a sermon on "Perfect Love," at the close of which a great many church members pressed forward to the altar to seek that blessing—perfect love.

What did he mean by telling us that he had just seen a man who was a monomaniac in his opposition to Freemasonry? I have met a great many men who oppose Freemasonry but never one whom I thought had anything like monomania upon that subject. People are not apt in this easy-going age of religion to become monomaniacs in opposing such an abomination as Freemasonry; and I cannot help thinking that he was indulging in the common Masonic slang which Freemasons love to hurl at righteous men who hate that Masonic abomination. Perhaps, before the intelligent readers of the *Christian Cynosure*, further comment upon him is unnecessary. The holiness that is found in Masonic lodges is not the kind that will stand the judgment flames.

In regard to Dr. Inskip, he said in 1875 at the Cedar Rapids' Iowa, camp-meeting, that he found he could accomplish more by preaching holiness than by preaching hell. And I have observed that the subject of hell is a very disagreeable subject to many of the holiness people. Preaching about hell implies the righteous anger of a righteous God in active operation upon the souls of people who die in their sins, which is not congenial to a sentimental holiness with the element of righteousness left out.

It is safe to say that if a minister deliberately contemplates the leaving out of any doctrine of Christ or his apostles well known to that minister, or if he deliberately and systematically refuses to rebuke in his congregation that which he knows to be iniquity, he is preaching another gospel, and the Scriptures admonish him of his end. The position in that editorial paragraph in question, if Dr. Inskip's intentions can be said to be good, is, it seems to me, well taken. W. FENTON.

STRIKING EVIDENCE.

WESTON, Mich., Jan. 8, 1884.

DEAR CYNOSURE:—Thinking some of your readers would like to hear from this part of the field once more I take the liberty to send you a few lines for publication. There is no paper I take (and I take several), from the perusal of which I rise with more satisfaction than from the *Cynosure*. The pungent truths, crisply stated by cultivated minds are a feast, indeed. There is a satisfaction in reading the best thoughts of competent writers on any topic, and especially is this so when connected with a reform of this kind. And there never was more need of a faithful portrayal of the truth, the antidote of error, than now.

Society is being honey-combed and undermined by the sophistries of the lodge. By the lodge I mean secret societies of all kinds. For they are all possessed of the same views in a greater or less degree. The animating principle of all of them is, the obtaining of advantages by those inside over those outside. Incidental to this is the security felt and vouchsafed by the initiated from their clan affiliations. The temperance cause is greatly hindered by the manifest sympathy liquor sellers find in their lodge friends either in the jury box, or on the bench, or both. No deserving man can fail to see this if he will make his observations in the right quarters. And not only so, but the course of justice is seriously impeded by the same kind of obstacles. Let a Mason or an Odd-fellow be accused of a crime and how soon do his fellow-craftsmen come to his rescue, denying the charge or palliating it, or hiding the witnesses, perverting the testimony, etc.

These things are of daily occurrence. Not quite a year ago the Worshipful Master of Fairfield lodge, near here, was caught in the act of a scandalous offence against not only the law of the land, but the laws of Masonry also, lenient as they are. So scandalous and outrageous was the offence that members of the craft, though professing nothing higher than common morality and decency, felt that something must be done to save their cause from wreck. So they preferred charges against him for unmasonic conduct, in violating that part of his obligation in which he swore he would not have illicit intercourse with the sister of a brother Master Mason. And now comes the amusing part of the affair. These innocents supposed he could be tried by the blue lodge over which he presided, but they found he could only be tried by the Grand Lodge of which he was a member, and according to Masonic law he must be tried by his peers (in morals?). At the first hearing the case was dismissed for informality, and before it was presented for trial again the witnesses were reported to be unreliable, and influences had been brought to bear on the complainants out of consideration "for the good of the order." As a result the complaints were withdrawn and the Worshipful Master remains in good standing and can waltz with the wives, sisters and daughters of Masons as heretofore, and the lodge remains a stench to decent people.

Another case occurred recently at Morenci, in which the grange (the adversary's latest spawn) suffered a severe internal eruption. A Mason was charged with being accessory to an abortion and fled. His Masonic friends had influence enough in the grange, being members, to secure him a demit, which he applied for through his wife. This so disgusted the decent people belonging to the grange, that about forty of them left it never to return. But Masonry did its work of giving a criminal, through them, a good character all the same, making a cat's paw of it.

It is not a pleasant task to spread matters like these upon paper, but when will people learn that Freemasonry is opposed, in its structure and in its workings, both to true religion and sound morality, and also to good government. There can be no such thing as impartial administration of justice with lodge oath-bound men in the position of judge, jury and prisoner at the bar, or party to a suit. It is expecting too much of mortal man to suppose he will not respond to the demand of these terrible obligations which are burnt into the soul when he is initiated, passed and raised. The nature of the case requires it should be so, history proves it, and observation confirms it. It always has been the case, is now and will be so long as human nature remains as it is and this institution exists.

Reforms do not spring from the lodge. All real progress toward the elevation of the masses and toward civilization has come from the open promulgation of the truth. The church and the school-house are the great civilizers and neither of them are governed by secret signs, grips and passwords. Their language is to all, Come and drink at the fountains of divine truth and of knowledge, and when you have acquired it impart it to others. Freely ye have received, freely give. The lodge says, Keep, conceal and never reveal. The two systems are heaven-wide apart. The one is from above, the other from beneath. The one elevates, ennobles and enfranchises men. The other fastens its fetters on the souls of men, locking their lips lest they should speak the truth. "Wherefore come out from among them and be ye separate and I will receive you and ye shall be my sons and daughters, said the Lord Almighty." Fraternally,

C. QUICK.

COMPLICITY WITH EVILS.

MT. VERNON, Iowa.

DEAR EDITOR:—I see in the last *Cynosure* the renunciation of Masonry by E. J. Clemens, and apology to those he had offended. I am alwas glad for these public renunciations, and wonder why they are so few and far between, and am astonished that ministers of the M. E. church know so little of their own history as to express a hope that the church will ever separate herself from this sin as she did from slavery. The church never separated from slavery. The hand of God and Abraham Lincoln's proclamation, with the Union bayonets, separated slavery from the church; and if the church is ever clear of this lodge abomination, it will be something outside of herself that will do it. The fact is, the M. E. church from its organization to the day of Emancipation, was always a slave-holding, if not a pro-slavery, church. But General Conference, in 1864, comes out and says, we are glad to know that we as a church have ever stood foremost in opposition to it (slavery), when the fact can be clearly proven beyond successful contradiction, she has done more to prop up slavery than any other church in this nation. How such a body of grave divines as composed that conference could pass such a report is more than I can account for. It is the darkest page on their history, adding insult to injury. If the day shall ever come when the dark, infernal system of lodgery will be banished from our beloved country, by what art of legerdemain the M. E. and some other great churches will excuse themselves I cannot tell. I can fully substantiate all I say from documents in my possession.

GEORGE JOHNSTON.

TEMPERANCE IN KANSAS.

STRAWBERRY, Kans.

Probably one of the most aggravating things to the illicit grogist under the prohibition amendment, aside from prohibition itself, is to have a blatant temperance advocate get sly drinks "on tick," and never pay for them. I heard an ex-saloonist of Clifton, this county, complain of a lodge and lady-loving literary light in Clifton playing that game. Also, that the "druggists are getting rich selling liquor, while a saloon keeper's wife has to buy it secretly, keep it under the bed, and sell it slyly to those who won't get drunk." In order to protect their husbands from prosecution, I suppose.

Said he, "If temperance folks are so smart why don't they pass a law to have whisky tested, so that nothing but pure liquors could be sold? That's the right way—and not try to prohibit it, for it can never be done."

Same authority says the saloonist of West Clifton takes two gallons of high wines, costing $14, and 75c worth of drugs, of which he makes a barrel of whisky; and that the whisky usually sold by saloonists, unless manufactured as above, costs $85 to $90 a barrel.

Now in retailing, the poor fools who drink it pay about $150 per barrel for social, physical, mental and moral ruin—poison. And yet Hon. Legate, of Leavenworth, says, "There is no moral question involved in prohibition."

Stop the use of intoxicants as a beverage and see if it doesn't materially lessen the stream of souls into hell. May the arm of the Lord awake and smite the lazy, avaricious, misery-making, soul-destroying legion. Since Glick's election the saloonists are boastful and defiant, selling liquor in some cases openly. H.

ROBERT MORRIS.

How a man can expect ever to come to the light by beginning with hiding his own eyes under a Masonic hoodwink, as Robert Morris has done, seems strange. In all his modes of reasoning he seems always to have a bandage over his eyes. His arguments are more destructive to himself than to any body else. He says that Mr. Ronayne was an Irish Jesuit priest who became the Master of a Masonic lodge in America, before becoming an Anti-mason. His statement is not true; because Mr. Ronayne was never a Jesuit priest.

But if it were admitted that Robert Morris' statement is true, what does it prove? Why, it proves this, that a Jesuit priest may become the Master of a Masonic lodge in America. And if one lodge may be under the mastership of a Jesuit, why may not all the lodges of America be filled with Jesuits? How are we to know that Robert Morris himself is not in the pay of the Jesuit church? He could not possibly render a greater service to Jesuitry than he is doing by playing Freemason. His tricks are precisely of the Jesuit stamp, only they are not so masterly in their playing off. It is not impossible that Robert Morris may mean well; but if he does, he is very shallow, and could be easily made a tool of by the Jesuits. The Jesuit could hardly desire a better instrument than the Masonic lodge for effecting his purpose. And yet Robert Morris pretends not to see this! He is hoodwinked.

VOTE HIM DOWN!

—The $5,000 offered by the French Government as compensation to the missionary, Mr. Shaw, has been paid over by the French authorities. The money was not pressed for by Lord Granville, but was offered by the French Government, through the British Government, to Mr. Shaw. The French Government admit that their representatives were in error in keeping Mr. Shaw in confinement for so long a period under such painful circumstances, and they acknowledge that the treatment he received while in French hands was both harsh and uncalled for.

"UNION IN CHRIST."

Under the above caption, Bro. H. H. Hinman, writing in the *Cynosure* of December 20th, reviews our article on *The Unity of the Church*, which appeared in the issue of November 29th. We did not write for the sake of provoking controversy, but rather with a single aim to glorify God by a faithful presentation of important truth. If the article in question did really contain the five mistakes alleged by Bro. H. in his review, we fear that our zeal to glorify God was not according to knowledge, and may have been productive of great harm. Moreover, we fail to see how an article so loosely written as our reviewer would make the one in question appear, could be at the same time pronounced by him an "able" and "admirable presentation" of the subject under consideration, unless those terms were used sarcastically. We make no claim to infallibility of judgment and no claim of ability as a writer. Hence it becomes us to be always ready to humbly acknowledge our errors and mistakes when they are pointed out by others. This we hold ourself ready to do. But when errors are charged upon us *in a wholesale manner* we deem it our right to examine the charges and vindicate ourself against the wholesale slaughter of our literary efforts if possible.

The first mistake alleged by Bro. H. is that we "infer that it is unwise to labor for the accomplishment" of visible church unity. Letting alone the matter of fact as to whether it is unwise or not, we ask, in what sentence or passage did we make any such inference? We fail to see, and do not wish to be held responsible for an inference which Bro. H. incorrectly draws.

As a second mistake he says: "It is assumed that those who believe there ought to be 'no schism in the body' are in error and do not 'keep the unity of the Spirit.'" We assumed no such thing, as an ungarbled presentation of the statement the brother so severely criticises will show. Our words were these: "Those who decry church organization as opposed to Christian unity, and who un-Christianize all sects and members of various sects, are in gross error, and in their zeal for a visible unity, do themselves depart from the 'unity of the Spirit.'" We said it, and would repeat it with emphasis. But even when emphasized in the highest degree it can not be legitimately construed into such an assumption as our reviewer alleges.

In the same paragraph we are charged indirectly with "blackening the reputation of those who oppose" our view, as our method of defense. We are sorry to be so misunderstood. Speaking of "those who decry church organization as opposed to Christian unity and who un-Christianize all sects and members of various sects," we charged them with wanting catholicity of spirit, and stated indirectly, that the "no-sect tree is more prolific in thorns than in fruit." We made these statements deliberately, and based them on the scandalous, abusive, indecent and libelous articles we have read in certain periodicals devoted to the propagation of the no-sect or anti-sect principles, and which are sent us from time to time gratuitously. We did not and do not even now suppose Bro. H. to be under this condemnation by advocating the error specified above. Nor would we vilify any individual or class of individuals in order to defend ourself. But whoever may consider himself "blackened" or stung by the statements objected to, we believe them

to be strictly true and are not inclined to retract them until they are shown to be otherwise.

Mistake number three, if it be a mistake of ours, is set forth as follows: "Our brother makes the common mistake of supposing that all who discard sects are opposed to any religious organizations," etc. We specified particularly, "*Those who decry church organization as opposed to Christian unity,*" etc., as the class against whose error we contended. When we used the term "modern no-sectism," we used it in designating the class we had previously described. We are too obtuse to see in any statement we have made such a mistake as the brother charges upon us in the paragraph under consideration. If Bro. H. will read the article more carefully he may see that he sometimes makes mistakes himself when writing of the mistakes of others.

Bro. Hinman says: "The fourth mistake is in assuming that sects are necessary in order that there may be both unity and diversity." It seems hardly fair to charge us with such an assumption. We made the simple statement that "unity and diversity do not necessarily antagonize each other," and, to corroborate it, quoted briefly from Canon Farrar. It certainly requires an astute mind to see in this statement such an assumption as the good brother affirms.

"A fifth mistake," says Bro. H., "is in supposing that our Saviour prayed merely for spiritual unity." We deny having made, directly or indirectly, any such supposition. We expressed our belief that "there will be, ultimately, a visible unity of Christ's followers." We also said that "for the preservation of his people in spiritual unity and peace he still makes intercession before the throne of God in heaven." But this is not saying that "he prayed *merely* for spiritual unity." Suppose, however, that our brother prove to us, that in the prayer referred to, our Saviour did pray for the visible unity of the Church, since he has assumed it in endeavoring to make out his case against our article. The writer, for one, would be interested in the proof.

In conclusion our reviewer urges the existing state of spiritual delusion in the great religious denominations as an argument (so we suppose) for the no-sect theory. But most of those denominations were once pure, spiritual and effectual in the reproof of sin and in the spread of holiness. Reasoning on Bro. H.'s principle, we would say, their primitive spirituality and purity justified their creation, even at the expense of open division from some older organization.

"Denominational zeal becomes great modern idolatry," says Bro. H. Just so, we reply, the anti-denominational zeal which we have been considering becomes a great modern "idolatry." Because church organization is subject to abuse by bigoted zealots it does not follow that church organization, or that the multiplication of such organizations, is necessarily wrong.

Bro. H., the victim of your critical quill is with you heart and hand "to smite all idols," whether of a denominational or an anti-denominational character. But to plead guilty to your several charges is more than we are prepared to do until further enlightened.

W. T. HOGG.

PITH AND POINT.

The apology I have to make for my prolonged silence is that for more than three years I have been engaged with all the power I could summon, in the work of re-building, re-establishing and endowing our college. Any one at all familiar with such a work, will know, at once, that there is in it opportunity enough for all the effort that can be put forth. My interest in your work has not abated, nor has my zeal diminished. I wish you and your work, I can assure you, most abundant success.

H. H. GEORGE, *Pres. Geneva College.*

"REMARKABLE RENUNCIATION."

I was much pleased to read the "Remarkable Renunciation," in your issue of Jan. 10, from Rev. E. J. Clemens. I am a member of the same denomination, and since I waked up on the subject of Masonry, I find many ministers in that church, (M. E.) who are claimed as Masons, who tell me they are disgusted with Masonry; have had nothing to do with it for years, and never will have again; and yet publicly they say nothing about it, and suffer themselves to be claimed on the side of a thing they say they are heartily disgusted with. A minister not long ago told me Freemasonry was a fraud and a *sin,* for he had tried it and knew, but he did not know that it was necessary to make a fool of one's self by publicly exposing it. Now if exposing fraud and sin is not a part of a Christian minister's duty, I fail to understand his commission; and if it makes a fool of him, "let him become a fool that he may be wise." I wish we had more like Bro. Clemens. R. W. LAUGHLIN, *Troy, Ill.*

RELICS FROM THE LIBERTY SINGER.

I have you daily in my prayers and have had it often in my heart to wish you all a prosperous and "Happy New Year;" but I have been in the "minor mode" for some time past, from a severe attack of neuralgia in my old broken side, from overtaxation and a bad cold, and my "harp has hung almost silently, if not sadly, upon the willows." But I am realizing the great benefit and advantage of "temperance in all things," and so by the blessing of God am coming up and improving, and hope to "weather the Cape" and soon again to be sailing in the fair and open sea. So please accept, though late "better late than never," my best wishes for your success and happiness.

I send you enclosed two relics of the past: one a song from Pres. J. Blanchard, almost forty years old; the other, as you will see, a well-worded and beautifully written letter from L. W. Guiteau, the father of the notorious assassin of President Garfield. I was at that time (1838) publishing the "*Michigan Temperance Herald,*" at Ann Arbor, where Mr. Guitcau resided, apparently a scholar, a gentleman and a friend of the temperance cause.

GEO. W. CLARK, *Rochester, N. Y.*

The poem and letter kindly lent by Bro. Clark appear on other pages.—ED.

SAVED FROM TOBACCO AND DEATH.

[Extract from a private letter.]

The Lord has always provided for me and I will give him the glory. I will tell you of a few particular things he has done for me. You know that I used tobacco, and had used it for forty years, but after I was converted, as I studied the Bible I was convinced that it was wrong, so I asked the Lord to cure me of the habit. I tell you for about a week I had a fearful time, but the grace of God was victorious, and since then the desire for tobacco is gone.

Then I prayed very earnestly for the Lord to heal me. I was suffering terribly at that time, and it was thought I could not live but a few minutes. When I was just willing to die or suffer the Lord's will, in less time than it takes me to tell you I was easy, and I have never had any more of those pains; and he has cared for me and provided a way for me to get along. Don't you think I have much to be thankful for? H. B. T., *Floyd, Iowa.*

BIBLE LESSONS.

LESSON V.—February 3, 1884.—Paul's Second Missionary Journey. Acts 15:35-41; 16:1-10.

GOLDEN TEXT.—Come over into Macedonia, and help us. Acts 16: 9.

"Paul said * * * Let us go again." The proposal was characteristic of one whose heart was ever full of "the care of all the churches" (2 Cor. 11: 28), ever making mention of them in his prayers night and day (Rom. 1: 9; Eph. 1: 16; Phil. 1: 3). We may well believe that it was a desire to know not only the general conditions of the churches, but the spiritual growth of each individual member.—*Plumptre.* Paul was not content to measure his work by the number of conversions, but sought to strengthen converts in the faith, and assure himself of their well-being (2 Cor. 11: 28).—*Abbott.*

"And Barnabas determined to take with them John, whose surname was Mark." The old kindness of heart which prompted him in old days to seek out Saul, the former persecutor of the followers of Jesus, and to plead his cause with Jewish Christian leaders at Jerusalem, now induced him to forget Mark's former faint-heartedness, and to welcome him again as a fellow-laborer in the Master's cause.—*Schaff.* And Mark's subsequent conduct, and Paul's friendship for him in later years (Col. 4: 10, 11; 2 Tim. 4: 11), show that Barnabas did not misplace his confidence in the better character of his cousin.—*Peloubet.*

"But Paul thought not good to take him with them, who departed from them from Pamphylia." At the beginning of the first missionary journey in A. D. 48, nearly three years before this. John Mark had started with them on the first missionary journey as their agent and helper, especially for Paul, who was in rather feeble health; and just as they were entering upon the most difficult and dangerous part of their journey, Mark left them without any helper, and returned home, either (1) from fear of the hardships and dangers, or (2) from homesickness, or (3) his youthful zeal flagged (see Acts 13: 13). He failed Paul in his time of need, and Paul was not willing to run the risk of another failure, especially (1) as this was to be a longer and more dangerous journey, and (2) Paul may have felt premonitions of that sickness which soon after affected him in Galatia on this very journey (Gal. 4: 13, 14; see on Acts 16: 6 below).—*Peloubet.*

"And the contention was so sharp." The original indicates bitterness in the controversy, and implies blame on both sides. There is little doubt that severe words were spoken on the occasion. It is unwise to be over-anxious to dilute the words of Scripture, and to exempt even apostles from blame. By such criticism we lose much of the instruction which the honest record of their lives was intended to convey. We are taught by this scene at Antioch that a good work may be blessed by God though its agents are encompassed with infirmity, and that changes which are violent in their beginnings, may be overruled for the best results. This is one of those quarrels in which, by placing ourselves in imagination on the one side and the other, we can alternately justify both, and easily see that the purest Christian zeal, when combined with human weakness and partiality, may have led to the misunderstanding.—*Howson.*

"Mark." In later times we know Mark became once more the loved and trusted companion of Paul (Phil. 24; Col. 4: 10, 11; 2 Tim. 4. 11). We find him with Peter at Babylon (1 Pet. 5: 13). In the closing days of Paul's life, he seems to have been with Timothy at Ephesus (2 Tim. 4: 11). That he was long the trusted friend and secretary of Peter, was the undisputed tradition of the early Church. Subsequently, church historians relate how Mark founded (probably organized) the Church of Alexandria, and became its bishop, and there endured a martyr's death.—*Schaff.* It may be that Paul's sharp reproof by refusing to take Mark with him, may have had a very great effect upon Mark's future character and steadfastness.—*Peloubet.*

"A certain disciple * * * named Timotheus." Timothy, being both of Jewish and Greek extraction, would be thus peculiarly fitted to be Paul's coadjutor in his missionary work. The two epistles written by Paul to him, contain indications of his character; he was not robust (1 Tim. 5: 23), naturally shrank from opposition and responsibility (1 Tim. 4: 12-16; 5: 20; 6: 11-14; 2 Tim. 2: 1-7), was tender and sensitive (2 Tim. 1: 4), and devout and earnestly consecrated to the service of God—this last being indicated by his abandonment of his home to accompany the apostle, and by his submission to the rite of circumcision.—*Abbott.*

"Circumcised him because of the Jews." An objection has been raised to this act of Paul, (1) as though it was in opposition to his own recorded opinion, *Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing* (Gal. 5: 2). (2) As though it was in conflict with his own act, in not compelling the circumcision of Titus (Gal. 2: 3). (3) As though it contradicted the decrees of the council of Jerusalem.—*Wm. Denton.* In reply, (1) The circumstances were entirely different. Titus was a Greek and not a Jew, and therefore not compelled to become a Jew. While Timothy, being the son of a Jewess, inherited from his mother and was a Jew. (2) In this place it was plain that the rite was not essential to salvation, for Paul was proclaiming at this very time the decree of the Jerusalem conference. (3) "The act was spontaneous, and men may rightly concede as a favor, or as a matter of expediency, what they would be justified in resisting when demanded as a matter of necessity."—*Plumptre.*

"Galatia." Here comes in an incidental account of this tour through Galatia, given by Paul himself in Gal. 4: 13-15. Paul remained in Galatia long enough to found several churches. The providential cause which led to St. Paul's stay in the country was, as he himself tells us, a severe attack of illness; and the manner in which he alludes to it gives us reason to infer that it was a fresh access of agony from that "stake in the flesh" which I believe to have been acute opthalmia, accompanied, as it often is, by violent cerebral disturbance. All who have been attacked with it know that the image it recalls most naturally, is that of a sharp splinter run into the eye. Nothing is more natural than that the constant changes of climate, the severe bodily fatigue, the storms of fine blinding dust, the bites and stings of insects, the coarseness and scantiness of fare (on this journey) should have brought a return of his malady to one whose health was so shattered as that of Paul.—*Farrar.*

"Come over * * * and help us." This vision has been rightly recognized by the Church as interpreting the unuttered cry of heathendom for help.—*Abbott.* And it has been abundantly shown that it is death to a church or a Christian either not to hear this cry, or, having heard it, not to heed it.—*Riddle.*

"We endeavor to go into Macedonia." In this verse the writer of the Acts adopts the style of an eye-witness, and writes in the first person, *We.* From this it appears that Luke joined the missionary band first at Troas. Connecting the severe illness of the apostle during the Galatian visit (ver. 6, and Gal. 4: 13-15), from which he had so recently recovered, the supposition that Luke, the "beloved physician," associated himself with Paul at this juncture and watched over his health, is not without foundation.—*Revision Com.*

COMMENTS BY E. E. FLAGG.

Hindrances to Missionary Work.

1. The reasons why the whole world has not been converted to Christ during these eighteen centuries, are, a lack of faith and zeal among Christians, and the various hindrances that Satan puts in the way. Chief among these hindrances we may class rum, tobacco and the secret lodge.

2. Vessels from Christian countries carry liquor to heathen shores, with all the vices that follow in its train, thus making the task of converting the natives much harder.

3. It indirectly entails a vast expense on the Christian Church by creating so much poverty and vice that a large force of Christian workers have to be constantly employed in counteracting it. Satan acts in this respect like any *good* military general. He seeks to divide the forces of the Church, and thus prevent them from concentrating in one grand attack on his kingdom.

4. Tobacco hinders the spread of the Gospel in the same way. It is carried by tons to heathen shores, and made the medium of exchange with the natives. Lately returned travelers say that the savages in New Guinea have learned the use of tobacco, and will carry heavy burdens all day to earn a piece no larger than a bullet.

5. The lodge hinders missionary work by weakening the church. The churches in many places are composed almost entirely of women who have often but little money to give. Their fathers, husbands and brothers who earn the money are in the lodge.

6. It diverts into its own coffers money that otherwise might have been used in converting the world. Church members who are also Masons or Odd-fellows are seldom supporters of missions. Their surplus money goes to meet lodge dues, leaving little or nothing to put in the contribution box.

7. Thus we see that while we must do all we can for the heathen, missionary work is needed in our own land. The Macedonian cry comes from the victims of rum and tobacco, and the slaves of the lodge. We admire, and very justly, men like Kossuth and Garabaldi, who suffered to free their country from foreign tyranny, but to free men's *souls* is a far more noble work than to merely make their bodies free.

Light from the Word.

When did Satan once hinder a missionary journey? 1 Thess. 2: 18. How does he sometimes try to do it? Acts 13: 50. What is his favorite way of hindering? Matt. 13: 2. *How are lodge members in our churches like these tares?* What encouragement does the Bible give us? Prov. 11: 30; Jas. 5: 20. *Can we win souls and not fight against popular sins?*

DONE WITH IT.

A MODEL RENUNCIATION AND PROTEST THAT MASONS CANNOT MISUNDERSTAND.

The following is commended to the 453,670 non-affiliated Freemasons (according to the catalogue of Redding & Co., publishers of "Standard Masonic Works"), who are now halting between fear and duty. Let them read this communication of R. W. Marsh, a Methodist Episcopal minister in good standing in Canada who having left the lodge felt in conscience bound to give his reasons to the men with whom he had associated, that they might not stumble into eternal ruin over his example.

CENTRETON, Ont., Sept. 20, 1883.

To the W. M. and members of Lodge No. 38 of A. F. A. M., situate in Trenton, etc.

DEAR SIR:—Permit me to announce to you my full and complete renunciation of first my membership in the lodge; and second, my non-acceptance and rejection of the theoretic and professed religious character of Freemasonry. I may remind members who witnessed my initiation ten years ago, how I was troubled when taking the first degree, at the horrible phraseology of the obligation "under no less a penalty," etc., etc. So also my soul revolted with each successive degree, until I was made a Master Mason in the lodge. Members will remember I refused to utter the words of the oath until the Master of ceremonies offered an explanation that temporarily quieted my conscience. I talked with Masons of my inability to reconcile the Masonic oaths, or make them accord with the spirit and genius of the only religion I accept, viz.: the religion of Jesus Christ.

I furthermore am induced and emboldened to deny "the religion of Masonry" as anti-Christian in its character. Its Christless prayers, its bloody oaths, its lifeless system of morality (lifeless because Christless), I most decidedly condemn.

I wish also to announce my belief and purpose: First—that having been, "not of my own free will and accord" (because I was ignorant of what I was called to pass through), but unadvisedly led into the taking of what I can only conceive to be murderous, horrible, and wickedly anti-Christian oaths of the first degrees in Freemasonry; and second, having for the last eight or nine years been so persuaded concerning the character of believing said oaths; and thirdly, chiefly that by the authority of the written word of Jesus Christ, whose I am, and whom I serve, I am divinely authorized to disavow, and refuse to obey or observe said oaths, I proclaim to the lodge, and to all Masons everywhere, my freedom from all obligation to so respect and keep the obligations of the three first degrees in Freemasonry.

My purpose is based, first, on the consciousness I have that our Lord Jesus Christ maketh me free from all obligation to keep the unholy oaths I took in the lodge (See Matt. 5:33). Second, on the nature of my commission as an ambassador of Christ "to warn every man" (Ezk. 33:6 and Col. 1:28), which I or another so minded cannot do, and be true to those oaths. I hold it to be my bounden obligation in the sight of my Divine Master, and my sacred purpose to prevent by my advice and my example, also (so far as seems needful to save men), to fully expose the anti-Christian character of the institution.

I do most positively affirm that, in taking this course, I have only what I understand to be love, Christian love, toward all men. I take my stand for God, in the name of his Son, my adorable Saviour, Jesus Christ. I am aware of the consequences possible, in connection with step I take. "But none of these things move me." I believe myself true to a good conscience in the sight of God in what I am now doing. I believe I sinned in the first instance toward the Christian's God, when I bowed at Masonic altars, and took Masonic oaths. I know myself true to the Christian's God and the best interests of my race in boldly throwing off all allegiance to Freemasonry.

By this communication I henceforth stand fully committed in proper light. I enclose a couple of tracts which, if read, may be an additional expression of my views, in part at least. Morgan, Carlisle, Ronayne of Chicago, and Rev. Pres. Finney, with many others, have clearly discovered the whole machinery of Freemasonry. A Mason put Carlisle's work in my hand to study, that I "might be posted," immediately after my joining.

In the name of the Lord, I shall apply myself to warn all I can while I live against the gigantic evil that paralyzes justice often, and lulls the consciences of many into fancied religious security without Jesus Christ.

I am, gentlemen sirs, yours only in the true faith of Jesus Christ. Amen. R. W. MARSH.

—*Free Methodist.*

BURYING SIN.—There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding a seed or a root in the ground. It draws strength in its concealment, and finally pushing up through the soil brings forth fruit, thirty, sixty, and a hundred fold. Sin is not dead enough to be safely buried. It is like a smouldering flame. It is like a poisonous seed; it will work ruin in its concealment, and finally break out into open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place and extirpated. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."—*The Christian.*

A FEARFUL PICTURE OF LODGERY.

THE TERRORS OF AN IRISH INVINCIBLE.

[From the Grimsby (England), *Express.*]

A correspondent, whose good faith is beyond question, sends to the *Standard* the following letter, written by one of the unfortunate men who has been induced to join one of the American-Irish secret societies:

"October, 1883.

"MY DEAR———, —I am very glad to hear from you, through M——. You are very lucky in escaping, by refusing to join our party. I wish I had taken your advice, and never joined; its really very tiresome. Every one is watching the other. I will give you some little idea, without telling any secrets (I don't know very many, having simply to give and obey orders). I am a paid officer receiving about £2 15s. a week, and my duties are to make myself acquainted with the whereabouts of my 228 men continually, to whom by a number I give a sealed order, and I do not know where he is ordered, everything being done with the greatest secresy by ballot. The written orders are sealed, and whoever is lucky or unlucky enough to have his number drawn must proceed on his mission. There may be ten or only two. None know each other's business, though it may be the same. I think there are some in the post office, as it is known at headquarters when you get a letter, and from where and whom. Such is the system of spying into your private affairs, that had I not been sent to —— I probably never would have heard from you, as I got the letter from M——, and wrote through her to you. There are about 12,000 in this city of ——, not including the bar-room men, who have the privilege of getting men to join. I would give worlds to be out of it, since I must write in such guarded language. I question really sometimes if even my thoughts are my own. The old man has thoroughly re-organized everything since the last great failure on the above principle. There is something in contemplation, as thirty of my party are gone, and they all received English money before leaving. I am sorry I cannot tell you more. One thing I can tell you though—*i. e.*, no one is recognized here as an Irishman who does not belong to us; they are enemies. I believe the policy (mistaken policy) to be to strike terror into the hearts of all enemies, then they will clamor to the B——— Government to throw our country over to their own resources. What nonsense, as if they could by their blood-thirstiness frighten an Englishman. When I was in the King's I learned better. I don't think I would have joined only for my brother, who asked me when dying to take his place. I don't like to say anything now he's dead, but I do wish he had died a day sooner. My old friend, its a dreadful life, frightened of your greatest friend; there are attached to the special party over 200 spies, nearly every State has its own numbers, all subordinate to the O. M.; its known when you are in and when you are out; etc. If the B. Gov. would put a little pressure on all would be soon disbanded. I know a Congressman who thinks the same. It is cruel and very cruel tyranny. When once you have taken the oath then you have virtually surrendered your liberty. If I am once out of this I will be a bad Irishman before I will be thought a good one by giving up my liberty—yes, giving up your liberty in more senses than one; no consideration for wife and family. If wanted you must go, and at once; no time to say good-bye, as they are afraid you will perhaps tell your wife where you are going. You are watched to the station or steamer, and watched on your arrival, and watched till your return (if you do return—many don't). There are scores of our men in England. I hope no harm will attend you. I am directly against this policy, but we against it are few, and are looked upon with suspicion. There is one thing that gives me a little happiness, *i. e.*, now that I am a paid officer I remain at headquarters. Our capital is very large. Send your letter to Maggie to A. M., for me. Don't for the life of you send it here, as its contents are sure to be known. Love to Mrs. ——— and family, from yours ——. P. S. Will tell you more in my next. Can't tell how long before I will be able to write."

OPEN LETTER TO ELDER PRUETT.—NO. VI.

MY DEAR BRO.—I am to say something to you in this letter about "*organization and methods of work*" in this anti-secret contest. The enemy you are called to fight is an enemy thoroughly organized. Its leader understands this matter of "organization" and never looks for success without it. Freemasonry is one of his ideals—one of his oldest and most perfect. It has come down through the ages, always active, always aggressive, always reaching for power; seeking the overthrow of true religion and the downfall of governments, sometimes under one name and anon under another; but it has always maintained an *organization* through which its deeds of cruelty and darkness have been wrought. Nothing but an organization can successfully cope with or hope to overthrow it. In view of its known character and aims it is time that the "children of Light" should begin to show as much wisdom as the men of this world. We must organize *too*—organize intelligently and with reference to the work of destroying this secret foe of all good.

Look around you, in the realm of nature here below, and in the heavens above us, and you behold organization. See the constellations. Look at our planetary system, the starry spaces, the Milky Way which spans the nightly skies; all show organization. Every tree and plant, every living creature, every man, woman and child is an organization, made up of a congeries of organs, working out some end or ends, for which their Designer formed them. God works everywhere through organized forces, in both physical and spiritual realms. While here on earth, as the God-man he planned an organization to which he gave ordinances and laws, and which was put into working order by the Apostles. That organization was to remain until he comes again. Marred it may be, and has been, yet it still exists and will to the end. We could do nothing against sin without it. If in certain places the churches grow corrupt, as they have done and will, leave them if they cannot be reformed, and build again on the old Divine pattern. There is a Divine organization. He who throws it away because evil and corrupt men have abused it, and attempts to fight the devil alone and single-handed, will find that he has bartered Christly wisdom for human folly. The churches ought to have strangled this devil of secretism long ago, and rendered it unnecessary to form other organizations of Christian men and women to do this work. But alas! the churches are themselves taken captive, and must be rescued if saved at all by Christian associations formed for that purpose. We have already, as you know, formulated after this idea a National Christian Association, with nineteen State Associations, and I know not how many county, district and town societies. These should be multiplied all over the land.

Oregon needs such an organization. Take it on your heart, my brother, to see that this want is met. If this cannot be effected at once, do not let it drop. Look around you; within certain limits form a local organization, town or county, where you can find enough *Christian* men and women to officer an association. When you get ready I will send you a constitution, if you need it. Make a beginning, no matter how humble. Keep it alive with labor and prayer, expecting it to grow until other localities are aroused, and a State Association shall arise, into which the auxiliaries may pour their strength and make it a power in your State. California, as you know, is already in the field. Let Oregon be the next of the Pacific States to wheel into line. When you organize in town, district, county or State, put no man or woman into office for the sake of their influence. Choose men for your offices who will make themselves the servants of all for the sake of Christ and the cause.

METHODS OF WORK.

In the first place, after organization, raise a fund for a *Masonic* library. Let the ministry among you read these books until they master the origin, history and claims of the order, so that they can speak to the people on these matters advisedly. Pick out your best man or men for this purpose—a man of piety, brains, fair culture, with a clean record, easy speaker, one who fears neither man nor the Grand Master of Masonry, the devil; with the requisite amount of grit, pluck and perseveranee, and then put him into the field as your agent and lecturer, and there back him with your prayers and your means. But ere this can be reached much preliminary work must be done. Let your ministers, after fitting preparation, take the matter to the pulpit and enlighten the people with regard to it. Scatter tracts, papers, books. Get articles on the subject of secret societies into the local newspaper, original or selected. Take the matter into associations, conferences, presbyteries, assemblies, synods. Ask for investigating committees who shall examine the subject and report to these bodies for their instruction and action. Speak yourself in your own pulpit, in school-houses, halls, or wherever you can find a hearing. One good way would be for some friend to open his parlor or kitchen and invite in his neighbors, the pastors of the churches, and the candid and intelligent among the Christian portion of the community, and let you give them a candid, social talk, full of facts, on the origin, history and claims of the system, its religion, its obligations, secret ceremonies, etc. For this purpose you want Mackey's Encyclopedia, his Lexicon, Ritualist, and Jurisprudence; Webb's Monitor, with Rob Morris' Notes; Pierson's Traditions, Sickels' Monitor, Rebold's General History of Freemasonry, Steinbrenner's Origin, etc., Chase's Digest of Masonic Law, and Oliver's Star in the East. With those, you need Ronayne's Mah-hah-bone, and Freemasonry Illustrated by J. O. Doesburg. If you have Mackey's Encyclopedia his Lexicon will not be needed. J. L. BARLOW.

THE SOUTH AND ITS PROBLEM.

DEAR BROTHER K:—Lately I sent you some notes respecting Freemasonry as I encountered it in a journey to the South. In addition I remark that where furnaces and foundries and schools flourish, there also the lodge flourishes; and if in some localities the lodge is in neglect, there business enterprise and educational institutions are in the same condition. This looks as if there was some relation between business and the lodge, and that the decline of the lodge in some localities is due more to circumstances than to the power of the Gospel. At all events, we must look the thing in the face.

For myself, though I do not covet the name of reform in any technical sense, yet I shall continue to warn against the dangers of the lodge just as I do against the dangers of the saloon; or, if I devote more time to the former than the latter, it is because the danger here is more covert, and the laborers in this department of Christian enterprise are comparatively few. I suppose it is the duty of every enlightened servant of God, not only to guard with vigilance against the encroachments of the lodge, but to oppose it with faith and courage and persistence as we do any work or device of the devil that would destroy the purity of our homes, or corrupt the church or overturn the state.

But over and above all this is the

SOUTHERN PROBLEM,

which I do not grasp very fully, much less do I attempt to solve it. I only notice a few facts which enter into the problem. And

1st. The soil, especially in northern Alabama and Georgia is poor in comparison with that of any of our Northern States, and not more than two-fifths of the land that was cultivated before the war is under cultivation now. It is covered with weeds, sage-grass or new forests; and the fields that are planted with corn and cotton have an appearance of slovenliness. There is a want of industry and thrift in almost the whole population. Born Southerners are discouraged. The negroes as a general thing want an overseer to keep them at work, and the Northern farmers who have gone down there have not yet learned to adapt themselves to the new order of things. In the few brisk manufacturing places, like Chatanooga, Tenn., and Birmingham, Ala., this condition of things is passing away. But these are only oases in the vast desert of the cotton lands.

2d. There is—in Alabama at least, a great lack of the means of education. The State has an incipient school system of which the people seem proud. It provides for a county superintendent with power to grant certificates, and a trustee for every "beat" or electoral precinct of about six miles square, and the public funds are sufficient for a two or three months' school (one for blacks and one for whites) in every rural beat, and a somewhat longer term in villages and towns. But there are no public school houses. The teacher must provide his own house as best he can; though in towns houses are built by joint stock companies and rented by the teachers. In the several States adjoining Alabama I think the condition of things in this regard is somewhat better. But this beginning indicates progress in the last twenty years, and has in it a cheering promise for the future.

I visited two schools for the freed people (one at Athens, Ala., and one at Huntsville), founded and maintained by the benevolence of Northern churches, the one employing three and the other four teachers, with a normal department in each; and my observation convinced me that their work is being well and nobly done. But these teachers, though ladies of an eminently Christian spirit and as intelligent and refined as I have ever known, and though pursuing their vocation in the most quiet and unobtrusive manner, are utterly ignored by the entire white population; and the mayor of Athens told me that though individually he honored and sympathized with those teachers, yet any white woman would be ostracized who should in any way notice a teacher of negroes. And when I looked at those noble women, one of whom said she had been there nineteen years, I thought, there is heroism here, a heroism sustained by faith in God.

If schools could be opened at the South like one which I see is being founded in Chicago, where the pupils could divide their time between books and the practice of some skilled labor, I think it would be a great advance on anything yet undertaken in the South. Rev. Dr. Haygood of Georgia, has written a book, "*Our Brother in Black*," which comes nearer to a solution of the Southern problem than any thing I have seen. But his book is coolly received. The most intelligent men I talked with have no theory or plan for the elevation of the South, white or black, save to do the best they can for the hour and wait the developments of a Divine providence.

There is another fact which I found was being noticed by far-seeing men, a fact that may contain in embryo a solution of the whole problem. It is that the black population, though now about equal to the white, is increasing out of all proportion to the white. And this *Fact* is gloomily ominous to one class, and cheerfully prophetic to another, that the blacks are to supercede the whites in the possession of the South. In this sense it may yet be true that "The negro is the coming man."

3d. There are churches and Christians at the South—truly such. There are men there who see and sigh over the desolations around them; and here there is hope. The Gospel of God and the Spirit of God are indeed the only hope for North or South. But the churches are mostly feeble and widely scattered; and the remark which has been made of the negro, that his religion has little connection with his morality is not to be confined to the negro. But I forbear.

Very likely I am putting the worst side out. If you look at the South from the standpoint of absolute barbarism, you will see a great deal of progress, beauty and loveliness. But I am looking at it from the rich soil and the cultured and Christian villages of Ohio; and to me not only the great plantations, but the old palatial mansions and the groves of pine, cedar and holly that surround them, all have an air of neglect, decay and dreariness.

However, if you enjoy rocks, cascades and mountains, the very wilderness of nature, with extensive landscapes or places of historic interest, and if you cannot go to Yellowstone Park, just go and stand on Lookout Mountain; and after you have seen its clouds and cliffs and crags and chasms and streams and fountains, look over to Missionary Ridge and Chickamauga Valley, and the mountain ranges that rise like terraces for sixty miles to the cast.

WARREN TAYLOR.

TESTIMONY ACCUMULATING.

That stone detached from the body of Morgan fifty-six years ago hung on the neck of the Masonic beast, sinking it into the lake of perdition; testimony of T. M. Howell, Canandaigua, N. Y.

Discoveries and recent discussions in this field of Masonic "Ku-Kluxism" and "Night-riders" of fifty years ago have quickened the memories and called out expressions from veterans who are awakened from the sepulchral silence of half a century to repeat again the facts of Morgan's "taking off." The stone weight, stolen from hay scales in Canada, and fastened to the body of Morgan, when plunged in the Niagara river (as stated by Dr. Jamison, a Royal Arch Mason, on his death bed), fished out by Peter Tower in the fall of 1827 (thus as he believed, and as seems probable, freeing the body of Morgan so that it rose and a few days after was found at the mouth of Oak Orchard Creek); carefully kept by Mr. Tower until his death in March, 1882, and obtained from the widow of Mr. Tower, December 5th, 1883, by Peter D. Miller, Esq., and the writer, seems destined to fill an important place in the anti-lodge discussion.

The press in this region has shown a commendable zeal in reporting the discovery of this relic of Masonic barbarism, and their statements, though somewhat imperfect, have gained a wide circulation. The first I saw was in one of the leading dailies of Philadelphia, and the latest that has come to my knowledge is in the Canandaigua *Times*. After giving the article substantially as it appeared in a number of papers, the editor admits over a column of original history, written from a *personal knowledge* of the "Morgan mystery" and events connected with it, written by Mr. T. M. Howell, *then and now* a citizen of Canandaigua.

Mr. H. introduces his narrative thus: "A brief recapitulation of the events of the abduction of Morgan by Freemasons in 1826," etc. Further on he says, "A few of the old residents of this village will remember that on the evening of the 12th of September, 1826, our quiet village was startled by the cry of "MURDER!" and the thrilling announcement that William Morgan had been kidnapped by the Masons."

Then follows a clear synopsis of this remarkable case, and a strong indictmet of the lodge, giving names of actors and incidents in the case from his *personal knowledge*. "The carriage," he says, was driven east a short distance, turned, and passed west around the corner of the 'Ontario House,' then kept by Kingsley, and the old Court House, and the last heard from the party save by the initiated was the exclamation by one of them within the carriage, "Hubbard, why don't you drive faster? Damn you, why don't you drive faster?" The writer concludes with the following statement and incident which deserves to be put on record:

"Time and space prevent a relation of the trials of the Masons, resulting in the conviction of Bruce, Chesebro, and Sawyer, the two latter of whom were confined in the jail in this village. Edward Sawyer subsequently removed to Michigan."

"In 1835, the writer, with his brother, was then in the wilds of Livingston county, Michigan, "hunting land," as it was styled. Unexpectedly we found Edward Sawyer. One night he conveyed us in his two-horse wagon to a distant point, about twelve miles. After a refreshing meal of meat and drink he became talkative, and referred back to the events above recorded. Suddenly he exclaimed:

"'Boys, you remember when Morgan was made away with! You know that Chesebro and I occupied one room in the jail. Chesebro was a glorious provider. I tell you, we lived like fighting cocks in the large debtors' room in the second story, which he had fitted up in style. One day, just as we were sitting down to an elegant dinner, brought to us, you know, from Chesebro's own house, Mr. Hall, the jailor, suddenly opened the door of our room and exclaimed: "Gentlemen, the body of Morgan has been found, and taken from the Niagara river!" Great God! boys, my heart jumped into my throat, and I felt strangled. I jumped from the table and rushed to the window for air. With my head out of the window and faint with the excitement of the announcement, I heard the rattle of knife and fork upon the plate, and turned and saw Chesebro quietly helping himself, and eating as if he had not heard what the jailor had said. I exclaimed "Good God, Chesebro, did you not hear what Hall said?" "What did he say?" "Why, that the body of Morgan was found! Don't you know that is our death warrant? How can you eat?" His reply, which I shall not forget to my dying day, was, "Well, I am not going to lose my dinner for any damned body of Morgan!'"

"That semi-avowal of the fate of Morgan, uttered at that hour of the night, in the wilds of Michigan, made a lasting impression. Strange that such a daring, high-handed attack upon the liberty and life of a citizen should have had its inception in our quiet village. The writer has no idea that its final result was anticipated."

When in Livingstone county, Michigan, some years ago I was shown the house of Col. Sawyer and a number of incidents were related to me showing the peculiar sensitiveness of Mr. Sawyer whenever Morgan's name was mentioned. Will some of the friends of Grand Blanc or Goodrich look up this man, and report his case, whether dead or alive.

J. P. STODDARD.

Lockport, N. Y., Jan. 15, 1884.

A GOOD LETTER.

Among the other good things at the Philadelphia convention, not among the least was the following letter from Josiah W. Leeds, which is thus published in the *Friend* of Philadelphia:

Philada., 12th mo. 18th, 1883.

I have been interested to hear of the call for a Convention to be held this evening and to-morrow, in opposition to secret societies, belonging as I do to a religious denomination which is, and has been since its rise, virtually a unit in declaring against organizations of that character. Such a movement, I am sure, ought to meet with full sympathy in this city of William Penn., when we consider that the spirit animating its founder was that of the broadest Christian benevolence, and that the right hand and "grip" of helpfulness was not restricted to those of one set, or creed, or cast of thinking, but embraced, in its pure philanthropic purpose, all people of whatever nation, color, or religious belief, who desired to dwell together in true brotherhood—to be "neighbors" one toward another as exemplified in the parable of the Good Samaritan.

But, I chiefly desire, in penning this note, to indicate one direction in which your helpful counsels may be of special service (because I think it is likely to be overlooked); that is to say,—with respect to secret societies as affecting the negro race in this Republic. * * * I observe that a fondness for joining with secret societies is—so it appears to me—being rapidly developed by this people. In looking over a weekly paper which is sent to me, and which is published by negroes in the (professed) interest of industrial education, in a Southern city, I have been both disappointed and pained to see the frequent references to secret society lodges, so that I have been led to ask myself whether the publicity and approval given to those matters might not in the end over-balance any good presumably to be derived from the paper's advocacy of industrial pursuits.

The foolishness of this lodge affiliation—whether by blacks or whites—was forcibly presented to me several months ago, when, riding in a horse car beside a talkative and self-important negro, the latter confidentially observed to me that he had purposely come up from the seaside to take part in a ceremony of his lodge. He had a big bundle in his lap, which I understood contained the trappings in which he was to appear. Upon my querying, What good? "Why, you know Jesus Christ was a Mason," he seriously said. I told him I did not wish to hear any talk of that sort about One who was the Light Himself, and who said that "men loved darkness rather than light because their deeds were evil," and whose Apostles also declared that Christians must have "no fellowship with the unfruitful works of darkness." He did not pursue the subject.

Desiring the Divine favor upon your deliberations, which I trust may be conducted free from any mere strife of tongues and to God's glory, I am thy friend, and the friend of the cause which is that of the light.

JOSIAH W. LEEDS.

AN APPALLING SHIPWRECK.

THE LOSS OF THE CITY OF COLUMBUS WITH OVER 100 LIVES.

The iron steamer "City of Columbus," 2200 tons burden, left Boston for Savannah at three o'clock last Thursday afternoon, carrying eighty passengers and a crew of forty-five. At 3: 45 A. M., Friday, at the Gay Head light, island of Martha's Vineyard, the vessel struck on the outside of Devil's Bridge buoy. The wind was blowing a gale, west by north. The vessel immediately filled and keeled over, the water breaking in and flooding the port side of the saloon.

All the passengers, excepting a few women and children, came on deck, nearly all wearing life-preservers. All the boats were cleared away, but were immediately swamped, and the majority of the passengers were washed overboard.

Seven passengers left the vessel on a life-raft and about forty more took to the rigging.

At 10: 30 A. M. the Gay Head life-boat put off and took seven persons. Another life-boat put off between 12 and 1 and the revenue-cutter Dexter came along about 12:30 and sent off two boats. Twenty-one persons, one of whom was dead, were placed aboard the Dexter, and, after all persons had been taken from the vessel, the Dexter proceeded to New Bedford. Three persons died after going aboard the Dexter.

Captain Wright says, I went aft and told the passengers to

KEEP COOL AND GET LIFE PRESERVERS.

I next told the officers on deck to get the boats ready. The steamer settled down aft and righted. It was blowing very hard and a heavy sea was running. We launched to port No. 6 boat, which immediately capsized. The sea was breaking over the steamer's deck and the stern being entirely under water we were forced to go upon the top of the house. I staid there awhile, but we finally were obliged to take to the rigging. The mate, second mate, chief engineer, and fourth engineer took to the raft. I think the steamer struck on a lone rock."

—The steamer Hwai Yuen, from Shanghai for Hong Kong, was wrecked on the Hie Shan Islands. Five natives were saved. Nothing is known of the rest of those on board—six Europeans and 198 natives.

—It is reported that the Sheikh of Senoussi is advancing to join El Mahdi. If this is true, Egypt is in the greatest danger, as the influence of Senoussi extends through the whole North African maritime provinces to Egypt. Governor Bahr, of El Ghazal, asks for re-enforcements to quell the revolt in that district, plainly fomented by emissaries of El Mahdi. A telegram to the Austrian Consul from Khartoum says all the higher Egyptian officials at Elobad have been massacred.

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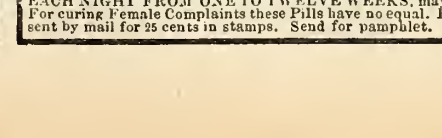
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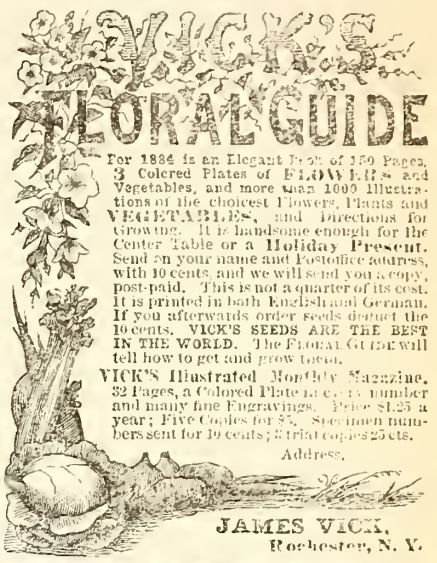
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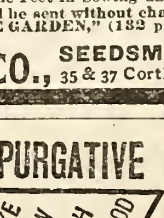
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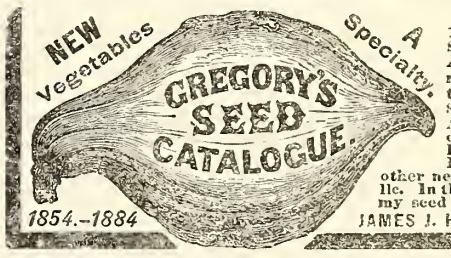
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FARM NOTES.

A BAD LEGACY.

In 1847, when Brigham Young led the first company of Mormons across the plains, they experienced great inconvenience on account of the scarcity of fuel. When Brigham returned to the States the next year he purchased large quantities of sun-flower seed and had it industriously distributed along the route of travel from Iowa to Utah, so that future emigrants might have the dry stalks for fuel. But the sun-flower long neglected and being year after year

"Born to blush unseen
And waste its fragrance on the desert air,"

degenerated to a wild and wicked weed. It is now the greatest pest that the Nebraska and Colorado farmer has to contend against. Whole fields of grain are hopelessly smothered by these wild sunflowers which grow thick and fast wherever they can get root. They are a fit emblem of polygamy, which is a blight, a withering curse on civilization wherever found. Ten thousand execrations and curses are heaped upon Brigham Young for his instrumentality in entailing such a pest upon the farmers of the far West. But how much more execrable should his memory be for the part he has borne in fastening the untold evils of the last relic of barbarism upon the innocent and helpless who have fallen under his rapacious and remorseless power!—*Instructor.*

SPIGOT AND BUNG.

History furnishes instances where crisis battles have been lost for the want of the timely furnishing of ammunition, or food or rest for the soldiers. The saving of a little time or insufficient provision, at the wrong end, cost untold millions and unrecorded miseries. If this has been true now and then, on the vast plane of national life, it is more true in the vaster plane of individual life through the aggregate of countless classes of humanity.

Even in our own splendid farming region, we see a great deal of spigot-saving and bung-wasting. *There* is a farmer whose premises we have often passed. His situation is airy and high, and his land medium, if not better; his nearness to a fine market is more than a compensation even for an inferior grade of land. Yet he is constantly struggling with debt. We resolved to discover some of the reasons. We find that he is one of your spigot philosophers and bunghole practitioners. In the first place, he says he can't afford to feed his land with fertilizers. In addition to that he, we presume, can't afford to prepare a compost pit to preserve the fertilizers which he can accumulate on his own premises; for more than once have we gone by his place after a hard rain and seen (would you believe it?) a richly colored stream of manure water running down the road from his barnyard. Our off-hand calculation was that, after one hard rain, he lost, in that way, about $100 to his crop income.

We can take him to a man similarly situated for nearness to market, who began poor and a laborer at truck gardening, and now holds his hundreds of thousands. How did he get forward so rapidly? On his own showing, he attributes his success largely to an early discovery of the great value of fertilizers. He gives this illustration: "In raising cabbages, I spend $65 an acre for fertilizing. One year I thought to save that sum by spreading nothing on one acre which was to be taken up with a street in the fall. Now look at the prodigious mistake I made. At that time, (the last year of the war), I could get, at wholesale, $12 a hundred for my cabbages. On every acre I planted a hundred each way, which, of course, makes ten thousand to the acre. It cost the same to plant and attend the unfertilized acre and market its products, as each of the other acres cost. The cabbage grown on the enriched ground brought me $1,200 an acre in New York, and those grown on the other acre brought me $500. So you see that bit of economy—taking out the cost of manure for another acre—lost me $635. I learned my lesson well, and now hold that no investment a man can make is better than to feed his land well." This no doubt was an extreme and exceptional case; but the principle is correct.

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A DANGEROUS AMBUSCADE.

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(*Syracuse Journal.*)

Something of a sensation was caused in this city yesterday by a rumor that one of our best known citizens was about to publish a statement concerning some unusual experiences during his residence in Syracuse. How the rumor originated it is impossible to say, but a reporter immediately sought Dr. S. G. Martin, the gentleman in question, and secured the following interview:

"What about this rumor, Doctor, that you are going to make a public statement of some important matters?"

"Just about the same as you will find in all rumors—some truth; some fiction. I had contemplated making a publication of some remarkable episodes that have occurred in my life, but have not completed it as yet."

"What is the nature of it, may I enquire?"

"Why, the fact that I am a human being instead of a spirit. I have passed through one of the most wonderful ordeals that perhaps ever occurred to any man. The first intimation I had of it was several years ago, when I began to feel chilly at night and restless after retiring. Occasionally this would be varied by a soreness of the muscles and cramps in my arms and legs. I thought as most people would think, that it was only a cold, and so paid as little attention to it as possible. Shortly after this I noticed a peculiar catarrhal trouble and my throat also became inflamed. As if this were not variety enough, I felt sharp pains in my chest, and a constant tendency to headache."

"Why didn't you take the matter in hand and check it right where it was?"

"Why doesn't everybody do so? Simply because they think it is some trifling and passing disorder. These troubles did not come all at once and I thought it unmanly to heed them. I have found, though, that every physical neglect must be paid for and with large interest; men cannot draw drafts on their constitution without honoring them sometime. These minor symptoms I have described grew until they were giants of agony. I became more nervous; had a strange fluttering of the heart, an inability to draw a long breath, and an occasional numbness, that was terribly suggestive of paralysis. How I could have been so blind as not to understand what this meant I cannot imagine."

"And did you do nothing?"

"Yes, I traveled. In the spring of 1879 I went to Kansas and Colorado, and while in Denver, I was attacked with a mysterious hemorrhage of the urinary organs and lost twenty pounds of flesh in three weeks. One day after my return I was taken with a terrible chill and at once advanced to a very severe attack of pneumonia. My left lung soon entirely filled with water, and my legs and body became twice their natural size. I was obliged to sit upright in bed for several weeks in the midst of the severest agony, with my arms over my head, and in constant fear of suffocation."

"And did you still make no attempt to save yourself?"

"Yes, I made frantic efforts. I tried every thing that seemed to offer the least prospect of relief. I called a council of doctors and had them make an exhaustive chemical and microscopical examination of my condition. Five of the best physicians of Syracuse and several from another city said I must die."

"It seemed as though their assertion was true for my feet became cold, my mouth parched, my eyes wore a fixed, glassy stare, my body was covered with a cold, clammy death sweat, and I read my fate in the anxious expressions of my family and friends."

"But the *finale?*"

"Came at last. My wife, aroused to desperation, began to administer a remedy upon her own responsibility, and while I grew better very slowly, I gained ground surely until, in brief, I have no trace of the terrible Bright's disease from which I was dying, and am a perfectly well man. This may sound like a romance, but it is true, and my life, health and what I am are due to Warner's Safe Cure, which I wish was known to and used by the thousands who, I believe, are suffering this minute as I was originally. Does not such an experience as this justify me in making a public statement?"

"It certainly does. But then Bright's disease is not a common complaint, doctor."

"Not common! On the contrary it is one of the most common. The trouble is few people know they have it. It has so few marked symptoms until its final stages that a person may have it for years, each year getting more and more in its power, and not suspect it. It is quite natural I should feel enthusiastic over this remedy, while my wife is even more so than I am. She knows of its being used with surprising results by many ladies for their own peculiar ailments, over which it has singular power."

The statement drawn out by the above interview is amply confirmed by very many of our most prominent citizens, among them being Judge Reigel, and Col. James S. Goodrich, of the *Times*, while Gen. Dwight H. Bruce and Rev. Prof. W. P. Coddington, D. D., give the remedy their heartiest endorsement. In this age of wonders, surprising things are quite common, but an experience so unusual as that of Dr. Martin's and occurring here in our midst, may well cause comment and teach a lesson. It shows the necessity of guarding the slightest approach of physical disorder, and by the means which has been proven the most reliable and efficient. It shows the depth to which one can sink and yet be rescued, and it proves that few people need suffer if these truths are observed.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 418 pages, 75 cents each; per dozen, $7.50

Stearns' Inquiry into the Nature and Tendency of Freemasonry. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each; per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

National Christian Association.
221 W. Madison St., Chicago, Ill.

OUR BOYS AND GIRLS.

WHICH LOVED BEST?

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise, That it may be well with thee, and thou mayest live long on the earth"—Eph. 6:1-3.

"I love you, mother," said little John;
Then forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, mother," said Rosy Nell,
"I love you better than tongue can tell,"
Then she teazed and pouted full half a day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"To-day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the baby till it fell asleep.

Then stepping softly, she brought the broom
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed,
How do you think that mother guessed
Which of the little ones loved her best?

—*Sel.*

TWO WAYS OF TELLING A STORY.

Young people commit more faults from thoughtlessness than from intent to do wrong, and want of reflection leads children astray much oftener than want of principle. Indifference to the feelings of the aged, a proneness to make light of peculiarities, are, however, occasionally indulged in by the young; and, in the excitement of the momentary gratification which such merriment may produce, all thought of the wrong and all sense of the right are equally forgotten. The proverb of the wisest man saith: "The glory of young men is their strength; and the beauty of old men is the grey head." The strength of the young should protect and defend the beauty of the old. The hoary head should ever be respected, whatever may be the outward condition of its possessor; and neither sport nor ridicule should be thrown upon him whose enfeebled strength scarce suffices to bear the weight of the many years with which time has burdened him.

The following narrative, which is strictly true, illustrates what has been observed, and proves that the just recompense of a thoughtless fault may be much more speedily repaid to those who commit it than may be either expected or desired by them. The common saying of "waking up the wrong passenger" is peculiarly applicable to the case.

In one of the most populous cities of New England, some years since, a party of lads, all members of the same school, got up a grand sleigh-ride. There were about twenty-five or thirty boys engaged in the frolic. The sleigh was a very large and splendid *establishment*, drawn by six grey horses. The afternoon was as beautiful as anybody could desire, and the merry group enjoyed themselves in the highest degree. It was a common custom of the school to which they belonged, and on previous occasions their teacher had accompanied them. Some engagement upon important business, however, occupying him, he was not at this time with them. It is quite likely, had it been otherwise, that the restraining influence of his presence would have prevented the scene which is the main feature of the present story.

On the day following the ride, as he entered the schoolroom, he found his pupils grouped about the stove, and in high merriment, as they chattered about the fun and the frolic of their excursion. He stopped awhile and listened, and in answer to some inquiries which he made about the matter, one of the lads, a fine, frank and manly boy, whose heart was in the right place, though his love of sport sometimes led him astray, volunteered to give a narrative of their trip and its various incidents. As he drew near the end of his story, he exclaimed: "Oh, sir, there was one little circumstance which I had almost forgotten to tell you. Toward the latter part of the afternoon, as we were coming home, we saw at some distance ahead of us, a queer looking affair in the road. We could not exactly make out what it was. It seemed to be a sort of half-and-half monstrosity. As we approached it, it proved to be a rusty old sleigh, fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road. Finding that the owner was not disposed to turn out, we determined on a volley of snowballs and a good hurrah. These we gave with a relish, and they produced the right effect, and a little more; for the crazy machine turned out in the deep snow by the side of the road, and the skinny old pony started on a full trot. As we passed, some one who had the whip gave the old jilt of a horse a good crack, which made him run faster than he ever did before, I'll warrant. And so, with another volley of snow-balls pitched into the front of the wagon, and three times three cheers, we rushed by. What an *old fellow* in the wagon, who was buried up under an old hat and beneath a rusty cloak, and one who had dropped the reins, bawled out: "Why do you frighten my horse?" "Why don't you turn out, then?" says the driver. So we gave him three rousing cheers more; his horse was frightened again, and ran up against a loaded team, and, I believe, almost capsized the old creature; and so we left him."

"Well, boys," replied the instructor, "that is quite an incident. But take your seats; and after our morning service is ended, I will take my turn and tell you a story, and all about a sleigh-ride, too."

Having finished the reading of a chapter in the Bible, and after all had joined in the Lord's Prayer, he commenced, as follows:

"Yesterday afternoon a very venerable and respectable old man, and a clergyman by profession, was on his way from Boston to Salem, to pass the residue of the winter at the house of his son. That he might be prepared for journeying as he proposed to do in the spring, he took with him his light wagon, and for the winter his sleigh, which he fastened behind the wagon. He was, just as I have told you, very old and infirm; his temples were covered with thinned locks, which the frosts of eighty years had whitened; his sight and hearing, too, were somewhat blunted by age, as yours will be, should you live to be as old. He was proceeding very slowly and quietly, for his horse was old and feeble, like his owner. His thoughts reverted to the scenes of his youth, when he had periled his life in fighting for the liberties of his country; to the scenes of his manhood, when he had preached the Gospel of his divine Master to the heathen of the remote wilderness; and to the scenes of his riper years, when the hard hand of penury had laid heavily upon him. While thus occupied, almost forgetting himself in the multitude of his thoughts, he was suddenly disturbed, and even terrified by loud hurrahs from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon. In this trepidation he dropped his reins, and, as his aged and feeble hands were quite benumbed with cold, he found it impossible to gather them up, and his horse began to run away.

In the midst of the old man's trouble there rushed by him, with loud shouts, a large party of boys in a sleigh drawn by six horses. "Turn out, turn out, old fellow!" "Give us the road, old boy!" "What'll you take for your pony, old daddy?" "Go it, frozen nose! what's the price of oats?" were the various cries that met his ear.

"Pray, do not frighten my horse," exclaimed the infirm driver.

"Turn out, then! turn out!" was the answer, which was followed by repeated cracks and blows from the long whip of the 'grand sleigh,' with showers of snowballs, and three tremendous huzzas from the boys who were in it.

"The terror of the old man and his horse was increased, and the latter ran away with him, to the imminent danger of his life. He contrived, however, after some exertion, to secure his reins, which had been out of his hands during the whole of the affray, and to stop his horse just in season to prevent his being dashed against a loaded team.

"As he approached Salem, he overtook a young man who was walking toward the same place, and whom he invited to ride. The young man alluded to the 'grand sleigh' which had just passed, which induced the old gentleman to inquire if he knew who the boys were. He replied that he did; that they all belonged to one school, and were a set of wild fellows.

"Aha!" exclaimed the former with a hearty laugh (for his constant good nature had not been disturbed), "do they, indeed? Why, their master is very well known to me. I am now going to his house, and I rather think I shall give him the benefit of this whole story."

"A short distance brought him to his journey's end, the house of his son. His old horse was comfortably housed and fed, and he himself abundantly provided for.

"That son, boys, is your instructor; and that aged and infirm old man, that 'old fellow' and 'old boy,' (who did not turn out for you, but who would gladly have given you the whole road, had he heard your approach), that 'old boy', and 'old daddy,' and 'frozen nose,' was Rev. Daniel Oliver, your master's father, now at my house, where he and I will gladly welcome any and all of you"

It is not easy to describe or imagine the effect produced by this new translation of the boys' own narrative. Some buried their heads behind their desks, some cried, some looked askant at each other, and many hastened down to the desk of the teacher with apologies, regrets and acknowledgments without end. All were freely pardoned, but were cautioned that they should be more civil for the future to inoffensive travellers, and more respectful to the aged and infirm.

Years have passed by; the lads are men, though some have found an early grave; the "manly boy" is "in the deep bosom of the ocean buried." They who survive, should this story reach their eyes, will easily recall its scenes, and throw their memories back to the school-house in "Federal Street," Salem, and to their old friend and teacher, Henry K. Oliver.—*Massachusetts Teacher, 1854.*

TEMPERANCE.

CHICAGO ANTI-MASONIC TEMPERANCE BAND OF HOPE.

SECOND ANNUAL REVIEW.

The second year's work of the Band of Hope which was noticed in the *Cynosure* of February 15th, 1883, will be completed on the nineteenth of this month. As a power for Christ and his kingdom, we believe this band has been twice as strong this year as last.

The Chicago Anti-secrecy Christian Association has furnished it teachers, money, and encouragement.

The National Christian Association has furnished printed lessons for the Band, and shown deep interest in it. The West Side Young Woman's Christian Temperance Union has given it the use of a large, warm room, well located for its work among the children, with the use of a piano.

Miss E. E. Flagg, of Wellesley, Mass., has furnished us an admirable course of lessons for the year, which we trust will prove to her, as well as to the teachers who used them, as bread cast upon the waters.

C. R. Bockins presented them with one hundred and thirty-seven volumes of the Sabbath Library, and many papers. The members of the Chicago Christian Association gave them a delightful excursion to Wheaton College on the 30th of June, about one hundred and twenty-five persons from the city participating in it, and the friends and officers of the college tendered them a cordial reception.

Names of others who have aided its work might be mentioned. Mrs. Tapley sent them souvenirs of the South which were highly appreciated. A new call bell and blackboard are gifts which will help in the order and efficiency of the Band.

In Miss Alford, one of the Chicago Bible workers, we have a faithful and successful director and superintendent of our meetings. The average attendance this year has been double that of last.

Two of our most faithful members have been taken from us by death: Josephine and James Bezey, our librarian and treasurer; and each week their memories, fragrant with all that is carnest and lovely and true, whisper to our hearts of the things which are invisible. Christine Bezey, William Hatton, and the mother of one of our pupils have also gone home. So our "hundred fold" this year has also had its "tribulations."

We need and pray for a permanent home for this work which is most hopeful in its every aspect.

AN INTRODUCTION FOR THE LIBERTY SINGER.

[From the father of the assassin of Garfield.]

ANN ARBOR, July 31, 1838.

GENTS:—Permit me to introduce to your acquaintance Mr. Geo. W. Clark, who is at present acting as a temperance agent in this county. He goes to your place to consult with the friends of temperance and to co-operate with them in their efforts for the promotion of that enterprise. He has in his possession a paper which he will show to you, addressed to the officers of temperance societies in Washtenaw Co., from some of the leading members of the temperance association in Salini, with whom I have the pleasure of acquaint ance, and whom I know to be men of responsibility and worth. Not knowing who the officers of the society in your place are, I take the liberty of referring Mr. Clark to you, not doubting but you will do what you can in rendering him any advice or co-operation which he may need. I remain, gentlemen, your humble servant, L. W. GUITEAU.

A LESSON FROM REAL LIFE.

Robert Martin, a well-educated and gentlemanly man, resided in Newark, N. J., with his wife, four sons and a daughter. Though an able machinist, he could not get regular employment on account of his drinking habits. On the night of June 15, 1881, he returned home intoxicated, and became involved in a quarrel with his wife. She left the house and he went to his room. A few minutes later she returned, and went to the room where he was, picked up her infant daughter who had been lying in her cradle, and started down stairs. Martin followed her from the room, and with a revolver fired at her three times. All of the shots took effect, and one shot struck the baby in the abdomen. Both mother and child died almost instantly. He was convicted of murder, and all the efforts which are allowed by law were perseveringly made to get the sentence mitigated, on the ground, chiefly, that he was intoxicated. These efforts, appealing from one court to another, occupied over two years of terrible suspense, but they were in vain. Jersey justice stood firm, and Jersey mercy should have refused to allow such a protracted punishment. Not till the day before the execution did he cease to hope that he would be saved from the gallows. He said, "I am not afraid of death, but oh, the disgrace that my death will bring on my sons!" When his four fine-looking boys bade him farewell, he took the youngest on his knee, stroked his head, and cried over him. He was hanged next morning (last Thursday). Oh, that men should put a devil into their mouths to steal away their brains! Yet there are thousands of youths now growing up with Robert Martin's habits.—*N. Y. Witness.*

The *Evangelist* quotes Judge Noah Davis, Chief Justice of New York, as saying:

"There is an average of more than two persons murdered in New York city weekly; that there are 67,000 persons arrested annually for crime, and that nine-tenths of the crimes committed were traced directly to the grog shops." He further says: "I have sat on the bench twenty-six years, and have sentenced to death many, and the poor wretches had no other excuse but 'I was drunk.' Our laws make that an aggravation of the crime, while it legalizes the drunkard makers. 'How long, O Lord, how long!' until the drunkard makers, the crime manufacturers, are brought to judgment!"

RECENT PUBLICATIONS.

THE TWO-FOLD LIFE; or Christ's Work for us and Christ's Work in us. By A. J. Gordon, author of "In Christ," "Grace and Glory," etc. Boston: Howard Gannett. pp. 252. $1.50; paper, 75 cents.

This is one of the many books which have been published within the past ten years on the subject of holy living. It is one of them, yet in clearness, beauty and eloquence of thought and diction it is easily in the first rank of the works on this great theme. The scope of the work in the author's own words is seen in this paragraph from the opening chapter: "Do we mourn that ours is a materialistic age? Would that it were only so on the scientific and rationalistic side. But what we have most reason to fear is that subtle materialism which is creeping into our church life and methods. How little dependence is there on supernatural power as all sufficient for our work! How much we are coming to lean on mere human agencies!—upon art and architecture, upon music and rhetoric and social attraction! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians nowadays is, what new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce; or what new corruscation can be let off from the pulpit to dazzle and captivate the people? Oh for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural! Is there not some higher degree in the Holy Spirit's tuition into which we can graduate our young ministers, instead of sending them to a German university for their last touches of theological culture? Is there not some reserved power yet treasured up in the church which is the Body of Christ, some unknown or neglected spiritual force which we can lay hold of, and so get courage to fling away forever these frivolous expedients on which we have so much relied for carrying on the Lord's work? The enduement of the Spirit for power, for service, for testimony, for success—this in brief is the subject of this book." The author has made judicious and happy use of illustrations from the inner experience of such Christians as John Howe, Flavel, Edwards, Christmas Evans, David Brainerd, Wesley, Whitfield, Madame Guyon, Miss Havergal, Wm. Grimshaw, Charles Simeon, Henry Martyn, George Mueller, Charles G. Finney, D. L. Moody and many other eminent workers. It is a work worth reading and studying by every follower of Christ.

The retirement of Mr. Carl Schurz, a few weeks ago, from the editorship of one of the leading journals of New York, on the ground that irreconcilable differences of opinion existed between him and his associates with regard to the conflict of the Telegragh and Railroad men with their employers, has awakened curiosity in no ordinary degree; and hence when he defines his position upon the question at issue, viz., "Corporations, their Employes and the Public," as he does in the *North American Review* for February, he is sure to commaud an attentive hearing. Senator J. J. Ingalls, of Kansas, writes of "John Brown's Place in History," his purpose being to disprove the several counts in the indictment of the hero of Potawatomie contained in the recent article by the Rev. David N. Utter, of this city. The statements of the latter are shown to be so prejudiced and untruthful that it is not difficult to utterly overthrow them. The argument of John Brown, Jr., some time since in reply to Utter is mainly followed, showing that the incursions of the pro-slavery "Border Ruffians" from Missouri, left no alternative for the actual settlers in Kansas but to move back to the States at risk of life, be made slaves where they were, or fight. The article closes with a fine tribute to John Brown in which occur the sentiments: "Out of the portentous and menacing cloud of anti-slavery sentimeut that had long brooded with sullen discontent, a baleful meteor above the North, he sprang like a terrific thunderbolt, whose lurid glare iluminated the continent with its devastating flame, and whose reverberatious among the splintered crags of Harper's Ferry were repeated on a thousand battle-fields from Gettysburg to the Gulf. From the instant that shot was fired the discussion and the debate of centuries was at an end. He who was not for slavery was against it. The North became vertebrated, and the age of cartilage and compromise was at an end. The Nation seized the standard of universal emancipation which dropped from his dying hand on the scaffold at Charleston, and bore it in triumph to Appomattox." "Henry Vaughn Silurist," "Must the Classics Go?" "Race Increase in the U. S.," "Defects of the Public School System," and "Rival Systems of Heating" are other articles of the number.

Miss Sarah Freeman Clarke has devoted part of her life to the task of following the footsteps of Dante in his wanderings through Europe. The notes and sketches made by her will be reproduced in the March and April numbers of *The Century*, while in the February number two preliminary papers will appear, one by Christina Rossetti on Dante and his Divine Comedy, and one by Miss Clarke on the portraits of Dante. The latter paper will be strikingly illustrated. Among the portraits, a copy of the famous mask of Dante will be given, and a full-page engraving by Cole of the Dante of Raphael, painted on the walls of the Vatican, in the famous "Disputa."

The thanks of the *Cynosure* are due to Hon. James F. Wilson, of Iowa, who has just been re-elected to the Senate, for a copy of his able vindication of the rights of the black race in a speech in the Seuate Dec. 12th, ult., on an amendment to the Constitution which shall protect the civil rights of all our people.

THE CHURCHES.

—A new Free Methodist church has been dedicated at Alma, Neb.

—A union has been effected between the Mennonite Brethren in Christ and the Evangelical United Mennonites. The *Gospel Banner*, published in Goshen, Ind., is the organ of the first named body.

—Rev. Wm. Johnston, writing to the *United Presbyterian* on the prospects of the church represented by that paper in St. Louis, thinks that a theological seminary may soon follow the new paper, the *Midland*, and new churches spring up in addition to the two already there. The second church has just been organized from a mission in charge of Rev. T. C. McKelvy. Mr. Johnston draws a good argument from the soundness of Dr. Wilson's First Church, thus:

"However the pastor of this church may be on incidents, on fundamentals and distinctives, in so far as we examined him we pronounce him sound. He has moral courage to say to a Mason or an Odd-fellow, even though wealthy and influential, We have no place for you in our communion unless you abandon the order. Moreover, he does not fear to admit a Jonathan Blanchard to his pulpit lest some one should be hurt. If this principle of our church can be maintained in St. Louis it can be in any other city.

—The Garfield Memorial church was dedicated in Washington on the Sabbath. Rev. F. D. Power, the pastor, presided, and Rev. Dr. Pendleton, president of Bethany College in West Virginia, preached the sermon.

—The special religious services in the Chicago Avenue church in this city, which began with the year, are still continued this week. Many hopeful conversions have taken place, and Pres. C. A. Blanchard is assisted in the good work by other ministers in the city.

—The whole Bible has been translated into nine African languages, the whole New Testament into nineteen, and parts of the Bible into thirty-one. All these, except the Coptic and the Ethiopic, are newly made versions.

—Arthur T. Pearson, D. D., late of Detroit and Indianapolis, a man most deeply taught of God and powerful in the ministry, was installed pastor of Bethany Presbyterian Church, Philadelphia, on the 25th ult. Two thousand persons were present. Dr. Pearson has a wide repute for his eloquent appeals for the evangelization of the world in twenty years.

—Mrs. Emma Molloy is conducting missionary work among the Cherokees in the Indian Territory. She has the co-operation of Chief D. W. Bushyhead and others of the Council. Her meetings have been very successful.

—Rev. C. F. Hawley, who has been assisting Rev. S. Bedford at Seneca Falls, N. Y., for some weeks in revival services, has now gone to Pittsford, Mich., to assist Bro. O. B. Grinnell in like labors.

—Mrs. Valeria Stone died at Malden, Mass., Jan. 15th, from the effects of a fall four weeks ago. During the past few years she has given colleges and schools for girls over $400,000. Among the principal gifts were $100,000 to Wellesley Female College, about $150,000 to Andover Theological Seminary, $50,000 to Drury College, at Springfield, Mo.: $50,000 to the Chicago Theological Seminary; $30,000 to Hamilton College, Clinton, N. Y., and large amounts to Amherst and other New England colleges and Oberlin University. The gifts were mainly in the interest of the Congregational denomination. Mrs. Stone also gave many thousands to the American Missionary Association, which were used in the education of the colored people in the South.

—The French invasion of Tonquin is beginning to affect mission work in China. Preaching is suspended in some of the English chapels in Canton, and attendance at the girl's schools has fallen off; but the American mission chapels are open as usual.

—The first edition of the entire Bible in the Zulu language has been received at the mission stations in that country, from America, where it was printed by the American Bible Society, under the superintendence of Rev. S. C. Pixley.

—Loo Foo, the Chinaman who sold himself into slavery some years ago, that he might go to Demarara as an evangelist, has now a church of 200 members, sending out a missionary and colporteur of their own.

—From Ongole, India, Dr. Clough writes that while the Malas and Madigas have been converted by the thousand heretofore not many caste people have been baptized. The time is near, he thinks, when the sundras will come in crowds. Many, he believes, are converted men now, and will break away from caste and Hinduism in the near future. He reports about sixteen hundred baptisms thus far this year. One hundred and twenty-three were baptized at the quarterly meeting in July, and sixty-five since then. "All branches of our missionary work," he adds, "were never more prosperous and encouraging."

—During the week of prayer requests have been received from missionaries on heathen soil, whose great burden has been, "Pray that we may be delivered here from the reign of King Alcohol." One is tempted to wonder how much force the prayers for the abolition of the alcoholic liquor traffic in foreign lands, will have when offered by men and women who do almost or absolutely nothing for its removal at home. The fact is emphasized however by these requests, that at home and abroad one of the greatest obstacles to the progress of Christ's kingdom is this traffic in souls for whom Christ died.—*Union Signal.*

—A school has been established in Sweden in which young men are trained with special view to home missions. Several of the men who have been trained there have been laboring for some time among the Laplanders, of whom there are said to be 56,000 in the most northern part of Norway, Sweden, and Russia.

—Pastor Jordan writes that in Halle, Germany, eleven years ago, nothing was known of Sunday-schools. A lady began one and another followed. Now there are 3,000 scholars in six schools. Half the teachers are young men—theological students—and many of them were themselves scholars of the Sunday-schools.

—The Free Church missionary at Erromanga, where Williams and others were devoured by the cannibals, reports that the natives have been improving the Martyrs' Church, and have shipped 2,200 pounds of arrowroot to pay for the printing of the four Gospels.

—Converts are numbered by the thousand at the Moody and Sankey meetings in England. The meetings were resumed at Clapham and Battersea Jan. 6. Mr. Sankey did not assist on account of the death of his father at Newcastle, Pa.

—The murder of Mr. Schrodes, a German missionary in Zululand, is confirmed. It is also reported that Mr. Horman, another German missionary living near Oham, who not long ago defeated Cetewayo, has been put to death.

—Persia has a population of 7,653,600, the vast majority of whom are Mohammedans, the total number of dissenters being not more than 93,000. The latter consists of 43,000 Armenians; 23,000 Nestorians; 19,000 Jews, and 8,000 Parsees. The English Church Missionary Society has a mission at Julfa, with two missionaries, 58 communicants, 3 schools, and 204 scholars. At Oroomiah is an orphanage for girls, a school for boys, and an evangelist supported by friends in England. The American Presbyterian church has in Persia 10 ordained, 3 medical, and 22 female missionaries, and 1,717 communicants. The American Bible Society has an agency with headquarters at Tabrez. The London Society for the Conversion of the Jews reports two missionaries and two assistants at Hamadan.

—It is thought that the Japanese Christians of different denominations will probably unite in carrying on the work in Corea. It is a hopeful sign that upon these young churches of Japan, recently baptized of the Spirit, is falling the spirit of missions to lands beyond their own. As in apostolic times, it is the Holy Spirit that is moving them and saying, "Separate me, from your number, ambassadors for the regions beyond, for upon Corea also must this grace descend."

—Chili is making rapid political and educational progress. Her citizens are beginning to believe in a future of national power. Religious freedom is granted, and liberal legislators, even now, foresee the separation of church and state. While gospel missionaries are still persecuted, a free press denounces such conduct and calls for toleration. But in this most advanced South American republic the truth has not gained more than a foothold.

—Rev. Dr. Waugh (American Methodist) of Lucknow, India, writes under date of November 13: "We have had a most successful year here in Lucknow, the best we have ever had. Since February I have baptized thirty-seven persons, only ten of these being children, the rest recruits from heathenism, most of them of low caste, but employed as cooks, bearers, etc., on good pay. I believe our work must begin at the lower strata of society and work up. The native brethren, the helpers, have done grand good service, and they should have the credit for the work. The fine big school building is now ready, except the clock and bell, a really grand building, able to accommodate say four hundred pupils. There are twelve masters in the Centennial school, and we have had a good year; am just sending some fourteen boys up for the Calcutta entrance examination."

UNITED PRESBYTERIAN MISSIONS IN INDIA.

Prof. Robert Stewart writes to the *Christian Instructor* some very interesting facts respecting the progress of the U. P, missions in the East:

1. The total net increase of the church during the year was 870; that of the foreign missionary Presbyterics, 339; that of Sialkot Presbytery alone, 211. Thus the church owes to her foreign missions more than one-third, and to the India mission nearly one-fourth of her actual increase.

2. The net increase of the whole church was about one per cent of its membership; that of this mission about 53 per cent.

3. The increase on profession of faith in the whole church was 4122, or about five per cent of the membership of the preceeding year and an average of six for every ministerial laborer. That of the India mission was 216, or about 54 per cent, and an average of over 21 to every minister.

4. The increase on profession of faith in the Sialkot Presbytery for the year was greater than in any other Presbytery in the whole church, and greater than that of two entire Synods which might be named.

5. Of adult baptisms there are reported for the entire church 707; for the Sialkot Presbytery, 201. That is, two out of every seven were from this mission.

6. The number of adult baptisms here during the year was greater than in any Synod at home—than in any two Syuods at home—four more, indeed, than in five whole Synods put together, one of which is among the largest in the church.

7. It will be observed. too, that the number of adult baptisms here exceeded fifty per cent of our membership and averaged twenty to each minister—facts unparallcled elsewhere in the body.

—The students of Oberlin Theological Seminary are to discuss the question, "Secret lodge fellowship in the Christian church. The debate will soon transpire, and is regarded with much interest by the friends of the reform in the Seminary and the town, who find most of the theological students sadly lacking information respecting the lodges and some of them even favoring secret societies.

—The National Convention in Batavia, in 1882, voted to recommend that the next national meeting be held in Washington. Those who are moving forward the American aud prohibition convention, Feb. 20–22 next, desire that the National Convention be held at the same time. The N. C. A. Board provides for the expenses of the National Convention, and will consider the matter immediately.

—Mrs. C. McFarland, a lady met by Mrs. Blanchard at the Metropolitan church, Washington, who is from Jefferson county, Pennsylvania, sends money for two names for the *Cynosure*. She is quite interested in seeing and doing what her hands find to do and the friends in that city hope she will yet be a great benefit to the cause.

A NEW HELPER.

Mrs. Emma Butler, who is now on the *Freeman*, Albany, Mo., is lecturing as well, and is exceedingly able. The editor should leave us to guess that Mrs. Butler is his brother's wife. She lately lectured at Salem Ridge, which she speaks of as her first attempt to address a mixed audience. Following are some of her utterances:

"Freemasonry ignores Christ in all its open publications, openly and above board. Its teachings as given to the public are as Christless as the Mecca of Mohammedanism. Its Worshipful Masters and High Priests are the perpetuation of a system which was done away when the Messiah came; and its practical make-up may be seen by examining the register of any lodge, to be composed of the profane swearer, scoffer and skeptic. Christ is our leader, and his enemies are ours."

Mrs. Butler only requires study and practice to make an accomplished and effective lecturer. The songs of birds are as needful and useful as the heavier-toned music of winds and waters; and anti-secret lectures from good women are like the music of birds in morning twilight, which tell us that daylight is coming and the lodge darkness is to disappear.

PITIABLE.

In this number and last there have been given some noble examples of the power of Christian faith in the renunciation of the secret lodge. The following should be read in connection that its revolting character may more easily be seen. Truly doth the god of this world blind the eyes of men that they may believe a lie. Read and pray that truth may yet break on a darkened mind:

CLAYVILLE, N. Y., Jan. 14, 1884.

EDITOR CYNOSURE:—Some one has caused this *Cynosure* to be sent me but not by my consent. Please do not send any more, as it is an offence to me and my family. We do not believe that the Masons ever caused the death of Morgan. We do not believe the story of Thurlow Weed, and we love what you hate and try to destroy, aud pray for what you try to curse. I am proud to be known as a Mason, and as chaplain have often prayed and do still pray, that its members may be enabled to live according to its teachings, and then, as a good Methodist said to a young man, "Oh my young man, if you are a good Mason you will soon be a good Christian." So mote it be.

Yours, I. NIGHTINGALE.

The Missouri Pacific railway company has issued a unique, attractive and useful little pamphlet representing in colored diagrams the area, population, crop reports, etc., of Texas and Arkansas.

In a station house in Brooklyn the other night, a police officer in charge whiled away the time by taking a vote to see what were the politics of the seventeen men gathered into custody. Some of them were republican and some democrats, but all but two of them, or fifteen out of seventeen, declared they would vote for prohibition if they had the chance, as the best and surest means of keeping their money out of the hands of liquor dealers, and preventing for themselves and their families the misery which in their better moments they promised themselves to avoid in future. If our drunkards and criminals are willing to vote for prohibition, or anything that will pull them out of the slough of despond, surely every Christian man ought to lend a helping hand.—*Union Signal.*

The Boston Produce Exchange joins in the demand that Congress take steps to prohibit importations from France and Germany of "adulterated wines and other articles injurious to health," in view of the interdict placed by those countries on American pork. A little over 100 years ago Boston adopted substantially the same plan toward Great Britain. That famous tea party was based on the policy of retaliation. It may be said that it led to war, but it also led to independence. In this case it is pretty safe to let the American "dander rise," and we are glad Boston steps to the front.—*Inter Ocean.*

REFORM NEWS.

FROM THE GENERAL AGENT.

LOCKPORT, N. Y., Jan. 14, 1884.

The past has been one of the most trying weeks in all my experience with snow storms. The one redeeming feature is that I have been well housed and cared for by the best of friends. The roads in Wyoming county have been either blocked or in such condition that no one dared venture out without a shovel in hand to "dig out" with. It was unreasonable to expect people to gather for evening meetings under such circumstances, and it would have been very unwise to make appointments. The roads here are little if any better, but I propose to strike out in the country in search of my boy Willie, and to see what can be done where an interest has already been awakened.

I find everywhere a very hopeful feeling about the Washington movement, and a number whom I have met expect to be there. Friends everywhere should make this a subject of prayer, and as many as possible should attend the meeting in February. Bro. Bailey, on the committee of arrangements, is on the ground and will look carefully to details. He will give prompt attention to any letter sent him at 215 4½ St., N. W., Washington, and as soon as completed will announce the programme and arrangements for entertainment.

During the past week I have assisted two friends of our reform who wish to help on the work by their means after they are gone. If any one reading this should desire like assistance I should be glad to hear from him at 221 W. Madison St., Chicago. J. P. STODDARD.

REFORM WORK IN NEW HAMPSHIRE.

Fifteen days of December were spent in Christian and reform work, which is substantially the same. I preached December 14th in New Durham Ridge Freewill Baptist church, Bro. M. A. Quinby kindly making the appointment and assisting. This place is famous as the scene of Elder Benjamin Randall's labors which resulted in organizing the Freewill Baptist denomination. Gertie F. Randall subscribed for the *Christian Witness*. Her grandfather, whom I saw, is a grandson of Elder Benjamin Randall.

I addressed the Reform Club on temperance at New Durham Depot, December 15th. Sunday, December 16th, I preached in Temperance Hall at New Durham Depot. Elder M. A. Quinby and his excellent and accomplished daughter assisted in the afternoon service. In the evening the hall was well filled and the power of the Lord was present to bless and save. My own soul was greatly blessed at New Durham and a few were led to seek the Lord. May they not stop short of full salvation. The brethren urged me to return and hold a protracted meeting, which, if the Lord will, I mean to do.

Tuesday night I was permitted to attend a prayer service at Gilmanton Iron Works. A powerful testimony was given by many brethren against turning the church into a play-house. Baal had no defenders.

Saturday evening, December 22, I lectured in the Congregational church at Epsom, on secret societies, to an intelligent and attentive audience. Lord's day following I preached in the same house to a congregation, small on account of the severity of the weather. I was also permitted to listen to a sermon by Elder N. A. Avery, in which he stated, with great emphasis, that if a man promised to do a thing which on further investigation he found to be wrong, that he should trample his obligation under his feet and not do the wicked thing. This is a true principle and opens the door of every lodge prison. Now let the conscience-smitten prisoners come out, repent and confess their deeds. In the evening a few brethren met at the house of Bro. William Bennett, who has been sick for years, and we enjoyed a very precious season.

During my journey I visited and addressed three public schools, distributed a few tracts, secured one hundred and eighty subscriptions for the *Christian Witness* and other good papers, conversed and prayed with one hundred and ninety-five families, many of them living remote from all Christian privileges, and not a few sick and poor. Since returning home I have received a letter from a young man saying he has burned all his infidel books and commenced a life of prayer. Praise the Lord. I have been greatly blessed in my own soul and I trust my labors in the Lord have not been in vain.

S. C. KIMBALL, *Home Missionary N. H. C. A.*

—It is announced that Chunder Sen, the apostle of the Brahmo Somaj, India, has lately died.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible] intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTE.—In March, 1883, Pres. J. Blanchard resigned the nomination above, subject to the action of the next National Convention of the American party.

AMERICAN AND PROHIBITION CONVENTION.

A convention of the American and Prohibition parties has been called to meet in Lincoln Hall, Washington, D. C., Feb. 20–22, 1884, commencing at 7:30 P. M. of the 20, and continuing through the next two days and evenings. This convention has been called after consultation with leading members of both parties, in the interest of two important reforms, with the purpose of taking steps to fuse these two young and growing reform parties. It is a very important meeting and all friends of reform should make an effort to be present. Entertainment will be provided at the lowest rates and ample provision made both for economy and comfort. Leading members of both these parties have engaged to be present. For further information write to the undersigned at No. 215 4½ St., N. W., Washington, D. C. E. D. BAILEY.

AN INQUIRY.

EDITOR CYNOSURE:—If it is proper to inquire the nature of the following, and request an answer by the *Cynosure*, it is most respectfully submitted. In your valuable paper a "note" in date of Jan. 3d is seen as follows:

"Note that the conventions called are entitled *American and Prohibition* in all good faith. Not that Americans are expected to come in and attack prohibition, or *vice versa*, prohibitionists attack the American platform; but, as the American platform includes both, both parties will share in officering the convention, and the advocates of each cause will be welcome to the platform to advocate the cause to which they are primarily attached."

On reading the above it at once occurred to us to inquire whether there was included in the proposed fusion a prohibition of secret society prohibitionists? That is, is it expected that the prohibitionists will be restricted as to secret society alliances? If not, how can an Anti-masonic American party fuse with the Prohibition party, made up largely of secret society men and be consistent? The Steuben *Signal*, of Hornellsville, N. Y., Oct. 31, 1883, says: "Recently the Prohibition party of this State nominated Mr. Merritt for the State Comptrollership, *a Mason in very high standing.*" Yes, and there are multitudes like him in the party. WOODRUFF POST.

ANSWER.—Bro. Post has read the "Appeal" in last *Cynosure*, which will probably answer his question. He knows, too, the men whose names are appended and has confidence in their integrity. There is nothing that can be properly construed into a supposition that any principle of the American platform is to be kept in the background.

THE HOME.

THE GREAT MESSAGE.

Apostles of the risen Christ, go forth!
Let love compel.
Go, and in risen power proclaim his worth,
O'er every region of the dead, cold earth,—
His glory tell!

Tell how he lived, and toiled, and wept below:
Tell all his love;
Tell the dread wonders of his awful woe;
Tell how he fought our fight, and smote our foe
Then rose above!

Tell how in weakness he was crucified,
But rose in power;
Went up on high, accepted, glorified;
News of his victory spread far and wide,
From hour to hour.

Tell how he sits at the right hand of God
In glory bright,
Making the heaven of heavens his glad abode;
Tell how he cometh with the iron rod
His foes to smite.

Tell how his kingdom shall thro' ages stand,
And never cease;
Spreading like sunshine over every land
All nations bowing to his high command,
Great Prince of peace!

—*Selected.*

AT THE MASTER'S FEET.

REV. MARK GUY PEARSE.

Once I went forth to look for Repentance. I sought her day and night in the city of Mansoul. I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was life, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and wearied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of a cross, and of Him who hung thereon. And lo, as I looked upon him, there came one and touched me. Then instantly my heart was melted, and all the great deeps of soul were broken up.

"Ah, Repentance, I have been looking everywhere for you," I said.

"Thou wilt always find me here," said Repentance; here, in sight of my Crucified Lord. "I tarry ever at his feet."

Again I went forth to look for Forgiveness. I knocked at many a door in the city of Mansoul and asked for her. And some said they thought she did live there sometimes, and some said she used to once, and some said she came there occasionally when the weather was fine to spend a Sunday. Then up came one whom I knew by name as Unbelief, with a voice like the croaking of a raven, and he said Forgiveness never was there and never would be, that she was much too fine a lady to live in so low a place as that and among such a set as they were. So I came forth wearied and sad, and as I reached the city gate I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and bade me seek her earnestly, but he did not tell me where I could find her.

So I went along my way, looking, but well-nigh in despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the cross and Him who hanged thereon, and lo, at the first sight of my dear Lord, Forgiveness met me, and filled my soul with holy peace and a rest like heaven itself.

"O, I have had a weary search for you," I said.

"I am always here," said Forgiveness; "here at my Master's feet."

Long afterwards I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in the lowlands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against the notion. "Nay," said he, "she lives farther on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on the Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more upon my blessed Saviour. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of his love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said, "I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked, wondering.

"At His feet," said Holiness. "I am always there."
—*The Christian.*

NOISE IS NOT POWER.

I had just come out of another church further up the avenue, the Presbyterian Memorial church, Dr. C. S. Robinson's. He is a sweet-faced old man, but he wields a heavy weapon when he strikes at the giant wrongs of society. He had been dealing brave and weighty indictments against the too prevalent tendency to showiness and outward demonstration in religious matters. He seemed to feel somewhat as Isaiah did when he said, "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them." Isa. 1:14. He deplored the passion for great conventions, showy sermons, mammoth boards, world-wide societies, machinery Sunday-schools, wound up prayer meetings, etc. Not that he discarded the organized work of the church, but he dreaded the spirit that was glorifying these at the expense of the home care every man ought to have for himself, especially at the expense of the strict supervision every family and every church ought to have over their own children, as primary, first, most important work. He said: "You would be surprised at yourselves, were I to ask all to raise their hands, who, as heads of families, had so much as once ever given that son of yours instruction in the first principles of Christian living and doctrine. You send them to the great Sunday school, to be taught by some Miss of fifteen, as ignorant as they in things they most need to know, and when the school is out, two out of four of them go trooping home to dissipate the day away, leaving the minister without this warm fertile soil to sow Gospel seed upon, as much as to say, 'That's too prosy, children must be amused.' Older people go to church more to display fine equipage than to get real soul culture. These things are of incalculable damage to the church and the cause of Christ." He said, "'Aim at something and hit it,' don't spread out away from your base of supplies. The enemy is ever alert to dodge into the gap. Don't think noise is power, nor that great conventions and synods and revival meetings carry the real power of the church. Back in your own hearts, your own homes, go seek it; go clear to the kitchen and stable. See that your domestics have chance for Christian culture." All this thrilling putting of home truths, so consonant with my life-long views and teachings, was so absorbing me as I walked down that magnificent boulevard of palatial residences and gorgeous churches, that I well-nigh forgot my surroundings.—*Sabbath Recorder.*

WHAT IS A ZENANA?

Zenana, a word of Persian origin, signifying that part of the domain of a native gentleman of India occupied by the women of his family. In Bengal, where is the typical zenana, the dwelling consists of two houses built each round its own court. The one on the street, where dwell the father, sons, grandsons and great grandsons, has large, lofty, well-furnished rooms which open to the outer air.

In the rear building the first floor is for cow-sheds, storage and cook rooms; above are cells, 10 to 12 feet square, each having one door and one small grated window opening upon piazzas, which, in one, two, or three tiers, surround the inner court.

Faint breath of heaven it is which, mingled with the odor from below, reaches these rooms. The only furniture of these dismal cells, even when the appointments of the gentlemen's rooms are sumptuous, is a bedstead with a strip of mat upon it, a chest, a brass cup, and sometimes another small mat to spread on the brick floor. When a son marries, he brings his little bride to his father's house, and thus sometimes fifty women, each being an only wife to some one of male occupants of the outer house, are domiciled in the zenana.

Polygamy is rare, though permitted.

To each wife one of the cells above-mentioned is assigned in which to rear her children, but at the time of a birth she is deprived of the poor comfort it might afford.

She is removed to a cow-shed below, where, on a straw mat spread on the floor of beaten earth, with only a mat-screen between her and the animals, she must remain for twenty-eight days, without doctor or nurse, or any one to speak to her but a low-caste coolie woman. This treatment being usually when the little mother is not yet 11 years old.

The Zenana lady would rather die than be seen by a man other than her own husband; therefore a husband cannot enter the zenana to visit his own wife until all the other women have hidden within their respective cells.—*Library of Universal Knowledge.*

HEALTH HINTS.

DANGER FROM SLEEPING DRAUGHTS.

Recently the dangerous and lamentable habits of promiscuously taking sleeping draughts has unfortunately become very prevalent, entailing misery and ill-health to a terrible degree. Most persons addicted to this destructive practice erroneously think that it is better to take a sleeping draught than lie awake. A greater mistake could hardly exist. All opiates more or less occasion mischief, and even the state of stupefaction they induce utterly fails to bring about the revitalization resulting from natural sleep.

The physiological effect of hypnotics or sleeping draughts upon the system is briefly as follows: (1) They paralyze the nerve centres and disorder the stomach, rendering it unfit for its duties; witness the sickness and loss of appetite consequent upon a debauch. Chloral, chloroform, opium, etc., act upon the system much in the same way as inebriation. (2) One and all anæsthetics introduced into the body have life-destroying properties in a low degree—proved by an overdose being fatal. (3) The condition they produce is not sleep, but a counterfeit state of unconsciousness. (4) They directly poison the blood, consequent upon the carbonization, resulting from their action. While speaking of sedatives, we cannot omit drawing special attention to chloral. This powerful drug is popularly supposed to give a quiet night's rest without any of the after effects (headache, etc.) produced by various preparations of morphia. Now, chloral is what is termed cumulative in its action, which implies that even the same dose persisted in for a certain length of time may cause death. Of all hypnotics, chloral is by far the most deadly, and should never, under any circumstances, be taken except under medical supervision.—*Scientific American.*

HOW TO PROTECT AGAINST THE COLD.

How to stay at home in the winter and be well, is no less important than to know where to go to be better. All that might be said of the importance of outdoor air and clothing for adults, who are supposed to know how to dress themselves for protection, and of domiciliary conditions, is implied in the directions previously given for invalids. But the greatest sufferers are children—those who do not know how to care for themselves, and, unfortunately, often the subjects of mothers and nurses who seem not to know how to care for them. How to dress a child for the winter to be healthy is commonly sacrificed to the esthetics of exposure without regard to weather. Hence we venture the following suggestions, equally suitable for either sex, with the certainty of not offending those who have no need of them, for the benefit of those who have. Flannel shirt, all wool, loose, both in texture and fit; long sleeves and high neck; two pairs of drawers, the under ones of same material as shirt, long enough to reach the top of the boots; long, loose-textured woolen stockings, to be pulled up over the under drawers. The second pair of drawers may be of thick Canton flannel, or wool, gathered at the knees; waist or under-jacket of the same material. Thick, wide-soled boots, not tight at the ankle, and with heels not more than half an inch high; for children under three years of age *no* heels. Outside clothing, including mittens, should also be made of loose woolen material, and fitted loosely. Thus dressed, and with a warm hat on the head—not tied behind it—with ear-covers, children may be safely permitted to go out without the risk of "catching a death of a cold."—*Sanitarian.*

LITTLE HELPERS.—Yes, they are often little hinderers it is true, but is it quite fair to them because their willing hands are awkward to shut them out of the kitchen when you are baking? Please let Molly have her cooking-apron, her little spoon, her basin, her chance to learn how to mix and mould, and cook a nice dinner for papa. Please encourage Betty when she wants to clear up a room, and show her how to do it neatly and deftly. Let Susy and Fanny have their own share in the housekeeping while they are little. One of these days they will thank you for having allowed them to learn woman's profession in the easiest way, at home under mother's eye.

WATER PROOF CLOTH.—If we immerse a tissue in a solution composed of gelatine 5 parts, soap 5 parts, Alum 7 parts, water 170 parts, we shall find, upon lifting and thoroughly drying the cloth, that we have communicated to the surface of each particular filament of which the stuff is composed the property of exercising on water a repulsive force. Consequently, if upon the surface of the stuff water be thrown, it will not penetrate between the threads; it will be repelled; it will run over without passing through. The texture of the stuff has not been changed by the immersion in the aluminous bath, and gases and vapors can traverse it as before.

TO KEEP GRATES BRIGHT.—To preserve bright grates or firesides from rust, make a strong paste of lime and water, and with a fine brush smear it as thickly as possible all over the polished surface requiring preservation. By this simple means all the grates and fire-irons in an empty house may be kept for months free from harm without further care or attention.



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135 Faith Hayne.
136 Scamp and I.
137 Caleb Deane's Clock, and other stories.
138 Black Bob. Scrub, the Workhouse boy.
139 Millerton People.
140 Duties and Duties.
141 The Curse of Telfourd.
142 The Scathed and Saved.
143 Castle Williams; or, the Children's War on Bottle Jack.
144 Ruth and Her Friends.
145 Old Bill's Good Angel.
146 Mabel's Experience.
147 The Cousins.
148 Under the Curse of the Cup.
149 Banyan's Pilgrim's Progress.
150 Lonie' School Days.
151 Blossom and Blight.
152 A Candle Lighted by the Lord.
153 Bruey.
154 History of a Shilling, Toil and Trust.
155 Wee Donald, Chips.
156 Digging a Grave with a Wine-glass. Little blind May.
157 The Manor House Mystery. May's Sixpence.
158 Owen's Hobby.
159 Gathered Temperance Tales.
160 Job Lufton's Rest.
161 Brought to Light.
162 Nothing Like Example.'
163 Little Faith. The Diver's Daughter.
164 Dora's boy.
165 The Hermit of Holcombe.
166 Danesbury House.
167 War on the Weed. A Fear
168 Drift. [ful bondage.
169 Merton Lodge.
170 Zoe.

52 books in the above list, Nos 96, 98, 101, 104, 106, 107, 108, 109 111, 112, 113, 114, 116, 118, 119, 120, 121, 123, 125, 126, 128, 129, 131, 132, 134, 135, 137, 138, 139, 141 142, 143, 145, 147, 148, 151, 152, 154 to 164, 166, 167 and 168, are also published in another form (ordinary, small book page) and comprise the "FIRESIDE TEMPERANCE LIBRARY," which is sent, postpaid, for $4, any 12 copies for $1; 10c each.

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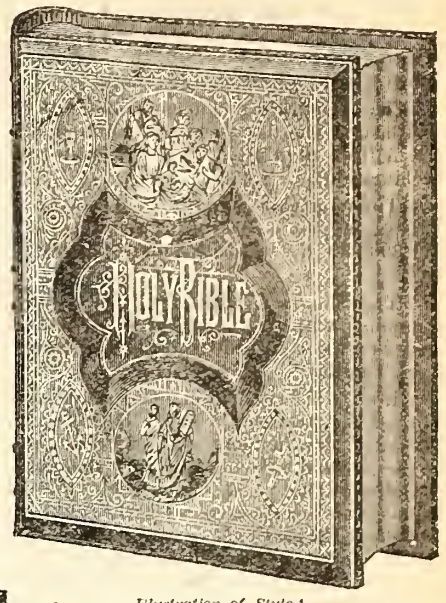
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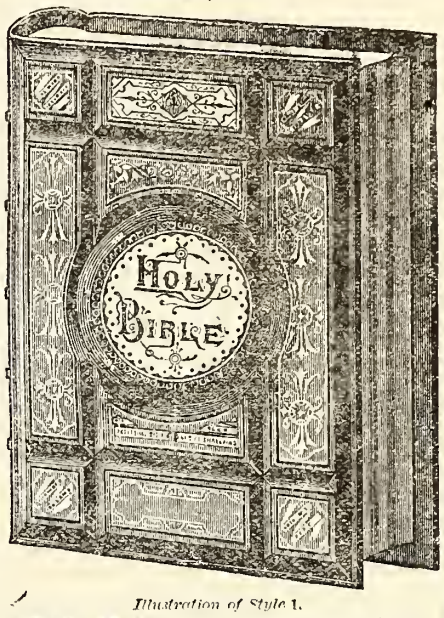


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NEWS OF THE WEEK.

—In the Ohio legislature, Tuesday, Henry B. Payne was elected United States Senator without opposition, the Republicans of both houses voting blank.

—The Republican caucus of the Iowa legislature, Tuesday evening, renominated Mr. Allison for United States Senator by acclamation.

—The increase of deposits in Massachusetts savings banks last year amounts to $11,296,230, the deposits being $252,607,593.

—The Standard Multiplex Telegraph Company, with a capital of $2,500,000, filed a certificate of incorporation at New York Tuesday.

—Robert Harris, President of the New York, Lake Erie and Western Road, was Thursday unanimously elected President of the Northern Pacific line, and Thomas F. Oakes of Boston, was chosen Vice President. This selection pleases the public interested in the securities of the road, and in Wall street it was looked upon with such favor that values immediately showed an upward tendency.

—A claim for damages for injuries received in a railroad accident was disallowed in the United States Court at Boston Wednesday, because the plaintiff, contrary to State law, was traveling on Sunday, and not on a mission of necessity or charity.

—James Egan, ex-Speaker of the New Jersey House, was sentenced Thursday at Newark to a month in the Penitentiary and $500 fine for attempting to bribe an Assemblyman at the last session of the Legislature.

—Nine of the ten mills of the Consumer's Powder Company near Scranton, Pa., blew up Thursday night, one at a time. L. H. Emory, the only victim, was killed half a mile away from the works by a flying piece of iron.

—Robert Gordon, who was born a slave and died recently at Cincinnati, bequeathes $25,000 for a home for aged and indigent colored women.

—Two buildings of the Johnson Harvester Works, at Batavia, N. Y., burned Tuesday morning, causing a loss of $50,000.

—Hereafter colored children will enjoy the same school privileges at Halifax, N. S., as are accorded to white children.

—In a car-load of wheat which left St. Louis Nov. 19 last, and was handled Wednesday at the Niagara elevator in Buffalo, N. Y., was found the body of a man frozen stiff.

—Mrs. E. N. Miller, living near Norwood, Ga., swooned from fright at the burning of the family residence, and died in a few moments.

—The boiler in Brink and Elkins' saw and grist mill, some distance from Columbia, Mo., exploded Friday, scalding and maiming eight men, who are not expected to recover.

—The mixing house of the Vulcan Dynamite Works at Allentown, Pa., blew up Friday morning. Three men were killed and mutilated, three others injured and three buildings wrecked.

—A boiler in the kitchen of Frank T. Sherwood at Hunter's Point, L. I., burst Friday morning, killing Mr. Sherwood's little boy, fatally injuring his brother, and blinding and burning Mrs. Sherwood.

—A boiler explosion in E. Y. and E. Wallace's shoe manufactory and tannery, at Rochester, N. H., Friday afternoon, killed four men and wounded seven, two fatally. One man is missing and is supposed to have been killed. One of the victims met his death by a piece of the boiler penetrating a thick brick wall, and then passed through the base of a 90-foot chimney, which fell on him.

—The nephew of Lieutenant Colonel Sudeikin, wounded by the Nihilists who assassinated his uncle, died Thursday, without recovering consciousness. The murder of Colonel Sudeikin has exercised a terribly depressing effect among the higher Russian officials. The Emperor summoned Count Tolstoi, the Minister of the Interior, and violently reproached him for lack of energy and incapacity. Tolstoi thereupon resigned.

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SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

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MARKET REPORTS.

CHICAGO, Jan. 21, 1884.

GRAIN—Wheat—No. 2			88½
No. 3			79
Rejected			75
Winter No 2	88		96
Corn—No. 2			52
Rejected			45
Oats—No. 2			31¾
Rye—No. 2			58
Bran per ton		14	50
Flour—Winter	3	50 @6	00
Spring	2	25 @7	00
Hay—Timothy	6	00 @9	50
Prairie	4	00 @9	00
Lard per cwt		8	65
Mess pork per bbl		14	70
Butter, medium to best	18	@35	
Cheese	03	@12½	
Beans	75	@2	20
Eggs			27
Potatoes per bus	30		39
Seeds—Timothy	1	15 @1	40
Clover	6	00 6	25
Flax		1	41
Broom corn	02	@ 07½	
Hides—Green to dry flint	6	@14½	
Lumber—Clear	42	00 @48	00
Common	11	00 @18	00
Shingles	2	50 @3	00
WOOL—Washed	22	@37	
Unwashed	16	@26	
LIVE STOCK—Cattle extra	6	40 @6	65
Good	5	75 @6	35
Medium	5	20 @5	70
Common	2	25 @4	75
Hogs	5	10 @6	25
Sheep	$3	40 @5	25

NEW YORK MARKETS.

Flour	2	80 @6	50
Wheat—Winter	75	@1	09
Spring	99	@1	02
Corn	48	@61½	
Oats	39	@46	
Mess Pork		14	50
Lard		9	00
Eggs			30
Butter	10	@41	
Wool	10	@45	

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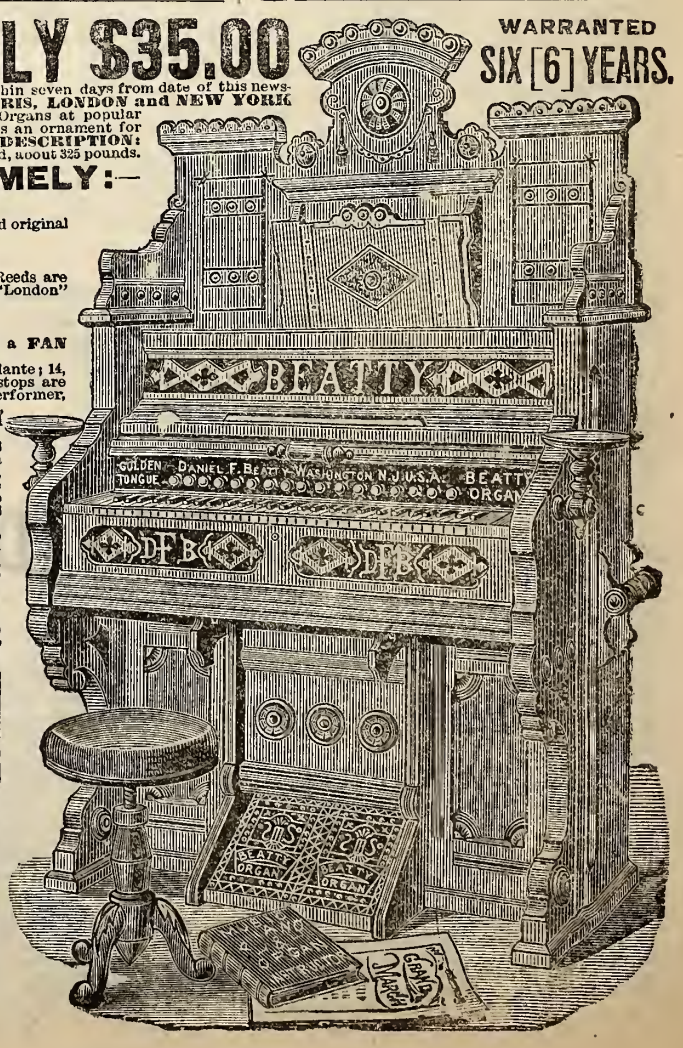
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DANIEL F. BEATTY, Washington, New Jersey.



Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE FIFTEENTH NATIONAL CONVENTION

FOR THE SUPPRESSION OF THE SECRET LODGES.

By vote of the Board of Directors of the National Christian Association a NATIONAL CONVENTION will be held in Washington, D. C., on the 20th, 21st and 22d of February, 1884, to discuss in the political center of the New World and in the presence of our nation's executive, judicial and legislative bodies, the principles fundamental to government and religion which are assailed by the secret orders, and also to co-operate for the overthrow of these orders with the convention already called at the same time in favor of political action against the dram-shop and the lodge. Able speakers will be in attendance and the very best arrangements for the accommodation of delegates will be made by the local committee. A grand feature of the Convention will be the formal inauguration of the work in Washington for which the National Association has purchased a fine building at No. 215, 4½ Street, N. W., and for which hundreds of its friends have liberally contributed. Every State, county and local society, and all churches opposed to secret societies are urged to send representatives to this Convention and arrange if possible for their expenses: and the N. C. A. Board by vote hereby request all friends of the reform who can not attend this Convention in person to send contributions and collections to W. I. Phillips, Treasurer of the N. C. A. in Chicago, to defray the expenses of this great meeting.

W. T. MELOY,
Chairman N. C. A. Board.

HENRY L. KELLOGG,
Secretary.

THE COMMISSARIAT.

ENTERTAINMENT AT WASHINGTON.

Delegates and visitors to the convention in Washington February 20–22 will please notice carefully the following facts. A few persons, who cannot afford to pay board, can have free entertainment provided they write beforehand. Only a few places can be furnished free and worthy persons needing them should write soon. Fair board and lodging can be obtained for a few persons at 70 cents a day; other places charge $1 or $1.25 a day. One good boarding house offers to take 20 delegates at $1.25 a day. Those wishing to economize should write to the undersigned stating how much they are willing to pay and arrangements will be made accordingly. On arrival in Washington delegates should report at No. 215 4½ St., N. W. If they arrive during the sessions of the convention they should report at Lincoln Hall. For further information address,

E. D. BAILEY,
215, 4 1-2 St., Northwest.

The effort to reach several thousand Scottish Highlanders in Chicago with religious services in the Gaelic tongue was begun on Sabbath day in a hopeful way. Dr. H. C. Campbell of Collingwood, Canada, Moderator of the Presbyterian church Synod, spoke in that unusual language, and a regular Sabbath afternnon meeting with cottage prayer meetings was provided for. This service is of more interest, since preaching in the Gaelic has been very unusual in this country, a Scotch church in Elmira, Stark county, Illinois, being almost the only place where it could be heard. The diversity of tongues which this service suggests, may have put it into the mind of Hon. John V. Farwell, who was present at this meeting, to say of the sects into which Christendom is cut up, that with God's will he would like to do away with all the "nicknames" by which the places of Christian worship were known.

The New York legislature was considering the other day a constitutional amendment to prohibit the manufacture and sale of intoxicating liquors. A leading Republican denounced the proposition as in the interest of free rum and claimed that those who have labored for that measure in New York and other States were inconsistent and ungrateful and deserved for their efforts little consideration from the Republican party. The contemptuous tone with which the proposition was treated shows that legal prohibition is not likely to succeed in New York until these is some breaking up of parties in that State.

It was lately announced that foot-ball was forbidden in Harvard College, but neither has rebellion at this "sumptuary" law emptied the class-rooms, nor have indignant parental protests disturbed the peace of the faculty. It is an easy argument from the prohibition of a rough game that results only in torn clothes and bruised shins to the prohibition of a poisonous drink which beggars ten thousand homes, is responsible for most of the crimes, and sends its victims by platoons to everlasting woe. Or, confining the case to college walls, if an institution finds it useful for the good of its inmates to forbid a playground sport, the argument has ten-fold power when turned toward the secret fraternities in colleges which are night schools of cruelty, trickery, favoritism and debauchery.

We have a glimpse of the superstition and ignorance of the Irish masses through which they are too often made the game of demagogues. Last week at Derrybeg, the birth-place of O'Donnell, an immense concourse of peasants assembled to assist in a mass for the repose of the soul of the murderer of Carey. Mass over, the wrought-up feelings of the crowd carried out the scene to the end. A mock funeral was arranged, a coffin borne in solemn pomp to the burying ground, wreaths of flowers strown upon it, and as it was placed in the grave the multitude knelt in prayer around it with all the demonstrations of grief. A people whose feelings are under so little restraint tempt unscrupulous leaders to dishonesty and imposition. The same credulity and want of judgment fills the lodges of this country with dupes who pass amazed through the initiatory rites, and never feel more solemn in their lives than when they stand before an Odd-fellow skeleton or play Hiram Abiff in in a Masonic lodge. But familiarity with these mock ceremonies must soon harden the heart, so that in an old frequenter of the lodge deception must be a second nature.

Governor John N. Irwin of Idaho Territory is an Iowa man, and seems to partake of the loyal Iowa spirit that is purging that State of the liquor fraud. When his first quarter's salary was sent him from Washington he returned it to the National Treasury, saying that the honor of the office was enough, the money was overpay. He objected to putting the money in the "conscience" fund, but recommended the opening of an honor fund. Governor Irwin's case is so singular, that it is difficult to penetrate his motive, whether it springs from the stern traditional integrity of former days, or there is some game of political advantage which he is playing. If he is misjudged he must thank the lodges which have everywhere undermined public confidence and engendered mistrust even for good action.

Two or three years ago Lorenzo Delmonico, proprietor of a celebrated restaurant in New York, died from excessive use of tobacco. A few days since the news that his brother Charles was missing, was followed by word that he had miserably perished from exposure and exhaustion in a mud-hole near to a friendly shelter, having wandered away in an insane condition. He was one of the best known men in the metropolis, was born to wealth and tasted every luxury and exhausted every pleasure that art and money could bring. At thirty-five he was an old man; at forty-five he was a lunatic, watched by guardians, and escaping from the splendid surroundings of his palace home he perished miserably in a roadside ditch like the most wretched tramp. The pleasure-loving world has seldom had such lessons of warning as these brothers have given; but who stops to avoid the snare into which they have fallen of the giddy thousands who press the cup of sinful indulgence to the lip and carelessly drift on to their doom. For God's merciful restraint of poverty how few are the thanksgivings, even from those who confess themselves dead to the world and alive to the glorious hope revealed in Christ!

THE SAVIOUR said that when he should send the Holy Spirit to his disciples, he (the Spirit) would do two things for them, viz.: teach them "all things," and bring his words to their remembrance. This covers all the exigencies of life, here and hereafter.

"UNITY OF THE SPIRIT."

BY ELDER NATHAN CALLENDER.

Long and most earnestly have I desired to touch and locate on bed rock, on this grave subject. I have communed with such spirits as Hinman and Fee in this matter, not without benefit. My thoughts have troubled me as I have looked for the solution of the question of Bible Christian union as applied to this age and time. On this 25th day of December, the *Papal* day of almost *universal* Protestant recognition and "will worship," my thoughts revert to what I have seen and read on this subject. As I have before said, in your columns, *once* at least, has the prayer of Jesus been fulfilled—when the "disciples were all of one accord and in one place" under the *full* and *direct* leadings of the Holy Spirit. Here is the only hope of the unity of the church. All Christian bodies endorse this, *as a theory.* If they did it in fact God's people would *now* be one—as they are not.

The present condition of our Zion is humiliating, bewildering. Yet some teach that the church is substantially one, as the great Founder intended it to be. Let any one carefully read the Saviour's prayer for church unity, in the spirit of that wonderful document, and then take into his mind the divided, distracted conditions of Christians, if Christians they are, he will see that to ascribe all this carnality to Christ is to perpetrate on him the vilest caricature. As Jesus prayed that "they all might be one" as the Father and the Son are one, such an assumption would teach that the triune Deity exists in eternal discord —monstrous thought.

Ministers and teachers who set forth this doctrine "know not what they do." Such teachers object to real Christian unity founded on Christian character in a given community, on the ground that this adds another sect at war with all the rest. Be it so. Then, since polemic wars and conflicts are what Jesus prayed

for, as above supposed, we may assume any amount of *such unity*, as for the best good of the church; and in as much as this so-called new sect is at war with all other bodies they have a manifold better reason for their being than any other, for according to such a line of argument they have found the keynote of Christian unity. The more competition the better, and of course the more and the greater the competitors the better, for all this is the union prayed for.

After long centuries of sectarian wars, it need not surprise us that the Scripture doctrine of the "unity of the Spirit" should be greatly corrupted, if not lost in the debris of eternal conflicts. So accustomed are we to the carnal strifes of so-called Christians that it is not easy to form any right conception of the import of that wonderful prayer, "That they all may be *one in us as we are one.*" As all objects tend to the temperature of their surroundings, so it is in morals and religion. A miracle of spiritual power, only, can lift us above our environment. Both Abraham and Lot suffered by this depressing law of vicious contacts. Only the grace of God through the Holy Spirit can withstand it; the flames of Sodom must be added in many cases. The grossest heathenism has, sometimes, to be *burned out* of comparatively good men, as in Lot. While his "righteous soul" was vexed from day to day with the filthy conversation of the wicked, he did not escape contamination. Angels did not interpose to pull down the flag of holiness to half-mast, to accommodate the views of the place, but to purge out, by fire and brimstone, the infernal leaven of that sin-doomed city.

God will not lower the doctrine of the "unity of the church" to harmonize with the sentiments of this age of sectarian infidelity. The main object of this article is to advocate Bible Christian unity against the human notion of it, growing out of unbelief, generated by sectarianism combined with false teaching.

It may be said that to make "his people one" would require the greatest miracle. Then the greatest let it be. Christianity is a miracle of miracles. From its conception in heaven, to its Pentecost *yet to come*, of which that at Jerusalem was only the earnest, or the minature, the achievements of Christianity begin, culminate and triumph in miracles—being itself a miracle of life and love.

The full, final, all-uniting pentecost was and is embraced in the prayer of Jesus, "that they may be one as we are." We do not overlook the measure of union now found among God's people, but thank God there is any at all. In the first principles of the Gospel system, there is in fact some degree of harmony. But it is only the dim twilight of the noon-day of the unity prayed for by the Son of God, wherein saints are to be "*perfectly joined together*—of the same mind and judgment." Christ's prayer must and will be answered.

If we are to engage our souls with Jesus in his *union* prayer, we must be profoundly impressed with the fact of the present discord, and the future prospective harmony of the church. Those who think the church has already attained to this harmony, in the present competition and conflicts of scores of mutually hostile armies of the saints, need not, cannot pray for the unity for which Jesus so earnestly prayed.

We will close this article with the aemark, that unity can never be had in error. While error is intensely and eternally discordant, all truth is in holy harmony. On this rock we build. The powers of two worlds, in conspiracy against truth and God, propelled by all the malice of hell, cannot dislodge our souls from truth. All of "one accord and in one place," on and in the "Rock of Ages we find the unity of the Spirit in the bond of peace." O God, give us more light, that we may see better how to pray and how to work to this end. "Lord what wilt thou have *me* do?"

WEEK-DAY SERMON.

BY E. E. FLAGG.

There are promises in the Bible which every Christian knows by heart. They have been the common property of the church in all ages; heroes and martyrs and babes in the faith have alike drank from their exhaustless fountains. But who has ever mapped out the hidden, unnoticed springs of comfort and strength that bubble up wherever the foot treads on Scripture ground? When we wander in the wilderness, weary and thirsty, how often God opens our eyes as he did Hagar's! How strange, that this promise, that encouragement, that tender word has been there through all the centuries waiting our moment of need! And in a peculiar and most sweet sense we feel that the word of promise or encouragement which we never heard elaborated into a sermon, and which commentators pass over in silence is ours—our very own.

Such an experience I now have in mind. I was reading the sixty-eighth Psalm, listless and despondent, discouragement within and physical weakness without. Yet its wonderful strains of triumph stirred no responsive chord till I came to the twenty-eighth verse: "The Lord hath commanded thy strength." That thrilled through me like a clarion call. What right have we to think that we cannot do much for God? that we are too weak to resist evil, and uphold right? Like the Philadelphian church every Christian has a little strength, enough not to openly deny his Lord; and much or little God has commanded it, not to fritter away in unnecessary household cares, or the mere seeking of gain; not to be wasted in fretting over our small crosses, or in trying to bear to-day the burdens of the morrow.

Sister B, when you sit down weary and headachy, to review a day in which "everything has gone wrong;" or Bro. X, after a similar experience with shop or farm, is there not a well-spring of comfort in the thought that God "commands our strength?" that he knows its limit to a hair's breadth, and will not try it beyond that limit by a feather's weight. The Lord must have great pity for all tired and discouraged people. I never could read the story of Elijah under the juniper tree, without thinking that he expressly allowed the iron-souled prophet to fall into such strange depths of gloom and despondency just to show how grandly, how tenderly he can comfort when our souls faint within us.

This is an age when evil lifts its hydra head on all sides, when the love of many is waxing cold. It is a time when God especially commands the strength of every Christian. The hosts of the saloon are rallying for a last struggle; the lodge like another Goliath is challenging the armies of the living God, and very easy it is to despond in view of such an outlook—to remain ingloriously in the sheepcotes thinking we are too weak for the battle. But there is One who knows our weakness, and just because he knows it far more thoroughly than we ourselves do, he can can command our strength.

MASONRY CROPS OUT AGAIN.

BY GEN'L J. W. PHELPS.

Masonry lies at the bottom of everything that the Republican party has done; and the longer that party works and flourishes, the more the lodge works out into view. The more the attention of the people is turned to the Republican party's connection with the lodge, the more plainly is the cloven hoof seen. Party pretences to respectability on the part of the Republicans have become so much shortened and cut away of late that the cloven hoof sticks out on all occasions. It cannot be concealed any longer.

Neither Andrew Johnson, nor Mr. Hayes, nor Gen. Garfield would have been President of the United States if he had not been a member of the lodge.

Nor would Mr. Edmunds of Vermont have been elected as presiding officer of the Senate the other day if he had not been a Freemason.

Mr. Edmunds represents a party, and he also represents that party within a party, the Masonic lodge; and he represents little else. He comes from a State that, at the beginning of the late war, offered the most perfect standpoint for the exercise of true Republican statesmanship that could ever have been presented. Never did South Carolina, in her palmiest days of slavery, offer John C. Calhoun a more solid independent platform wherefrom to announce slave principles than Vermont offered to her political leaders for announcing principles right the reverse. But Vermont political leaders instead of assuming this platform so freely offered to them, have been content with playing the part of mere subordinate partisan politicians. Of the numerous instances of party corruption exhibited by the Republicans, the political leaders of Vermont in Congress do not stand distinctly arrayed against one of them. On the contrary they are implicated with them rather than declaimers against them. They have been silent in the midst of them. They have "concealed and never revealed." They have subjected their poor and stony State to the useless payment of some ten millions of dollars for bounties to white recruits instead of insisting on the immediate acceptance of black recruits. They have aided to subject the country to the unrepublican measure of an enormous, fraudulent pension list. They have helped to reward high-handed rebels with high office; they have conciliated and compounded with criminals instead of asserting republican principles; they have sunk their State from a high moral standard of civil independence and freedom to the low position of being dragged at the tail of mere party expediency. In no case has the Vermont delegation in Congress ever risen during and since war times to the level of statesmanship which the character of their State freely offered them. They have entirely failed to represent the real republican character of the State. Their eyes have been hood-winked and their mouths gagged by the Masonic lodge, and they stand to-day, without an exception, among the mere rank and file of partisan followers. And in consequence it has helped to sink the Republican party to a lower level, if possible, than the Democracy itself. It has helped on the cause of Democratic conciliation to such an extent that neither justice nor truth is left with either party. Neither party can admit the truth without condemning itself; for what has been done by the Republicans has been done out of deference to Democrats; and hence neither can admit the impolicy and injustice and criminal laxness of what has been done. The Republicans have nothing to show for their motive power but the Masonic lodge; and if that power prevails, as Mr. Edmunds would have it do, not only republican government but the Christian religion must become subverted. Mr. Edmunds has shown himself capable of accepting office at the hands of the lodge; and hence he holds office under conditions that renders true service to the Republic an utter impossibility.

Everything shows that the country has need of a new party. The old parties have become too much compromised with fraud and corruption, and have strayed off too far from American principles to be able to serve our original American institutions. They are contending for plunder and power, and not for principle. The lodge which both parties in turn have used and served, must necessarily have brought our political affairs into this ruinous condition; and nothing can extricate them therefrom except a new party based on immutable opposition to the Masonic lodge.

PAGANISM, ÆSTHETICISM AND MASONISM.

Under the head of "Christianity and Æstheticism" in the *Andover Review*, just entering the field for public favor, we find some words which are quite applicable to Masonic members of Christian churches, who are characterized by Herbert Spencer as the people who "*profess Christianity but practice Paganism.*"

Says the writer in the *Review*, "If you propose to live by the pagan rule, it may be well to avow it; certainly it is not well to deny it. . . Something is gained by the abandonment of hypocrisies. Something is also lost by the degradation of ideals. There is always a disparity between our standards and our conduct; if there were not, no progress would be possible. . . And while we may say that it is better not to avow the Christian law of righteousness and service if we are determined not to conform to it, we may also say that for any man voluntarily to renounce that standard of living and turn away to a baser one is a great renunciation—a great moral catastrophe. Yet this is what not a few of our neighbors seem to be doing. . . They are asking . . whether it were not better to take an easier rule than the Christian rule and forbear to strain after the impracticable. Signs of this change in the standards of conduct appear on every hand among the luxurious classes. . . We may detect in much of our literature the . . . substitution of some other standard of living for the Christian standard." . . . It is curious to find Mr. Oscar Wilde railing in mellifluous verse against mammon worship. It is as if a delicate-tinted toadstool should turn and rail at the compost heap on which it grows. . . He, Wilde, says,' It is not an increased moral sense . . that your literature needs. Indeed, one should never talk of a moral or immoral poem. Poems are either well written or badly written, that is all.'"

Thus the standard of Oscar Wilde is taste or fancy and ideals of art, and Christianity has no place in his system. So Masonry has its own standard and more certainly excludes Christianity by its own substituted worship and grand lodge above.

The clear Christian law of life is, "Seek first the kingdom of God and his righteousness and all good things shall be added." The modern paganism lays down its law also: "Love art for art's sake, and all things that you need will be added to you." The very words of Christ's law are travestied, and art put in the place of righteousness as the supreme law of life. *Could blasphemy further go?*"

Yes, Masonry not only travesties the very words of the divine law, but substitutes its own rites, prayers, etc. It ignores the Lord Jesus Christ of the New Testament, and pretends, for pay, to show him in its secret chamber!

"This æsthetic paganism, whose gods are set up in so many homes and whose degrading worship threatens the life of the church and the nation. . . They might have been good pagans if they had lived in the days of Socrates; but he who has seen . . the fullness of Christ can never go back to pagan patterns without crippling and corrupting his soul.

FARM NOTES.

WATERING HORSES.

One of the best agents in keeping the horse in condition is water. It is too commonly the practice to feed a thirsty horse first, watering him afterwards. The stupid groom has learned that horses will usually drink more freely after feeding than before, hence he reasons that the horse should have water given him at the period when he will take the most. It saves trouble, too, if water is given at the time when most will be taken, for if a horse requires two pailfuls in a day, the attendant thinks that he may take it all at once. While it is proper to give the horse access to water while at his meal, upon a plan we will refer to further on, still, a gorge of cold water taken into the stomach upon a full ration of grain or hay, interrupts digestiou by distending and chilling the stomach, diluting the gastric juice at the same time.

Cold water taken before eating acts as a tonic, in the same manner that going from a warm room into a frosty atmosphere acts as an invigorator upon the whole system of man or beast alike. It is well known that hot water applied to the surface relaxes the tissues, while cold water constringes, braces up, and gives tone. Hence it will be readily seen, that as the effect is quite alike upon all the tissues, the drinking of a large amount of warm water before a meal would relax the coats of the stomach, rendering its coats flabby, hence in a condition the opposite of that likely to give an appetite. Therefore it is correct to give the horse cool water before feeding him. It is a better plan to keep water within reach of the horse at all times. By adopting this rule the animal will at no time take enough to chill his stomach, so to speak, but will while eating his grain and hay, take just enough to moisten the dry food, greatly promoting digestion thereby.—*National Live Stock Journal.*

THE SIMPLEST FARM BOOK-KEEPING.—For an ordinary farm I would have but one book, and that one ruled after the form of the merchant's cash-book, and keep it very much in the same manner; *i. e.*, on the left-hand page I would enter all the debits, and on the right-hand page all the credits.

The first account I would open would be the farm. On the left-hand page I would enter the present cash valuation of my farm, the cash value of each farm implement, and of all the new ones bought and repairs made. On the right-hand page I would enter the amount received for auy implements sold or returned, etc. Next I would have a name or number for each field on my farm and give it the same space in my book. On the left enter what I consider fair price for labor done, cost of all fertilizers put on that field, and all good seed put on same; on the right-hand page the cash value of all that field produced. The balance at the end of the year would show me the profit or loss on that field. And from the amouut of this loss or gain I would know what next to do with it. In like manner I would treat every field on my farm; also my sheep,—holding separate accounts with different breeds if I had such;—with my dairy cattle, my stock cattle, my horses and horse teams, my hogs, my poultry. Each of these accounts will show its gains or losses, from which I can decide the future management.

At the end of the year I would place on the right-hand or credit side a fair valuation of my farm and all farm implements, balance all my field and cattle accounts, and carry the balances to my farm account; this would then show me whether I was worth less or more than at the commencement of the year, aud just where the loss was sustained or profit made, *i. e.*, which field or department of my farm had been the most profitable to me, and which the least. The farmer needs not to have scales to ascertain actual weights. His estimates are good enough, only be sure and estimate against yourself, and then the result will not disappoint you.—*Scl.*

CORN will shrink from the time that it is husked from the field or shock, in the autumn, in well protected cribs, from twenty to thirty per cent by spring. That is, 100 bushels will shrink to seventy or eighty, according to how dry it was when gathered. Sound corn will shrink twenty per ceut, so that forty cents per bushel as it comes from the field is as good as fifty cents in the spring.

THE CHRISTIAN CYNOSURE FOR 1884.

The national representative of the movement to "WITHSTAND, EXPOSE AND REMOVE" THE SECRET LODGES can now promise for the coming year a more attractive LIST OF CONTRIBUTORS than ever before, embraeing some of the ablest writers upon Christian reform topies in over *twenty denominations.* The *Cynosure* has been known for fifteen years as one of the most radical and uncompromising defenders of Christianity against the error of *false religious systems,* especially those now organized and powerful in the SECRET LODGES OF AMERICA.

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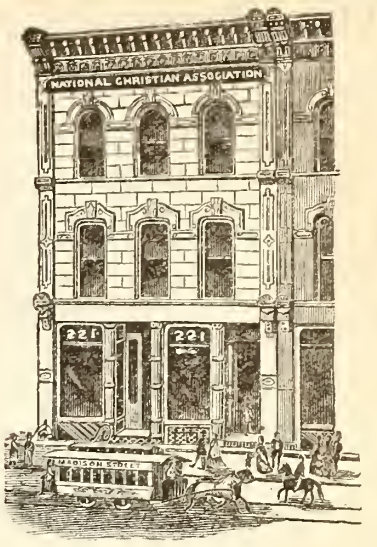
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SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 31, 1884.

THE WASHINGTON CONVENTION.

This is the nearly last *Cynosure* which our readers will receive before some of them must be starting for the Capital. This is the situation. The advance-money is paid for Lincoln Hall and receipted. This secures the Hall. Letters are hourly expected from Gov. St. John, Pres. Scoville of Wooster University, Ohio, Hon. Ferdinand Schumaker, Hon. Chas. Almy and others, who have already given strong encouragement that they will be present. Hon. Frederick Douglass has said to us: "*I will be present if I am alive and can get there.*" If he would say, as we hope he will, And when I get there I will address the convention, that alone would secure a crowded hall. So would St. John or Neal Dow, who has been written to, and his answer is expected daily. The great world-known lecturer, Joseph Cook, said to us, "I will at least write you a letter, and when I get home and look over my engagements I will let you know if I can attend one of your conventions." We have answers from Rev. H. T. Cheever, of Worcester, Mass., that he will be present; and we have written requesting Rev. Henry Avery and Rev. Wm. Johnson of Iowa, urging them to attend and speak. We are hourly expecting letters from the above, and others, whose names, in our haste, we may have omitted here; and the next *Cynosure* will give all the answers we receive in time to have them reach Chicago.

The "Appeal" to prohibitionists in the *Cynosure* of Jan. 17, signed by ex-Senator Pomeroy and others, is inserted in the *National Republican* here, and will be sent to a great many newspapers and individuals.

Meantime Prof. Bailey shows by his communication in this number that he is attending to the physical comfort of those who come, and he will add a codicil next week.

Never in the history of the Republic was there a more important meeting held in it. Slavery was fearful; but the lodge was its tutelar genius, soul, and protectress. Slavery was local; the lodge girdles the globe. Slavery oppressed men; the lodge rejects Christ. Slavery fought out the war; the lodge planned and waged it. Slavery was a bear; the lodge is a snake which charmed the men who made the war. I have conversed with Confederate captains, majors, colonels, and generals, and there is but one, and he a captain, whom I do not admire as men. I asked a major who commanded a brigade at Antietam, where the dead lay in one bloody run seven corpses deep, "Major, how many men do you think there are of any prominence, from Mason's and Dixon's line to the Gulf, who would like the old state of things back?"

"Only two," said the Major, "Bob Toombs and General Early."

"Well, Major;" I continued; "What did you fight our flag for?"

"Why; I stumped my district for the Union and was beaten; then my State went for secession, and what could I do?"

"Go not with a multitude to do evil," I replied.

But what carried out that major's State? I answer, the lodge which defeated J. Q. Adams and elected Jackson, a Royal Arch Mason! The lodge whose ballots shot down St. John from his own party behind him. The lodge which swore in fifty of "Pike's Indians" before even Pike could get them to fight against Curtis at Pea Ridge! The *lodge;* the LODGE! Every time the LODGE!! The two Vance's from North Carolina, now here in Congress, are gentlemen and patriots, but they were Masons and therefore generals in the rebel service. Robert B. Vance has lectured and formed lodges all over North Carolina, one of the last States dragooned into the rebellion. True, they were slave-holders; so was A. H. Stephens, but he plead for the Union and wept hot tears when leaving this capital to join the rebellion. The lodges, "in the witching hour of midnight," with their cut-throat oaths, bad whisky and devil-worship, *priestism*, "*Grand and Great Grand*," that have from Adam down bewildered and bedeviled men and made them fight against their own interests and their own flag, it was the lodge and its priests which befooled and becrazed the South. The loafers and bummers led the lodges at first, and good men and patriots were compelled to take the current and go with them, as charmed frogs go into the mouths of snakes.

This lodge, brethren, is what we have got to meet here *on the 20th of February next*, here in this city of politicians, clerks and employes, and ministers who are paid by them,—a city governed by the Treasury of the United States, which treasury is *governed by men who are governed by the lodges.*

Now, the question is, *Will you come down here and face this music?*

If this convention succeeds, the New England convention at Northampton is a success before we get there, and that will carry Ohio and Chicago.

Read now what Mr. Bailey says, and next week you shall have the rest. Come, men and women; and come as the Ohio Crusade women came—with "prayer and fasting."

EDITORIAL CORRESPONDENCE.

AN ANTI-WASHINGTON CONVENTION.

The *Republican* of Jan. 17, contains the following:

MINNEHAHA LODGE.

The last meeting of this temperance organization was held at Simms's Hall and attracted a very large attendance of the members of the lodge, as well as a number of visitors from other lodges. The strength of the lodge was increased through the admission of several new members, to whom and the visitors present a pleasant reception was tendered. During the business session a large amount of important business was transacted. A committee was appointed to arrange for a series of public temperance meetings to be held in South Washington, to be conducted by Mr. M. T. Holden, the temperance lecturer from Providence, R. I. The committee on lecture course reported that Hon. R. B. Vance, Rev. Dr. Poulson, of Virginia; Hon. John B. Finch, of Nebraska, the prohibition leaders of the United States, and Mrs. E. B. Russell, of Illinois, had been engaged for one lecture each during the month of February. A series of resolutions were adopted approving the bill introduced in the House of Representatives by Hon. W. P. Hepburn, and concluding with the following:

Resolved, That a committee of five members be appointed to call upon the committees on the District of Columbia of the Senate and House of Representatives in the interest of such legislation as shall afford the people greater protection than at present against the ruinous influence of the saloon.

Of this committee Mrs. Belva A. Lockwood was appointed chairman.

Representative R. B. Vance is a Democratic-Prohibitionist and Freemason, lecturer and founder of Masonic lodges all over North Carolina. Prof. Bailey and I asked him to attend our Washington Convention and speak for prohibition. He, in answer, gave us the above facts.

Understanding Mrs. Lockwood to be opposed to secret societies we called on her, and she told us she belonged to a lodge.

Mark, Messrs. Vance, Finch and Rev. Dr. Poulson are "The Prohibition leaders in the United States." So? but the N. Y. *Witness*, Jan. 10, inst., says, "Under the *lead* of Miss Frances E. Willard a plan has been devised which will no doubt be thoroughly carried out, which will probably dismay politicians next summer." Which is right? Who are "the leaders?"

WASHINGTON ITEMS.

THE W. C. T. U. held two powerful meetings here on Sabbath, Jan. 20, at which Gen. Birney, Commissioner Price and others eloquently denounced a trick of saloonists and Masons to get a law excusing the liquor-sellers from getting a majority of the property-holders to sign their petitions for license. Immediately a meeting is got up at Simm's Hall appointing two leading Masons and a lodge-lecturing woman named Russell, from Illinois, to address a series of meetings in behalf of "*Temperance*" under the "auspices of the Good Templar lodges." Mrs. Belva A. Lockwood, who belongs to a secret lodge, heads their committee. Mrs. Roach, the very able president of the Woman's Christian Temperance Union, does not know this Mrs. E. B. Russell—never heard of her.

The Republicans are "whistling loud to keep their courage up." Senator Edmunds said in the caucus, "The outlook for the Republican party never has looked brighter for the last fifteen years." Can the Senator be serious? The "Solid South" has always ruled the country by the aid of Northern men with Southern principles; except when there was a solid North. What with prohibition and the rest a solid North is out of the question. The only Republican hope south of the "line" was Billy Mahone of Virginia. He has gone down and left the South solid for the Democrats. To make things more sure eight Republican judges have left the Ku-Klux free to shoot the negroes if they vote Republican tickets! "Bright" indeed.

J. B.

SHALL I WITHDRAW FROM THE CHURCH?

The case presented by Bro. Isaac Townshend of Tabor, Iowa, on the 6th page of this number and the difficult questions to which it gives rise have been for years discussed in these columns and in the National Conventions. Able arguments have been presented, both in favor of summary withdrawal from churches that continue in lodge fellowship and also of a continued effort with all long-suffering and charity to win men to the truth. The creeds and resolutions of every evangelical church can be shown without difficulty to condemn the lodge, and a fair and faithful application of them would make the churches as a whole disfellowship lodgery as they would Mormonism or infidelity.

The difficulty is here. The churches do not or will not understand the false worship of the lodge which rejects and mocks at Jesus Christ. Can they be better brought to know this by testimony from without or within? is the question for enlightened members.

The church being persuaded of the evils of the lodge and witnessing against them, as does the Tabor church (see their resolutions in *Cynosure* Nov. 29th), yet failing to fully apply their convictions to their practice in admitting members, is another question. Cannot a little labor and self-sacrifice be well and prayerfully given to make the practice of such a church conform to its testimony? Or, is the resolution a mask of hypocrisy such as churches and associations have been known to put on that they may deceive simple-hearted reformers while they receive Masons with open arms?

These features of the case are local, and brethren who meet them must decide for themselves whether to labor on for the strengthening of the faith of the church or to withdraw from brethren who walk disorderly. If the way of duty is not plain there is One who gives wisdom. Let brethren who agree to serve Christ only, meet frequently for prayer together, and if they follow the Spirit and the Word matters will soon develop. The church will come to them, or else will reject them, and in so doing reject the truth, and Christ who is the truth.

If, instead of hastily and in a contentious manner receiving members who are ignorant of the lodge devices of the devil, a testifying church deals with them in love, asking that a prayerful study of their disagreement with the church be had before they ask for fellowship, these troubles would seldom arise.

AMERICANS, PROHIBITIONISTS, SECRETISTS.

TO REV. WOODRUFF POST, J. H. GRAY AND OTHERS:—The Washington Convention, it was agreed by those who called it, is to decide nothing about candidates beyond giving its opinion. Sen. Pomeroy suggested, and we agreed that the nominations should be made at a National Convention in Chicago in or about June next.

The American party's first article is that "Ours is a Christian not a heathen nation." Christ said nothing in secret and we are bound by his example. If the American party votes for secretists it ceases to be *Christian*, and drops the first article of its platform.

The secret wing of the Prohibition party all say that the secrecy is trivial. Then it will cost them little to drop it. If the two parties are married, each must give up its secret lovers and keep to each other or the wedding is a sham.

Yours in Christ.

J. BLANCHARD.

P. S.—I believe the bride, however wealthy and widely connected, if she moves into the husband's house, takes his name.

THE MIDLAND.—The new representative of the United Presbyterian churches in the West appeared from St. Louis Jan. 10, a fine eight-page paper, well arranged, neatly printed, ably edited, and deserving a wide patronage without distinction of denominational lines. In an editorial in the first number on the indifference of the masses toward the Gospel, is found this good testimony:

"Apart from depravity, which is the tap-root, is the multiplication of societies which measurably supplant the divinely established church. There are secret fraternities and open associations, composed of believers and unbelievers, in such variety and profusion that one can scarcely discover a man who stands alone. These brotherhoods compete, unwittingly, mayhap, with the brotherhood of faith, and win, because the standard of admission is less exacting and the appeal to self-interest is more tempting. They take time, money and influence, and foster the idea that membership in them is important and sufficient. Thus insensibly there is a training of large classes in aversion to the house of prayer. The attraction of these merely human, not to say sinful, fellowships, is increased by the repulsion of grave defects in the life of the church itself. While many of the world's charges against the body of Christ are manifestly and basely false, it cannot be denied that some of them are true. Through eagerness to add to the roll of communicants unworthy applicants are received and retained. Their unchristliness is made the basis of self-justification on the part of the stayaways."

—Bro. S. C. Kimball, New Hampshire agent and editor of the *Christian Witness*, writes that God willing he will be at the Washington Convention, and another delegate has been chosen for the State, A. H. Brown, Esq., of Canterbury. Other States have appointed delegations. Let every arrangement be made for their attendance.

—The reform work was never progressing so favorably in New Hampshire as now, writes Bro. Kimball. The February edition of the *Christian Witness* was 1,300 and is gaining. This is good news. The brethren in that

the Power of Jesus' Name.'" I then spoke for an hour to a well-filled room of attentive listeners and at the close announeed my subjeet for the evening at the Wesleyan ehureh.

There was in the evening a good attendance and I continued the theme of the morning's diseourse. I announced at the elose a leeture on the inside of the lodge for Monday afternoon, and promised to give some attention to the effeet of Freemasonry in the family. Despite the intense eold the house was well filled, some eoming from ten or twelve miles away. The fraternities were well represented and listened with marked attention and with perfeet deeorum during the entire diseourse. The friends made an offering to our work of $14.10, which, considering their eireumstanees, was liberal, and I left on a morning train with feelings of gratitude to the friends, and none but pleasant reeolleetions of my first visit to Middlefield. These friends will be heard from in politics at the next general eleetion unless I am greatly mistaken.

J. P. STODDARD.

CORRESPONDENCE.

FROM A KANSAS PRAYER MEETING.

SABETHA, KANSAS.

DEAR CYNOSURE:—We are still trying in our part of God's vineyard to do what we ean for the overthrow of the kingdom of darkness and the establishment of truth in the earth. A few of us last May united together in a prayer meeting every Sabbath at 2 o'eloek, to ask God's blessing and guidanee in all the reforms of the day, and we have found the truth of God's word verified for he has been in our midst, and blessed us. As there were certain kinds of devils in Christ's time that eould not be cast out but by fasting and prayer, we believe the same devils exist to-day in seeret soeieties and they are the prinee of devils, for their habitation seems to be in the very bottom pit of all deeeivableness and darkness, and nothing but omnipotence can unveil them and bring them to the light that poor blinded man ean see their hellish designs.

We earnestly reeommend that where two or three earnest Christians can meet, let them eome together at least onee a week to implore God's guidanee and blessing in this struggle against all these eombined powers of darkness and wiekedness. Can we not see that through their influenee, power and popularity, that iniquity is coming in on us like a flood; that the professed Church of Christ is being flooded with these Baal worshipers, until her glory is departed and she is fast becoming a hiss and a by-word, her priests are fast becoming dumb dogs—they will not bark against these dark, secret, heathen worships for fear of offending.

Will Christ own such a chureh for his bride? I tell you No, but exeept they repent they must all likewise perish. It is no marvel that sueh ehurehes as these have to go down into Egypt for help and shake hands with the world, and make friends with the mammon of unrighteousness to sustain themselves.

Be not deceived. God is not moeked, for what a man sows, that shall he also reap; what a ehureh sows it shall reap; what a nation sows it shall reap also. Now, dear reader, are we sowing as individuals, as ehurehes and as a nation to the glory of God or are we sowing the wind to reap the whirlwind of God's wrath? Do we not see these seeretists have gotten into the ehureh to that extent that they have gotten the eontrol and led the ehurch away into Egypt after forms, fashions and folly till it has lost its power, and beeome salt without a savor?

We are fast beeoming a lawless people. These seeret, eombined powers of Satan are arrayed against the religious and eivil governments ordained of God, putting themselves in the seat of God to be worshiped above all that is ealled God. They tell us in their Grand Lodge reports that they know no government save their own Masonic government.

It would make our communieation too lengthy or we would try to unveil the G. A. R. We will pass it for the present and show at some future time how it has outmasoned Masonry and deeeived, if possible, more of the people.

JOHN THOMPSON.

SCHOOL OF FALSEHOOD.

At the close of the last Miehigan State Convention, held at Grand Rapids, Dr. Wieker, Elder Steer, and others, took the early morning train east. I intended to take the same train, but was providentially hindered. Coming on a later train my mind was greatly exereised about the state of society.

Seeing a noble looking man in the ear with a "square and compass" on his eoat front, I took a seat near him and said, "You are a Mason?" Looking surprised, he wished to know why I thought so. Pointing to his badge I asked him if that was not Masonie. He seemed eonfused, and said it was the Master Mason's badge.

I learned that he was a wealthy farmer, and had been prominently eonneeted with a railroad. I gave him an aeeount of the Grand Rapids Convention, and said that I had decided to ask some intelligent Mason if those representations of Masonry were true. He said he understood Blue-lodge Masonry well. I asked him if the eandidate was stripped or "duly and truly prepared," as stated by Mr. Starry. He replied, "If so, it would be to prevent him from taking any weapon of defense into the lodge." "Yes, but is it true?" After hesitating he said, "No, it is not true." I asked him about the obligations, penalties and ceremonies, and he positively denied all.

He said he was not a Christian, but his family were Christians. I asked him if Masonry was intended to take the plaee of the Gospel and the church. He said that a man would be just as good as the best Christian if he would live up to the teachings and principles of the order. But was not the name of Christ excluded from the Blue lodge? He said it was, but that is because Masonry is aneient. But a good Mason would as eertainly go to heaven as a Christian would.

I asked him what he meant by saying that he was not a Christian. He said he meant that he did not belong to any ehureh, and he did not make any profession as others did, though he thought he was as well off as they if he was a good Mason. Turning my attention to an unusually bright looking man ornamented with a "Key Stone," I learned that he was in business at Corunna. At first he seemed very cautious. I told him about the eonvention, and also about my eonversation with the other Mason. He strongly denied all the facts mentioned as the other did. He said that the lodge was as good as the ehurch. I asked him what he thought of the relation of the lodge to the ehureh. He answered, "When Masonry beeomes universal there will be no chureh." What is often ealled the ehureh is no better than the lodge, and is more dangerous. As Mr. Weirs said, "The religion of the lodge is fast beeoming the religion of the land, and our elergymen and ehurches have generally adopted it."

The men referred to above seem to be as bad as their philosophy. So prompt and positive were they that I eould not have doubted their statements had I not certainly known that they were deliberately lying. Now observe: If they would be true Masons they *must lie.* If they adhere to Masonry they will be lost.

A. H. SPRINGSTEIN.

A MODERN INSTANCE.

A speeimen of modern statesmanship, under the reign of the lodge, has been recently displayed in the House of Representatives by Mr. Cox. He showed himself very indignant against what is ealled the "iron-elad oath;" or, in other words, against an oath which is intended to seeure allegianee to the United States instead of to rebellion. But Mr. Cox has never shown any indignation, that we are aware of, against the oaths administered by Masons, Mormons and Ku-Klux, binding men to treasonable praetiees against the United States. What interests does Mr. Cox represent; those of the Republie, or those of rebellion against it? There is no eonsisteney nor moral depth or breadth in the statesmanship of Mr. Cox. He oeeupies the position of mere gladiator, who fights for his party and not for equity, justiee or truth. To find a carping, trivial objeetion against an oath administered by the goverument, and at the same time to defend by his silence the barbarous oaths administered by seeret soeieties which prey upon the government, is a species of statesmanship under whieh no government nor even deeent soeiety ean thrive. But under the tuition of the Masonie lodge the United States is full of just sueh statesmanship. The people will have to employ a higher order of servants than this if their aim is to save popular free government. Mr. Cox is probably above the average of our modern statesmen.

AMERICAN.

HOPEFUL ADMISSIONS.

GOODWINE, Ill., Jan. 21, 1884.

EDITOR CHRISTIAN CYNOSURE:—Permit me to say through our valuable paper that something is still being done in this part of the Lord's vineyard for the furtheranee of our reform movement—some books are oeeasionally being sold and traets distributed. Morally we are standing on a far higher plane in the estimation of the people than we did a few years baek; and only in rare instances do preachers have the "cheek" to belong to the ehureh and the lodge at the same time. In faet, so far as I know, preachers generally are quietly dropping out of the lodge and but few, if any, young preaehers are being "roped in." Presiding Elder Gue, of the M. E. ehurch, says he does not go with the lodge any more, and I am inclined to believe he may yet publiely renounee.

Quite an intelligent Mason stopped with me the other night. He wore the "keystone," on which were of course the first letters of "Hiram, Tyrian, Widow's Son, Sent To King Solomon!" But I am glad to say he was ashamed of the keystone and the eraft as well. He was very fair—unusually so—for one who wore Masonic traps. His travels are very extensive; being in the musie business, and an expert of high order, of eourse he is ealled everywhere. He admits the morals of the craft are *very low.* What an admission! He estimated that about nine-tenths of his brethren were either libertines or dram drinkers. What a splendid plaee the lodge is for preaehers to train in of nights to be prepared to eome before the people in the day-time to teaeh morals! The Lord will eall the Ameriean people to a fearful reekoning if we do not, and that speedily, dispense with lodge preaehers as teachers of morals.

It is eheering that the Eastern States are falling into line in the interest of the reform. The South is white for the harvest, while the West is ready to reeeive the truth.

The Washington movement, so ealled, is no doubt a grand step in the direetion of the furtheranee of the right. The temperanee eause should by no means be negleeted. Prohibition is the keynote, and the woman's rights movement deserves well also at our hands. Woman's vote eould be depended on in both these reforms. The woman's rights plank will undoubtedly be in our political platform and the sooner it is the better—to this eomplexion we will all eome at last. The Emaneipation Proelamation was the death knell of slavery. The emaneipation of woman by allowing woman the liberty of voting will be the death knell of whisky and the lodge. This last statement may be looked upon by some like Fremont's proelamation liberating the slaves in Missouri. Fremont was our sehoolmaster—the lesson for our nation was a hard one, but we learned it quickly *when we had to* and could not put the rebellion down without learning it. There is a rebellion now against the rights of the people. Our neighbors are being wheedled into the lodge and our sons are being drilled to the use of the pipe, the quid and drinking habits, and woman's vote will free our nation of these terrible evils.

J. S. HICKMAN.

GOOD LETTER FROM A BROTHER WHO HAS BEEN STANDING ALONE.

CAMBRIDGEBORO, Pa.

EDITOR CYNOSURE:—I will tell you something of the operations of seeretism in this seetion. I told you before this that Masonry had got a foothold in the chureh of whieh I had been a member over forty years, by Elder Dean making applieation for the pastorate and being voted in after it was made known (by his own admission) that he is a Mason. I opposed him on that ground, and submitted some of my evidenee of its anti-Christian eharaeter; but its truthfulness was questioned on the ground that no moral man, and espeeially a Christian, eould or would take sueh oaths and agree to sueh penalties as were taken in the first three degrees of Masonry, whieh I read as given by Pres. Finney, and for the further reason that a large part of the membership belongs to one or more of the five seeret soeieties of the plaee. I then presented a petition of whieh the following is a eopy:

"*To the Baptist Church of Cambridgeboro:* The undersigned, your petitioner, would respeetfully represent that he believes Masonry (as revealed by Wm. Morgan, Col. David Miller, Elder Bernard, Pres. Chas. G. Finney, Elder Stearns, and 103 seeeding Masons at a eonvention at Le Roy, New York, in 1828, and hosts of others at that time and sinee who had been Masons and are eredible witnesses) is anti-Christian, and [its members] should have no position either offieially or as a lay member in Christ's church. And as your body by its members present and voting ealled Elder Dean as pastor by a majority vote, who by his own admission is a Mason, I would therefore ask your body by a vote to release me from all eovenant obligations with and toward your body as a church, and make the above as well as the vote granting my petition a matter of reeord: and as in duty bound I will ever pray that the ehureh may be purged and ready when the Bridegroom cometh. J. H. GRAY."

I do not blame the ehureh so very much, as they (or the most of them) are ignorant of the faets and look at Masonry, ete., through the medium of initiation, obligations and professed object of soeieties of whieh they are members. But you ean see what a vast amount of missionary work I have to do in this seetion. I supposed that I stood nearly alone in the work until I reeeived your valuable paper and doeuments, and their reception made me feel some like the one whose eyes were opened at a time of great despondeney and was led to exelaim, "They that are for us are more than they that are against us," and it led me to wish to eo-operate with men who dare in the faee of popularity and publie opinion oppose the wrong and work for the right. Therefore, if any of your leading men are in this vicinity who are posted on the working of your organization I should be pleased to have them eall on me. Our town is on the N. Y. P. & O. R. R., fourteen miles from Meadville, in Crawford eounty. I see by your paper that the organization in this State is principally in the eastern part, but I hope to organize in this seetion soon and desire all the information possible, as I hope to make it effieient. I wish and expect to bend my endeavors to establish the right and prevent the wrong.

By the way, Hon. Sehuyler Colfax laetured on "Odd-fellowship" here in our hall on the 3rd inst., and I had a short and pleasant interview with him after the lecture. I told him I should eriticise it in public and did not wish to misrepresent him. That when he pictured the final judgment and arranged some on the left and another class on the right hand, and quoted "Even as ye did it unto the least of these my brethren, ye did it unto me," I could at least by induetion only see that their, [the Odd-fellow's] teaching and praetiees brought them to the right hand, henee it is a means of salvation. He denied intending to give it that meaning but I must leave it to the impressions it made on others, as he had a large audienee.

He advised me to join, and said he would like to help initiate me, and I understood he told others he would go 4000 miles to do it, but I don't think he need put off any trans-Atlantie journey expecting any such result. He is a very fine speaker, with quite good, pleasant, and interesting soeial qualities.

There is one thing I would like to see in your paper (it or something like it may have been published before; but you know until lately I knew but little if anything about your paper or publieations). That thing is, tableting and publishing the names of all our known seeret soeieties in the civilized or Christian world in the order of their importance, either assumed or imputed; or if space for all cannot be given, then those in our own eountry, ineluding all that are supposed to be dead and buried, ineluding the Mollie Maguires of our State. I may be asking too mueh but I think it would help me in my work, and there may be some publication having the information in; if so please let me know. I will try and go to some of the conventions if not too far off.

J. H. GRAY.

FREEMASONRY AND OUTSIDERS.

TROY, Ill.

I am frequently told by Freemasons that "outsiders" know nothing about Masonry, and therefore ought not to say anything about it, as they only talk at random. Now I am an "outsider," never took a Masonic oath, and yet there are some things I claim to know.

First, when Dr. — died in a big drunk, a foul-mouthed blaspbemer, the Masons buried him; and they had Rev. Mr. — to preach at his funeral, who drew a little white apron over the pit of his stomach, and preached the doctor, who died drunk, right up into the "Grand Lodge above." This I know. Will any Mason say I don't?

Secondly, I know when I was holding a meeting in Richland Co., Ill., just at the stage when the meeting was becoming interesting and souls were being saved, the night came for the lodge to meet; and when we met for worship many familiar faces were missing out of the congregation. Some of us in our ignorance did not know what was the matter, but we went on with the service till I was just ready in old-fashioned Methodist style to call for seekers, when suddenly the door opened and in came ten or fifteen Freemasons, and so completely confused and disturbed the meeting that it never recovered.

The lodge master told me afterwards, by way of apology, that it was lodge night, and they could not neglect the lodge, but that they hurried through with the business so they could attend the meeting, and that they got in *just as soon as they could*. These things I know.

And more, I know that little as I knew then about the real inwardness of Masonry, I thought deep down in my heart, that whether its abettors so meant it or not, that Freemasonry was the enemy of the cross of Christ; and the more I learn about it the more intensely I believe that to be so.

Christ says, "Seek ye *first* the kingdom of God." Masonry says, "Attend ye *first* to the lodge, then you may go to church." Christ says, "Make ready wherewith I may sup, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink." Masonry says, the lodge *first;* afterward Christ. R. W. LAUGHLIN.

A DIFFICULT BUT PRACTICAL QUESTION.

TABOR, Iowa.

EDITOR CYNOSURE:—I write you a few lines for advice, or from any other good Christian minister of the Gospel. Several weeks ago a man who has been a member of the Methodist church, and a Royal Arch Mason, applied for admission to the Congregational church of this place. He was accepted by the examining committee and his name was read in public for admission to the church; objection was raised on account of his being a Mason. Two or three church meetings were called to discuss the subject, and the final vote was to admit him notwithstanding the objection. The vote was 47 to admit and 35 not to admit. Then to smooth over the matter the Masonic party drew up the articles that you printed some weeks ago, condemning Masonry and then admitting Freemasons that do not renounce the lodge, but say that it does not conflict with their Christianity or their duty to the church. The action looks to me as inconsistent as if a church should condemn polygamy and then admit a member that has three or four wives.

Now as I believe that adhering to Freemasonry is inconsistent with Christianity, and cannot fellowship those that adhere to Freemasonry, what shall I do? There is no church within 35 or 40 miles of this place that excludes Freemasons. I hope that you or some good Christian brother will give me some good advice as to my future duty. The subject of Freemasonry was pretty well discussed in those church meetings that were held to consider the case of admitting a Freemason into the church; the subject has not been discussed here before for years. Yours in love of the truth, ISAAC TOWNSHEND.

NOTE.—A few suggestions by way of reply to our brother appear on the editorial pages.

PITH AND POINT.

ANOTHER SECEDER.

I have lately received a letter from a friend containing the following: "I have been a member of four secret societies, one of which was Masonic; but gave all up. I do not think it consistent for myself to have anything to do with them, and as I have proper occasion I bear testimony against them. I do not see how any devoted Christian (and I doubt if there are any) can be active in a Masonic lodge, and I do not see how any Christian can belong to the order, but no doubt many do, but I think they need "washing" and their eyes need opening to see where they stand.—J. S. BIBBINS, *Newark, Ill.*

CONVERSION WITHOUT CHANGE OF HEART.

Mr. Beecher has been to New Orleans, and says the people there have come to like General Butler. They are converted, at last, to an admiration of the SOVEREIGN GRAND INSPECTOR GENERAL 33D DEGREE. But it must be remembered that the General Butler whom they have at last come to admire, is the same General Butler who traduces Massachusetts and who voted for Jefferson Davis for President. He, General Butler, is neither converted nor subject to a change of heart.—SOUR APPLETREE.

I want to send you a card shortly inviting and urging all the subscribers here and elsewhere to send in their renewals without delay, and urge each one to make the best effort they can to obtain a new subscriber. We shall make such an effort here and do all we can for the cause. Except the Lord conduct the plan our best concerted schemes are vain. The cause is the Lord's. I feel, as I trust every other worker does, as Luther did before the Diet of Worms, "I can not do otherwise, the Lord help me."—GEO. JOHNSTON, *Mt. Vernon, Iowa.*

A QUESTION FOR PROF. SLOANE.

The sermon of Rev. A. J. Chittenden is very superior on the subject, in my humble opinion, as also that under the caption, "Reform and Reformers." I left the kingdom of Scotland in the administration of President James Buchanan, landing in New York City, where I lived one year and some days. During that time a Reverend gentleman named Sloane, in one of the churches of said city, preached against slavery. Provided this gentleman is the same man, he is a most powerful man on any side of a controverted subject. He forcibly reminded me of some of the divines of Glasgow, or Paisley, Scotland, who with an unhampered freedom could come forward without embarrassment to address a national assembly.

I hope I will be pardoned for asking said Reverend gentleman, for my information, what "Churches were organized which made slavery a term of communion;" would he please give a brief account of said church and its organization through your valuable columns. Please publish this humble request of one of your readers.—S. W., *Morning Sun, Iowa.*

THE POWER WE NEED.

We are reminded that it is our duty to stir up each other by way of remembrance. To withstand the conspiracy that is carried on in secretism is a work which many of us are aware must have ability and power. The Holy Ghost is the power necessary to destroy the evil. As we are filled with the Holy Ghost we will be all the time taking a fervent delight in doing good to our fellow beings.. Let there be a concentrating to this power by all Christians and a glorious light will shine overcoming all error.—STEPHEN MACY, *Pleasant Plain, Iowa,*

BIBLE LESSONS.

LESSON VI.—February 10, 1884.—The Conversion of Lydia. Acts 16: 11-24.

GOLDEN TEXT.—Whose heart the Lord opened, that she attended unto the things which were spoken of Paul.—Acts 16: 14.

"Thence to Philippi," about ten miles from Neapolis. So far as the New Testament history directly informs us, Philippi was the first city in Europe that heard the Gospel message. How minute the seed, a conversational service with a few women outside the gates of Philippi! how great the tree, European Christendom! Comp. Matt. 13: 31, 32.—*Abbott.*

"Where prayer was wont to be made," or "where there was wont to be a place of prayer." The word (*proseucha*) is well known as the designation of a slight and temporary structure, commonly circular, frequently open to the sky, erected for the purposes of Jewish worship; in some cases the "proseucha" seems simply a space or inclosure set apart for this solemn purpose. There was evidently but a very small colony of Jews resident at Philippi, owing, no doubt, to the fact that Philippi was rather a military than a commercial city. This accounts for there being no regular synagogue there; the "proseucha," or place of prayer by the river side, was the substitute for the ordinary Jewish meeting-house.—*Schaff.*

"A certain woman." That she was a Jewish proselyte is indicated by the language, *which worshipped God;* ver. 15 indicates that she had her residence in or near Philippi; she is not mentioned again in the New Testament, but may well have been one of those women which labored with Paul in the Gospel, and referred to in Phil. 4: 3.—*—Abbott.*

"Lydia." Lydia had probably, in her own country, borne another name; but when she removed to Philippi she was called as a stranger Lydia, or the Lydian. Lydia only is mentioned by name, and it has been surmised that she was a widow, and that her "whole house" consisted of her children and domestics. As purple in ancient times was of a very costly description, and the manufacture of it would require considerable capital, Lydia must have been a lady of some wealth and influence, and certainly she had the means of exercising a noble hospitality.—*Lewin.*

"Whose heart the Lord opened," *i. e.*, in conformity with other passages (Matt. 11:25 sq.; Luke 24: 45; 1 Cor. 3: 6, 7), enlightened, impressed by His Spirit, and so prepared to receive the truth.—*Hackett.* Observe the incidental recognition here of the truth that the Word of God is efficacious only as it is blessed by the Spirit of God (1 Cor. 7: 6; 2 Cor. 4: 6. Comp. Matt. 13: 16).—*Abbott.* The heart is of itself closed, but it is for God to open it.—*Bengel.* Probably the opening was a process that had been going on for a long time. From day to day her heart longed more for God; from day to day her prayer rose more eagerly to the throne. This was the opening; she was growing ready for receiving the Gospel. Even the preaching of Paul did not save unless an opened heart attended to it and took it in.—*Arnot.*

"Come into my house, and abide there." As a rule, Paul was reluctant to accept favors. Surrounded by enemies, he determined that the reproach of mercenary motives should never hinder his work for the Master. Lydia's urgent invitation induced Paul to deviate from his practice of refusing help, even from his most intimate friends (Acts 20: 33, 34). There were of course exceptions to this rule (Acts 24: 23; 28: 10; Rom. 16: 23).—*Commentary on Revision, Schaff.*

"A certain damsel possessed with a spirit of divination." Literally, of Python, or of a Pythonic spirit. Python was the serpent that guarded Delphi, and which was slain by Apollo, and hence that god was called Pythius. In the temple of Apollo the organ of the oracle was always a woman, said to be inspired by the god. The heathen inhabitants of Philippi accordingly regarded this woman as inspired by Apollo. The history plainly implies that she was possessed with a devil—she was a demoniac.—*Gloag.* So that the act of Paul did not merely expose a fraud, nor calm the perturbed mind of a lunatic, but really delivered this unfortunate from the evil spirit which possessed her.—*Abbott.*

"Which brought her masters much gain by soothsaying" (pretending to foretell the future). She was a mixture of fraud, clairvoyance, insanity and devil. These heathen prophets were not only tolerated, but protected and honored by the government, were consulted by leading men, and were honored counsellors in the public assemblies. They were not infrequently slaves, as in the case of this woman, who was owned, apparently, by two or three masters in common.—*Abbott.*

"The same followed Paul and us, and cried, saying," etc. This may have been a supernatural recognition of the power of God in the apostles; see the analogous cases in Matt. 8: 29; Mark 3: 11; Luke 4: 41; 8: 28; and this is the view of most commentators; or it may have been a cry of sarcasm and derision, the possessed following Paul with this outcry, somewhat as a crowd of boys might do.— *Abbott.*

"The hope of their gains was gone." The first heathen persecution, like that subsequently at Ephesus (ch. 19: 25–27), was set on foot by covetousness. Comp. 1 Tim. 6: 9, 10. Like the Gergesenes (Matt. 8: 28–34), they cared nothing that a soul had been saved in comparison with the loss of their gains.—*Abbott.* There is something like a prophetic significance in the use, at this stage, of the word which was the key to nearly all the persecutions to which the early believers were exposed. Men could tolerate varieties of worship or the speculations of philosophers; they were roused to madness by that which threatened their business.—*Plumptre*

"Being Romans." Observe the contrast; they, *Jews*, trouble us, *Romans*. While the Roman government allowed in the provinces the original religion of the inhabitants, they forbade the introduction of innovations in religion, especially into Roman cities like that of Philippi, as calculated to unsettle the minds of the people and create political disturbance. Morever, every city had its own special protecting deities; to bring into it a new worship was an invasion which the people were as ready to resent as the magistrates to punish.—*Abbott.*

"Commanded to beat them." The custom was with the Romans to inflict blows with rods upon the naked body. In his catalogue of the sufferings he had endured (2 Cor. 11: 25), Paul relates how "thrice he was beaten with rods, and of the Jews five times had received forty stripes save one" (2 Cor. 11: 24; Deut. 25: 3). He endured here, we are told, *many* stripes, there being in the Roman practice no such merciful restriction as that existing in the law of Moses.—*Revision Com.* It is happy for us that few modern countries know, by the example of a similar punishment, what the severity of a Roman scourging was. Well might St. Paul, when at Corinth, look back to this day of cruelty, and remind the Thessalonians how he and Silas had "suffered before, and were shamefully treated at Philippi."—*Howson.*

COMMENTS BY E. E. FLAGG.

The Agency of Evil Spirits.

1. Lydia, though a gentile by birth, and resident of a heathen city, lived up to the light she had, and so was ready to receive the Gospel when preached to her. We are free agents. God cannot open our hearts if we keep them closed by persistent sin, by prejudice against the truth, or by neglecting to improve the privileges we have.

2. She was a Jewish proselyte instructed in the true faith. Church statistics show that the great majority of converts have religious training in their youth. Children who have learned to hate profanity and Sabbath-breaking, as well as lodgery, tobacco and the intoxicating cup, are much more apt to become Christian men and women.

3. This "damsel possessed with a spirit of divination," was supposed to be inspired of Apollo like the priestess at Delphi, who, under the influence of some kind of exhilarating gas delivered the celebrated Delphian oracles. She was really suffering under an evil spirit who helped her to deceive people by pretending to foretell the future.

4. The Bible tells us that Satan is "the god of this world," and under him are legions of wicked spirits whose chief work is to deceive mankind. He is the head and inspirer of all false worships. This is why Paul calls the offerings made to heathen gods "sacrifices to devils."

5. The fact that Freemasonry traces its origin to these same heathen worships proves clearly that like them it is inspired and controlled by evil spirits. We cannot tell just how these evil spirits act on men's minds at the present day, but there are passages in the Bible which speak as if they caused a kind of spiritual intoxication in which the conscience, like the drunkard's brain, loses all capacity for true discernment or just reasoning.

6. Freemasonry bears testimony to Christ by the very care it takes to suppress his name. This shows that like the devils of old it fears his power.

7. Masonry and kindred secret orders "bring great gain" to a few crafty leaders, and they do not care for the many who lose their manhood, their money, their liberty and their souls, any more than the saloonkeeper cares for the ruin and misery his terrible traffic creates. Those who oppose profitable wickedness must always expect persecution.

Light from the Word.

What other character in Acts greatly resembles Lydia? 10: 1, 2. What does the Bible tell us about the mission of evil spirits? 1 Tim. 4: 1; Rev. 16: 14; 20: 3. What are false worships called? Deut. 32: 17; Ps. 106: 37; 1 Cor. 10: 20. How is the intoxicating effect of such worships shown? Jer. 50: 38; 51: 7; Rev. 17 : 2. *If Freemasons do not worship the true God who do they worship?*

The rejection of the good which he knows to be the highest is the soul's prerogative, and the most terrible of tragedies."

So writes the able pen of Washington Gladden against the silly and selfish but openly taught vanities of Oscar Wilde's system. How much more ought to be said of that selfish lodge hypocrisy which inculcates another gospel" and another home above than that of the Christian heaven, and yet professes to abide before men as members both of the free church of Christ, and the oath-bound slave church of Masonry? A SCOT.

THE ARSENAL AT SPRINGFIELD.

This is the arsenal, from floor to ceiling,
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villagers with strange alarms.

Ah! what a sound will rise, how wild and dreary
When the death angel touches those swift keys;
What loud lament and dismal miserere
Will mingle with their awful symphonies.

I hear even now the infinite fierce chorus—
The cries of agony, the endless groan,
Which through the ages that hath gone before us,
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,
Through cimbric forests roars the Norsemen's song,
And loud amid the universal clamor
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace,
Wheels out his battle bell with dreadful din;
And Aztec priests, upon their Teocallis,
Beat the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village,
The shout that every prayer for mercy drowns,
The soldiers' revels in the midst of pillage,
The wail of famine in beleaguered towns.

The bursting shell—the gateway wrenched asunder—
The rattling musketry—the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Is it, O man! with such discordant noises,
With such accursed instruments as these
Thou drownest nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

The "Warrior's" name would be a name abhorred!
And every nation that should lift again
Its hand against its brother, on his forehead
Would wear for evermore the curse of Cain.

Down the dark future through long generations
The echoing sounds grow fainter and then cease;
And like a bell with solemn, sweet vibrations—
I hear once more the voice of Christ say: Peace.

Peace; and no longer from its brazen portals
The blast of war's great organ shakes the skies,
But beautiful as songs, of the immortals,
The holy melodies of love arise.

—*Longfellow.*

"It is understood that the Pope has a mind to show some favor to the English Freemasons."

The long and well understood opposition of the papal authority to Freemasonry is altogether upon a different basis than that occupied by ourselves, and the platform of the "Christian Association." With the Romanist that opposition is based upon the encroachment of the lodge upon the authority of the church, Rome denying the right of the lodge, or of any person, or body of persons, other than herself to ordain religious rites, or impose moral or religious obligations. Our opposition is on the ground that the lodge offers eternal salvation on other foundation than that of the merits of Christ.

We are not at all surprised at this disposition on the part of the Pope. The circumstances of the case demand it, viewed from a secular and politic standpoint. And further, we regard this as but in the line of the fulfillment of prophecy; for the time is coming when all the powers of anti-Christ—symbolized as "Beast," "False Prophet," and "Dragon," shall become confederate against the kingdom of Christ. The practical union of secrecy and papacy in the nature of the case will take place.—*Free Methodist.*

In these days Christian people exercise much liberty in the matter of travel on the Lord's day. Every one however, must see something suggestive in this paragraph from a London paper: "I'm dying—I feel I'm dying—fetch some one to pray with me," cried a poor cabman who had been thrown from his box some days ago. At his request his weeping wife sent her poor boy for the nearest minister. The sorrowful boy soon returned with the messenger of God, and found medical attendants doing all they could to alleviate the agonies of the sufferer. The minister, bending over him, assured him there was mercy. A convulsive struggle showed that the conflict was nearly over. He opened his half-closed eyes, and with an expiring effort, he muttered, '*I've had no Sundays!*' He spoke no more."—*Baptist Weekly.*

MASONIC EXPERIENCE AND RENUNCIATION.

ANOTHER CHAPTER FROM THE SECEDERS' RECORD.

In the year 1870 I removed to Henry county, Missouri. I took a demit from Worthington Lodge, and when Clear Creek Lodge, Ft. Lyon, Benton county Missouri, was organized I visited the lodge, and after a few months sent in my demit and a petition for membership. I was accepted, and remained a member for three or four years. About the time that Clear Creek Lodge was organized, a new lodge was started in Leesville. I visited the Leesville lodge a number of times, but decided to join Clear Creek Lodge, seven miles away rather than the one right at home, because there the members were nearly all professors of Christianity, and here many were very profane, and some were intemperate, and they were taking in some very poor material, judging from a moral point of view. I now see that it is worse for Christians than for unbelievers to worship strange gods. Then I thought Masonry too good for the profane and intemperate. Now I think, yes, I *know*, that it is so bad that no one should support it and be enslaved by its degrading obligations.

While I was a member of the Clear Creek Lodge, Davis Paddleford, a special friend of mine, was "initiated, passed, and raised" in that lodge. He was a zealous Mason, but his mother and grandmother were strongly opposed to secretism. His grandmother, who lived in Wisconsin, hearing that he had joined the Masons, frequently sent him a copy of the *Cynosure*, and he in returning some borrowed books to me, wrapped them in a copy of that paper. I read it. It put me to thinking. I saw what I had been doing, and quit attending lodge, and refused to join in Masonic processions when *ordered* so to do by the Worshipful Master. But I was still a slave, for I felt that my obligation to "forever conceal and never reveal," was still binding. I made the common mistake of thinking that *all* oaths are sacred.

Well, in March, 1877, a neighbor, who had toiled and saved and denied himself and family some of the comforts of life in order to pay for the first degree, said to me that he had a book that claimed to give the three degrees of Blue Lodge Masonry in full, and said he knew the first was rightly given, and wanted me to stop and get the book and see if the second and third were correct. I declined, as I felt bound by my obligations not to reveal the secrets of the Fellow Craft's and Master's degree to an Entered Apprentice. I felt sure the book told it all, for I had known for years that it was fully exposed. He mentioned it to me several times, and finally, when I was passing one day he brought it and handed it to me. I could not decline without rudeness, and I took it. It was Ronayne's Hand Book. As I had expected, the work was all right, but the remarks and arguments of Mr. Ronayne served to open my mouth, my eyes had been opened before, and when I returned the book to my friend, I told him that the secrets were all there, and that I considered Masonry the biggest humbug in existence, and advised him to pay no more money for degrees, but get them from the book if he wanted them. While the book was in my house I showed it to my wife, sister, and brother, and told them it was all true, and since that time I have not been afraid to open my mouth at any proper time or place upon the subject of Masonry. I sent for sermons, tracts, and books on Masonry, and in the course of argument and conversation with different persons did not fail to make my position understood, so much so in fact that I received a summons to appear before Leesville lodge and answer charges of unmasonic conduct. I had taken a demit from Clear Creek Lodge, and living within the jurisdiction of Leesville lodge, that body, according to Masonic law, was responsible for my Masonic behavior. I attended the trial, and was asked by the Worshipful Master to select counsel from among the brethren present. I replied that I felt able to manage my own case. He then asked me if I was ready for trial. I replied that as soon as he furnished me a copy of the specifications I would be ready. This he refused to do but had them read. They were three in number, one that I violated my obligations, another that I had lectured in public on Masonry, another that I had revealed secrets of Masonry. I read a written reply to the charge of unmasonic conduct and in conclusion I told them I had not considered myself a Mason for nearly three years. That if it was doubtful as to whether I was or not, I wished them to make sure work and get me out. That were I at that time an inmate of the state prison I should thank any one who would be so good as to turn me out, and that I had the same feelings in regard to Masonry.

The Worshipful Master then told me I might retire, and the members, whom I afterwards asked, told me that I had been "expelled." "So mote it be."

JOHN V. BAKER.

FIFTY YEARS AGO.

EVENTS AND MATTERS OF INTEREST NOT TO BE FORGOTTEN IN ONE DAY.

Masonic writers often speak of Morgan's murder as a myth, or say, "If he *was* murdered," when all *know* who will read the evidence, that in few cases is there such an array of proof, strong as "holy writ," as in this one. De Witt Clinton, then Governor of New York, a Mason, sent out proclamation after proclamation offering different and additional rewards, one of which, published in the principal Batavia paper of fifty-seven years ago, I forward to you with this notice. Morgan was never found alive, and the reward of $1,000 never claimed, but he was found *dead*, almost as by miracle, and his body fully identified, contrary to and in spite of the intention of his murderers.

If you have room in your valuable paper would it not be well to republish this time-worn relic, which it seems to me casts light on the horrors of the past. If Masonry gives to irresponsible men the power of life and death, every one should know and realize it. Human life is too sacred a boon to be tampered with. If forfeited the whole community have a right to know the reason why. To know what great law has been violated, and what magistrate—"the minister of God to execute wrath"—is *alone* authorized to pronounce, in the presence of the people, in open court, the extreme sentence of the law.

ERNESTINE.

PROCLAMATION

By De Witt Clinton, Governor of the State of New York.

Whereas the measures adopted for the discovery of WILLIAM MORGAN, after his unlawful abduction from Canandaigua in September last, have not been attended with success: and whereas many of the good citizens of this State are under an impression, from the lapse of time and other circumstances, that he has been murdered: Now therefore, to the end that, if living, he may be restored to his family, and, if murdered, that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation, promising a reward of ONE THOUSAND DOLLARS for the discovery of the said William Morgan, if alive: and, if murdered, a reward of TWO THOUSAND DOLLARS for the discovery of the offender or offenders, to be paid on conviction and on the certificate of the Attorney General, or officer prosecuting on the part of the State, that the person or persons claiming the said last mentioned reward is or are justly entitled to the same under this proclamation. And I further promise a free pardon, so far as I am authorised under the constitution of this State, to any accomplice or co-operator who shall make a full discovery of the offender or offenders. And I do enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime so abhorrent to humanity and so derogatory from the ascendency of law and good order.

In witness whereof I have hereunto set my hand and the Privy Seal at the city of Albany, this 19th day of March, Anno Domini 1827. DE WITT CLINTON.

A startling notice published in the *Republican Advocate*, Batavia, New York, Oct. 4, 1826:

TO THE PUBLIC.

On the 11th of September, William Morgan, a native of Virginia, who had for about three years past resided in this village, was, under pretext of a justice's warrant, hurried from his home and family, and carried to Canandaigua. The same night he was examined, on a charge of petit larceny, and discharged by the justice. One of the persons who took him away, immediately obtained a warrant against him, in a civil suit, for an alleged debt of two dollars, on which he was committed to the jail of Ontario County. On the night of the 12th of September, he was released by a person pretending to be his friend, but directly in front of the jail, notwithstanding his cries of *Murder*, he was gagged and secured, and put into a carriage, and after traveling all night, he was left (as the driver of the carriage says) at Hanford's Landing, about sunrise on the 13th, since which he has not been heard of. His distressed wife and two infant children, are left dependent on charity for their sustenance. The circumstances of the transaction have given rise to the most violent fears that he has been murdered. It is, however, hoped by his wife and friends, that he may be now kept concealed and imprisoned in Canada. All persons who are willing to serve the cause of humanity, and assist to remove the distressing apprehensions of his unfortunate wife are earnestly requested to communicate to one of the committee named below, directed to this place, any parts or circumstances which have come to their

knowledge, and are calculated to lead to the discovery of his present situation, or the particulars of his fate, if he has been murdered.—Batavia, October 4, 1826.

T. F. TALBOT,
D. E. EVANS,
T. CARY,
WM. KEYES,
WM. DAVIS,
JON. LAY,
T. FITCH,
L. D. PRINDLE,
E. SOUTHWORTH,
JAS. P. SMITH,

Committee.

N. B. It is hoped that printers throughout the State, in Canada, and elsewhere, will give the above a few insertions and thus serve the cause of justice and humanity.

COME TO WASHINGTON.

It is not possible to give all the details of our efforts for the coming convention. Our correspondence has been extensive and encouraging and I append a few samples of letters received. A leading prohibitionist writes: "I think the time has come to strike out boldly and I shall cheerfully co-operate in any enterprise of this kind. The only secret society I have ever been connected with is the Sons of Temperance which, it seems, has outlived its usefulness. * * * I shall be glad to attend the 22d of February convention." Another prohibitionist, whose name has become a household word writes asking for the date of the convention "and," says he, "I will then be enabled to answer definitely as to whether I can attend. I am not afraid of trampling upon any body's toes politically." Neither of these gentlemen has ever attended any of our meetings. Another prominent man sends a long letter in which he gives his views of secret societies at length. He used to be a Good Templar but says: "I withdrew from the Good Templars because they left the *work* they were organized to do and began to '*play*.'" He adds: "In regard to Masonry, Odd-fellowship and the like I would say that I have had it hinted to me very plainly that I would be an acceptable member but have as often declined. I regard their real object as a selfish one and their restrictions as altogether unreasonable. There is not enough good in them, in my opinion, to warrant their existence. There may be some in the Prohibition party who are zealous prohibitionists from principle and also 'bright' zealous Masons, but I think you will find their number *few*. The zealous Masons are not generally cast in the same mould as reformers, and when prohibition means sacrifice they won't train in our company. When the crowd comes they will come with it, but at present I doubt if we shall be much troubled with zealous Masons except that perhaps one may now and then join us as a *spy*." The writer of this is no fanatical Anti-mason, has never joined our movement but writes wholly from the standpoint of personal observation. It would add strength to the letter to give the name of the writer but as it is only a private letter I will not take this liberty.

In an interview yesterday with a government official who ranks next to a Cabinet officer I asked him if he belonged to a secret society? "No, sir," said he, "I once joined an Odd-fellows' lodge and tried to get them to receive a band of temperance cadets, and when they refused I told them I would never darken their doors and I never have." This gentleman has been a temperance man for forty years, has repeatedly been in Congress and is a living Christian. I asked him to address our convention and he did not refuse but asked me to call again.

Now we cannot tell whether any or all of these men will address the convention or not, but they are with us in heart, as their words show, and we hope they will be with us in person.

There are many reasons why friends from all parts of the country should come to the convention. We are exposed here to the gaze of the nation more than any where else on the continent. A success here will be followed by grand results in the near future, but failure will be a disaster. The numbers in attendance will determine the status of the convention. Character and ability have less weight here than *votes*. How many votes will they influence will be the leading question? This is the first and an important reason why every man and woman should come.

There will be important business to come before the convention which will need the wisest counsels. This also should influence friends.

Those who come will have a grand opportunity to see the capital city of the nation. They can see Congress in session, the Supreme Court, the White House and other places of interest. Let all these and other considerations weigh heavily and decide you to come.

E. D. BAILEY.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
JONATHAN BLANCHARD,
OF ILLINOIS.
For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTE.—In March, 1883, Pres. J. Blanchard resigned the nomination above, subject to the action of the next National Convention of the American party.

AMERICAN AND PROHIBITION CONVENTION.

A convention of the American and Prohibition parties has been called to meet in Lincoln Hall, Washington, D. C., Feb. 20–22, 1884, commencing at 7:30 P. M. of the 20, and continuing through the next two days and evenings. This convention has been called after consultation with leading members of both parties, in the interest of two important reforms, with the purpose of taking steps to fuse these two young and growing reform parties. It is a very important meeting and all friends of reform should make an effort to be present. Entertainment will be provided at the lowest rates and ample provision made both for economy and comfort. Leading members of both these parties have engaged to be present. For further information write to the undersigned at No. 215 4½ St., N. W., Washington, D. C.

E. D. BAILEY.

—Gideon T. Stewart, chairman; R. W. Nelson, secretary; and A. J. Jutkins, corresponding secretary of the National Committee of the Prohibition Home-Protection party, have issued a call for a convention composed of accredited delegates, to be held in Pittsburgh, May 21st next, to nominate candidates for President and Vice President, and to adopt a platform of principles. Outside the thirteen States of California, Connecticut, Illinois, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, Ohio, Pennsylvania and Wisconsin, which have voted prohibition State tickets, all who wish to be represented in this Pittsburgh convention must sign this pledge: "We hereby mutually pledge ourselves to each other, that we will entirely separate ourselves from the Republican and Democratic parties, and from all political parties not opposed to the liquor crime, and that we will do all in our power to promote the success of the principles and candidates of the Prohibition Home-Protection party."

WILL IT REFORM?

THE REPUBLICAN PARTY (ALIAS THE MASONIC LODGE) PROMISES AMENDS.

It is the peculiar characteristic of the Masonic Lodge that it pretends to be honorable while being very dishonorable. This same characteristic is shown by its offspring, or rather foster child, the Republican party. When a Republican Senator sends to the grog-shop, established under his rule in the Capitol of the country, for a drink of brandy, he calls for "tea."

He has made the Capitol a huge grog-shop. He has favored land-grabs, Credit Mobiliers, back-pay grabs, river-and-harbor jobs, Star-route transactions, Indian wars, debased currency bearing a pious motto, etc., etc.

But now the party promises reform. After neglecting public education, the Mormon outrage, and after chartering Masonic associations which shelter and promote fraud and corruption, the Republican Congressional Committee resolve that "We recommend the prompt and cordial union of Republicans with all such patriotic citizens in combined efforts to redeem their States from the fatal domination of *false ideas* and *dishonoring practices*." Now if there ever was a party of "false ideas and dishonoring practices" it is the Masonic lodge, which forms the very heart and core of the Republican party. That party could no more engineer a reform than the slave power could have abolished slavery. The Masonic lodge, whose ideas are false and whose practices are dishonorable, is the heart of the Republican party just as the slave power was the heart of the Democracy.

The only possible way to reform is to first get rid of the Republican party, which blocks the way to it. Americans to the front, and

STAND FIRM!

NEW PARTY IN MICHIGAN.

A temperance convention met in Jackson, Mich., Jan. 9th, of which Prof. Samuel Dickey of Albion was made chairman. About 250 persons were in attendance. The platform adopted was substantially as follows: Declaring a new party, with prohibition of the liquor traffic, to be called the Union Party of the State of Michigan, to act in unity with the National Prohibition party; believes there is no more difficulty in executing prohibition than any criminal law; that there is a demand for prohibition; that the popular sentiment is ripe for it, and that idiocy, poverty, insanity, vice, misery and crime can be abolished thereby; that license taxation is wrong and vicious, and increases the traffic; that local option is only a partial remedy, and engenders local strife; denounces the press for favoring local option; declares for statutory and constitutional prohibition and its thorough enforcement; declares for aiding education and its extension, and invites all believers with them to join the Union party; demands rights for labor, and that it be protected by law; discourages monopolies, and insists that corporations be governed by the same laws as persons: that the public revenues should be raised by imports, to afford incidental protection, but not to build monopolies; favors civil service reform and indorses the State Sabbath law.

Governor Begole was present at the mass meeting in the evening and made a short address.

REFORM NEWS.

FROM THE GENERAL AGENT.

CLEVELAND, Jan. 22, 1884.

But short notice had been given of my coming to Middlefield, yet the interest and zeal of the brethren there had prepared the way. I met Bro. Hayes, who had been busy circulating notices, and went with him to his hospitable home, where I was met by sister H. and a band of genuine old-time Wesleyan reformers, whose convictions on moral questions do not *end in talk*. On Saturday evening we repaired to the house secured for a lecture to meet a small, but very attentive audience. The pastor, Rev. E. J. Stienchcombe, was engaged in revival efforts in a neighboring town, but by making special arrangements was present on both Saturday and Sabbath evenings. Bro. S. is not what would be styled a brilliant preacher but he is evidently a young man of deep piety and ready for every good word and work. His presence and that of his energetic wife at the meetings was a benison and aided not a little in the good work. Rev. E. J. Hayes, chairman of the conference, was very assiduous and helpful.

On Sabbath morning I preached to a goodly congregation on the secret system. At 2 P. M. I went to the M. E. church and enjoyed a pleasant and profitable season with the Bible class. The pastor was absent but sent Bro. Shepard to fill his appointment. I was introduced to Bro. S. by Bro. Nichols, the Sabbath-school superintendent. He inquired after my theological pedigree, which I gave in brief with a statement of my present business. He meditated and seemed a little confused and finally said, "I don't know but you had better preach." I replied, "As you like." Another pause followed which was terminated by his saying, "Will you take a seat in the pulpit?" I assented and when seated the chorister came for the hymns. My brother still seemed in doubt and turning to me said, "What do you say?" I replied, "You say it." Seeing that he was embarrassed I thought it my duty to relieve him, and did so by saying, "I will preach," and said to the chorister, "We will begin with 'All Hail

OBITUARY.

ALBION, Ind., Jan. 23, 1884.

Death has again invaded our ranks. Brother A. Housel, of Ossian, Indiana, died on the 19th of Aug., 1883, aged 79 years. Father Housel was a life long Christian, a member of Bethel class U. B. church. Though humble in his pretensions, he was decided in his convictions of right, and never feared to express them in the face of opposition. He was a subscriber to the *Cynosure* from its commencement to his death, and was constant in doing what he could to distribute its truths in his neighborhood; not only this but his home had a welcome for every reformer and no itinerant worker ever left without a free contribution and often a liberal one in proportion to his means. Father Housel had just finished his harvest, doing most of the work himself, when the Great Reaper took him, a ripe sheaf from the field of Christian work and garnered him above. His aged widow and family are no less entitled to our sympathy and kind remembrance. All who knew him will miss him. S. L. COOK.

THE SECRET EMPIRE.

—It is reported that the Prince of Wales, in his capacity as Grand Master of English Freemasons has consented to issue a warrant for the organization of a total abstainer's lodge in London. The announcement indicates a sad condition among English lodges.

—Ex-Senator Richard Oglesby of Illinois was persuaded to join the Grand Army of the Republic the other day. He wants an office.

—Although the grange in Illinois has become an institution apparently without influence, use or power, a meeting of the State grange was held the other day in Springfield and Mrs. Gov. Hamilton gave the body a reception one evening. Perhaps the remembrance of its marvelous facility in drawing money from the farmers' pockets gives its corpse an odor of sanctity.

—The lodge known as the "Improved Order of Red Men" has a membership of 500 in Michigan. The name of this order suggests a stock farm and something better than Modocs, Utes or Sitting Bull.

—The colored people of Chicago follow the bad example of the whites through to the end. They have their Masonic degrees to the thirty-second and have organized a "Consistory" for the accommodation of their grand high Masons. Like the whites, too, this consistory must have a ball, which came off lately with much demonstration.

—At the time of Captain Webb's rash death in the rapids below Niagara falls no mention was made of his Masonry. He belonged, however, to a London lodge, and on learning this the lodges exhumed the body and reburied it with much pomp.

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IN BRIEF.

The population of Ireland is 4,000,000 less than it was thirty-eight years ago. It has declined almost one-half. At this rate the island will be depopulated in fifty years more.

"When does a man become a seamstress?" "When he hems and haws." "No." "When he threads his way." "No." "When he rips and tears." "No." "Give it up." "Never, if he can help it."

Obscene literature will not be allowed to be sold or circulated in Montgomery, Ala., hereafter. Similar municipal legislation throughout the country would soon tone down the exuberance of a certain class of gross pictorial sheets published at New York City.

The *Commercial Bulletin* publishes a summary of the fire record during 1883. The aggregate fire loss for the year is $103,000,000. There were 196 fires where the loss exceeded $100,000. In December the record shows an aggregate loss of $11,000,000. The fire loss for 1883 is the heaviest, excepting 1871 and 1872, the years of the Chicago and Boston fires.

It now appears that the great German navy, on which a hundred million dollars has been expended, is worthless. This is not the assertion of enemies, but the declaration of a leading German paper. There is no navy, but a lot of old iron, which is a poor representative of the French millions that have been wasted in naval experiments. Now that tribute money has gone, and if the Germans want ships they will have to put their hands in their pockets to get the money to pay for them with. After all, it is well that this country was so slow about the building of war-ships.

The evangelist Fliedner, in Spain, is making great progress in his work since the King publicly favored him. He observed in the hospitals that the sisters of Mercy went from bed to bed with the basket of clean linen, and posed the patients individually with the question, "Have you confessed?" Upon receiving the reply, "Yes," clean linen was liberally supplied; if the answer was negative, so were the material comforts. Under these circumstances M. Fliedner has established a hospital with eight beds, and an orphanage in which are forty children.

A new prison chaplain was recently appointed in a certain town in Scotland. He was a man who greatly magnified his office, and entering one of the cells on his first round of inspection, he, with much pomposity, thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No; nor I dinna care," was the nonchalant reply. "Well I'm your new chaplain." "Oh, ye are? Weel, I hea heard o' ye before." "And what did you hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel, I heard that the last twa kirks ye war in ye preached them baith empty; but ye'll no find it such an easy matter to do the same wi' this ane!"

"I've seen a good many curious things in my travels," said a commercial traveler, "but the Walled Lake of Iowa rather lays over anything I ever saw. Just imagine a body of water covering nearly 3,000 acres, with a wall built up all around it, not a stone of which can be less than 100 pounds in weight, and some are as heavy as three tons, and yet there is not a single stone to be found within ten miles of the lake. The wall is ten feet high, about fifteen feet wide at the bottom, and may be five on top. The country is prairie land for miles around, except a belt of heavy timber that encircles the lake. This timber is oak, and it is plain that the trees were planted there. They are very large. The belt is probably half a mile wide. The water in the lake is probably twenty-five feet deep, as cold as ice and as clear as crystal.

"What I would like to know is, who built that wall? And how did they hold the water back while they were building it? And how did they cart those immense stones for ten miles? If ever you go to Iowa, don't fail to visit the Walled Lake. You'll find it in Wright county, 160 miles from Dubuque. The cars will take you almost to it."

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OUT OF THE DEPTHS.

OUR CORRESPONDENT'S RESEARCHES AND A REMARKABLE OCCURRENCE HE DESCRIBES.

ST. ALBANS, Vt., Jan. 10, 1884.

Messrs. Editors: The upper portion of Vermont is one of the pleasantest regions in America during the summer and one of the bleakest during the winter. It affords ample opportunity for the tourist, providing he chooses the proper season, but the present time is not that season. Still there are men and women here who not only endure the climate, but praise it unstintingly, and that, too, in the face of physical hardships the most intense. The writer heard of a striking illustration of this a few days since which is given herewith:

Mr. Joseph Jacques is connected with the Vermont Central railroad in the capacity of master mason. He is well advanced in years, with a ruddy complexion and hale appearance, while his general bearing is such as to instantly impress one with his strict honor and integrity. Several years ago he became afflicted with most distressing troubles, which prevented the prosecution of his duties. He was languid, and yet restless, while at times a dizziness would come over him which seemed almost blinding. His will power was strong, and he determined not to give way to the mysterious influence which seemed undermining his life. But the pain and annoying symptoms were stronger than his will, and he kept growing gradually worse. About that time he began to notice a difficulty in drawing on his boots, and it was by the greatest effort that he was able to force his feet into them. In this manner several weeks passed by, until finally one night, while in great agony, he discovered that his feet had, in a short while, swollen to enormous proportions. The balance of the narrative can best be described in his own words. He said:

"When my wife discovered the fact that I was so bloated, she sent for the doctor immediately. He made a most careful examination and pronounced me in a very serious condition. Notwithstanding his care I grew worse, and the swelling of my feet gradually extended upward in my body. The top of my head pained me terribly; indeed, so badly that at times it seemed almost as if it would burst. My feet were painfully cold, and even when surrounded with hot flannels and irons felt as if a strong wind were blowing on them. Next my right leg became paralyzed. This gave me no pain, but it was exceedingly annoying. About this time I began to spit blood most freely, although my lungs were in perfect condition, and I knew it did not come from them. My physicians were careful and untiring in their attentions, but unable to relieve my sufferings. My neighbors and friends thought I was dying, and many called to see me, fully twenty-five on a single Sunday that I now recall. At last my agony seemed to culminate in the most intense, sharp pains I have ever known or heard of. If red hot knives sharpened to the highest degree had been run through my body constantly they could not have hurt me worse. I would spring up in bed, sometimes as much as three feet, cry out in my agony and long for death. One night the misery was so intense that I arose and attempted to go into the next room, but was unable to lift my swollen feet above the little threshold that obstructed them. I fell back upon the bed and gasped in my agony, but felt unable even to breathe. It seemed like death.

"Several years ago Rev. Dr. J. E. Rankin, now of Washington, was stationed here as pastor of the Congregational church. We all admired and respected him, and my wife remembered seeing somewhere that he had spoken in the highest terms of a preparation which had cured some of his intimate friends. We determined to try this remedy, accordingly sent for it, and, to make a long story short, it completely restored my health, brought me back from the grave, and I owe all I have in the way of health and strength to Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. I am positive that if I had taken this medicine when I felt the first symptoms above described, I might have avoided all the agony I afterward endured, to say nothing of the narrow escape I had from death."

In order that all possible facts bearing upon the subject might be known, I called on Dr. Oscar F. Fassett, who was for nineteen years United States Examining Surgeon, and who attended Mr. Jacques during his sickness. He stated that Mr. Jacques had a most pronounced case of Albuminuria or Bright's disease of the kidneys. That an analysis showed the presence of albumen and casts in great abundance, and that he was in a condition where few if any ever recover. His recovery was due to Warner's Safe Cure.

Mr. John W. Hobart, General Manager of the Vermont Central railroad, stated that Mr. Jacques was one of the best and most faithful of his employes; that his sickness had been an exceedingly severe one, and the company were not only glad to again have his services, but grateful to the remedy that had cured so valuable a man.

Mr. James M. Foss, assistant superintendent and master mechanic of the Vermont Central railroad, is also able to confirm this.

I do not claim to be a great discoverer, but I do think I have found in the above a most remarkable case, and knowing the unusual increase of Bright's disease feel that the public should have the benefit of it. It seems to me a remedy that can accomplish so much in the last stages ought to do even more for the first approach of this deceptive yet terrible trouble.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

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General Washington Opposed to Se-CRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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OUR BOYS AND GIRLS.

LUTHER'S SNOW SONG.

On a cold, dark night, when the wind was blowing hard, and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, when Ursula, his wife, was preparing supper. They heard a sweet voice sing outside:—

"Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes, as he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather."

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said·

"Charity, good sir, for Christ's sake!"

"Come in, my little one," said he. "You shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him if he was willing. In the morning they found that he was only too glad to remain with them.

They sent him to school, and afterwards he went into a monastery. There, one day, he found a Bible, which he read and learned the way of life. The sweet voice of the little singer became the strong echo of the good uews—"Justificd by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little strect-singer into their house, little thought that they were nourishing the great champiou of the Reformation. The poor child was Martin Luther! "Be not forgetful to entertain strangers."

The following is the whole of the song which Luther sang on that memorable night:—

Lord of Heaven! lone and sad,
I would lift my heart to thee;
Pilgrim in a foreign land,
Gracious Father, look on me,
I shall neither faint nor die,
While I walk beneath thine eye.

I will stay my faith on thee,
And will never fear to tread
Where the Saviour Master leads;
He will give me daily bread,
Christ was hungry, Christ was poor—
He will feed me from his store.

Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest.
Yet I neither faint nor fear,
For the Saviour Christ is here.

If I live he'll be with me;
If I die to him I go,
He'll not leave me; I will trust him,
And my heart no fear shall know.
Sin and sorrow I defy,
For on Jesus I rely.

—*Fireside News.*

THE WONDERFUL MOTHER.

The winter of the year 1709 was one of extreme cold. Never was a colder winter known iu Europe. In France many people froze to death in their beds, not only among the mountains, but even in the villages and cities. The hottest fire was not sufficient to keep a room warm. While the stoves were red-hot the water would freeze but a few feet from them. The trees in the forest and by the roadside became so frozen that some of them burst, and made a noise as if a small mine had exploded.

Sparrows and crows and jackdaws sometimes fell down dead while flying in the air. Large flocks of sheep and cattle froze in the barn-yards. The bats, which usually sleep during the winter, were awakened out of their torpid slumbers, fluttered around a little while, and fell dead on the ground. The deer in the forest could no more run swiftly, but crept slowly out of the woods and came near the dwellings of men. Finally spring came and a multitude of them were found dead in the woods. The little lakes and brooks and rivers, after they had been thawed by the sun, emitted a very unpleasant odor, because nearly all the fish in them had been frozen to death. The people suffered from extreme poverty, for the cold had destroyed many of their means of support. The wheat that had been sown in the autumn, their sheep, fowls, fish and vegetables that had been buried in the ground were completely destroyed by the frost.

During this winter a poor little Savoyard boy was wandering the streets of Luneville, in Lothringia. He was a pitiable orphan. His older brother, who had taken care of him, had now gone on a message to the city of Nancy, to earn a few francs. But he suffered the fate of many travelers, and was frozen to death. Many of the passengers on the stage and on horseback were frozen to death, though covered with furs and cloaks. The drivers lost their lives, and still held the reins iu their stiff hands.

The little Savoyard boy wandered about from house to house to get a little employment or a piece of bread. He was glad to blacken boots or shoes, dust clothes, clean dishes in the kitchen, or do anything that would give him a sou. But when night came on his suffering became intense. He had slept with his brother in a carpenter shop where the two had covered themselves with an old footcloth on which they piled shavings very high. They lay very close together, and by this means managed to be protected from the severity of the cold. But now he was alone, and he would certainly freeze if he should attempt to sleep in the carpenter shop. The wife of a hostler took compassion on him. She showed him a little sleeping-place in one of the stalls in the stable where the horses of a certain prince were kept. In this stall there stood an iron cage, in which a large brown bear was confined, for the beast was very wild and angry. The little Savoyard boy, who had come in the darkness of the night into the stable, neither knew nor cared for any wild beast that might be near by. He lay down upon some straw, and stretched out his hand to pull more. As he stretched out his hand, he put it between the wires of the cage in which the beast was, and found that a large pile was there. Thinking it was better to get in where the straw was, he crawled up to the cage, and squeezed in through the iron bars. The bear grumbled a little, but did no violence. The little boy offered to God a prayer, which his departed mother had taught him, and then committed himself to the keeping of his Heavenly Father. He asked protection from the cold, and he was protected both from the cold and from the wild beasts.

The bear took the little stranger between her paws and pressed him near her warm breast, and against her thick skin, so softly and comfortably, that he who had not slept for many nights with any comfort now forgot all fear, and soon fell into a sweet deep sleep.

In the morning the boy waked up with renewed strength and crept out of the cage, and went forth to the city to attend to his business and seek his daily bread. At night he returned to his strange mother. Beside the bear there lay a great many pieces of bread which had been brought from the table of the prince, but the bear had eaten all she wanted, and these were left. So the little Savoyard boy helped himself to all he needed. He then lay quietly down betweeu the paws of his thick-clad mother, who pressed him to her as she had done before, and he slept there as if in the warmest feather bed.

In this way he spent five nights without anybody knowing it. On the morning of the sixth night he overslept himself, so that when the hostlers went around with lanterns in the early morning to attend to the many horses in the stable, they saw the boy lying between the paws of the great bear. The old bear grunted a little as if she were very much offended at any one seeing her taking care of her little favorite. The boy sprang up and squeezed through the cage to the great astonishment of the bystanders.

This strange affair became widely known, and created much wonder throughout the city. Although the modest little Savoyard boy was very much ashamed that anybody should know that he had slept in the arms of a bear, he was ordered to appear in the presence of the prince, to whom he told his recent experience. The prince appointed a day for him to come again. The boy came, and in the presence of the prince and princess, and many people of rank, he was requested to enter the cage where the great bear was. She received hiu as kindly as ever, and pressed him to her breast.

The good prince now understood that the bear, or rather God, working providentially through the bear, had been the means of saving the little orphan boy from death. No person had taken care of him, none had shown any sympathy for him, and yet in the very coldest night of that remarkable winter this rough bear was the means of saving his life, the providence of God preserving him.

This circumstance led the prince to contemplate divine providence in a higher light than he had ever done before; and so should it lead us to remember that God sometimes uses the most unexpected means as the instruments for the consummation of his purpose. The little Savoyard afterward led an honorable and useful life, nor did he ever forget how God had spared him in his great need.

"The Lord that delivered me out of the paw of the lion and out of the paw of the bear." 1 Sam. 17: 37.

"I laid me down and slept; I awaked, for the Lord sustained me." Psalm 3: 5.—*Good Words.*

TEMPERANCE.

That good man, Edward S. Morris, whose manufactures of Liberian products go to endow a missionary school in Liberia, must have felt the bitterness of sorrow when an African chief who visited his son at this free school asked, "What make Morris man do this thing?" And on receiving answer, "Morris man is a Christ man," said bluntly, "If Morris man be a Christ man then he must drink liquor and get drunk." The Lord Jesus is still most wounded in the house (country) of his friends. —*Union Signal.*

According to Sir William Gull, Queen Victoria's physician, and, of course, eminent in his profession, it is better, in case of a fatigue from overwork, to eat raisins than to resort to alcohol. In his testimony before the Lords' Commission in London a few months ago, he affirmed "that instead of flying to alcohol, as many people do when exhausted, they might very well drink water, or they might very well take food, and they would be very much better without the alcohol. He added as to the form of food he himself resorts to: In cases of fatigue from overwork I would say that if I am thus fatigued my food is very simple—I eat raisins instead of taking the wine."

Prohibition means something in Pottawatomie county, Kansas. Saloon-keeper Hulen, having beeu convicted on twenty counts, was fined $100 on each count, and on the twenty-first count the court committed him to jail to stay until all the money is paid. Saloon-keeper Shaw, also having been convicted on thirteen counts, was sentenced to pay $100 and costs on each count, and to spend thirty days in jail and stay there until he pays up. Saloon-keeper Pittman got $1,100 fine and a month in jail. Upon twenty dealers the court imposed fines aggregating $7,600 and $3,000 costs and ninety days in jail.—*New Haven Journal.*

It is always with sincere regret that we see the organ of the National Prohibition Home Protection party lowering its tone of expression or its dignity, but it is with honest indignation that we have read in one of its recent issues an editorial quoting with warm approbation an article from a whisky paper marked with insult to our National W. C. T. U. president, and to the Hon. Henry W. Blair. The Prohibition party must purify its mouthpiece if it hopes to win and deserve the allegiance of the pure minded.—*Union Signal.*

A great decrease has taken place in the consumption of rum and beer in this country by European soldiers, with a corresponding spread of sobriety among the rank and file. Curiously enough while rum has lost much of its popularity in the canteen, beer has not taken its place; our boy-soldiers are really very moderate drinkers indeed. Thus, in the year 1877–78, the total consumption of rum among the British troops in India was 254,254 gallons; in 1881–82 it had fallen to 149,801 gallons. Comparing the same years as regards beer drinking we find that the figures are respectively 76,942 and 74,748 hogsheads.

Isaac V. Baker, Jr., Superiutendent of Ohio State Prisons, in his annual report has the following touching the use of tobacco:

In March last I determined to discontinue the practice of issuing tobacco to the patients, for the reason that its use tended to excite irritability and to otherwise aggravate disturbed mental conditions; that it involved an expenditure of about one hundred and fifty ($150) dollars per anuum, besides furnishing an additional obstacle to the maintenance of cleanliness in the wards. The result has been most satisfactory; the clamor for it, which was almost constant and very annoying, when a weekly ration of tobacco was regularly issued, has entirely subsided, and efforts to obtain it surreptitiously are steadily becoming less frequent; while those patients who were most addicted to its use have evinced a gradual and marked improvement in their mental condition and moral tone. I am convinced, by both observation and reflection, that tobacco, when used to excess, ranks next to alcoholic stimulants as a deteriorating and demoralizing agent, and that the constant presence of the active principle of tobacco, nicotin, in the tissues of the body, is unphysiological and in most persons incompatible with a high standard of health.

ALCOHOLIC STIMULANTS.

Extract from a paper read by R. Greene, M. D., of Boston, before one of the medical societies of that city:

"There seems to exist a force of habit, or prevailing fashion, among physicians to prescribe alcoholic stimulants upon nearly all occasions, and I believe they do so without considering the evils which are likely to result from their use, or realizing the responsibility which rests upon them as individuals, and as members of the medical profession.

"All intoxicating stimulants are injurious, and when taken into the human system have the effect first to excite, then to depress, the entire vital force. As the habit of using intoxicants is increased, the desire for food and the power to assimilate it is diminished. This fact becomes more apparent as the habit increases, and in stages immediately preceding the dclirium tremens the desire for food and the power to digest and assimilate it are entirely suspended.

"Alcohol is neither food nor medicine. It cannot add one molecule to the plasm out of which our bodies are daily built up. Ou the contrary, it exerts upon the whole animal economy a most deleterious influence. It does not supply, but diminishes, vital force. It weakens the nerves, deadens the sensibilities, and lessens the power of the system to resist disease, or to recover from its effects."

MODERATE DRINKING.

A young man, with an inherited taste for liquor, was at a Masonic festival, where was present also an English clergyman who was in the habit of freely drinking beer. He called for a bottle, aud offered a glass to the young man: "Mr. Cushing, have a glass of wine with me." I looked at him and said, "Don't you to touch it." Said the clergyman, sneeringly, "Are you his mental adviser? I hope you are able to take a glass without making a fool of yourself." The young man said, "If my pastor can drink, so can I." He took it. At the end of three weeks he died of strong drink. During his deliriums he exclaimed, in his agony, "God won't damn me for drinking unless he also damns Dr. Richmond." That minister murdered my friend, but he walks the earth today unhung.—*Mrs. Molloy.*

THE CHURCHES.

—Revivals are reported among United Brethren churches in the *Telescope* thus: Summit St., Dayton, O; Hartsville, Ind.; Albany, Mo.; Dresden, O.; Indianapolis; Crawfordsville, Ind.; and numerous other points.

—Moody and Sankey's mission at Battersea, London, was closed last Wednesday. The mission was a great success. The evangelists began a mission at Stratford LeBow next day. Notwithstanding the hurricane, 6,000 people were present. Moody said it was very encouraging to see so many people come out in the storm, and hoped the mission would be a great success.

—The Rev. Dr. John Hall, of New York, has only missed preaching because of sickness on two Sabbath days during his sixteen year's pastorate.

—At the Westminster Presbyterian church, Chicago, the second preaching service will no longer be held in the evening as heretofore, but at 3: 45 o'clock in the afternoon.

—The corner-stone of the new addition to the Presbyterian Theological Seminary of this city will be laid with imposing ceremonies on Tuesday afternoon of this week. This building will cost $50,000, and is the gift of Cyrus McCormick.

—At the meeting of the Woman's Presbyterian Board of Missions, Chicago, Mrs. Van Hook read a letter from an American pastor in South Russia, giving an account of his work and the persecutions which he had endured. A letter was also read from Mrs. Ward, of Tabriz, which was accompanied by lead idols of the people of Siam, one of Buddha and the other Dagan, and a book explaining the worship.

—Rev. J. A. Richards writes to the *Wesleyan Methodist* that the Wesleyan church in that city has invited Rev. B. F. Worrell to be their pastor. "I found him at work, giving satisfaction. I believe this church will yet shine forth as a moral and spirtual lighthouse in the Kansas Conference. The Lord was with us on Sabbath to bless the truth and comfort our hearts."

—Rev. D. A. Richards has been holding a series of meetings at Clarksville, Mich., which have resulted in much encouragement to the people of God in that place. Rev. H. A. Day, the Michigan agent, assisted in the work one week.

—Wheaton Theological Seminary closed the first half of its third year of study on Friday last. There will be a vacation of two weeks and two days. This time will be used in special meetings held by the young men who have pastoral charges. The next term will open February 11th and run up to June. The graduation exercises will take place Monday, June 13th, in the evening.

—Dr. John Hall's Fifth Avenue Presbyterian Church gave $12,287 lately at its collection for foreign missions. The sum will probably be increased, as the amount contributed last year to this cause was about $20,000.

—During the past year 158 new Congregational churches were formed, 31 of them in Dakota. This is more by 53 than were organized in 1882. The number of ministers ordained or installed was 219, against 177 in 1882.

—Bishop Huntington has requested the Young Men's Christian Association of Syracuse, N. Y., to make an effort to suppress the public sale of indecent papers, engaging to support them himself and to summon the clergy of the Episcopal church to help them.

—According to the statistics of the Presbyterian church the remarkable fact is brought out that the additions to the churches on confession of faith during the last year have been much larger in proportion among the heathen than at home. The accessions on confession, taking the statistics of the previous year as the basis, were in the Synod of China, nearly twenty-five per cent (twenty-four and four-fifths); in the Synod of New York, which comprises the whole State, only four per cent. There has been an actual decrease in the number of church members in the Synod of New York, while in the Synod of China there was a net increase of twenty-three and a half per cent.

—Rev. J. C. Ryle, Bishop of Liverpool, England, who recently preached in a Presbyterian church, to the scandal of the Romanizing section of his own church, has again incurred their wrathful displeasure. In the course of a recent address, he remarked that whether men wanted to give up Episcopacy and adopt some modified form of Presbyterianism, he could not say, but unless bishops were treated with a little more fairness and consideration, they would one day find that no right-minded and high-souled man who loved direct spiritual work and hated wasting precious time in strife would consent to be a bishop at all.

—An English Baptist has offered to the Baptist Missionary Union of New York a mission in complete working order at one of the best points on the Congo River. "This mission has been hitherto sustained by the personal contributions of one of the wealthiest and most excellent Christian laymen of London. He does not propose to withdraw his co-operation from it, but believes it to be for the interest of the mission that it should be placed permanently under the direction of a fully organized missionary society. Hence his offer to transfer the mission with all that appertains to it to the Missionary Union."

—Prof. Robert Stewart of the United Presbyterian mission in India reports a cheering circumstance: "One of the most remarkable discoveries made by Mr. Lytle on his tour was a house at Sabzkot in process of erection for Christian worship. This was begun and carried on by the natives themselves, without any help from the mission, or any expectation of help—*perhaps the first instance of the kind in the whole Punjab!* True, it is what is called a *kachcha* building—that is, one made of sun-burned bricks—and not very large, nor very well provided with windows and doors; and the whole expense of erection will probably not reach $40. True, also, such places of worship can answer only a temporary purpose, and, if erected at all, ought to be supplanted speedily by structures of a more suitable and permanent character. But the fact that people just out of heathenism are prompted to build even such houses—as good, in fact, as their own residences—speaks largely in favor of their sincerity, and gives promise that some time in the future we shall see a self-sustaining native church."

—Since 1879, when the Century Co. undertook the publication of the various hymn and tune-books compiled by Rev. Dr. Robinson, "Spiritual Songs," "Songs of the Sanctuary," etc., more than 400,000 copies have been sold and nearly 4,000 churches supplied. Not fewer than 800,000 copies of "Songs for the Sanctuary" were sold from 1865 to 1879, when "Spiritual Songs" appeared. The grand total of sales of Dr. Robinson's books is thus more than a million, and probably 10,000 churches have adopted one or more of them.

—The *Gospel in all Lands*, in an article speaking of religious progress in the South American States, gives the following succinct account of their internal condition:

Of the northern republics, Columbia is in a fairly settled and quiet state; but Equador, Peru and Bolivia are seldom without revolutionary disturbance. War disintegrates society; government is anarchical. The masses are uneducated, superstitious, idolatrous. The Roman church rules with iron hand, frowning upon and opposing all efforts to introduce the Bible, to found evangelical schools and churches. Chili is working rapid political and educational progress. Her citizens are beginning to believe in a future of national power. Religious freedom is granted and liberal legislators even now foresee the separation of church and state. While gospel missionaries are still persecuted, a free press denounces such conduct and calls for toleration. But in this most advanced South American republic the truth has not gained more than a foothold.

—The movement in Germany for the better observance of the Sabbath is assuming very considerable proportions. Since the beginning of last year nearly two hundred centres of population have declared in favor of the closing of shops and the cessation of all work, and in Berlin 12,000 tradesmen have petitioned the Government for the abolition of work on that day. The movement has been chiefly directed by a number of Catholic priests, with the approval of their bishops. The Empress of Germany, always foremost in every good work, has contributed 10,000 francs to the support of the movement.

—The American Board has in Japan eighteen churches with a membership of nine hundred; a collegiate theological institution, with one hundred and twenty students; three boarding schools for girls, with one hundred and fifty pupils; hospitals and dispensaries in charge of mission physicians and unlimited opportunities for women's work in the homes of the people.

—Rev. Dr. and Mrs. Goodell of St. Louis, will sail from New York Jan. 29, for England, visiting Paris, Nice, Constantinople and perhaps Palestine. They expect to be absent six months. Rev. Dr. Eddy, of Detroit, Mich., will supply Pilgrim pulpit until the summer vacation, when Prof. Currier, of Oberlin, will preach.

—Miss Clara Sands with helpers, in a recent trip through Japan, sold three hundred and fifty copies of the Gospels in an hour and a half. More than five hundred people were crowded about the sale. There is a cry everywhere for the Word of Life, and it is sought for with the greatest eagerness.

—The *Michigan Holiness Record*, Rev. S. B. Shaw, editor, has lately removed to Grand Rapids, and will be published at 165 Stocking street in that city. Some changes for the better have been made in the external appearance of the paper and as for its contents, improvement will always be the motto. Price, 50 cents per year.

AN AFRICAN MISSIONARY.—A native from the interior was converted at Natal, returned to his own people as a missionary, and for nine years has been laboring among the heathen and savage, people, unknown, unpaid, unvisited by missionaries, and unrecognized by any church. In this time several hundred have been converted through his labors; and at one time he and two hundred converts were driven from their own tribe because they were Christians, and compelled to find homes in a strange country. The preacher and the people have remained true to Christianity in the face of persecution, and have held fast to the Wesleyan church, in which the leader was converted, although tempted to leave it by missionaries who desired to add this promising interest to their own work. The place now occupied by the preacher is two hundred miles in the interior from the farthest Wesleyan station, and his out-stations reach within fifty miles of the Limpopo river, the northern boundary of the Transvaal. It is now proposed to take up the work, send an English missionary there, and carry on the mission vigorously. In view of this case, who can say that the natives of Africa are incapable of exercising intelligence, constancy, courage and faith in the cause of Christ?—*Missionary Magazine.*

"*Our Pleasant Home*" heating stove which was advertised last year in the *Cynosure* deserves a particular commendation. After several weeks' trial of one of the larger size in the *Cynosure* office it can be warmly recommended as the best heating stove of which we have had any experience. An especial excellence is in the fact that the heat is thrown out unusually near the floor while the upper part of the stove is comparatively cool. One stove has here kept two large rooms comfortable—the office and composing room. Economy of fuel, powerful heat and easy management are the points of excellence. When the manufacturer shall make the ash-pan a little larger he will have a nearly perfect stove.

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January, 1,102; February, 1,152; March, 1,432; April, 1,344; May, 1,420; June, 1,606; July, 1,386; August, 810; September, 1,600; October, 1,800; November, 1,600. December, (only 25 working days,) 1,800. Total for year 17,052.

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WARREN CO., }

Charles H. Davis, being duly sworn, on his oath saith that he is the Superintendent of the Beatty Organ Factory, at Washington, New Jersey, and that the foregoing statement of Organs shipped (17,052 for 1883), from said factory is correct and true.

CHARLES H. DAVIS.

Sworn and subscribed before me, this 15th day of January, A. D. 1884.

WM. A. STRYKER, Master in Chancery of New Jersey.

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State have had a hard fight, the adversaries have been many and bitter, but the Lord be praised if the persecuting spirit is broken and that the truth is beginning to have a free course.

—At the meeting of the N. C. A. Board of Directors on Saturday, the result of whose deliberations appear in the call for the fifteenth National Convention in Washington, it was announced by Bro. Phillips, who has had immediate charge of the advertising in the *Cynosure*, that as soon as present contracts expire, he was in favor of refusing as a rule the advertisements of patent medicines. This announcement will be gratefully received by some of our readers.

—Bro. H. H. Hinman started again for the East on Wednesday evening, going by the southern route through Kentucky and Virginia. He expected to visit Berea and spend the Sabbath with Mr. Fee and Elder J. F. Browne. His work for the immediate future will be in the vicinity of Baltimore and Philadelphia. This field he regards as very hopeful, and there is much more to be done for the reform, especially in the cities.

—The *Record*, of Blanchard, Iowa, pays a worthy tribute to the labors of Bro. Butler, the Missouri agent, whose diligence against the lodge has made him well known throughout north-western Missouri and the adjacent counties in Iowa. The *Record* says:

"We have however made some effort to ascertain the character of Mr. Butler's performances, deeming it a duty we owe to our readers to keep them informed concerning all matters of public interest. From the best available sources we gather that they are of more than usual interest, and are perhaps receiving more than usual attention in the various communities where he has been. Full houses and respectful attention seems to be the rule wherever he goes."

—Redding and Co., Masonic publishers of New York, claim to be "the only firm doing a strictly Masonic business in this country." With their catalogue they send out a colored plate representing an "Ancient Initiation Scene." It is after the style of Dr. John A. Weisse who revels in ancient Egyptian Masonry and sees as many positive marks of it among the tomb paintings as Rob Morris found in Palestine—only he manufactured himself all the Masonic relics he found, while Weisse studies those that are genuine. Doubtless there is much in modern Masonic ritualism copied very closely from the pagan rites of Egypt; the religious principles of the old are more closely copied even. Redding's little plate pictures the candidate bound and hoodwinked, the altar and the due-guard being made before the Master. This is a useful picture for Freemasons professing Christianity to hang in their rooms. It gives a striking idea of the universality and paganism of Masonry.

—A correspondent sends a slip from a Cincinnati paper with a bit of court record upon it. A father had his son arrested for stealing. He was not a parent of large or tender heart, but made a comfortable provision for his son. The judge however publicly reproved him, ordered him to take home the boy, and put the father in charge of the son by instructing the latter to report any short-coming. Young America being now in the stirrups with a law court to hold him on can ride at will. The same judge may in a few days have the hideous satisfaction of sentencing this same lad for crime induced by his own instructions.

—Bro. W. M. Love is holding a discussion in his paper, *The Banner of Truth*, Osceola, Mo., with an Elder Tatum, who affirms in crude and illogical terms, and entirely without any proof but his own assertions, that the National Christian Association, the American party, the Associated Churches of Christ and the Osage, Mo., Baptist Association, are "organically" connected with each other. This absurd proposition is argued with all gravity in the affirmative. Probably the only trouble with the indignant Elder is that all these distinct organizations (so far as they are organized, for the Associated Churches are in agreement only) are seeking the overthrow of the lodge. That marks them with a curse in his eyes.

—K. A. Burnell began a three months' campaign at Leavenworth, Kansas, January 6. The meetings are held in the Methodist church, afternoon and evening and all the leading denominations unite in them.

—The Iowa Home Missionary Society during the year 1883, had under its care fifty-seven missionaries, and granted aid to eighty-two churches. Thirteen new churches were organized in the State during the year, and nine houses of worship were finished and dedicated.

—The Lutheran church in the United States has at present eighteen missionaries in India and two in Africa. Since the organization of the Foreign Missionary Society in 1837, the contributions of the General Council and General Synod have been $411,554.

THE MORGAN FAMILY.

Miss Sarah Stevens of Batavia is a valuable helper in our reform work, and one always busy. She has a quaint, original way of putting things, but her sincerity and veracity are beyond question. Her memory of events occurring fifty years ago and more, extends to the minutest detail. Since my last call on her she has been busy tracing up the history of each member of the Morgan and Miller families, and should she be spared to pursue her work to the end the facts gathered would make a valuable accession to our literature. From her I obtained a picture of Mrs. Lucinda E. Morgan, and two letters of recent date from D. B. Smith, who married Mr. Morgan's only daughter, Lucinda. I also learned much of the history of Thomas, only son of Wm. Morgan, who died in Memphis, leaving children whom Miss S. is trying to trace out, with a prospect of success. There is also a daughter of Mr. and Mrs. Harris (Morgan) living, when last heard from, in Missouri. Miss Stevens is on her track, and has found that her husband was in the rebel army, etc., and she will probably find either the woman or her grave before relinquishing the search. She reads the *Cynosure* and notes everything said about our movements. She is confident that David C. Miller wrote out a full and correct account of Morgan's abduction, murder and the subsequent trials of his kidnappers, which *he told her* would be published after his death. She has not relinquished the hope of unearthing this document, and every friend should pray that she may be guided to a successful issue in searching for so valuable a treasure from the past.

From letters written by Mr. Smith it appears that he had never made known the parentage of his wife, Lucinda, after removing to the far West. A few days after her death it was announced with a brief sketch of her history in New York papers, and extensively copied in papers on the Pacific slope. Mr. Smith is still ignorant of the source from whence the New York papers obtained their information, but reports a marked change towards him by his Masonic neighbors on receipt of the intelligence. This case shows two things; viz., the ceaseless vigils of the eye of Masonry that never sleeps, and its vindictive, unrelenting spirit towards not only the principal witnesses, but a determined vengeance upon the children and children's children of all who break their slavish chains and expose their hellish clan.

While in Niagara county I was told that ex-sheriff Eli Bruce was nine days dying in the most horrible agony of soul conceivable and that a competent witness to the fact is still living in the neighborhood. Will Bro. P. D. Miller or any one who knows or can look up the facts, furnish them for our readers? If true, it is a warning which all Masons ought to read and heed. J. P. STODDARD.

AN ODD-FELLOW BANQUET.

An adhering Odd-fellow, in the Odd-fellow's department of the *Independent Statesman*, gives the following experience:

A few years ago it was my privilege to join, by invitation, an Encampment of Uniformed Patriarchs in a visit to a neighboring city, in an adjoining State. We were cordially received, and shown many objects of interest and properly entertained. In the evening we were invited to join in a ball at the City Hall. This proved to be a grand affair; good music, fine hall, and plenty of ladies. Intermission came at 12 o'clock. The visiting patriarchs were invited to partake of refreshments. I thought a bowl of oysters would be just the thing for me at that time, so I gladly accepted the invitation. We passed two or three squares to a saloon said to be kept by a brother. We went in, passed along to the back part of the saloon where we found two long tables.

—The sixteenth annual Washington Convention of the National Woman's Suffrage Association will be held in Lincoln Hall, Washington, D. C., Mar. 4, 5, and 6. The principal object of the Association is woman suffrage by an amendment to the Constitution.

—Emma Mallory, well known as one of Indiana's best temperance workers, has recently held a series of Gospel temperance meetings amongst the Cherokee Indians. The meetings were very large. Three hundred and sixty Indians took the pledge, and after she had preached Christ to them on First-day, 52 arose at her call, and came forward to give themselves to the Savior. She addressed the council with a view to introducing temperance lessons into their schools.—*Christian Worker.*

For every five persons who use tobacco in England, France and Russia, there are 15 in Germany and North America, 24 in Belgium, and 28 in Holland. The medical fraternity are comparatively unanimous in condemning its use in every form, and rank it only second to intoxicating liquors as the foe to longevity and the promoter of insanity.

RAILROAD PROHIBITION.

The Erie railroad and the Chicago and Alton road have enacted a prohibitory law on their respective lines. They remove all employes who use intoxicants in moderation, as well as those who drink to excess, well knowing that he who drinks at all is always in danger of drinking too much. In other words, they recognize the fact that any man who is addicted to the use of alcoholic spirits, all of which are brain poisons, is an unsafe man to be intrusted with human lives or valuable property.

A. M. Richards, division superintendent of the Chicago and Alton road, in an interview, says: "A comparatively modern thing required in railroading is total abstinence. In former times a little indulgence in the social bowl was winked at. But whisky has been a foe of railroading. It has caused the loss of a great many lives and much money. Railroad managers have learned that a man who drinks is dangerous. Hence if he indulges even off duty he is discharged. If he is on duty at night and then stays up during the day-time he is likewise bounced for not going to bed. He may be warned once of his faults, but a repetition costs him his job. Railroads must have not only clear brains, but well rested bodies. They want every man at his best. Formerly the 'hail-fellow-well-met' man was likely to rise in authority in railroading. This is no longer true. Conviviality is frowned upon everywhere in the service. Urbanity is expected of all, but debauchery permitted in none."—*Golden Censer.*

—A veteran minister, Rev. John Wray, has lately died in Pennsylvania at the age of eighty-three. Many years ago, when he was a missionary in India, a little heathen girl, in answer to the question, "What is holiness?" said, "Holiness is living as Mr. Wray lives."

—One hundred thousand Jews are said to have become converts to Christianity since 1809, through the agency of the London society for the promotion of Christianity among that people, and 2,000 Jewish Christians are reported to be now living in the English capital.

—The French nation has at last by law guaranteed a decent and peaceable burial to all men without regard to their religious belief.

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THE HOME.

THE UNFAILING ONE.

He who hath led, will lead
All through the wilderness:
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close His ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, to-day, forever!

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul,
Hath many things to say;
He who hath gently taught
Yet more will make thee know;
He who so wondrously wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest on Him, to-day, forever!

—*Frances Ridley Havergal.*

WORLDLY AMUSEMENTS.

It is a sad stumbling-block to the unconverted to see professed Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders, and confounds the observing outsider. If he ever reads his Bible, he cannot but wonder that souls who are born of God and have communion with him, should have any relish for worldly ways and pleasure. The fact is that thoughtful, unconverted men have little or no confidence in that class of professing Christians who seek enjoyment from this world. They may profess to have, and may loosely think of such as being liberal and good Christians. They may flatter them, and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see; but there is no real sincerity in such professions on the part of the impenitent.

In my early Christian life I heard a Methodist bishop from the South, report a case that made a deep impression on my mind. He said there was in his neighborhood a slave-holder, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor; often invite him to dinner, and to accompany him in his sports and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew up between the pastor and his parishioner that grew into an intimacy which continued till the last sickness of this gay and wealthy man. When the wife of this worldling was apprised that her husband could not live but a short time, she was much alarmed for his soul, and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied, "No, my dear, he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society and found him a pleasant companion. But I see now that I never had any real confidence in his piety, and have now no confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God. We have been much together, but our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now." The wife was greatly affected, and said, "What shall I do then?" He replied, "My coachman, Tom, is a pious man; I have confidence in his prayers; I have often heard him pray when about the barn or stables, and his prayers have always struck me as being quite sincere and earnest. I never heard any foolishness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called and came within the door, dropping his hat and looking tenderly and compassionately at his dying master. The dying man put forth his hand saying, "Come here Tom, take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer.

I cannot remember the name of this bishop, it was so long ago, but the story I well remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake. Christians should live so far above the world as not to need or seek its pleasures, and thus recommend religion to the world as a source of the highest and purest happiness. The peaceful look, the joyful countenance, the spiritual serenity and cheerfulness of a living Christian, recommend religion to the unconverted. Their satisfaction in God, their holy joy, their living above and shunning the ways and amusements of worldly minds, impress the unconverted with a sense of the necessity and desirableness of a Christian life. But let no man think to gain a really Christian influence over another by manifesting a sympathy with his worldly aspirations.—*Pres. Finney.*

CHRIST'S PERSONAL COMING.

In the *Christian Union* Lyman Abbott speaks thus of the coming of Christ: "But it is a strange and inconsequential logic which concludes that he will not come again because history has perpetually baffled all this irreverential guess work.

The prophecy of the first coming of the Messiah is not so clear in the Old Testament as the prophecy of a second coming is in the New Testament. It is the hope held out to his church for the future. It is explicitly reiterated and promised by Christ. It was unmistakably the anticipation of his apostles. It is made by both the basis of many a practical exhortation. The disciples are bid to be ever hastening toward the coming of their Lord; to live soberly in this present life, looking for that blessed hope and glorious appearing; to be as virgins, with lamps trimmed and burning, that wait for the Bridegroom; to be as stewards keeping their trust till their King returns to receive their accounting. Are they oppressed? They are to be patient unto the coming of the Lord. Are they in sorrow? They are to comfort one another with the hope of the day when the Lord shall descend from heaven with a shout. Are they weary of waiting? They are warned against scoffers who ask, Where is the promise of his coming? With this hope Christ comforts his disciples ere he departs from them. With this the angels again encourage them after his resurrection.

It is idle to attempt to interpret these propheeies by the gradual and invisible appearing of Christ in the spiritual experience of his own disciples. The exegesis which can thus explain away the words of Scripture, can at will make nothing out of something, and something out of nothing. The one appearing is gradual, the other is to be sudden like a stroke of lightning; the one is invisible, the other shall be seen of all men; the one is without observation, the other with a shout and the sound of a trumpet; the one is recognized only by believers, and sometimes with difficulty even by them, the other shall bring terror to the foe and triumph to the friend of Christ. I would not put undue emphasis on the emphatic words of the angel at the time of the ascension: "This same Jesus which is taken up into heaven shall so come in like manner as ye have seen him go into heaven;" but if they do not indicate a far different manifestation of Christ from any we have seen in the gradual development of a Christian spirit among men, words have no meaning."

THE SOLDIER WHO WOULD NOT FIGHT.

Richard Newton, relates the following incident of the war:

"In one of the regiments of the Southern army was a company of soldiers from North Carolina. Drafted into this company was a man belonging to the Society of Friends. He had been forced to join the army against his own will. He protested against it, and said that he was opposed, on conscientious principles, to fight under any circumstanees, and that he could not, and would not fight. But nobody would mind him. He was forced to shoulder his musket and march. He did so, but always declaring that he would not fight.

"The regiment to which he belonged joined Gen. Lee's army in the invasion of Pennsylvania. But it was never called into aetion till they came to Gettysburg. There it was soon known that a great battle was to be fought. Just before the battle began, this Friend went to the colonel of his regiment and told him that he could not fight. 'You must fight,' said the colonel. 'I cannot, and I will not," was his calm reply. 'Then I'll have you shot,' said he. 'Thee can do as thee pleases about that, but I trust in God, and I cannot fight.'

"The colonel had him led out into an open space and ordered a squad of soldiers to shoot him. The soldiers made ready, took aim and waited for the order to fire. Whilst this was going on, the man stood calmly there. He lifted up his face to heaven and said in a loud clear voice: 'Father, forgive them, for they know not what they do.' When the men heard this they threw down their arms, and said they 'would not shoot such a man.'

"Another squad was called out, and the same thing occurred with them. Then the colonel was angry. He swore a dreadful oath declaring that he would trample the man to death. He put spurs to his horse and made him gallop towards the man. But just as he came up to him the horse reared up on his hind legs and then turned away. This was repeated two or three times with the same result.

"Just then the trumpet sounded to battle. The colonel had to hurry away and lead his men into fight. On one of the very first volleys fired by our army he fell mortally wounded. The Quaker soldier was taken prisoner by our men. He was brought to Philadelphia, and was afterward discharged by President Lincoln and released from doing military duty.

"The facts of this incident are entirely authentic. Personal friends of mine, thoroughly reliable, who were acquainted with this man, so true to his principles, have assured me of the truth of what is here stated."—*Banner of Love.*

GOD'S WAY AND MAN'S WAY.

God says: Seek ye first the kingdom of heaven and its righteousness, and all these (earthly things) shall be added unto you.

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying bed.

God says: Open thy mouth wide, and I will fill it.

Man says: Let prayer go, and work for what you want.

God says: Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give unto your bosoms.

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: Whatsoever ye would that men should do to you, do ye even so to them.

Man says: Each man for himself. Look out for number one.

God says: Lay not up for yourselves treasures up on earth, but lay up for yourselves treasures in heaven.

Man says: Make sure your worldly treasures. Heaven is a long way off.

God says: Whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the Love of God in him?

Man says: What guarantee have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: There is that that scattereth, and yet increaseth.

Man says: It is only by saving and hoarding what you have that it will increase.

Reader, what says your conscience? Is not God's way better than man's?—*Christian Standard.*

THE BLASPHEMER'S FATE.

The Boston *Jonrnal* says a man was playing at cards with three others at Omaha recently, when a dispute arose about the betting. The man uttered a lie. Everybody believed him to be lying. Very loudly he asserted his lie, exclaiming in a bold manner: "I hope Christ will kill me if it isn't so." His hour had come. He dealt the hand, his last hand,—he passed the cards to the next player. The player shuffled the cards and asked the man who had referred the matter to his Judge to "cut," but a look into his face disclosed the awful fact that he was dead. The proof of a living Christ, and an avenging Deity was before them. It is a fearful thing to fall into the hards of the living God.

Let us be satisfied with God's plan for saving the world, and not try to help him by any false methods. There is a limit to our own responsibility. The burdens of the world's evil does not all rest on our shoulders. Let us calmly wait on God, and check our foolish impatience. Then why be cast down in despair that truth does not conquer in a day? Why not look out upon life's drama with cheerful content, knowing that God rules, and that he will order all things well? Looking the darkest facts fairly in the face, our supreme question should be, "Lord, what would'st thou have me to do?" Faithfully doing this, the spirit may calmly rest, undisturbed by this world's confusion. Cheerfully accepting all duties and difficulties, contented with life's privilege, with the Divine treatment of us here and the heavenly hope of the life to come, we shall climb the celestial summits with songs of joy.—*R. R. Shippen.*

"The hireling seeth the wolf coming and fleeth, because he is an hireling." But there may be thousands of well-meaning, weak or ignorant ministers who act, in given cases, like hirelings, when they are not. *All* the disciples once forsook Christ and fled because they could not face unpopularity and danger. Afterward, poor doubting Thomas said: "Let us also go that we may die with him," and all but John did.



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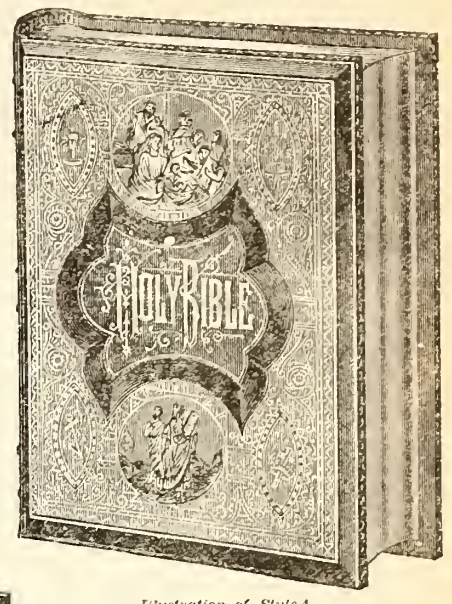


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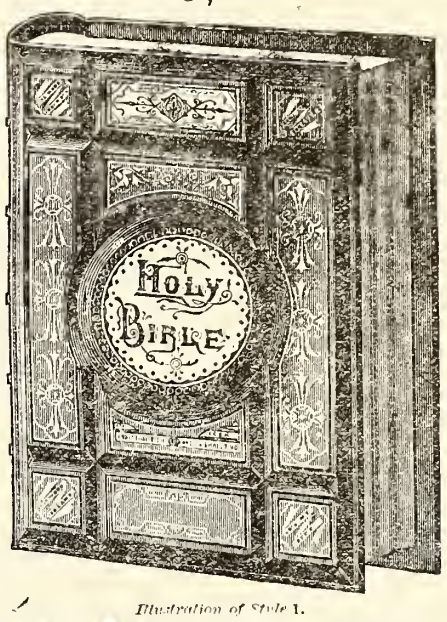


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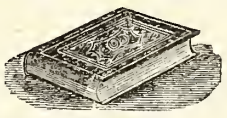
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NEWS OF THE WEEK.

WASHINGTON.

—President Arthur visited New York last week and was feasted by the Union League and Mrs. W. B. Astor.

—President Arthur and the Governors of the several States have been invited to attend the winter carnival at Montreal, beginning Feb. 4.

—Senator Hoar has reported back from the Judiciary Committee Senator Edmunds' civil rights bill with one merely verbal amendment. The report was not concurred in by any of the Democratic members of the committee.

—From the same committee is reported the bill to provide for the performance of the duties of the office of President in case of removal, death, resignation, or inability of both the President and Vice President. It provides in such case the office shall devolve upon the member of the Cabinet highest in rank, beginning with the Secretary of State.

—At the meeting of the House Committee on Education, a committee from the National Colored Convention held at Louisville was present, and urged the colored people be aided by an appropriation for educational purposes.

—The value of exports of provisions, tallow, and dairy products in December, 1883, was $10,844,952; for the same time in 1882, $12,071,422; for the twelve months ended Dec. 31, 1883, $114,228,956, for the same period in 1882, $96,934,423. The value of dairy products exported for the eight months ended Dec. 31, 1883, was $13,535,740, against $10,439,701 for the same time in 1882.

—Hon. Frederick Douglass, the well-known colored leader, was married at Washington Thursday evening to Miss Helen M. Pitts, a white woman, formerly of Avon, N. Y. The first wife of Douglass, who was a colored woman, died about a year ago.

—An address to the political parties has been issued by the National Temperance Society asking the nomination of a President and Vice President who favor prohibition.

THE COUNTRY.

—Near Fort Wayne, Ind., Monday night, fire broke out in a smoking car of a Wabash train, which was running at a high rate of speed. The occupants were panic-stricken, but the train was quickly stopped and all escaped. The car was then detached and burned to the tracks.

—A Mrs. Malone died suddenly while inebriated Monday at Kingston, Ont., and was buried Tuesday. The dead woman's daughter, Mrs. Gray, who had been also on a "spree," refused to have her mother decently clothed for the grave, requested the undertaker to "chuck her in as she is," then danced on the coffin-lid, and was forcibly removed by an officer.

—The twin babes of Isaac Martin, of Liberty Mills, Ind., who had been placed to sleep in a cold room Thursday night, were found frozen to death in the morning. The neighborhood is excited against the Martins.

—Robert Harris, as Vice President of the Erie Road, received a salary of $12,000; as President of the Northern Pacific Road, he receives $20,000 a year.

—An express train on Toledo, Cincinnati and St. Louis Road, consisting of seven coaches, a baggage car and an engine, dashed off a long trestle twenty feet high, near Beavertown, O., causing a complete wreck, and a loss of $10,000. The accident was caused by the truck of a wheel of the engine breaking as the train was in the middle of the trestle, and all was hurled off in an instant, carrying away part of the trestle. Twenty passengers were on board, five of whom were injured.

—A special from Carthage, on Upper Cumberland river, says a raft was drawn into the whirlpool below that town, and nine men drowned.

—Three schooners of the Gloucester, Mass., fishing fleet have been given up as lost, with crews of forty-six men. One of the schooners is believed to have been run down by an ocean steamer.

—An explosion occurred Thursday in the Colorado Coal and Iron Company's colliery at Crested Butte, Col., while fifty-nine men were in the mine. The engine house, which stood 100 feet from the entrance, was completely wrecked. Fifty-six men, it is supposed, have been killed. Thirty-four dead bodies were recovered Friday, many of them being mangled in the most shocking manner.

—The Grand Jury at Lincoln, Ill., Friday, indicted Orrin A. Carpenter for the murder of Zura Burns. The accused was summoned to court, and after hearing the indictment read, Judge Herdman, in a most emphatic manner, refused to take bail, and Carpenter was hurried off to prison.

FOREIGN.

—A great storm prevailed throughout England Wednesday, and telegraph wires were leveled in all directions. Ten persons lost their lives.

—Sir Charles Dilke remarks that England cares but little whether Egypt governs the Soudan, but England is determined to dominate the Red Sea with the special purpose of preventing the slave trade.

—After a consultation with counsel, it has been determined on behalf of the Catholics and Nationalists of the north of Ireland to seek an official inquiry into the legality of the Orange Society, and to make its members amenable for recent events.

—The French Admiral Courbet has blockaded Tonquin, thus preventing the entry of articles contraband of war.

—The Khedive of Egypt has appointed General Gordon Governor of the Soudan, and has intrusted him with full powers.

—Many think Gen. Gordon will run the risk of assassination at the hands of the rebels. Two Sheikhs accompany him to Khartoum.

—The total number of soldiers in Khartoum is 6,100, of which 2,000 are Chaggias, and are known to be disaffected. The black troops are also unreliable, and the whole garrison is in a state of demoralization on account of the long arrears of pay. There are only two small steamers that navigate the river to Berber. It is evident that the evacuation of Khartoum will take months. Meanwhile the rebel forces are daily increasing south of the town. It is also reported that rebels are coming from the west.

—At Florisdorf, Austria, Thursday. Detective Bloch was shot dead by a man who, when captured, was found to possess a dynamite bomb, a revolver; and a poisoned dagger. The assassin shot a citizen twice who assisted at his arrest, and attempted to explode the bomb to destroy himself and his captors.

—A dispatch says the Loyalist meeting was the most imposing political demonstration ever held in Dublin.

—The *Irish Times* states that the British Home Office and police have been warned that serious steps are being taken to perpetrate outrages in England in connection with the New York *Irish World's* "O'Donnell's vengeance fund." It is stated that of £1,000 subscribed to the fund, between £600 and £800 were forwarded to London last week. English detectives are working hard to trace the holders of the money.

Russia makes a formal demand upon Turkey to immediately pay £250,000 still owing for the indemnity exacted after the Turco-Russian war.

—Schenck, who recently confessed to the murder of four girls at Vienna, states that he had planned five others, and besides intended to destroy the family of the Baroness Malfatti. Schenck alleges that he is an American citizen, and, with two accomplices, is charged with killing some twenty persons.

—The snow is so deep that communication with the rear townships of the Canadian province of Ontario is cut off, and it is feared the settlers must suffer for the neccssaries of life.

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"It contains the strong arguments that have been made by not a few eminent men, as to the evil effects of secret societies."

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"*Samaritan Nervine* cured my wife's fits," says Henry Clark, of Fairfield, Mich. "She had them 35 years." At Druggists. $1.50.

BUSINESS.

—You are requested to notice the advertisement of tracts in this issue of the *Cynosure.* The tracts not advertised in to-day's paper are out of print. In ordering please give the number of the tract as well as the name. The New SCRAP BOOK contains the full list of tracts which are now in print.

CYNOSURE SUBSCRIPTIONS

Received for week ending Jan. 26, from the following parties:

W Taylor, S Waite, Jas Haire, A Fink, T Hudson, Jno H King, J H Hunting, A K Richey, S Wilder, R B Arnold, Nat'l Club List, C S Kennedy, E Smith, Jno Hodson, W H Reed, M A Adams, H Leroy, R Hammond, N D Rose, Mrs A Floyd, Moses Morse, B F Gardner, T S Couch, W W McMillan, Abby Wolcott, H A Day, Lucy Dudley, S Simpson, H Siemiller, J E Pierce, G Mereness, G Smith, L Phillips, L H Bohrer, E L Dilley, W Taylor, Eno Nelson, H Nordyke, Seebu News Co, Geo H Troutman, J T Icke, J F Baird, A Fenton, R Drinkwater, Chas Poget, H Gaines, Rev St Clair Ross, Rev J Wilkinson, Lizzie Wiltsey, C Stegner, J N Norris, D Carpenter, C C Hayden, J S Rice, H L Johnson, R E Bird, J F Stevenson, L I Wicker, W M Beden, J Mitchell, Thos Haines, Chas King, B Gaddis, J A Gordon, J R Setts, E C Foster, John Howe, A Rice, Wm Small, W H Dawson, J W Margrave, I Bancroft.

FOLLY.

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MARKET REPORTS.

CHICAGO, Jan. 28, 1884.

GRAIN—Wheat—No. 2		91⅝
No. 3		80
Rejected		70
Winter No 2	97	99
Corn—No. 2		52⅜
Rejected		45
Oats—No. 2		31¾
Rye—No. 2		57½
Bran per ton		14 50
Flour—Winter	3 50	@6 00
Spring	2 25	@7 00
Hay—Timothy	6 00	@9 50
Prairie	4 00	@9 00
Lard per cwt		8 95
Mess pork per bbl		15 62
Butter, medium to best	14	@36
Cheese	03	@12½
Beans	75	@2 20
Eggs	24	35
Potatoes per bus	30	34
Seeds—Timothy	1 15	@1 40
Clover	6 00	6 25
Flax		1 41
Broom corn	02	@ 07½
Hides—Green to dry flint	6	@14½
Lumber—Clear	42 00	@48 00
Common	11 00	@18 00
Shingles	2 50	@3 00
WOOL—Washed	22	@37
Unwashed	16	@26
LIVE STOCK—Cattle extra	6 50	@7 00
Good	5 75	@6 40
Medium	5 20	@5 70
Common	2 25	@4 75
Hogs	5 40	@6 65
Sheep	3 00	@5 55

NEW YORK MARKETS.

Flour	2 80	@6 50
Wheat—Winter	75	@1 09
Spring	95	@1 06
Corn	48	@63
Oats	39	@43
Mess Pork		15 75
Lard		9 27
Eggs		41
Butter	10	@41
Wool	10	@45

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An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, *149 Power's Block, Rochester, N. Y.*

An Awful Responsibility.

EVERYBODY has something to say about consumption. We all deplore its terrible ravages, but only a few of us seem to have enough common sense to take the proper means of preventing it. It is as simple as "two and two are four," that **Hale's Honey of Horehound and Tar**, taken as a remedy for *coughs, colds, difficult breathing, hoarseness*, or any of the symptoms which pave the way for that terrible destroyer, will effect a radical and rapid cure of the ailment, and avert all danger. Whoever, under these circumstances, neglects to resort to the *true specific*, assumes a fearful responsibility. Sold by druggists.

Pike's Toothache Drops cure in one minute.

The Flesh Speedily Reunites

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Hill's Hair and Whisker Dye, black ro brown, fifty cents.

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THE FIFTEENTH

NATIONAL CONVENTION

FOR THE SUPPRESSION OF THE SECRET LODGES.

By vote of the Board of Directors of the National Christian Association a NATIONAL CONVENTION will be held in Washington, D. C., on the 20th, 21st and 22d of February, 1884, to discuss in the political center of the New World and in the presence of our nation's executive, judicial and legislative bodies, the principles fundamental to government and religion which are assailed by the secret orders, and also to co-operate for the overthrow of these orders with the convention already called at the same time in favor of political action against the dram shop and the lodge. Able speakers will be in attendance and the very best arrangements for the accommodation of delegates will be made by the local committee. A grand feature of the Convention will be the formal inauguration of the work in Washington for which the National Association has purchased a fine building at No. 215, 4½ Street, N. W., and for which hundreds of its friends have liberally contributed. Every State, county and local society, and all churches opposed to secret societies are urged to send representatives to this Convention and arrange if possible for their expenses: and the N. C. A. Board by vote hereby request all friends of the reform who can not attend this Convention in person to send contributions and collections to W. I. Phillips, Treasurer of the N. C. A. in Chicago, to defray the expenses of this great meeting.

W. T. MELOY,
Chairman N. C. A. Board.

HENRY L. KELLOGG,
Secretary.

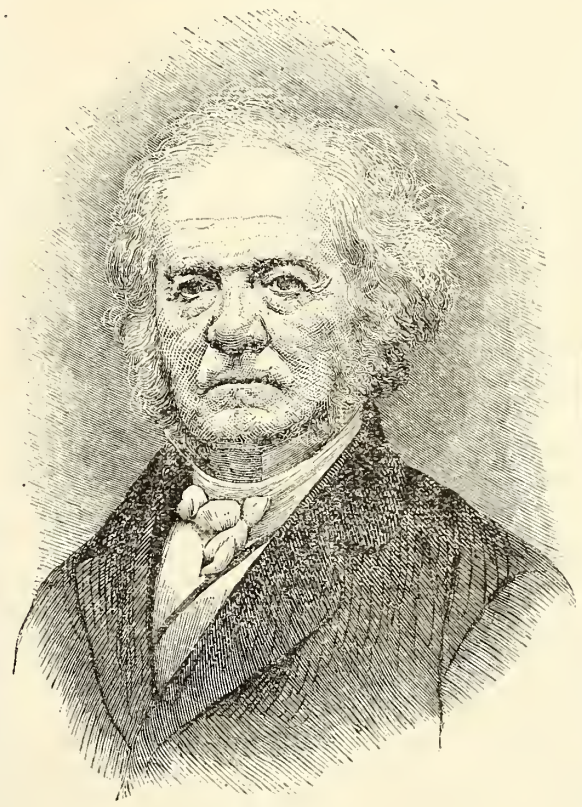
THE COMMISSARIAT.

ENTERTAINMENT AT WASHINGTON.

Delegates and visitors to the convention in Washington February 20–22 will please notice carefully the following facts. A few persons, who cannot afford to pay board, can have free entertainment provided they write beforehand. Only a few places can be furnished free and worthy persons needing them should write soon. Fair board and lodging can be obtained for a few persons at 70 cents a day; other places charge $1 or $1.25 a day. One good boarding house offers to take 20 delegates at $1.25 a day. Those wishing to economize should write to the undersigned stating how much they are willing to pay and arrangements will be made accordingly. On arrival in Washington delegates should report at No. 215 4½ St., N. W. If they arrive during the sessions of the convention they should report at Lincoln Hall. For further information address,

E. D. BAILEY,
215, 4 1-2 St., Northwest.

RAILWAY RATES TO WASHINGTON.—Encouragement is given by a railway officer of this city that for a party of *twenty*-five a round trip rate will be given of $22.50 per ticket. This is about half rate and is as good a rate as could be expected. LET EVERY ONE going to Washington by Chicago send word to this office as soon as possible. Probably an arrangement can be made to take at a reduced rate those who can go by the same route, namely, the Baltimore and Ohio R. R. GET READY TO GO, AND LOOK FOR FURTHER NOTICE. SEND YOUR NAMES.



LEWIS TAPPAN.

On a back street in Northampton, Massachusetts, in a snug New England way, lived a family of eleven children, seven sons and four daughters. They ate their suppers out of tin dishes, of "rye and Indian bread," with milk when they had it, and with 'broth" or "bean porridge" when they had not; which was often in winter. One wishes he could see the mother of these children. She was a niece of Benjamin Franklin; but, unlike her great uncle she never ridiculed her father's "blessing" at table, nor ran away to Philadelphia, and, if she did not bring lightning from heaven, she sent souls above the skies from which her uncle's lightning came down. One of her boys (and he the worst), became United States Senator, and Supreme Judge. John became a merchant prince in Boston, and, though benumbed and stiffened by the "orthodox" clergy there, broke loose from their influence so far as to attend the second World's anti-slavery convention in London, in 1843. Arthur was a slim, pale, silent man, whose money let Garrison loose from a Baltimore prison to inaugurate the overthrow of American slavery; built Oberlin College, and sent and supported Finney there, a shining meteor of God, to illumine two hemispheres with his light.

Another brother,

LEWIS TAPPAN,

whose full, cheerful, earnest face is shadowed in this *Cynosure*, is the theme of this present sketch.

One is never so glad for recording angels as when dealing with such a family as this. As the poet Gray has it, the brightest gems are not always drawn up from "The dark unfathomed caves of ocean," and often the brightest human flowers breathe their "fragrance" unseen in deserts. But every one of those gems, little or large, lost, forgotten or never known, will appear "in the day when God makes up his jewels," and be set in the starry coronet of heaven. So we bid a brief farewell to the unconsidered and unknown. The clerks who keep the records of God have them all written down—not only are their names but their doings and dispositions are in the eternal scroll of fame, where men see and know as they are seen and known, both "in the vast and the minute."

Lewis Tappan was two years younger than Arthur, born in 1786. The smoke had all gone up from the battle fields of the Revolution, but the earth-works and entrenchments still surrounded the army-cabins of Valley Forge; and the ridges made by cannon-shot were just grassed over on Bunker Hill. Men were in earnest, and not yet corrupted by indulgence, ambition and sloth; and slavery was then hated, North and South. Satan starts sham reforms to stave off real ones; and the tall corner building near our headquarters in Washington, on Pennsylvania avenue, with the large gilt letters "Colonization Building," around its top, was the depot where Mr. Gurley kept his free negroes who were starting to regenerate Africa by shipping over, in their persons, the piety and morals of the plantation.

The hard flinty hills of New England divided their scanty income in the vain hope to wipe out American slavery by colonization. Mr. Tappan was yet a young business man, some 36 years old, when Daniel Webster was president and Lewis Tappan secretary of a meeting to form a colonization society in Boston. Webster said, "Gentlemen, I will have nothing more to do with the matter, for I am satisfied it is merely a plan of the slave-holders to get rid of the free negroes." The plan, for a time, fell through. The gentle, silent, but great-souled Arthur Tappan proposed a line of packets from New York to Liberia, and gave not only to this cause, but to missions, Sabbath-schools, tracts and Bible societies, etc., etc., with the magnificence of a prince.

The Colonization Society started in 1816, next year after the house of Arthur Tappan & Co. was started in New York. After twelve successful years, his brother Lewis joined him from Boston. They supplemented each other. Bold, dashing, honest and impulsive, Lewis was the sails of their ship, and the gentle Arthur its helm. The sham benevolence of colonization, was lifted by Lewis from his brother's mind, but when its fog was dispersed, they both saw slavery clearer and hated it worse.

This was not the only sham which Lewis Tappan shook off. He joined the Masonic lodge. His daughter, who inherits her father's clear moral perceptions and force of mind, says, he was twenty-six years old when he was drawn into the lodge. In 1814 this brief memorandum is found among his writings: "Dr. Dixwell gave me lectures on Masonry at his house." "*In September left the* LODGE."

Thus this young business man "left the lodge" twelve years before Morgan; while it had snaked its way into the Boston churches, and was turning them into Unitarians, by infiltrating its own Christless deism. It swamped every orthodox church in Boston but the "Old South," and that, for a time, wavered like the scale of a balance.

Mr. Tappan went to New York in 1827–8. January 21st, 1829, he was invited to an Anti-masonic meeting at the house of a friend. He wrote this direct, straightforward reply, which is copied in his own hand writing:

"*Dear Sir:*—My engagements are such that I cannot conveniently attend the meeting to which you have invited me; but I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution.

Yours respectfully and truly,
LEWIS TAPPAN,
A late 'Free and Accepted Master Mason.'"

In an able paper read by his grand-son, Clarence W. Bowen, of the *Independent*, at an anti-slavery anniversary in Broadway Tabernacle Oct. 20th, 1883, *all this is omitted or ignored!* The recording angel has not omitted it. Nor would that young man tear this chief laurel from his grandfather's memory, if

Masonry was as unpopular now as slavery is. Mr. Tappan's "leaving the lodge" in Boston, when a mere youth in the universal silence of press and pulpit, while its dark power terrorized the country as popery did before Luther burned the Pope's bull and was not burned himself; and that too, in the face of gray-bearded men who were then turning Christ out of their churches to please the lodge, as he was already excluded from their lodges; all this shows that Mr. Tappan's was one of those minds which are now and then sent to lead men from Egyptian errors and flesh-pots, toward the Canaan and truth of God. The New York city anti-slavery society, *with Garrison's errors shaken off;* the Liberty party of 1840; the temporal salvation of the Mendi Africans; the Free Soil party of 1848; the removal of the *Philanthopist* from Cincinnati to become the *National Era* in Washington; the American Missionary Association; the Republican party of 1856, and the fall of slavery in 1863,—all these mighty and stupendous events were in embryo, turning on that young man's faith in God, moral courage and grasp of intelligence.

"'Twas by the faith of joys to come,
He walked through deserts dark as night
Till he arrived at heaven, his home,
Faith was his guide, and faith his light."

All reforms make progress by fighting every step in advance, inch by inch; and often against the resistance of the very men who start them. The Reformation was nearly blocked by the opposition of Luther's perpetual "*Hoc est meum corpus*," (This is my body). And there are Lutherans now who stop short of where Luther himself advanced to. So fared it with Mr. Tappan, but only for a little time. A convention was called to form a Liberty party to meet in Albany, April 1, 1840, one hundred and twenty-one members enrolled their names, but Mr. Tappan's name is not among them, nor the great and good Dr. Beman's; and Garrison fought the young party with his terrific power of language.

Mr. Tappan had seen in Anti-masonry that a political party could not and did not cure a religious evil. His opposition to slavery was *religious* opposition, and he dreaded to put Abolitionism into the hands of politicians. But he was not long in seeing that civil government, though, like the church, an ordinance of God, yet included *and must not disfranchise* the children of this world. And when he saw that he was obeying God in praying for politics as much as in praying for a revival, he embarked in the Liberty-Free-Soil-Republican movement, as was his wont, *soul, body and goods.*

He raised money, hired lawyers, and by the volunteer superintendence of John Quincy Adams he saved the Mendi Africans from the clutch of Van Buren, and started the Mendi Mission. He raised $5,000 and sent Dr. Bailey to Washington to publish the *National Era.* He was for years treasurer of the *American Missionary Association,* which, though its spikes are some of them drawn out of it by the loadstone mountain of Masonic money, yet holds on its way like a stately ship freighted with the salvation of those Americans who are ostracised because their complexion resembles that of the great majority of our race! Mr. Tappan bore that Association in his arms when it was young and weak. May God forbid it should cast off the principles, anti-slavery and Anti-masonic, which *made him do it,* now that it has become strong.

But this sketch must close though we have drawn but a rude imperfect outline of his great and many-sided character. His grand-son (cited above), speaks of his "*reckless courage.*" Would to God some of that courage had descended to his posterity. One is reminded of Lincoln, who, when one told him that Grant drank whisky at Vicksburg, replied, "Do get some of the same whisky and give to my other officers." Mr. Tappan's courage was anything on earth but "*reckless.*" Fifty thousand dollars were offered for his head, and *twelve hundred millions of dollars* were invested in the slave-system which he assailed. Yet he wore his head till like Moses he laid it down, when summoned by his God.

As his courage would have inspired armies, so his eloquence would have adorned Congress. In the hottest of the discussion he visited his childhood home in Northampton, and gave notice that he would speak in the town hall; where we soon hope to hear his sentiments explained and enforced. The old hall was crowded with the *elite* of that charmingly intellectual town. Dr. William Allen, ex-President of Bowdoin College, was there to withstand and reply to him. Overwhelmed by the facts poured out by Mr. Tappan, President Allen, who was of the aristocracy of the place, arose, and staggering up to the case, could do nothing but "doubt the gentleman's authority for his facts!"

Quick as sunbeams, and as pleasant, Mr. Tappan retorted, "Art thou a ruler in Israel and knowest not these things?" He then took up a pile of documents and confirmed every statement he had made to the utter overwhelming of his opposers.

Old patriarchs in Northampton still live, who witnessed that drama, and one of them, the good and venerable Dea. Stoddard, as his last words to the writer, a few months since, said, "Don't forget Mr. Tappan's resplendent and triumphant reply to President Allen, which turned our whole town into Abolitionists."

We hope next April to meet those patriarchs in that same hall, when, if the spirits of the holy dead, as did Moses and Elias, still take an interest in their toils and triumphs here, Mr. Tappan may, perhaps, be permitted from his skyey abode to look down on us with joy, that his life and testimony have not been in vain.

APPEAL TO THE AMERICAN FARMERS.

BY A. THOMSON.

In every movement for the common weal the farmers have an interest like all classes, but in the great movement against monopolies their interest is vital.

In the movement for a fair, free ballot, North and South, and for civil service reform they have no more interest than the merchant, doctor, or artizan; but in all movements against the prostitution of our patent laws, creating gigantic corporations which control the material he must have to build his fences and work his farm, the farmer is more vitally interested than they. While the question as to whether the railroad corporations shall be permitted to adjust their rates with a view to declare heavy dividends on watered stock is to the farmers of the great West simply one of success or failure.

It is but just to the farmers of the United States to admit that they fully understand all this, and the whole body of agriculturists from Maine to California have clamored for government redress, and shaken their sturdy fists in impotent rage at the group of millionaires who have in half a life-time rolled up fabulous fortunes at their expense. Why have they thus far been unsuccessful? There are many reasons.

First, these corporations have already become so great and wealthy as to practically control both political parties.

Second, their position of isolation and want of true and wise leaders have rendered them unable to cope with their perfectly organized and craftily directed enemies.

And last, but by no means least, when the tidal wave of popular discontent was at its flood, the lodge power, that mightiest monopoly, in the form of the cunningly devised grange, switched them from the even line of their duty, from open organization and agitation where all their hope lay, and set them to learning pass-words and taking degrees. Vast sums of the farmers' hard earnings were swept into the pockets of the lodge builders, an agitation, hopeful to the country and dangerous to monopolies and corrupt politicans, almost stifled and nothing gained but ribbons and regalia.

There is, now, however, a party that the farmers of America can safely trust; a party organized by true men to redeem the country from the power of immense and unscrupulous corporations, the unclean hands of the invisible empire that paralyze the will of justice, dull the edge of industry, and carry out against press and pulpit as though a system of intimidation as ever was organized by White Leaguers or Southern Ku-Klux; a party that recognizes the fact that we are a Christian government and all that this implies; and is pledged to a war of extermination against the nations great enemy, intemperance.

Congress has passed no great bill for the benefit of the agricultural classes since the homestead act. Since that time it has given away to corporations of its own creation immense tracts of the public domain, without limitation as to the terms of its disposal by them, and while the poor farmer on the far frontiers must pay his taxes to the last penny, even if he lacks sufficient fuel or clothing, the government, to accommodate the whisky dealers, postpones the collection of taxes due on their bonded liquors, because to compel them to sell on a glutted market would endanger their financial standing.

The platform of the American party is composed chiefly of three great planks:

ANTI-MONOPOLY.
ANTI-LODGE.
ANTI-ALCOHOL.

On this platform the farmers of America must stand would they be emancipated from the power of their enemies. Let there be a grand rally, and such a delegation sent to Washington as shall give the effete politicians of that city the first blast of the coming popular judgment.

WITH ONE CONSENT AN EXCUSE.

BY REV. J. D. GEHRING.

DEAR CYNOSURE:—"An occasional letter" to the *Cynosure?* Yes, of course. Nothing would afford me more satisfaction than to be able in that way to help in your ground work. But writing for the *Cynosure* implies publicity as an enemy of secretism, and Masonry in particular. I am satisfied in my own mind that there are hundreds of men in the land who have cut loose from the lodge, but who are persistently silent as to the reasons. They are afraid to speak, even when urged by persons and circumstances, and when their "witnessing" for the truth is a manifest duty. Hear them in self-defence.

"I don't believe in stirring up a muss when I can help it, and I want to live in peace and harmony with my neighbors."

"I am a member of the church; many of my brethren, including our pastor, are Masons and Odd-fellows, and it would be contrary to the law of Christian charity to offend them in this thing."

"I am engaged in business and own property in the place; many of my best customers are Masons, Odd-fellows, or something else; if I speak out my mind I shall lose their good will and their patronage, and I shall be obliged to sell out and leave."

That these excuses are true and real, need not be proven. But what a testimony against the whole system of secretism this fact is! Just look at it a moment. A minister of the Gospel is afraid to speak and testify against the lodge because, by doing so, he will destroy his influence and lose his place as pastor of his church! The business man dares not utter his sentiments on the subject, because by so doing he will bring upon himself financial ruin and social ostracism! A lawyer dare not exclude himself from the lodge, because by so doing he virtually "de-bars" himself, so far as pecuniary success is concerned; Masons would never employ him, and Masonic juries would surely beat him every time!

These things are generally denied by lodge-men with a lofty sneer; but a fact cannot be sneered down. The Masonic obligation, taken as a whole from the "E. A." to the "thirty-third degree," is standing proof that all this, and much more, is true. The sad and humiliating fact is also standing proof, that so many otherwise good, conscientious men, Christian men, when called upon to openly stand on the side of the "National Christian Association," will cautiously whisper in your ear: "*I'm afraid!*" Yes, sir! many of them are so completely enslaved, sold, that they *dare not* speak, even those two words, above their breath.

Parkville, Mo.

SHORT SERMON.

TEXT:—*The offence of the cross.*

MY BRETHREN:—Some men will bear about in their bodies the mark of an old patriarchal institution, which is of no possible value, while they would spurn from them the sign of the cross as the greatest possible offence that could be given them; for they regard Jesus who was crucified upon the cross as an odious malefactor, and a blasphemer. If you ask them what he blasphemed against, or against what law he was a malefactor; why, it was against the law of the Jews, or in other words against the laws of a certain ring called Pharisees, and not against the laws of God. The crucified Jesus opposed the "ancient and honorable" institution of the Pharisees; and therefore he was a blasphemer, and the very sight of his cross is offensive to them! They cannot bear the very mention of it; though it is cherished and borne with submissive pleasure by the best men of the world.

There is still another set of men who cannot bear even a sight of the cross. The cross is a very great offence to them. They will admire and worship the man who split the moon in two; they dote on his sword; they will pay half or three-fourths of their earnings to his descendants by way of taxes; there is no amount of disgrace that they will not stand in his name; they will even lie down in a row and be ridden over by a Pasha mounted on a rough-shod horse; but the idea of bearing the cross would give them a shudder of contempt.

And there is still another class of men who cannot bear the disgrace of the cross. They never mention it in their pious meetings or in their prayers. They are so much ashamed of the cross, although pretending to respect it, that they will not even whisper of it to the Jew or Mohammedan. Though when with Christians they make a show of honoring Christ, yet they ignore his name when meeting for lodge worship with infidels, rumsellers, and such like. There is no amount of imposition and disgrace that they will not submit to in the name of the lodge. They

will sell their freedom, their independence, and their manhood to it, binding the bargain with a horrid oath not fit for a savage; they will meanly and treacherously bear about on their persons the squares and compasses and other marks of the lodge; they will strip half naked before it; be blindfolded, haltered and disgraced in a great variety of ways by it, and yet will glory in it, making the real ignominy and disgrace of the lodge of greater worth than the offence of the cross.

My friends, this last class of men are worse than all others, inasmuch as they put the real infamy of the lodge above the glory of the cross. The lodge degrades humanity, while the cross elevates and ennobles it.

Believe me, my friends, there is no greater moral monstrosity than the modern "ring." In slimy, soulless slipperiness it surpasses the snake. And of all rings the Masonic ring is the worst. It is the model, the encouragement and the parent of all others. The divinity that men award to it is more deceptive and more senseless than that which was bestowed upon Bel the Dragon three thousand years ago. It is simply foolish to think that the Masonic ring can be held up to young men as worthy of their respect, and to think at the same time that we may escape national demoralization, failure, and disgrace. God cannot possibly be mocked by such a trick as that.

My friends there is a huge snake in Africa twenty feet long. When it has swallowed a goat which heathen superstition has given it as a religious offering, a column of ants often seize upon it and bite it in such a way as to make it squirm, and writhe, and die from troubled indigestion. So let us Anti-masons seize upon, sting and bite this Masonic snake with our votes and speeches, and sermons, until, gorged as it is with office, and honors, and spoils given by an infatuated people, the monster shall die and stink amidst its worshipers. So MOTE IT BE.

THE MURDER IN JACKSON COUNTY, MICH.

We have been holding our peace concerning the particulars of the Crouch murder in this county which occurred some nine weeks since. Four persons murdered in cold blood, while slumbering quietly in their beds! All sorts of rumors have been afloat, as is generally the case. Cold-blooded as was the awful deed and terrible to contemplate, only about eight weeks pass, before the papers state to their readers that the perpetrators will probably *never be found*, which is probably a comforting statement to the criminals (who have doubtless read it ere this), and is moreover encouraging to those who are laying the plan to commit another like deed in this State, perhaps in this county. But why does this matter rest so soon? And wherefore the mysterious keeping back of certain things in connection with testimony? Why does a disinterested party come in voluntarily with a testimony about the purchase of a pistol, which only tends to confuse a jury and lead their minds astray? Why are the negro boy, Bolles, and Julia Reese treated like hogs in our county jail, and every possible effort made to wrest from either, or both of them a confession of the crime? Why is a pious fraud in the guise of a woman allowed to enter Julia's cell at night and when in her effort to get Julia to tell God of her crimes in prayer, she fails, why does this tool of some dark power endeavor to persuade her to put on her wraps and try to escape? Handing Julia a revolver, she instructs her to fire at any officer who tries to stop her, and all the while one of our county officers is waiting her appearance in the corridor. This is Julia's story as told to her friends. Why, when Julia undertakes to make a statement of this in her testimony on the witness stand, does the prosecuting attorney so quickly silence her, and why is she so quickly hurried out of the room? The public want to know, and they have a right to. Why does Mrs. Holcomb kill herself, and why in the examination of her dead body was there no other physician than Dr. Williams present? Why did not Dr. Williams examine that liquid in her stomach? Why was Mr. Holcomb and the jury so willing to let the matter pass with Dr. Williams' word merely that Mrs. Holcomb died of heart disease?

There is a mystery about this murder and others, not merely as to who committed the crime, but why certain things are managed as they are in connection with a professed effort to find out the criminals. But then, of course, it would never do to say, secret societies had any influence whatever in the matter. Tell it not in Parma, publish it not in the streets of Jackson, that the grand institution which makes every one of its members swear in the seventh degree, that they will protect each other right or wrong, *murder and treason not excepted*, never mention the opinion that this great order has anything to do with shielding criminals. It would never do, *because it has so many good men in it.* It is in nearly everybody's mouth that there is, and has been a suspicious mysteriousness connected, not only with the awful deed itself, but with all circumstances connected with it (so far as ascertained), and with testimony leading thereto.

It is rumored that some witnesses stated that they did not tell all they knew about the matter, because they were not called upon for it. Others report that they could give some light, *but have never been called upon.*

The public have freely expressed their suspicions, but between the criminals and justice there seems to be *curtained windows and bolted doors.*

Is such the case? Let us be free to investigate on this line and acknowledge the truth, when facts point that way. We charge Freemasonry with the committal of this deed, or at least assisting in the crime, and with shielding the real criminals, and making an effort to criminate those who are both helpless and innocent. Now if this institution is in no way connected with this bloody affair we are ready to hear the proof of its innocence. Till then the charge remains. H. A. DAY.

THE SKEPTIC'S ANSWER.

We should meet the skepticism of the age by *holy living.* We must not only preach but live the truth. Phillips Brooks says: "Popular skepticism being what it is, the main method of meeting it must be, not an argument, but a *man.*" His character may give weight to his words, or it may undo their effect altogether. Is it not a compliment to Christianity, that public sentiment holds its teachers to such strict account and makes their character their capital and the prime condition of their success? Should we not stimulate ourselves to meet this expectation? Nay, let the whole church, in her ministry, eldership and membership, show the power of the Gospel over their lives in making them more upright, more loving, more self-denying, more noble than others, and who would be able to gainsay its claim? Simply by well-doing, by right living, we can put to silence the cavils of the enemy. In this way the humblest child of God may frame an argument more powerful than that of the keenest advocate. The prayers and pious life of a godly mother have kept many a son from straying upon whom strong reasons might have been urged in vain. A ready answer to every skeptical thought was found in the fragrant remembrance of her life.

The one thing which criticism attacks in vain is the immaculate life of Jesus. The scoffing, scurrilous infidelity of the Ingersoll type belongs to an age long since past. Ronsseau, in a famous passage scarcely in keeping with much else that he wrote, said: "If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God." John Stuart Mills asks: "Who among the disciples of Jesus or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels?" The skepticism of the age acknowledges the unique character of Jesus, his pure morality, his sublime patience, his noble heroism. It says in undertone: "I find no fault in *him*," while yet he opposes Christianity, of which he is the founder. If Christ's followers would come up in any good measure to the standard he has set, if the same candor, purity and love, and same meekness and tenderness, the same lofty aspirations, the same self-sacrifice and forbearance were ours that appeared in his life, criticism would be arrested again. Looking at the fruits of piety, they would acknowledge their beauty and perhaps confess, "This must be the work of God!" But, alas for human frailty! how far God's people come short of their perfect model! Who can tell the injurious results of the worldliness, the enmities. the unscrupulousness of some who bear Christ's name? Possibly we have made infidels sometimes by our unloving controversy. O that we all as the disciples of Christ had more of his spirit! O that the church in general would put on her beautiful garments, that the carping of the infidel might be compelled to cease, and the people might be attracted to her and her glorious Husband and Head! Fellow Christian, you and I will do our very best to resist the skepticism in our several communities by living out our religion, by circumspect, holy, Christ-like lives.

We might speak of the value of apologetic lectures by qualified men, of thorough indoctrination of the youth, of more unity and fraternity among Christians, and such like. But why more? Let us conclude by saying that the great need of the time in order to the complete victory of the truth is a thorough and wide-spread revival of religion. Dr. Cairns, after discussing the unbelief of the eighteenth century at length, says: "It was not anything human, but the return of Christianity as a living power from God that wrought deliverance." He says again in the conclusion of his discussion: "Christianity has not been saved to us in Britain mainly by the arguments of Butler and Sherlock, but by the slow yet sure revival that began to spread over the whole English-speaking world. Nor was Germany rescued from rationalism in so far as it has been, merely by professors and theologians meeting negative criticism, but by the return of visible Christianity, and by the calling forth of prayer, which has power with God." So also will it be in our age. The answer to the skeptic will come more from God than from man. Let prayer again take a hold on God until he make bare his arm for our deliverance. Let us with one accord besiege God's throne and ask for the down-pouring of the Spirit "Revive thy work, O Lord; in the midst of the years make known; in wrath remember mercy." "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."—*R. G. Ferguson in the Evangelical Repository.*

THE MORMON QUESTION.

The error into which a great many of the good people of this country have fallen on the subject is, I think, in their expecting the extripation of polygamous marriage, as if by a miracle, as the consequence of any legislation or other thing which law-makers can devise. It seems to me to be one of those evils that are to be overcome by processes apparently slow and by means that will gather into the opposition to it all that portion of the Mormon people—and it is considerable—who do not believe in the plural marriage business. I have good reason to believe that since the passage of the last act, polygamous marriages have almost entirely if not entirely ceased there, and that, with firm and capable administration of the law, they will not be revived. The difficulty with the proposition to put the government of the Territory into the hands of a commission is:

First, That I believe it is to be entirely unconstitutional, if the commission is to be given any law making power; and I fear,

Second, Quite impracticable unless a local law making power shall be lodged somewhere.

Third, It is revolutionary, and deprives the innocent as well as the guilty of all voice in public affairs. Nothing but the direst need could justify such a step.

Fourth, It is quite clear to my mind that the suppression of polygamy will be just as far off with the government of the Territory in the hands of a commission as it is now, if not further; for it will solidify and intensify a class feeling of the Mormons, and tend to draw to the support of the hierarchy and polygamists the whole body of the Mormon people.

The bill that I have introduced is supplementary to the act already passed, and it was stated when we reported the other act that we expected to supplement it by further provisions. These provisions are directed to enforcing publicity to every species of marriage ceremony, legal and illegal, to the facilitation of the administration of justice by the summary production of books, papers, records, witnesses, etc., and to aiding the people of the Territory to get its political power out of the hands of the hierarchy by suspending woman suffrage there. Woman suffrage is one of the strongest props that the polygamous Mormons have for controlling elections. It was a measure designed for that purpose, although it was approved by the Gentile governor. On the whole, I have the best reason for believing that if we go calmly and steadily forward, preserving our self-possession, we shall eradicate the evil of polygamy in that Territory.—*Senator Edmunds, in the Independent.*

TWO GREAT EVILS.

The two worst evils of our time, inside the domain of Christendom, are probably *luxurious living* among church members, and *loose thinking* among religious teachers. And when the two go together we have a religious club instead of a church; a club, in which, of course, it would be uncourteous to suppose there are any sinners, a club that has forgotten that all men are brethren, and that the business of the church is to stand between the living and the dead. When we have a number of such churches connected by close social ties, and perhaps giving direction to great central currents in the religious life of a city, the time then has come to waken all the powers of the pulpit and press and the platform, against the choking of God's most holy truth by purse-strings and ribbons, and by dashes of the lavender waters of liberalism. I am speaking very frankly; but the truth is that the case needs stern surgery. Our population is a fifth in large cities; and under the voluntary system in the United States, it is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not always have the grace to go and hang himself, and you will not have the grace to hang him.—*Joseph Cook.*

REFORM NEWS.

FROM THE GENERAL AGENT.

JANUARY 25, 1884.

Oberlin has peculiarities, conspicuous and gratifying to every lover of cleanliness and temperance who visits the place. The *absence* of saloon and tobacco signs is very noticeable and gratifying to the man accustomed to travel with open eyes. The absence of "red noses," blood-shot eyes, so conspicuous at hotels and on the streets in many towns, along with a destitution of profanity, obscenity and rags, suggests the "coming of the kingdom." This is especially true when taken in connection with such a troop of intelligent young people as are seen pouring out of the college chapel at close of general exercises.

Last evening was regular prayer meeting in all the churches, and as I passed to the depot along the principal commercial street, the business houses were closed, with a single exception, according to general arrangement. The *genial* proprietor of this *exceptional* establishment told me he was both a Freemason and a Democrat. These he doubtless deemed sufficient. Bourbon, pluck and inspiration for "the life that now is," and Masonic salvation for "that which is to come," what need has he for prayer. Of course he would leave such matters as innocent pass-time for unwashed Republicans, prohibitionists and *common* sinners who had not been raised from the grave of pollution to a life of purity on the "five points of Masonic fellowship." This "scion" of Democracy and Baalism had his own opinion of the college and its faculty, as might be expected; but as they were not complimentary if correct, and quite damaging to the man himself if erroneous, I "skip" that part of the record.

It is not meet to attach too much importance to picked-up statements, but somebody has said, "Straws show which way the wind blows," and it will not be a breech of good manners to say that, while waiting in the depot for a late train last evening, I chatted with a gentleman who knew many things about Douglass, Bruce, Cook, and other prominent colored men in Washington, that were quite interesting to me. He is not altogether a stranger in Oberlin, or ignorant of the present condition and needs of his brethren who have pitched "their tents in this Mecca" of the fugitive from the auction-block wheu the "angel of the covenant" and Pres. Finney interposed the shield of protection and said to the blood-hound, followed by fiercer beasts in the heated chase, "Thus far but" beyond there is *peril*.

This brother said "The Sons of Light and Truth," the Odd-fellows and some other of the secret fraternities have made serious inroads among his people in Oberlin, to the very great detriment of their finances, the church, and the unity and domestic comfort of their homes. I spoke of seeing some of the finest business buildings in Oberlin defaced with Masonic and Odd-fellow emblems, and asked if the colored and white brethren met in lodge together. He replied, "Oh, no, they don't meet even in the same room on different eveniugs." So it seems the color line is maintained in some of the *"benevolent* institutions," professing to teach "piety, morality and science," in Oberlin.

It occurred to me that if some of the pastors could spare an hour or an evening occasionally from their many duties to get these people together and instruct them more perfectly and warn them of the evils into which they are being drawn, it might be a work which the Master would approve. It's an old saying that "Shoemaker's children go barefoot," which is another way of saying those who ought to be our first care are sometimes neglected. If Pres. Finney was capable of judging and expressing his convictions so as to be intel ligible to common minds, Freemasonry is as cruel a system of bondage to the souls as slavery was to the bodies of men. If so there is a work of emancipation within reach of Mr. Finney's successors as much higher as the soul is more valuable than the body, and as much nearer to the churches and college of Oberlin as the homes of its colored population are nearer than were the slave pens and "nigger quarters" of the South in the days of Mr. Finney's prime.

YORK, O.—I intended to say something of the pleasant conference had yesterday with Rev. Brand, Pres. Fairchild and Hon. Prof. Monroe, but the fleetness of the train has brought me to a period and to this house, the home of a wonderful family. Dr. J. A. Bingham is 91 years of age, and Mrs. Bishop now 92½ years on the journey. Both are compassed with infirmities, but able to converse intelligently. Those who have in charge their physical comfort have need of patience, and so far as I can judge are just as faithful and attentive as though they were sworn to kind offices under penalty of having their *"throats cut from ear to ear,"* etc.; and who knows but their ministrations may be quite as acceptable and in the final footing up as profitable to the weary watchers themselves as would be the *hired* mercenaries of some secret lodge. If a freewill offering for Christ's sake, prompted by the love of a generous and devoted wife, is not more acceptable than the perfunctory services of drafted watchers, then sister Bingham will be discounted by the men of the "three links" and the motley crew who wait in officious civility at the bedside of a "sick brother," or "dance attendance" at his obsequies, crying, "Alas, my brother!" Brother and sister Bishop need no mercenary incentive to smooth their mother's pathway in the few days that remain in this life.

AKRON, O., Jan. 29, 1884.—Leaving Oberlin on the eve of the 23d, I reached York and spent the 24th with Father Bingham. Saturday forenoon I reached Wadsworth, where I spoke in the Disciple church in the morning and in the Congregational church in the afternoon. Last evening I addressed an attentive audience on the evils of secret societies. At seven o'clock this morning I took passage to this city and on my arrival went direct to the office of Ferdinand Schumacher, where I found a plain, honest-appearing German busy with a pile of correspondence. Introducing myself and stating my business, he listened attentively, and gave me the information I desired in very brief but clear sentences. He subscribed for the *Christian Cynosure*, and assured me of his purpose to attend our Washington Convention.

From Mr. S. I obtained names of persons upon whom he thought it desirable for me to call, and I have been employing my time looking up the clergy of the city and trying to find their whereabouts on reform questions. I feel much gratified with what I have found out, though disappointed in not meeting with some with whom I should have been glad to confer. The train in which I wish to go to Mansfield will soon be due, and I will close this hasty sketch with promise of something more in the near future.

DETROIT, MICH., FEB. 1ST, 1884.—Some weeks have been more eventful than the present in our reform and yet this has not been devoid of interest, beginning with two sermons at Wadsworth, Ohio, and closing up with a long and interesting conference to-day with Bros. Foote and Springstein in this city with the hope of seeing Chicago at 7:30 A. M. to-morrow. Sandwiched in between have been a lecture at Wadsworth, Monday evening; a visit to Ferdinand Schumacher and three of the pastors in Akron on Tuesday; the evening spent with Rev. S. A. George at Mausfield, planning for the Ohio convention in May next; Wednesday with Bros. Auten and Cox at Galion, both of whom dealt liberally with our cause; and Thursday with A. J. Sheridan, Esq., of Toledo, in the joint interests of Father Bingham and the N. C. A. Each of these brethren with the "old guard" at Wadsworth and brother W. P. Clark at Mansfield, and others "met by the way," have put me under lasting obligation for their many acts of kindness, and as I "sketch" the past while waiting for the train I am led to conclude that the life and work of an anti-secrecy advocate is not so bad after all. If he has enemies he has friends as well, and no man will meet a warmer welcome or find purer, truer helpers than the man who conscientiously and faithfully devotes himself to exposing the abominations of the lodge. It's no field for cowards, mercenaries or half-hearted reformers, but the man of grit and grace has nothing to fear and everything desirable to hope for. *"Who that is willing to "Deny self and follow Christ" will enlist for the war?* J. P. STODDARD.

PREPARATIONS IN KANSAS.

[From the Olathe Free Press.]

The State Executive Committee have blocked out the following programme of work for the present year. The agent is to devote his whole time and energies to the work of the association until the State Conveution in the fall. It is hoped that the way may be prepared for this State Conventiou in the fall by five local conventions held in various parts of the State. We desire to have the best talent we can command and a degree worker at each of these conventious, and it is confidently expected that a great many places awakened by these conventions will call for speakers and the working of the degrees. It will be seen at once that heroic treatment is the programme, but all this costs money. How shall we get this money? We have struck off cards of which the following is a copy:

"Subscription for the Anti-secret Reform, payable to the Kansas Christian Association, for the year 1884. Amount; when payable; name, postoffice, county, State. Subscribers' names will be enrolled as members of the Kansas Christian Association."

They are in the hands of P. S. Feemster, who will furnish them ou demand to any pastor or friend of the reform who will use them in raising funds for this work. We wish to find at once one hundred men in the State of Kansas who will pledge ten dollars each to this cause, and the rest can be easily raised in connection with the work as it progresses. But we wish that one hundred ten dollar shares may be taken as soon as possible. No doubt some will be willing to take more than one share, thus hastening the work. Surely the Lord has money enough in the hands of his stewards to carry on his work if they will only honor his checks. Friends of reform, let us have the means and the work will move on.

P. S. FEEMSTER,
State Agent.

FROM WESTERN NEW YORK.

GAINES, N. Y., Jan. 30, 1884.

EDITOR CYNOSURE:—I again take my pencil to report the progress of our work in this State.

While I have not been able to accomplish all that I could wish owing to the unsettled weather, yet I have great reason to be encouraged and press forward. Our meetings have generally been well attended, and a disposition manifested to know the truth.

I spoke to good sized audiences last evening and the evening previous. Last evening I felt that the Lord especially helped me to speak the truth as it is in Christ Jesus.

Bro. Stacy, a Free Methodist minister of this place, concluded with some very appropriate remarks. Good attention was retained throughout, although the exercises were somewhat long. Bro. Stacy is a speaker of the old stamp and clinches all that he says.

Were I to look alone at the host of secret combinations that curse this beautiful land of ours, I could have but little if any hope that our cause would eventually triumph. But when I remember that we have a Captain that never loses a battle, who is omnipotent, King of kings and Lord of lords, who causes even the wrath of man to praise him and restrains the remainder thereof, I feel like praying, *"Thy kingdom come,"* and marching to victory. Gentlemen have recently said to me in private conversation, "We know that these secret clans are wrong and a curse to any country; but what can we do about it? There are so many evils existing there is no use of our trying to do anything to put them down. It is like butting our heads against a stone wall, the more we butt the less strength we have."

Supposing this to be the fact, will the Lord excuse you for not doing your duty, because forsooth you must suffer for it? Had the children of Israel acted on the same principle do you suppose the walls of Jericho would have ever come down? Did you ever know *can't* to accomplish anything? Are we not our brother's keepers? Is God a respecter of persons? Will he save the miserable hypocrite who preaches Masoury all the week and then professes to preach the Gospel on the Sabbath, merely because he is a minister? O, no! My Christian friends if you fail to give the Gospel trumpet a certain sound and the people are not warned, their blood will be upon you.

I write this at the home of Mr. Geo. Brown. Mr. Brown is not a professor of religion. He has fine business ability, and sees there is no justice where Masonry rules.

While in Niagara county I conversed with several gentlemen who were living at the time of the Morgan tragedy. They universally confirmed statements already made in the *Cynosure*. I conversed with an old gentleman in Youngstown (age 85) who stood by Colonel King's couch as he breathed his last. He says there is no doubt but King took poison to avoid giving testimony on the Morgan trial.

Many friends in Niagara county have expressed a desire that the annual county meeting be held at Lockport, immediately after the Washington meeting. It is hoped in this way to secure able speakers. Bro. Miller has the matter in charge. Red Jacket Lodge of that place boasts that it is the banner lodge of the State. W. S. Pound, recently elected W. M. of this lodge, made a speech which was printed in the Niagara *Journal*. He commences by saying, "My brothers, twelve months ago to-night you placed this gavel in my hand, knowing as you did that the sound of this bit of wood in a master's hand has a power as absolute as a scepter when swayed by the hand of a king."

Lockport is noted for its saloons. This is not to be

wondered at when we remember that there is located the banner lodge of the State. with W. S. Pound as *Worshipful Master*. About 160 saloons are running in full blast, with no license except that granted by the State. Some of the good people of that section are becoming alarmed at this state of things and purpose seeing what can be done in the matter.

I shall speak, D. V., in the Methodist church at Kenyonville this evening. Mr. Brown and myself called on Chester Williams of that place yesterday. He gladly received us, granted the use of the church, and contributed $5.00 for State work. In short, we mean to hold on to the promises and press forward. Every plant that my heavenly Father has not planted shall be rooted up.

W. B. STODDARD.

THE MICHIGAN WORK.

FROM THE AGENT'S REPORT.

Monday, Jan. 7, commenced work again. Leaving Clarksville I was taken to Lowell by Bro. Charles Nash, from whence I took train for Ada where I was met by Bro. Gray who took me to the home of Bro. Inman, with whom I tarried for the night, lecturing to a good audience in the Wesleyan church near by in the evening. Here I sold some books, distributed papers and tracts, took four subscriptions to the *American*, and sold three shares of stock. Another lecture was announced for the same place on Wednesday evening following, and on the intervening Tuesday evening Bro. Gray announced that I would lecture at the Moffat school-house some three miles distant. Thither at the time appointed I repaired with Bro. Gray, with whom I tarried for the night. We met a small audience to whom I spoke for over an hour, with good attention. The subject was new, and on account of the storm notice of the lectures had not been as thoroughly circulated as it would have been otherwise. So the audience was not prepared for our financial demand. Good was evidently done, however, and I sold one seven degree exposition of Freemasonry and took two subscriptions to the paper. I learned that Bro. Hinman lectured here two years ago. More work on this line will be well received in this locality in future. The church is Free Will Baptist.

Tarrying for the night with Bro. Gray, the following morning I returned to Bro. Inman's, who lives near the Wesleyan church where I was announced to lecture again in the evening. Here I met a good audience who listened carefully to my second lecture, and at the close I sold three more shares of stock, took some subscriptions to the paper and distributed papers and tracts. This place is called Egypt—not a township, but a small space located between some great hills which encompass it on every side. So we have sojourned in Egypt, not to buy corn, for that article is as scarce here this year as elsewhere. Nearly twenty years ago I stayed, when but a lad, in the same house where for one night I tarried with Bro. Gray. There have been some changes, but some things look familiar still. To-day I go to Grand Rapids to lecture to-night and to-morrow night in Wesleyan church. Met a good audience the first evening and lectured on Christian Government. Had good attention throughout and at the close of the lecture found the best market for free tracts and papers than at any other point since starting out. Took also some subscriptions to the paper and sold a few rituals of Grand Army. On the second evening more were present than on the first night, and I found that quite a number of the craftsmen of Freemasonry were present among the rest. On this evening I confined myself more particularly to a talk on the principles and work of this iniquitous system. There has never been a lecture of this kind in this church and we had the closest of attention. None save a few Masons and their women folks found it necessary to shuffle about uneasily for awhile, and then "pack up their baggage and go." At first these Masons tried to laugh and engage others to do the same, but this speedily dwindled to a sickly smile, finally ending in a seeming effort to sink behind the seat, turning white and red by turns until they left the house. I kindly asked them to remain as the best of the lecture was yet to come, but like some of old "they would not," even though Christ did weep over them. At the close of this lecture I sold eight shares of stock, took four subscriptions to the paper and sold some books. Here the Wesleyan church has been struggling for the breath of life for a number of years, yet there has been a tendency on the part of some of the membership and we fear some of the preachers, too, to lightly pass the great question of secret societies. This will never do. Churches which even intimate in their books of discipline that secret societies are wrong will prosper much better to "Reprove, rebuke and exhort, with all long-suffering and doctrine," than to consider that because the matter is mentioned in the discipline, this will suffice. In the language of demons in olden times, the secretists say to-day: "Let us alone." And the churches, even those who profess to stand in opposition to the principles and work of these orders, are letting them alone to their own hurt, and to the continued advantage of this great organized system of wrong-doing in our land.

Leaving Grand Rapids on the 12th I arrived in Jackson, remained home over Sabbath and attended meeting at Howe school house in the evening. Having made announcements for a lecture in Tompkins, Jackson county, on the evenings of the 15th and 16th at the Wesleyan church I proceeded thither on Tuesday, where I met a fair audience to whom I tried for an hour to present the subject of Christian Politics. Here I found a strong prejudice in favor of the Republican party, and I had hard work the first evening. On the second evening there were no more present than on the first night. I presented the question of the Effect of Secret Societies in the Government. Years since this community received light upon this important question but have failed to walk in it as closely as should have been the case. A neglect to keep the agitation warm between the truth of God and the lies of Baal and his prophets, has resulted in a spiritual declension which is deplorable. I sold here some books, took some subscriptions to the paper and sold seven shares of stock, receiving also some donation to our treasury. Some loyal friends of the cause yet live in this community. God bless them and awaken others for labor while the day lasts. Some fear to pledge themselves for the future by signing the Association note, and yet it is only by this means we shall succeed in securing a permanent financial basis. From the church in Tompkins I went to the Lincoln school house, where I met a good audience, to whom I have often spoken against secret societies. But all seemed willing to hear again, except some members of the craft, who acted as if they saw themselves in the plight of a candidate as I explained the process of initiation. Oh! how much need there is of agitation all along the line. Here I sold no stock but received from Bro. J. Wood one dollar for our treasury, and took one subscription for the *American*. I found an excellent market for tracts and hope for good results. On Sabbath I went to Spring Arbor and preached at the Wesleyan church, and had lectures announced for Tuesday and Wednesday evenings. Thither at the appointed time I went, and met a good audience the first evening, and spoke to them on the subject of Christian Politics. All seemed to appreciate the effort save a few of the lodge men, who never relish any reference to secret societies. The next day was a day of storm like many others this month, so that on the second evening there were not as many present as would have been but for the storm. A fair audience was out however, showing that there is an interest in these questions. I spoke for over an hour on the deceptive and falsifying character of Freemasonry, read the eighth chapter of Ezekiel, and sung "God's Truth is Marching On," from Bro. Clark's book. At the close of this lecture I sold some books, took some subscriptions to the paper, and sold six shares of stock, besides receiving some donation to our treasury from some loyal friends of the cause of truth.

The terrible Crouch murder in this county, affords an excellent opportunity to discuss the subject of secretism here. The storms of the month have greatly hindered the work. My gross receipts from all sources, amounts, since last report, to $90.29. I purpose now to spend some time in Jackson county, from which work report will appear in our next.

H. A. DAY.

THE DOUGLASS MARRIAGE.—The interest suddenly aroused in the old and almost forgotten "amalgamation" bugbear by the marriage of Hon. Fred Douglass in Washington, is jocosely lined off in the Rochester, N. Y., *Democrat and Chronicle* by the pen of our old friend George W. Clark:

"I notice in some of the papers tart criticisms or reflections on Mr. Douglass's recent marriage. Are not these criticisms uncalled for, impertinent and unjust? Has not Mr. Douglass the same right any the rest of us have to marry whomsoever he chooses provided 'he loves, she loves, they love,' no matter what her complexion, the color of her hair, or the color of her eyes? I chose a fair complexioned, blue eyed and rosy cheeked English girl for my wife. Has not Mr. Douglass the same right to choose a fair complexioned, dark eyed, intelligent American woman for his wife? But it is said some colored folks feel bad about it, and think Mr. Douglass ought to have shown his respect for their people by marrying one of 'his own race.' Is this complaint fair or just? Pray, will any one tell us which 'race' Mr. Douglass belongs to? Can the black race monopolize him? He is half white and half black. His progenitor was a white man. Have not the white race, therefore, the first claim, or at any rate an equal show, if so be that 'race' has any thing to do with the question? And is it not fair that Mr. Douglass, if he cannot 'respect,' should or may at least recognize 'our side of the house?' Have not 'white men some rights which black men are bound to respect?'"

CORRESPONDENCE.

KNOWN BY THEIR PRAYERS.

ST. PAUL, Minn., Jan. 28, 1884.

A certain Mr. "Plausible," meandering in the labyrinths of Odd-fellowship, was trying his thimble-rigs fishing for a young man. He saw that the young man had a fancy for life insurance, whereupon he promptly seized that as a bait for his Odd-fellow's hook, but the young man did not nibble it.

Mr. Plausible next tried the Masonic "thimble-rig," by relating the following story of the preacher and the highwayman. The preacher fell into the hands of a party of highwaymen, who, about to execute upon the preacher their last argument, "Dead men tell no tales," gave him time to offer his last prayer. But in that prayer one of the highwaymen observed a certain Masonic formula, and thereby recognized in the preacher a brother Mason. The preacher's life was then spared on the condition that he unite with his brother Masons in their specialty. The preacher accepted the condition and walked with them until he found a favorable opportunity to make his escape. And so the preacher lived to extol the beauties of Masonry from the pulpit. So says Mr. "Plausible," at the tea-table fishing for a young man to join a secret society.

I have read of the "wiles of the devil," and the above affords an example of the manner in which those wiles may be executed.

When that Freemason, President Finney, was converted to God, God filled his soul with abhorrence of Freemasonry; and Mr. Finney tells us in his book, entitled, "The Character and Claims of Freemasonry," that if he knew that he could save his life a thousand times to-morrow by joining the Masons he would not do it, because he knew that he would lose his soul if he did. And he did not hesitate to tell all he knew about Masonry. He loved God and his fellow men too well to keep that dark hellboru secret hatched in Masonic lodges. Yours truly,

WILLIAM FENTON.

SCHOOL OF FALSEHOOD.

PONTIAC, Mich.

In my last I showed how "moral" men were forced to lie for the lodge. I will now show that a "Christian Mason" is brought down to the same "level."

About eight years ago I exposed Masonry in Rochester, ten miles east of Pontiac. In the midst of my second address, A. H., a Master Mason, went out of the house in a great rage and slammed the door violently after him; then opening the door again, he shook his fist at me and shouted, "You are a perjured villain."

A few weeks ago I spent a little time in Rochester, waiting for a Detroit train. I stepped into the store kept by this Mr. H. Taking me to be a preacher he began to question me. He is a Congregationalist. He was looking for a new minister, the former one having resigned. I told him the churches in Rochester were ruined, being controlled by the world and the lodge. This stirred him up and he plead for the lodges. He insisted that Masons were not required to do anything wrong.

Why then were they sworn under death penalties, I asked, having the throat cut across, etc. He said that men lied about the Masons, for they had no death penalties in the lodge. He had been a Master Mason many years, though he had not been in a lodge for eight years. (the time I lectured there you see!) I asked him if they did not use the words, "having my throat cut across," in the first degree. He said he knew they did not.

A man was then coming into the store and Mr. H. said, "There comes the master of this lodge; you can ask him."

I told the "Worshipful Master" what had passed and asked him if he felt disposed to testify. He tried to divert us to questions purely speculative, but failing, he said it seemed to him that I was one of those men who were trying to destroy Masonry. I asked him if he did not remember me. "O, yes," he said, "and I would not believe a word you say, for you are a perjured man." I asked him if he could believe a brother Mason. His lodge brother stood there and intentionally lied to cover up the devil's work, supposing that I did not know anything about it, and he thought of course the "master" was bad enough to back up the Masonic lie! Why did he think so? Because all Masons are sworn under a death penalty to "always conceal" the secrets confided to them!

I asked the "master" if he did not know that Mr. H. deliberately lied, and he started for the door! I then asked Mr. H. if he did not know that he was lying, and he at once left the store, saying that he must go to his dinner! His daughter and others were in the store, and I asked them what they thought of an institution that compelled church members to stand in company and unblushingly lie for the protection of the thing! They looked amazed. Yet such men are zealous in looking after their church.

If, by the help of grace I can keep some from joining the lodge, I shall feel that my labor is not in vain in the Lord. In the lodge men are thoroughly educated to lie. Their doctrine is, that it is right to do wrong and wrong to do right. O, what a day will that be when all will be uncovered! O, let me have Christ at the cost of all!

A. H. SPRINGSTEIN.

NOTES FROM OHIO.

EDITOR CYNOSURE:—It has been some time since my last for your columns, but my zeal in behalf of the triumph of God's cause has been and is unabated.

In a recent trip to visit friends in Ohio there were several points which may be of interest to the readers of the *Cynosure*, and in fact ought to be to all professing Christians.

At Wittenberg college, Springfield, Ohio, has transpired an occurrence worthy of notice. Out of the two college literary societies has sprung into existence a third, having for its fundamental principles opposition to secrecy. It is to be hoped that the ground work may be laid deep and strong.

At Crestline, having to wait awhile for a train, a very ordinary man was noticed to walk to the ticket office window, and ask the ticket agent whether he was going, that evening, to the lodge. On replying that he could not be there that evening, the former stated that he himself felt hardly capable of conducting the exercises. Shortly after several switchmen coming to the same window, had not a little sport with the agent over a flask, or rather over the contents, which had been so reduced as to be suitable for tantalizing each other, which operation seemed to engage their lofty capacities for several minutes. A few minutes later, with the consent of the janitor (who in answer to an inquiry concerning smoking, said, "It makes no difference; smoke all you want to,") the waiting room became so foul that the writer betook himself to the ladies' room, amply prepared to meet any command to vacate and return to proper place. So much for decency and civilization in this beautiful and prosperous part of our blessed country.

At Lucas, in Richland county, a large village school building is horribly disgraced by having its third story labeled with large gilt letters, "I. O. O. F." I told several that such an outrage ought not to be tolerated twenty-four hours.; and that the fact that such a thing exists, truly portrays the terrible state of ignorance that abounds, notwithstanding the apparent amount of learning indicated by the school building. Yours in Christ,

J. C. SCHOENBERGER.

"EXTREMES MEET."

When one looks at the superabundance of forms of the Roman Catholic church, he would not think an infidel, who wishes everything proven before he will believe, would easily be led to accept this false system of religion. But it is, nevertheless, true. The step between no belief and belief in the many unnecessary things of Romanism is often taken with little difficulty. If the change were caused by the quickening influence of the Holy Spirit we would not object, but it is not.

In these last days we must not be surprised if we were to see the two secret systems, Freemasonry and Jesuitism, embracing each other and marching toward the field of conquest, having Christianity as their foe.

A certain lady came to a city with the intention of lecturing on "The Jesuits, their Teachings and Practices." She desired to obtain a church for this purpose, but if she were to fail in obtaining a church to lecture in, she intended to use a letter of introduction to one of the officers of the Masonic lodge. Thinking it wise at one time to use the letter in question, she told the worthy Mason she was in great distress on account of the evil influence of the Roman Catholics, who had induced her daughter to leave her and enter the convent for life, after she had spent five thousand dollars for the daughter's education; and that her daughter, together with a classmate, had stolen all the property they could get of her and left the outside world for the Roman Catholic heaven—the convent.

The worthy Mason said, "Madam, what business have you going about lecturing against the Roman Catholics? There are as good people in the Roman Catholic church as there are in any church."

The lady said, "I know there are good people in the Roman Catholic church, but I believe there are many in that church who are deceived. I myself was a member of that church, and did not mistrust their teachings until I saw the letters of a certain priest to my daughter after she had left me to become a nun. And I do not do this simply because it seems right in my own judgment, but I have advised with ministers and they have urged me to do exactly what I have undertaken to do."

"Ministers," said the Mason, "they are the last class of men I would ever go to to ask advice. One will tell you one thing and another something else. The Methodist church is always fighting with the Presbyterians, and the Presbyterians with some other church."

The lady answered, "Who then should I go to to ask advice if not to ministers of the Gospel? I have received advice from different denominations, but principally from the Presbyterians, and they have all said the same thing. What church are you a member of?"

"I am a member of Bishop C——'s (Episcopal) church," answered the Mason, who continued to vindicate his position in regard to the rights of the Roman Catholic church; but the lecturer refused to listen, and left him to meditate on what he had said and heard. But, fortunately, the lecturer obtained a church which was the most central in the city, and did not need the hall, which would have been refused if asked for.

Those who heard the lecture of the mother, whose daughter is in the convent of the Sacred Heart at St. Louis, said, "She held her audience to the close." "Her utterance was distinct." "All could hear every word that was spoken." And, "after the lecture several ladies of the audience gave their assurance of sympathy and their well wishes for the future."

An attempt will be made by Mrs. Dr. Green to rescue her daughter from the control of the Roman Catholics at St. Louis, and it is hoped she will be successful. If the daughter is removed the Roman Catholics may say, "There is another monument of Protestant bigotry!" But what would Christ say? Beware of the leaven of the Roman Catholics! PROTESTANT.

BRICKS FROM THE WALL OF MASONRY.

DEAR CYNOSURE:—Since leaving Gaines, the place from which we last wrote you, we have visited several places from which we have gleaned a few items for the columns of the *Cynosure*. While at Grand Blanc, Mich., at the house of Dea. T., we learned the following:

An old German lady, an acquaintance of the family, had a son living in Pontiac who was a member of the "Ancient and Honorable Fraternity." This son died at Pontiac and his Masonic brethren gave him a pompous burial, hiring a great number of carriages with their drivers and everything came off with great *eclat*. The old German lady was delighted and when she returned home she was loud in her praises of the glorious brotherhood. She told the Deacon's wife that if she was a man she would "shine" (join) the Masons the first thing she did. A few days later our friend saw her again and this time her tune was entirely changed. She had learned that the Masons had required her widowed daughter-in-law, who could ill afford it, to pay the expenses of the pompous funeral. Her indignation was so great that she now denounced them as a set of *blacklegs*.

A few days ago we visited the little town of L—— in Shiawassee county. While there we made the acquaintance of the M. E. minister of the place, of whom the following is related, which took place right there in L——. It appears that one of the merchants of the place had missed money, in small sums, a number of times, and suspected his clerk. He at length determined to speak to him about it. He found his clerk had also missed the money, but supposed the merchant himself had taken it and so said nothing about it. They now determined to watch and see for themselves what became of the money. Accordingly they both concealed themselves in the store, one night, the clerk hiding under the money-drawer and the merchant in some other place near by. Along in the night they heard some one unlock the door and come in. They kept quiet, however, and soon the burglar opened his dark lantern and made for the money-drawer, when the clerk clasped his arms around his legs. The burglar made some resistance and threatened violence, when the merchant stepped from his concealment and the two made him their prisoner, and he was placed in confinement.

Now comes in our Masonic M. E. minister. The burglar was a Mason, and the M. E. minister directly set to work to get his Masonic brother released from confinement.

He drew up a petition and went about among the people of L—— to get their names, praying for the release of the prisoner. He went to the Congregational minister, and as they were warm personal friends he was very persistent that his friend should place his name on his paper. The Congregational minister utterly refused to do so. At length some of his friends discovered that it was seriously operating against him and he was finally prevailed upon to drop the matter.

A lady with whom we met the past week related to us a sad case of delinquency on the part of a member of the fraternity. A man well known to our informant was owing $300 to a man who formerly resided in this vicinity, but who at present lives in the State of N. Y. The latter came back to his old neighborhood and was paid the $300, promising to send back the note. The note came at last, but was presented by another party, who demanded the money on it, and obliged the payment of the note the second time. Both these men were Masons. Hence you see one Mason defrauded his brother out of $300! E. C. A.

BIBLE LESSONS.

LESSON VII.—February 17, 1884.—The Conversion of the Jailer. Acts 16: 25-40.

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved. Ver. 31.

"At midnight Paul and Silas prayed and sang praises." There is nothing strange in their praying at such a time. Many a shipwrecked sailor, whose voice never utters the sacred name before except in blasphemy, cries most earnestly for relief in a time of danger. Many a man who in time of health scoffs at prayer is glad to employ it when sickness comes. But to give thanks in a dungeon, where the atmosphere was full of pestilence, where there was no light, where they might constantly expect an early death—this is surely one of the triumphs of the gospel, a triumph far greater than that of Augustus and Anthony won near Philippi nearly a century before. Nor did they thank God merely that "things were no worse"; they thanked him for the positive joy they experienced in their trials, and that they were counted worthy to suffer for his sake.

"And the prisoners heard them" (or were hearing them). Yes, and there are always some to hear the songs which God gives in the night. It takes night to bring out the stars. A lamp may burn all day and never be noticed; but when neither sun nor stars are to be seen, then its light shines clearly. So do patience and joy in tribulation testify more emphatically to the power of God's grace than any amount of words in prosperity. It is impossible to wait about the sick-bed of him who is supported by the heavenly arm, witnessing his patient endurance and his holy joy, without feeling that Christ has indeed been formed in his heart the hope of glory.

"There was a great earthquake....; the doors were opened, and every one's bands were loosed." A picture of the results which should be wrought by the gospel just introduced into Europe. What revolutions and convulsions it should work among the nations! How many prison doors of ignorance and despair it should fling wide open! How many bands of superstition, slavery and sin it should undo! The gospel is still the great liberator of mankind. May it make me free from all that hinders my heavenward progress!

"He would have killed himself." Such was the example set by the renowned ones of earth. When Brutus and Cassius had suffered defeat in the plains near Philippi, they tried to save themselves from disgrace by taking their lives, and many of their soldiers followed their example. Cato's suicide was celebrated by the Romans as a heroic act. It remained for the gospel to teach the worth of human lives, and to lift the veil which shows that death is not the end.

"Do thyself no harm." And this has been the cry of the gospel all along. Men are destroying themselves by self-indulgence, by sin in its many forms, and the gospel simply seeks to turn them into the way of safety. Even its severest warnings come in greatest tenderness and love. Is it not a kindness to hold back the sword that would spill the life's blood? Is it not a kindness to warn the traveler of the near precipice? Then it is a kindness to tell a man of his sins and danger and point him to the way of salvation. Then surely it is a kindness to lay a restraining hand on the young man who is entering the drinking saloon or the billiard hall, and say to him, "Do thyself no harm!" Am I true to my God and my brother's soul if I see him going on in sin, neglecting the gospel, and yet do not earnestly, promptly, and yet tenderly warn him of his danger and point him to the safe way?

"He took them the same hour,....washed their stripes,....and was baptized." It is needless to ask whether one can have true saving faith and not be inclined to a better and holier life. We might as well ask whether the lightning that strikes my house will be attended with thunder or not. We might as well ask whether one could hold a lighted candle in a room and it remain dark or not. Grace in the heart will manifest itself in the life. It begets a longing desire to obey God more perfectly, and at the same time opens the springs of compassion toward our fellow men. A few hours ago this man could look on the wounds of the Apostles unmoved. He cared nothing for God's glory nor his law. Now he seeks to relieve the suffering ministers, and to fulfill all God's requirements.

"They feared when they heard that they were Romans." So great were the privileges of Roman citizenship that those who abused them were in danger of severe punishment. But how much higher are the privileges of those whose conversation, citizenship, is in heaven! Will not the King of all the earth avenge those who are abused by their fellow men? Is not this an additional reason why I should heed the exhortation of James: "Speak not evil one of another"?—*U. P. Bible Teacher.*

COMMENTS BY E. E. FLAGG.

The Lodge a Christless Religion.

1. *Suffering in the cause of truth brings joy.* V. 25. Many a martyr has passed the night before his execution in sweet slumber and sang praises to God in the flames. On the other hand the most unhappy people in the world are those, who, while they sympathize with truth, are afraid to act up to their convictions. Great questions of right and wrong like the lodge and the liquor questions at the present day are constantly arising, and we must range ourselves on one side or the other—the side of Satan or the side of Christ. To be neutrals in this warfare is impossible. But whatever we may suffer in taking a bold stand for the right we shall have the same sources of joy that Paul and Silas had: (1) The smile of God; (2) fellowship in our Saviour's sufferings; (3) the assurance of final victory.

2. *To be saved we must believe in Christ and Christ only.* Vs. 29-34. Jesus calls himself the Door and the Way to everlasting life. But Satan's one grand object ever since he tempted Eve in Eden has been to prevent the salvation of our race. So he is all the time opening other doors to salvation which he tells men are just as good. The various secret orders are so many of these false doors. Masonry, the mother of them all, is expressly called by Mackey "a religion." Now there can be but one true religion any more than there can be but one sun in the heavens. So if the Christian religion is true the Masonic religion must be false, and *vice versa.* The Good Templars' ritual says to the candidate, "Abide with us. Here you are safe." The Odd-fellow is promised that by practicing the charity of his order "he shall come down to the grave in peace with the full assurance of a blessed future." But nothing is said of a Saviour or the need of one. Thus we see that the lodge offers a Christless salvation, a salvation of works which can never atone for sin or purify the soul.

Light from the Word.

Can we be neutral in any great moral or religious question? Matt. 12: 30. What is Satan called in the Bible? 1 Pet. 5: 8; John 8: 44. Is he the inspirer of all false religions? Rev. 12: 9; 20: 3. Is there any safety outside of Christ? John 15: 6. *Then what must we think of those secret organizations which promise it?* Can the good works inculcated in Odd-fellowship and other secret orders save men? Gal. 2: 16. What must be the end of these false systems of salvation? Rev. 19: 20.

If we love our country with a true, real love, we shall show it by contributing in ourselves to the sum of collective rightcousnes what may be in our power, aided by our God's unbounded and free grace to give.—*Rev. Morgan A. Dix.*

THE SECRET EMPIRE.

—There is some curiosity to know what distinction the pope will make between English and Continental Freemasons, as it is announced that he will make the matter the subject of a proclamation soon.

—The Chinese lodges understand the business of Morganizing. The papers report: "Lu Ling, a Chinese laundryman, was found murdered at his place of business in New York, Monday. There were fourteen stab wounds in his back. It is thought Ling may have been the victim of a secret organization, which is said to exist among the Chinese and which exacts the penalty of death from those who disobey its laws."

"Canada has three Supreme Grand Councils of the Scottish Rite, each claiming legitimacy and exclusive jurisdiction. The Canadian *Craftsman* represents that prominent brethren are active in each organization. It also intimates that unless something is speedily done to restore peace between the warring factions, the influence of the Rite for good will soon come to an end so far as Canada is concerned."—*Freemasons' Repository.*

—We have just glimpsed another new secret society entitled, "Empire Order of Mutual Aid." It has the usual number of grandiloquent officials. The main point in this "Aid" is to "aid" a number of high-titled functionaries to live at ease on the money extorted from their dupes. Look out for secret society swindles in general. This "Mutual" swindle has been holding a "Grand Lodge" in Geneva, N. Y., recently.—*Wesleyan.*

—A little circular dropped into our office from some unknown quarter puts the lodge insurance business in a nutshell thus: "The Knights of Honor now claim a membership of about sixty thousand who are to receive at death the sum of two thousand dollars each. Thus is created a liability of one hundred and twenty million dollars. The sum of twenty dollars per annum is their largest estimated cost to each member. Now thirty-five years would be an unusual average expectancy for insured lives; but for the sake of argument, we will admit an average expectancy of forty years. Sixty thousand members contributing twenty dollars per year for forty years would be eight hundred dollars each, or an aggregate of forty-eight million dollars. Now see what this amounts to: Aggregate liabilities, one hundred and twenty million dollars; aggregate collections from members, forty-eight million dollars; deficiency, seventy-two million dollars."

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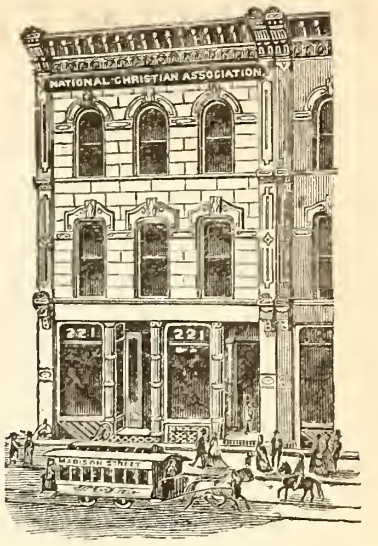
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SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

ALL REMITTANCES should be made by draft on Chicago, New York or Boston, postal money order, express or registered letter. Currency by unregistered letter at sender's risk. In sending money the amount and what it is for should be distinctly stated. In every instance the name of the writer and his post office address should be given to avoid confusion or mistake.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—Jos. Travis, Chicago.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.
SECRETARIES.—H. L. Kellogg, W. H oss and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 7, 1884.

EDITORIAL CORRESPONDENCE.

LOUD WHISTLING.

The *Republican* of this city has never deigned to allude to the American party but in a single instance, and not then by its name. It said, in a brief paragraph, that the Greenbackers, Workingmen's party, Anti-monopolists and the Anti-masonic party would probably fuse and vote for Gen. Butler. Whether the suggestion that Anti-masons would vote for a thirty-three degree Mason was the result of ignonance or design in the *Republican*, does not appear. The old parties and their presses exhibit a nervous honor of the American party as if they feared a conflagration from it; and seek to smother it by their silence, as women throw a blanket over a lamp to keep its flame from spreading through the house when they see the oil in it is in danger of ignition. We give below the *Republican's* notice of the Prohibition convention in Pittsburg, May 21st next. Counting the open temperance organizations, women and all, a vast majority of the Prohibitionists are anti-secret. We are glad to see the *Republican* merry; but next November its laughter may turn to sorrow. Here is the *Republican's* pleasantry:

"The Prohibition-Home-Protection party is in the field with a call for a National Convention to be held at Pittsburg, May 21, for the purpose of nominating a candidate for President and Vice President. Pittsburg, barring its dirt, is a pleasant city, the season selected is propitious, and it is to be hoped the P. H. P. will enjoy its harmless little diversion. In the rush and clamor of a Presidential contest between the great parties its convention and nominations may be remembered twenty-four hours after adjournment, but this is open to doubt."

WASHINGTON ITEMS.

THE SENATE and corridors adjacent were crowded to hear the Mahone debate on the Danville and Copiah county political murders. There was a general disappointment, and the crowds retired exclaiming, "How dull." The Democrats made no reply. Some of the Republicans even read newspapers, some smoked in the ante-rooms, and the *Star* says the affair was so still-born as to spoil a labored reply which Mahone had prepared. The newspapers all treat it as a Republican attempt to scare the North into support of that party at the next election; and the frequency of whisky murders on election days throughout the South, gives color of plausibility to that theory.

SOME OLD TIME NEW YORK ANTI-MASONS, friends of the new Mrs. Frederick Douglass, persons who have been accustomed to society and wealth in the days of William Goodell, are coming to see us tomorrow, to co-operate in our Convention.

Dr. SCOVILLE, President of Wooster University, Ohio, writes that he will be here and speak. Frederick Douglass has now positively promised. President Seelye of Amherst College, writes in a clear, strong, beautiful letter, that he will come if practicable, and will let us know soon.

SOLIDIFYING THE NORTH.—The Danville and Copiah political murders to be investigated:

"Mr. Shernau's resolution was then taken up, Mr. Sherman addressing the Senate upon it.

"Mr. Sherman led off with a prepared speech in support of the investigatiou, in which he held that it was time for a full and impartial inquiry into the Danville and Copiah outrages. 'Noman,' he exclaimed, 'should be allowed to hold a seat in either House of Congress whose election was obtained by such means. Every one should be equally protected by the law, and neither race nor political creed should act as a reason for the overthrow of the rights of citizenship.

"'The American people had waited with great forbearance for the time when Constitutional rights would be regarded in the South without respect to color, creed or party. The time was ripe for this investigation. The war would have proved a failure if such things as were reported from Danville and Copiah were allowed to go unquestioned.'

"Mr. Mahone supported the resolution in a carefully-prepared and temperate speech. 'It behooves me,' he said at the outset, 'in the name of Virginia to express regret that there should be found in the conduct of any portion of her constituency occasion for such inquiry as that on which the resolution is in part predicated. I protest that the real majority of her people are in no wise responsible for the violent overthrow of the civil law and the unprovoked brutal murder of unarmed citizens painfully conspicuous at Danville.'"

The *Critic*, from which the above is taken, heads the column "The Ensanguined Banner thrown to the Breeze in the Senate." It is painful that political murders should be able to screen themselves under party tactics.

MORMONISM.—Senator Hoar's exhaustive and earnest anti-polygamy bill, presented Tuesday, seems to be an honest and thorough-going attempt to take out the cancer by the roots. The woman suffragists of this district, at least some of them, object strongly to that clause which forbids all Utah women to vote. As Senator Hoar favors woman suffrage, he will doubtless explain his bill.

A DISTRICT CONVENTION of Prohibitionists will be called by residents of Washington to meet beside our National Convention to elect delegates to the Pittsburg Convention of May 21st. Of course they are not Masons, or they would not meet with us.

WILLIAM WIRT's picture and sketch will be given in the *Cynosure* in a few weeks and will show the rock on which Morgan Anti-masonry split! which has never yet been seen.

THE WORST FEATURE in our movement is the want of "prayer and fasting" by which alone Christ said evil spirits could be cast out and down. The Women's Crusade begun with earnest, sustained, fervent prayer.

We have visited Mrs. Senator Pomeroy here, and her gentle spirited sister Mrs. Whitin of Massachusetts, well known to missions, to see if these ladies could help us to a lady orator for our convention. They suggested one or two.

The union of the American and Prohibition parties is warmly endorsed by many influential prohibitionists.

We saw on the 28th Mrs. Spafford and Susan B. Anthony. They both say that the imputation of free love doctrines to any member of their Woman Suffrage Association is a gratuitous and wicked libel, that the doctrine of polyandry taught by the woman Woodhull, is regarded by their association with loathing and abhorence.

MARRIAGE OF FREDERICK DOUGLASS.

Mr. Douglass fled from slavery, and by the aid of his Massachusetts friends, sent for and married his first wife, with whom he has lived in amity, who was the mother of his four children, and who died some two or three years since. He has now married a Miss Helen Pitts, twenty-one years younger than himself. She was from Honeoye, N. Y., where her father was an abolition leader, and principal man in a radical church founded by William Goodell, the well-known reformer. Miss Pitts was forty-six years of age, and up to her wedding day worked as clerk in one of the offices here, though her father is said to be wealthy. Both she and Mr. Douglass enjoy characters without reproach. But the element in this marriage which gives it significance, is, that Mr. Douglass is a colored, or semi-colored man, and his wife a good-looking, cultivated white woman. But the press generally, which used to stimulate mob-violence by the cry of "Amalgamation," now acquiesces in this marriage as "an affair belonging to the parties." Perhaps a million and a half colored votes to be cast for President next fall throws a soft shadow of philosophy over this case. But it seems to us to be one of God's milestones in the march of human destiny.

It will be remembered that the young and eloquent Langdon loved and married a white girl in New York, near the girl-home of Mrs. Douglass, and her friends cast her off so that they retreated to Europe to escape that social torment, "Which scarce the firm philosopher can scorn." But this marriage is endorsed and justified here by the Washington press, which echoes public sentiment.

Three hundred and fifty-nine years ago a priest who was an Augustine monk, married a nun. Priests had in a few instances married and were permitted to be pastors, though the second one who did so died in prison for the act; but thousands had lived unmolested in concubinage. So Democrats who turned pale, and gnashed their teeth at the cry of "Amalgamation," voted and shouted for Richard M. Johnson, the mother of whose children, born out of wedlock, was a colored woman.

But for a monk to marry, and to marry a nun, this was to unlock the convents where men and women were imprisoned for life, for religion, as others are for crime! Luther's friend Schurf, the Juris consul, exclaimed, "If that monk marries, he will cause men and devils to shout with laughter, and bring ruin upon all he has hitherto effected." Yet Luther married, the world still stood and "*God is marching on.*"

This marriage of Douglass is asserting in practice that "God has made of one blood all nations of men." This wedding was the funeral of caste; and though people will still ordinarily prefer companions of their own color, no tempests will arise if Desdemona shall love Othello

—"for the dangers he has passed,
And he love her, that she does pity them."

This marriage is America's protest and proclamation against the harems and seraglios of the lethargic caste-ridden nations, that Christ's law of marriage (whose complexion was about an average of them all) must wipe out all lines drawn by the fingers of caste, that affection is to be left free under his law; and that he must reign till he has put all enemies under his feet.

MORMONS AND THEIR LODGE.

Samuel D. Greene in the *Cynosure* of December 20, 1877, tells of his personal acquaintance with Joseph Smith for years before and after the Morgan murder; of his tricks and jugglery, his association with Cochrane, a vagrant and suspicious character like himself; of his familiarity with Freemasonry through the Morgan revelation; and of his thievishly securing Rev. Solomon Spaulding's romance, with the connivance of Rigdon, and turning it into a Mormon Bible. Mr. Greene does not say that Smith was a Freemason; but later when with his deluded followers he sought refuge in Missouri and Nauvoo, Ill., the Mormons were all Masons. In 1852 Lieutenant Gunnison of the U. S. army, issued through the publishing house of Lippincott of Philadelphia, a history of the rise, doctrines and progress of Mormonism. He had gathered the facts for his work from personal observation during a considerable period of intimacy with the Mormons as an officer in the army. In writing of the Mormon priesthood, he says, page 59:

"We are informed they have working signs, and that Masonry was originally of the church and one of its favored institutions to advance the members in their spiritual functions. It had become perverted from its designs, and was restored to its true work by Joseph [Smith] who gave again, by angelic assistance, the keywords of the several degrees that had been lost; and when he entered the lodges of Illinois, he could work right ahead of the most promoted for which, through envy, the Nauvoo lodge was excommunicated, or cut of by the Grand Lodge, on account of its own ignorance of the greatest truths and benefits of Masonry."

This is the Mormon account through Lieut. Gunnison. Next year, 1853, Gunnison, then promoted to the rank of captain, was murdered by the Mormons on the Sevier river with his party of eight engineers.

In confirmation of this statement, L. L. Muun, Grand Secretary of the Grand Lodge of Illinois, having examined the records of that body, states that the Nauvoo Lodge was granted a dispensation October 15, 1841; that it was suspended August 11, 1842, after holding relation with the Grand Lodge for eight months. A few weeks later, November 2, 1842, the Mormon lodge of Nauvoo was again authorized to work. This dispensation was also revoked and a charter refused October 3, 1843. The reason for this peculiar management on the part of the Grand Master and the Grand Lodge is given as on account of irregularity and "a disposition to accumulate and gather members without regard to character, etc., etc." The Mormons left Caldwell county, Missouri, in 1838–9, and settled in Hancock county, Illinois, and built Nauvoo, which was nearly or quite all Mormon. Smith was arrested and put in jail in May, 1844. He was killed in June, two months later. In 1845 the State legislature repealed the charter of Nauvoo, and in 1846 the Mormons who had not already emigrated were driven out by the bayonet. In Utah their Masonry developed in the Endowment House oaths and ceremonies and in the Danites. The oaths of the latter were revealed before a Senate investigating committee, and are quoted from Congressional Document, No. 189, in the *Millennial Harvester*, published by Alexander Campbell, as follows:

There is in the Mormon church, a band called the "Danite Band," composed of the members of that church, and bound together by the following oath:

"Now I do solemnly swear, by the eternal Jehovah, that I will decree to hear and conceal, and never reveal this secret, at the peril of committing perjury, and the pains of death, and my body to be given to be shot at and laid in the dust. Amen."

This band has its *signs*, and is bound to assist one another, *right or wrong*—to swear for one another, and in the event of one of them deserting, *to kill him privately*, wherever they may chance to meet him!

This band executes the orders of the Presidency of the church on dissenters from the Mormon faith, in putting them to death, and casting their bodies into the "*hazelbrush to become food for turkey buzzards.*"

"Sampson Avaird, a witness, produced, sworn, and examined, in behalf of the state, deposeth and saith:

"That about four months since, a band called the Daughters of Zion (since called the Danite Band), was formed of the members of the Mormon church, the original object of which was to drive from the county of Caldwell all those who dissented from the Mormon church; in which they succeeded admirably, and to the satisfaction of all concerned. I consider Joseph Smith, Jun., as the prime mover and organizer of this band. The officers of the band, according to their grades, were brought before him, at a school-house, together with Hiram Smith and Sidney Rigdon; the three composing the first presidency of the whole church. It was stated by Joseph Smith, Jun., that it was necessary this band should be bound together by a covenant, that those who revealed the secrets of the society should be *put to death.* The covenant taken by all the Danite Band was as follows, to wit:—They declared, holding up their right

hand, 'In the name of Jesus Christ, the Son of God, I do solemnly obligate myself *ever to conceal and never to reveal* the secret purposes of this society, called the Daughters of Zion. Should I ever do the same, I hold my life as the forfeiture.' *Cong. Doc.* No. 189, p. 1, 2.

"John Cleminson, a [Mormon] witness, produced, sworn, and examined, for the State, deposeth and saith:

"Some time in June I attended two or three Danite meetings; and it was taught there as a part of the duty of the band, that they should support the presidency in *all* their designs, *right or wrong;* that *whatever* they said was to be obeyed, and whoever opposed the presidency in what they said or desired done, should be expelled from the county, or have their lives taken.

"Dr. Avard further taught as a part of their obligation, that if any one betrayed the secret designs of the society, they should be killed and laid aside, and nothing said about it." *Ib.* p. 15.

Some of the language used in the Book of Mormon proves that book to have been written, or put into its present shape, since 1827, as it quotes much of the language used about that time concerning Freemasonry; and hence it denounces secret societies, oaths, etc. But by this testimony it is proved that the Mormons have their "secret societies," and we believe they have them in New York, Philadelphia, and most of the places where they have made converts to their delusion.

—Bro. J. P. Stoddard, the secretary and agent, returned to Chicago on Saturday morning after a prolonged absence. He preached for the College church, Wheaton, on the Sabbath, pastor Chittenden being sick. He is this week making all possible arrangements for the success of the Washington Convention, especially by way of railway fare reduction.

—Bro. Feemster, the State Agent of Kansas, is also active. His plans are given in another column. He is now arranging for the first of five district conventions to be held in Olathe about March 4th. Others will follow until the State meeting in the fall.

—Word comes in that Rev. John G. Fee of Berea, Kentucky; George W. Clark, the "Liberty Singer;" A. G. Laird, president of the Chicago Association; and E. A. Cook, chairman of the national political committee will attend the National Convention at Washington. Let us have the names of two or three score more before next week.

—If the friends who intend going to Washington through this city will send in their names immediately, arrangements can be made for some reduction in railway fare. The number who can go together from Chicago must be known as nearly as possible before satisfactory negotiations can be made. Therefore, send immediately a card to this office.

—Mr. A. G. Laird, the president of the Chicago Association, is arranging for a series of monthly meetings to be held in different parts of this city, and addressed by such speakers as Dr. W. T. Meloy, of the United Presbyterian church, Rev. Joseph Travis, of the *Free Methodist*, Prof. L. N. Stratton of Wheaton, and Pres. C. A. Blanchard.

—Friends in eastern Kansas are preparing for some good work this month. The Johnson County Association holds a meeting soon in the Wesleyan church at Olathe. The time, according to the Olathe *Free Press*, is "Tuesday, Feb. 8th," but as Tuesday does not fall on the 8th of February for two or three years, the printer must be at fault.

—Wendell Phillips, justly renowned as one of America's greatest orators, died after a brief but painful illness in Boston, on Saturday evening. In 1839, when twenty-eight years old, he gave up a promising law business and devoted himself to the anti-slavery reform. He was also an ardent advocate of temperance, woman suffrage, and labor reform, and his protest against the lodge was no less emphatic and hearty. The increasing weakness and infirmity of age only prevented his engaging in this reform with all the matchless eloquence with which he was gifted.

ADDRESS BY DR. MELOY.

By arrangement with the Chicago Christian Association, Rev. W. T. Meloy, D. D., of the United Presbyterian church, will give a public address in Carpenter Hall, 221 West Madison Street, Tuesday evening, February 12th; subject, "Rash Promises." All friends of the Association in the city are urged to be present.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTE.—In March, 1883, Pres. J. Blanchard resigned the nomination above, subject to the action of the next National Convention of the American party.

THE NATIONAL POLITICAL COMMITTEE.

The National Central Committee of the American party is hereby called to meet at No. 215 4½ St., N. W., Washington, D. C., Feb. 20, 1884, in connection with the "American and Prohibition Convention" called to meet at that time. The attendance of every member of the committee is most earnestly desired and asked. As the convention of the National Christian Association immediately follows these political meetings, a time of great interest is promised. EZRA A. COOK,

Chairman National Central Committee.

AMERICAN AND PROHIBITION CONVENTION.

A convention of the American and Prohibition parties has been called to meet in Lincoln Hall, Washington, D. C., Feb. 20–22, 1884, commencing at 7:30 P. M. of the 20, and continuing through the next two days and evenings. This convention has been called after consultation with leading members of both parties, in the interest of two important reforms, with the purpose of taking steps to fuse these two young and growing reform parties. It is a very important meeting and all friends of reform should make an effort to be present. Entertainment will be provided at the lowest rates and ample provision made both for economy and comfort. Leading members of both these parties have engaged to be present. For further information write to the undersigned at No. 215 4½ St., N. W., Washington, D. C. E. D. BAILEY.

CONSTITUTION FOR AMERICAN CLUBS.

[The following form of Constitution and By-laws for American clubs is suggested by M. N. Butler, Missouri State agent.]

Art. I. The name of this organization shall be "The —— American Club, Number ——."

Art. II. The object of this organization shall be the dissemination of truth and light concerning the American party, as enunciated in its political platform of principles, by lectures, discussions, circulating printed platforms, tracts and books; through newspaper correspondence, and by all lawful efforts, in such way and manner as shall be deemed practical by its membership.

Art. III. Any person may become a member of this club by signing the Constitution and giving his or her influence and means for the promotion of the objects and aims of this organization as declared in Article second.

Art. IV. The officers of this club shall be a President, Vice President, Secretary and Treasurer, and these officers shall constitute an Executive Committee.

Art. V. Section 1. It shall be the duty of the President to preside over the meetings and deliberations of the club and superintend its general interests.

Section 2. It shall be the duty of the Vice President to render the President such assistance as may be desired and to preside and perform the duties of that officer in his absence.

Section 3. It shall be the duty of the Secretary to keep a record of all meetings and proceedings of the club, and prepare brief monthly reports concerning local work and forward the same for publication in the official organ of the club and other papers.

Section 4. It shall be the duty of the Treasurer to collect all monies pledged, the membership fees and dues, if any, and pay bills at the order of the club, or its Finance Committee.

Art. VI. The time and place of meeting shall be designated at adjournment, subject to change for sufficient reason by the Executive Committee.

Art. VII. This Constitution may be altered or amended by a majority vote of members present, provided one month's notice be given at a regular meeting, of such proposed change.

BY-LAWS.

Section 1. The President and three members may call special meetings of the club, due notice being given to the members.

Section 2. There shall be the following standing committees: A Finance Committee, whose duty it shall be to solicit funds to aid in defraying necessary expenses, holding special conventions and facilitate further organization of new clubs adjacent thereto. A Political Committee, whose duty it shall be to attend such conventions, caucuses, etc., not connected with this body, as may be practical, and report the action and doings of the same to this club, and otherwise carry out the pleasure of the club as its representatives; and the Chairman shall be an emanuesis to report all political items pertaining to the work, to the National Committeeman residing in the State. A Committee on Lectures and Public Meetings, which shall make such arrangements as may be the will of the club. A Committee on Newspaper, whose duty it shall be to solicit subscription from all members, and others, urging them to become readers of American party papers, and especially of the journal in which the official proceedings of the club are published.

Section 3. —— members shall constitute a quorum for the transaction of business.

Section 4. These By-laws may be altered or amended by a majority vote of all members present at any regular meeting.

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet provides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh proclaiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure*.

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get one up and enclose the $1.25 and addresses plainly written we will send either of the documents mentioned above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

AN EASY TASK.

To get two month's subscribers for 25 cents will not be found a difficult work, if you fail in securing a yearly subscription. Each copy of the *Cynosure* is equal to an ordinary pamphlet of 80 pages. Eight such pamphlets for a quarter of a dollar is not extravagance by far. Let every reader of this paper present this matter to his neighbors.

THE HOME.

"A STILL, SMALL VOICE."

1 Kings 19: 9, 10, 11, 12, 13.

In Horeb, when before the Lord,
Wrapped in his robe, the Tishbite stood—
The "still, small voice," the solemn word,
Declared his present God!
But earthquake, storm and fire went by
Ere spoke the unseen Deity!

He spake—when those his guards sublime
The silent Prophet had surveyed—
He spake, and to all future time
His words may well be said:
"What dost thou here?" Can conscience say,
"To serve my God in this my day?"

Ah! no; that voice we shun and fear;
While fettered by the spell of sin;
Though heard not by the outward ear,
It cries aloud within,
And every living soul must find
That God speaks thus to all mankind.

Our duties form our common lot—
We live not for ourselves alone!
Nor he who owns the lowliest cot,
Nor he who fills the throne!
But, linked with fate in each degree,
Hang dread responsibility.

"What dost thou here?"—what works engage
For God or man thy precious powers?
Let not a stained or vacant page
Show life all wasted hours.
Each tree will by its fruits be known,
Let time be hailed as wisdom's own.

"What dost thou here?"—the answer true,
By One alone on earth was given—
"How wist ye not that I must do
My Father's work of heaven?"
Suns, stars, and worlds in age shall wane,
But none shall speak these words again.

Mortal and fall'n—'tis well if we
Can truly with the prophet say—
"Lord, in a zealous love for thee
Our lives consume away;
And thou, with light divine canst scan
How we have helped our fellow man."

Still strikes the question on each heart
And each must answer it ere long—
As well the loiterers on the mart
And busiest in life's throng.
And those who wait their Lord's return,
Wakeful, with lamps that brightly burn.

The Bridegroom, at an hour unknown
Comes in his splendor suddenly,
But when he asks—What hast thou done
With my rich gifts to thee?
Where is the glory they should bring
To Me—thy Maker, God, and King?

Lord, when upon that awful day
Earth's countless tribes shall all arise—
When thou shalt call thy guests away
And angels bear them to the skies—
May I with those blest spirits be,
Where wedding robes were wrought by Thee!

—*From Littell's Living Age.*

THE WAGES OF SIN.

A TRUE STORY.

"Well mother, I received a letter from Charlie to-day. He says Manitoba is financially no good and he wants to come up to Chicago to try his luck," said Harry Burns one evening at the cheery supper table.

"Indeed," said Mrs. Burns. "We shall be glad to see and to help him all we can. Somehow I felt when he was here in the winter that he needed help, for under all his brilliance and wit, I thought I could detect a sorrow at his heart."

"Oh! now mother you are up to your old trick of hunting sorrows in people. I'm sure I never saw a jollier fellow than Charlie," exclaimed John.

"My dear," said Mrs. Burns gravely, "Charlie is not a Christian and I'm sorely afraid he keeps company with jollier fellows than himself in places where I hope and pray my dear ones may never go."

Charlie Edwards was a man past thirty years of age, well read, with fine powers of mind and a well developed body, but, after all, he inspired you not with confidence and satisfaction, but with a vague regret and disappointment. He was restless and had made for himself no sweet abiding place. When he came into Mrs. Burns' home she looked into his face and felt that indeed he did need help for his face bore the sorrowful traces of sin and dissipation.

"Mother," he said, for he had asked for the privilege of calling her that sweet home name, "I have come here determined to be a better man or die in the attempt."

Mrs. Burns and he were sitting by the fire alone, and with her gentle sympathy she soon won from him the story of the down dragging years spent with men who drink and sharing their ruin, but he was inclined to excuse himself for his weakness and folly and to lay the blame of his fallen manhood on the laws of the country, on the church members, and on society generally. Mrs. Burns could scarcely keep back the tears as she said, "I half realize the task that is before you. In your own strength I tremble for you. Think of all the waste of these years. None but God can help you to build up again what you have pulled down. Will you not ask him for help?" Mrs. Burns laid her hand gently on his arm, but he shook it off after a moment, saying:

"No mother, God made evil and he is to blame for what I am, I will never bow to my destroyer."

"Oh! Charlie, you are talking against your reason else why did you come here to be a better man. You know you have the power to choose, evil or good, love or hate. God is love. He is yearning for your upbuilding. Come to him."

Charlie answered not a word and Mrs. Burns went to prepare supper with a heavy heart.

Her own manly boys came laughing home from their work. The cheerful meal was followed by music for Mrs. Burns' daughter and sons were fond of music, and Charlie's tenor completed the harmony of their songs. Oh! the sweet voices that pierced their way into Charlie's heart as they sang:

"Come home, come home,
You are weary at heart,
For the way has been dark
And so lonely and wild.
Oh! prodigal child
Come home, Oh! come home."

He turned to dash away the tears, but his proud heart would not yield. Mrs. Burns prayed in her heart for the wandering lost one and through the weeks every thing that a loving wit can devise or tender heart contrive, Mrs. Burns brought about Charlie.

"The better life has begun to dawn," I hope, she said; "but all we can do is to be patient and kind."

But just as this hope began to brighten Charlie began to leave the evening fireside. "Going to take a smoke," he would say. Alas, what does smoking too often lead to? The saloon has an open door for smokers, and Charlie knew it and the smoke was followed by "a drink."

Mrs. Burns' heart ached but how much anguish and trouble came upon her when the odor of a cigar came to her on the words of her own son. What a long sorrowful talk she had with Robert.

"Oh! come mother; don't be fanatical, a cigar now and then won't hurt anybody," he would say. "Charlie takes offence when I won't have a little social smoke with him."

"Oh! my boy, God save you from what Charlie is," she prayed in sorrow.

Charlie had a good situation now and Mrs. Burns invited young company to the house as an extra inducement to keep him from the saloon. The boys took him to call on their friends. The daughter accompanied him to church, but his rebellious heart would not receive the truth. He sneered at the preacher's logic and argument and made it impossible to invite him to go with them. They found strength and comfort where he found only rebuke and unrest. The soul chooses and fixes its own place, confines itself in its own sin and misery. There was a change coming over Charlie. He was no longer a witty, jolly fellow, but was growing morose and bitter. His presence in the home became a restraint and sorrow. "No man liveth unto himself," and one's sin or misery seems to have as much power of diffusion as an atmosphere.

About this time a beautiful young lady friend of the family came to visit. Her bright eyes and charming ways made a deep impression on Charlie; but her eyes were not made in vain, and she read his book of life with all its sweet meanings obliterated.

"What he might have been if"—she said to the daughter, with a sad look in her eyes that filled out the sentence.

"Charlie," said Mrs. Burns' daughter, as he talked to her of Lily, "Why don't you make yourself worthy of her? Perhaps you could win her, she is well worth your noblest efforts" (but Charlie shook his head). "No! Life has only denial for me everywhere I turn. It is fate. It is my hard luck."

"Nonsense," said Mary; "I don't believe in luck. Every one who strives to do right receives his destiny as he goes along, and it is the one he makes for himself. Why don't you say 'no' to the evils that are denying you your rightful destiny and life, and say 'yes' to all pure hopes and ambitions? Ask God to help you to be what you are capable of being."

Meanwhile Robert had taken a vacation, and had spent it at Charlie's old home, and returned with unusual thoughtfulness portrayed in his face. A young lady and gentleman were visiting at the home, and a merry, fine looking company surrounded the dinner table. Somehow the temperance question came up.

"We are all temperance folks up at our house," said the young man, "and mother is a perfect enthusiast."

"Fanatic," put in Charlie. "That's the way with the temperance people—they either lack the courage of their convictions or are crazy of the subject."

Mrs. Burns looked in surprise on the usually courteous Charlie, and Harry spoke up with fervor:

"Would we were all fanatics, and crazy, if you please, on this subject."

Charlie gave a sneering laugh, and then went on to justify the sale of liquors, and to hold up the rights of saloon-keepers under the law. He called down anathemas on the heads of church members, and told of the generosity and large heartedness of the men who had helped to ruin his associates and himself.

"Charlie," broke in Rob, with a white face and trembling voice, "I have heard you talk as long as I can. How can you talk in this way? You say you don't *feel* about the cause of temperance, and that you have no desire to. You ought to feel about it above every one else here—you, whose white-headed old father is on his way toward a drunkard's grave; you, whose brothers are on the road to ruin and disgrace. Has your heart lost all its natural affection and sunk into such debased selfishness that you do not care even for your own kindred? What ails your town? What baleful influence has killed out honor, respectability, prosperity and humanity? I didn't go to your town in vain. I know what I'm talking about. I have seen the serpent that has bitten you, and coiled its loathsome lengths about you. Intemperance, whisky, has killed out manliness and left beastliness. It is our duty and privilege to feel, and feel intensely, on this subject."

"Mother," he said, turning to her with his eyes filled with tears, "I will never, by God's help, touch another cigar; they are the beginnings of this great evil. Always will I give my influence to putting down intemperance. The temperance cause has gained this day an advocate."

"Amen!" said Harry, and the mother reached out her hand with an unspoken "God bless you" in her eyes.

There followed a painful silence, broken only by Mary's sobs, while Charlie bowed his burning face. Mrs. Burns put her arms about Charlie and wept, and his tears fell fast.

Oh, how the temperance question was discussed that day! Rob went out, and through his earnest zeal for the cause he influenced fifteen young men to sign the pledge that afternoon, and Mary talked with such fervor that her Sunday-school class all promised to be temperance boys.

Yes, surely, it is our duty to feel intensely on the temperance question. This terrible evil is beyond our power to help saving by giving our influence for prohibiting the sale of the poison that is depriving so many of God, home and life's sweetness.—*Union Signal.*

HUMILITY.—I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power, or hesitation of speaking his opinions; but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them, only they do not think much of themselves on that account. Arnolto knows he can build a good dome at Florence; Albert Durer writes calmly to one who has found fault with his work, "It cannot be better done;" Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow-men, therefore, to fall down and worship them. They have a curious undersense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God-made—and they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful.—*Ruskin in "Modern Painters."*

"There's too much horse racing at your agricultural fairs," remarked Parson Jones to the secretary of the county society. "I should like to know, sir, what horse racing has to do with agriculture?" "Well, Parson," replied the secretary with a pleasant smile, "no more than church lotteries have to do with the spreading of the gospel." Parson Jones saw the point and changed the conversation immediately.

OUR BOYS AND GIRLS.

NO!

Somebody asked me to take a drink,
What did I tell him? What do you think?
I told him—No.

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No.

Somebody laughs that I do not swear
And lie and steal; but I do not care:
I'll tell him—No.

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail;
I told him—No.

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot
I told him—No.

THE STORY OF A QUARREL.

"A long time ago," began grandmamma, "there lived in far-away England two maiden sisters. They were all alone in the world and very wealthy, and as time went on aud they grew gray and wrinkled with years, they began to think of death, and of what they would do with their money.

At length they decided to build a church of solid stone, which might endure for centuries, and tell the name and fame of the Orme sisters to future generations. The stone was quarried and the builders came. Then whether tower or spire should adorn their church, the sisters could not agree.

"They wrangled and argued for days and months—neither would yield; and in the end each had her way. The tower and spire were erected side by side.

"There they stand through storm and shine as they have stood for ages; the square, strong tower and the slender, tapering spire—a quarrel fixed in stone. And the story of those two stubborn sisters is told to strangers who visit the place over and over again."—*Youth's Companion.*

MR. WHITTIER'S BOYHOOD.

John Greenleaf Whittier's boyhood was passed in Haverhill, Mass., in a lonely farmhouse half hidden by oak woods, with no other home in sight. Here, he says, on stormy nights:

We heard the loosened clapboards tost,
The board-nails snapping in the frost;
And on us, through the unplastered wall,
Felt the light-sifted snow-flakes fall.

Besides a brother and two sisters, there were few companions. The father was a good Quaker, one of the selectmen of the town; the mother a refined, dignified woman, fond of reading the best books. She spun and wove the linen and woolen cloth needed in the family, always finding time to teach her children from the Bible. There were only twenty volumes in the home, most of these journals of Quaker ministers; and the only fresh book for the young boy was the yearly almanac. He longed for reading, especially for books of biography and travel; and whenever he heard of a volume he would walk miles in the snow to borrow it.

When he was fourteen, his first schoolmaster, Joshua Coffin, brought a volume of Burns to the house and read it aloud. Little John was delighted, begged him to leave it, and lo! forthwith began to make rhymes, and to imagine stories and adventures.

This is not the first time that a book has changed or swollen the current of a life. Faraday would have remained a bookbinder perhaps, if he had not read an article on electricity in a book he was binding. Robert Dick became a noted Scottish geologist from reading a book of Hugh Miller's. Between one baking and another, he often walked fifty and eighty miles, toiling at his scientific diggings and hammerings and spyings, with but a dry biscuit for food, which he moistened in brooks by the roadside.

Whittier's eldest sister, Mary, encouraged him to write in the spare moments he could save from work on the farm, and errand-going for his mother; and, moreover, she sent one of his poems to the Newburyport *Free Press*, edited by William Lloyd Garrison. Says Mr. Whittier:

"Some weeks afterward the news-carrier came along on horseback and threw the paper out from his saddle-bags. My uncle and I were mending fences. I took up the sheet and was surprised and overjoyed to see my lines in the "Poet's Corner." I stood gazing at them in wonder, and my uncle had to recall me several times to my work."

Some time after this Mr. Garrison called at the farmhouse to see the young poet, who was at work in the fields, simply clad—like a true farmer boy—in shirt, pantaloons and straw hat. With beating heart he made himself ready to meet the editor. Mr. Garrison encouraged him, urging his father to send him to school. Young Whittier desired an education, but there was no money to procure it. "Where there is a will there is always a way," and reflecting that the young man who worked for his father in summer made shoes in winter, he followed his example, and thus earned enough to carry him through a six months' term at the Haverhill Academy. After making provision for his board, tuition and books, he had twenty-five cents left in his pocket. This he carried all the term, not spending a cent more than he had planned at the beginning—and this instance of self-denial and self-control, really Spartan in a school-boy, is surely a lesson in the art of success. He was popular at the Academy, for he was even as a lad, wholly free from conceit, wholly free from egotism—two traits sure to be at once detected and despised by school-boys. He had a fine, open face, then as now, was witty, somewhat shy, did not talk over much, and was very courteous. His memory was retentive, but from the very first he formed the habit of storing information in note books.—*Mrs. S. K. Bolton, in Wide Awake.*

THE SPARROW'S LIFE-RAFT.

Dr. H. Chatfield, the coal dealer, has on his coal shed for protection against fire two buckets which are at all times filled with water. Recently a young sparrow (which breed seems to be endowed from birth with fighting qualities) fell into one of the pails and could not get out. Its loud chirping soon brought its parent, who alighted on the pail, and seeing the scrape her offspring had gotten itself into, began to all appearance, to scold it. Presently it flew away and brought back with it several more birds, and with their combined efforts, the little half-drowned fighter was fished out. The mode of rescue taken by the older sparrows was to pick up sticks, stones, and other particles that would float. When a sufficient quantity was in the bucket, the drowning sparrow grasped the now completed life-raft and was saved, when it hobbled on the shed, its plumage all bedraggled, and the fight seemed to have left it entirely.—*Elizabeth (N. J.) Herald.*

TOUCHING VIGIL OF A GERMAN LAD'S DOG.

Some months ago a German family arrived from across the ocean and settled in Boston. They brought with them a promising son of eleven years, and a small gray-and-tan dog. The family has since returned to Germany, but the lad and the dog remain—the former in the Hanover Street Cemetery, and the latter in the family of Superintendent Charles Stoop—and thereby hangs a tale.

The family was suddenly called back to Germany by news of an unexpected windfall. Before preparations for the return voyage could be made the son was taken violently ill, and died in a few days. The gray-and-tan dog, Rover, had been almost the hourly companion of the dead boy, and he attended the funeral at Hanover Street Cemetery, displaying the greatest distress when the body was lowered in the grave, and the earth thrown upon the coffin.

The family sailed for their fatherland almost immediately after the funeral, but the faithful Rover could not be persuaded to leave the grave. For days, through sunshine and storm, he kept his sad vigil over the last home of his dead master. All efforts to drive him from his post failed, and except a few hours each day, when he ran out after something to eat, he remained for months like a sentinel near the little mound which marked the spot where he had seen the body of his master lowered in the earth and covered from view. Many funeral processions came and went away, and many tearful mourners visited the graves of their beloved dead friends and relatives, and returned through the cemetery gates to their homes. Some of them brought fresh flowers, and garlands, and other tokens of affection, but all came only to go away again, and the flowers faded and withered, but Rover still held his watch. He became an object of quiet interest, and especially so to Superintendent Stoop, who attempted to entice him away from his lonely guard, but all his efforts were fruitless, and even through the bleak February and throughout the dreary March Rover remained.

One night, however, there was a great storm of sleet and rain and wind. It was a most terrible night, and the melancholy watcher, emaciated by hunger, and half dead from exposure, succumbed at last. At a late hour, when the storm was raging furiously, Superintendent Stoop heard a scratching at his door, and when he opened it Rover entered. The animal has since been adopted by the family, but still passes hours each day at the German lad's grave, and always takes his meals over to the little mound and eats there.—*Humane Journal.*

TEMPERANCE.

INFALLIBLE CURE FOR CONSUMPTION.

Never failed where directions were followed. Hundreds of thousands have tried it thoroughly, and are sound. The kind of consumption cured is double acting, or *reflex consumption.* This type of consumption can be distinguished easily. There are twenty cases of this kind to one of the other types of the disease, and by this fact you may know it from the other forms of it. Another point of distinction is that it costs more to have it than other kinds. Still another fact. Only *one* remedy exists, but that never fails. You can see and recognize it long distances, by at least two sure tokens. It *smells* and it *swells.* You will often see the poor victim in the streets, with something like a tumor hanging to his jaws, often of huge size. Its fragrance is wonderful, sending its fumes long distances around. Noses in the normal state, of which few can now be found, can distinguish these consumptives at fifteen rods away,—with wind favorable, of course.

Some women have this consumption, but it is worse on the male sex.

Stationary and traveling rooms—a sort of pest houses—are provided for these patients, and we have seen as many as thirty of them in a group, in what is known as the "smoking car," or "saloon," surrounded by a blue gas, mixed, usually, with alcoholic malaria. This consumption is often seen in a modified form. Swollen and polluted mouths, with spitting or spurting great streams of *unmentionable,* mark this form of the disease.

We have called it double acting, reflex consumption. It is all of that and much more. The patient is an inveterate consumer of a deadly poison, in quantities incredible to relate, while this same weed has a double acting power on the doomed victim—doomed unless cured by the *one* remedy.

It consumes funds, nerves, muscles, bones, bodies, minds, *souls.* Can it be that all this is so? Yes, verily, every word is established in the records of millions of precious beings. We are getting anxious to find the remedy. Can it be there is a cure? Well, four letters tell you all. STOP. This *can* be done—*has* been done. The writer of this has done it, and long years sanction his total,—final,—by the help of God, *eternal stop.* Now, my very dear brother, please do not die with consumption. *Be cured!* Your destiny is with *you.* You are a sovereign in the hands of the Great Sovereign. You can consume your substance and yourself by one vicious habit. Thousands have, and millions more are on the road to premature destruction—tobacco consumption. Precious soul! if you lack the will force, go to God and get it. Beseech him to put into your soul a new main-spring, or so strengthen the old one that it may shut the door against that dreadful weed forever. Come up to the flood-tide of salvation, and be saved *from sin.* Knock the sides out of your tobacco box, and use no more till they grow in again. Grind your pipes and cigars to small dust, and use no more till they resume their shape, and till Heaven commands you to resume chewing, smoking and thus consuming yourself. "Lord, if thou wilt, thou canst make me clean." Unite your will with his, and hear him answer, "I will; be thou clean." Yes, *clean* from this American leprosy, with its plague spots all gone never to return. "Can a man be a Christian and use tobacco?" "Yes, a *nasty* one," answered D. L. Moody. Smoking suits, smoking cars, spittoons, etc. are things of earth; (shame!) none in or around the Celestial Home.

In conclusion, we suggest, tobacco consumption costs too much for a poor man to support. All antidotes cost, save the one we recommend. This is "without money and without price." Patented in the soul by him who formed the human mind, with a will that ought to be free, and is so only when it acts in harmony with God's will. He who acts with God is "free indeed." Tobacco-bound wills are not, *cannot* be free. Lord help the poor tobacco clogged millions of this sin-stained world to put a period, big as this earth, at the end of a tobacco stained career. Oh, such a "full stop" may there be eternal sunlight. Amen. Yours for freedom, NATHAN CALLENDER.

TOBACCO SYMPTOMS.

Dr. Alexander contributes to the *Phrenological Journal* the following inventory of symptoms caused by this poisonous and deadly weed: "The derangements which the habitual use of tobacco produces in a more or less pronounced form, are as follows:

1. Headache over the eyes. 2. Nervous headache without sickness. 3. Nervous headache with sickness of the stomach. 4. Deafness. 5. Partial blindness, or amaurosis. 6. Running at the eyes. 7. Cancer of the lips. 8. Consumption, preceded for years by a cough. 9. Asthma. 10. Dyspepsia. 11. Palpitation of the heart. 12. Paralysis of the upper part of the body. 13. Neuralgia, especially of the face, head, and neck. 14. Swelling of the gums, and rotting of the teeth. 15. Enfeeblement of the lymphatics. 16. Enlargement of the glands of the face and neck, making the chewer thick about the cheeks and lips. 17. Lethargy. 18. Morbid appetite for spirituous liquors. 19. Morbid appetite for food, especially highly-flavored food. 20. Indistinct taste. 21. Indistinct smell. 22. Imperfect sense of touch. 23. Obtuseness of the moral sense. 24. Uncleanliness of person. 25. Stertorous, or snoring, sleep. 26. A sense of deadness and of great debility on first waking from sleep, until one has had a chew or a smoke. 27. Confirmed and incurable disease and premature death."

A few weeks ago Frank Bosler, of Carlisle, Pa., aged 14 years, smoked a pack of cigarettes in one day. He became ill, vomiting frequently, and has died from nicotine poisoning.

"You should not speak thus of your brother," I replied. "When people are born to live together, and love each other, it is very wrong to make remarks upon their common peculiarities. Mutual forbearance is the only guarantee of union and happiness. All of us have faults and follies and foibles, and it is only by refraining from noticing the oddities in others that we can hope to escape having them noticed in ourselves."

RECENT PUBLICATIONS.

WHAT SHALL WE DO WITH OUR DAUGHTERS? Superfluous Women and other Lectures by Mary A. Livermore. Boston, Lee and Shepard. pp. 208. Price $1.25. Sold in Chicago by H. D. Chapin.

Mrs. Livermore has been too long before the American public to create a surprise by preparing a book on this subject. Her efforts for the advancement of women from the lecture platform are here to a considerable degree put into a permanent form, the seven chapters on "Changed Conditions of Woman's Life," "Physical Education," "Higher Education," "Need of Practical Training," "Industrial and Technical Training," "Moral and Religious Training," and "Superfluous Women," being a re-arrangement of five of her lyceum lectures. Mrs. Livermore writes with an earnest pen upon these themes. The other day she withdrew from the State temperance association in Massachusetts because her favorite idea of woman suffrage was voted down in connection with the temperance effort in that State. The book reflects her convictions strongly. The first five chapters are such a plea for our daughters as we could wish they all might read and heed, especially in the matter of dress; but when she touches upon the higher theme of religion the shallowness of her Universalist belief mars every page. In the last chapter there are pages of facts upon the curse of war and intemperance, and the fearful effect of these evils upon women that should be sounded with a trumpet in every hall of legislature and every court throughout Christendom.

GARDEN AND FARM TOPICS, by Peter Henderson. New York, Peter Henderson and Co. pp. 244.

This veteran seedsman who has for twenty-five years or more been prominently before the horticultural public has in this volume thrown together the observation and experience of these many years. The special topics which he presents are, Bulbs and their culture, Window gardening, Propagation of plants, Rose growing, Green-house structures, Lawns, Onion growing, Strawberry culture, Root crops for stock, Manures, Draining, etc. In this large variety of topics every farmer and owner of a garden patch will find matter of value, which will repay study and add to the profits of the soil. The cuts and diagrams which illustrate the volume add much to its value.

In *The Century* for February artist and engraver surpass the other contributors in the excellence and attractiveness of their work. The portrait, "Head of a Man by Rembrant," which forms the frontispiece, is a wonderful piece of work. The portrait of Gen. Sheridan is also very fine. Coles' engravings of Courbet's paintings and the illustrations of "Merinos in America" and the "Cruise of the Alice May." Elbridge Kingsley contributes a beautiful plate, "Snow-born," and the sketches of Keats and Dante are strikingly illustrated by copies of bronzes, reliefs, and life and death masks. The most important articles are Adam Badeau's sketch of Sheridan and Geo. W. Cable's discussion of the convict lease system of the South.

Vick's Floral Guide, which comes dressed in the neatest and most elegant of covers shows more enterprise and appreciation of the needs of the public than ever. To every lover of garden work we commend, in the heartiest possible manner, this beautiful and exceedingly practical publication. There is not a flower or a vegetable grown that is not illustrated in it, and some valuable advice given as to how to raise and care for them. Besides all this, the book contains a charming colored plate of flowers, one containing a plate of vegetables, and a third shows a specimen of Vick's Extra Early Potato. Vick presents this Floral Guide to all his last year's customers, and to all others at the low price of ten cents, and tells such that they can deduct the cost of it from their first order for seeds. To our farmer friends, to every market gardener, and those who merely garden for pleasure, we say—Get Vick's Floral Guide, of James Vick, Rochester, N. Y.

Vick's Magazine for February is a good number. Underdraining, mountain gardens, wind screens, hanging baskets, landscape art, farmers' privileges, house plants, etc., and various topics discussed in the correspondence make a variety that will attract almost every one. James Vick, Rochester.

The second volume of the *American Reformer*, New York, opened with the issue of January 5. Among its interesting contents is an editorial review of and reply to Dr. Dio Lewis' argument against legal prohibition; an article from Hon. Neal Dow, on "The Republican Defeat in Ohio;" one from the Rev. C. H. Mead, on "Moses, or Political Reform Work among the Colored People;" one from Rev. O. P. Gifford, on "The Ideal Saloon;" one from J. D. Rice, on "Municipal Reform;" one from Mrs. M. S. Robinson, on "The Republic and the Indians." Also a reprint of Mrs. Mary L. Dickinson's poem "Aunt Sally and Hopping Joe," with an original poem and other matter from the same popular writer. Sample copies mailed on application.

The touching persistence with which the late J. R. Green, the historian, labored in his last days upon his book, "The Conquest of England", is chronicled by his widow. "The pages," she writes, "which now close it were written by his hand—words written one morning in haste, for weakness had already drawn on so fast that, when in weakness he at last laid down his pen, he never again found strength even to read over the words he had set down. 'I have work to do that I know is good,' he said when he heard that he had only a few days to live; 'I will try to win but one week more to write some part of it down.' As death drew near he said for the first time, 'Now I am weary; I can work no more.' Thus he laid down with uncomplaining patience the task he had taken up with unflinching courage."

THE CHURCHES.

—Rev. Wm. Moerdyk, after repeated and urgent invitations from the Dutch Reformed church in South Holland near this city, has removed from Milwaukee and has just settled in his new and hopeful field.

—Rev. A. G. McCoy, formerly connected with the *Christian Instructor*, has been requested by the United Presbyterian Board of Home Missions to go to Minneapolis, Minnesota, and found a U. P. church.

—Thursday last was observed all day at Wheaton by the college and church as the day of fasting and prayer for colleges. Meetings, morning, afternoon and evening were of deep interest, and special meetings will be continued.

—The Wesleyan church at Wheaton has continued special meetings since the week of prayer with very blessed results in the conversion of a number of young people and the quickening of Christians in several churches.

—At Summerfield, Ohio, where ten years ago the renunciation of several Freemasons roused a great interest in reform and resulted in the establishment of two reform churches, there has been a hopeful revival in the Free Methodist church, and one happy result is the conversion of a Mr. Joseph Clary, an avowed infidel for forty years and a member of the Odd-fellow lodge. His renunciation of secretism made a great stir in the place especially when he turned his back on popularity and joined a testifying church.

—Bro. C. W. Hiatt, while pursuing his theological studies at Oberlin, preaches regularly at Gustavus, Ohio. His work has been blessed with a revival and a number have experienced the new birth.

—The Free Methodist church in Evanston, Rev. W. F. Manley, pastor, has received some sixty members since its organization two or three years ago. A wealthy lady gave a $1,500 lot for the new church and has lately contributed $3,500 in property for a parsonage. She contemplates giving thrice as much more to help carry on the work in which the church is engaged.

—The evangelist J. D. Potter is yet laboring in Missouri. Leaving St. Louis he spent a week in Neosho, and began a series of meetings on the 27th ult. at Carthage. His labors are greatly blessed to the churches.

—J. W. Dean, the Chicago evangelist, is now in Sharon, Wis., where meetings of much interest are being held.

—The First Congregational church of this city sustains three branches, each with an assistant minister, and the names of all on the central church roll. Questions of self-government sometimes arise and complicate matters. The church also sustains two other mission Sabbath schools.

—It is announced that Rev. Dr. W. W. Scudder, after a ten years' settlement in a pastorate in Glastonbury, Connecticut, has resigned in order to engage again in missionary service in India. He goes to the old Arcot mission where his parents labored, and where he and his brothers have been engaged in service. Dr. H. M. Scudder, of the Plymouth Church, Chicago, would gladly follow his brother's example, if he could live in India at all.

—Captain Bray, master of the missionary ship, Morning Star, which plies between Honolulu and the Micronesian islands, addressed a large missionary meeting in Chicago the other evening. He described the natives of Micronesia as very degraded, a large number of them being cannibals. Mr. Bray's principal object in coming to America is to raise funds to build and equip a vessel to be called the New Morning Star, the construction of which will be begun in Boston in the spring. The cost of the new vessel will be about $45,000, which he hopes to raise among the churches of America. He last week addressed a number of Sabbath-schools in the neighborhood of this city.

—The Trustees of the Princeton Theological Seminary report that the investments made for its financial support now amount to $1,015,955.95. The real estate and buildings are estimated at $374,000. Total, $1,389,695.95. The income of the institution last year was $60,634.63.

—The American Congregational Union has decided to appoint a field secretary, whose time is to be given entirely to working up an interest in, and increasing receipts for, church building. The proposal now is to attempt to raise $10,000 for immediate use, in shares of $10 each.

—Ten thousand persons have been members of the M. E. church, of Worthen street, Boston, during the past half century. Fifteen thousand have professed conversion at her altar. During the past year six hundred conversions are reported. Nine have entered the ministry, and others still have this service of that of foreign missionaries in view.

—Dr. Brachelli has published the statistics for 1883 of the various Christian faiths of Europe. The twenty-six States which make up the division of Europe, show a total population of 329,879,320, of which 96 per cent is classed as Christian, and only three per cent as non-Christian.

—In honor of the 400th anniversary of the birth of Luther, it has been decided to rebuild the St. Nicolaus Church, in Copenhagen, Denmark. This church was destroyed by fire in 1795.

—The church, manse and school-house, which it is proposed to build at Epworth, in honor of John and Charles Wesley, who were born there, are to cost $25,000.

—The growth of the Tompkins Avenue Church, Brooklyn, has been phenomenal. Its pastor, Rev. George F. Pentecost, has just preached his third anniversary sermon. In those three years the church has added to its membership by letter, 275; on profession of faith, 455; in all 730. Its present membership is 840. The home Sunday-school numbers over 900, with an average attendance of 600. It does not seem to injure Mr. Pentecost's usefulness that he renounced Masonry.

—Union services were held in Grace M. E. church on north La Salle street, Chicago, last week under the charge of W. B. Jacobs and Prof. Excell. Christian people from all that residence part of the city without respect to denomination, filled the house, and the meetings produced a deep and lasting effect. Dr. Arthur Little of the New England church and Pres. C. A. Blanchard, from the "Moody" church, were among the speakers.

—The celebrated Boston Monday lecture course opened on the 4th inst. in Tremont Temple. Mr. Cook is to give, beside the preludes and lectures, interludes consisting of replies to at least twelve questions each week on topics selected from those received by him in his lecture tours, East and West, and from a question box to be kept open in Boston for the purpose. The lectures will treat in a continuous way the most important subject of contemporaneous theology, philosophy, and science. There will be fourteen points discussed on each occasion, two at length in the prelude and lecture, and twelve briefly in reply to questions. In the lectures on progress in theology will be contrasted the broad church and evangelical leaders and systems of thought in England, Scotland, France, Germany and the United States, especially in relation to the current discussions concerning probation and inspiration and comparative religion. The so-called new departure, as well as the English broad church, will receive attention, and there will be somewhat special mention of such preachers and writers as Maurice, Dean Stanley, Kingsley, Canon Liddon, Spurgeon, and Beecher. Much use will be made of the abundant materials collected by Mr. Cook in his travels and not yet touched upon.

—The last mail from Madagascar brings an account o the laying of the foundation stone of a new Anglican cathedral, by the Prime Minister, in the presence of five thousand people.

—The three Women's Boards of Foreign Missions co-operating with the American Board have about one hundred and fifty women in the field, and an income of over $150,000 per year.

—The American branch of the Evangelical Alliance has decided to accept the invitation of the Swedish branch to hold the next World's Conference of the Alliance in Stockholm, Sweden. The Conference will meet in August. Dr. Schaff is to co-operate with the European representatives of the branches in preparing for and in organizing the Conference. The delegates are to be appointed by a committee of five. Prof. Norman Fox has become general secretary of the American branch for the ensuing year.

—One of the ablest and most prominent men in Japan, Mr. Ito Hirobumi, has just returned from a visit to Germany, and it is reported that he has addressed the Mikado urging the truth and importance of Christianity. He states that he formerly supposed that the Emperor William and Bismarck professed to be Christians as a matter of policy, while they had no regard for it at all in their hearts. But now he says that this was a mistaken idea. He found that both were sincere Christians, and both urged him to seek this religion for his own welfare and happiness as well as that of his country. Such has been the influence of Mr. Ito's report that the chief officers in the cabinet are becoming interested in the study of Christianity, and the former court teacher of Confucianism is no longer opposing the gospel, but also carefully reading the Scriptures. In a course of study recently prescribed for all the Shinto priests, the Bible and "Martin's Evidences of Christianity" are included.

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IN BRIEF.

Ann Dunn, who died in London a few days ago at the age of 39, was nearly nine feet high and weighed over 500 pounds. She measured three feet six inches around the shoulders.

The first town to be entirely lighted and have its tram-cars driven by electricity will be Montreaux, on the Lake of Geneva, a company having obtained a concession for the purpose. The motive power will be derived from the water of the lake.

Catherine Kile, who recently died in Richmond township, Pa., at the advanced age of 98 years, had twelve children, eighty-two grandchildren, 128 great-grandchildren, and two great-great-grandchildren. Three of her children were born at one time, and these triplets are still living at the age of 72 years. They bear the good old Scriptural names of Abraham, Isaac and Jacob.

The *Philadelphia Press* states that Dr. Haensel, a savant of Reichenberg, Germany, has succeeded, after many experiments, in photographing several flashes of lightning. The photographs took in part of the landscape, and made it possible to estimate with accuracy the locality where the lightning struck. It also proved it possible to compute the length of the course traversed by the electric current.

At the close of the war the national debt amounted to $2,756,431,571. The interest on this vast sum was nearly $151-000,000 yearly. During the Lincoln and Johnson administrations $323,659,698 of the debt was paid. During General Grant's two terms $413,496,441 was paid. Under President Hayes $199,625,277 was paid, and so far under the Garfield and Arthur administration there has been paid nearly $281,000,000, making a total of $1,217,649,746, or more than one-half the entire debt of the nation.

There are thirty-nine professorships in the University of Edinburgh. Of these eighteen receive $5,000 or more a year each and five get $10,000. The professor of anatomy receives $16,000 a year, the professor of Latin $7,500, the professor of Greek $6,500, and the professor of mathematics $7,500. Two of the teachers last mentioned are under thirty-three years of age. Ten of the twenty-eight professors in Glasgow receive over $5,000 and three over twice that sum. The salary of the Latin professor is $11,000 and of the Greek and Latin teachers $9,000 and $10,000 respectively.

The trouble which has ended by the closing of every public school in Louisiana began when the legislature in 1882 appropriated only $107,000 for the State —the smallest sum ever known by nearly $100,000—and gave $30,000 of that to some universities; then because of clerical and other blundering New Orleans drew more than its proper share, the courts were appealed to, and finally things got into such shape that everything came to a standstill, and must so remain until the legislature meets next spring.

Here is an instance of good repartee. They were two solid citizens. One was bald, but rejoiced in a fine luxuriant beard. The other had a heavy growth of hair on the head, but was very bald as to his chin. The bald-chinned citizen was a very talkative individual, whose conversation was rapid and incessant. Meeting the bald-headed citizen one day in a company of gentlemen, he opened fire on him touching the bareness of his sconce. "What do you suppose," he said, in his rattling, vivacious way, "what do you suppose, neighbor, is the reason that you have no hair on your head and so much on your chin?" "Well," said the other, very deliberately, "scientists say that men who work with their brains create such a heat in the scalp that the hair is worn off." "That sounds like a likely theory," chimed in the loquacious citizen. "Yes, it does," returned the other, "and I think your case is a striking illustration of its probability. Now you have plenty of hair on your head but none on your chin, which just backs up the scientific theory, because all your work is done with your jaws—there's nothing doing on top!"—*Boston Traveler.*

Rev. Mr. Browning, a colporteur, reports in a Camden (Ala.) paper concerning his labors in Wilcox county, Ala., that he found in a German family a German Bible, one of Luther's translation, which had been in the family over two hundred years; at another house a large German Bible, published in 1545, large type, and many large, fine pictures in it. This, too, had been in the family more than two hundred years. Another family had the largest Bible, he says, that he ever saw—one of the first of King James' translation, published in 1611, large type, large pictures. A chain was printed in it, in each link of which was the name of the father and son, from Adam to Abraham, and so on down to Christ. These words were in it in large letters: "Ordered to be printed by King James' Majesty." The book cost one hundred pounds sterling.

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A CULINARY HINT CONCERNING CARROTS.—Young carrots are an appetizing addition to a dinner of boiled beef. Do not scrape the tender skin from the carrots, but wash them in two or three waters, and after they are eooked, rub the skin off with a coarse towel. These, if quite small, may be arranged around the beef on the platter: if not, serve in a vegetable dish, with a little butter, cream, and pepper and salt.

LAMB-BROTH.—A broth for invalids may be made from lamb which will be very nourishing, and yet so delicate that it will not distress or nauseate a weak stomaeh. For a teacupful of broth boil a small sliee cut from the hind-quarter, with the bone left in, of course. Cover this with eold water, and sprinkle a little salt in; let it simmer gently; skim off the scum, and when the lamb has cooked until is is white, and the juice is all extracted, strain it, and carry it while hot to your invalid. The first time, and possibly the second, give it with no other seasoning than the salt; the next time you may add a little pepper, or put a spoonful of well-cooked pearl-barley in.

WHOOPING COUGH SYRUP.—Two ounces thoroughwort, two ounces flax-seed, two ounces slippery-elm, two ounces stick licorice, one teaspoonful pulverized blood root. Steep all together thoroughly and strain, and then add one pint best molasses, and one pound loaf or cut sugar. Dose, from a teaspoonful to a tablespoonful according to age, and as often as necessary, if it is a dozen times a day and night. It is a sure cure for whooping cough if made according to directions and taken thoroughly. I have used and recommended it for a dozen years, and never knew it to fail of a complete cure, and in several instances it has effected a cure so soon that people have doubted their children having the whooping cough at all. Cut this out and save it.

EATING LEMONS.—A good deal has been said through the papers about the healthfulness of lemons. The latest advice is how to use them so that they will do most good, as follows: Most people know the benefit of lemonade before breakfast, but few know that it is more than doubled by taking another at night also. The way to get the better of the bilious system without blue pills or quinine is to take the juice of one, two or three lemons, as appetite craves, in as much ice water as makes it pleasant to drink without sugar, before going to bed. In the morning, on rising, at least a half hour before breakfast, take the juice of one lemon in a goblet of water. This will clear the system of humor and bile with efficacy, without any of the weakening effects of calomel or congress water. People should not irritate the stomach by eating lemons clear, the powerful acid of juice, which is always most corrosive, invariably produces inflammation after a while, but properly diluted so that it does not burn or draw the throat, it does its medical work without harm, and when the stomach is clear of food, has abundant opportunity to work over the system thoroughly, says a medical authority.—*Sel.*

STOP THAT COUGH.—Coughs and colds are prevalent now, especially among children, too often from the ignorance or carelessness of their elder guardians. Many mothers appear to accept with resignation the repeated and violent colds from which their children suffer as providential and unavoidable. A cold is by no means always due to exposure. Indigestion, constipation, a lack of scrupulous cleanliness, the unwise habit of sleeping in much of the clothing worn during the day, unaired bed chambers—all, or any of these things may have far more to do with your child's tendeney to cold than the keenest breath of the bracing winter air. And in great measure these things are under your control. Mothers should understand that it is a fact, whether they can see how it is or not, that numerous colds and sore throats are directly traceable to indigestion and dietic errors. Quantities of greasy food, fried meats, pastry and the like, ill-ventilated rooms, and continued constipation, have to answer for many cases of croup, and putrid sore throats. All these things weaken the system and render it far less able to resist changes of temperature. Give every bedroom a thorough airing every day, more especially if several children are obliged to sleep together or with their parents. This is to be avoided, if possible; if not, always lower a window slightly from the top—or if this cannot be done, raise it from below. There is frequently bad air enough generated and breathed in the sleeping apartment of a family with small children, to supply them all not only colds, but with a number of so-called "malarious" diseases to last a year perhaps longer. Neglect of bathing is another prolific source of colds. A child from three to ten years old should certainly receive an entire bath twice a week in winter. A warm bath at night, taking special care to avoid any chill after, will frequently break up a sudden cold. Keep children from playing in chilly, unused rooms in autumn and winter weather. Let them play out of doors as much as possible, taking care to have their feet warm and dry. A flannel suit and rubber overshoes will often save much cough medicine and doctor's bills. Keep them warmly clad, but do not be content with thick coats and worsted hoods, while short skirts barely cover their knees, leaving the limbs chilled.—MRS. LUCY RANDOLPH, *in American Agriculturist.*

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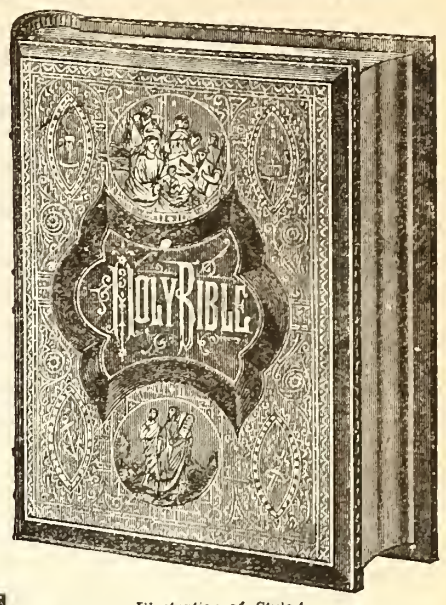


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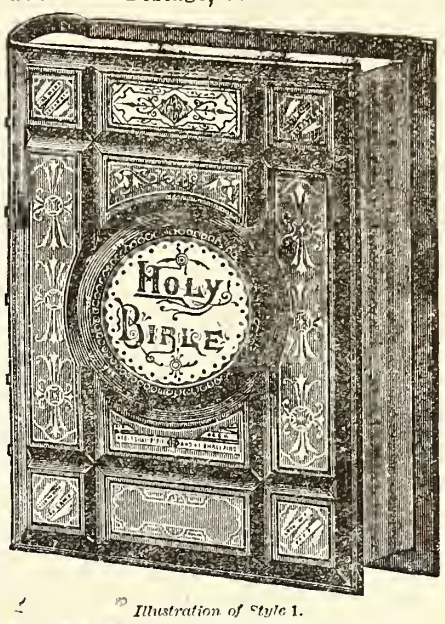


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NEWS OF THE WEEK.

CONGRESS.

—The anti-pologamy bill reported last week from the Senate Judiciary committee embraces the principal features of the Edmunds bill, with some additions. The laws respecting marriage are made more strict, women are disfranchised, and the corporations of the Mormon church so far as they are chartered are rendered illegal bodies.

—The Senate ordered an investigation of the Danville, Va., and Copiah, Miss., massacres on motion of Senator Sherman.

—The Fitz John Porter relief bill passed the House by a vote of 184 to 78 and only awaits the President's signature.

THE COUNTRY.

—At a meeting of the State Central Committee of colored men in Chicago a call was issued to the colored men in the Eastern, Middle, and Western States to meet in general convention at Pittsburgh, Pa., April 29, 1884.

—The Brigham Young Academy, a Mormon school at Provo, Utah, in which were 400 students, burned. There were many narrow escapes.

—The first discovery of tin in this country has been made in King's Mountain, Cleveland county, N. C.

—The members of the Grand Army of the Republic in Illinois increased 10,000 members during the past year.

—Last year's act of the New York Legislature prohibiting the manufacture of cigars in tenement houses, has been declared unconstitutional.

—An explosion of dynamite cartridges in the office of contractors for the Canada Pacific Railroad near Michipicoton, a week ago, killed five workmen.

—At Greensburg, Pa., a body of men formed an oath-bound society, pledging themselves not to buy French products, and to boycott persons who sell them, until France relieves the embargo on American pork.

—Henry B. Holmes, a dairyman, was burned to death in his barn at an early hour Feb. 1. The origin of the fire is a mystery. Thirty cattle and all the contents were destroyed.

—About six miles from Chattanooga, an immense rock which rolled from the mountain wrecked the locomotive of a passenger train Thursday, mortally wounding the conductor, and injuring six other train men. The passengers who escaped unhurt presented the engineer with a purse for remaining at his post.

—Owing to faults in construction the bridge over White River at Grand Ripple, Ind., collapsed Thursday morning under an air-line passenger train. Three cars plunged into the water, but only part of the wreck was submerged. The overturned stoves caused fire to break out and six persons were roasted to death, two were fatally injured, and seven others, together with a gang of workmen who were repairing the structure, were wounded. The coaches and bridge were entirely consumed. Of some of the victims but a few bones and pieces of flesh were found.

—Fire almost destroyed the business portion of Belmont, Wis., Thursday morning, entailing a loss of $25,000, with small insurance.

—A new sheep disease in the Montana ranges is decimating the herds. The animals suddenly swell up, bleed at the nose and expire in a few minutes. Hundreds die in a day and there is no means of diagnosing or preventing the malady.

—During the past three years 135 organizations with contrivances for the transmission of intelligence have been incorporated in the State of New York, under the telegraph companies act, and the capital represented aggregates $225,000,000.

—The death of Mr. Holbrook reduces the Republican vote in the Iowa House to 50—not enough to pass a prohibition bill. Already the Democrats have begun a canvass for Holbrook's seat, and it is alleged will invoke all the money power of the saloon interest to their aid.

—A Dallas, Texas, special says that a strange and fatal disease is reported as broken out among the cattle in the western part of the county, and large numbers have died. The disease fails to yield to treatment.

—An explosion in a three-story structure at Rome, N. Y., Wednesday morning blew out the front wall, killing two persons and injuring a third. Subsequently, fire destroyed the building.

—The explosion of a barrel of gasoline in the store of Frank Orr, at Alliance, Ohio, Friday afternoon completely wrecked that structure and the building adjoining, the upper floors of which were occupied by families. Fire broke out among the debris, and before it was subdued three other business houses were in ruins. The charred remains of four persons were taken from the wreck, five others are still missing, and are supposed to have perished, and it is stated that several parties who were in the store at the time of the explosion are lost. Windows and doors for squares around were shattered by the detonation.

FOREIGN.

—Owing to fears of Socialistic disturbances, the Austrian Government has proclaimed a kind of martial law in Vienna and two other districts, and trial by jury has been suspended.

—Every available steamer, barge and boat on the Nile controlled by Thomas Cook and Co. have been engaged to convey troops, stores, etc., to Upper Egypt, and will also bring people down from Khartoum in case that city is evacuated.

—In a speech at Birmingham Wednesday night John Bright assailed the land reform theories of Henry George, saying they were an insult to the intelligence of England, and that their practice would be as great an outrage upon landlords as it would be to again make slaves of the negroes freed by the American civil war.

—The astronomer, Klinkerfus, committed suicide Monday in the observatory at Gottingen. "The undevout astronomer is mad."

—Baker Basha, with 1,600 troops, landed at Trinkitat Monday, Jan. 28, and an additional body of 2,000 men landed Tuesday, completing the force for the relief of Tokar. Nearly 20,000 rebels are between Trinkitat and Tokar. The first battle will probably be fought where Captain Moncrief, British Consul at Suakim, was killed by the rebels, seven miles distant, as the rebels are massing at that point. Small bodies of the enemy which approached within 4,000 yards of the camp, were shelled by the British gunboat Sphinx.

—Students, under the leadership of priests, attacked an Englishman and a native at Astorma, Spain, Sunday, because they were distributing Bibles. The police remained inactive watchers of the commotion.

—Reports of disasters by the storm in England show that the ship Juno foundered in the Mersey, and the crew of twenty-five men perished; the Austrian bark Cviet was wrecked off Land's End, two persons being drowned; a church at Newcastle-upon-Tyne was unroofed and the spire damaged; a train was overturned in Ireland, and a large portion of the Northern Railway embankment was swept away. Within a radius of ten miles of Ayr 200,000 trees were blown down, 100,000 on the estate of the Marquis of Ailsa.

BUSINESS.

SAMPLE COPIES.

Back numbers of the *Cynosure* will be sent to all who wish them for distribution among their neighbors.

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MARKET REPORTS.

CHICAGO.

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No. 3		80
Winter No 2		98½
Corn—No. 2		52⅝
Oats—No. 2	33	@36½
Rye—No. 2		58
Bran per ton		14 50
Flour	2 25	@6 25
Hay—Timothy	5 00	@9 50
Mess pork per bbl		16 70
Butter, medium to best	18	@36
Cheese	03	@12½
Beans	75	@2 20
Eggs	24	36
Potatoes per bus	30	34
Seeds—Timothy	1 15	@1 40
Flax		1 41
Broom corn	02	@ 08
Hides—Green to dry flint	6	@14½
Lumber—Common	11 00	@18 00
Wool	16	@37
Cattle—Extra	6 60	@7 00
Common to good	4 80	@6 50
Hogs	5 40	@6 75
Sheep	3 25	@5 75

NEW YORK.

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Spring		1 02
Corn		61½
Oats	39	@47
Mess Pork		16 00
Eggs		41
Butter	10	@41
Wool	10	@45

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Hogs	5 85	@6 30
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VOL. XVI., No. 21. CHICAGO, THURSDAY, FEBRUARY 14, 1884. WHOLE No. 720.

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THE FIFTEENTH NATIONAL CONVENTION

FOR THE SUPPRESSION OF THE SECRET LODGES.

By vote of the Board of Directors of the National Christian Association a NATIONAL CONVENTION will be held in Washington, D. C., on the 20th, 21st and 22d of February, 1884, to discuss in the political center of the New World and in the presence of our nation's executive, judicial and legislative bodies, the principles fundamental to government and religion which are assailed by the secret orders, and also to co-operate for the overthrow of these orders with the convention already called at the same time in favor of political action against the dram shop and the lodge. Able speakers will be in attendance and the very best arrangements for the accommodation of delegates will be made by the local committee. A grand feature of the Convention will be the formal inauguration of the work in Washington for which the National Association has purchased a fine building at No. 215, 4½ Street, N. W., and for which hundreds of its friends have liberally contributed. Every State, county and local society, and all churches opposed to secret societies are urged to send representatives to this Convention and arrange if possible for their expenses: and the N. C. A. Board by vote hereby request all friends of the reform who can not attend this Convention in person to send contributions and collections to W. I. Phillips, Treasurer of the N. C. A. in Chicago, to defray the expenses of this great meeting.

W. T. MELOY,
Chairman N. C. A. Board.

HENRY L. KELLOGG,
Secretary.

ENTERTAINMENT AT WASHINGTON.

Delegates and visitors to the convention in Washington February 20–22 will please notice carefully the following facts. A few persons, who cannot afford to pay board, can have free entertainment provided they write beforehand. Only a few places can be furnished free and worthy persons needing them should write soon. Fair board and lodging can be obtained for a few persons at 70 cents a day; other places charge $1 or $1.25 a day. One good boarding house offers to take 20 delegates at $1.25 a day. Those wishing to economize should write to the undersigned stating how much they are willing to pay and arrangements will be made accordingly. On arrival in Washington delegates should report at No. 215 4½ St., N. W. If they arrive during the sessions of the convention they should report at Lincoln Hall. For further information address,

E. D. BAILEY,
215, 4 1-2 St., Northwest.

The "civil rights" issue is making itself more widely felt day by day. Hon. Richard Nelson, proprietor of the Galveston *Spectator*, was the other day traveling in Texas, on the Texas and St. Louis railway, with the sick wife of a friend. To make up for something about the color of his skin he was ordered into the smoking car, and upon a very proper refusal to the indignity, he was forcibly put out of the car. He will sue the company, and if wishing him success in the case could effect anything, he should have abundance of help. But what can he expect? He can do no more than an ordinary Anti-mason who attempts a suit against a Hiramite with Masons on bench and jury.

Another "civil rights" case is the decision of the Grand Lodge of the "Junior American Protestant Association" which was in session the other day in Reading, Pa. A Cincinnati colored lodge (perhaps expecting the flood), knocked for admission and started a small tempest. At first the question was said to have been put over for a year, but finally the white vote prevailed and colored men were shut out. Now if the latter were sensible men they would accept the situation with a vote of thanks. The privilege of keeping out of a lodge is yet left to their race. Let them improve it. But they will not, but hobble along, like a lame sheep trying to keep up with the flock.

The Ohio river is dangerous company. Last year it rose at Cincinnati to over sixty-six feet above low water mark, and inflicted immense damage all along its banks. Continuous rains and warm weather first flooded the Allegheny and Monongahela rivers last week, and Pittsburg suffered severely; but Wheeling was more unfortunate, the people of that city being unprepared and the flood being almost beyond precedent. Cincinnati hoped this year to escape the calomity of last, but at noon Monday the tide was rising steadily with every prospect that it would surpass last year's record before night. At Cincinnati preparation has been wisely made to meet the disaster, and relief committees are carefully organized, expecting to have no difficulty in providing for the suffering of the city. The Red Cross Society, lead by Clara Barton, is already on the ground and directs all relief to be sent to Cincinnati, from whence distribution will be made to other points. The demand will be greater probably than last year, and every one who can share with these unfortunates should hasten forward their benefactions.

The Grand Army of the Republic has proved once more how useful and convenient an organization it is for the political plotters. Logan has worked it for years, until it is now one of his most reliable aids in his scheming for the Presidential nominations. The Illinois meeting at Decatur on the 30th ult. was a rendezvous of politicians, who are as keen-eyed for their prey as a Virginia buzzard. Politics was the constent theme outside the meeting, and the list of wire-pullers fills a considerable paragraph in the press report. No wonder the roll has been run up in Illinois this year to over 16,000 members. It is good that the voting machine be well loaded. The more the better for the man who can control it. It is, perhaps, as well that this secret order should be so used. It will the sooner become corrupt and be deserted of good men who have been cajoled into joining it by the fellowship of adventure and suffering in war.

An infidel meeting held lately in Boston organized a Freethinkers' Association. Their by-laws demanded that churches shall not be exempt from taxation; that the judicial oath be abolished; that all laws enforcing the observance of the Sabbath and Christian morality be repealed; that the Bible be removed from the public schools, and that government aid be refused to sectarian schools. It would be of some interest to know what morality would be left when these persons have banished that which is Christian. Their proposition would reduce men to savagery—flying at each other's throats—with no law but that of the strongest. The fact is, although it may in part be hid from their eyes, the only trouble with those who are so filled with denunciation is their hatred of Christ and his holy character. This makes them the most irrational and bigoted of men.

Clinton Locke, rector of one of the Episcopal churches of Chicago, observed the twenty-fifth anniversary of his engagement the other day. The daily press was abundant in flattering notice of the event. One paper attributes the long pastorate of Mr. Locke's to his keeping out of church difficulties. "He has not been a John the Baptist," says the editor, "but a disciple of him who came eating and enjoying the comforts of life, and accepting the amenities of society." This is a very convenient way for human nature to harmonize the life Mr. Locke with that example which he professes to imitate, the One who trod the winepress alone, despised and rejected of men, who had not where to lay his head. The example Mr. Locke follows in his Masonic relations is not badly pictured. As a Freemason of thirty-two degrees, and late Grand Prelate of the Grand Encampment of Knight Templars, he has been far removed from the life of a John the Baptist, but naturally engaged in "eating and enjoying the comforts of life." And he not only did this but taught men so. Rob Morris (who, we grant, speaks the truth here), says of him in his "Knight Templar's Trumpet:" "In the Master Order he has found persons who, perhaps inadvertently, have drifted into skepticism or religious indifference, but under knightly influences, such become enlisted in the army of Christ to fight His foes even unto death." That is, Mr. Locke by his Masonic gospel is able to turn Blue Lodge infidels and unbelievers in pious Knight Templar Christians, ready for martyrdom! The editor of the daily is right, but we fear the one he marks as Mr. Locke's example is not the man Christ Jesus.

TO WENDELL PHILLIPS.

Senza posa—senza paura.

Untiring, fearless, grand in thy repose,
If seldom found a pauser in the strife
Which just men, greatly stamped, must face in life,
Phillips, chief thinker in the rank of those
Who stood for freedom, even to the knife—
For thee New England's living laurel grows!

Large was the sacrifice which thou couldst lay
On our land's altar; vast the trust assigned
Thee for the downtrod. Thou didst use thy dower,
Working and waiting—speaking words of power
And swaying crowds with music of the mind.
All broken souls, that smart with wrong, shall say,
Born for the highest place, the lowly born,
He stooped to serve, and gave ambition scorn.

—*T. W. Parsons in Boston Advertiser.*

LODGE STUPEFACTION.

BY PRES. H. H. GEORGE, D. D., GENEVA COLLEGE.

It is a matter of increasing wonder to me that men, who are undoubtedly men of good sense, of acknowledged candor and integrity in everything else—good neighbors, frank, free, Christian-appearing men—should allow themselves to be hood-winked by the fraternities of secrecy. It is not charitable to say they have never given the matter serious and careful consideration, but have gone through the round of ceremonies, making confessions, giving pledges, and swearing oaths, without stopping seriously to enquire what they all meant? Have they not taken the whole thing blindfolded?

Put before these men anything else, business, profession, or what you please, bearing the same marks as these fraternities, and they would reject it with scorn. Ask a carpenter to take the Bible, his handsaw and foot-adze as symbols of three great lights in joining, and he would say, Absurd! Ask a lawyer to take the Bible, the judge's gavel and the clerk's inkstand as the three great lights in the court room, and

he would laugh at you. Ask the minister to take the Bible, a communion pitcher and the deacon's collecting-box as symbols of three great lights in the sanctuary, and he would say, Ridiculous, if not profane!

Again, ask a banker, merchant or miller to draw a cable-tow around with him in his business, or on the street, or when he sits down to dinner with his family, or anywhere else but under the covert of secrecy, and nothing would induce him to do it.

Again, ask a minister in his conference or his session meeting, after some earnest religious discussion to take an oath with frightful death penalties, that he would never reveal a syllable of what had been said, or utter a breath of what had been done in such conference or session mecting to his wife or son or daughter, and he would shudder at the very idea of such a thing.

It is passing strange that men who would never dream of doing such deeds, saying such words, and taking such oaths anywhere else, could be persuaded to do so behind the blinds of secrecy.

I can but think that if thoughtful men would take time to reflect, seriously reflect upon the steps they have to take in passing through the various degrees, they would be compelled to say, there is something wrong somewhere. Their lodge life is so different from their home life or their business life, one or the other must be wrong. The free and open daylight liberty of the home is so essentially opposite to the nightly, closely-guarded, sworn secrecy of the lodge, both cannot be right.

Nor does it matter how good the aim or design of the lodge may be. Let it be for benevolence, or charity, or good-will, the better the aim the less the need of locked doors and blinded windows and oaths of secrecy. If the objects are only good why not proclaim them upon the house-tops?

Thus did the world's Saviour in all his words and works of benevolence. As expressed by himself, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing."

It is something to be anxiously longed after, and devoutly to be prayed for, that the words and character and example of the Lord Jesus Christ, the Son of God and Saviour of men should be more carefully studied and more conscientiously conformed to by men in all relationships of life.

Beaver Falls, Pa.

"THE HEARTS OF THE PEOPLE."

We overheard a young man the other day—an average American perhaps of the present times—say that he had been to see Sergeant Mason at the museum in Philadelphia, where he is now being presented to the eyes of his admirers.

This Sergeant Mason, it must be remembered, claims the exceeding great political value we believe, of being born in Virginia, and of having adopted Ohio as his residence; and also of having aimed to commit murder under circumstances that rendered the act peculiarly atrocious, inasmuch as he sought to take the life which he was especially charged with preserving. While a prisoner was undergoing a trial by the courts of law, and Sergeant Mason was charged with holding him safe for that purpose, he, Sergeant Mason, set up a lynch-court of his own, in which he himself stood as judge, jury, and executioner; deliberately aimed his musket at the prisoner and fired. For this exceedingly foul and treacherous act, he was tried and sentenced to a term in prison. The President of the United States finally pardoned the criminal, at the instigation of thousands of Mason's admirers, and probably of the Grand Army to which he belonges, and a museum-keeper in Philadelphia engaged him as a popular spectacle, at a considerable sum per week. He was being brought forward upon the stage and introduced to the people as one of their favorite heroes; his chief claims to that character being an effort at deliberate murder, and a breach of trust of the most flagitious character.

The young man alluded to was one of this hero's admirers; had been to see him, found him to be a very good-looking man, and declared that he "had the hearts of the people." There was a swagger, a bravery, and a self-satisfaction about the young man that could not be mistaken. He was one of a crowd that had trampled upon every sense of decency, and he was bravely satisfied with the conquest! It would have been in vain to tell him that the crowd whom he called the people, were *not* the people, but only a disorderly crowd, low, vulgar and criminal in their tastes which needed a decent education. He seemed to feel persuaded that all the American people were admirers of Sergeant Mason; approved his crimes, and would re-elect the President who, by pardoning him, had played into the hands of the museum-keeper and the vulgar crowd. If the museum had presented for admiration an adulterer caught in the act, who had killed both the woman and her husband in making his escape, and had been pardoned by the President of the United States, we would hardly doubt that the young man would have gone to see the sight and to declare that the hero "had the hearts of the people."

Now what is the moral of this tale? It is this, viz: that our public schools are neglecting their duty. No child whose manners have received proper attention from teachers would ever choose such an object for hero-worship as Sergeant Mason. If the admiring crowd around such a character is large enough to lead a young man to think that they are the American people, and that what such a crowd admires is therefore right and proper, it is evident to us that there is a very important branch of education which our public schools have neglected.

Our educators and statesmen are greatly alarmed when they contemplate the evidences of illiteracy among us, but illiteracy is not so dangerous to the Republic as the shapeless, uncultivated, brutal manners of those who make heroes of monstrous criminals. The apologists of these brutal manners tell us that it is not admiration but a simple innocent curiosity that leads the crowd to popularize criminals. The answer to this apology is that curiosity was the impelling motive that induced our mother Eve to eat the forbidden fruit. There is no excuse for gaping at criminals where those criminals have "the hearts of the people." Such monsters are as dangerous to society as their crimes are repulsive to the thoughts of well bred folks.

For our own part, we do not believe that Sergeant Mason has "the hearts of the [American] people," but we feel assured that he has only too many of them; and that the best possible corrective of hearts of such inordinate tastes is to educate them to good manners in our public schools. Where is the heterogeneous mass of our children to receive instruction in good manners if not in our public schools? How many of our families are American? How many of them are capable or desirous of giving good manners to their children? Nay, how many of our schools ever give any instruction whatever that would prevent a child from admiring criminals, reading yellow-backed novels, and shooting his playmate with a pistol that he "did not know was loaded?" We may see even at our railroad depots and other public places more efforts to correct bad manners than in our public schools, so far as any sufficient system or method is concerned. When "the hearts of the people" run in direct opposition to the laws and the courts of the country, and in favor of licentiousness and anarchy, it is time that all who strive to preserve the blessings of republican liberty should take some measures for its defence. And what better measures could be taken than to begin with the manners of our school children? Nothing could be more absurd than to suppose that good American citizens could be made out of children whose manners are so much neglected as are those of our public school pupils. There is no branch of instruction of more importance to the Republic than manners, and there is none to which so little methodic attention is given.

When it is remembered that the Masonic lodge is actively at work everywhere, even in our churches and school houses, brutifying our manners, it will be seen that there is a strong additional reason why we Anti-masons who are striving to restore the purity of our American institutions, should insist upon manners being systematically and scientifically taught in our schools. Our young Americans should be taught to have more respect for the people than to believe that He who "letteth the runagates continue in scarceness," will let the most respectable portion of our citizens remain in that condition. It is an ill-bred insult to the American people to suppose that such heroes as Sergeant Mason have their hearts. This confidence in the supremacy of the bad is encouraged and strengthened by the Masonic lodge, and not till Freemasons are put out of our school committees and school boards can the manners of our schools be properly cultivated.

AMERICAN.

AN UNACCOUNTABLE HISTORICAL CONTRAST.

I.

In discovering America Columbus seems to have been strongly impressed with the duty of Christianizing the Indians. Therefore his church, the Roman Catholic, early sent over missionaries as colonists.

The object of the Pilgrim Fathers was to establish a church home where they could be secure from persecution. The first Congregationalist church was organized in Massachusetts in 1620. The "Brownists," the first move towards this system of church government, had arisen in England only about forty years previous.

Roger Williams, persecuted for believing in immersion, founded the Baptist sect in Rhode Island in 1639, or only about nineteen years from the time that this denomination had started in England.

The first American Presbyterian church was organized in 1684. The year 1573 is celebrated as the anniversary of the Reformation in Scotland, but it was a long time in making much headway and did not become the established religion till a few years after the American branch was started.

The Methodists began here in 1796. The separation from the English church took place about thirty years before, and Wesley began his revival in 1729.

II.

Masonry often claims to be as old as the fall. Its more moderate defenders claim its origin to have been about 926. Its opponents fix a still more recent date. For the present purpose our argument would be stronger the farther back we can date. If it had been 1492 (the first recognized discovery of America) it is conceded on all hands that the first American lodge was not chartered till 240 years later.

The Odd-fellows were organized in England in the latter part of the last century. But last spring the American order was celebrating only its sixty-fourth anniversary.

I believe no other secret orders claim a higher antiquity unless it be some heathen mysteries, from which these have largely plagarized, and which have never reached our shores.

REMARK.

Our forefathers always saw the importance of religion and the above facts (taken from a source probably not at all prejudiced against secretism), show that many of the leading sects we now meet were either welcomed soon after they had been started in the old country or immediately on the settlement of this. If, as it is so often asserted, "Masonry is the handmaid of religion," why in their difficult work of founding a model government did the American pioneers so long deprive themselves of its aid?

EDGES.

FAITH HEALING.

BY H. H. HINMAN.

Health comes from conformity to physiological law. It ought to be preserved as a sacred trust, because it is essential to our highest usefulness and because the laws of life are the laws of God, and cannot be consciously violated without sin. Those who sin against themselves, as truly sin against God, as though they sinned against others. Disease is nature's protest against violated law. It is often, if not always, the struggle of nature to throw off the incubus that has been imposed upon her.

Since health comes from obedience to, and is most pleasing to God, its preservation becomes a part of Christian duty, and its recovery when lost is to be sought as something of great interest to him who made us for health and not for suffering.

The removal of a cause does not always put an end to the effect; for sometimes these effects become secondary causes and are self-perpetuating; but in the great majority of cases the protest of nature ceases when the occasion of that protest is removed, and hence the first indication in every case of disease, is to consider what laws we have violated and to place ourselves in harmony with them. This is not only a physiological, but a Christian duty. It is rarely that more than this is essential to the restoration of health, and if carefully attended to, physicians and medicines might be remanded to those curiosities of science that are more wonderful than practical.

There are, however, many cases of disease, the causes of which are inscrutable or unavoidable. Sometimes sickness comes as the result of sin, and sometimes when we are manifestly in the way of duty and is a part of the sacrifice by which we become partakers with the sufferings of Christ and in a measure bear with him the sins of the world. It was for these cases, the sufferings of God's people, that the apostle wrote, "Is any among you sick? let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he has committed sins they shall be forgiven him," (Jas. 5:14, 15,) which means that God will bestow both physical and moral healing to those who pray in faith. I do not say that we may not ask help from God in *all* cases of difficulty or *ailment*, but that there is a class of cases in which we are constrained to say, "My soul, wait thou *only upon God*, for my expectation is from *him*." Ps. 62:5. That this admonition of James was not intended for the primitive church merely, but is together with its

promises applicable to all lands and all times is evident.

1. Because it is in harmony with a great multitude of similar promises that are universally regarded as perpetual in their nature. Thus, the same apostle says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not and it shall be given him." Jas. 1: 5. Now the grant of Divine wisdom is just as truly an intervention in human affairs as the healing of the sick. The one belongs to the supernatural as truly as the other. Again the promise to heal the sick is coupled with that of moral healing. All Christians believe in the latter, but is the former any harder with God? Is it not a greater work to heal the soul than the body?

2. The denial of this gift of healing tends to unsettle the faith in the other promises. Thus, Jesus says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Whatsoever ye shall ask the Father in my name, he will give it you." John 15: 7 and 16: 23. Surely these promises were not restricted to the apostolic age, and just as surely they include the promise given by James. Did not our Saviour know that we would long for the healing of the sick, and ask the Father in his name, that it might be granted?

3. The church has in all ages to a greater or less extent believed in and practiced faith healing, and notably so in these last days. It has been supposed that miracles and remarkable answers to prayer were more necessary in the apostolic age in order to establish faith in the supernatural; but I believe that there is greater need of this aid to faith *now* than *then*. Ours is eminently a utilitarian and rationalistic age. Almost all events are being traced to natural causes, and faith in the supernatural is counted as superstition. It was not so in the beginning of the Christian era. Then amongst both Jews and Greeks there was no want of faith in the power of God to intervene in the affairs of men. The great miraculous fact, that Jesus rose from the dead, met with less objection than would a similar fact from the scientists of to-day. If then, it was needful for the establishment of the faith of the primitive church that there should be signs and wonders, not less is it needful in an age of which it is said, "When the Son of man cometh shall he find *faith* on the earth?"

Far greater than the question of healing, is that in which it is involved. May we come boldly to a throne of grace and find help in every time of need? God is calling out a peculiar people in the last days who can testify to the truth, and let none dispise or reject their testimony.

Baltimore, Md.

EBAL AND GERIZIM.

As we said before so say I now again, If any man preach any other Gospel unto you than that ye have received let him be accursed. Gal. 1: 9.

Take notice. Freemasonry and Odd-fellowship do this. Ebal. The ministers and laymen of our Methodist Episcopal churches, with some exceptions are Masons, Odd-fellows, etc. Ebal. After twenty or thirty years of assiduous labor and much expense the church to-day is not stronger. Ebal. A large number of our Quaker friends have from time to time been inducted into the lodges. Ebal. In revival work they fraternize and unite with Methodist lodgites to convert sinners and augment the membership. Ebal. Quakerism thus uses secretism in furtherance of Christ's kingdom, he being rejected in the lodge. Ebal. They baptize converts into the church with their secretism unmolested. Ebal. Why do ministers join the wicked lodges, unless because they perceive a golden wedge in them? Ebal. They greatly ignore our reform work, some hate it heartily and do not "come up to the help of the Lord against the mighty." Ebal. They guard not the young and inexperienced from the snares of the lodge. Ebal. Some persuade the youth to join and render aid and comfort to those Christless fraternities. Ebal. Some having "heard the voice of the oath" and being aware of the evil, yet through fear of man "bewrayeth it not." Ebal. Some preach with much zeal upon other subjects but never declare the counsels of the Lord upon this. Ebal. Some, going to travel into distant lands join the lodge, esteeming Christ alone not quite sufficient. Ebal. Adam and Eve went into a secret lodge under promise of the Grand Worshipful of a new light. Ebal. Some guilty Israelites took their false gods into a secret place. Ebal.

Christ's doctrine and practice condemn the lodge. Gerizim. Paul abstained from the appearance of evil and declared the whole counsel of God. Gerizim. Our church people are respectable but do they know all their duty? QUAKER BOY.

TO THE NORTH STAR.

Aye, there thou shin'st, unchanged, the same,
As when thy light first met my gaze,
As if the radiance of thy flame,
Burned with the light of other days:

Embedded in eternal blue,
Boreal light around thee thrown,
Old as creation, and yet new,
Grand, beautiful, alone.

Ever above the horizon's line,
Comes down thy light sublime,
Undimm'd by distance, cloud or storm,
Thou changest not with time.

O, it is sweet, where all things fade,
Where the fairest bloom to die,
Where life grows dim—its lights have fled,
And fond hopes withering lie,

To turn the eyes to thee, Lone Star;
Thy clear unchanging rays
Still gleaming from their home afar,
As first they met the gaze.

How oft in life's fair morning hour,
I've watch'd thy radiance bright,
And dream'd of friendships, hallowed there,
True, as thy changeless light.

And now I turn to thee, again,
And think of Bethlehem's star,
Which sweetly sheds o'er life's dark main
Its beacon light afar.

The mariner on the troubled sea,
When chart and compass fail,
Oft turns with anxious gaze to thee,
And rights his varying sail.

And so would I, when tempests lower,
And storms and dangers come,
When the tried spirit feels the power
Of darkness and of gloom,

Still turn to Bethlehem's changeless ray,
Our cynosure, 'tis given,
To light the dark and treacherous way
And point the soul to Heaven.

—*Miss E. P. Phelps, in the Midland.*

"MY OBLIGATION."

In our last issue we called attention to "the binding force of a vow," viewed from a Masonic standpoint. At the present writing we shall look at this subject as it appears to the uninitiated. It may be possible that one class of vows is more solemn than another; and yet we cannot conceive of an obligation having sufficient binding force to warrant a person in breaking a known law of God. It may be true that a vow taken at the altar of Baal imposes a greater obligation on a man to do as he has promised than has one taken at the altar of Hymen. Be that as it may, many persons act as though such a difference existed in fact and not in imagination only. If a man violates his Masonic obligation by disclosing some of the so-called secrets of the order, he is denounced far and near as a "perjured villian," and is held up to the scorn and contempt of the community in which he lives, if measures are not secretly taken to do him a personal harm. But how is it with the man who breaks his marriage vows and abuses the woman whom he has solemnly promised, before God and in the presence of witnesses, to love, cherish and defend? In some cases women promise, whilst at the marriage altar, to love, honor and obey their husbands until death shall them separate. Had that vow as much binding force as had one which was rashly taken, and which required the murder of an only daughter in order to keep it inviolate? We think a woman ought not to be sworn to obey her husband when she does not know what he may require at her hands. But if she takes that oath, she ought to be careful to keep it, or else openly recant, and the meanwhile speak kindly of these men, who at the altar of Baal swore to obey the rules and edicts of an order, when as yet they knew not what they would be, and who, when they found out, in the fear of God, openly repudiated their obligations as something which had no binding force. Ladies as a usual thing are severe in their treatment of a sister who has violated a certain portion of her marriage covenant, and at the same time seem to take no notice of violations in other directions. Nay, more, some of them will smile complacently on the partner of the fallen one's sin, whether he has or has not a bill of divorce in his pocket, and no matter how frequently he may have broken those vows whose binding force are second to none which a human being can take. But what shall we say of that Christian, who, at the altar of prayer in the sanctuary enters into a covenant with God, promising to be his for time and for eternity, and then, sooner or later breaks those vows again and again, until men doubt whether there is any binding force in an obligation, whether it be made at the marriage altar, at the communion-table, on the witness-stand, or in the jury-box, unless it is enforced by a throat-cutting or body-severing penalty. Yes, Christians will enter into a covenant with a church, and then live, week in and week out, confirmed covenant-breakers—staying away from prayer-meetings, neglecting to attend Sabbath-school and preaching services, and even absenting themselves from the Lord's Supper without one twinge of conscience, and meanwhile priding themselves on the pious indignation which they manifest toward those persons who violated their Masonic obligations. Circumstances alter cases, and it makes a difference whose ox is gored.—*The Olathe Free Press.*

WOMEN, WAR AND DRINK.

In the United States as a whole the overwhelming majority of women are wives and mothers; only a very meagre minority remaining outside of married life. * * * There are a million and a half of unmarried women in Prussia. In Baden thirty-five per cent. of women earn their own living. Mr. Bloomfield tells us, in his work on "Brittany," that "it is poverty that fills the convents of the country, not religion." A poor man has a large family of daughters; and, as marriage without fortune is less easy in France than in England, he places them in the convent, and they are cared for during life. The same is true of Italy, where it is not denied by the people that one use of convents is to provide for "superfluous daughters." There is not a nation of Europe in which women do not out-number men. In England and Wales forty-three out of every one hundred women, of the age of twenty and upwards, are unmarried. The census of 1860 gave three and a half millions of women in England working for a subsistence, of whom two and a half millions were unmarried.

What are the causes underlying this great surplus of women in Europe? It is not, as some declare, because more female than male infants are born into the world. The statistics of the world prove that the reverse is true; that, taking one year with another, there are one hundred and six boys born annually to every one hundred girls. But there is great loss of manly life through the desolating wars of Europe now and heretofore. Drunkenness, and other ruinous excesses peculiar to men, have also depleted their ranks; and the decimation still continues. Emigration thins their numbers, as well as a tendency to rove about the world. While among all civilized nations great fatalities attend the pursuits of men in pleasure or business. The elemental forces of nature are now harnessed in workshops, factories, foundries, mines, steamships, and railways; and, when the laws controlling them are violated, there come inevitable casualties, often resulting in large destruction of men.

War is responsible for a frightful depletion of the ranks of men now and ever. The wars of the world have swept men away by countless millions. The histories of the world which have come down to us have been mainly histories of wars and warrior-kings. "The whole history of the world," says Niebuhr, "turns on war and conquest." There is something appalling in the tendency of the race to rush into war, and in the ferocity and savagery which war develops. When you utter the one word "war" you have condensed into one monosyllable every thing infernal.

Twelve millions of Romans fell in the Western campaigns of Cæsar, while as many more were slaughtered of those with whom they fought. Four millions of Frenchmen, with their allies, fell in the wars waged by the world-striding, ambitious Napoleon the First. From the eighth to the fifteenth century—a period of seven hundred years—the followers of Mohammed deluged with blood the fairest portions of Christian Europe and of Asia. They fell in millions by the sword of their enemies, of whom they, in return, slaughtered other millions. In less than eight hundred years England, our mother-country, had twenty-four wars with France, one of her nearest neighbors, which occupied two hundred and sixty-six years. In the same time she had twelve wars with Scotland, and eight with Spain. During these nearly eight hundred years she was at war with some nation almost seven hundred years, having only one hundred years of peace. Edmund Burke estimates the number of men destroyed, from the beginning of authentic history to his own time, to have been "*thirty-five thousand millions.*"

To-day the armed peace of Europe is keeping between five and six millions of men in camp under drill, and in readiness for war. One-sixth of its manliest strength and beauty—for soldiers are carefully selected, are "picked men"—is withdrawn from all productive industries, and largely from domestic life; while, as consumers of food and clothing, they require for their support the labor of nearly as many more. Their places are taken by women, who till

the ground and build railroads, become mechanics and market-women, beasts of burden and human machines. Thrust into employments unsuited to them, deprived of domestic life, they become de-womanized, almost de-humanized; and endure such loss,—spiritually, mentally, and physically,—that the age suffers through the destruction of the finest qualities of humanity. The aggregated war-debt of Europe is over twenty thousand million dollars, and the annual interest on this debt is almost a thousand million more. The nations owing this money have nothing to show for it, and the industry of millions of laboring people is taxed to pay it.

The evil of strong drink, which has afflicted the world from the beginning, still further depletes the ranks of marriageable men. While it is possible to make an approximate statement of the loss of life by war it is not possible to give the statistics of death occasioned by drinking-habits; but the popular belief is expressed in the well-known saying, "The sword hath slain its millions, but strong drink its tens of millions." Charles Buxton, M. P., the English brewer, declares, that, if we "add together all the miseries generated in our times by war, famine, and pestilence,—the three great scourges of mankind,—they do not exceed those that spring from this one calamity of drink." Rev. H. R. Haweis, incumbent of St. James, Marylebone, London, in an essay on "Drunkenness," recently published, estimates the dipsomaniacs of England, Scotland, and Ireland at six hundred thousand. When we take the calculations of Dr. Willard Parker of New York—who shows from statistics that, for every ten temperate persons who die between the ages of twenty-one and thirty, fifty-one intemperate persons die, so that the mortality of liquor-users is *five hundred per cent. greater* than that of temperate persons—we arrive at a vague idea of the deaths caused by drunkenness, not only in the United Kingdom of Great Britain, but in the United States.

According to the calculations of life-insurance experts the expectancy for life of a temperate person at the age of twenty years is forty-four years. The expectancy of an intemperate person at the same age is only fifteen years. A few English life-insurance companies have a separate section for total abstainers, and refuse all who are more than "careful drinkers;" and their statistics show that any use of intoxicating liquors tend to shorten life. It is estimated that between sixty and one hundred thousand persons die annually from the effects of strong drink, not only in Great Britain, but also in America. In the latter country this mortality is chiefly among men—mainly young men; but in Britain there is more drunkenness among women than is found in our country. Among all Anglo-Saxon or Teutonic nations the evil of drunkenness prevails to a frightful extent. It is no less an evil in Russia; and one needs but little experience among Latin races to be convinced that they are not exempt from the desolating vice, which thins the ranks of men, destroys health, and vitiates manhood. If it were possible to obtain the statistics of drunkenness, we should see that its draughts on the male population exceed those made by war. For while there are periods of time exempt from the ravages of war those caused by drunkenness continue through times of war and times of peace.—*Mrs. Livermore.*

THE RIGHTS OF LABOR.

WASHINGTON, Feb. 5, 1884.

Last night a very large meeting of workingmen was held in Lincoln Hall of this city and was very ably addressed by leaders in the movement. Whatever concerns the interests of labor concerns all men, for the command, "In the sweat of thy face shalt thou eat bread till thou return unto the ground," has come to all men. To the general object of this convention I would extend my warmest sympathy. I rejoice also in the fact that they, unlike some similar societies, recognize the interests of woman as a laborer, and especially that they extend fraternal sympathy to the six millions of colored Americans who are almost exclusively toilers and producers.

But here our commendation must cease. I dissent entirely from their methods and many of their statements and doctrines. If the interests of labor are the interests of humanity they need no secret methods for their promotion. They will commend themselves to the sympathies and the justice of humanity. All secret combinations with oaths of concealment and penalties for failure to obey the behests of the order, that are unknown to either Divine or human law, are not only inconsistent with individual freedom and manhood, but bear the impress of cunning and selfish craftiness, most damaging to public sympathy and well calculated to excite similar combinations of an opposite character and thus perpetuate the oppressions of which they complain. When therefore these leaders boast of a secret combination of five millions of Knights of Labor, and glory in their power, in the exercise of which they are responsible only to themselves; when too they parade the interests of this order as in antagonism with the interests of others, our sympathy gives place to suspicions and fear. This is especially so when we find the power of these organizations used to oppress, intimidate, afflict, and sometimes to *kill* such laborers as choose to recognize and obey the laws of the land rather than commands of the lodge.

There are three points of especial denunciation by these orators in all of which it seems to me they are wrong and hostile to the general interests of all. They are of labor-saving machinery, contract labor by the government, and the immigration of laborers. Labor-saving machinery and contract labor alike make labor more productive, and diminish its cost to the employer. It is not denied that it may work temporary disadvantage to day laborers, but it adds to the wealth of the world, diminishes taxes and all of the inevitable burdens of society. Together with the vast multiplication of labor-saving machinery in the last seventy-five years there has been a corresponding increase in the demand for labor and a diminution of the burdens and oppressions of the laborer. Contract labor is generally cheaper and better and generally to the advantage of both contracting parties, but when any advantage accrues to the government by reason of a contract such advantage is to every citizen in a degree.

But we see how tenderly their leaders love the poor laborer in the following utterance: "That the most dangerous menace to the free and intelligent laborer of America to-day consists in the importation, by manufacturers, of white coolies, under the contract system, of the ignorant pauper classes of Europe." They instance that six poor foreign laborers have recently come to Washington. Now since 1808 we have had a law prohibiting, under death penalty, the importation of such persons as are brought here contrary to their consent. We have also a law requiring the return of those who come as paupers, but until within the last few years our policy has been to invite the poor and oppressed of all nations. It is now proposed that this policy shall be given up.

It is not forced or pauper immigration to which they object, but to the voluntary coming of poor laborers who seek employment under more favorable conditions than are found in Europe. These Knights o Labor would needs erect a Chinese Wall not only on the Pacific coast to protect us from Mongolians, but on the Atlantic to shut out the industrious and peaceful Germans and Britons who have done so much to produce our wealth, who are our own kinsmen and constitute so large a share of our citizens; because, forsooth, they are laborers and they are poor. And this is sympathy for labor! From this and all such sympathy may the good Lord deliver us.

H. H. HINMAN.

A WASHINGTON LODGE BANQUET.

THE PRINCIPLES OF FREEMASONRY TO BE MET AT THE CAPITAL.

[From the National Republican, Feb. 5th, 1884.]

The annual banquet of the Masonic veterans was held in the hall of the Scottish rite, corner of Seventh and D streets, last night. Covers were laid for ninety guests, and the tables were handsomely decorated with pyramids of fruit and choice bouquets. Gen. Albert Pike, the venerable president of the organization, sat at the head of the table. On his right sat Senator Dolph, of Oregon, while Col. Corkhill occupied the left seat. Directly in front of Gen. Pike was a magnificent floral Masonic design, with the letter "D" in cardinal immortelles in its center. The address of welcome was delivered by the president.

A magnificent menu, consisting of ten courses was prepared by brother W. T. Crump. The toasts were as follows:

"The brotherhood of Freemasonry—sanctified by solemn obligation and consolidated by tradition and prescription, its ties are not weakened by political controversy, by collision of creeds, or by civil war," by Senator Dolph.

"The beneficence of Freemasonry, by which it has deserved to be honored among men, and yet hath not done so much either for the living or for those whom the dead have entrusted to its care, that those who are to come after us, having ample opportunity may not win much greater honors," by Vice President C. W. Bennett.

"The political dogma of Freemasonry; the people sovereign over institutions. Their right to the enjoyment of rational and well regulated liberty, to equality in the eye of the law, to constitutional government and to the sympathies of human brotherhood," by Col. Elwood E. Thorne, of New York.

"The philosophy and religion of Freemasonry; the foundation stones on which every religion must be builded; the apostolate of free thought, free speech and free conscience; neither servitude nor hostility to any creed; it can incur the hatred and fear of those churches only that claim the right to persecute," by Judge Upton.

"The universality of Freemasonry—which assembles round its altars men speaking many tongues, in every country in the world, votaries of many religions—the Christian, the Hebrew, the Brahmin, the Parsee, and the Moslem—and unites them on the five points of fellowship," by Hon. E. Keightly.

"The morality of Freemasonry—taught by the great moralists of every age; all the tenets of the moral law included between the two points of the compasses," by Joseph C. Dulin.

"The chivalry of Freemasonry—embodied in devotion to woman. The words that a mother speaks to her children in the privacy of home are not heard by the world, but, as in whispering galleries, they are clearly heard at the end and by posterity. If the loving, closed heart of a good woman should open before a man, how much controlled tenderness, how many veiled sacrifices, and silent virtues would he see reposing in it? Fair women are the flowers in God's garden of the world—tender, fragrant and beautiful. To protect their purity and innocence is the highest duty of a Freemason; for God greatly loves them, and they are nearer to Him than we are," by Col. Corkhill.

At the conclusion of the toasts a Scottish song was rendered by Mr. G. W. Balloch and a ballad by Mr. Robert Ball. Reminiscences of the congress of 1850 were related by Bro. E. L. Stevens. The invited guests present were Hon. J. N. Dolph, of Oregon; Col. Elwood E. Thorne, New York; Col. George B. Corkhill, Maj. William Oscar Roome, Hon. E. Keightley, third auditor treasury; J. A. Benson, California; Col. I. S. Tichenor, auditor, District of Columbia; Gen. D. G. Swaim, judge advocate general; Hon. J. H. Hopkins, Pennsylvania; Thomas Somerville, James Lansburgh, Judge R. F. Crowell, Joseph C. Taylor.

The members of the association present were: Messrs. W. M. Ireland, W. S. Roose, John R. Thompson, John Trimble, F. Webber, G. B. Abrams, G. W. Balloch, J. Goldsborough Bruff, Henry Barton, Robert Ball, Col. W. H. Boyd, John N. Budlong, J. N. Dickson, James C. Dulin, H. G. Eicholz, W. H. Faulkner, John A. Foos, Dr. J. B. Gibbs, Joseph Gawler, William Gibson, R. Goodheart, Dr. T. E. Hatch, H. M. Higbee, P. H. Hooe, D. T. Johnson, Joseph Libbey, A. T. Longley, A. B. Lascallett, E. Lœffler, S. A. H. Marks, D. J. Macarty, W. Mertz, Charles Neale, S. V. Noyes, J. P. Perley, H. J. Playtor, W. R. Singleton, A. J. Sanderson, C. C. Simms, L. Stoddard, E. Salter, R. Grant Wilson, W. Hutchinson, J. P. Jefferis, J. H. Bell, J. W. Moore and W. J. Hay.

The banquet closed by those present forming a circle, hand in hand, and singing "Auld Lang Syne."

REFORM NEWS.

FROM THE WISCONSIN AGENT.

Bro. Bancroft writes in a business letter from Vinland, Winnebago county, thus much of his late movements:

I had a very stormy day yesterday; preached but once, but have made arrangements to deliver two lectures here to-night and to-morrow evening, and two at a Baptist church five miles from here Wednesday and Thursday evenings, and then go on to Hortonville for next week. Brethren Lowe and Collins were with me at Strong's Prairie and at Cottonville. Had lectures, and worked two degrees at each place.

At Strong's Prairie I preached in the United Brethren church in the morning and lectured Sabbath evening, but they would not let us have the church to work the degrees in. We got a school-house, however, and worked the first and third on Monday and Tuesday evenings. Had a good deal of opposition, but not so much as to prevent the work. A man who said he was not a Mason offered to furnish the tar to make our coats water-proof, but he could not get the young men enthusiastic enough to put it on, and he was too cowardly himself to apply it, so we escaped safe and sound.

At Cottonville everything went smoothly, though on the first evening there was small attendance. Both churches where I work this week are Free Will Baptist. They seem to be friendly to the cause, in fact I came here by request of one of their elders. His son lives near one of the churches, and he at Hortonville where I am to hold forth next week.

A GOOD START.

Man will read. What they read depends largely on their inclinations and early training. Well has it been said that an empty head is the devil's workshop. Many parents neglect to place good reading before their children, then wonder why they are so naughty.

Bro. J. C. Allis, of Holly, N. Y., believes this, and sends the *Cynosure* to two of his children who have left the old homestead for new ones. Would it not be well for others to do likewise?

Organizations as well as families must start right if they would be a success. While at Rochester Bro. De Jough, who is fighting nobly for the faith, called with me on several of the clergy, and some that had seceded from various lodges. Many expressed a strong desire

that we should have an association there to co-operate with the N. Y. State Association. We will, D. V., start such an association. Let any friends in Monroe county who would like to join such an organization write Bro. H. De Jough, No. 47 St. Joseph strect, Rochester. Mr. Ronayne's work has left a lasting impression on the people of Rochester. Let us pray that this may be but the commencement of a mighty work.

W. B. STODDARD.

NEW HAMPSHIRE NOTES.

I met a man who heard Bro. J. P. Stoddard lecture about four years ago in Farmington, N. H., and was thereby awakened to the naturc of lodgism. He stated that when on the Grand Jury a man was indicted, but afterwards thc foreman of the jury said he was not satisfied with the verdict; that the accused was a leading business man and a good Mason; the attorney general (also a Freemason) was called in to explain the points of law, the verdict was reversed and the accused Mason acquitted.

I also met a lady whose husband had been sick. The Odd-fellow pastor called to sympathize with him. He said to the lady: "What a pity your poor husband was not an Odd-fellow, for then he would have friends to help him." The lady replied: "If you are a minister of of the gospel and do not know any more than that, the Lord have mercy on your poor soul!" The curtain falls.

I see by the *Cynosure* that some brcthren are puzzled to see how the Americans and Prohibitionists can unite. It is easy enough. The rum-drinking Anti-masons and the lodge-loving Prohibitionists must take a back seat, and evcrything will be lovely. I do not hear of any first-class young men joining the Masons or Odd-fellows in New Hampshire.

S. C. KIMBALL.

FROM SAUK COUNTY, WISCONSIN.

BARABOO, Wis., Feb. 2, 1884.

DEAR CYNOSURE.—We are able to report some work done in Sauk county in the interest of reform by Elder Bancroft, our State agent and lecturer. He entered the county at Prairie du Sac and spoke there, also in the towns of Merrimack, Sumpter, Baraboo and Fairfield. On Sunday, when he was here, he preached in the morning in the Wesleyan church in Lyons, in the afternoon in the German Evangelical church in Baraboo, and in the evening in Fairfield, six miles away. The Advent church in that town was opcned for him on Monday evening. He spoke in all some ten or twelve times.

We found him a very earnest, devoted brother, self-sacrificing beyond what is good for the rest of us, for he bore his own burdens and upbraided not. He handled his subject in a peculiar manner, showing that in Solomon's time there were persons whom God called froward and wicked, who talked by signs with their feet and fingers and eyes, and if the Masonic claim to antiquity was true it was a very good description of the system; but inasmuch as that claim is not true, it still follows that as such men working by secret signs were hateful to God in those days, so they must be now, for he does not change.

He created some consternation in one of the craft by saying that a man could not be a Christian and an adhering Mason at the samc time, for this man was trying to do both. He claimed to be as good a Christian as the average, and is, probably, as good a Mason as the average. Bro. B. feared that this amount of Christianity might prove disastrous.

The Elder's proposition is capable of as clear a demonstration as is the forty-seventh problem of Euclid, which thc Mason's appropriate.

1. To be an adhering Mason is to keep one's Masonic oaths.

2. To be a Christian is to be obedient to Christ in all things.

Now if the two authorities conflict a man cannot obey both; so he cannot serve both and be both.

Let us see. Christ says, "Swear not at all." Masonry swears a man at every fence corner.

Christ says, "Thou shalt not kill." Masonry seals every oath with murderous penalties.

Christ says, "Thou shalt not bear false witness." Masonry swears men under death penalties to never bear true witness in reference to itself. As a consequence, in Masonry a man becomes a perjurer by telling the truth, while in law he can only do so by swearing to a lie.

This contrast can be indefinitely extended, but this is enough to justify Elder Bancroft's assertion. He went north from here through Adams county, from whence his work will be heard from in due time.

Respectfully, J. W. WOOD.

CORRESPONDENCE.

THE W. C. T. U. IN ELGIN, ILLINOIS.

ELGIN, Ill., Feb. 6th.

Having completed my business here and having a few moments to wait for the train, I dropped in at the rooms of the W. C. T. U. on the corner of Main and Chicago streets for a lunch. These quarters are centrally located and so easy of access from all parts of the city, that no temperancc man visiting Elgin and needing refreshment has any excuse for going elsewhere. It has occurred to me that temperance people are not always careful enough to look up and patronize such efforts. Every hotel and every restaurant with a bar, or selling on the sly, is swelling the desolating tide of ruin and every tempcrance man who *voluntarily* patronizes them is a guilty participant in their crimes.

All honor to the president of the Elgin W. C. T. U., Mrs. D. C. Cook, and the brave band of co-workers who have "set up their banner in the namc of the Lord," and whose chief hindrance is the indifference or inactivity of friends.

J. P. STODDARD.

FARMERS' OPEN ALLIANCE.

WHEATON, Ill., Fcb. 1, 1884.

EDITOR CYNOSURE:—I notice that the farmers of Colarado and some other States are forming what they call The Farmers' Alliance—an open organization composed largely of those who had been members in secret organizations for similar purposes. The arguments they offer for the change of form are interesting. They say that they haven't time to spend on the long-winded, puerilc ceremonies and flummery of the secret sessions. They mean business and therefore less fuss. They are building their own elevators, and an estimate of saving in one county for a single elevator soon after their organization was $28,000.

The farmers' and other secret societies have been composed largely of men who wished to secure certain industrial rights, and the mode was to their minds the means to that end simply. When we denounce the methods we should, if possible, show something better. They do not like the fussiness of the secret methods, but have been giving them a trial. They want justice and will not pause long to consider the incidental stripes and spots of the animal they drive if they think it will do them service. Secretism will play out; but it will play out all the sooner if something better is shown in place of it.

A. J. C.

FEASTING AND DANCING.

WARREN, Ill.

EDITOR CYNOSURE:—"Blessed is the man that walketh not in the council of the ungodly nor sitteth in the seat of the scornful."

Our little town was favored January 10, 1884, with a Masonic memorial service, or, as it was called, a "silver wedding of the lodge." The report says that the services consisted in making a worshipful master, some deacons, a chaplain, out of Rev. ——, and some other worthies. Short addresses were madc by a worshipful master and a Rev. There was music and feasting and toasts were offered. The first, "The 25th anniversary of our lodge." Responded to by Dr. P., who said, twenty-five years ago to-night, St. John's Day, he was present. They had a good table spread; after supper dancing and a general good time. He said: "Many of those who danced and feasted with us twenty-five years ago to-night have knockcd at the door and been admitted to the Grand Lodge above, into light ineffable; no longer seeing through a glass darkly, but face to face, all Masons good and true."

It is known that many of those Masons "good and true" were profane swearers and unbelievers in Christ.

Second toast: "Masonry and the church; may they and all other associations work harmoniously for the welfare of the community." Responded to by Rev. T., who briefly but eloquently endorsed the sentiment, saying that Masonry lived up to would bring one very near the threshold of Christianity and make the whole world purer and better. Fifth toast: "The true Sir Knights of the past and present." Responded to by the Rev. E. The reverend gentleman confessed his embarrassment in his present position, but would respond to the noble toast, and he did at length and eloquently.

There was dancing and card-playing and varied amusements to fill the measure of enjoyment for each pleasure-seeker. All this for glorifying Masonry. And these Masons claim that Masonry fits them for "light ineffable" without a Christ. Here we have three Rev. divines endorsing this anti-Christ institution by their presence and participation, not so true to their calling as Balaam's ass was when it rebuked the prophet for his madness. If the Apostle Peter were here would he not say, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever"?

B. W.

ADULTERY AND LODGERY.

BLOOMINGTON, Ill., Feb. 4, 1884.

DEAR CYNOSURE:—Your readers will remember the case of the Rev. H. O. Hoffman (Knight Templar) who was expelled from the M. E. church and ministry for gross immorality. We reported to you that his "mystic brethren" were going to stand by him (we presuming that he had done nothing unmasonic). Well, some one furnished the means by which he started a daily papcr called the *Independent*. All understood that through the columns of this papcr he was going to vindicate himself. The paper ran on (at a losing rate we are informed) for a year or so and then died. The cloud still rested on the Rev. Templar's reputation and he abandoned the cditorial tripod.

Next a theatre is engaged for Sabbath evenings, a pulpit is improvised, the crowd gathers in, and the ex-Rev. Knight Templar is installed as preacher. We have heard a part of one of his discourses, which to say the least was peculiar. He says that it is all a mistake that there is only one way to heaven. In his broad philanthropy he does not deny heaven to the wicked sinner who repents. To do this is no more merciful than men are. Then the good moral man who deals justly, loves mercy and walks humbly, is also sure of heaven. He claims that in all his ministry he has never held to anything else. His two ways were plainly stated as: 1st, repentance and faith in Christ; and 2d, by the merit of conduct. This arrangement immediately struck us as a co-partnership of the church and lodge in the soul-saving business.

Mr. H. grants heaven to the penitent sinner and the worthy devotee of the mystic art. Christ and Hiram Abiff arc the firm whose traveling drummer advertises himself at Durley theatre every Sunday evening. So much for the moral and physical support which the lodge can give a ministcr.

To one who stands aloof and looks on at the maneuvers of lodgery in the church, in business and in politics, many things become plain which are perfectly inscrutable to one who makes no allowance for the secret or underhand element in society.

Our attention has been called to one of our large railway corporations, which has made a complete overturning in management within a few months. Old employes who have spent youth and middle age in their service, together with others, have been ruthlessly *turned out*, without pretending to find a shadow of fault with them. They had to go without the formality of a reason and the fact is that no reason exists but a LODGE REASON. For many years the advent of a new boss in any department has necessitated a rush of employes to his particular lodge, if that could be found out. If not, the unfortunate employe had to pack his traps and "git." Even then many unfortunate toadys found an incumbent already provided for their placc.

We believe the Knights of Pythias have been *the* inside ring for some time and thc only road to preferment lay through their door. The knights of everything but modesty have all had their little day and dolcd out the places to whomsoever they would; but now some longcr pole than all of them has knocked off all the persimmons and the multiform secret fraternities are fairly outmaneuvered Still there is little hope they will profit from the lesson of thousands before them who have sold their souls to thc devil and been chcated out of the price. We hope there is a good time coming when men will depend on their merits for favors and not eat dirt at the feet of a secret clique to obtain advancement in the honest business of life.

OBS.

JOINED TO IDOLS.

HIAWATHA, Kansas.

DEAR CYNOSURE:—I have felt for some time as if I ought to send you a little history in regard to the way the lodge leads ministers astray, and uses their sacred office to further its own nefarious work.

Some time ago a very devoted minister held a protract-

ed meeting in our town. I was pleasd with his zeal and earnestness in all his work. I did not suspect him of being a lodge man, but after he had gone I was told that he was both a Mason and Odd-fellow. The next winter he repeated his visit, and before he closed his meetings I invited him to my house and said, "Mr. Davis, I want to have a little talk with you on a very important subject, provided I can do so without injuring your feelings."

Certainly," said he, " you can talk with me on any subject on earth."

"Well," said I, "I have understood that you are a Mason and an Odd-fellow, and it grieves me sorely, as I have learned to love you, and I think those are both very wicked institutions."

Said he, "were you ever connected with those societies?"

"No sir, I never was."

"Well," said he, "then you cannot possibly know anything about them."

"Hold on, just there, Mr. D.," said I, "do you know anything about them?"

"Yes sir, I do," was his reply.

"You have been there?"

"Yes, I have."

"Well now, Mr. Davis, could you tell me all about it, if you chose so to do?"

"Why yes, I could if I chose to," said he.

"Well now, if you were to tell me, I knowing you to be a candid, truthful man, would I have a right to believe you?"

Said he, "I can't see why you should not."

"Well," said I, "there was President Finney, a godly, consecrated man, to whom the whole civilized world gives credit for honesty and truth. He was where you are; he saw what you have seen; he became convinced of the wickedness of Masonry and felt it to be his duty to tell what he knew about it. Now have I a right to believe him? If not, why not?"

He made no attempt to answer me, but evaded, by saying those institutions are truly benevolent and highly scientific. In a few minutes he said, "You have got too much of them in Hiawatha. The lodges are prospering, and the churches are waning."

"Just universally the case," I replied, "where the lodge prospers the church retrogrades universally. But you said a little while ago that those institutions were scientific and benevolent. Can we have too much science and benevolence in Hiawatha?" He was silent, did not attempt an answer, but began on some other topic. When I spoke of excluding Christ from his prayers, he said he prayed in the lodge as he did any other place. When I told him that he might do that in a lodge where there were none to object, but that he could not do so Masonically, he did not dispute it. He told me that if I thought it my duty to oppose those things to do so, "but I beg of you," said he, "not to carry it into the church; you are weak and cannot stand division."

We parted in friendship, but I never think of that interview without sadness,—sad to think that one who might do so much in the cause of the Master should be so misguided by Satan as to submit to all the humiliating exercises of initiation and then pretend to preach Jesus Christ and him crucified.

Much as I have respected Mr. D., I can never sit under his preaching again so long as he holds his connection with the lodge. Hoping, trusting, praying for the good time when everything that loveth and maketh a lie will be utterly banished from the church of the living God.

J. W. MARGRAVE.

PITH AND POINT.

Here is another word about Col. Edward Sawyer who was one of the four men who took Morgan from Canandaigua jail and thrust him into the carriage to begin his fatal ride to the Niagara:

"I would say to the readers of the *Christian Cynosure* that Colonel Sawyer of Morgan abduction notoriety is still living at Grand Blanc, Genesee Co., Mich., about seven miles from the city of Flint, where he has resided some forty or fifty years, I think. In the fall of 1882 his son told me he was ninety-three years old, making him now in his ninety-fifth year. He is naturally an excitable man, and detests the name Morgan. Is not God sparing his life that he may give testimony in the Morgan trial now before the people? Pray God it may be so. —W. M. BEDEN, *Hadley, Mich.*

A seceder of Delavan, Ill., who would be glad if lectures could be held in that place, and who noted some of his experiences in the lodge in the *Cynosure* of Jan. 24, second page, gives another cheering word:

"I believe the people are getting their eyes open to the fact that Masonic oaths have got our courts and officers by the throat, and are seriously obstructing the just action of the law, and my prayer is that the *people* may have "more light in Masonry." May the ball keep rolling and growing till it becomes a mountain that will completely crush out of existence the "mystic tie," or perhaps more properly the "Morgan killers."—D. VAN DEVENTER.

A praying wife, whose husband is one of the 16,000 who have in a moment of folly joined the Grand Army of the Republic in Illinois, writes for a ritual, and gives some excellent reasons for so doing. What wife has a less right to know about her husband's night associations than he would demand of her? May a renunciation follow this:

"As my husband belongs to that society I have a desire to know what it is. I think that every wife should know just what society her husband was going into. It has caused me to shed many bitter tears, yet my trust is in God. If it had not been for that I do not see how I could have borne it. God wonderfully sustained me. He gave me that charity that endureth all things and is kind."

A brother in Michigan, who has been a reader of the *Cynosure* from its early issues, sits down and quietly talks with us on paper in a cheering way:

"I can truly say of the *Cynosure* that it has become as a household companion with me, and as I look back on its meager dimensions and remember the contempt, the frowns, and insolence it met with when I first subscribed for it, and behold it now, sent to the most remote corners of our broad domain, I can say as does Job (17:9), 'The righteous also shall hold on his way; and they that have clean hands shall be stronger and stronger.' Such seems to be the case with your noble paper. To show you how the *Cynosure* is looked upon by those that have never met with it until recently, and to show you that you are keeping on your way, I will relate an incident. My brother-in-law from northern Ohio, a man of more than ordinary ability, said he took seven or eight papers, but said he had never met with the *Cynosure* before. Reading it over a short time he looked up and said, 'This is a regular hell-and-damnation paper, just as they used to preach thirty years ago.' Said he, 'They have got done with such foolishness down our way. You don't hear a word about hell fire and damnation down there. No, they preach that God is merciful and good and loving; and that kind of talk is all done away with down there.' Such talk was so unlooked for, and at the same time seemed to stamp the *Cynosure* as holding on to the old landmarks, that it seemed to present your sterling sheet in its true light, and made it appear to me more in keeping with the word of our blessed Master than it ever had before. May the good Lord renew your age and give you strength to fight on."

A Chicago friend is justly indignant at the delays of men in national authority to take measures for the suppression of the Utah curse:

"Extracts from 'Mormonism Exposed' appeared in *Millennial Harbinger*, Dec., 1842. In August of that year the editor, A. Campbell, thus spake: 'The meanest, vilest, most diabolical of frauds . . . has grown up to such enormous stature of impudence, arrogance and malignity as to call forth the abhorrence of all well-meaning men, religious, moral and political.' But forty and more years have been allowed to pass while that Upas tree has been growing and flourishing in our country. Our political parties have had too little moral courage to make its destruction a plank in their platform. The moral cowardice of our politicians is proverbial. What shall be the result of truckling and trifling thus with evils destructive to our religion and liberties? Shall we wait another forty years and find ourselves involved in another civil war before we crush it?"

BIBLE LESSONS.

LESSON VIII.—February 24, 1884.—Thessalonians and Bereans. Acts 17: 1-14.

[*Before studying farther get your Bible and read this Scripture carefully.*]

GOLDEN TEXT.—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17: 11.

"Thessalonica." From very early times this city was famed as a commercial center. Under its old name, Therma, we read of it in Herodotus and Thucydides. It was rebuilt by Cassander, and renamed after his wife, Thessalonica, sister to Alexander the Great. This princess received her name to commemorate a victory won by her father, Phillip of Macedon, on the day he received the news of her birth. Before the building of Constantinople, it was really the capital of Greece and Illyricum, and and even now Saloniki is the second city of European Turkey.—*Schaff.*

"Three sabbath days." These "three sabbath days" by no means represent the length of the apostle's stay at Thessalonica. These three weeks were doubtless devoted to his fellow-countrymen, but Paul must have resided in the great city much longer. We know he left behind him the nucleus of a great and flourishing Christian community, chiefly composed of gentile converts. We read also how, although Paul worked with his own hands for his support while preaching and teaching there, Philippi, in token of its loving friendship, twice sent to his necessities (Phil. 4: 16); and as the two cities were some hundred miles apart this would imply a lengthened sojourn on the part of the apostle at Thessalonica.—*Schaff.*

"Out of the Scriptures." When Paul spoke of Jesus to the Jews, it is noticeable he never appealed to His miracles, but always referred them to their own Scriptures (the Old Testament), every letter of which they valued as divine; and then, after calling their attention to this or that well-known and often-read type or prophecy of Messiah, he would turn to the life and death of Jesus, every detail of which at least the well instructed of the foreign synagogue well knew, and would ask them, Was not *this One*, after all, the Messiah, the Christ?—*Schaff.*

The Epistles to the Thessalonians give us some additional information in respect to Paul's course during this ministry, and its results. He labored by night that he might not be a charge upon the infant church (1 Thess. 2: 9); set them an example of purity and industry (1 Thess. 2: 10-12). His ministry was accompanied with the power, and produced the fruits of the Spirit (1 Thess. 1: 3-5). Apparently at this time a Christian church was fully organized, comprising both Jewish and heathen converts, some of whom subsequently became Paul's traveling companions (ch. 20: 4). It is reasonably surmised, from a comparison of 1 Thess. 5: 1, 2 with Matt. 24: 36, 42, 43, that they possessed a copy of the Gospel of Matthew.—*Abbott.*

"Set all the city on an uproar." Made such a disturbance as affected the whole city. See how the devil carries out his designs; he sets cities in an uproar; sets souls in an uproar, and then fishes in the troubled waters.—*Henry.*

"Turned the world upside down." They uttered a great truth without knowing what they said. The religion of Christ *is* revolutionary. Its aim is to overthrow selfishness, and cruelty, idolatry, and all forms of immorality. What human depravity has accomplished it seeks to abolish.—*Revision Com.* The Gospel turns the world upside down because the wrong side is up, and the Gospel has come to put the moral world right side up. Whatever wrong is now enthroned, whatever sin is now popular, whatever evils seem to rule men, whatever falsehoods are flourishing, the Gospel will cast down, and nothing can be settled till it is settled right: and there can be no peace till righteousness and love and truth rule the world, and all wrongs and oppressions, all falsehoods, all evils are cast down and destroyed.—*Peloubet.*

"Search the Scriptures." There is no escape from the conclusion that ignorance of the Scriptures is ignoble. He who has learned from all other books is still a fool if he has neglected this. Plato says, "He who loves voluntary falsehood is not to be trusted; but he who loves in voluntary falsehood is a fool."—*Monday Club Sermons.* There are some things about religion that can be known. Uncertainty about religious truth, where certainty is attainable, is unmanly.—*Horace Bushnell.*

How to Search the Scriptures.

1. Let there be daily reading of the Scriptures; an influx of spiritual life upon worldly duties and cares.

2. The Scriptures should be studied sincerely to learn what God would teach us.

3. The Scriptures at times should be searched. Find out all they say on some one topic, as faith, salvation, etc., comparing text with text.

4. The Scriptures should be studied by the aid of such helps as a reference Bible, a Bible text-book, a concordance, a Bible dictionary, and a good suggestive commentary.

5. The Scriptures should be read entirely through, that we may have a general knowledge of all they contain, or we will not know where to find what we need, or even that it is there to find.

6. The Scriptures should also be read specially in those parts which meet our immediate needs and experiences, even though it be but a verse or a promise. A new experience gives a new vision of the Bible.

7. Many passages should be learned by heart, and frequently repeated.

8. Nothing will so ennoble the mind as a continual, sincere, earnest searching of the Scriptures, with the aim to live according to their principles and precepts.

COMMENTS BY E. E. FLAGG.

The Bible is the Fountain of all true Reform.

1. *To convince men of the truth we must reason with them out of the Scriptures.* V. 2. To simply assert the truth will never convince the world unless we can show divine authority for what we say. This is the reason why the enemies as well as the friends of reform are so anxious to have the Bible on their side. Rumsellers, though they do not believe God's Word, are always very glad when a text is quoted that seems to favor drinking. Masonry has a great deal to say about Solomon's temple; Odd-fellowship acts over the story of David and Jonathan, and our Saviour's parable of the Good Samaritan; and both claim to be founded on the Bible. Thus we see that it is the most important of all books for reformers to study. It was an open Bible that made Luther more powerful than king or pope. Masonry boasts that it circles the earth, and is stronger to day than ever before; but it will fall like Jericho before the battle cry—"*Thus saith the Lord*"!

2. *The truth always rouses opposition.* Vs. 5, 6. Great reforms are never popular in their beginning. When the temperance question was first agitated a total abstainer had to meet all kinds of ridicule and some of its apostles were even fined and imprisoned. Those who now oppose the lodge have to bear persecution in various forms, but the opposition they encounter is a sign their work is succeeding. Satan rages the fiercest when his kingdom is in most danger. Reformers are always accused of turning the world upside down when the fact is that the world is already upside down, and they seek to turn it right side up.

3. *It is noble to test all truth by the Scriptures.* Vs. 10, 11. (1) Because it shows the honesty of the hearers. (2) Because it is honoring to God. (3) Because it proves a readiness to practice the truth.

4. *The result—belief.* V. 12. Truth is always found of the honest searcher. These Bereans felt the importance of deciding in this great matter each for himself. They felt that it affected them personally. There is not a man, woman or child unaffected by the liquor traffic. The secret lodge can not harm the church, the family and our free institutions, without in the long run harming every individual. Thus we see that it is every one's interest as well as duty to learn what the Bible has to say on these subjects.

Light from the Word.

What do those do who try to defend great evils from the Bible? 2 Pet. 3: 16. What is one reason why Satan rages at any disturbance of his kingdom? Rev. 12: 12. How must we receive the word? Luke 8: 15. Does the triumph of evil hurt everybody? Ps. 12: 8; 11: 10; 29: 2

OBITUARY.

HARRIET A. LATHROP, daughter of L. B. Lathrop of Hollister, California, a few days since was called home to her Saviour and her God. Her promising talents, cheerful piety and earnest sympathy with her father's efforts in reform work make her loss decply felt among a large circle of relatives and friends. The *San Benito Advance,* Jan. 25th, publishes the following tribute:

"HATTIE A. LATHROP was born at San Jose Oct. 11th, 1861, but was raised in this community. She resided in this town until a few years ago, when she removed to Oakland, to attend Miss Fields' seminary, from which institution she graduated with high honors in May, 1881, being the valedictorian of a large class. She was then offered a position as teacher in the seminary, but declined, and has since resided in San Francisco with her sister, Mrs. Fountain. She was a firm believer in Christianity, and a member in good standing of the Howard Presbyterian church of San Francisco. She was a young lady of marked ability, rare attainments and many personal attractions. Beautiful, accomplished, and with a dis position free, generous and lovable, what wonder she was loved by all who knew her? What wonder that in the whole circle of her acquaintances there is not one who is not stricken with grief at this, her sudden departure. Just in the morning of her career, when all life, with its probabilities and its possibilities, its lights and its shadows, hopes and disappointments, was unfolded to her view, she bids adieu to all, and enters into that unknown world beyond the tomb. The thought is indeed a sad one to those who loved her, and we all loved her. As we all love that which is true, good and noble, so we loved her.

"The funeral took place from Union hall on Wednesday afternoon. Rev. I. N. Hurd delivered the funeral sermon, and the Presbyterian choir sang several appropriate hymns. Many elegant floral offerings from friends in San Francisco, covered the casket from view. Six of the young men of Hollister acted as pall bearers, and the remains were followed to the cemetery by a large concourse of friends and relatives."

REV. JOHN ALSAP died at his home in Denmark, Iowa, Jan. 31st, 1884, at the extreme age of 91 years. He was born in Essex, New York, Nov. 4, 1792.

As a pioneer minister brother A. had a checkered history. In boyhood his parents removed to Vermont, where he learned the art of paper-making. Converted at 18, he soon felt that God had a more spiritual work for him to do. Joining the Wesleyan church he became an exhorter, and, moving westward with the tide of migration, made his home by times in Massachusetts, Ohio, Indiana, Kentucky, Illinois and Iowa. He accomplished his best work in Ohio as an itinerant of the United Brethren church. He was three times married; was the father of two children, neither of whom survive him.

Brother A. was a stalwart opposer of slavery in its day, and of secret societies, and a radical Prohibitionist. The *Christian Cynosure* was his delight. He aided its circulation, endorsed its utterances and directed that notice of his death should be sent to its columns.

He lived the life of a Pilgrim. His closing days were days of peaceful, joyful expectation. He longed for the glory which was to be revealed in him at the coming of his Lord. "Life's fitful fever over," he sleeps in Jesus. W. E. D.

—The Loring bill to provide for a bureau of animal industry was introduced in the Senate. It is very sweeping in its character, appropriating a half million dollars for the purposes contemplated, which embrace the collection of live stock statistics, the investigation of contagious diseases of animals, the extirpation of pleuro-pneumonia, and the inspection of live stock transportation. All this is to be done under authority of the Commissioner of Agriculture. The Secretary of the Treasury is given anthority to regulate export of cattle and provide such restrictions as will prevent the shipment abroad of diseased animals.

THE CHRISTIAN CYNOSURE
FOR 1884.

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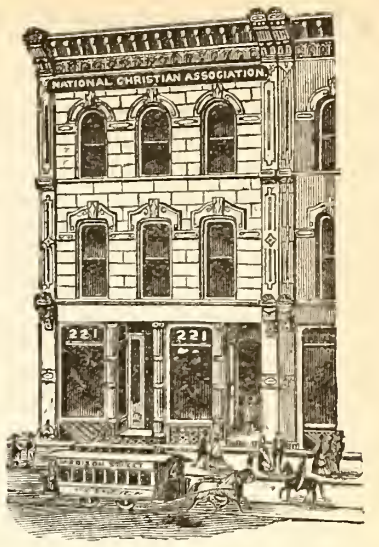
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SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 14, 1884.

A GOOD BEGINNING

has been made by the friends of the anti-lodge reform in self-denying, personal efforts for their paper. Seldom, if ever, have the responses been so numerous and hearty. Nobody will deny that this is a good work that should be kept up as much as possible throughout the year; but especially at this season are efforts for the list of the *Cynosure* successful, and they should be continued with zeal and determination as long as possible. Remember that our cause—that *every good* cause—prevails only by *steady*, PERSISTENT, PERSONAL EFFORT.

EDITORIAL CORRESPONDENCE.

FUSION.

The concern lest we should sell our principles by uniting with the Prohibition Home Protection party is both natural and just. The Wirt sketch will show that the rock on which the old Anti-masonic party split, was the rock of "fusion." But "fore-warned is fore-armed;" and we have the experience of their failure to guide us.

One thing is made certain by our very large Washington correspondence, viz.: that every devoted, true Prohibitionist is against secrecy; though some have gone into the lodges under protest.

The New England Convention at Northampton is attracting more and more attention. Some strong men in Connecticut have promised to attend, even before we asked them; and there are more old-fashioned, steady, orthodox Puritan Christians in the west part of Massachusetts than in any other equal population on the globe. Pres. Seelye of Amherst College does not hesitate to avow his sympathy with our cause to ex-Senator Pomeroy, whom he knew while he was here in Congress; and there are, in and near Northampton some of the clearest-headed, purest-hearted women in the world. A note from one of them says that Mrs. Williston's health is recovering. Dr. Tarbox of Boston, writes that he is ready to indorse the convention as soon as the day is fixed, and if our N. E. Convention equals its present promise, a wave of clear, crystal, anti-secret mind will be raised by it which will wash out the malignant secret leprosy from the grand National Prohibition convention which meets in Pittsburg, May 21st. Nevertheless we are pleased when the readers of the *Cynosure* write us earnest letters, for the price of liberty is eternal vigilance and we have the ruler of the world's darkness to deal with.

WASHINGTON ITEMS.

A LABOR ORATOR, McGuire, claims five millions of "Knights of Labor" of which secret order he is the head; that is one-half the voters of the U. S.! Irish exaggeration.

A GREAT MASONIC BANQUET.—I send the *Republican's* account of this banquet. "*They met on a level*," though packed in orders thirty-three degrees high and sworn to concealment from each other thirty-three degrees deep, neither political or religious (see their resolutions)! yet heaped with politicians; all patriots—with Albert Pike at their head!

THE ILLINOIS EDITORS, representing one-twelfth of the newspapers of the U. S. met here in Washington Monday evening, January 4th. After speeches the *Republican* says, "Dancing was indulged in to a late hour." Did they bring their women with them to dance with?

A MONSTER LABOR MEETING was held last night, Feb. 4th, at Lincoln Hall. Speakers with foreign brogue denounced "furinors;" and demagogues "Pauper LABOR" (not paupers) from Europe. How they love the poor.

THE PATRIARCH Dea. Stoddard, of Northampton, who stood by Lewis Tappan in the martyr days of the Abolitionist, asks about Senator Pomeroy's bribery while in Kansas as Free State leader. He was investigated and cleared by both the Senate and the courts. But charging a man with bribery for using money to build up the Republican party and make Kansas a free State, seems like accusing English farmers of corrupting Highland freebooters when they paid them blackmail to get them not to steal their cattle.

THE INDIANS.—Capt. Pratt has four hundred Indians at Carlisle, Pa. A crowded house greeted his meeting in behalf of the Indians at Dr. Rankin's church on Tuesday, Jan. 22. Senator Dawes presided and spoke ably. So also Representative Cutcheon of Michigan. But Indian Commissioner Price of Iowa spoke with the most popular effect. We will endeavor to give statistics. The Indian cause never was in a more hopeful way. A brass band of Carlisle students played admirably, and were encored by the audience. Capt. Pratt said he could put a thousand Indian boys and girls in good farmers' families in Pennsylvania, but owing to the opposition of secret trades unions scarcely a mechanic would take one.

J. B.

WENDELL PHILLIPS.

The tomb has closed upon the "silver-tongued orator" of reform. The iron gates of the old burying ground near Tremont Temple, in Boston, have turned upon their rusting hinges and the body that lately held a peerless, brave and noble spirit is laid beside the dead of centuries, while men who could once have torn him in pieces in rage are eagerly preparing to raise his lofty monument.

This great and representative American had a remarkable career. The son of the first mayor of Boston he received the highest culture and was admitted to the bar in 1834, and soon became known as an eloquent advocate, not only in his profession but as a friend of the anti-slavery and temperance reformers. The Garrison and other mobs about this time deeply impressed the mind of the young lawyer, and in 1839 he threw up his profession and henceforth devoted himself to the advocacy of reform. In doing this he sacrificed not only practice in a profession for which he had spent years in preparation, but also social position and ambitious prospects, such as few young men have ever made. He was well bred, and had a fortune assured without labor; he had all the personal advantages and native gifts of an orator, and there were few positions he could not hope for in his profession. But, on the other hand, he saw a grim prospect. All the wealth and culture were against him, and it meant to fight the world in a very unequal contest. But he did not hesitate. From that time Mr. Phillips devoted himself with unfailing energy to the advocacy of the anti-slavery cause. He was the orator, above all others, by the charm of his powerful logic, his wit, and his command of the English language. And it is questioned whether there ever spoke in America such an orator as Wendell Phillips.

His first great anti-slavery speech was made in Faneuil Hall in 1837, at a meeting called to protest against the murder of Elijah P. Lovejoy. It is said that his eloquence on this occasion amazed, captivated and aroused the audience to the highest pitch of enthusiasm, and made him famous as a defender of the equal rights of men. While he could not be called a leader in the anti-slavery reform, like Garrison, Cheever, the Tappans or Gerrit Smith; nor could it perhaps be said that his eloquence produced that effect upon the convictions and hearts of men as the plainer speech of Weld, Finney, Lovejoy, Codding and others, yet as the matchlesss orator, undaunted and calm as an eagle in a storm, amid the yells of the wildest mob, Mr. Phillips will be forever remembered.

His later efforts for temperance, the woman's ballot and the rights of labor have been made in less trying and less famous circumstances, yet they have proved the sincerity of his devotion to whatever could elevate the race. One of his best and probably the most celebrated address upon temperance was his overwhelming reply to the famous speech of Dr. Howard Crosby, a few years ago.

In harmony with the great principles which he was ever enunciating with a force and clearness unsurpassed, he has always spoken with emphasis, detestation and without fear of public scorn, of the infamous lodge system.

These expressions during several years are a guaranty that, had not the weight of years borne upon him, and the fatal disease that at length cut him off already manifested itself, he would have spoken with all his old fire and eloquence against these hateful orders. All his indignation was aroused at the time of the Music Hall mob four years ago, in Boston, and had he not been too unwell for the venture, the Boston Masons would have doubtless heard from him that which would have made their ears tingle with shame. His letter to the National Convention then meeting deserves reprinting at this time:

BOSTON, March 18, 1880.

MY DEAR SIR:—I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is wide-spread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the jury-man in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can, with any self-respect be a member of a secret society. He lays himself open to suspicion, besides subjecting himself to dangerous temptation and setting an evil example.

These are general principles. As to the Freemasons, our most influential and dangerous secret society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence. Cordially yours,

WENDELL PHILLIPS.

—The *United Brethren in Christ*, Chambersburg, Pa., reports an encouraging increase in its list.

—A card from Florida brings the sad news of the serious illness of Bro. J. F. Galloway, confining him to his bed. His father who is with him is also sick. We sincerely hope this affliction may be but a brief one.

—The temperance prospects in Iowa have been clouded by the death of Mr. Holbrook in the legislature. So close is the vote on prohibition in that body that it is doubtful if prohibitory laws can be carried that shall put into effect the will of the people expressed in their constitutional amendment The wiles of Masonic politicians are likely to postpone the happy day of Iowa's deliverance.

—The Chicago Woman's Christian Temperance Union find their work growing so upon them that they have taken steps to become incorporated with the intention of erecting a fine building suitable for their work.

—The students of Hahnemann Medical College of this city are experiencing the benefits of lodgery. The whole body of students are formed into an Institute which issues diplomas and is an organization much esteemed in the College. Lately a party of fifteen students who had formed a secret fraternity secured control of the Institute by fraud, elected officers from their own number, and propose to manage affairs irrespective of the great majority. The latter are preparing to get an injunction and to punish the thievish aggressors in the courts.

—Our little readers will be pleased to learn that Mr. Hastings, editor of that excellent religious paper, the *Christian*, of Boston, has a fine page picture in his paper illustrating the story printed in our January 24th number entitled, "Two Ways of Telling a Story." The teacher, Henry K. Oliver, is yet living and revises the sketch over his own name.

—Through the kindness of Mr. Laird, the president of the Chicago Association, we have seen two numbers of an English monthly magazine, the *Christadelphian*, dated May and June, 1878. These numbers contain articles on "Freemasonry, Odd-fellowship and Brotherhood in Christ." These articles contain arguments upon the religion of these orders proving that no Christian can enter them without being guilty of dishonoring Christ. The magazine is the organ of the Christadelphians, an English denomination which has, we believe, a few congregations in this country.

WELL DONE.

FOUR THOUSAND FOUR HUNDRED FIFTY-FOUR DOLLARS and FIFTY-FIVE CENTS, paid or pledged on the Washington purchase in one year by reformers is a sign of the times of which the "craft" would do well "to take note and govern themselves accordingly." One more pull and the shore is reached. The sum needed to clear this valuable property of all incumbrance of debt, for purchase price, *repairs, taxes, insurance*, etc., and put it into the absolute possession of the Association is $1701.27. By action of the Board of Directors on the 9th inst. I am authorized (not instructed) to pay off this debt if in my judgment it is for the interest of the cause to do so.

Friends, I propose to have this matter settled if you will help me as you *are able*, and we will have the building all paid for in time to have it dedicated on the 22d inst. at the time of our National Convention.

"WILL YOU HELP?

This is the way to do it: When you read this note, just lay the paper down, utter the prayer from your heart, "Lord, what wilt thou have *me* to do?" and then do it, without waiting to give the evil one time to change your mind. If one-half of those who read this note will do this, and send me the results in money or pledges *at once*, to No. 215 4½ street, N. W., Washington, D. C., I have no fear in pledging to pay the balance (if any remains) required to wipe out the last penny of debt, without crippling our work in any other department. Will you do it? If spared I shall be in Washington when you read this, ready to receive your answers.

J. P. STODDARD.

Before this number reaches the homes of our patrons, some, and I hope many will have made their arrangements to attend the meeting at Washington on the 20th to the 22d insts. It is highly important that all who can should be bodily present, but such as cannot should be instant in prayer for the triumph of the truth. No meeting of equal importance has hitherto been called, introducing as it does a series of conventions, and a plan of work, by which it is hoped to reach and more effectively influence the Christian public, from the nation's heart. Every possible advantage will be secured for reducing expenses and adding to the comfort of those in attendance. Brethren on the ground are men of experience in arranging details and preparing the way for such gatherings, and the able corps of speakers already announced is a guarantee that it will pay to attend the fifteenth annual convention of the N. C. A. J. P. STODDARD.

BUSINESS.

Agents who voluntarily and heartily engage in work for the *Cynosure* as below are the men the reform needs. Thank God, there are not a few of them, and their labor, though ill-requited possibly here, will not be forgotten hereafter. Earnest, *self-denying*, PERSONAL effort—this the reform needs more than all else. *Read this proclamation to friends in Dakota:*

RENEW! RENEW! RENEW!

By this notice I would very kindly invite all the subscribers to the *Cynosure* living near Mount Vernon to hand me their money to renew before their time expires, and I will remit to the office. Dear brethren, don't fail to do this, and each one make a persistent effort to obtain at least one subscriber and help the cause of God and your country and taste the luxury of doing good. Will not all others go and do likewise? An effort in this direction will greatly increase the spread of light in our lodge-ridden world, and save many a soul from death, and hide a multitude of sins. Let us each remember the words of Jesus, and put ourselves and our cause in his hand, and look to him for the increase. Let mighty prayer and faith unwavering go up continually. GEORGE JOHNSTON.

DOUBLED HIS DONATION.

Since my beloved Lord and Saviour has dealt very graciously with me in opening my eyes to see the great evil of Freemasonry, and since he has given me the Holy Spirit's witness that I am born of God, and the means of helping complete the payment of the Washington purchase, I feel it my duty as well as a privilege to double my former subscription of fifty dollars; which amount of $100 I give for the glory of God and the good of my fellow men. JAMES AUTEN.

Received of James Auten this day, fifty dollars, in addition to an equal sum received heretofore.

Galion, Ohio, Jan. 30th, 1884. J. P. STODDARD.

AN ODD-FELLOW BANQUET.

[By accident only part of this incident was printed lately. We now give the whole story.—ED.]

An adhering Odd-fellow, in the Odd-fellow's department of the *Independent Statesman*, gives the following experience:

A few years ago it was my privilege to join, by invitation, an Encampment of Uniformed Patriarchs in a visit to a neighboring city, in an adjoining State. We were cordially received, and shown many objects of interest and properly entertained. In the evening we were invited to join in a ball at the City Hall. This proved to be a grand affair; good music, fine hall, and plenty of ladies. Intermission came at 12 o'clock. The visiting patriarchs were invited to partake of refreshments. I thought a bowl of oysters would be just the thing for me at that time, so I gladly accepted the invitation. We passed two or three squares to a saloon said to be kept by a brother. We went in, passed along to the back part of the saloon where we found two long tables. About thirty of us sat down. Soon after being seated one of the committee asked of those at his right and left what they would have? To my surprise one said lager, another whisky, another cider, but most called for lager. When I was asked, I called for oysters, and was told they had none. I then called for a glass of milk, and was glad to see two others calling for milk, one countermanding his order for lager. Now most people perhaps would say there was no harm in this entertainment; but it so happened one of our number took enough whisky to make him silly. He said afterwards he was not used to drinking, and did not know how strong the liquor was.

The three great evils that members of the mystic tie should strive to stamp out of our fraternity are obscenity, blasphemy and immorality.—*Masonic Corner Stone.*

Now is not that a beautiful note to send out in a leading editorial in a leading Masonic journal? What would you think of the Methodist church should it publish that the three great evils to be eradicated from the organization were "obscenity, blasphemy and immorality?" It is absurd to think of, yet Freemasonry boasts of its great "morality," actually assuming to be the "handmaid" to some of our churches. How proud the cabletowed preachers are of the "obscenity, blasphemy and immorality" as embodied in the rites and ceremonies of every Masonic lodge.—*American Freeman.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,

OF ILLINOIS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTE.—In March, 1883, Pres. J. Blanchard resigned the nomination above, subject to the action of the next National Convention of the American party.

THE NATIONAL POLITICAL COMMITTEE.

The National Central Committee of the American party is hereby called to meet at No. 215 4½ St., N. W., Washington, D. C., Feb. 20, 1884, in connection with the "American and Prohibition Convention" called to meet at that time. The attendance of every member of the committee is most earnestly desired and asked. As the convention of the National Christian Association immediately follows these political meetings, a time of great interest is promised. EZRA A. COOK,

Chairman National Central Committee.

AMERICAN AND PROHIBITION CONVENTION.

A convention of the American and Prohibition parties has been called to meet in Lincoln Hall, Washington, D. C., Feb. 20–22, 1884, commencing at 7:30 P. M. of the 20, and continuing through the next two days and evenings. This convention has been called after consultation with leading members of both parties, in the interest of two important reforms, with the purpose of taking steps to fuse these two young and growing reform parties. It is a very important meeting and all friends of reform should make an effort to be present. Entertainment will be provided at the lowest rates and ample provision made both for economy and comfort. Leading members of both these parties have engaged to be present. For further information write to the undersigned at No. 215 4½ St., N. W., Washington, D. C. E. D. BAILEY.

THE PROHIBITION NATIONAL CONVENTION.

So strong an opposition has arisen to the call of Mr. Stewart for a national convention of the Prohibition Home-protection party that there may be an abrupt change in the arrangement. The Illinois State committee aver that Mr. Stewart issued the call upon his own authority and without the consent of the members of the National committee, and intimate that personal ambition is an element in the case. They desire the nominating convention held in Chicago in the latter part of June. The reason for the change is that the old parties will thus have a longer probation, and that a million voters in those parties who are wavering in their faith and await with anxious curiosity the result of their conventions, will find by that time that there is no hope except in a new party with a clean-cut reform policy and men at the helm on whom they can rely. To wait a little for these friends may seem courteous and politic, but it is just as certain today as it will ever be that no reform such as the people demand will come out of the Nazareth of the old parties. The *American Reformer* says well:

"It is as clear as Colorado sunlight to clear-seeing men, that the next Presidential campaign will be made up, so far as the two old parties are concerned, without any moral or political issue in it. It is to be purely, as between these, a campaign of parties, and in it the quickened conscience will feel no interest whatever. Where, then, shall it turn? To some party, of course, which represents a moral principle, and stands for a real issue. But this party, whatever its name or composition, must make itself attractive by its methods, must prove itself sagacious in its management, must not be too exclusive in spirit or too rigid in its lines. If no such party exists it must be created; and, in the present emergency, if the Prohibition fails to prove itself such a party the creation of another will follow close upon the failure of Prohibitionists to see their opportunity and embrace it, and the failure of Republicans and Democrats to rise above partisan levels and meet the new demands."

THE AMERICAN PLATFORM RIGHT.

CLEARFIELD, Iowa.

The election in Iowa last fall shows that there are many good citizens in this State who are zealous in the cause of temperance, and is a sign that reform is gaining. There are many good temperance men who did not vote last fall, and those that did vote for prohibition were obliged to turn the pure spring water of prohibition into the pail of the corrupt Republican party. That will not bring genuine prohibition. If I turn pure spring water into a dirty swill pail you would not think it pure water. The Republican party is not a *temperance* party. It has done long ago what it was called into existence to do, and is fully captured and run by the lodge power. It does not matter to the lodge which party is in power; if it controls, the result will be the same, and the country will continue to be used, as kings used conquered provinces, by the invisible empire. Under the present rule, true patriotism that is heaven born would fade out were it not for the reformers, under whose labors we see a patriotic desire manifest at the polls in favor of prohibition. The American party platform contains the necessary planks to float *constitutional* prohibition to a successful issue. As soon as Americans see clearly what it takes to elevate us as a nation, and the causes that are checking her forward march they will vote more readily against these causes than they did for prohibition last fall. Prohibitionists must all pull against the causes that hinder temperance, and lodgery is behind every evil work and hinders every good work. CYRUS SMITH.

THROWING AWAY ONE'S INFLUENCE.

You throw away your vote, or you lose your influence, say some, by acting in opposition to the majority when you are alone or of a small minority. But, as one's influence depends upon his character, save as affected by reputation, if standing alone is standing for the right, it should increase his influence, as that would give him a better character than to stand with the majority for the wrong.

If the enemies of an upright man destroy his good reputation where he is not personally known (they cannot his character), his influence may be largely diminished where not well known. But in that case his enemies might more comprehensively and truthfully say, We will seek to destroy his influence by destroying his reputation. But where he is known there his influence will be valued according to the estimated value of his character. Perhaps no participator in incipient reforms has escaped such a lessening of his influence for a time, but some at least have received a corresponding amount of honor in a later period of the reform, and others have all the while had the approval that is attached to a consciousness of doing right; and if from a right motive, the approval and the reward of God the Judge of all.

We have then, these reasons for departing from the majority in a wrong course: that we may do right, that reforms may be started, that we may have the well-doer's reward and that our influence may not be thrown away or lost, or *worse* than these. R. S. N.

—The *Union Signal* commends thus the effort to unite the political fortunes of Americans and prohibitionists:

"The American party managers—Senator Pomeroy at their head, have addressed an open letter to the executive committee of the prohibition party, asking that there may be such united action of the two parties as will result in one nomination for both. The American party has as strong a prohibition plank as the party committed to that cause and while its main effort is directed against secret organizations as contrary to the spirit of American institutions and true liberty, it nevertheless embraces all the reforms that are dear to the hearts of prohibitionists."

THE HOME.

THE HERITAGE.

The rich man's son inherits lands,
And piles of brick, and stone, and gold;
And he inherits soft white hands,
And tender flesh that fears the cold;
Nor dares to wear a garment old;
A heritage, it seems to me,
One scarce could wish to hold in fee.

The rich man's son inherits cares;
The bank may break, the factory burn.
A breath may burst his bubble shares,
And soft white hands could scarcely earn
A living that would serve his turn;
A heritage, it seems to me,
One would not wish to hold in fee.

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hearty frame, a heartier spirit;
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to held in fee.

What doth the poor man's son inherit?
Wishes o'erjoyed with humble things,
A rank adjudged by toil-worn merit,
Content that from employment springs,
A heart that in his labor sings;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
A patience learned by being poor;
Courage, if sorrow come, to bear it;
A fellow-feeling that is sure
To make the outcast bless his door;
A heritage, it seems to me,
A king might wish to hold in fee.

O, rich man's son! there is a toil,
That with all other level stands;
Large charity doth never soil,
But only whitens soft white hands—
This is the best crop from thy lands;
A heritage, it seems to me,
Worth being rich to hold in fee.

O, poor man's son! scorn not thy state;
There is worse weariness than thine,
In merely being rich and great;
Toil only gives the soul to shine,
And makes rest fragrant and benign!
A heritage, it seems to me,
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,
Are equal in the earth at last;
Both, children of the same dear God,
Prove title to your heirship vast
By record of a well filled past;
A heritage, it seems to me,
Well worth a life to hold in fee.

—*James Russell Lowell.*

A MAN OF FAITH.

Rev. Dr. Goodell, of St. Louis, was detained a week or two ago from various ecclesiastical meetings in which he had been appointed to perform important duties, by the illness and death of Stephen M. Edgill, an honored member of his church. Who was this man for whose sake congregational councils were disappointed? A writer in the *Advance* discloses the secret of his life in the following touching and instructive recital:

Ten years ago I met this man in St. Louis. He was a layman in Pilgrim church, which had then a great building, but only little more than one hundred members. Earlier, when the church was in its infancy, he used, himself, to carry bundles of kindlings and baskets of coal to the chapel, and fill the lamps, to save the feeble flock the cost of a sexton. I had not been long out of the seminary, and with others can never forget his helpful way with young ministers who sometimes stood in Pilgrim pulpit. I had heard of his benevolence sometimes amounting to tens of thousands in a single year, of his modest, unobtrusive way of helping the poor and needy, of his pure life unspotted by the world, of his business integrity, the motto of the commercial centre where he had lived for almost half a century. But one incident in his life is more to me than all else that may be said of him, now that he is gone. His pastor, Dr. Goodell, was in Europe, his family away, and his associates in business, occupied. At such a time I received a pressing invitation to come and see him alone in his room. When we were seated, the doors being closed and the curtains drawn, he said:

"You know the troubles in the business world?"

"Yes."

"Did it ever occur to you that while so many others are going down, I might fail?"

"No."

"Please look over these papers."

We spent over an hour on this. At its close he said:

"Now you see how it is. I have been helping these men in other cities, carrying them to save their credit, as I hoped. They have failed or at least suspended payment. They have my money. Stocks have gone down to almost nothing. I cannot see beyond the next five days. It may not be utter ruin but it looks like it now."

Though usually a man of few words, he talked for a long time about these fearful possibilities—of that dreadful, ill-matched pair, old age and want. At last he said:

"You know that I have each year set aside one-tenth of my income for the Lord, and given it freely. You know that I have often gone beyond that. I thought I was sincere in it but God may have seen pride and selfishness, where I suspected it not."

There I interrupted him. I could not bear to hear that. I knew it was not so, for a purer, humbler man I had not known. But he went on:

"When I was converted, I said, Now I cannot speak in meeting as others can. I cannot pray as others do; I have no such talent, but I will make money for the Lord and pray in secret. I will stand in my place and do what I can. But see how it has come out—and—"

All this time he had restrained his feeling and held back the tears, but when he only half mentioned the name of the loved one, the light of his home, he broke down and wept aloud.

"But what is to be done, what can I do?"

"Pray."

And there with the stocks and notes and accounts before us we knelt down, and as did Hezekiah of old, this man spread it all out before heaven and talked to God about it as a child talks to its mother. I never heard such a prayer before, and perhaps shall never again. Then we were silent for a long time. When he arose his face was as the face of an angel. Jacob had met his Lord at the Jabbok and prevailed. God had sent his angel of peace. His tears were falling like rain but they were tears of joy now.

"I do not know just how, but it is surely coming out all right," he said.

It was my turn then, and I proposed a praise-meeting.

He read a psalm from the Bible which he kept always in his desk.

Now, one may have what theories he chooses about special answer to prayer. We shall not quarrel about that. We know that prayer is often answered *out* of the line of the request; answered in a wiser and better way than the petitioner knew how to ask. In three days the whole situation of this man's business affairs had changed. Those he had trusted did not fail. Stocks went up instead of down, and within a year everything with my friend was as prosperous as ever.

Would you like to know the passage that he read that day? It was the 46th psalm:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High."

MEN WHO CANNOT BE TRUSTED.

"Confidence," said the great Lord Chatham, "is a plant of slow growth." Those whose confidence has been abused and subverted, know by experience how true this is. There must be a sure foundation on which a reasonable confidence can be built; and when men have torn away this foundation they can never be trusted, except by those who are ignorant of their character.

When a man has once been found guilty of falsehood, deception and misrepresentation, he cannot be trusted by those who know the facts. When a judge has decided a case unjustly, when a jury have brought in a false verdict, when a church or ecclesiastical body has violated the principles of Scripture, law, and Gospel, to condemn the innocent, they have placed themselves where no honest man can ever put confidence in them, until by hearty repentance and open confession they show themselves willing to begin a new life.

A man who has broken one agreement, cannot be trusted to make another. A man who has slandered those who have told him his faults, may not have the privilege of having his faults pointed out, but may perhaps be permitted to carry them on to the judgment day, without protest. He who defends himself in wrong-doing is likely to have his fill of wrong, and reap its bitter fruits.

Men who have sold themselves for gain, or have bartered principle for office or bread; men who have winked at lies told for their benefit, and who have gathered the wages of unrighteousness, and stifled their denunciations of wrong lest they should injure their pecuniary prospects, can never be trusted.

We need men in this age who will not lie, and who will not allow any one else to lie for them. We need men who shake their hands from holding bribes,—who cannot be bought, coaxed, or whedled, or frightened; men who stand in the strength and majesty of God; men around whom Satan fawns and frowns in vain; men who rebuke sin in a friend as strongly as in a foe, and who deal with themselves more sternly than they deal with others; men who are often alone with God, and in the white light of his righteousness see their own weaknesses, faults, frailties, and sins, and who, coming forth from his presence, pardoned and purged from all iniquity, walk in the light as he is in the light, in uprightness, in holiness, in purity, and fidelity to the end.—*The Common People.*

SLOVENLY READING.

The *Journal of Progress* warns all men, old and young, against an evil thing which has been described as the "prevailing pestilence of slovenly reading." This pestilence has laid low many a one who began life with excellent prospects. It is ruinous both to mind and morals. It is apt even to injure a man's business habits and prevent him from winning success in practical affairs. In time it will confound all his faculties; it will destroy his capacity for clear perception, for precise thought, and for proper reasoning. It will throw into confusion his judgment and his memory. If he does not get rid of it he can never become a good writer, or do any literary work of any kind worth looking at. How many slovenly readers are to be found in these times? They will, in their slovenly fashion, read a newspaper article, perhaps a very excellent one, and when they have got to the end of it, or, as they say, when they have "looked through it" or "glanced over it," you will find that they are unable to give an accurate account of its argument, or that they do not apprehend its fundamental points, or that they have lost one of its links, or that they have overlooked an important illustration, or that they have failed to seize a word which is the very hinge of the writer's thought, or that they have wholly misunderstood the drift and purpose of the article which they have wasted their time in glancing over. These slovenly readers are an affliction to careful and correct writers. When such a writer sees how his reasoning and his language are distorted by them, his mind is apt to become ruffled, and every one knows how a ruffled mind unfits a man for the work of perspicatious composition. We are of the opinion that the prevailing pestilence of slovenly reading is largely due to the slovenly way in which children are taught to read at school. Teachers must be very careful about this thing; they must teach their scholars to read with precision and understanding, thinking of every word, getting the sense of each sentence, and grasping the full meaning of any piece that may be before them.

The fact that religious revivals are not necessarily revivals of righteousness is becoming every day more apparent. If it is quite possible to be as religious as a Hottentot or a Turk and yet have no Christianity, spurious revivals are just what might be expected. A false religion and a false Christ are doubtless among the most efficient means employed by the father of lies to build up his kingdom. In a revival of genuine religion there are conversions to truth, practical as well as theoretical. True conversion is not only a change of heart but of life—a change from evil practices, habits, and opinions to such as are good and pure and upright. The world will not be saved through a church that is unsaved—one that affiliates with and is actuated by the spirit of compromise with evil and wrong doing. In such churches there may be revivals of religion but not of Christianity. Where there is pride, fashion, worldly conformity, love of pleasure and amusement, indulged in and sanctioned by a church, there will assuredly be a revival of the same in their religious in-gatherings. On the other hand, when a church is baptized with the Holy Ghost, and moral purity, honesty, truth and love abound, there will be a revival of the same spirit of power, bringing forth the fruits of righteousness and true holiness.

Think twice before you believe every evil story you hear, and think twenty times before you repeat it. Say to yourself, "This may not be true, or it may be exaggerated," unless you have proof of the veracity of your informant. Persons sometimes tell falsehoods, they often make mistakes, and they sometimes "hear wrong."

OUR BOYS AND GIRLS.

ANGELS.

And do good angels care for me?
Can such a wonder ever be?
Ah! sure they are too great;
Too glorious, in their raiment white,
With wings so beautiful and bright,
Upon a child to wait.

Yet so it is; if good and mild,
I try to be a holy child,
My angel will rejoice,
And sound his golden harp to Him
Who dwells above the cherubim;
And praise Him with his voice.

But if I sin against the Lord,
By evil thought, or evil word,
Or do a wicked thing—
Ah then! what will my angel say?
Why he will turn his head away
And hide it with his wing.

Then let us pray to God, who sends
His angels down to be our friends
And helps us with His grace,
That He our thoughts and words would keep,
Lest I should make my angel weep,
And hide his glorious face.

—*Selected.*

LIVES OF CELEBRATED MEN.

ULRICH ZWINGLI.

The boys aud girls who are reading Cæsar's Commentaries do not need to be told about the bravery of the Helvetians, the aneient inhabitants of Switzerland. They know the famous story of the tribe who burned their towns and villages among the mountains and set out altogether to find themselves another home farther west. They know how these Helvetians were met and defeated by the Roman General Cæsar, and how they were compelled—all that remained after a bloody battle—to return to the country which they had left. Cæsar testifies to the courage of these soldiers from the mountains, and acknowledges that on the day when he won the battle no man in his army saw the back of a foe.

From his day to ours the Swiss have been noted for their bravery and love of independence. Their small country, lying as it does between Germany, Austria, Italy and France, has often been fought over and sometimes conquered. Yet, through the wars of many years, the Swiss fought their way to freedom, and liberty is now their preeious possession, as it is our own.

Their country is divided, as your geographies will tell you, into twenty-two Cantous. These, like the thirteen States whieh originally made up the American Union, form what is ealled a Confederation. That is, they are bound to unite in certain things which concern them all, sueh as war against a eommon enemy; but iu regard to its own speeial affairs each Canton is independent of the others.

All this it is neeessary to remember when readiug about Ulrich Zwingli. His name, whieh seems so strange to us, is very dear to the hearts of many of his countrymen, for he it was who taught them to be free in religious matters, as they had already become free in others.

Zwingli began life two months after Luther. He was born on the first day of the year 1484, iu a mountain village ealled Wildhaus. His father was a plain, substantial farmer, who, like the parents of John Huss, knew the worth of a good edueation, and took pains to seeure it for his son.

Young Ulrich studied diligently in the different sehools to whieh he was sent. When he arrived at manhood he had beeome not only a good seholar, but also a polished, agreeable gentleman. Like Luther he was fond of musie and cultivated it suceessfully.

Best of all, he loved to study the Bible, whieh he had learned to read in the original Hebrew and Greek. It is said that he eopied the whole of the New Testament with his own haud, and that by degrees he committed all of it to memory. This study of the Scriptures showed him, as it showed Wyeliffe in England, and Huss in Bohemia, and Luther in Germany, that there were many wrong things in the praetiee of the ehurch in whieh he had been brought up—the powerful and eorrupt Church of Rome.

He beeame a priest when he was twenty-two years old, and was made the pastor of the village of Glarus, near his own birthplace. His preaehing was unlike that of the other priests around him, for while they taught the people to bow down before pictures and images, and to pray to the Virgin Mary and to the saints, he taught them simply about the life and words of Christ.

The Swiss, who had for eenturies been compelled to fight in defense of their fatherland, had learned to love the arts of war too well, aud had got into the habit of hiring themselves out as soldiers to auy one who would pay them for their serviees. Thus it happened that while Zwingli was at Glarus he was three times ordered to aet as chaplaiu to a body of men who weut from there to fight iu Italy. Zwingli obeyed orders aud went, yet he used his iufluence against this dishouorable mode of saerificiug the lives of his eountrymen.

When the men of his parish were going off for a fourth time he removed to another plaee, called Einsiedler, and became a preacher there. At Einsiedler there was a convent that containcd an image of the Virgin, whieh was said to possess the power of performiug miracles. Over the eonvent gate was written: "Here the full forgiveuess of all sins is to be obtained." The stories about the image, and the claim that those who worshiped it should have their sins forgiven, aroused Zwingli to preach very plainly against all sueh teaching. Christ he said, and said truly, was the only saerifice for sin. Through trusting in his blood, and not through the prayers of the Virgin or the saints, could sinners hope for pardon.

It was in 1417 that Tetzel sold in Wittenburg the indulgences which excited the holy wrath of Luther. The next year a seller of indulgences named Samson reached Einsiedler. He was a coarse, rough man, who promised the mountaineers that, if they would buy his wares, they should be forgiven not only for past sins but also for others which they might eommit in future. Of course such promises were both false in themselves and also an encouragement to do wrong.

Zwingli stationed himself at the gate of the abbey and prevented the friar from entering. At the same time he addressed the people on the dreadful deceit which Samson was practicing.

Some time after that the Reformer became a preacher of the Collegiate church of Zurich. Thither Samson also went to drive his wicked trade, and there again Zwingli had the pleasure of preventing him from imposing upon the people. Yet, for all that, Samson went back from Switzerland to Italy with an immense amount of money.

The trade in indulgences was not the only evil which Zwingli opposed. He preached successfully against several wrong doctrines of the Romish church until, at length, he had the satisfaction of seeing the Canton of Zurich throw off its yoke of obedience to the Pope. It was the first Canton to become Protestant. Several others quickly followed.

Then, unfortunately, a war arose between the Protestant and Catholie Cantons. An engagement took place at Cappel, not far from Zurich, and on the field of battle Zwingli met his death. Two soldiers who saw him wounded asked whether he would have a priest to whom he might confess his sins. Zwingli refused. They then told him to commit his soul to the care of the Virgin Mary. Zwingli shook his head. Then one who recognized the Reformer struck him with his sword upon the throat, exclaiming: "Die, obstinate heretie!"

His body was burned by his enemies and his ashes were thrown to the winds. Yet his name still lives as that of a good and brave man who dearly loved the truth and was willing to die in its defense.—*Intelligencer.*

DUST ON YOUR GLASSES.

I don't often put on my glasses to examine Katy's work; but one morning, not long since, I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired. "This room is very dusty."

"I think there is dust on your eye-glasses, ma'am," she said modestly.

Aud sure enough the eye-glasses were at fault, and not Katy. I rubbed it off, and everything looked bright and clean, the carpet like new, and Katy's face said:

"I am glad it was the glasses, and not me this time."

This has taught me a good lesson, I said to myself, upon leaving the room, and one that I shall remember through life.

In the evening Katy eame to me with some kitchen trouble. The eook had done so-and-so, and she had said so-and-so. When her story was finished I said smilingly:

"There is dust on your glasses, Katy. Rub it off, you will see better."

She understood me, and left the room.

I told the incident to the children, and it is quite eommon to hear them say to eaeh other:

"Oh, there is dust on your glasses."

Sometimes I am referred to:

"Mamma, Harry has dust on his glasses. Can't he rub it off?"

When I hear a person eritieisiug another, eondemning, perhaps, a eourse of aetion he knows nothing about, drawing inferenees prejudieial to the persons, I think: "There's dust on your glasses. Rub it off." The truth is, everybody wears these very same glasses.

I said this to John one day, some little matter eoming up that ealled forth the remark: "There are some people I wish would begiu to rub, then," said he. "There is Mr. So-and-so, and Mrs. So-and-so, they are always ready to pick at some one, to slur, to hint; I don't know I don't like them."

"I think my son John has a wee bit on his glasses just now."

He laughed and asked:

"What is a boy to do?"

"Keep your own well rubbed up, and you will not know whether others need it or not."

"I will," he replied.

I think, as a family, we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."—*Observer.*

A man met a little fellow on the road earrying a basket of blackberries, and said to him: "Sammy, where did you get such niee berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket full of such niee, ripe fruit?"

"Yes, sir," said Sammy, "she always seems mighty glad when I hold up the berries, and I don't tell anything about the briars in my feet." The man rode on, resolving that henceforth he would hold up the berries only and say nothing about the briars.

TEMPERANCE.

We cannot help expressing our surprise and sorrow at the following editorial utterance which appeared in the *Congregationalist* not long since:

"We are friends of the temperance cause so warm that we are anxious to be judicious ones. And we earnestly hope that such a convention (*i. e.*, in favor of constitutional prohibition)—if held—will first address itself to the most careful consideration of three questions—particularly the last—viz: (1) What reasonable probability is there that such a proposed amendment could be enacted? (2) What reasonable probability is there that, if enacted, it eould be enforced? and (3) Is there not a reasonable probability that the failure to carry such an amendment, and to enforce it, if carried, must leave the future of the temperance cause among us in a worse state than it now is?"

Such an attitude as the *Congregationalist* here takes would strike the death-knell of any good cause whieh had not as yet reached the ultimate of success. Sueh advice as this would have kept the young men of the *hay stack* from attempting anything in the way of foreign mission work. It would have kept Phillips and Garrison from doing anything to free the slaves. It would prevent any reform. Thank God, the men and women who move the world upward are made of sterner stuff than to be intimidated and held back by such pusillanimous querying as this. We trust the editors of this paper, which has the power to greatly aid or retard every good cause, will reconsider these unwise words, and throw all their strength into an earnest and unflagging effort to win Massachusetts, yes, and the whole nation, for prohibition. Come, brothers, right about face. With you, or without you, prohibition is coming.—*Golden Rule.*

TEMPERANCE IN DENMARK.

The Danes are waking up to fight the rum devil. In Copenhagen the number of public houses is to be reduced from 1350 to 300. Landlords are forbidden to serve out drink to any person under age, male or female, or to any one who is already under the influence of drink. A drunken person is to be sent home in a covered carriage at the expense of the landlord in whose house he he took his last glass. No girl is to be allowed to stand behind a drinking bar to fascinate the young men, and beguile them to their ruin.

One of the most horrible features of the drink trade in Great Britain is the bar-maid. Behind the bars all through the kingdom, are to be seen attractive and intelligent young women, whose beauty and sprightliness is their chief recommendation, and who chat with the young men persuading them to drink, that they may bring revenue to their employers, and so pave the way for their own degradation, ruin and damnation.

The Amerieau public would be shocked to see a well-dressed and respectable-appearing young woman either before or behind a drinking bar; but sueh seenes are by no means unusual in Great Britain. We ean easily imagine what snares are here set for young and unwary men; and it needs no prophet to tell the ultimate fate of the young woman who stands behind the bar, deals out the deadly drink to others, tastes it herself, and forms acquaintances and assoeiations which too often lead her into downward paths, and close her earthly history in the potter's field. May God give eourage and success to those who are fighting this deadly evil.—*Safeguard.*

REGULATING THE ELEPHANT.

Every body had heard that the great elephant was loose, and several families whose gardens he had torn up and whose boys he had trampled upon were eertain of it. There was great excitement and the town held a meeting to deeide what should be done. They did not want to exterminate him; in faet, many of them did not believe they could exterminate him, for he was a pretty big elephant. Besides, he was useful in his proper place—in shows, in India, and in story books.

"Our best plan is to try and regulate him," said an enthusiastie speaker. "Let us build toll gates all along the route we find he is going to take, and make him pay—"

"Yes, but that leaves him roaming round," shrieked an old woman; "and I don't want my boy killed."

"Keep your boy away from him; that's your business. Why, madam, don't you know that an elephant's hide and tusks are valuable for meehanieal and surgieal purposes, and that he is useful in India? Besides, there's the toll he will pay. We shall by this means get money enough into the public treasury to build schools for a good many boys who are not trampled to death."

"That's the plan. Regulate him! Regulate him!" shouted the erowd.

So they appointed a great many eommittees and drafted eonstitutions and by-laws, and eirculated petitions, and by the time the elephant had killed several more boys and trampled down a quantity of gardens, they had erected very comfortable toll houses for the gate keepers aud gates for the elephant; and then they waited in great satisfaetion to see the animal regulated.

Slowly the great feet tramped onward; slowly the great proboseis appeared in view; and, with a sniff of contempt, the elephant lifted the gate from its hinges and walked off with it, while the erowd stared after him in dismay.

"Well!" exclaimed the keeper, eatehing his breath; "we haveu't made mueh money so far, but the regulatin' plan would have been first-rate if the elephant hadn't been a leetle stronger than the obstruetion."

The elephant's name was Whisky.—*Kate Hamilton.*

LITERARY.

OLIVER GOLDSMITH. A Biography. By Washington Irving. John B. Alden, 18 Vesey St., New York, publisher.

"A Poet, Naturalist and Historian, who left scarcely any style of writing untouched, and touched nothing he did not adorn; of all the passions, whether smiles were to be moved or tears, a powerful yet gentle master; in genius sublime, vivid, versatile; in style elevated, clear, elegant,"—thus reads the epitaph upon the tomb of Oliver Goldsmith, written by his friend and companion, Dr. Samuel Johnson. Few lives have so brightened the recesses of poverty, and those recesses have seldom given to the world a writer of more sweet and touching simplicity and gentle humor. For his biographer none more appreciative of his genius could be found than Washington Irving, whose reputation as a writer of elegance, humor and taste loses nothing in comparison with the best in English literature. With such a subject and such a biographer, little more in a literary way could be desired. The volume is one of the small, beautiful and convenient editions of Mr. Alden, and is sold at the low price for which this publisher has become famous.

TOBACCO: its Physical, Intellectual, and Moral Effects on the Human System, by Dr. William A. Alcott; with notes and additions by Nelson Sizer, author of "Forty Years in Phrenology," "How to Teach," "Choice of Pursuits," etc. 16mo, 150 pp. Paper, price 25 cents. New York: Fowler & Wells, Publishers, 753 Broadway.

Dr. Alcott's work on the use of tobacco published many years ago, has been widely read, and in the new edition Mr. Sizer has added a sufficient amount of matter to nearly double the size of the book, and has brought the information and the facts bearing on the subject down to the present time. It shows the effects of tobacco on the teeth, on the voice and on the special senses; also its effect on the appetite and digestion, and how it leads to various diseases; its effect on the intellect and morals, and points out who are suffering most from its use. The slavery to tobacco is discussed in an extended and interesting account giving the history and confessions of a tobacco chewer, and showing how he gave up the habit.

The work advocates a method of cure peculiar to those who depend upon phrenological theories and self-control. Of the millions who are sinning against their Maker by this vile habit but few could depend upon such a remedy. The best is repentance for the sin and the grace of God to help overcome it.

The Illustrator of the International Sunday-school Lessons is a new help for teachers and scholars in the study of the Sabbath Bible lessons, embracing several new and useful features, making it on the whole one of the best and cheapest publications of the kind. It will stand the test of practical use, we believe, with the best of satisfaction to all who use it. The lesson is treated under "Texts," "Surroundings," "Topics for One Minute Reports," "Practical Scripture References," "Practical Questions," "Practical Suggestions," "Expository Notes," "Central Thought," "Side Lights," "What can I do," and "Primary Teachings." N. Tibbals & Sons, publishers, New York; 60 cents per year.

St. Nicholas, always among the brightest, has some choice things for young eyes in its February number, beginning admirably in its frontispiece, "A Midwinter Night," one of Kingsley's engravings. In "Stories of Art and Artists" are some very fine reproductions of Albert Durer's work. "The Engraver on Wheels" tells by pen and pencil how Elbridge Kingsley engraves from nature. Mayne Reid's "The Land of Fire" is continued, and there is a spirited sketch of the boyhood of the Emperor Marcus Aurelius. Century Co., New York.

The English Illustrated Magazine for February has the following illustrated articles: "An Unsentimental Journey through Cornwall," "The Post Office," "The Character of Dogs," "The Humming-bird's Relatives." The artistic work of this number hardly equals that of the preceding issues, but the writers are from the first rank. MacMillan & Co., New York.

Mr. Nelson, the Edinburgh publisher, says he can find nobody in the British Islands to do for him such work in the way of engraving as is issued every month in the *Century* and in *Harper's Magazine*.

Rev, Dr. Charles S. Robinson's "Open Letter" in the February *Century* on "Artistic help in Divine Worship" will be followed by others from the same writer on the same general subject of church music. "Organs and Orchestras in Church" will appear in the March number, aud "Worshiping by Proxy" later.

SEED CATALOGUES.—Farmers, gardeners, and everyone who has a spot of cultivated ground is beginning to get ready a hot-bed or its substitute and selecting seeds for the season. Among the most attractive of the catalogues is that of *Peter Henderson & Co.* of 35 Courtlandt St., New York, whose reputation for enterprise in the introduction of improved sorts of flowers and vegetables and for honest dealing has gone through the land. They offer large prizes for some of their vegetable novelties and have a very attractive selection of seeds which are sold at a considerable reduction. Some of their new varieties have qualities that will render them very popular.

Joseph Harris, Rochester, N. Y., issues a catalogue with somewhat less exterior attractiveness, but his seeds are of fine quality and none are more reliable. Mr. Harris is wise in encouraging the boys and girls to engage in gardening, and his efforts at making this work attractive to them and a pleasure mark him as a public benefactor. He furnishes them seeds at a large reduction as an additional incentive.

THE CHURCHES.

—Rev. W. S. Schenck of Vineland, N. J., has received a call from LaFayette Wesleyan church N. Y. and will remove soon to his new field.

—A revival meeting among the poorer classes of Terre Haute, Indiana, conducted by Rev. J. W. McIntosh, has resulted in some twenty or more conversions.

—At Elgin, Iowa, the revival meetings, reported not long since by Rev. Homer Hull, have resulted in the conversion of some twenty-five persons.

—The *Telescope* last week reported over 600 conversions in revival meetings in the United Brethren churches.

—The labors of Nathan and Esther France, the Quaker evangelists, have been greatly blessed at Topeka, Kansas, some 75 professing Christ. They are expected to begin work in this city next.

—Says the *Christian Worker:* "Noah C. McLean has been engaged in a series of meetings in the city of Adrian, Mich., for about eleven weeks, during which time scores of souls were brought to Christ. The unabated interest in these meetings during this time was marvelous and the attendance large."

—Revivals are reported in the *Free Methodist* at Cohocton and Eckford, Mich., Waukesha, Wis., and other places. At Waukesha an aged man who had used tobacco for fifty-five years gave proof of the power of God by abandoning the evil habit. Another, a young business man, had sent his name for initiation in the Masonic lodge, but Christ came and he wanted no more of Masonry.

—Mrs. Quincy Shaw, of Boston, spends $50,000 annually out of her private income in support of thirty kindergartens and twenty nurseries which she has established in those parts of the city where the roughest and most squalid features reign. In addition to this she spends $200,000 a year in other charities.

—The Young Men's Bible Society in its canvass of Cincinnati during the last year found one-fourth of the families visited destitute of Bibles.

—Among those lost on the *City of Columbus* off Martha's Vineyard was Elizabeth K. Beach, the organizer of the famous McCall Mission Band in this country, auxiliary to religious work in Paris.

—The Methodists in Cincinnati, Ohio, have raised $6,500 to erect in Salt Lake City, Utah, a woman's home for needy women, especially those seeking refuge from the bondage of polygamy.

—An exchange cordially commends as unique and beautiful the custom observed on the first Sabbath of each year by Rev. R. S. Storrs, D. D., the eminent pastor of the Brooklyn Church of the Pilgrims. On that occasion will be seen on the communion table a profusion of flowers and numerous white packages tied with ribbons. The pastor calls by name the baptized children of the church who have reached the age of seven years, gives each a kiss, a bouquet of flowers and an Oxford Bible, in which is inscribed the date of the child's birth and baptism, together with the date of presentation and the pastor's signature. Then, with the little ones grouped around him, he commends them to God in prayer. So he binds the young hearts to the sanctuary and to God, and impressions are made never to be effaced. The children do not receive enough attention in the average churches.

—The German descendants of the Huguenots, who were driven from France by the revocation of the Edict of Nantes, are preparing to celebrate the 200th anniversary of the Potsdam decree, which granted freedom of religious worship to all sects throughout Prussia.

—The most important religious event in Austria for years, was the discussion and rejection recently, in the Hungarian Parliament, of a bill to legalize marriage between Jews and Christians in Hungary. The Lower House rejected the bill by a large vote. The scene in the Upper House was very exciting.

—There is said to be a rumor afloat in Europe that the monarchy of Poland is to be restored. Should this come to pass, it is thought that religious toleration would be accorded to the multitude of Jews living within the boundaries of the Kingdom of Poland, and their condition be vastly improved from what it is now under the despotic government of Russia.

—Miss Clara Cushman's school in Peking does not allow the feet to be bound. All the older girls in this school are Christians, thirteen having joined the church recently.

—The first half century of the Presbyterian Foreign Missionary Board is just drawing to a close. The work began with three missions. There are now thirty-one. In 1836 there were four missions and five converts. Now there are 18,656 communicants in the mission churches. One of the first two missionaries appointed, the Rev. Dr. Lowrie, is still in active service as senior secretary of the board.

—The *Pall Mall Gazette*, of London, thinks that Messrs. Moody and Sankey "have probably left a deeper impress of their individuality upon one great section of Englishmen and Englishwomen than any other persons who could be named."

—The *Christian Intelligencer*, speaking of the Gospel meetings this winter in London, says: "It is a very significant fact that, in the after-meetings with inquirers and in the general work associated with the services, Mr. Moody has been assisted by a company of young men from Oxford, who were impressed by the addresses he delivered in that university town not long ago. The devotion of such men is proof that the vital truths of revelation are as potent to-day as ever, and that neither ritualism nor scientific nor philosophical unbelief and disbelief are able to resist them. If a large harvest is not gathered in the world over it will not be because prayer is not answered, because the Scriptures have become impotent, because the means always successful hitherto have become antiquated and prove not adapted to the demands of the time, but because the members of the churches are not applying the Word of God faithfully and in love to the hearts and consciences of men, and are not pleading with God for the gift of his Holy Spirit."

—J. E. Wolf, an evangelist of York, Pa., has been spending some time in revival work with the King Street church, Chambersburg, Bro. W. O. Tobey, pastor. The *United Brethren in Christ* says of his work: "He has Bible reading in the church each day and preaching every evening. Also several times he has had children's meeting in the church in day time. He is a very enthusiastic and pointed dealer in the Scriptures. He has preached some unusually sweeping and searching truths. His preaching thus far has been almost wholly to the church, and many of the truths he has presented have been of so peculiar a nature, and some of them so vastly different from the way in which they are commonly taught, that he has placed the people somewhat in the position of the Bereans—to 'search the Scriptures' whether those things are so, and to examine themselves whether they are really in the faith or no."

—Ben Hogan, the converted prize fighter, is now laboring for the souls of men in the mining towns of Montana. He writes to the *Inter Ocean* from Butte City: "In this, one of the richest mining camps in Montana, there are over 3,000 men averaging $3.50 per day; the most of this is spent for whisky and gambling, the gambling house being as public as a business house on account of being licensed. I started a reform club and a reading-room, and about 500 have joined themselves together as a band of coworkers in this cause. These men had gone very low through drinking and gambling, but now they are happy with their families in the new life. I am now working in Helena. I have been speaking to crowded houses every night. I have been very successful; hundreds have signed the pledge and are now going to the house of God. For the last fifteen years the dance and gambling house has been their home."

—In a very interesting article on "The Churches of the Huguenots and the Religious Condition of France," Rev. A. F. Beard, D. D., who is now laboring in Paris, makes the statement and sad admission that there are but "nine hundred Protestant pastors and ministers in France." Seven hundred and six of these belong to the Reformed church of France, "of whom more than five hundred are in pronounced evangelical fellowship." These ministers are earnest, godly men, living on small salaries—seldom exceeding eight hundred dollars—and doing valuable work in seeking to win souls. The membership of all these churches aggregates about three hundred thousand persons. Dr. Beard pleads most earnestly with American Christians to remember France in this hour of her spiritual need and awakening. For France is waking up, and ready to receive the gospel of Jesus Christ. He reminds his countrymen of our obligations to France for generous aid in days of deadly peril, when we were struggling for liberty and freedom, and then shows how fitting it is for us now to repay this debt by gifts of men and money for the evangelization of that great nation.—*Golden Rule.*

—Mr. and Mrs. Willson, the singing evangelists, have closed their three weeks' series of services at Talmage's Tabernacle, Brooklyn, which were attended nightly by large multitudes, and resulted in over a hundred conversions. They are now similarly engaged at the Marcy Avenue Baptist church.

—The agonizing cry of heathenism still rings its pathetic appeal in the ears of Christendom. "O God!" cried a poor Hindoo woman, bewailing the awful, hopeless condition of her sex, *"O God, let no more women be born in our land!"* Another woman, speaking of the abolishment of widow-burning by the English, exclaimed, *"But neither the English nor the angels know what goes on in our homes!"* The messengers of salvation with the gospel of Christ are going to the relief of the many millions in bonds of cruel heathenism, but oh, how slowly they move! "Our people are dying so fast. Can't you send us the gospel a little faster?"—*Evangelical Messenger.*

AMERICAN MISSIONARIES WARNED.—A warning to American missionaries in Egypt has been formally promulgated. It appears that the Copts have conceived a bitter hostility toward them, and a popular outbreak is apprehended, and may occur at any moment. Great excitement prevails among both Musselmans and Christians and the Governor of Siout has sent warning to the Egyptian Government of the threatened danger. The following is a list of the missionaries in Egypt. They are all sent out by the Board of Foreign Missions of the United Presbyterian church, whose headquarters are in Philadelphia. The names of the missionaries are: Rev. John Hogg, D.D., Rev. J. R. Alexander, Rev. John Giffen, Mrs. M. E. Giffen, and Misses M. J. McKown and E. E. Newlin. The other missionaries from the same organization in Egypt are as follows: At Cairo, Rev. Gulian Lansing, D.D., Rev. Andrew Watson, D.D., and Misses Eliza F. Johnson, Maggie A. Smith, A. Y. Thompson and H. M. Connor. At Alexandria, Rev. S. C. Ewing and Miss Mary A. Frazier. At Mamsoorah, Rev. A. M. Nichol and Miss Isabella Strong. At Fayoum, Rev. William Harvey. There is a mission training college at Siout, which is attended by over two hundred students, mostly Egyptians, who are educated for missionary work among their native tribes. There is also a training-school for young Egyptian girls.—*N. Y. Witness.*

IN BRIEF.

The amount disbursed by army pension agents the last fiscal year was $59,906,501. Of this there was disbursed at Washington, D. C., $30,440,610; Indianapolis, $5,154,895; Chicago, $5,856,779, and Columbus, Ohio, $5,684,320.

"Pa," said a little boy, "a horse is worth a good deal more, isn't it, after it's broke?" "Yes, my son. Why do you ask such a question?" "Because I broke the new rocking-horse you gave me this morning."

A big Yankee from Maine, on paying his bill in a London restaurant, was told that the sum put down didn't include the waiter. "Wal," he roared, "I didn't eat any waiter, did I?" He looked as if he could, though, and there was no further discussion.

The main walls of the great Mormon temple were completed last November. They are ten feet thick, of solid granite, and eighty-five feet high. The foundation was laid twenty-eight years ago. The cost to the present time is $4,500,000. It will require six years more to complete the structure.

An effort is again being made to abolish the slave trade in Egypt. Last month a caravan of 250 slaves was captured, and one of the principal slave dealers of Cairo is about to be tried by court-martial. Five female slaves were found in his possession. One of them, a beautiful Circassian girl, declined to be liberated, preferring to be sold to some wealthy Pasha.

The young minister, Mr. ——, of a Western city, was invited to occupy the pulpit in an Albany church. His two sisters, chancing to be near Albany, made their plans to go there for that Sabbath and hear him. After the service a gentleman of the congregation whom they knew very slightly hurried toward them and said: "We are delighted to see you here; but how unfortunate that you should have chosen to-day. Don't, I beg of you, think that this is our minister. Dr. —— is off on his vacation, and we have to take what we can get. But come next Sabbath, if you're in town, and you'll hear a sermon worth listening to."

In 1853 lightning struck the Lockport Congregational church one Sunday morning during service, killed one of the singers in the choir, and severely shocked others. One of them, Miss May Place, was struck insensible, and was ill many months after, during which she had severe pains in her side. A singular fact about the stroke, in her case, was the fact that a long gold watch chain and locket, which she wore at the time, totally disappeared, except some small fused pieces of the locket and particles of glass. On her side a bright red mark, similar in form to the locket and chain, was found. About two years ago Miss Place, now Mrs. Nesmith, discovered a long, narrow protuberance upon her left arm. This was not painful at all, but seemed to be hard in the center. The swelling later became much larger and worked down upon the arm. The result is that now, thirty years after the occurrence, it is discovered that the gold chain, three feet long, so mysteriously spirited away by lightning, is plainly to be seen embedded in her right arm close to the skin.

A singular trial has, according to the Moscow correspondent of the Cologne *Gazette*, lately taken place at Novgorod. A Russian peasant named Alexeyeff and six women of his village, having accused another woman of having bewitched them, were sentenced by the district tribunal to four months' imprisonment, on the ground that they had pretended to be ill in order to give color to the accusation. The sentence was reversed, however, on appeal to the higher court, and they have now been liberated. The correspondent says that the belief in witches who injure men and cattle by supernatural power is very general in Russia; there is scarcely a village which does not contain its "*yurodivi*" (inspired idiot), "*kaldunya*" (witch), or "*klikusha*" (screaming woman); and the fanatical sect of the "*Chlist*," whose members reduce themselves to a condition of hysterical mania by constant fasting and castigation, is spread over the whole country. It is remarkable that this illness is only to be met with among the rural population, who as a rule are very healthy and strong, and that not a trace of it is to be found in the towns.

One of the most remarkable phenomena connected with dreams is the shortness of time needed for their consummation. Lord Brougham says, that, in dictating, a man may frequently fall asleep after uttering a few words, and be awakened by the amanuensis repeating the last word to show he has written the whole. But, though five or six seconds only have elapsed between the delivery of the sentence and its transfer to paper, the sleeper may have passed through a dream extending through half a lifetime. Lord Holland and Mr. Babbage both confirm this theory. The one was listening to a friend reading aloud, and slept from the beginning of one sentence to the latter part of the sentence immediately succeeding; yet during this time he had a dream, the particulars of which would have taken more than a quarter of an hour to write. Mr. Babbage dreamed a succession of events, and woke in time to hear the concluding words of a friend's answer to a question he had just put to him. One man was liable to a feeling of suffocation, accompanied by a dream of a skeleton grasping his throat, whenever he slept in a lying posture, and had an attendant to wake him the moment he sank down. But, though awakened the moment he began to sink, that time sufficed for a long struggle with the skeleton. Another man dreamed that he crossed the Atlantic, spent a fortnight in America, and fell overboard when embarking to return; yet his sleep had not lasted more than ten minutes.

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HOME HINTS.

CHEAP AND GOOD FOOD.

T. R. Allison, writing to the London *Times*, says: Allow me to bring under the notiee of your readers some experiments I have just eoneluded to solve the diffieulty of feeding our poor in London and elsewhere. The ery is that food is so dear that the poor ean seareely live. This ery is true if they want to live an luxuries, but if they will live on wholesome, but plain and healthy fare, they ean do so for very little. A little over a month ago I determined to give up all expensive artieles of food and live almost as eheaply as possible. Having left off flesh foods for nearly two years, and leeturing frequently on the question of food, I knew what to select. Looking over my food aeeounts I found milk, butter, eggs and eheese, with tea and eoffee, were fairly expensive artieles and none of them neeessary, so I gave them up for a time to see results. On Oetober 19 I began my experiment; my weight was then 9 stone 8 ounees. I eontinued this purely vegetarian diet for a month, when my weight was 9 stone 3 pounds 12 ounees, or a gain of 3¼ pounds. My friends said I looked well; I felt well and did my usual work the same as ever. I walked from ten to fifteen miles daily, seeing patients or taking exereise. Here is an aeeount of my dietary, whieh eost me little more than sixpenee a day, and I eould easily live for less without luxuries: Breakfast eonsisted of a basin of porridge, made from a mixture of oatmeal and wheatmeal, whieh I found more palatable than either singly. This I usually ate with bread to insure thorough insalivation. Then eame bread fried in refined eotton seed oil, or fried vegetable haggis. For drink I had a eup of eoeoa or fruit syrup, with warm water and sugar. The eoeoa used was an ordinary one with plenty of stareh in it, whieh makes a thiek drink, and no milk is then required. Dinner eonsisted of a thiek vegetable soup and bread, potato pie, savory pie, vegetarian pie, vegetable stew, stewed riee and tomatoes, etc. For a seeond eourse I had bread plum pudding, stewed riee and fruit, baked sago, tapioea and apples, stewed prunes, figs, raisins, and bread. Tea meal eonsisted of bread and jam, stewed fruit, or some green stuff, as watereress, eelery, tomatoes, ete. I had only three meals a day, and frequently, when very busy, I had only two, and a cup of eoeoa and a biseuit for supper. I always use the whole meal bread, as it is laxative and eontains a good deal of nitrogen, whieh is thrown away with the bran. The cotton seed oil is a cheap and good eooking oil, and is impossible to deteet. This diet I eontinued for a month, and now I only take the animal products when out, not having them at my table.

By means of our diet mueh disease is prevented, and even most ehronie eases of present disease ean be alleviated by it. If we want a cheap dietary we have the following foods to ehoose from: Wheat, oats, barley, maize, riee, sago, tapioea, semolina, hominy, peas, beans, lentils, etc., whieh are all eoneentrated foods and very rieh in nutriment. Potatoes, parsnips, beets, earrots, turnips, onions, eabbage, sprouts, etc., give variety, bulk and flavor; to these may be added the sweet herbs for making savory dishes. Apples, pears, eurrants, gooseberries, plums, strawberries, rasps, blackberries and other fruits, with melons, peaehes, grapes, ete., are high prieed but wholesome fruits. The dried fruits, sueh as dates, figs, apple rings, eurrants, raisins, ete., are eheap and good. To these may be added tinned goods. Thus one can see the immense variety of tasty things we have, and these to suit all purses. We ean add to these milk, butter, eheese, eggs and honey, which are got without killing animals. But if we take animal food, then fish is least injurious, then beef and mutton, while veal, pork, game, etc., are very indigestible and ought to be avoided.—*Knowledge.*

—"Feed a cold and starve a fever" is an old adage, and one whieh most people still believe in. Dr. C. E. Page, however, writes in the *Popular Science Monthly* of an opposite method. He speaks of aehieving great sueeess by eonfining himself to two light meals, or even one meal a day, for the prevention and cure of colds, and has tried it himself in some most remarkable ways, such as "rising from bed on a eold, rainy morning, and sitting naked for an hour, writing, and then put on shirt and trousers only, the shirt almost saturated with rain and the trousers quite damp, from hanging by the window—these and similar experiments I have tried repeatedly, but without eateh-ing cold; I beeome cold and beeome warm again, that is all." This may be fun for the Doetor, but we hardly think the amusement of a eharaeter likely to beeome popular. What an enthusiast ean do to demonstrate a theory had an even more remarkable exemplifieation in Dr. Tanner's fasting forty days.—*Scientific American.*

—A gentleman was very low with fever. The doetor ordered a dose of rhubarb. When it had been prepared he ehanged his mind, beeause he feared the effeets would be weakening on a man already so debilitated. It happened that the goblet containing the rhubarb was left in the room oeeupied by the patient. Soon a pet monkey belonging to the siek man stole into the room, and, seeing the goblet, slipped slyly up and touehed it to his lips. The first taste was not satisfying, as the patient on the bed could see through his half-open eyes. The monkey made a eomieal gesture. Another sip, and he got the sweet of the syrup. Then his keen eyes brightened. He east a glanee around, and then drank it to the bottom, where he got the full strength of the rhubarb. What a faee he made! He serewed his funny eountenanee into all sorts of shapes. He spat out the horrible taste, danced a wild jig of agony, and ended his "monkey-shines" by seizing the goblet and smashing it into a hundred pieees. The scene was so ludierous that the siek man burst into a fit of laughter. When the nurse entered he tried to tell her what had happened, but sank baek exhausted. A gentle perspiration appeared, and he fell asleep. When he awoke the fever was broken and he reeovered—saved by a good laugh at the anties of a monkey.

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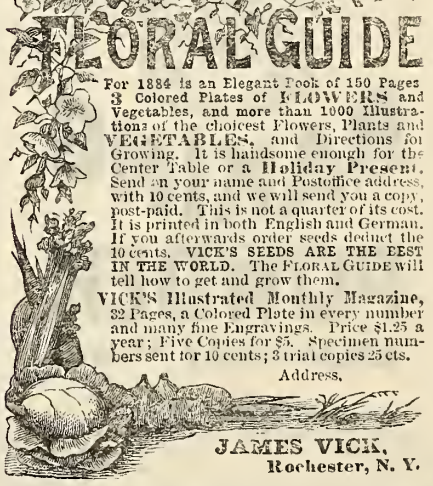
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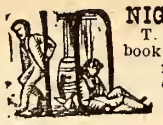
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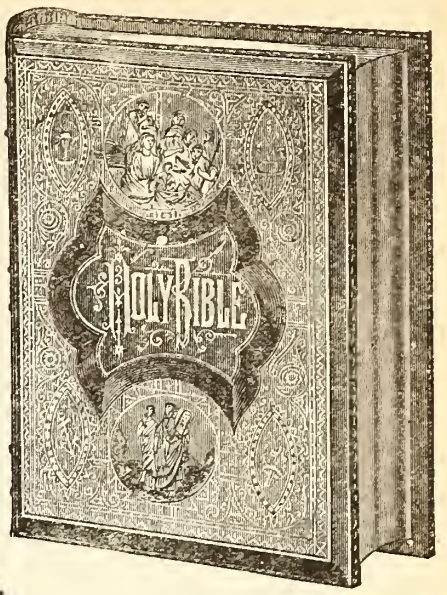


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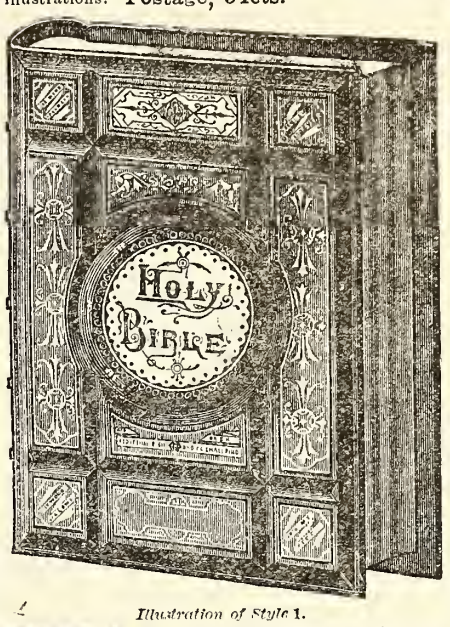


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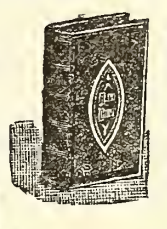
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—The funeral services over the remains of Wendell Phillips were held in the Hollis Street church, Boston, Wednesday, the edifice being densely crowded. A large concourse followed the hearse from the family residence to the church, and again from the church to Faneuil Hall, where the remains lay in state for three hours. Here a plaster-cast of the head of the deceased was taken, and the remains were then conveyed to the old Granary burying-ground, in Tremont street, and deposited in the Phillips family tomb.

—The Ohio House Tuesday repealed the McConnellsville ordinance, which empowered incorporated villages to decide whether liquor should be sold or not within their boundaries.

—Eleven hundred saloon-keepers in New York have been notified that their licenses have been annulled, because of conviction in court for violation of the excise law.

—Frank Colvin, who last September, in a railroad accident at Wabash, Ind., had his back fractured in two places and five ribs broken, died Friday. His case amazed the medical fraternity.

—Mrs. Mix stood at the open grave of her husband at Steamboatrock, Iowa, Friday, remarked that they might as well be buried in one grave, and pulled out a revolver and shot herself, inflicting a mortal wound.

—The refusal of a prominent Catholic temperance society at Wilkesbarre, Pa., to sell tickets to their ball to Hebrews has caused a commotion in the community, as the Jews and Catholics control the business interests of the town.

—The crushing of their boat by a floating log caused the drowning of Frank and James Henderson, married men, near Lafayette, Ohio, Thursday. James Murphy, who was also in the boat, clung to a passing tree and was rescued three hours later.

—A writ for $200 damages has been issued against the Rev. W. G. Lane, a Methodist minister of Halifax, N. S., who married a soldier and a girl without a license, the former deserting the woman a few days later, alleging that the wedding was illegal.

—Successive explosions of eight tanks of oil, tar and naphtha, in the Standard Oil Works, at Long Island City, L. I., Friday evening, resulted in a fire which destroyed a large warehouse, 700 feet of wharf, and several small buildings, the total loss reaching $73,000. The windows of houses miles away, and on Blackwell's Island, were shattered by the shocks of the detonations.

—Near Horton, Mich., late Friday night, Mr. Brown, a detective, who has been working on the Crouch murders, was met on the road by a carriage containing two men, one of whom, after making sure of the identity of the detective, shot him, inflicting a dangerous wound, and leaving him for dead. There is great excitement over the affair and the assassins are being pursued.

—The spinners' strike in ten mills at Fall River, Mass., began Monday last, three of the concerns closing down entirely, and the Metacomet mill being shut down through the strike of boys. The establishments affected produced 40,000 pieces of cotton cloth weekly, the pay-roll for the same period reaching $24,000. It is stated that three other mills will close to-day, when 3,750 persons will be out of employment.

—Peter Clifford, a young resident of Rendville, Ohio, answered a knock at his door during the night of Feb. 2d, and upon opening it was shot through the breast. Clifford fell into the arms of his wife, exclaiming, "The Hickeys have killed me." The four Hickey brothers and their brother-in-law, Joe Reddy, were arrested, and Sunday night a mob took Richard Hickey and Reddy from the jail, hung the former and took Reddy back to prison after the rope had broken and he had begged piteously for his life.

THE FLOOD.

—The rivers on Saturday were falling rapidly at Pittsburg and rising at Wheeling and Cincinnati. At Wheeling thousands are sheltered in public halls and school-houses. Several dwellings have been carried away and the financial loss is placed at $1,500,000. In Allegheny and Pittsburg the loss is estimated at $3,000,000; it will be weeks after the waters recede before some of the mills resume work. Ten school-houses in Cincinnati are occupied by the sufferers, who are well cared for. At Lawrenceburg and Aurora, Ind., and Catlettsburg, Ky., residents are quartered in the second stories of their dwellings, and at Louisville the inundation is not attended with much privation. At Wheeling there is much destitution, two deaths from hunger being reported Monday, and donations of money, food, and clothing are requested. There is much suffering also at Newport, Ky., but charitable citizens are doing their utmost to help the needy. Cochransville, Ohio, has been entirely swept away, and several dwellings have been carried off at Maysville, Gallipolis, New Richmond, Augusta, and Point Pleasant, the latter village being completely submerged. In many sections the houses were weighted down with rocks, and it is reported that persons have been seen clinging to chimneys. Boats arriving at Wheeling were fired at from the banks, as the waves they created with their paddles threatened the destruction of dwellings already tottering. The stage of water at Cincinnati is expected to exceed that of last year. The destruction of railway and other bridges has been widespread, and travel and business are greatly retarded. Casualties affecting life are few when compared with the immensity of the deluge.

—The predictions from Washington are that approaching heavy rains will cause the floods in the Tennessee and Cumberland rivers to increase. The indications are that the floods of the lower Mississippi, from Cairo to New Orleans, will increase during the next twenty days, and probably equal the floods of last year.

FOREIGN.

—Incendiaries have destroyed a church, two steamers, and a large business house in Bermuda. Rewards are offered, and the penalty is death.

—Invincibles and other Irish convicts in English prisons will be removed on a war vessel, the destination of which is unknown.

—The whaler Thetis, 600 tons burden, has been purchased at Dundee, Scotland, by the United States Government, to be used in the search for the Greely party.

—Near Tokar, on the Red Sea, Baker Pasha, commanding a force of 3,500 men, was defeated by El Mahdi's adherents, Baker losing 2,000 men killed and wounded, four Krupp guns, and one Gatling gun. Later advices state that the slaughter of his forces continued all the way back to Trinkitat. The Egyptians were panic-stricken and fell upon their knees, but their appeals for mercy were fruitless. The Arabs seized them by the necks and thrust spears into their backs or savagely cut their throats. The rebels captured five guns, 36,000 pounds of cannon ammunition, 3,000 rifles, and an enormous quantity of cartridges. Tewfik Bey and 400 followers, who attempted to force their way from Sinkat to the coast, were cut to pieces by El Mahdi's insurgent's.

—Rebels in the provinces of Nam Dinh and Sontay, in Tonquin, have been dispersed by French troops, and dens of pirates have been broken up. The feeling at Hue is said to be excellent, and the king has appointed delegates to assist Admiral Courbet in pacifying the country.

—France has offered to co-operate with English forces in Egypt, proposing that her troops be landed at Suakim and march to the relief of Khartoum, the final settlement of the Soudan question to be left to a conference of the powers. Earl Granville has reserved his reply.

NOTES.

We again wish to call the attention of canvassers for the *Cynosure* to the necessity of their stating in their letters that there is an extra copy due them, when such is the fact.

1ST. Unless you do state it, the subscription clerk may not think of it.

2D. When you send in a few names at a time, it is impossible for us to keep the account so as to know when each has his quota of subscribers, for we have not the time.

3D. Some have preferred not to take any commission though sending in full clubs. But we wish it clearly understood that if anyone who wishes it has failed to receive his extra number of the *Cynosure* or any commission due, we hope that they will write us at once that we may correct the error.

4TH. We are doing the business for you, friends and if it is not done satisfactorily we hope you will write us a personal letter.

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'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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TO THE READER.

As you take up this paper the convention in Washington will be deliberating. Will you not offer to the true and living God in whose name our brethren are assembled, prayer that his power may be shown for the vindication of his Son, who is the Truth, against all the might of Satan and those who do his bidding among men. Remember this meeting in the public prayer meeting and in household and private devotion.

The indifference of American society toward the lax divorce laws, while demanding national laws for banking for bankrupts and for other business matters, is like the greed of the Gadarenes, who had no thought of sympathy or gratitude in seeing the fierce demoniac of the tombs in his right mind sitting at the Saviour's feet, after they had lost their scurvy hogs. A memorial and resolution in the Iowa legislature last week deserves attention and approval. It enumerates evils arising from the laxity and differences of divorce laws in the several States, whereby a system of legalized polygamy, with a succession of husbands and wives, is being established, and requests the Governor of Iowa to invite the several States and Territories to send two representatives to attend a convention to be held in Des Moines, on the first Wednesday in May 1885, to take this divorce business into serious consideration and recommend law that shall be universally adopted throughout the country.

The interesting conversion of a young Corean nobleman in Japan and his assiduity in translating the Scriptures was not long ago noted in these columns. We have not learned that his task is done; but three Protestant Christians from China, introduced by the Chinese admiral appeared before the king of Corea and presented him with a copy of the New Testament. The poor king was the victim of the keenest conflicting emotions. Should he decline the gift he might dread the power and resentment of China, should he accept he might expect no less trouble from his own people. He turned to his ministers for advice, but there was a strong division among them. One of the number, at the head of foreign affairs, is a fierce opposer of Christianity. Seizing the volume he tore it in pieces, exclaiming, "The men who have given this are violators of our law and should be sent from the country." This opinion and violence was not shared by others and a discussion has arisen, which may result soon in the entire freedom to the professors of Christianity.

Some of the developments of the secret societies of Europe only confirm the universal abhorrence which is felt when their theories of assassination are mentioned. On the island of Mull off the west coast of Scotland, six men belonging to a secret society of that island have been arrested on a charge of conspiring to destroy public buildings with dynamite and subvert the British government. Over in Vienna, police commissary Klubeck was mysteriously assassinated a few weeks since. Shortly after a detective named Bloch was shot dead at Florisdorf. The assassin was arrested and there was found on his person a dynamite bomb, a revolver and a poisoned dagger. When arrested he attempted to explode the bomb and destroy himself and his captors. In the subsequent examinations by the authorities he only repeated: "You will never know who I am. I am one of a powerful organization, which is to reform society and rid it of you bloodthirsty rascals." The governor of Florisdorf and several police officers since have received letters threatening death.

Negrophobia has unintentionally given Secretary of War Lincoln opportunity for a popular stroke. The graduates of Harvard College in Washington in arranging for their annual banquet, remembering that the civil rights law is dead, left off the name of Prof. Greener from the list of invitations. Prof. Greener is slightly colored, but he graduated at Harvard with high honor and during his course was honored by having for his patrons Charles Sumner, Wendell Phillips, Ralph Waldo Emerson and other Abolition leaders. He is said to be one of the most learned and accomplished of his race. For six years he has been connected with Howard University. He was the only Harvard graduate within a radius of hundreds of miles who did not receive an invitation. But the arrogant committee in attempting to draw the color line cut off also one of the most distinguished of their guests, for Mr. Lincoln resented the uncalled-for insult and would not recognize by his presence such supercilious snobbery, and added a new honor to the name of Lincoln.

The news from upper Nile country has been of repeated disasters. The Egyptian army though led by brave Englishmen has melted away by defeat and massacre which have followed in quick succession. The hordes of the false prophet give no quarter, and women and children are shown no more mercy than armed men. The defeat near Tokar and the massacre at Sinkat left Suakim and Tokar exposed to the Moslem attack and the unconfirmed news in London Monday afternoon that Suakim was taken and Baker Pasha's army annihilated, made the city tremble. But for the presence at both these Red Sea ports of a British fleet ready for an attack the report might be credited, for the Egyptian army was demoralized. On the Nile, however, over against these ports the situation is more hopeful. General Gordon after an unattended journey across the desert has reached Khartoum and issued his proclamation to the neighboring tribes inspiring the old confidence which they had in his singular and wonderful genius. These disasters have exposed the Gladstone ministry to a sweeping attack in Parliament, from the press and in great public meetings. But the opposition was without organization or a policy, and in one of his great speeches Gladstone utterly overthrew it. He strongly opposed the re-conquest of the Soudan as Egypt had no claim upon that region when she annexed it. She could not hold the country nor can she re-conquer it, nor is England under obligation to undertake the expensive business. She only aims to secure the Egyptian bonds and the Suez Canal and to hold the Soudan ports to prevent the slave trade. This policy is consistent with the settlement with the Boers and with Afghanistan, when Christian conscience asserted inself in British councils against the brilliant but cruel promises of Jingoism.

WASHINGTON'S BIRTHDAY IDYL.

BY ALEXANDER THOMSON.

Not in ancient fable,
But in history true,
Lives the wondrous story
I would tell to you,
Of a nation builded
Where no nation stood,
Since the waters lifted
All their billows rude
O'er the highest mountains,
And the shoreless sea
Laughed through all its fountains
At man's destiny.

Not as builds the coral
Rose this barrier reef,
Barrier to oppression—
Freedom's golden sheaf.
But with sudden outburst,
Like volcanic roar,
Rose the fair creation
On Columbia's shore;
Column, dome, and turret
Never half so fair
Rose the poet's dreamy
Castles, in the air.

Live, oh fair Columbia!
Live a thousand years!
Live to build a bridge of hope
Across the tide of tears.
Live to raise the fallen up,
And bring the haughty down,
Live to give to every man,
A scepter and a crown,
The scepter of his manly rights,
A crown of self-control,
While cunning guides the busy han
And honor guards the soul.

ANOTHER "UNUSUAL WITNESS."

BY REV. J. K. ALWOOD.

On the evening of Sabbath, April 29, 1883, in a village church of this (Lenawee) county, Michigan, I heard the pastor saying, in his public lamentations over the direful want of spirituality in the church: "We M. E. preachers are anxious to enroll names in our books and make reports of great revivals. We publish what is not true. Many are taken into the church without repentance. They join the church as men join the Masonic lodge; without a change of moral character. They are not regenerated. 'Ye must be born again.'"

Before the close of service we had before us unmistakable evidences of the truthfulness of his statements; evidences that about ninety per cent. of those who were reckoned as Christians in the church and on their way to heaven, had not care or concern enough about the cause of Christ, nor real religious taste and feeling enough to induce them to "tarry for class." None of the outsiders staid. They expected nothing of interest to occur among those who remained. If they had, disappointment would have been their portion. Probably they could have given a far more interesting account of experience in the line of disappointments when aforetimes they had tarried in hope of hearing religious experiences than even those Christians (?) we sometimes meet who are never content excepting only when they are rehearsing their disappointments. The longings of these outsiders to learn the way of life and salvation have been baffled and disappointed, and checked, and discouraged, and shamed out by the vacant seats of church members in the experience meetings, by the dull formality of those present, by the levity of all and by the endorsement of semi-pagan lodge work by all, till their confidence in all church workers and all religious work has so nearly died that they only go to church for idle pass-time, social enjoyment on the way, or curiosity.

Some of the awful facts of the present hour are:

1. The percentage of the church-going population of our country is rapidly decreasing; 2. The spirituality of the members of the church, *i. e.*, the percentage of spiritual church members, is rapidly decreasing; 3. These two evils prey heaviest upon the young men from the ages of fifteen to twenty-five.

The shortest route to a nation's destruction is by the demoralization of her young men. These will be not only the rulers of the nation in the next generation, but they will be *the nation*. Their character will be the character of the nation. This nation is committing suicide by the expulsion of spirituality from the churches. That is to say the churches are assassinating the nation by the recognition of a vast unspiritual element as a Christian element. The semi-pagan lodge, which is undeniably a rival religion, is recognized as a Christian institution. Pastors are so anxious for patronage and luxury, instead of "taking pleasure in suffering for Christ's sake," as Paul did—that they gladly enroll any name that offers patronage, and proclaim from the pulpit that a man can be both a Christian and a sinner at the same time. That is to say, a sinner can be on the way to heaven and in possession of a joint title with Jesus Christ to a mansion in glory.

Morenci, Michigan.

RELAPSED DRUNKARDS.

Freemasonry is to a community what liquor is to an individual. It is a stimulus to wrong-doing. And as a relapsed drunkard is in a worse condition than an ordinary one, so a community that has relapsed from Anti-masonry into Masonry is far worse off than one whose lodge-intoxication is only of recent occurrence.

This fact is fully exemplified by the political condition of Vermont. That State was formerly the first republican community of the world. It became Anti-masonic in order to save its Republican character; but just previous to the war of Rebellion it relapsed from Anti-masonry and became Masonic. Its political leaders followed Masonic principles and not Republican principles; and in consequence the politics and religion, and even the educational interests of the State have suffered from the baneful frauds and illusions of Freemasonry. An entire generation has been taught that the dishonest tricks of the lodge are "honorable."

One of the consequences of this state of things is that the State of Vermont has honored the friends of Gen. Butler with high office, while one of their regiments which Gen. Butler sought to disgrace, has received little or no favor. That is, the Masonic politicians of the State have accepted the disgrace which Gen. Butler endeavored to inflict upon the people of Vermont, by politically ignoring the regiment that drew upon itself that high Mason's displeasure. Instead of vindicating their worthy and honorable old Whig regiment by bestowing political favor upon its officers, the politicians of the State have bestowed the highest honors upon Butler's friends and associates. No act of injustice, no caprice of a tyrant could be more monstrous than this work of Freemasonry. For the purposes of the lodge it has consented to the disgrace which a high Mason has striven to fasten upon one of the best regiments of the State. There seems to be no end to the belittling concessions to Democracy and to the lodge which the leading politicians of the State are not willing to make for the sake of political position and party power. The old Anti-masonic Whig character of the State has been prostrated at the feet of the lodge, like a relapsed drunkard on the floor of a grog-shop.

And the two Senators from Vermont in Congress stand as the representatives of this prostituted and corrupt condition of the politics of the State. At a time while the whole country should be looking to Vermont as a standard of Republican character, it is plainly seen that that character has been sacrificed to the Masonic lodge as a man's character is often sacrificed to the jug. The political leaders of the State, instead of playing Anti-masonic and Republican pilots of the ship of state, have shown themselves willing on all occasions to be mere cooks and bottle-washers, or rather bottle-holders to the Masonic party. No man who permits himself to become intoxicated with Masonic politics is fit to be intrusted with the affairs of the State.

The Democratic party, it is true, is very much to be feared; but no greater calamity from a political source can befall the nation than the continuance in power of a party which, while making great pretensions to purity and honor, is making a grog-shop of the Capitol; sending for brandy in the name of "tea," and corrupting the Christian character of the nation by a confessed and unblushing prostitution with the lodge. No politician who does not clear his skirts from *that* infamy should ever receive the suffrages of American citizens.

VERMONTER.

BAD YEAST.

In Mark 8:14 we have these words of Jesus: "*Take heed, beware of the leaven of the Pharisees, and the leaven of Herod.*" The question arises, "what was this leaven, or teaching of the Pharisees, and of Herod?" The first thought was of that awful example of Herod in taking the oath to give the dancing girl anything she would ask, even to the half of his kingdom! That oath was equally a *sin* whether the damsel had asked him to *reward* John or to *kill* him. The character of her request did not change the character of the oath; for the oath was a plain violation of the Divine law in Lev. 5:4. It is a sin to swear to anything *good* or *evil*, if *hid* or *unknown*—the swearer a fearful leaven which has killed many more than John the Baptist. The character of all such promises is the same. A little consideration here will show that this principle lies at the root of the lodge system of secrecy. It is the *leaven* which makes it *grow* and causes crime! It is a danger against which Jesus warns his disciples henceforth in every age. The Herodians were a political party also. But meantime our one lesson is from Herod himself.

Let us take one lesson also from the Pharisees. In Mark 7:8 Jesus charges them thus: "Ye leave the commandment of God and hold fast the tradition of men." Surely this is a very dangerous leaven. Has it not worked among churches in every age? What has raised Rome into such huge dimensions but this leaven? What swells self-righteousness everywhere over the righteousness of faith and obedience to Christ more than this leaven of human tradition? Let us then "Take heed and beware" of man's leaven and hear and obey our Saviour, then all shall be well with us.

A SCOT.

SHORT SERMON.

TEXT:—*As having authority.*

MY BRETHREN:—Reform must necessarily use the language of authority; and at the same time nothing is more offensive to established vice than that kind of language. We all know how the Pharisees bristled up, raged, foamed, and gnashed their teeth under it. And so it is with that scarcely less infamous sect the Freemasons; what contempt, what scorn, what wrath and hatred they exhibit whenever their power is questioned!

As the object of the Pharisees was to destroy the Mosaic institutions by pretending to preserve them, so the object of the Freemasons is to destroy the Republic by pretending to serve it. Why did the Pharisees aim to destroy the Mosaic institutions? Because they wished to rule themselves. And that is precisely what Freemasons want to do. They wish to get together in small, select circles; exclude the world from the knowledge of their actions, and there hold, like ancient Egyptian priests, the issues of justice, of truth, of mercy, of judgment in their own hands. Nothing delights little and vicious minds more than to have better men than themselves under their power. Their own littleness, their own vices then become the rule of the society that falls under their hands; and they are delighted to see how easily the honest, unsuspecting world can be misgoverned. This is satisfaction enough for little and vicious minds.

My friends, that was an awfully ominous sight for the Republic which was presented in the Senate the other day when under the inspiration of the Masonic lodge twenty-nine Senators resolutely set their faces against having the Ku-Klux outrages of Danville and Copiah inquired into. You are aware that these outrages were concerted, violent assaults against the lives, liberties and freedom of voting of American citizens, subversive of Christianity as well as of the Republic, and as shocking to all true religious sensibilities as were the horrid proceedings of the Inquisition, which outrivalled those of the infamous Nero himself in the infliction of violence, wrong, and torment upon human beings. Yes, in the light of the present century, under the Christian influences around them, twenty-nine American Senators are found, who deliberately decide that such outrages should not be investigated; that the secret mysteries of the Ku-Klux lodge should not be revealed, and that the rights secured by the Constitution, nay, by the common consent of Christian society shall be suppressed! Nor was this stolid, wicked obduracy in the least mitigated by the fact that the thirty-two other Senators who voted against the twenty-nine were also under the influence of Masonry.

My friends, neither thirty-two Republican Senators, nor even the whole Republican party, can call the Ku-Klux lodge to account; for they are Masonic themselves, and therefore are not invested with authority. The moment the Republican party appealed to the gods of the lodge, which was at the very beginning of its career, from that moment they necessarily lost the respect of all honest, thinking men. Their votes in favor of reform are hollow shams; they amount to nothing. Though they vote to investigate Ku-Klux proceedings, the investigation will end only in volumes of testimony which no one will read, and to which no attention will be given. The thirty-two Senators as well as the twenty-nine both knew that the investigation would never work an injury to the lodge, though the lodge is the bottom of the whole affair. Never once did the thirty-two dare to hint at the lodge as the source of the mischief.

My friends, we must have a party in the United States that will dare to give to reform the straightforward words of authority. We must have a party that will not only investigate crime but will punish and restrict the criminals; a party that, under the pretence of investigation, will not allow the crime to sink into oblivion, while the lodge that commits it is still permitted to flourish. We must have a party that when accused of a horrid outrage against human rights will be the first to call for an investigation and not to prevent it; and in fine, a party that in evidence of its truth, sincerity, manliness, and Christianity dares to declare unending, implacable opposition to the Masonic lodge.

SO MOTE IT BE.

LOFTY TITLES.

At a recent meeting of Freemasons at Philadelphia (held on what is called St. John's day, in order to make Freemasons appear to have something to do with St. John, perhaps), some very lofty titled officers were appointed, or installed. Among these the Right Reverend Bishop Cortland Whitehead, Doctor of Divinity, of the Protestant Episcopal church in America, a resident of Pittsburg, Pennsylvania, was made Grand Chaplain of the Right Worshipful Grand Lodge, Ancient, Free and Accepted Masons of the Jurisdiction of Pennsylvania; and a man by the name of Augustus R. Hall (whether a saloon-keeper or not is not stated), was made Most Excellent Grand High Priest.

Now it is supposed that Christians never recognize but one High Priest; but Bishop Whitehead, it appears, recognizes more than one. He considers Augustus R. Hall to be a Most Excellent Grand High Priest, as well as is the Saviour of mankind to whom that title (excepting the words Most Excellent Grand) is generally accorded.

In our opinion Bishop Whitehead must occupy this position, viz.: he must either held his own title of Bishop very cheap, thus to associate it with that of Most Excellent Grand High Priest; or he must respect both titles as equally valid, though perhaps unequal in degree. If the Bishop really does consider Mr. Hall's title as anything more than a low, buffoon mockery of the title of the Saviour, he must have a very singular idea of the value of his own title of Bishop. It would be curious to know which title he considers the higher; whether he would permit a Most Excellent Grand High Priest, if a Methodist, to preach in his Episcopal pulpit; whether he would take the mock sacrament of the "Sublime Degree of Perfection" from the High Priest's, or Senior Grand Deacon's hands; whether he considers the horse jockey and livery stable keeper a suitable person to represent on earth that office which is represented in heaven by our Lord, etc., etc.

In short, we should suppose that a Bishop who would allow his sacred office to be associated with any office bestowed by a Masonic lodge, without resenting it as a disgrace to his Christian piety and manly sincerity, is more likely to serve the cause of confusion and error than that of Christian truth. The evil communications of the lodge are wholly unsuited to the manners of a Christian bishop.

CAIN'S PISTOL.

The *American Reformer* has sense and reason in its protest against the public sentiment expressed during the trials of young Nutt in Pittsburg, and Howell in Batavia, N. Y. Under the above title it says:

"Though of modern origin, the revolver is a product of the civilization of Cain. It needs prohibition by more than Mosaic law. From it come murder, contempt of justice, misdirected sentiment, the canonization of crime. By it Cain is made gushingly immortal, and poses jauntily in his prison for weak-minded popular applause.

"Killing begins to be a virtue; human life is little more sacred that the life of a beast. For slight excuse, or for none at all, one man terminates the existence of another, and is justified in doing it by the courts, or the courts declare him irresponsible for the

deed. Manslaughter becomes only man's laughter; tragedy degenerates into farce; reckless passion mocks at penalties and sneers at punishment. 'It is a mad world, my masters!'

"Within the past two weeks, two murderers have been tried for their murderous acts. One of them shot the seducer of his sister, his father having fallen before that villian's pistol; the other shot the paramour of his wife. Both went coolly about their work and were horribly successful. Both were given every advantage possible on their trial, and were accorded special favors by the people or the prosecuting attorney. In the case of young Nutt public sentiment even hissed the prosecutor while in court; in Rowell's case bail was granted to a murderer before his trial began. Both trials were the baldest mockery and the most idle waste of effort. Neither was intended to convict. Open appeals were made for sympathy, and this sympathy found ready utterance in many ways.

"There could scarcely be a more absurd spectacle than such a presentation of justice as that Batavia court-room gave. It was even disgusting; for into that room, rank with the odor of sin and crime, were daily taken the murderer's little children, to hear testimony convicting both their parents, and this that the jury might be wrought upon; while the jury itself was chosen carefully from married men, whose feelings might the more easily be moved.

"No farce like this can be, without still further discounting the value of human life. No such pleas of insanity can succeed without rendering sanity a burlesque and putting common safety in doubt. Law is belittled when thus its guardians become accomplices with vindictiveness, fraternize with crime and condone criminality. Public sentiment demeans itself when it gushes tearfully over murderers and arrays itself hysterically on the side of Cain. There is need of a change."

THE EL-MAHDI.

The time to write the history of this new troubler in the East has not probably yet come. He has risen like a multitude of his predecessors, will run his ill-starred day, and then will probably be swept away by some of the fierce elements or actors of evil which he himself may have unscrupulously and recklessly evoked.

From the numerous statements that have been made of him, it is scarcely possible to give any reliable account of his early history.* That he has ever been a devoted follower of the false prophet, and is a thorough Mohammedan enthusiast, and, perhaps, fanatic, there is no question. In all the region of the Soudan where he has lived, the inhabitants are of the Moslem faith, and in their almost entire destitution of education, they are given up to all the superstitions and forms of their false creed. Over all that vast region Egypt has long had a kind of government and control. But in her professed determination to put down the slave-trade, which has long prevailed over that country, and in the general subjection which was demanded to her authority, there has ever been more or less of resistiveness, and not unfrequently actual bloody wars.

In this state of things Mohammed Ahmed appears. With undoubtedly good natural abilities and much of the spirit of Eastern cunning and intrigue, he assumed two parts. One was that of deliverer of the people of Soudan and the neighboring regions from all allegiance to Egypt. His appeal in this respect was to their desire to be free from foreign restraint and control. Accordingly he rejected all Egyptian authority, gave license to the slave-trade or allied himself with its abettors in all their nefarious work, and made his appeal to the people and to arms, while he assumed to be the deliverer that Allah (God) had raised up to meet the occasion and the need. The other part that he assumed, and the one upon which he could probably most rely for interesting and thoroughly arousing Moslems everywhere to rally around his standard, was that he was the El-Mahdi—the Messiah of the Mohammedan faith, a descendant and the successor of Mohammed—and the one under whom that faith should spread abroad and have all people throughout the world brought to embrace it, and it be made to become, as Mohammed, the false prophet, himself proclaimed it should, the one faith and religion of the world.

* From the latest accounts of this man we may gleam the following:

His real name is Ahmet Suleiman. He was born in Egypt. Under Mohammed Ali, the founder of the present dynasty in Egypt, his brother was sent as an officer to the Soudan. His early training was good. On leaving school he entered into the government service and was soon made Accountant General of Soudan. Afterwards he dealt largely as a merchant in stoves, elephant tusks, gum arabic and ostrich feathers, and when by the treaty between England and the Khedive, Ismail Pasha, the slave trade was to be put down, he led the opposition to the government in the Soudan. He took up the title of El-Mahdi since the present Khedive of Egypt came into power.

In this pretension there was enough to rouse the Moslem heart, and when success in any degree followed him, the hand of God and his prophet was immediately said to be seen to be with him, and thus his false pretensions and his successes, though founded upon a base practicing upon the credulity and superstition of the people, were declared to be attested and approved by God. In all this he is only following many who have preceded him. Mohammed himself, not long before his death—and when he had repudiated Al Arwad, who had claimed to be the prophet of God, but was almost immediately betrayed and beheaded—declared that before the final judgment Islam, or the Mohammedan religion, would be troubled with thirty other impostors or pretenders. In sad reality his words have been verified, and after rising and flourishing for a time, one after another of them has been made to meet by the assassin's dagger, or the sword in war, or some other terrible form, an ignimonious and revolting death.

Time will show whether the present pretender will meet a different fate. Already it is said the professors of the great university at Cairo and the functionaries at Mecca—the two highest Moslem authorities in the world, have rejected his claims and pronounced against him. Ultimately he will doubtless pass away and be known only as another of the wretched wrecks that are to be seen upon the tide of time.

For a time, however, he may do much harm. Not, we think, so much from his military arms or successes, for with all the forces and means he can command where he is, he would probably find it long and difficult for him to overcome all the natural obstacles in his way to Egypt, and to encounter there the trained troops that would undoubtedly meet him. The real danger is from another source. It is that of the wild and reckless spirit of Mohammedan fanaticism being roused, not only in the Soudan, but in Nubia, Abyssynia, Egypt, Arabia, Persia, and every country where Mohammedanism is, and thence go forth to do the dreadful work to which it would doubtless feel itself infallibly called—the work of subjugation to the faith or of extermination—the work of allegiance to the prophet or of death to the uttermost.

It was this view of the matter, undoubtedly, that led a prominent public man in Great Britain to say in a recent speech at Bradford, England, after he had referred to the late Egyptian defeat:

"There is no immediate danger to Egypt on account of the Mahdi's success. It would be impossible for him to cross the Korosko desert with regular troops, if he has any, which I very much doubt. To cross the Korosko desert is a march of two hundred miles, with only one well of brackish water. The road is lined with skeletons of camels that have perished in the journey. To reach Cairo the Mahdi must march along the banks of the Nile, and twelve months under favorable circumstances, that is with no resistance, would elapse before he could arrive at his goal.

"The danger does not consist in the Mahdi's forces; it consists in the Pan-Islamic movement, in the feeling of the Egyptians, of the Mohammedan world, of men ground down by European usurers in Egypt, ground down by taxes on salt in Hindoostan, and who catch at the false prophet even as a drowning man catches at a straw. Each day this movement is growing throughout the East. We have a vast number of Mohammedans and idolaters beneath our rule in India. They have seen us unfriendly to the Sultan, they have seen us strangle in Egypt the aspirations of the national party, they know that the Sultan is powerless, they look upon the Ilbert bill and the Bengal Tenancy bill as signs of the weakness of our government. With another success they will regard the Mahdi as a deliverer. He has already allied himself with slave-dealers.

"It is our duty to put down that traffic, and until he is effectually suppressed there will be no lasting peace throughout our Eastern dominions. A former British officer is now on the march to strike a blow—one in which we are deeply interested—against the false prophet. General Baker, who was hardly treated in England, has sought employment beneath the Khedive. Only let it be supported by British influence and money, and a danger which, although not imminent, is one that must be faced, will be averted from Cairo and from the whole of our Oriental possessions. With General Baker acting on one flank of the Mahdi's line of march with negro troops—for European or Indian would be useless in that country—and a diversion which might be easily made by some Abyssinian forces against Khartoum in exchange for a seaport for themselves, the false prophet would soon find himself in an exceedingly uncomfortable position."
—*Rev. J. B. Dales, in Evangelical Repository.*

RASH PROMISES.

ADDRESS BY REV. W. T. MELOY, D. D., BEFORE THE CHICAGO CHRISTIAN ASSOCIATION, TUESDAY EVENING, FEB. 12, 1884.

The subject to which I call your attention this evening is one of the utmost importance. There are some things too sacred to be trifled with. The priests who bare the ark were not allowed to touch it with their hands. A man who reached forth a profane hand to stay it when about to fall was smitten by the Lord. Those days of visible terror have passed away, but in their place we have something even more sacred. Rashness in other times was punished by the Lord with leprosy or with death. When Miriam and Aaron reviled Moses, because of the Ethiopian woman he had married, God's anger was so much enkindled that Miriam became leprous, white as snow. She was only restored by the intercession of the man she had reviled.

There is nothing amongst men more sacred than the promise. Rashness here is altogether without excuse. He who trifles with the promise trifles with a something that is so sacred that the whole structure of society is held together by it. In the formation of the very first relation of life, the promise stands at the threshold—at the threshold of the home. In all social relations, in all commercial transactions, a promise expressed or implied lies at the basis. We handle every day the promise of our Government to pay. We clothe and feed our families with these promises of the general government to pay. All assemblies of men are called together by expressed or implied promises. In a thousand different ways the promise of man to his fellow enters into our business and pleasures. What we did yesterday, what we do to-day, and what we propose for to-morrow, is based not simply on our own resolves or efforts or plans, but on the plighted word of others.

Faith in God, that makes a heroic life a possibility, is not a simple belief in his existence, but rather a perfect trust that what he has promised he will perform. Abraham never would have been called the father of the faithful had he not relied on the Divine promise, believing that what God promises he is able and faithful to perform. Anything which tends to break down man's faith in God is necessarily an incalculable evil to men. Everything which tends to destroy man's faith in his fellow-man is a foe to the best interests of society. Conduct that is at variance with our profession, pledges lightly taken and as lightly kept, promises rashly made and rashly kept or rashly broken, are inimical to the true interests of society. I can find in my heart of hearts no excuse for any intelligent Christian man who burdens his soul with unnecessary and voluntary obligations. What then, is a rash promise? Why do I condemn it? And how may we avoid the danger? These are questions of very great importance.

It appears from what I have already said that we are daily called on to make promises; that we cannot avoid this even if we would; that we are in every relation of life and in every business and in every engagement making and trusting in the promises of men. It is at once admitted that there are varying degrees of sacredness to be attached to the different pledges we make. But it was long ago said, "He that is unjust in that which is least will be unjust also in that which is greatest." And the tendency of infidelity in the smallest matters of life is to unfaithfulness in its greatest affairs. It is worse for a man to lie to God than it is to lie to his fellow man. In one sense it is worse, and in another it is not so bad. It shows a greater depth of depravity. But we may deceive men by our falsity; we cannot deceive God. In order that we may be true it is necessary that we be most careful in all the words of spoken, written or sworn obligation which we take. In order to give my remarks definiteness I will assert, We must not make any promise in ignorance. Read the paper before you sign it. Examine the contract before you affix your name. If in business you act on any other principle, you will smart for it. Doubtless some of you will remember the incident that occurred at the national convention at which President Garfield was nominated, when an attempt was made by Senator Conkling to pledge every member of that convention to support whoever might be nominated. Certain delegates rose in their places and refused to be foresworn, one of them asserting that he proposed to bind his conscience by no foresworn obligation. The sovereignty of his actions he intended to keep under his own hand. What though that convention had pledged itself to nominate no one that was not a true man and a true Republican, his right to determine that question for himself was not to be voted away.

Under no circumstance is a sane man justified in giving over his conscience to the keeping of any man or any combination of men. God made me in his image, gave me the power and right to determine for myself what I shall and shall not do. My conscience may not be so enlightened as my brothers, but it has been given me for my guidance. No other man can think or decide for me. I must reason and determine and act for myself; and before my Creator I am responsible for my own conduct. If reason be dethroned I may commit all decisions to others but while reason is on the throne I am responsible for its exercise. I am about to enter some association and ask a few simple questions. "Ah, my dear sir, these things are hidden from the uninitiated. You must not inquire what is done inside the hall. Wait and you will know." "But I do not know what these laws are; I do not know what these secrets are; I do not know what it is you ask me to do. Tell me, and if I find that there are advantages to be derived, pleasures to be enjoyed, I will not hesitate a moment."

Then I am assured that there will be nothing required

of me that conflicts with my duty as a man, a citizen, a husband or a Christian, what not.

But who is this that decides for me? Who is this that proposes to be the lord of my conscience? A hundred men are doing things to-day that they will say does not conflict with their duty to the home, the state, the church. I could not regard it so. It may come with its secrets between the husband and the wife. It may call him away from his home when he ought to be there. It may bind him in brotherly alliance with infidels and scoffers. It may influence his conduct in caucuses and courts of justice. A hundred men are selling intoxicating liquors that fire the brain, madden the heart, and unsheath the dagger; and yet these men will tell you, and not intend to misrepresent about the matter either, that there is nothing in their business that any good citizen or good Christian may not properly engage in. Who is to be the judge of the rightfulness or unrightfulness of any course of conduct? You must decide for yourself and I must decide for myself. And for that decision we are responsible to God and our fellow-men. A man may be sincere in his statements, I do not challenge the fact, but the question is to be decided by my own conscience whether his statements are in accord with the revealed will of God or not. Tell me your secret first and then I will determine by my own sense of right whether it is a something that ought to be hidden or revealed. If you are not willing to do this, keep it to yourself and my soul will not be burdened with it.

Ah, but some one will say, "I know that right well, but you have presented extreme cases." I certainly have not gone beyond the region of possibility or probability. We are apt to suppose that Herodias was worse than many of the women of her time. It may be she was; but I tell you of one that did not think so—her husband. It could do no harm I am sure to make a promise to her and let her be the judge of its rightfulness. The oath was taken—taken in public; and the wily woman asked him to authorize murder. She did it knowing her advantage. Give me here and now the head of John Baptist in a charger. A strange request, truly, for a young lady to make. But you see that Herod had, through the daughter, given up his right to decide into her hands. For his oath's sake and for his reputation's sake he kept the promise, and slew the greatest of the prophets. There were two great errors in the case, but the one to which I allude now is in making a rash promise, and confirming that promise with an oath. He was led into a crime that has caused his name to be handed down throughout the ages as a red-handed murderer. Did he intend it when he made that rash promise? By no means. He only wanted to please his daughter, or the daughter of Herodias, rather.

These promises, made in ignorance of what is to be done, are in every case ensnaring, one of Satan's arts to lure men to the commission of crimes that they in their very souls abhor. How strange it is that wise men will be led into a snare that is spread in their sight. But suppose the statement is true and there is nothing promised that in any sense has compromised my relations to society; have I done wrong in swearing to obey a code of unknown laws? Undoubtedly I have. I have voluntarily given up the right of private judgment. I have laid aside the glory of my manhood. I have allowed a mere man to come between God and my soul and decide for me questions of duty. It might have happened that Herodias would have asked for the release of God's honored servant; it was not probable, but was certainly a possible thing. By his oath he put himself in the power of a fellow-creature, and whether that power was used for the welfare of others or not was not in his control.

There is another piece of history that bears very directly on this point: I suppose that the most of you have it already in mind. There is a man, who after many trying experiences, has been exalted to a high position. He commands an army. He is devout; prays for success; but in an evil hour he makes a rash vow—a vow in ignorance. He will sacrifice the first living creature he meets on his return to the city. He returns a conqueror. The man who was driven from home by his envious brethren returns again in honor. A daughter, who has shared her father's disgrace, now hears of the wonderful victory, and knowing nothing of the rash vow comes out with all a daughter's pride and love to meet him and share his honors. The triumphal procession is turned into one of mourning. Whether Jeptha carried out his rash and wicked promise or not I do not want to discuss, now and here. His whole subsequent life was saddened by this rash promise. Was that vow wrong? Suppose that in place of meeting his daughter, he had met a part of a flock or herd; he might have offered the sacrifice without additional sin. But the crime was committed when he made the vow. Its being right or wrong did not depend at all on the result. Whether the things that are given to the world by you are substantial revelations of the effects, doings, and oaths of the lodge or not, does not enter into the present address. If anybody is unwilling to believe the testimony of more than a thousand witnesses who have renounced the lodge, I certainly will not quarrel with him, to-night. If anybody is credulous enough to believe that anything, known by men for generations—men of so many dispositions and habits in life—could be kept a secret he is to be regarded as a living wonder of credulity, who might be induced to treat Gulliver's travels as a veritable history. But I will not argue the point with him to-night. The only point I press now is that any system that encourages men to swear away their own freedom of conscience is necessarily evil; and the youth of our land are to be warned against it. You cannot swear to obey unknown laws without dishonoring God, whose revealed truth is to guide you, without bartering away your own birthright, the right of conscience, and consequently proving yourself unfaithful to your sacred trust.

When God asks us to obey him, it is not in a blind obedience. He reveals his will to us for our salvation; he asks no man to follow him in blind obedience to the unknown and unrevealed. If this be the ordinary way of God's dealings with men, are we to honor man by following him in the darkness, leaving the question to be decided by man what we are to do and believe? while we dishonor God by allowing any one to bind us by terrible oaths to that of which we are entirely ignorant, the only assurance we have against wrong doing being the conviction expressed by mere man that we will in the fulfilment of that oath find nothing that will conflict with our obligations to God and man as imposed on us by the sacred Word?

But suppose that the rash promise has already been made; what then? Must I keep it? May I break my sworn obligation? Suppose that I do find something that conflicts with my duty; that I find that the oaths are barbaric; that the ceremonies are a mockery of religion; that it is full of false teachings in regard to the only way of acceptance before God; that it dismisses its members by a false hope from the lodge on earth to the lodge in heaven; that it interferes with the administration of justice. Suppose I find any or all of these things; the old question comes up, What is my duty? Shall I keep my oath? That is the very question that Herod discussed. He decided to keep his oath. Was he right or was he wrong? Many have asked the same question and many have decided just as Herod did. Let us see.

A man can never be guilty of a falsehood when he is true to God, to himself, to his brother and to the truth. There is a higher obligation resting on men than their oaths and that is the command of the Lord. The man is true therefore when he meets the highest obligation. He may withdraw. He may feel it to be his duty to do more than this. He may also feel called on to protest, to give warning, to expose the system that has defrauded him, and is defrauding so many others. It may be that I have not done my whole duty when I have withdrawn from evil associations. If I have escaped some dangerous pitfall myself, I ought to give some warning to others who are being led into the same temptation. Let me illustrate: There were forty men who bound themselves by a great oath that they would neither eat nor drink until they had slain Paul. Let us suppose that one of these had seen the evil of such an oath and determined to withdraw; it would not have been his whole duty it may be to quietly get out of the way and let the others go on with their work. I am not just sure how far this principle will apply to the lodge; I will not attempt to interpret duty in the case for any man. To his own Master he must answer. The Word is not entirely silent on this point. Let me read you from Leviticus 5:4: "Or if a soul swear, pronouncing with his lips to do evil or to do good, whatever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these."

But a practical question now is, Are these men to be believed? They have broken their oaths; what possible confidence can you place in them now? I confess that this does stagger a great many honest-minded people. But let us suppose that the things are as they represent them, and that God has opened their minds to see the evils described. The question recurs, what shall they do? Is Jeptha always to be branded as a liar because he refused to kill his daughter according to his vow? Is Herod to be regarded not as a murderer but as an honorable gentleman, since he had such great regard for his oath that he beheaded the great prophet and had the bloody trophy of his oath-keeping brought in on a charger? Is the only way by which the forty assassins, who were banded together to slay the great Apostle to the gentiles, can show themselves to be trustworthy and reliable gentlemen, to carry out their purpose and kill him, or failing in that to refrain from all nourishment until they died? Some of you have recently dedicated a monument to a man for refusing to keep an oath which he believed was ensnaring? If these men really kept their oath and starved to death, would it not be well to have a monument erected to their memory as models of truth? And possibly it would save some expense to have one side of it dedicated to that illustrious oath-keeper who removed the wine cups of his royal feast and put thereon the bloody head of him who Christ declared was a prophet and more than a prophet, and that among those born of women there was none greater than he.

The disgrace of the liquor-embellished dinner—perhaps liquor-soaked would be a better term—given by the President of the United States on Jan. 30, was not relieved nor in any sense mitigated by the presence of a bishop and his wife among the guests. If newspaper reports be true, the eight glasses, for the eight kinds of liquor, were set around the plates of Bishop Simpson and his wife, as around the plates of the other guests; and during the twenty-one courses were filled with "chablis, sherry, Rhine wine, claret, champagne, brandy, and liqueurs."

We cannot testify that they drank thereof, for we were not there to see. But one thing is morally certain, that there was no open rebuke on the part of the bishop, or we should have heard of the flutter it occasioned. We have no instructions to give to the various M. E. bodies as to what action they should take to purge themselves of the odium of one of their bishops giving tacit indorsement to the drinking customs of the country by his presence and the presence of his wife on such an occasion; but temperance talk from M. E. preachers will, until this wrong be atoned for, be considered little better than buncombe.—*Free Methodist.*

REFORM NEWS.

THE SITUATION IN KANSAS.

The Kansas Christian Association, at its late meeting at Topeka, asked me to act as its agent in the reform against the lodge for the ensuing year, and I have agreed to do so, trusting in the Lord and his people for support. Resolutions have been passed not only by the State Association, but by the Wesleyan Methodist and United Brethren Conferences, Covenanter Presbytery and United Presbyterian Synod, some of them pledging, all of them favoring the liberal support of this cause by their several constituents. For all this I am glad, but it is not enough. Resolutions make tough steak, and pay fare on no railroads. We must have money or we cannot move.

HOT OR COLD?

Permit me to say further that no half-way measures will win. The lodge is strong in members, in organization, and in money. Yet we are fully able to go up against it if the Lord will go with us. But the Lord does not go with the *lukewarm*. Even this reform, however right, will be spued out of his mouth if it is neither hot nor cold. Which will we do, brethren, will we set Kansas on fire, or freeze out and quit? For my part I want Kansas to be too thoroughly ablaze with light and truth for any good man to be decoyed into the lodge or to feel easy if already there.

Can we do it? It really looks as though we could. There are in Kansas: United Brethren, 7,000; United Presbyterians, 2,500; Reformed Presbyterians, 500; Wesleyan Methodists ——, Free Methodists ——, and many from other denominations, making a working force against the lodge (if they will work) not to be despised. If we are hot we can set Kansas on fire. But how shall we proceed?

TWO AND TWO.

When Jesus started his disciples out to wake up the cities of Israel, he sent them two and two. I believe it was wise. Though we boast a great deal of our progress, we are not yet up with the Carpenter of Nazareth. Let us follow his example and send out our workers two and two, a lecturer and a degree worker. The Executive Committee so advise. The only doubtful question is the cost. To determine this we will allow that the workers could visit ten neighborhoods per month, spending an average of two nights at each point. Allowing salary $50 each, $100; expenses $25 each, $50. We have a total expense of $150 per month or $15 for each of the points visited. This is the lowest calculation that can be made with any safety. Based upon this calculation I make to the friends of Kansas the following proposition:

Raise what you can at each point, either in money or subscription, and forward to me, enclosing not less than one dollar of the amount. If you wish a visit from the workers, state that fact, agreeing to furnish a house in which to meet, advertise the meeting, board the workers, if off the railroad to furnish transportation to and from the station, and pay the amount subscribed on the arrival of the workers; but leave the time of meeting for me to fix. On the above conditions I agree to furnish a lecturer, accompanied by a responsible seceding Mason, whenever desired, and to send notice to each point not less than ten days in advance.

Provided 1st. That no work will be done until one month's work is provided for.

Provided 2nd. That no point can claim this promise unless fifteen dollars has been paid or promised either by themselves or by the over-subscription of other places.

Send on your subscriptions promptly. Let us have a lecture and an object lesson on Masonry in one hundred places in the State during this year, and Kansas will be hot.

Address all communications to me at Olathe, Kansas, care of Rev. W. W. McMillan. P. S. FREMSTER.

REFORM WORK IN NEW HAMPSHIRE.

I preached Lord's day, Dec. 30th, at Nottingham Center, but with no very marked results. Church low and weather very severe. Spent Sunday, Jan. 13, 1884, at East Rochester; preached for Methodist brethren in the forenoon with great blessing to my soul and good interest on the part of those that heard. Spoke to the Advent brethren in the evening and the presence of the Lord verified the promise. The healing power of the Lord has been often manifested to these brethren and their faith has been thereby greatly strengthened. East Rochester was favored by the presence and labors of Elder Plummer Chesley, of blessed memory, and religiously is far ahead of many villages. Preached Sundays 20th and 27th at

New Durham depot, with growing interest on the part of the people and special blessing to my own soul. The Spirit of the Lord was very manifestly present. This village is three miles from any stated meeting of worship. I attended one week evening meeting held in Farmington under the direction of Elder Mark Stevens. Nearly forty had been hopefully converted and many others had made some effort to be Christians. The Freewill Baptists came in with the Advent brethren and shared the labor and blessing. I met with two cases of conflict between the "church" and "society," and in each case the "society" overbore the church. In one case the minister was notified to leave because he disapproved of church festivals and pressed the importance of Foreign Mission work. "Be not unequally yoked," says the apostle.

I spent some time in Middleton and was forcibly reminded of Zenophon's description of the "uninhabited villages" through which he passed in Asia Minor. Middleton was once a thriving town and the old empty meeting house bears mute witness of better days. I considered myself bishop of Middleton and did what I could to arouse the people to a sense of their duty to God and the possibility of being Christians although deprived of public worship. The old ministers who labored here are kindly remembered. Lectured on secret societies at Meadesboro, Jan. 25th, in Friends' meeting house. In fifteen days I visited and addressed two public schools, conversed and prayed with about eighty families, including many sick and poor, and secured twenty-three subscriptions for the *Christian Witness*.

S. C. KIMBALL,
Home Missionary of the N. H. C. A.

CORRESPONDENCE.

PROHIBITION A GOOD WORD FOR LODGERY ALSO.

PARKVILLE, MO.

DEAR CYNOSURE:—You will not be surprised to learn that the "Secret Empire" has a branch office in this town. A Masonic and Odd-fellow lodge are in full working order. I am not, as yet, acquainted with the adherents thereof. I found out one of them the other day, formerly the "master" of the lodge, and a K. T. I was informed that he does not now regularly attend lodge meetings, and has refused to serve any longer as "W. M." because that service required too much of his time and money. I didn't learn whether it interfered with his religious duties or not.

On the day when one of our college buildings burned and an adjoining business building was in danger, I noticed some queer trappings brought out of an upper room by the "colo'd ge'men" of the place. Gay colors and gold-leaf were specially prominent. I tried to find out to what particular branch of the devil's "great moral(?) show and menagerie combined" the toys belong, but I found only the numbers "333" and "777" in gilt, on a square box, which was painted in gaudy colors.

We have no saloons in the place, but some of our enterprising(?) business men are now agitating the momentous question whether it would not be good policy to have the town incorporated so that the inhabitants might enjoy the benefits of the license system. But "no saloons" does not imply "no whisky." Plenty of that is sold and drank. One of our druggists keeps a supply and does a "rushing business" in that line, without even running the risk of losing his reputation for honesty and "a good moral character." I don't think, however, that the business will long continue unmolested. We have a strong temperance sentiment, and a noble band of workers, steadily advancing and gaining ground.

Our W. C. T. U., recently organized, requested permission of the editor of the Platte county paper, published at Platteville, to use part of a column of his sheet for temperance items. He was willing to grant the request on condition that "prohibition" should be left out of the discussion(!) They declined. They couldn't do otherwise and be consistent. To my mind that would be treating the temperance question, as it now stands, just as some (would-be) ministers of the Gospel treat the message of salvation, by their persistent exclusion of *a crucified Christ*. Now, right here is an indication how the battle stands. A man who has a splinter in his foot will limp on that side. It is the *sore* finger which always gets hurt. "Prohibition doesn't prohibit!" Prohibition, we are told, is sure to swamp the temperance ship. "It's the straw that will break the camel's back."

Oh, yes! We have heard the same kind of logic before. The Masons and kindred cliques are fond of it. "Your fanatical agitation against our noble order can never do any good. You are only hurting yourselves by inviting attention to us. Since your last lecture on secretism in our place our lodge has prospered and increased as never before."

Wonderful logic! Why, then, do these men howl and rage, and sputter and spit, and tremble with apprehension when a "National Christian Association" worker comes along? Why are the church, and, in many cases, the school-house doors closed against him? For the same reasons that a "Turn Verein" will, promptly and emphatically, refuse to let a temperance worker lecture in their hall. How long will a saloon-keeper tolerate a prohibition meeting in his "palace saloon?" Not a moment. Why? Because prohibition means *death* to the liquor traffic. License means protection, and protection implies approval.

May the day soon come when *all* who do not believe in secret societies will take and keep the same ground that is now taken by prohibitionists over against the license system.

J. D. G.

NOTES FROM SOUTHERN ILLINOIS.

BALDWIN, Ill.

The *Globe Democrat* (of St. Louis) complains of the unnecessary amount of secrecy connected with the business of the United States Senate. Doesn't the *Globe* know that most of the Senators have been trained up in the lodge to habits of secrecy, and consequently very naturally fall into that way of conducting business in the Senate.

Judging from the way the Democratic and Republican parties appeal to the people, one would suppose that these two parties were not made up of the rank and file of the voters, but that they were two opposing lodge factions appealing to the people at large to decide which should have the power of administering the governments of the States and of the nation. The nominees of both parties are pretty uniformly lodge men, and divide the lodge vote among them, and the vote of outsiders is largely a matter of mere form, as most likely the candidates of both parties are selected by lodgites. So that in any event the lodge rules. It is high time that those American citizens who do not belong to the lodge should combine and leave its double set of candidates out in the cold.

A gentleman who recently had occasion to interview six or eight Presbyterian ministers in Southern Illinois, found all but one opposed to the lodge, and they for prudential reasons had to keep silent, but longed for the time when the church and its ministry would be delivered from this time-serving slavery.

The lodge is the natural place for heathens to drop into, but what business has a Christian to thus worship at the altar of Baal?

H.

BRO. CLEMENS TO FRIENDS AND OBJECTORS.

CLAYVILLE, N. Y.

DEAR CYNOSURE:—Since my first letter appeared in your pages, Jan. 10th, I have received communications from some that think as I do and some who do not. May I be allowed a little space in which to briefly reply?

One brother says the M. E. church did not separate herself from slavery, nor will she rid herself from the sin of secretism by the virtue of anything within herself. I supposed that the separation of the M. E. church North from the M. E. church South, in 1840 to '44, was on the question of slavery. Hence my remark was in good faith, you see. Yet I think the M. E. church was shamefully slow in recognizing the truth and the right, and taking proper grounds against wrong. If I am not correct in the above data, I will gladly welcome correction.

To those who have written only words of encouragement and praise, I reply:

Brethren, I do not deserve your words of praise, nor did I take this step in order to call them out. I have done only what I believed to be my duty, with no regard either to the praise or censure of any. Those persons mentioned were especially offended and had their peace of mind much disturbed by my relation to Masonry, and I did what I believe to be the duty of all, to make all wrongs right as far as possible.

The only thing about this that is unpleasant to me is the fact that there are those who I do believe are as conscientious as I am myself, and whose views are opposite to mine; and I suppose I annoy them as they do me. I am happy to-day to feel and to write that the love of Jesus helps me to love in deed, and not in word only, those persons. Yes, more; their presence, and prayers, and testimony are a pleasure to me, believing as I do that that at some time and in some way the dear Saviour will help them to see aright. God bless them all, is my prayer.

Meantime I do not wish to provoke controversy, for "the wrath of man worketh not the righteousness of God." Hence I give and ask, and indeed claim, the right to think, and speak, and act as God teaches me and leads me from day to day, and my present position is not the result of a wish to annoy or provoke any man or body of men, but it is the result of years of study and reading as I could catch an opportunity, until I have come to the conclusion that all secretism is essentially wrong and should not be allowed in this free land of ours. I have not time or space to give all the reasons why, but refer all inquirers to the works as follows:

Morgan's revelations, Bernard's "Light on Masonry," and Stearn's book written before Morgan's came out; also President Finney's "Character and Claims and Practical Workings of Masonry," and the "Broken Seal," by Green; all of which are correct as far as I have any knowledge and experience. I do also believe that Morgan came to his untimely end by the hands of Masons. I also believe the sworn statement of Thurlow Weed. His character through life forbids any other rational conclusion in me. I could also give personal experience largely confirmatory of the above, but believing it would needlessly irritate any who may chance to read these few lines, I forbear. Suffice it to say, my heart rejoices in the coming victory. I am glad to know that such illustrious names of living men to-day as D. L. Moody and Joseph Cook, the great lecturer, and John Dougal of the New York *Weekly Witness*, President Blanchard of Wheaton College, President Finney of Oberlin College, ex-Senator Pomeroy, Gen. Phelps, and a host of others, are on this side of this great question. Are these men spiritually or intellectually weak? By no means. They are among the very best and the greatest men who are working upon and moulding human destiny to-day.

But I trust in the success of the American and Prohibition principles, not only because these men are on our side, but in the fact that God is with us, and he will help us, and that right early. Therefore the cause of right has nothing to fear from error. It will ultimately triumph.

With ardent love and fervent charity for all who conscientiously differ from me, I subscribe myself, one of the least of those that labor for the right,

E. J. CLEMENS.

THE SECOND COMING OF CHRIST.

HARMON, Ill.

I was about nineteen years of age when I first heard the second coming of Christ talked of and preached. I was then living in Jamestown, Chautauqua Co., N. Y. Father Miller's writings on the subject were being read, and the excitement ran high; but most of the church members scoffed at the idea and made light of the subject. A great change has come over the church since that day. Now a great majority of Christians believe that the second coming of our Saviour is near.

If we examine prophecy upon the subject we shall see that his coming is very, *very near*, "even at the door." The prophet Joel says, "The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Joel 2: 31, 32. In Amos 8: 9, it is written, "I will cause the sun to go down at noon, and I will darken the earth in the clear day." These two signs have passed. On May 19, 1780, the sun went down at noon. The legislature of Connecticut were in session, and in the strange darkness they consulted a few moments and then lit their lamps and proceeded to business. The night following was one of awful darkness. Both moon and stars were forbidden to give their light. The moon was turned into blood when I was a little girl. I remember how much there was said about it. An aunt of mine, just before bedtime, opened the door, and oh, what a sight! The moon looked like blood, the air looked like blood, the snow was as red as though blood had been poured over it. Uncle and aunt were filled with fear, for they did not understand the sign. Their two unconverted daughters began to cry for mercy, for they thought that the judgment would come at sunrise. The family sat up all night. Uncle and aunt prayed for my cousins, and they were happily converted to God before day-dawn.

In Matt. 24: 29, 30, Jesus prophesies of his second coming and tells some of the signs. He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The sign of the falling of the stars took place also when I was a child. It was in the year 1833. Authentic history says it was to be seen nearly all over the habitable globe. In the State of New York a shower of stars, as it were, fell very early in the morning. A minister came to our house the next day, and I remember of hearing him talk with mother about it. He said he opened the door very early in the morning, and behold, the air was full of stars falling like snowflakes! He reached his hand out but he could feel nothing. It

was only a sign—a sign that the Saviour's coming was near. Jesus said, the powers of the heavens shall be shaken. In order to understand this phrase we must remember there are three heavens spoken of in the Bible. The first heaven is the atmosphere we breathe; the second heaven is the firmament where the moon and stars are situated; the third heaven is the world of light where God dwells. The powers of God cannot be shaken, hence the Saviour could not mean them. He must have meant the power of Satan and his angels, and the power of carthly kings. And they are now being terribly shaken, and have been many times before since the crucifixion of our Saviour. Satan's kingdom is being terribly shaken by Gideon's band of reformers. They are dealing telling blows against Sabbath-breaking, profanity, intemperance, pride, the heathenish Baal worship of secret societies, tobacco, etc. Secret societies are the devil's strongest fort, and how he and his accomplices do rage when God's artillery are brought to bear against it, and the powers of earth are being shaken. Two of our Presidents, both excellent men, have been assassinated. One Czar of Russia has been killed; another is in great danger of his life. Queen Victoria's life has been threatened. The moment a man takes the leadership of a nation his head is in danger. Indeed, all the powers of earth and air seem to be in commotion. The last sign Jesus mentions is the sign of the Son of man. What is that sign? Perhaps it has already beeu given. Secular papers tell us that last January the people of Wisconsin saw a very strange sight. About an hour before suudown there appeared two suns, one each side of our sun, and nearly as large. At the same time there was a crescent in the horizon overhead having all the tints of the rainbow. On the straight side of the crescent there was a belt of light, and in that belt two more suns nearly as large as the natural sun. If this strange sight was the last sign we shall see, the tints of the rainbow pointed us to the end of the world, and the suns to Jesus the coming Saviour who is the Sun of Righteousness. These signs mentioned by the prophets and Jesus are dispersed over a period of one hundred years. A sign of the coming judgment has been given, and then a few years has elapsed and then another sign has been given. How merciful our heavenly Father is to give sinners so many warnings of their danger.

And now I want to tell you, brethren and sisters, in addition to all these signs, only a few weeks ago the Lord gave me a new, a special sign, that the coming of the Saviour was very near. Oh, how solemn I have felt since that day! Oh, that I had all the sinners in the world in one vast congregation, I would say to them: The judgment day is coming. It is just here. Are you ready for it? Only think the earth on which we tread will soon be on fire. I have no idea the earth will stand as it is forty years longer. Many now on the earth will live to see that day. We are in the Saturday of the world. Oh, that sinners would take warning and flee the wrath to come! The reason that preaching has no more effect at the present day is, we are so near the judgment. Siuners hearts are harder than a rock. The most powerful preaching has no effect on the great majority of them. The present generation are like the people of Sodom, "sinners before the Lord exceedingly;" and the fate of Sodom will soon be theirs. Murder and all forms of wickedness are prevalent almost everywhere; and many professed ministers of the Gospel will lie (it is a shame to tell it) when questioned about the foolish ceremonies and Baal worship of secret societies. Their day of reckoning will soon be here. Isaiah prophesies of them and says, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." Isa. 33: 14. The popular churches of to-day are nearly full of "sinners in Zion." The number of real converts who will forsake the world utterly and follow Christ in all humility will now grow less and less every year. God says, "I will take you one of a city and two of a family bring you to Zion." Jer. 7: 14. That time is fast approaching; perhaps it is already here; when in some cities there will be only one real servant of God. In such a city we can organize no church. That lone Christian, like Abraham of old, will have to erect an altar (the family altar) and be his own priest or teacher. We are not told that Abraham had any company in the way of salvation excepting Lot his nephew. Noah built the ark, supported his family, and preached the Gospel without charge. In all the years of his ministry he had no converts. As the judgment approaches some of us will have to do nearly the same work. We must hold up the light of God's Word, and hand out the unvarnished truth and leave the result with God.

What is our duty, brethren and sisters, seeing we have but a few more years to work before the door of mercy will be forever closed. Let us double our diligence if possible and do all we can to save poor sinners and snatch them like brands from the eternal burnings. It is now going to be more difficult than ever for God's watchmen to keep those that are in the Narrow Way from turning back. Hence the necessity of holiness among God's children of every name. Holiness makes a man strong. It makes him a giant, so that he can stand firm against the tide of wickedness that he everywhere meets. It makes him fearless to reprove the fashionable sins of the day.

MRS. H. C. HAYDEN.

NOTE.—The conclusions respecting Christian duty are such as every sincere heart will approve. Doubtless the Son of man will come—it may be soon—even as he departed from the disciples on Olivet; but of all the different theories of his manner of coming we doubt if any are realized; and speculations as to the particular manner or the exact time are not approved by the Word. This earnest letter upon a great theme is interesting, but the sister's interpretation of natural phenomena is much too literal.—ED.

BIBLE LESSONS.

LESSON IX.—March 2, 1884.—Paul at Athens. Acts 17:22–34.
GOLDEN TEXT.—In Him we live, and move, and have our being. Acts 17: 28.

The Religion and Philosophy of Athens.

The Greek religion was a mere deification of human attributes and the powers of Nature. To the Greek this world was everything; he hardly even sought to rise above it.—*Howson.* It was a common saying about Athens that it was easier to find there a *god* than a *man* Schaff's *Bible Dictionary* places the number of gods at 30,000. Christianity only discouraged art, so long as art was the handmaid of idolatry and vice; the moment this danger ceased, she inspired and ennobled art. It is all very well for sentimentalists to sigh over "the beauty that was Greece and the glory that was Rome." But the flowers which yielded the intoxicating honey of ancient art were poisoned flowers; art was avowedly the handmaid of idolatry, and covertly the patroness of shame.—*Farrar.* Four great schools of philosophy had their headquarters at Athens, viz.: the *Peripatetics* (followers of Aristotle), the *Academicians* (followers of Plato), the *Epicureans* (followers of Epicurus), and the *Stoics* (followers of Zeno). Although the two former schools have exercised great influence upon Christian thought, the two latter only appear to have encountered St. Paul. The Epicurcans were atheists and materialists, believing the world was the result of chance; the Stoics were Pantheists, who believed that when we died we returned to the original material of creation, as a drop of water becomes absorbed in the ocean. —*Stock.*

"Ye men of Athens." The courteous address used by Demosthenes and all Greek orators. The whole speech is full of courtesy. Uufortunately our version gives it an appearance of rudeness in several places.—*Riddle.* St. Paul spake at length, we cannot doubt, when he stood in such a place and before such an audience. The historian in the Acts gives the barest outline of what was spoken, and can not be thought to have meant his words to be otherwise accepted, seeing that what he has given us would hardly occupy five minutes in the utterance.—*Cambridge Bible.*

"I perceive....ye are too superstitious." A less skilful man would have denounced their idolatry at once; but Paul had learned to look at the various forms of heathenism as but the gropings of men in the dark after truth. Therefore instead of crying down the error which he saw he went first beneath it to that spiritual craving from which it all sprung. As if he had said, "You still want God, notwithstanding your idols, and that God I am come to make known to you.—*Taylor.*

"To the unknown God," or *to an unknown god.* The origin of the altars to unknown gods is accounted for in different ways. There is a legend that in the time of a plague, it being uncertain which god was offended, a number of sheep were let loose, and wherever one lay down, an altar was erected to the unknown offended deity. The real underlying reason appears to be a sense, in the more cultivated Greeks, that all the attempts to "find God" through statues, and altars, and temples, were, after all, in vain, and that he was still unknown.—*Abbott.*

"Him declare I unto you," or better, this *set 1 forth* unto you. The very God whom they knew not, the God whose nature is so infinite, whose character is so holy, whose love is so great, that they had no conception of Him, and yet had unconsciously longed for because they needed Him, this God Paul set forth.—*Peloubet.* It was death for any private person to disturb the religion of the state by the introduction of any foreign god that had not been publicly recognized. But how admirably does Paul avail himself of the inscription on the altar! Who could accuse him of innovation, when he only expounded to the Athenians the attributes of the God whom they had ignorantly worshiped?—*Lewin.*

"God that made the world." Observe that Paul begins with the foundation. He does not preach Christ crucified as a Redeemer till he has preached the one only God as Creator. In a single sentence he sets forth the fundamental tenet of the Christian religion, in contrast with Epicureanism, which taught that there was no God, and that the world was only a happy accident; with Stoicism, which taught that the world was God, and God was the world; and with popular mythology, which believed in as many gods or goddesses as domains in nature or political divisions in the state.—*Abbott.*

"Hath made of one blood all nations." The beautiful and true conception of the "common brotherhood of men" has in no little degree contributed to the reception of the gospel amid so many different peoples.—*Schaff.* And it gives us hope that all nations can be saved and exalted by the gospel. It also lays upon us the duty to help all men, to send the gospel to all men, and to treat all men justly and lovingly, even the lowest races of men. —*Peloubet.*

"That they should seek the Lord." The whole order of the world's history was planned as part of the education of mankind, waking longings which it could not satisfy, leading men at once to a consciousness of the holiness of God and of their own sinfulness.—*Plumptre.*

"Though he be not far from every one of us." He is hard to find, not because *He* withdraws from us, but because *we* withdraw from Him. Our iniquities separate us from Him (Isa. 59: 2; Jer. 23: 23, 24; Rom. 10: 6, 8).—*Abbott.*

"As certain also of your own poets have said." This truth he enforces by reminding them that it was admitted in words by their own poets. Aratus, a poet of Tarsus, and a countrymau of Paul, had used this language about 270 B. C., and so had also Cleanthes, another and contemporary of Aratus, used it, who was a disciple of Zeno, the founder of the Stoics. He had addressed it to Jupiter. Grotius says that "what was said by Aratus of Jupiter, Paul adapteth to the true God, because by Jupiter the wisest among the Greeks did understand the Most High God."—*Jacobus.*

"And the times of this ignorance God winked at," better *overlooked.* "To wink at" is now used with the meaning of "to connive at." St. Paul, however, only means that God has not imputed to men the errors which they committed in ignorance, but now the case is changed. Men can not plead ignorance who have heard of Christ (comp. Luke 12: 48).—*Cambridge Bible.*

"But now commandeth all men everywhere to repent." The command to repentance was not something new, for conscience, convicting the gentiles of sin, carried with it a command to repent (Rom. 2: 14, 15). What was characteristic of the *now* was the fact that this command, heretofore expressed directly by written or spoken word only to the Jews, was henceforth, through the gospel of Jesus Christ, to be carried to all men, everywhere.—*Abbott.*

"When they heard of the resurrection of the dead." The possibility of resurrection after death was not only no part of the Greek creed, either philosophical or popular, but was positively repudiated as a gross absurdity. —*Alexander.* To the Epicurean this life was all, and the Stoics teaching, that all should finally be absorbed into the Godhead, forbade the belief that the dead should rise again.—*Cambridge Bible.*

"So Paul departed." We never hear of his visiting Athens again, nor does he ever in any of his subsequently written letters, make mention of the beautiful idol city. —*Schaff.*

Whatever may have been the immediate results of Paul's sojourn at Athens, its real fruits are those which remain to us still. That speech on the Areopagus is an imperishable monument of the first victory of Christianity over paganism. It is in Athens we learn what is the highest point to which unassisted human nature can attain, and here we learn also the language which the gospel addresses to man on his proudest eminence of unaided strength.—*Howson.*

There may be a far off success even in immediate failure. History has justified Paul's faith; the Parthenon became a Christian temple; Athens ceased to be a city full of images; and the repugnance of the Greeks to images and image worship became so great as to be a principal cause of the schism between the churches of the East and the West, in the eighth century.—*Abbott.*

COMMENTS BY E. E. FLAGG.

The Lodge a System of Natural Religion.

1. *The unknown God.* Vs. 22–25. The courtesy with which Paul opens his address contains a lesson for all Christian workers. He recognizes the fact that his hearers are "very religious," or as a better reading has it, "much given to religious worship," as one creditable to them, and by a well-turned compliment engages their attention at the outset. In all kinds of reform work we gain a great deal by recognizing the good in those we are trying to reform, and thus enlisting their better natures on our side. Petronius, a contemporary writer, says satirically, that "it is easier to find a god at Athens than a man." But with all their multiplicity of gods these Athenians were not satisfied. They had to build an altar to an unknown deity. False religions never satisfy soul hunger. Paul reveals this "unknown God" as the Almighty Creator of heaven and earth, giving life and breath to all animate beings. The teachings of Masonry are very different. In the lodge He is only the G. A. O. T. U., which means Grand Architect of the Universe. Now the most an architect can do is to change the shape of already existing things. He cannot make a house out of nothing. This would be to create. These Athenians degraded God into the image of men with nature and passions like themselves, but Masonry does as bad or even worse, for it robs God of his divine title of Creator, and gives him the merely human one of Architect or Master Builder.

2. *The brotherhood of man.* Vs. 26, 28, 29. The world is very slowly learning this great truth only second to one which includes it—the Fatherhood of God. Whether white, red, brown or black, we are all his children. If he has given the white race more power, or knowledge, or intelligence, it is not that they may trample on and oppress the weaker, but be like kind elder brothers who use their superior strength to help the younger ones. Our own country has a shameful record in this respect. We have driven the Indians from their lands, and ill-treated the Chinese; and though we have now no slaves in our borders, yet the colored people in many places can not claim their civil rights. The only remedy is more Christianity. If we had more Christian voters at the polls we should be able to put Christian statesmen into our halls of Congress. But voters controlled by the lodge and Masonic politicians can never work any change for the better, because Masonry does not recognize this truth of the brotherhood of man. It only recognizes as brothers "FREE WHITE MALES."

3. *The superiority of revealed religion.* V. 27. Men who say of Masonry or Odd-fellowship, "It is as good a religion as I want," prefer natural religion to revealed religion. Natural religion is like the fogs in which people lose their way and sometimes even perish within a few yards of their own door. If we choose to grope after God by the dim twilight of Nature there is great danger that though close beside us we shall never find Him.

Light from the Word.

What are false religious like? Jer. 2: 13. What mistake are false worshipers very apt to make? Ps. 50: 21, m. c. *How is this shown in Masonry?*

OBITUARY.

ELDER JAMES BICKNELL.—In justice to the memory of a brave Christian warrior it should be recorded of Elder James Bicknell, that he had courage equalling his convictions. He unhesitatingly advocated what he believed, treating the opinions of others courteously, but oblivious to personal or pecuniary consequences to himself. He was a pioneer preacher of rare natural endowments and of great tenacity of purpose when his decision was taken. His life began amid the "deep tangled wild woods," where cabins even were scarce, and civilized men and sacred songs were less familiar sights and sounds than heroes of the tomahawk and scalping knife, the howl of the wolf and the serpent's hiss; and passing through almost ninety years of change, he rose above the "lower lights" and shades on the 24th day of January, 1884. As his willing feet dipped in Jordan's waters at sunset the mists rolled away and ministering spirits clothed with light celestial, bearing "leaves from the tree of life" came with courage and hope in their message to the victor in his last conflict with "the world, the flesh and the devil," and to attend the coronation of one more redeemed, at the "Right Hand."

When at Bro. Bicknell's home near Rome, N. Y., on the 16th of last December, he related incidents of thrilling interest, which can not be reproduced with equal force as when couched in his own language. "Thou God seest me," taught him by a pious mother in infancy, seems to have been the first conviction that took possession of his sensitive soul. Later, in early boyhood, he was distressed with a sense of guilt and alarm by a constant apprehension of God's presence. Still later he was impressed that he was lost, but after a long and desperate struggle while alone in the woods, he received full assurance of his acceptance and found peace in believing. He was a staunch opposer of the lodge, the personal friend of Elders Stearns and Bernard, and for more than half a century pastor of the Baptist church in Westmoreland, where his body rests with more than one hundred of the flock to whom he so long ministered. J. P. S.

The following from a notice of Elder Bicknell's death in a Rome, N. Y., paper, will be of interest:

"A good man has gone, a watchman on the walls of Zion has fallen. Jan. 24th, at the ripe age of 88 years and three months, he, who has long been known throughout this region as Elder Bicknell, passed from sickness and pain, without a doubt, to the haven of eternal rest. His last hour was a sermon to those friends who were fortunate enough to be present, and his last words were: 'Where shall I go, but unto my Redeemer, who hath redeemed me from all sin. Amen! and Amen!' The funeral services were held in the North Baptist church of Westmoreland, where he has been pastor ever since the building was erected, over 40 years ago. Rev. Dr. Corey, of Utica, officiated at the funeral, and delivered a sermon that will not soon be forgotten by the house full of sympathizing friends and neighbors. His home for many years was on a farm about one mile east of the church where he preached so long, and from which farm he obtained his living, as he never had a salary for preaching. Besides doing his farm work, he made it a point to visit each family in his parish every year. He was a very strong man, and to illustrate his power of endurance we are told of an incident that occurred while he was in his prime. He, in company with another man, one winter took a job of chopping wood, and it was their custom to cut and pile six cords of hard wood each day; but one day, in a spirit of rivalry, they undertook to see which could cut the most. They commenced at daylight and cut and split until night; then they piled it by moonlight. The elder had 4¾ cords and his partner 4¼. He began preaching about the time he lived north of Rome, but after returning to Westmoreland worked on his farm during the week, and preached Sundays until the infirmities of age reudered much manual labor impossible, when he sold the larger part of his farm, retaining a portion, where he died. Probably no man would be more missed from the town of Westmoreland, than will Rev. James Bicknell.

MRS. MARY S. AUSTIN, wife of Apollos Austin, died in Clayton, Wisconsin, Jan. 14th, 1884, in the 71st year of her age. Deceased was born in Franklin Co., Vermont, Oct. 18, 1813, and moved to Wisconsin in 1850, since which time she has lived in Clayton. She was dearly loved by all her friends and highly respected by all her neighbors. She leaves a husband and five children to mourn their loss, and to rejoice in her triumphant death.

"Go, tell the friends I've left behind
To weep no more for me;
I've passed through all my storms of life,
I've crossed its angry sea.

Oh! tell them *there was no mistake*,
They must not shed a tear,
But join me in my thankful song,
That *I am well up here.*

And now, if 'mid this jubilant praise,
I may lift one more prayer,
It is that all from yon dear home,
Through Christ may join me here."

Skepticism was routed when the people knew the virtues of *Samaritan Nervine*. No cure no pay.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

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New Hope Methodist, Lowndes Co., Miss.
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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
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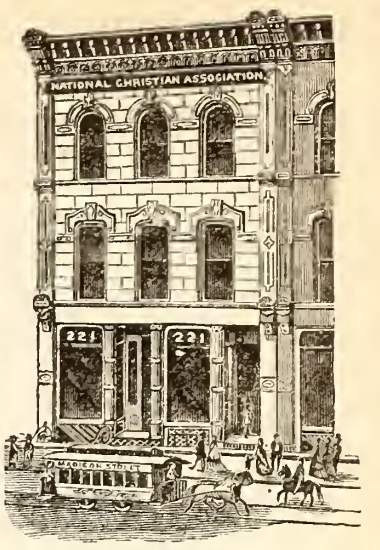
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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 21, 1884.

EDITORIAL CORRESPONDENCE.

TO THE MINISTERS OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

On a late Sabbath heard a sermon of wondeful power and excellence from the Bishop Simpson, in the crowded Metropolitan church. He preached that Christ "Shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law;" Isa. 42:4. Bishop Simpson argued the final prevalence of Christ's kingdom from its *history* and its *tendencies*.

1. The word of a young Judean peasant had met the myriad gods of ancient polytheism and they had all vanished before it. There is now not a worshiper of Jupiter, Apollo or Diana upon the earth. Their worships only sustain themselves by perpetually changing their forms and names.

2. And present tendencies prove the certain final conquest of Christ. The words of a young man who died at the age of 33, uttered by the hillsides and lakeside of Palestine are now the familiar maxims of the civilized world. And "the Lord's prayer," as given by him is to-day repeated by more persons on our globe than that at any time in its previous history. And the triumphs of art, by which the races of men are brought together, face to face, are steadily diminishing the number of tribes and nations and hastening the time when the sword will be a plowshare and the spear a pruning-hook indeed, and the art of war be forgotten.

For above an hour Bishop Simpson enlarged his argument for Christ's coming reign with instances, enforced it by arguments, and illustrated it by anecdotes, which held the vast crowd spell-bound, so that the discourse which was a long one seemed short. This wonderful man has preached two Sabbaths and spent the intervening week here in the capital. I have written of some things that he did here. You are interested to know some things which he did not do. He did *not* come to attend some conference, or Methodist meeting, for the salvation of men. There is a conference near, but Bishop *Foster* is to attend that. He did NOT attend the Methodist preachers' meeting Monday evening. I was present, but he was not. He did not, in the old Methodist style, put up with some preacher or in a private dwelling, but in a nice hotel, kept by good people it is true, but where politicians easily congregate; and I saw by the papers that he was an invited guest at President Arthur's state dinner, where there were said to have been *six wine glasses to each plate!* There was of course no harm in his going there. If he did, and refused the wine he did good. But if his presence here and at the White House means, by consultation with the leaders of the Republican party, to enable that party to retain the vote of Methodists while it also retains the votes of the brewers and distillers, then his errand here was a grievous fault.

But further. Bishop Simpson is a keen observer of men and society. He told us precisely how many tribes or principalities there were in Mexico; and to how many the number had shrunk when he was there. Now, there are 190 *secret orders*, many of which have separate local lodges, posts, or councils in this city. The order of United Workmen here has thirteen local bodies under its head-center, and that is a comparatively new order. This is a city of clerks and employes; and the men who run these secret orders, keep the books and collect the dues, contrive to make the impression that membership in them with prompt payment of dues is the way to get and keep their desks here in the departments. Now we should do discredit to Bishop Simpson's intelligence to suppose he is not aware that the Methodists of this city pay nearly as much or more money into these secret societies than to their respective churches. These orders are actually starving the families and ministers of their members! That is not all nor the worst. All these secret orders have chaplains, prayers and worships. This, too, your Senior Bishop well knows. Yet in his sermons he is utterly silent, while these secret mills are grinding up the wages and souls of the Methodists of this capital. This is not all, nor the worst. There are in and near this capital fourteen Methodist pastors, *thirteen* of whom belong to Masonic lodges. This I am told by one of them who is himself a member of the lodge! Of course if these ministers belonged to the "Southern (Masonic) Jurisdiction" they are under sworn obedience to a "*Sovereign* Grand Commander" here, who not only is no worshiper of Christ, but who does not believe the Bible, and is said, by an ex-Senator from Tennessee, to be translating the *Vedas*. This same Sovereign Grand Commander brought some fifty Indians here from our Indian country and had them sworn to obey him in the lodge here, and then commanded two regiments of them to fight and scalp our Union troops at Pea Ridge. I asked my informant how he knew? He said he heard them called "Pike's Indians," and himself helped to initiate them by the aid of an interpreter.

Now Bishop Simpson's word would be all-powerful with the Methodist ministers, who are many of them interesting Christian gentlemen. Why is that word not spoken? Why does Bishop Simpson prove, with great ability and clearness, the divinity of Christ in the pulpit and do nothing to save his ministry from the organized deism of the lodge? and such deism!

Yours for the redemption which is in Christ Jesus.

J. B.

THE PROHIBITIONISTS.

Gideon T. Stewart's call for a National nominating convention of Prohibitionists at Pittsburg, May 21st, meets head winds. We see not why it should. The argument against a May and in favor of a June convention is weak and inconclusive. Men will not follow halting leaders, and those who wish to stand and see what the old parties will do *are* halting leaders.

The National Prohibition Home Protection party was formed in their great three days' convention in Farwell Hall a whole year and a half ago. We were present though not a member; and heard the arguments. J. B. Grinnell (Mason and Republican) was bent on preventing open, manly, third party action and was beaten overwhelmingly. He wanted to make prohibition a tail to the Republican kite. Gideon T. Stewart went for independent action. Grinnell boasted that the Republican party had won the 30,000 majority in Iowa, and was a good enough prohibition party. Soon after his prohibition Republican Governor Sherman betrayed the prohibition cause, and cancelled the fines of the vilest saloon-keeper in that or any State; and Republican judges found a quibble on which to reject the Prohibition Amendment, backed by 30,000 majority! This is J. B. Grinnell's vaunted prohibition party!

Besides, everybody who knows anything about politics knows that the Republican party must have the brewers' and distillers' votes or sink; and they do not mean to sink. They mean to carry prohibition on one shoulder, and a distillery on the other, and like every man or body with a foot in two boats must sink between them.

The insinuation that Gideon T. Stewart has called a convention for purposes of personal ambition, is contemptible. His call is a good one, wisest and best for the cause, and ought to be sustained. He has devoted large time from his large business to Prohibition, and the committee of which he is chairman are scattered all over the country and could not be got together.

CAMPAIGN NOTES.

PROHIBITION POLITICS.

Gideon T. Stewart, chairman of the National Prohibition and Home Protection party, has called a national nominating convention of Prohibitionists to meet in Pittsburg May 21st. The Masonic wing of the Prohibitionists revolt, and demand that Stewart recall his May convention, and call one at Chicago, June 25th, which will hitch the prohibition life-boat behind the old Republican and Democratic tugs.

A Methodist presiding elder is supposed to lead in this revolt against the regularly-called Prohibition convention; and Bishop Simpson is brought here to Washington to hold a week's perpetual Republican caucus at the Riggs House. Will the temperance Methodists stand being made pawns on the Republican chess-board for a few offices? and will they sell out Miss Willard and prohibition? We shall see!

REPUBLICAN POLITIES.

The rose-colored speech of Congressman Davis in favor of Arthur delivered in the meeting of the Republican State committee at Chicago last week by one whose nomination as District Attorney was rejected by President Arthur, is very instructive. The meeting was called by the Republican committee, and is, of course, semi-official. Mr. Davis's argument is that Arthur's being a "negative President" is just the thing needed. "Even a fool when he holdeth his peace, is accounted a wise man." And a mother once told her weak-minded boy to be perfectly still and the visitors would not "find him out."

But Mr. Arthur has been positive on liquor, though negative in all else. After Mrs. Hayes had cleansed the White House, so he could easily have followed on the same track, he has made it a national saloon Logan, too, suggested liquor-tax education, and Blaine beat him with his own card.

A farmer built a square log wolf-trap, and in the morning found an Indian, a wolf, and a wild-cat in three corners, and the old sheep chewing her cud in the other. Neither dared attack her lest the other two should be on his back. Logan, Blaine and Conkling occupy three corners of the Presidential wolf-trap and Mr. Arthur, the "negative President," the other.

PERSONAL SACRIFICE.

"The trouble with this work, just as it is in the church," said a devoted and successful Chicago pastor the other day, "is that men who believe in its principles are not willing to deny themselves and make personal sactifices to promote the reform." Few useful pastors but can say as much from their experience. There are in most churches two or three who do all that can reasonably be asked of them, perhaps more; but this rare class you can count of the fingers of one hand in most of our thriving towns.

A heavy load was stalled. The driver shouted and lashed at his four stout horses, but only one put his strength to the load. "Whip up the old gray!" shouted a by-stander. But "old gray" was the only willing beast, and already doing his best. It is time the rest of the team were straightening into the harness and rolling the load along the highway in the church and in every Christian reform. God requires of you, brother, and of you, sister, your own personal work and sacrifice. No one can do it for you. The sacrifice may be by way of labor or of giving. In either case the rule is, if one does his duty a score or two are hanging back and the chariot wheels of God's truth which should fly roll on wearily and slow.

The peerless spirit that leads on the bands of temperance women gives her followers a beautiful lesson of self-sacrifice for that cause in a late number of the *Union Signal*, and makes her commendation with tenfold force by giving it a beautiful and touching application. Miss Willard takes up the suggestion of a Texas lady, that all who can contribute to the W. C. T. U. some article of jewelry to be disposed of for the temperance cause, and calls for a "National W. C. T. U. Jewelry and Souvenir Fund," sending her own gift with this tender story:

"For myself I have hut little jewelry aside from my watch, the gift of a rich lady at 'the Hub.' Earrings I have not, nor could I wear them if I had since I witnessed, in 1870, the 'spoiling of the Egyptian' women on the Nile hanks hy reason of one ring in each convolution of these persecuted members. But 'I do remember me that in my youth,' when about seventeen years of age, I took a prize offered by the Illinois Agricultural Society for the best essay on 'The Embellishment of a Country Home.' It was a silver cup. How proud and grateful I was when that prize came to me in my lovely hut lonesome 'country home,' near Janesville, Wisconsin, and how 'my four' (father, mother, sister, hrother) rejoiced with me over that precious prize. I think I shall never—in this life—know another moment quite so full of fresh, upspringing joy. They are all gone now save mother and me. To-day we have consulted over the matter and I hereby give that cherished cup to the National W. C. T. U."

What say the friends of the N. C. A? Do any of them need the spur of such an example that their work may show them to have faith in our reform?

—The General Secretary started for Washington on Tuesday afternoon, stopping briefly on his way at Pittsburg.

—It deserves to be repeated, that Lewis Tappan, whose life was sketched lately in these columns, was a renowned opposer of the vile tobacco habit, and through his influence the American Missionary Association for years would not employ a missionary or agent who was given to the use of the poisonous weed. Whether this excellent rule has been abated in later years we do not know.

—We had the pleasure of sending a $25.00 draft to Bro. A. D. Zaraphonithes of Andros, Greece, the other day, being various contributions that have been sent to the N. C. A. treasurer by friends who wish to support a foreign missionary who stands with us opposed to the lodge and all for which it stands. The treasurer has also sent lately to Bro. Hazenberg of South Africa, and to brethren Brown, Galloway and Tapley, contributions from various friends.

—Let no reader of this number of the *Cynosure* neglect to read carefully the argument of Dr. Meloy before the Chicago Association last Tuesday evening. The storm of freezing rain made it impossible for many to get out that evening, but our readers may be congratulated that they may in a sense become a part of the audience. After the address an interesting conference was held by the Association for about an hour in which Rev. Jos. Travis, of the *Free Methodist*, Mr. Thomas Hodge, and others, took part.

—A letter from Bro. Hazenberg came last week and is in type. He tells of his experiences among the Mohammedans of Cape Town, to whom he seems drawn providentially.

—The *Cynosure* is fortunate in obtaining from a Dakota parsonage a graphic and touching sketch which will continue through five numbers and we believe the unanimous vote will be to put it in pamphlet form for circulation by the thousand. It pictures the spiritual desolation of a lodge-ridden church and community and the happy transformation produced by the entrance of the light of divine truth. We promise our readers genuine enjoyment as they go through the story and see many touches that bring out their own experiences in reform work.

THE KANSAS CONVENTION.

Bro. P. S. Feemster, Kansas State agent, in a brief note indicates somewhat of the programme of the Olathe convention which is to be held next month. He has planned for a grand meeting:

"The Olathe convention is finally fixed for Wednesday, Thursday and Friday, the 5th, 6th and 7th of March next. We depend on Rev. H. P. McClurkin, D. D., of Nebraska, and Rev. D. H. Coulter, of Winchester, Kansas, to represent National Reform; Gov. St. John will hold the fort for prohibition; and the anti-lodge reform will be in the hands of brethren Stoddard and Stury, aided by Rev. A. L. Vail of the Baptist church of Platte, Rev. W. M. Adams and Dr. Taylor of the Free Methodist church, and others. Now if the dear Saviour will bless us the convention will be a success. Friends, pray for this meeting."

PITH AND POINT.

PROF. SLOANE'S ANSWER.

Permit me to say to my kindly interrogator in your late issue that his inquiries open an interesting chapter in anti-slavery history. My health at present precludes such a statement as I would be pleased to give. I believe the anti-slavery churches, those which admitted no shave-holder to their communion, were: Reformed Presbyterian (O. S.); Reformed Presbyterian (N. S.); Seceders, called the "Secession" and the "Associate;" Associate Reformed (North); Free Presbytcrians (as a body I think extinct); Free Methodists; Wesleyan Methodists.

J. R. W. SLOANE.

Would not Prof. Sloane include also the Quakers and United Brethren in Christ? ED. CYNOSURE.

BRO. FOOTE, WILL YOU ANSWER?

It is written of John the Baptist that he was "sent by God to bear witness of the Light." He was not that Light, but was sent to bear witness of that Light. "That was the true Light, which lighteth every man that cometh into the world. John 1: 6–9. Now this Light is the Son of God, for Jesus says of himself in John 8: 12: "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Then again in John 1: 29, John the Baptist "seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." In describing the final abode of the blest the revelator speaks of its having "no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb was the *light* thereof." Rev. 21: 23. In these passages cited we see that Jesus, the Lamb of God, is both the light of earth and heaven. Now we wish Rev. C. C. Foote or some other able Christian writer would tell us through the *Cynosure* in what sense Jesus is the light of the world; and how he is the light of heaven.

M. P. N.

MRS. FRED DOUGLASS.

In the notice of Hon. Frederick Douglass' marriage in your Jan. 31st paper, you speak of Miss Helen M. Pitts, the white lady he married, as from "Avon," N. Y., whereas she was born and reared at the village of Honeoye Flats, in Ontario county, thirty-five or forty miles southeast of Rochester, N. Y. She is well educated, and an intelligent, bright, good woman, forty-five to forty-eight years of age; is a thorough and active reformer; has taught the freedmen; has taken an interest and an active part in the temperance cause and in woman's suffrage. She has an uncle, Hiram Pitts, Esq., who has been in the United States Treasury Department at Washington a good many years. Her father, Gideon Pitts, Esq., is a wealthy farmer at Honeoye Flats. He was one of the first, as he has always been one of the most earnest and energetic Abolitionists and temperance men in the country. The contracting parties and their families have known each other for many years. All the Pitts were friends and supporters of the noble and indefatiguable William Goodell, so well known throughout the anti-slavery world. GEO. W. CLARK.

INFORMATION WANTED.

To seceders and others:—Sometimes a person is seen to clasp his hands and then suddenly release them as if he had accidently imprisoned a coal of fire. I have looked over "Secret Societies Illustrated," but it is not included in that publication. Will any one be so kind as to inform me through the *Cynosure* of what society and degree, if any, this interesting diversion is a sign; and state its signification? B. T.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,

OF ILLINOIS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible] intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with book[illegible] of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTE.—In March, 1883, Pres. J. Blanchard resigned the nomination above, subject to the action of the next National Convention of the American party.

DRAW THE LINE ON LODGE AND LIQUOR.

COLUMBUS, Miss., Feb. 8, 1884.

Organized secretism and intemperance have never yet been tried right, that is, in one solid body by vote.

FRIENDS:—It is time that all Christians unite in opposing secret orders and intemperance. If we would only stand together in our efforts we would be much stronger. Samson did great things alone because the Lord gave him great bodily strength to work with, and sent him to work in that way. He now gives to you the power to work for him by vote, and the plain duty before us at the present time is to unite and vote down the liquor and the lodge together. Let the American and Prohibition parties unite and become one honest political party. Let Christ and his people and all who wish to stand with him be on one side, and Satan and his be on the other, and begin quickly and try the matter honestly, earnestly, and without ever ceasing, and the Lord will show on which side is the majority and the victory.

ELI TAPLEY.

ILLITERATE VOTERS CONTROL THE ELECTIONS.—According to a table prepared for the House of Representatives by Mr. Willis to accompany his bill for federal aid to education, in the thirty-eight States there are 1,871,217 illiterate voters. In South Carolina more than half the male citizens are unable to write; in Alabama, Florida, Mississippi, North Carolina, and Virginia one-half the male population are totally uneducated. In the last Presidential contest thirty States, with 298 electoral votes were within the domination of sovereigns who could not read the very charter of their liberties, but whose votes combined could overturn the majorities given for one side or the other.

—Hon. Wayne MacVeagh contributes to the March *Century* a paper on "The Next Presidency," in which the ideal president is pictured, and the author ventures the opinion that the political party nominating the man who approaches nearest that ideal will be successful in the coming election.

The whisky power is as active as the allurement of the dollar can make it, and that its infernal work is successful the criminal reports in any paper abundantly show. It is for the people to say whether this flood of criminality and pauperism shall flow on forever, or whether it shall be checked. It is the question of the hour; it is a question which, in importance to the country, is above slavery, above tariff, above any question that can possibly come before the people. It is home against the rum mills. It is purity against corruption. The very perpetuity of republican institutions is involved in it. The one question in America, as in England, is how best to *pulverize the rum power.—Toledo Blade.*

EXTRA COPIES.

Next week an extra edition of the *Cynosure* will be printed to supply the demand for special copies of the report of the Washington Conventions. These copies will be sent postage paid on receipt of two 2-cent stamps to any address. Order early as the edition will probably be exhausted soon.

THE SEASON approaches for beginning out-work. The shrubs and trees that ornament the grounds and furnish those berries and fruits that are year by year becoming, for the best of reasons, more used upon our tables, must soon be engaged and set in their places. The West will be flooded with catalogues and circulars from Eastern nurseries, and their agents are already engaging all the trade possible. After one experience with these agents with their high prices and poor stock, nobody will deal with them again. Altogether the safest and most satisfactory investment can be made at Western nurseries; and of these we doubt if any can be found with prices more reasonable or with better stock than that at WHEATON, Ill., owned by Prof. O. F. Lumry, and advertised in the *Cynosure* during the past year. A fine descriptive and illustrated catalogue sent to all applying, but it is no more than fair to enclose a stamp or two for it.

—*Champion* (liquor dealer's organ, Chicago): By the statistics of the Brewer's Congress recently held in France, the popular impression of the Teutonic capacity for beer being unrivaled is incorrect. The Briton tops the roll. One third of all the beer brewed annually in Europe is produced in the British Islands. Counting men, women and chidren, every native of Great Britain drinks nearly 143 quarts of beer a year, whereas Germans drink ninety-four, and Austrians no more tnha thirty-one.

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet provides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh proclaiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure*.

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get one up and enclose the $1.25 and addresses plainly written we will send either of the documents mentioned above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

AN EASY TASK.

To get two month's subscribers for 25 cents will not be found a difficult work, if you fail in securing a yearly subscription. Each copy of the *Cynosure* is equal to an ordinary pamphlet of 80 pages. Eight such pamphlets for a quarter of a dollar is not extravagance by far. Let every reader of this paper present this matter to his neighbors.

THE HOME.

EXAMPLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful store.

The deeds we do; the words we say,
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love of brethren dear,
Keep, then, the one true way
In work and play,
Lest in the world their cry
Of woe thou hear.

—*John Keble.*

A MAN WHO LACKED MORAL COURAGE.

A few years ago I went to close a meeting, and said: "Are there any here that would like to have me remember them in prayer? I would like to have them rise!" And there was a man rose, and when I saw him stand up, my heart leaped in me for joy. I had been anxious for him a long time. I went to him as soon as the meeting was over, and took him by the hand, and said: "You are coming out for God, are you not?" He says, "I want to, and I have made up my mind to be a Christian, only their is one thing stands in my way." "What is that?" I said. "Well," he says, "I lack moral courage." Naming a friend of his, he said, "If he had been here to-night I should not have risen; and I am afraid when he hears I have risen for prayer he will begin to laugh at me, and I won't have the moral courage to stand up for Christ." I said, "If Christ is what he is represented in the Bible, he is worth standing up for; and if heaven is what we are told it is in the Bible, it is worth our living for." He says, "I lack moral courage," and the man was trembling from head to foot. I thought he was just at the very threshold of heaven, and that one step more was going to take him in, and that he would take the step that night. I talked and prayed with him, and the Spirit seemed to be striving mightily with him, but he did not get light. Night after night he came, and the Spirit still strove with him; but just that one thing kept him back—he lacked moral courage. At last the Spirit of God, that had striven with him so mightily, seemed to leave him, and there was no more striving. He left off coming to church, was off among his old companions, and would not meet me in the street; he was ashamed to do so. About six months afterward I got a message from him, and found him on what he thought to be his dying bed. He wanted to know if there was any hope for him at the eleventh hour. I tried to tell him there was hope for any man that would accept Christ. I prayed with him, and day after day I visited him.

Contrary to all expectations, he began to recover; and when he was convalescent, finding him one day sitting in front of his house, I sat by his side, and said, "You will soon be well enough to come up to the church, and when you are, you will come up; and you are just going to confess Christ boldly, are you not?" "Well," says he, "I promised God when I was on what we thought to be my dying bed I would serve him, and I made up my mind to be a Christian; but I am not going to be one just now. Next spring I am going over to Lake Michigan, and I am going to buy a farm and settle down; and then I am going to be a Christian." I said, "How dare you talk in that way! How do you know you are going to live till next spring? Have you a lease of your life? He says, "I was never better than I am now; I am a little weak, but I will soon have my strength. I have a fresh lease of life, and will be well for a good many years yet." I said, "It seems to me you are tempting God," and I pleaded with him to come out boldly. "No," he says, "the fact is I have not the courage to face my old companions, and I cannot serve God in Chicago." I said, "If God has not grace enough to keep you in Chicago, he has not in Michigan." I urged him then and there to surrender soul and body to the Lord Jesus, but the more I urged him the more irritated he got, till at last he said, "Well, you need not trouble yourself any more about my soul; I will attend to that. If I am lost, it will be my own fault. I will take the risk."

A FEARFUL DEATH-BED.

I left him, and within a week I got a message from his wife. Going to the house, I met her at the door weeping. I said, "What is the trouble?" "Oh, sir, I have just had a council of physicians here, and they have all given my husband up to die; they say he cannot live." I said, "Does he want to see me?" She replied, "No." "Why did you send?" "Why," she said, "I cannot bear to see him die in this terrible state of mind." "What is his state of mind?" "Why, he says that his damnation is sealed, and he will be in hell in a little while." I went into the room, but he turned his head away. I said, "How is it with you?" Not a word; he was as silent as death. I spoke the second time, but he made no response. I looked him in the face and called him by name, and said, "Will you not tell me how it is with you?" He turned, and fixed that awful deathly look upon me, and, pointing to the stove, he said, "My heart is as hard as the iron in that stove; it is too late, my damnation is sealed, and I shall be in hell in a little while." I said, "Don't talk so, you can be saved now if you will." He replied, "Don't mock me, I know better." I talked with him, and quoted promise after promise, but he said not one was for him. "Christ has come knocking at the door of my heart many a time, and the last time he came I promised to let him in, and when I got well I turned away from him again, and now I have to perish without him." I talked, but I saw I was doing no good, and so I threw myself on my knees. He says, "You can pray for my wife and children; you need not pray for me, it is a waste of your time, it is too late." I tried to pray, but it seemed as if what he said was true—it seemed as if the heavens were as brass over me. I rose and took his hand, and it seemed to me as if I were bidding farewell to a friend that I never was to see again in time or in eternity. He lingered till the sun went down. His wife told me that his end was terrible. All that he was heard to say were these fearful words: "The harvest is past, the summer is ended, and I am not saved." There he lay, and every little while he would take up the awful lamentation, "The harvest is past, the summer is ended, and I am not saved." And just as the sun was sinking behind those Western prairies he was going into the arms of death. As he was expiring, his wife noticed that his lips were quivering, he was trying to say something, and she reached over her ear, and all she could hear was, "The harvest is past, the summer is ended, and I am not saved;" and the angels bore him to the judgment. He lived a Christless life, he died a Christless death; we wrapped him in a Christless shroud, nailed him in a Christless coffin, and bore him to a Christless grave. Oh, how dark! oh, how sad! I may be speaking to some one to-day, and the harvest may be passing with you, the summer may be ending. Oh, be wise now, and accept the Lord Jesus Christ! May God's blessing rest upon us all, and may we meet in glory, is the prayer of my heart!—*D. L. Moody.*

THE COMING AGAIN.

The coming again of our Lord Jesus Christ, literally and visibly, to this earth, for the purpose of ending this dispensation and inaugurating his own reign, is a subject of Christian thought and study that seems to have been, for a thousand years or more, singularly and sinfully ignored by Christ's own people. The truth itself as Biblically revealed—the Scriptural setting forth of the momentous fact of the next advent—the inspired announcements of both Testaments concerning our Saviour's second personal coming—are so frequently and distinctly urged, that the inattention and indifference of the church in relation to the subject seem unaccountable. Just now, the truth of our Lord's second coming is gaining notice among his people, and we doubt not that there will be from henceforth a share of attention given to this blessed theme that will cause it to come more immediately to the front, as one of the principal subjects of Christian contemplation.

The modern church is totally unlike the ancient church in regard to its treatment of the great and precious truth of the second coming of our blessed Lord. In the primitive church, the second coming of our Lord Jesus Christ was anticipated with delight; and the prospect of the Saviour's speedy return was the occasion of their constant joy. Their eager expectancy of the immediate return of Jesus to this earth, caused them to err on one side—our sleepy unexpectancy of his coming, and our fond imagination that such a coming is indefinitely distant, cause us to err on the other side. They were given to the most restless inquiry as to when should be the "times and seasons" of their Lord's return—we are given to the most listless unconcern on the whole subject, apparently not caring whether our Lord shall come at all. They were incessant and urgent in their asking, "When shall these things be?" We are asking, if we are forced to any asking on the subject, in the very words of all primitive and modern infidels; "where is the promise of his coming?" If extremes have been touched, certainly we are one of them, and the worst one at that. What may be true or untrue concerning this grand theme of revelation, one fact is unchallengeable.

It is observable in church history that where God's people have adjourned the coming of Jesus to some remote date of the far off and shadowy future, religion has fallen into coldness, worldliness and formality. And when, on the other hand, the people of God have been vigilantly observant of coming and passing *crises*, and have regarded them as premonishing the near advent of Jesus, the church has returned to spirituality and has seemed to imbibe much of the watchfulness and zeal of apostolic times. Such being the voice of history, and such the high moral effect of this great truth, it is certain that the calling back of the church's attention to the long-ignored truth of our Lord's second coming is a duty that interests all who stand as teachers of the church at this day. If the unspirituality and coldness, and worldliness, and formality, and unfaithfulness, and inconsistency, and carnal-mindedness, and covetousness, and disobedience, and idolatrous loves and practices of the now-a-days-church do not make an occasion for the introduction of some urgent and startling form of religious doctrine that will shake the Christian world out of its deep slumbers, then we confess our inability to imagine a condition of churchly declension that would create such an occasion.

No doubt this sad and doleful condition of lapsed churchism is the prime cause of the current ignoring of the great event herein spoken of. The church of to-day (we speak in the general) is not ready for the Lord's coming, and is not seeking to become so, and hence its unwillingness to anticipate that event, and its growing scepticism as to the truth of the predictions which relate to it. But even in this, prophecy finds its fulfillment, for there can be little doubt that the non-belief which Peter reproves in his second general epistle is a form of infidelity that pertains to the church—to such as are the professed people of God.

But the Judge will come. And he will come to receive to himself all who look for his coming with joy, and to visit upon those who do not "love his appearing," whether within or without the church, the long-threatened damnation.

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—*Banner of Holiness.*

MARKING TIME.

Two sailors happened to be on a military parade ground while the soldiers were on drill, going through the evolution of marking time. One observed the other watching the movements of the company very attentively, with eyes fixed and arms akimbo, and asked him what he thought of it.

"Well, Jack," replied his comrade, "I am thinking there must be a pretty strong tide running this morning, for these poor fellows have been pulling away for this half hour, and have not got an inch ahead yet."

We fear that in many of our churches and Sabbath schools this is a kind of movement that is very common. There is activity, regular and orderly; a "going through the motions" according to the latest edition of the manual, but no real progress, nor any real thought of it. Each service is only a "performance," and the leading idea is to have it artistically "rendered." The proprieties may be preserved, but there is no lofty conception of an ultimate end, no glimpse of a serious goal, no steadfast pressing forward to it with utmost strain of faculty; there is only a martinet issuing orders, and a company marking time.—*Sel.*

A WORD TO THE AGED.—It is well for the old to be cheerful. They may have much to depress them. Health is failing. Friends are passing away. Another generation is on the stage. Other hands take up the world's work. They feel, perhaps with bitter regret, that they are not needed as they once were. Nevertheless they should cultivate every source of happiness which remains. The love of children and grand-children, the greater dignity and larger leisure of life, and the quiet hours they can have for communion with God, should be appreciated highly. They should get into the habit of saying good-morning every day to this world, where they have had so many eager busy, happy, and holy days.

A CLEVER REPLY.—Some time ago a working man was urged by his employer to do some work on the Sabbath. The man courteously but firmly declined to do it. "Why!" said the employer, "did not our Lord himself say that 'the Sabbath was made for man?'" "Yes, sir," was the shrewd reply of the workman; "you are right—the Sabbath was made for man, and is therefore not to be taken from man."

OUR BOYS AND GIRLS.

"LITTLE CHILDREN, LOVE ONE ANOTHER."

A little girl with a happy look
Sat slowly reading a ponderous book,
All bound with silver and edged with gold,
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more,
For it said—and she looked at her smiling mother—
It said, "LITTLE CHILDREN, LOVE ONE ANOTHER."

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said just as plain as words could say,
"The Holy Bible I must obey;
So, mamma, I'll be kind to my darling brother,
For little children must love each other.

"I'm sorry he's naughty and will not play;
But I'll love him still, for I think the way
To make him gentle and kind to me
Will be better shown if I let him see
I strive to do what I think is right,
And thus, when I kneel in prayer to-night,
I will clasp my hands around my brother,
And say, 'Little children, love one another.'"

The little girl did as her Bible taught,
And pleasant indeed was the change it wrought,
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full, he could not speak,
But he pressed a kiss on his sister's cheek;
And God looked down on that happy mother,
Whose little children loved each other.

—*Sel.*

CHARLES SUMNER, THE SCHOOL-BOY.

Of Charles Sumner, who entered the Latin school in the same year with myself, not much can be written out of any memorials of mine beyond what the world has already found recorded. He was a boy, a real boy; not affecting to be a man; without any affectations of dress or manner, or speech, or character. He played hard, and he studied hard, at least in studies that took his fancy—some studies he paid little attention to; and it is well-known that some fellow-students of unknown lives and far inferior capacities stood much higher in the average of studies than he did. He had no care for "rank," the school-boy's rank; if he had had the care he could always have stood first, as we knew that we could never measure mind and knowledge with him. He was a leader in play, whether in the open square where the statue of Franklin now stands, or in the empty halls and great stone staircases of the court house, and in the cellar of the same, in which places we played "intere-mintere-cutere-corn," and chased one another in hiding-places, or went together to the wharves, when the boys went in swimming. He used to come running down the street with great splay-feet, full of eagerness and honesty.

If he had the usual faults of an over-animated boy, he had no meannesses. He had none of that haughtiness and arrogance, or exclusiveness, or other ill-temper that was charged upon him in his later days, after he had endured the blows of Brooks and suffered that serious nervous disturbance which might impair the temper and manner of any man. I think he felt himself not far from the equal of his teachers in what he knew; and I believe we boys would have trusted as much to his statement of a translations, or a point of history, or any recondite matter, as we should to theirs. And he remained a school-boy to the last of his life. He never escaped the influence which the idea of learning, prevalent in his childhood and youth, had worked upon him, not even with all his foreign travel and commerce with the great world and with various kinds of men; but, in a better sense, he was a boy to the last—in his simplicity and purity, and still more in his happy remembrance of his old school-fellows, whom I know he greeted as long as they met with the same eager cordiality and with the same happy smile that he would have met them with on the play-ground in 1821–6. Yes, and he loved them more at the last.—*From the Springfield Republican.*

AN AVALANCHE ON THE MATTERHORN.

Sitting there, gazing at the seven or eight thousand feet of the Matterhorn's height and breadth that were still higher than my resting place, and drinking in the influence of the vast, silent scene around and beneath, I perceived a movement upon the left hand outline and a large surface of the adjacent front of the mountain. The upper fourth part, apparently, of the mountain's height, from the left-hand edge to about the middle of the front, was already bare and black, like solid rock. The movement of the mass, at the outset very deliberate, was first perceptible from the widening distance of the dark surface between its upper edge and a crest of bare rock that stood out upon the profile above. Then it was plain that the entire weight of snow, for a thousand or two feet below on that side of the mountain and nearly to the midst of its front, as I viewed it, was moving; and I felt the strange, false sense of being lifted with the whole steep, mossy bank on which I sat facing the avalanche. Swiftly it gathered momentum, and its imuensity became more comprehensible when its greater part, fifty to one hundred feet thick, shot out over a crag that had not been visible under this great thickness of snow, and down through the clear air, in one vast sheet, striking upon a less inclined surface two thousand feet below, where it was dashed into a million fragments, and there flashed up a vast cloud of fine dusty snow. Rapidly massing itself, it again surged forth from the fleecy bosom of the snow-cloud over a precipice of nearly vertical wall for a mile or more, into its final depths, leaving a large area upon the mountain black and barren, and tossing upward throughout the broad abyss another and more widely spreading snow-cloud, while its sudden displacement of air produced a rushing wind, which reached to where I sat. As you first see the distant artillery's rushing smoke and then hear the roar, so here arose—far beneath and a mile or two away, a rolling, white, misty cloud, and then the astounding thunder of the concussion. The interruption of this avalanche in its progress doubled its sublimity. Had it rushed all the way down one incline, with no intervening crash between the loosening of the mass and its plunge into the depths, or if it had shot off clear into the air and struck into the very bottom in a solid mass, it could not have carried with it such majestic movement of awful deliberation nor produced such prolonged and terrific roar.—*Detroit Tribune.*

THE GREAT EASTERN.

For twenty-nine years little has been heard of that once famous British queen of steamships, the "Great Eastern."

This vessel was for a time the wonder of the world. The building of the huge vessel that was to revolutionize the carrying trade of the sea was began on the 1st day of May, 1854.

The iron that entered into the construction of her hull weighed over 8,000 tons, while the weight of the vessel when completed was over 12,000 tons. The number of iron plates employed in the construction of the hull was over 10,000, and these were secured by over 3,000,000 rivets.

Her length was 692 feet (about one-eighth of a mile) and her breadth 83 feet. The depth of the hull was 60 feet and the weight of the vessel when fully laden was over 25,000 tons. Her engines represented the power of 11,000 horses. She was propelled by side-wheels and a screw at her stern.

Her cabin furnished accommodations for 4,000 passengers. She carried twenty life boats, and two life preserving steamers, the smaller of which was larger than the largest of the ships which were in the fleet of Christopher Columbus.

When under sail she could spread from four masts 7,000 yards of canvas. She was the first vessel with four masts, and she was also the first vessel fitted with steam steering gear, which was a grand success, and the steam steering gear has been in use ever since. She had ten anchors and nearly 6,000 feet of chain cable.

The expenses attending her launching amounted to over $600,000. She was launched in January, 1858, but did not make her trial trip till nearly two years afterward. She was designed for carrying passengers and freight to and from India, and it was the intention to place sufficient fuel on board her to last the round trip. It was expected that while the vessel was building others as large or larger size would be built. The Great Eastern (which might have been appropriately called *Great Expectations*) never realized the anticipations of the projectors. She remained idle for nearly two years after she was launched, when she was bought for a sum equal to the cost ($600,000) of getting her from the shipyard to the water.

She made her first trip to America in 1860, bringing but thirty-six passengers. The voyage was highly successful so far as speed and safety were concerned; but the second trip was not made till nearly a year afterward. She subsequently made two trips across the ocean. On one she brought 2,000 soldiers to the fortifications of Quebec and on the other, 400 passengers. On this occasion she was disabled in a storm and compelled to put back to the port of Cork. She was engaged in laying ocean cables in 1865 and 1866.

While laying cable in June, 1865, half her task was completed when the cable broke and was lost beneath the waves.

Her attempt to lay a cable in '66 was successful. And then repairing to the scene of her former failure she picked up the lost cable, joined the severed strands and successfully relaid it. After that a French company chartered her for a single experimental voyage. Since that time her ownership has changed twice. And now the report comes that the grand old vessel is soon to be employed to bring coal from the Firth of Forth for the supply of London.

After remaining idle most of the time for thirty years, it is proposed to make her *pay*.

Years ago it was proposed to bring her to a watering-place, excavate a hole in the beach in which the hull might rest and convert her into a hotel. The Mayflower was employed after she brought the pilgrims to Massachusetts in 1620, to bring *slaves* to the South, and the ship in which Sir Francis Drake sailed across the Pacific ocean has been made into chairs, tables, etc., to commemorate the event. The ship in which Captain James Cook sailed around the world was at last devoted to carrying coal. A French vessel that won many victories is now engaged in the guano trade.

The Great Eastern was a very costly and unsuccessful experiment.—*Christian Worker.*

Little Mary was reproving her younger brother for fibbing. "Now, Russell," she said, drawing down her face and frowning threatening on the tiny culprit, "dust you remember, never, *never* to tell auother of your wrong side-out stories to me."

TEMPERANCE.

In the Irish famine year nearly $50,000,000 was consumed in liquors by a people who say they cannot pay their rents and debts.

The Medical Temperance Hospital, of Great Britain, where no alcohol is used as a medicine, has a death-rate of only four and a half per cent, which is lower than in general hospitals in the country.

A man was seen passing through California on his way to Washington Territory. He said he was going where there were no pesky "fanatics." The fact leaked out that he had just served three months in jail in the State of Kansas for selling liquor.

A new scheme for developing the temperance spirit in Detroit is to be tried; a series of parlor temperance meetings will be held; these meetings will be held in some of the finest houses in the city, and those who have organized them anticipate grand results.

In 66 out of 81 counties in Kansas, the number of saloons has been reduced, under prohibitory law, from 708 to 313. In 41 counties there is not a single saloon. Four hundred and sixty cases against liquor sellers have been tried in the district courts, 351 of which have resulted in conviction. In justices' courts 572 hove been tried, with 378 convictions. The fines amount to $95,000; 81 saloon keepers have been imprisoned.

U. S. Senator Blair says: "There is not a single State of the American Union to-day in which the people do not as a whole believe the liquor question to be the most important one which politically concerns the public weal. * * * It is very evident that a vast mass of the voters of the country are prepared to break from old party affiliation unless they find within the organizations to which they now belong an honest purpose to prohibit the traffic in alcohol by both State and National law. The nominees of no party will receive their support in the next Presidential campaign which does not explicitly pledge itself to submit by Congressional action a prohibitory amendment to the people in the ordinary method of amending the Constitution."

Mason Long is one of the temperance preachers of the West. He travels through Indiana and Ohio in a wagon drawn by a span of handsome horses, like tooth-powder venders, and is accompanied by four singing students, two from Oberlin and two from Delaware college. At night the wagon is lighted up with torches, and he harangues the listening multitudes in the open air after the singing has brought them together. He tells them that six years ago he was a drunken reprobate, but a little girl persuaded him to sign the pledge, and since then he has been a happy man. Mr. Long is further described as a man of no special advantages, save perhaps in the matter of sheer lung-power, and yet through his earnestness he interests large audiences, and serves the cause well. His method of "reaching the masses" is certainly worth considering, and a credit to the head and heart that conceived it.—*N. Y. Witness.*

Georgia had an interesting campaign on the liquor question during the past week in the five leading counties. The wholesale liquor dealers, whose business is being badly broken up by continued restrictions upon their trade, sent out agents with barrels of whisky to influence the voters. In Taylor county Cooper King, a drummer of a Macon wholesale house, after buying twenty-five votes with twenty-five drinks, was arrested and is held under twenty-five warrants. The county was carried by the whisky men. In Meriwether a little fight was made, resulting in a victory for whisky. In Floyd prohibition was also defeated. Campbell county, however, voted prohibition, and so did Cattoosa county. Actual prohibition now prevails in over one-half of the State. In the election to come the wholesale whisky men at Atlanta, Macon, Augusta and Savannah will enter with vim, furnishing all the liquor needed free. Free whisky absolutely controls the negro vote. In Worth county, where prohibition now prevails, merchants have resorted to the subterfuge of selling brandy-peaches. The grand jury now in session has taken hold of the matter, and the merchants are begging for a chance to reform.

MARRYING A DRUNKARD.

The Supreme Court of Iowa has in a recent decision given practical application to the old proverb, "As you make your bed, so you must lie on it." John York made a contract with Susan Mosier by which she was to become his wife, and he was to make specified pecuniary provision for her. They were duly married. In less than two months the bride abandoned her husband on account of his drunkenness. Soon after, John died, and the widow sought to enforce the terms of the ante-nuptial contract; but the court decided against her. It appeared that John was a drunkard before the marriage, and the court held that his wife was not justified in leaving him; that, in short, she had not lived up to her part of the agreement. The widow urged in extenuation that he promised before marriage that he would reform, but the court answered:

"His failure to keep this promise did not justify her in deserting him. All the world knows that such promises, made by a drunkard, *are always broken*. In a few words, as she knowingly married a drunkard she must be content to be a drunkard's wife."

The decision in this particular case seems like a hardship, but the lesson contained in it should be taken to heart by women who have not yet elected to become the wives of drunkards.—*Archive.*

THE CHURCHES.

—Bro. C. C. Foote, of Detroit, returned lately to his home in Detroit from East Saginaw, Mich., where he was assisting Bro. Davis in his noble work among the lumbermen. A blessed work was begun and many professed conversion. Bro. Foote, while preaching, was attacked by a sudden illness, which affected his voice, so that he was almost unable to utter a sound. He is slowly regaining his health.

—A revival of much power has been following Elder Rathbun's labors in Wayne, Iowa. The exaltation of the church makes the lodge power tremble, for among the converts and inquirers are several Masons. One has already renounced the order. More than thirty have accepted Christ.

—The revival at Gustavus, Ohio, continues with remarkable power. Over fifty conversions are reported, all but three being adults. The meetings are attended from miles around, the people crowding every corner. There is little outward excitement, but a deep, quiet, powerful conviction and frequent weeping for sin. Bro. Hiatt has for several weeks given up the Seminary at Oberlin to continue the glorious work.

—The American evangelists abroad—Moody, Sankey, Whittle and McGranahan—are expected to finish their labors and return about the 1st of June.

—The flood at Pittsburgh was so high as to reach to Dr. A. M. Milligan's church (Reformed Presbyterian) on Eighth street, and covered the first floor several inches. A number of other churches had water on the first floors, while in the case of still others cellars were filled, and services could not be held on Sabbath.

—The Wesleyan church at Wheaton has enjoyed a precious revival season in which other churches of the place have participated. The meetings have been continued since the week of prayer and fifteen or more have found Christ.

—Bro. C. F. Hawley has just returned to Wheaton after several months evangelistic labor in the East. He will assist in special meetings in the college this week.

—Dr. Buckley, editor of the *Christian Advocate*, New York, is a Freemason. He has been learning something of the ways of the lodge as he grows older and confesses it in replying to the question: "Is a Methodist minister justified in negotiating for his appointments?" thus: "He is not justified in asking individual members of churches to work for him. If he does it as a Christian minister he lowers himself; and if he undertakes to do it as a Mason or an Odd-fellow, working through members of his order, (a thing that we once did not believe had ever been done, but which we have found has been done,) he pursues a course which shows him to be unworthy of the appointment he seeks.

—Rev. Alvin Grout, who was one of the earliest of the missionaries to South Africa, having spent thirty-five years among the Zulus, completed his eightieth year recently. It is forty-nine years since he went to South Africa, where he labored with great success, not only in evangelical work, but in the reduction of the language to a systematic and written form, and in the translation of the Bible.

—"If Christianity, as even a Max Muller confesses, be a missionary religion in its nature, 'Converting, advancing, aggressive, encompassing the world,' a non-missionary church shows that she has departed from the idea, and the duty of Christianity—that the hand of death is upon her."—*Dr. Christlieb.*

—Rev. Joseph Cook had a great audience Monday noon, Feb. 11th, at Tremont Temple, Boston. A large number of clergymen had seats on the platform. The subject of the prelude was the Mormon problem. If polygamy continues ten years longer in Utah from 500,- to 1,000,000 will be the number of its adherents. The new West Education Commission is doing a noble work in Utah, and it would, some time before the millenium, root out polygamy. But more urgent measures are needed. Priestly despotism and the endowment house, with blood atonement, must be eradicated, as well as cutting the tap root of polygamy. Of three measures, moral, legal and military, the first he judged too slow; the last he deprecated, and therefore recommended the second, which President Arthur has brought forward. He earnestly favored a territorial commission, sequestration of the endowment house funds, and a constitutional amendment prohibiting polygamy in the States as well as in the Territories. At the close of the prelude, by an almost unanimous vote, the audience, rising, endorsed President Arthur's scheme of governing Utah by a commission.

—In a communication to the *Wesleyan Methodist* Prof. Stratton tells of an interesting mission work done in this city last year: "In the spring of 1883, Rev. D. Frew, bearing a license from the Pittsburg Wesleyan church, and signed by Rev. C. F. Hawley, chairman, came to Chicago and entered a missson on West Lake street. With his good wife he opened his labors with a half-dozen 'street Arabs.' From May 20th to January 16th, 1884, he had an attendance of 8,159. Requests for prayer, 1,066. Conversions, 26. Pastoral visits made, 170. Bibles and Testaments given away, 40. Tracts, 410, and 204 signed the temperance pledge. Now for want of funds and other causes the benevolent gentleman of Cleveland, O., who has stood at the back of the foregoing mission, has closed it for the present." Bro. Strattan has agreed, if the mission continue, to raise the support of the missionary and hopes the Mission Board in Syracuse will pay rents.

—The revival effort at Havana, N. Y., under the direction of the Rev. Edgar Davidson, has resulted in the conversion of more than one hundred persons. Of this number twenty three were recently baptized, several of whom were students in the Academy. A number of other students wait to join the churches at their homes.

—Tokio, Japan, has its twelfth Presbyterian church. The government daily paper advertises the Bible for sale. "In ten years Tokio may be a Christian city," was the prediction of its young men at the late conference of churches in Japan.

—A large hall, says Rev. Henry Loomis, was begun in Tokio by the opponents of Christianity, and it was proposed by a series of lectures to destroy its power in Japan. Before the building was completed the founders of the enterprise disagreed, and it passed into other hands. This was the place where Joseph Cook dealt such fatal blows to infidelity, and it was also used for a series of lectures by some of the ablest men in Japan in defence of Christianity.—*Central Presbyterian.*

—That skepticism has not destroyed piety among the scholarly class in Germany is proved by the fact that the students of nine German universities have united to contribute and collect funds for the support of Italian students of theology.

—One of the foremost men of the day is the Chinese Prime Minister, Li Hung Chang, who is called, not inaptly, the Bismarck of China. Most of the material progress in the empire, during the last fifteen years, is the result of his wise and far-seeing policy. Though not an avowed Christian he shows a lively interest in mission work, substantial proof of which may be seen in the hospital at Tientsin founded through his generosity. In a public address not long since, he declared that the religion of Jesus must be a power for good since it led its followers to such deeds of true philanthropy and self denial. Testimony of this kind from such a source carries great weight.—*Congregationalist.*

—There are nearly one thousand Romanist converts in the Protestant churches of Rome, as the result of ten years' mission work.

—That skepticism has not destroyed piety among the scholarly class in Germany is proved by the fact that the students of nine German universities have united to contribute and collect funds for the support of Italian students of theology.

—A new lifeboat, suitable for navigation purposes, and the property of the Central Africa Mission, has just been launched on the great Lake Tanganyika to the immense delight of the natives. She is called the Morning Star (Nyota Xa Assubi).

—In the Maratha Mission, India, a remarkable advance is reported in the direction of self-support, the sixteen pastors being wholly paid from their native funds. While there is but one more ordained missionary than in 1873, the number of native helpers has increased from 41 to 83, and the church membership from 620 to 1,421.

—On September 3d a society for co-operative evangelical labor in the Erzrum field (East Turkey), was organized by the Erzrum and Hundus churches, and the Passan community, together with the missionaries resident at Erzrum. This society takes the entire care of the evangelical and educational work maintained by the people or by the American Board in that region. The missionaries will remain, as heretofore, disbursing agents, but the selection of the objects to be aided with funds—*i. e.*, the estimates for expenditures—will be made by the society. At present this association is able to pledge for executing its objects one-fourth as much money as is appropriated by the Board. This association at Erzrum, like the one organized several years ago at Bitlis, is quite in the line of the recent action of the Board at Detroit as to co-operation in Turkey. How much more might have been accomplished in Armenia if this arrangement had been made years ago.

—The religious question in Japan now is certainly "Christ or Buddha." The Buddhist faith has been formulated so as to present an opposing front to the whole series of Christian doctrine. A training school for the indoctrination of young Japanese in Buddhism has been established. A Buddhist journal advertises Tom Paine's "Age of Reason" as an annihilating answer to Christianity. The battle is, or soon will be, set in order.

—The revival that attended the day of fasting and prayer for colleges at Park College, Mo., is noted in a letter of Prof. Nelson to the St. Louis *Evangelist:* "Meetings were held during the day, and all felt the solemnity of the day devoted to special work of this nature. At the service held in the church in the evening, the presence of God was most graciously manifest and the meeting was a precious one. Many testified most gladly of the value that Christ had been to them, as a shield from temptation and a support in difficulty and trial. But best of all, a great many were moved to confess their failures, and ask the prayers of Christians that they might start anew, while still more rose for prayer that they might be taught how they were to begin the service of the new Master. It was an occasion long to be remembered, and the earnest prayers that were offered will ring in our ears for a long time to come. At length we separated with a deep assurance that the evening had been spent with God himself. The day following was one of quiet joy, and at night we met again for prayer. After the meeting an opportunity was given for enquirers to talk and pray with Christians. For a long time this work went on with an activity that clearly showed its origin to be from above. Many a one expressed a new-found hope in Christ, while others made new resolves to seek their Master's honor more zealously than ever before."

—E. K. Alden, Home Secretary of the American Board, replies in the *Advance* to this question: "Are the churches organized by the missionaries of the A. B. C. F. M. organized as Congregational or as Presbyterian, as was the case in the Sissiton Mission, Dakota?"

"As a rule, all churches on missionary ground, under the care of our Board, have been organized as churches of the Lord Jesus Christ, without any distinctive denominational name, very much after the style graphically presented in the early numbers of the *Missionary Herald*, edited by Luke, the beloved missionary physician, extracts from which have come down to us in that interesting pocket missionary manual, entitled "The Acts of the Apostles." These churches conduct their own affairs and elect their own officers, and do all which seems to them helpful for mutual edification and for aggressive Christian activity, taking counsel of each other and of their missionary instructors, adapting their methods to the circumstances in which they are placed. What denomination do such churches belong to in Japan, in China, in India, in Africa, in Turkey and among the Micronesian Islands? Suppose we should pass along the question to the churches themselves; their replies, of course, would be in "the several tongues wherein they were born," in Japanese, Chinese, Tamil, Mahratha, etc., etc. Would the Prudential Committee, upon the reasonable supposition that they understood these different tongues, be able to translate them into English? I have serious doubts upon this point, and we should probably be obliged to say, after careful consideration of the whole subject, that there seem to be evangelical churches of the Lord Jesus Christ very much after the pattern of the early apostolic churches."

THE BRETHREN CHURCH.

In answer to an inquiry respecting a preacher of this church who was suspected as a Mason the *Brethren's Evangelist* says:

"The same slander having come to our hearing before, we asked brother Ullery about it, and learned that he was not a Freemason, and had not been for ten years. He was one of the unfortunate persons who are led into the lodge innocently, but when he came to himself he abandoned it. There are scores of men in the German Baptist church who once were Masons or Odd-fellows. All that can be demanded of such is to cease working with the order and attending the lodge. If they can be persuaded to denounce the institution it is still better."

Yes, very much better. A renunciation of the lodge along with the rest of his sins is the least any church should ask of those who are proposed as members. It being also said that with the Bible alone members of the church could not be kept out of the lodge, the editor says:

"Well, if the Gospel does not forbid it, who else has a right to do so? If there is nothing in the Gospel to prevent men from going into Freemasonry and other forms of oath-bound secretism, then it may not be such a bad thing after all. But the Gospel is definite enough to forbid members of the church belonging to such orders, for it says: 'Be ye not unequally yoked together with unbelievers.' Freemasons are unbelievers, idolators, infidels, Jews and anything else, and for a Christian to be united with them by one of the strongest bonds that men can devise, would certainly be a very unequal yoking. Again, the Gospel says: 'Swear not at all;' 'Let thy yea be yea, and thy nay be nay,' and anything more than this cometh of evil. Freemasonry requires more than this. It demands an oath of the most shocking kind. Therefore the Scriptures clearly forbid members of the church from belonging to secret oath-bound lodges of all classes, and as the Gospel is our creed, the Brethren church also forbids it."

Anti-secrecy Tracts

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HOME HINTS.

THE BABY'S COMPLAINT.

O! mother, dear mother!
No wonder I cry!
More wonder by far
That your baby don't die.
No matter what ails me;
No matter whose here;
No matter how hungry
The poor little dear;
No matter if full
Or all out of breath,
She trots me, and trots me,
And trots me to death.

I love my dear nurse,
But I hate that great knee;
I like her to talk,
But, woe unto me!.
She can't be contented
With talking so pretty
In washing and dressing
And doing her duty,
And that's very well,
I can bear soap and water,
But, mother, she is an
Unmerciful trotter.

Oh dear! is that she?
Is she coming so soon?
She is bringing my dinner
With teacup and spoon.
She'll hold me with one hand,
In the other the cup,
And as fast as its down
She will just shake it up.
So thumpty thump,
With the greatest delight,
Her heel is going from morning till night,
All over the house
You may hear it, I'm sure,
Trot, trotting—just think what I'm doomed to endure!

—*Selected.*

AMUSING THE BABY.

Little babies are often tortured by well-meaning but inconsiderate nurses and friends. If they show any uneasiness or nervousness they are trotted and bounced and jolted, till at last perhaps they fall asleep from very exhaustion. How would grown people love to be tickled on the soles of their feet, to be roughly clutched in the pit of the stomach and shaken, to be tossed to the ceiling, sometimes just after a hearty dinner, to have their cheeks pinched and kissed by anybody who happens to admire them?

Is it sure that the baby likes these things, he can't speak to object, if he doesn't. To be sure, he laughs nervously when tickled but the laugh is often almost indistinguishable from a cry, and if he becomes desperate and sends forth a very audible protest, he is called "cross."

Poor, much-enduring baby! Your father would defend himself against any one who attempted to treat him as you are treated. He considered himself insulted and abused when tossed in a blanket in his school-boy days. The sickening sensation of dropping from a height is supposed to be much more agreeable to you than it was to him then. Your mother counts it a bad night in which she dreams of falling down, *down*, from some high elevation.

Some young children undoubtedly do enjoy rough play. They are of the hardy, reckless kind, who will be endangering themselves continually as they are growing up, and have numberless hair-breadth escapes recorded in their histories. My plea is more especially in behalf of the sensitive, delicate children, who are frequently excited and rendered wakeful by injudicious strain upon the nervous system. Such need the gentle exercise administered by loving hands, which check them ere pleasure becomes a weariness. Let us be considerate of the helpless little ones entrusted to our charge.—*Christian at Work.*

RULES FOR THE CARE OF INFANTS.

"NO LAUDANUM, NO PAREGORIC, NO SOOTHING SYRUP."

NURSING OF INFANTS.

Over feeding does more harm than any thing else; nurse an infant a month or two old every two or three hours.

Nurse and infant of six months or over five times in twenty-four hours, and no more.

If an infant is thirsty, give it pure water, or barley water, no sugar.

On the hottest days a few drops of whisky may be added to either water or food; the whisky not to exceed a teaspoonful in twenty-four hours.

FEEDING INFANTS.

Boil a teaspoonful of powdered barley (ground in a coffee grinder) and a gill of water, with a little salt, for fifteen minutes, strain, then mix it with half as much boiled milk, and add a lump of white sugar, the size of a walnut, and give it lukewarm, from a nursing bottle. Keep bottle and mouthpiece in a bowl of water when not in use.

For infants five or six months old give half barley water and half milk, with salt and a lump of sugar.

For older infants give more milk than barley water.

For infants very costive give oatmeal instead of barley. Cook and strain as before.

When your breast-milk is only half enough change off between breast-milk and this prepared food.

In hot weather, if blue litmus paper, applied to the food, turns red, the food is too acid, and you must make a fresh mess, or add a small pinch of baking-soda.

Infants of six months may have beef-tea or beef-soup once a day, by itself, or mixed with other food; and, when ten or twelve months old, a crust of bread and a piece of rare beef to suck. No child under two years ought to eat at the table.

Give no candies, in fact nothing that is not contained in these rules, without a doctor's orders.

SUMMER COMPLAINT.

It comes from over-feeding, and hot and foul air; never from teething. Keep doors and windows open.

Wash your children well with cold water twice a day, and oftener in the hot season.

When infants vomit and purge, give nothing to eat or drink for four or six hours, but all the fresh air you can. After that time give a few drops of whisky in a teaspoonful of ice water every ten minutes, but no more until the doctor comes.

Whenever there is vomiting and purging give no milk. Give no laudanum, no paregoric, no soothing syrup, no teas.—*New York Health Department.*

Lady Barker recommends airy bedrooms for children. She says: "The fondest and fussiest parents do not always understand that on the most careful attention and simple rules depend the straightness of children's spines, the strength of their limbs, their freedom from coughs and colds, and, in fact, their general health. But few consider that half of a young child's life should be spent in its bed. So that unless the atmosphere of the room they sleep in, the quality of the bed they lie on, and the texture of the clothes which cover them are taken into consideration, it is only half their existence which is being cared for."

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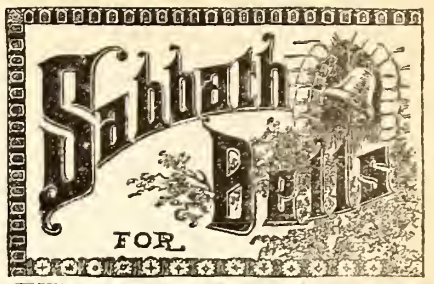
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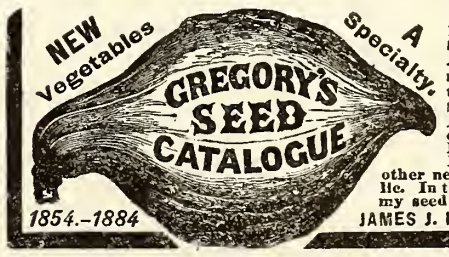
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FARM AND GARDEN.

THE MISTAKES FARMERS MAKE.

An exchange, published in the interior of the State, speaks of the departure of an old settler for Dakota, where he will take up a quarter section of land and start in life again at the age of seventy. The case of the man is so near that of thousands of others, that a few comments may not be out of place. The man had a nice farm near a splendid town where he had lived and brought up a family. He got tired of farming, sold the farm for six thousand dollars, moved to town and went into the livery business, and in three years went through everything except a team and a lumber wagon, and now he has packed up and gone to Dakota, with a heart heavier than his pocket-book, and he will die out there. The number of farmers that decide to go to town to live every year, and go into business, is appalling. Every town has them and nine out of ten become poor. They get an idea that town business men are the happiest people on the earth, and have an easy time, and they get to brooding over their hard life, and they think anybody can run a store, a grocery or a livery stable, and they sell out the farm and go into business, because it seems so easy to weigh out sugar and tea. They can always find a groceryman who will sell out the remains of a sick stock of groceries for ready cash, and when the farmer first sees his name over the door of a grocery, he feels as though he was made, and puts his thumbs in the arm-holes of his vest. He uses his money to stock up, pays cash, and his credit is good, and he buys everything that is shown to him. The commercial traveler who strikes the farmer grocer has it all his own way, and pretty soon the grocery is full. It generally takes a farmer two years to go through a 500-acre farm in the grocery business. Instead of the business being an easy, run-itself sort of lay-out, it requires the best management of any branch of trade. The profits are small, and the waste is terrible. A grocer has got to be sharp as tacks. The farmers' girls and boys soon realize that they are merchants' sons and daughters, and they have to keep up with the fashions. There has to be many things bought as merchants that would never be thought of as farmers. The farm-house furniture is not good enough, the democrat wagon gives place to a carriage, the old mares give place to high steppers, and the girls dress better, and do not work. The family lives out of the grocery, the boys play base ball, and the girls go to entertainments. The farmer is a good fellow and trusts many other good fellows who can't pay, and in some cases he gets to drinking. Bills begin to come in, and he can't collect enough enough to pay rent. Friends that would help him out with money when he had a farm, will now tell him money is mighty scarce, and he will have to give a chattel mortgage on the stock.

The stock runs down until there's nothing left but a red tin can of mustard with a bull's head on it, some canned peaches and cove oysters on the shelves, a few boxes of wooden clothes-pins, six wagon loads of barrels with a little sugar in the bottom, a couple of dozen wash-boards, a box of codfish of the vintage of 1860, a showcase full of three cent wooden pocket-combs and blueing, hair pins and shaving soap, some empty cigar boxes that the boys have smoked the cigars out of, and a few such things that do not bring enough at an auction to pay for printing the auction bills. Then the farmer breaks up and goes west, leaving a lot of bills in the hands of a lawyer for collection, who manages to collect enough to pay his commission, and the family that was so happy on the farm, and so independent, becomes demoralized; the girls marry hostlers in livery stables rather than to go west, the boys go to driving hack or working threshing machines, or tending bar, and refuse to go west, and the old folks go to Dakota alone. This is the history of thousands of farmers who get tired of the old farm. If they would but realize that they are better fixed than nine-tenths of the merchants in towns, and that they can not become successful merchants any more than merchants can become successful farmers, they would learn something that would be valuable to them.—*Ex.*

"My child is rosy cheeked and cured; *Samaritan Nervine* did it." Mrs. Wm. Schelpeper, Nichols, Iowa. $1.50 at Druggists.

A MODERN RESURRECTION.

A MIRACLE THAT TOOK PLACE IN OUR MIDST UNKNOWN TO THE PUBLIC— THE DETAILS IN FULL.

(Detroit Free Press.)

One of the most remarkable occurrences ever given to the public, which took place here in our midst, has just come to our knowledge and will undoubtedly awaken as much surprise and attract as great attention as it has already in newspaper circles. The facts are, briefly, as follows: Mr. William A. Cromble, a young man formerly residing at Birmingham, a suburb of Detroit, and now living at 287 Michigan Avenue in this city, can truthfully say that he has looked into the future world and yet returned to this. A representative of this paper has interviewed him upon this important subject and his experiences are given to the public for the first time. He said:

"I had been having some peculiar sensations for a long while. My head felt dull and heavy; my eyesight did not seem so clear as formerly; my appetite was uncertain and I was unaccountably tired. It was an effort to arise in the morning and yet I could not sleep at night. My mouth tasted badly, I had a faint, all-gone sensation in the pit of my stomach that food did not satisfy, while my hands and feet felt cold and clammy. I was nervous and irritable, and lost all enthusiasm. At times my head would seem to whirl and my heart palpitated terribly. I had no energy, no ambition, and I seemed indifferent of the present and thoughtless for the future. I tried to shake the feeling off and persuade myself it was simply a cold or a little malaria. But it would not go. I was determined not to give up, and so time passed along and all the while I was getting worse. It was about this time that I noticed I had begun to bloat fearfully. My limbs were swollen so that by pressing my fingers upon them deep depressions would be made. My face also began to enlarge, and continued to until I could scarcely see out of my eyes. One of my friends, describing my appearance at that time, said: '*It* is an animated *something*, but I should like to know what.' In this condition I passed several weeks of the greatest agony.

"Finally, one Saturday night, the misery culminated. Nature could endure no more. I became irrational and apparently insensible. Cold sweat gathered on my forehead; my eyes became glazed and my throat rattled. I seemed to be in another sphere and with other surroundings. I knew nothing of what occurred around me, although I have since learned it was considered as death by those who stood by. It was to me a quiet state, and yet one of great agony. I was helpless, hopeless, and pain was my only companion. I remember trying to see what was beyond me, but the mist before my eyes was too great. I tried to reason, but I had lost all power. I felt that it was death, and realized how terrible it was. At last the strain upon my mind gave way and all was a blank. How long this continued I do not know, but at last I realized the presence of friends and recognized my mother. I then thought it was earth, but was not certain. I gradually regained consciousness, however, and the pain lessened. I found that my friends had, during my unconsciousness, been giving me a preparation I had never taken before, and the next day, under the influence of this treatment, the bloating began to disappear and from that time on I steadily improved, until to-day I am as well as ever before in my life, have no traces of the terrible acute Bright's disease, which so nearly killed me, and all through the wonderful instrumentality of Warner's Safe Cure, the remedy that brought me to life after I was virtually in another world."

"You have had an unusual experience, Mr. Crombie," said the writer, who had been breathlessly listening to the recital.

"Yes, I think I have," was the reply, "and it has been a valuable lesson to me. I am certain, though, there are thousands of men and women at this very moment who have the same ailment which came so near killing me, and they do not know it. I believe kidney disease is the most deceptive trouble in the world. It comes like a thief in the night. It has no certain symptoms, but seems to attack each one differently. It is quiet, treacherous, and all the more dangerous. It is killing more people, to-day, than any other one complaint. If I had the power I would warn the entire world against it and urge them to remove it from the system before it is too late."

One of the members of the firm of Whitehead & Mitchell, proprietors of the Birmingham *Eccentric*, paid a fraternal visit to this office yesterday, and in the course of conversation Mr. Crombie's name was mentioned.

"I knew about his sickness," said the editor, "and his remarkable recovery. I had his obituary all in type and announced in the *Eccentric* that he could not live until its next issue. It was certainly a most wonderful case."

Rev. A. R. Bartlett, formerly pastor of the M. E. church, at Birmingham, and now of Schoolcraft, Mich., in response to a telegram, replied:

"Mr. W. A. Crombie was a member of my congregation at the time of his sickness. The prayers of the church were requested for him on two different occasions. I was with him the day he was reported by his physicians as dying, and consider his recovery almost a miracle."

Not one person in a million ever comes so near death as did Mr. Crombie and then recover, but the men and women who are drifting toward the same end, are legion. To note the slightest symptoms, to realize their significance and to meet them in time by the remedy which has been shown to be most efficient, is a duty from which there can be no escape. They are fortunate who do this; they are on the sure road to death who neglect it.

A Suffocating Cough.

In a letter from Mrs. Charlotte Lisle, of Chicago, a lady well known as a contributor to the Western press, she ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to **Hale's Honey of Horehound and Tar.** "My cough," she says, "threatened to suffocate me * * * * but the **Honey of Horehound and Tar** *has removed every trace of it.*" The letter was to a lady friend in this city, who has placed it at the disposal of C. N. CRITTENTON, 115 Fulton street, N. Y.

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THIS is a pleasant surprise in many ways. The author is Rev. W. T. Meloy, of the United Presbyterian Church of Chicago, and the book is published by the Board of Publication of his denomination. It is a love story, not "fascinating," but with so much of genial interest that the reader is in no danger of laying it down unfinished. * * * The moral purpose of the book is to describe and vindicate Christian character, in its more heroic aspects, and it is a success. We congratulate the author and the United Presbyterian Board of Publication on this literary lily of the valley.—*The Interior.*

"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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"The story is inteusely interesting and the author has succeeded in weaving into it a great deal of information in regard to this mysterious order, which is certainly startling if true, and he gives what seems to be undoubted evidence to prove his assertions. The book is one which should be read by both Masons and Antimasons."—*Wayne Co. Herald.*

"It is one of the most fascinating narratives we ever read and teaches its lesson in a manner not soon to be forgotten. It is evidently written for the heart and its words go to the heart. It is singularly free from wild denunciation. Those who are interested in the secret society question would do well to form the acquaintance of this interesting work."—*Lutheran Standard,* Columbus, O.

"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

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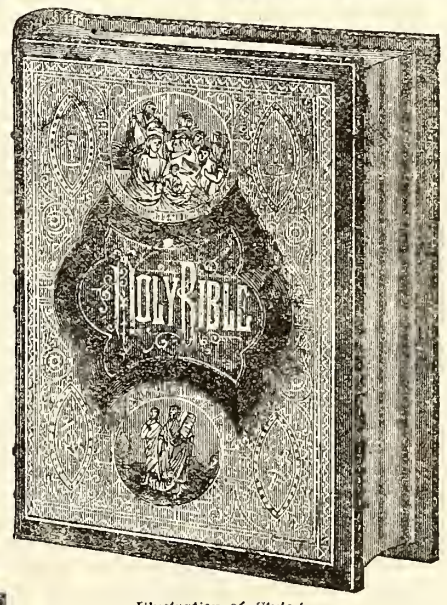


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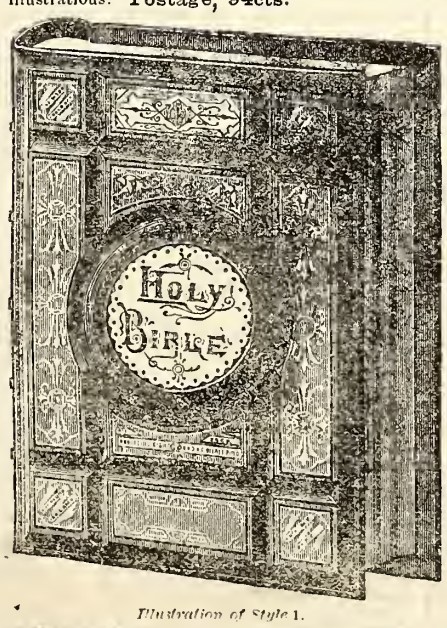


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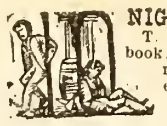
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NEWS OF THE WEEK.

WASHINGTON.

—A National Council of the National Union League has been summoned to meet at Washington, March 6.

—Secretary Lincoln's proposed trip to Chicago has been abandoned, he deeming it proper to give his whole attention to the management and distribution of the award to the flood sufferers.

—Representative Curtin introduced a bill providing that any person disabled during the late war and was furnished with an artificial limb by the War Department since 1870, be entitled to receive a new limb every three years thereafter.

—An additional appropriation of $200,000, making the total amount $500,000, for the relief of the flood sufferers, passed both houses of Congress Friday.

—Senator Logan introduced in the Senate a bill to provide that persons honorably discharged from the military or naval service of the United States shall be preferred for appointment to civil offices, provided they possess the necessary business capacity.

—The friends of the bill extending the whisky bonded period are very much more hopeful of its ultimate success than they have been. Senator Beck has received a letter from Commissioner of Internal Revenue Evans strongly approving the bill.

—The House Committee on Postoffices and Postroads has agreed to report favorably the bill amending the section of the Revised Statutes authorizing the Postmaster General to stop the delivery of registered mail or money orders to fraudulent lottery companies by striking out the word "fraudulent," thus including all lottery companies in its provisions.

—An agreement has been reached between Senator Dawes, Mr. Holman, and others interested in the opening of the great Sioux Reservation. The proposition finally agreed upon is to open the reservation strictly for homestead settlement. It does not permit settlers to commute their claims, but obliges them to live the full five years on their homestead.

THE FLOOD.

—The Ohio flood of 1884 will be remembered as the highest ever recorded, the river at Cincinnati being a trifle over 71 feet above low water mark early Friday morning. On Sunday the city of Paducah was one third under water with the probability that the whole city would be flooded. The storm waves Wednesday night destroyed hundreds of buildings at Portsmouth and Ironton, Ohio; Point Pleasant, W. Va.; Newport, Uniontown, Aberdeen and Maysville, Ky., and in the eastern section of Cincinnati. Metropolis, Ill., has also been devastated by the floods, and Utica and Clarksville, Ind., are almost entirely submerged, At Lawrencetown the storm and ensuing cold weather were severely felt, and hundreds are housed in the upper sections of two halls, a school-house and the court house. The inundation has increased at Aurora and the place has been cut into three sections by the rushing river. Jeffersonville is in a sad plight and the ruinous work along the Kenawha is reported as fearful. The water was from ten to thirty feet deep in the streets of Shawnectown, Ill. Several houses were destroyed by waves Thursday night. The people are on the hill-tops, and many cases of sickness are reported. Great distress prevails at Uniontown, which has been partly deserted, and mountainous waves are destroying the structures which remain erect at Lawrenceburg. The devastation at New Albany continues. Distressing reports are narrated by persons on the relief boats which now ply up and down the Ohio. The work of relief continues and contributions are coming from all sections.

—Since the subsidence of the flood at Powhattan, W. Va., sand and water are thrown high in the air at intervals in geyser fashion. The phenomenon attracts much attention.

—The rear wall of two adjoining buildings in Pearl street, Cincinnati, used as boarding houses, and occupied by thirty-five persons, collapsed early Friday morning, resulting in the drowning and crushing to death of ten persons. The search for other bodies will be continued when the water lowers.

—The many losses along the Ohio from Pittsburg to Cairo will reach the enormous amount of $40,000,000 or more. Add to this the sufferings, and the damage by a flood, the like of which no living man has ever before seen, can be estimated.

THE COUNTRY.

—The Liquor Dealers' Protective Association of Chicago have appointed Albert Greenough their agent to prosecute druggists who sell liquor by the glass.

—The Boot and Shoe Association held a special meeting at the Palmer House, Chicago. It was decided not to give the annual banquet, but to make a donation of $400 to the Ohio sufferers through the medium of the Red Cross Society.

—Non-union miners are being visited at night in the district about Shaners, Pa., by masked bands, after the Mollie Maguire fashion, and warned to leave. Some of the men are terror-stricken, and the operatives will apply to the sheriff to stop the nocturnal visitations.

—David C. Keller, pilot of the Scioto, sunk in collision near Mingo Junction, July 4, 1882, and fifty-four lives lost, was found guilty at Parkersburg, W. Va., Thursday, of voluntary manslaughter, but recommended to mercy.

—The United States Circuit Court at Boston last week rendered an opinion in the case of the Credit Mobilier against the trustees under Oakes Ames and the Union Pacific contract. Ten million dollars is involved, and the judges agreed that the trustees have received several million which they have not accounted for, and by their negligence, misconduct and mismanagement the stockholders have suffered loss.

—A call has been issued for the woolgrowers of Colorado, Kansas, Nebraska, Utah, Wyoming, and New Mexico to assemble in convention at Denver on March 12 to take steps to prevent a reduction of the wool tariff. President Enos Brown, of the Colorado association signs the call.

FOREIGN.

—An unknown man seized Premier Gladstone in Bond street, London, Thursday, and brought him to a stand. The Premier disengaged himself, and proceeded to the House of Commons.

—A waterspout at Arequipa, Peru, caused the drowning of several persons and great damage to property.

—The submission of the Merv tribes to Russia is regarded in Berlin as a menace toward England's Indian Empire. Russia being now the "immediate neighbor of India," in case of hostilities with England, it is alleged the frontier tribes could, under Russian protection, invade the rich provinces of Hindostan.

—Bismarck has returned the Lasker resolutions to the German Minister at Washington, instructing him to return them to the House of Representatives, as they are not acceptable to Germany, and ask for their recall. The London *Times* states that there is considerable ill-feeling between the Washington and Berlin Cabinets.

—The relief expedition for Tokar left Cairo Friday. General Wood's proposal that the Egyptian army co-operate in this expedition has not been sanctioned by English Government, which claims that the latter force was raised for the defense of Egypt outside of the Soudan. The expenses of the expedition will be defrayed by Great Britain.

BUSINESS.

CYNOSURE SUBSCRIPTIONS

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SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

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CHICAGO.

Wheat—No. 2	94½	95½
No. 3	88½	93
Winter No 2	1 01	@1 03
Corn—No. 2	54	@55
Oats—No. 2		@33
Rye—No. 2		58
Bran per ton		15 50
Flour	2 25	@6 25
Hay—Timothy	6 50	@10 00
Mess pork per bbl		18 30
Butter, medium to best	18	@32
Cheese	03	@12½
Beans	1 50	@2 76
Eggs		24
Potatoes per bus	27	33
Seeds—Timothy	1 29	@1 35
Flax		1 56
Broom corn	02	@ 08
Hides—Green to dry flint	6	@14½
Lumber—Common	11 00	@18 00
Wool	16	@37
Cattle—Extra	6 50	@7 00
Common to good	4 60	@5 80
Hogs	6 35	@7 65
Sheep	3 50	@5 50

NEW YORK.

Flour	2 80	@6 90
Wheat—Winter	89	@1 21
Spring		1 04
Corn	53	@62
Oats	42	@48
Mess Pork		18 00
Eggs		45
Butter		@39½
Wool	10	@45

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Hogs	6 65	@7 15
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National Christian Association,

221 W. Madison St., Chicago, Ill.

Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE CONVENTION REPORT.

The readers of the *Cynosure* will be disappointed in not seeing the report of the Washington meetings in full in this number, as has been the uniform custom with other national conventions. We share their regret and can explain it in part by the slowness of the mails. Editorial letters covering two days appear in this number, but the detail report of the first evening only came in by Monday noon. Instead of giving so small a portion, it seems best to publish the whole together next week along with the addresses of Hon. Frederick Douglass and others.

Friends who have sent for extra copies of the convention paper will receive the next number.

A FORETASTE

of the full report of the grand meetings in Washington last week will be read with zest in the present number. The speeches and papers herein are well worth a second reading. But we must tax the patience of our readers for a few days before the best of the feast can be spread before them. For next week we can promise the report of both conventions and a good part of the addresses of Frederick Douglass, Gen. Birney, John G. Fee, Hon. Hiram Price, late Indian Commissioner and others.

THE WASHINGTON CONVENTIONS.

RESIGNATION OF PRES. J. BLANCHARD OF HIS NOMINATION AND THE ARGUMENT FOR HON. S. C. POMEROY.

To the Convention met in Lincoln Hall, Feb. 21st, 1884.

FRIENDS AND FELLOW-CITIZENS, MEMBERS OF THE AMERICAN PARTY:—Soon after the election of President Garfield, and before his assassination, a large and harmonious convention in my own State, placed my name at the head of the Federal ticket for 1884, associated with a worthy and excellent gentleman, Mr. J. A. Conant of Connecticut.

I make no apology for advising and accepting the nomination. It was made thus early to assure an infant party, scattered from Oregon to Florida, that we were in earnest; and that the movement was neither local or transient. This has now been done. And though I felt my inadequacy to the post, I had seen one President of the United States plunge the country into war with Mexico to gain room for *four new slave States,* under pretence of "*enlarging* the area of human freedom!" I had seen another Democratic President send a U. S. schooner off the coast of Connecticut, to seize the Amisted captives, escaped by their prowess, from slave-traders, and delivered them up to their pirate captors! I had seen another Democratic President send governors to enslave Kansas; and when those governors turned Republicans, I saw him send Col. Sumner with United States troops to quell free State men; and then saw him sanction the Lecompton Legislature, elected at the point of slave State bayonets and all for *Democracy and liberty!* And, with no wish to dishonor the dead, I had seen another President still inaugurated in a condition which suggested that our noble National Capitol should cease to be a liquor saloon. And though I hope I was sufficiently modest, I thought, if, as in politics, to-day at least, no one "knows what shall be on the morrow;" if against human probabilities, I should in the conflict of parties chance to be elected, I still had hope that I might equal Mr. Polk in sincerity, Mr. Van Buren in humanity, Mr. Buchanan in patriotism, and Mr. Andrew Johnson in the principles of prohibition.

In March last (1883), the end for which you nominated me having been accomplished, I withdrew my name from the ticket, and nominated ex-Senator Pomeroy to lead us in the canvas of 1884, now at hand; leaving, however, the old nominations to stand till this convention.

These following, are a few of the many reasons for Mr. Pomeroy's nomination:

1. He was a successful free State leader when Kansas was the battle-ground of the Republic.

2. He harangued the surging crowds in Pennsylvania avenue, from Willard's balcony, while Beauregard's guns were bellowing against Fort Sumpter; and while Union patriots in this city were

"Whispering with white lips."

3. He took the seat in the Senate then just vacated by Jefferson Davis, and sat there, and spoke, and drew bills, and voted, till we had again one country, one Union and one Flag, making a diversified general record, excelled by no Senator there.

On that night when our beloved and trusted Lee forsook us and took command of rebel troops Mr. Pomeroy went to President Lincoln and Secretary Seward and urged his prompt arrest; as General Jackson, had he been President, would have arrested him before he left Arlington Heights. It was by just such wise and merciful action at St. Louis, by the brave, loved, and lamented Gen. Lyon, that Missouri was saved to the Union, and rivers of fraternal blood damned up. And it is no derogation from those great and good men, Lincoln and Seward, to say, that, in urging that advice on that terrible night, when policy had failed and force was inagurated, Mr. Pomeroy better represented the American people, and was in that matter wiser than Lincoln and braver than Seward.

But these, though resplendant, are not the reasons why Senator Pomeroy should head our ticket in 1884.

In 1869, Mr. Pomeroy, then a popular United States Senator, was at Chicago, to receive some blooded cattle imported from England. He came into our first annual Convention in Farwell Hall, and spoke against the secret lodge in a clear, calm, statesman-like manner. He told us, that going up the Kaw river into Kansas, he was assured by friends that he must become a Freemason to save his life—that he could no longer depend on the government and laws to protect his person and property, but must join a secret order, some of whose members would murder him as a simple citizen of the United States, but would shield and save him as a Freemason! He refused to join the lodge. He decided to take the risk of his life under the U. S. flag, and is with us to-day.

That Chicago speech cost Senator Pomeroy his seat. That dark power which acts upon the assassin maxim, "Strike, but conceal the hand," soon found him guilty of corrupting *Kansas politicians,* by bribing them to go for the Republican party and a free State; a crime about equal to that of the English border farmers, who gave money to the Highland freebooters to hire them not to steal their cattle; and so corrupted the morals of those freebooters by bribery! True, Mr. Pomeroy was acquitted triumphantly by the Senate and the Kansas courts; but good men, whom an old Puritan called "God's silly sheep," lost confidence in Pomeroy and so put in men who, when they use money to carry elections now use it in favor of liquor and the lodge.

Mr. Pomeroy does not need our votes; but *we need him;* the country needs him.

As religion underlies everything else the Mormon and lodge question is THE question of this nation. Mormonism now lifts up its head and shows its fangs. It already controls one Territory, and is tightening its coils around others. At Salt Lake, during our war, Gen. P. Edwards Connor said to me, "*Every Mormon is a rebel.*" *They are rebels still.* Theirs is the completest despotism that men and devils ever devised, except a Masonic lodge; and Mormonism is a lodge. Now to send Masons to suppress Mormons, is like what happened in Mexico when the Scotch rite Masons formed themselves into an anti-secret society to suppress the York Masons! It was like foxes suppressing wolves. Both Masons and Mormons owe, and in their books openly profess to owe, supreme allegiance, not to the United States, but to a Secret Empire of their own. How then can one convert the other to loyalty!

Now we want a statesman at our head who has felt the teeth of the lodge and has not flinched and *will* not flinch: and Senator Pomeroy is that man; and events have sanctioned his nomination. This Washington convention sanctions it.

Senator Pomeroy has suggested, in view of the vast and certain increase of our numbers that we now make no positive nominations until our National convention in Chicago next June, when the open wing of our Prohibition-Home-Protection brethren can aid us in selecting candidates. His suggestion is statesman-like and modest, and, perhaps, may be followed.

But if it is followed and no positive nominations are now made, I hope without fail, that the convention will notice appropriately the great good Mr. Pomeroy has already done us and our holy cause, by his signally able Chicago speech, by his judicious political advice, and by his consenting, when requested, to our use of his name.

And now, with a grateful sense of your kindness, in conferring it, I have only to return my nomination into the hands of the AMERICAN PARTY.

Very truly and very respectfully
Yours in Christ,
J. BLANCHARD.

THE GREAT ORATOR.

BY GEN'L J. W. PHELPS.

In notices of the death of the late Wendell Phillips the idea is again advanced that our Constitution, instead of being a positive compact in favor of liberty, was a mere compromise with slavery, giving slavery a covenanted right to grow and thrive, and possibly to assume the ascendency as the ruling power of the country. But there was always too much room for interested motive in this idea to give it any weight. It is absurd to suppose that our fathers ever intended to institute slavery, and it is doubly absurd to pretend that they accomplished that purpose by such an instrument as the Constitution, which breathes liberty at almost every sentence. The word "slave" is not even mentioned in it. The persons mentioned in it as "held to labor" consisted of three classes, apprentices, redemptioners, and slaves, and the return of these to their masters no more obligated the government to maintain slavery than the return of a rebel soldier to Jefferson Davis was an acknowledgment of the validity of the rebellion.

It is true, slavery was tolerated by the framers of the Constitution; but from toleration it proceeded to aggression, and from aggression to armed invasion. And from that moment it is idle to talk of constitutions, the law of self-defence being imposed upon the government by the rebels themselves.

The law of self-defence admits of no limitations; it must be equal to the emergency in the opinion of the party assailed. The only restrictions that the assailed party need observe are such as are imposed by

the considerations of mercy and humanity; and these were all on the side of the prompt recognition of the negro's manhood in accepting his services as a soldier from the very beginning of the war. The delay to do so was but wretched prudery, a miserable mockery of moderation, which served hundreds of bad purposes to one good one.

No true man of sound understanding can doubt that Wendell Phillips in his anti-slavery labors represented the interests of the Republic; and the question must often occur to thinking men, how long the Republic can exist that puts off the recognition of such labors until they are paid by a tombstone. It is by moral enlightenment that the Republic can alone be maintained; but people must be quicker to see the need of reform, prompter to apply the remedy, and more discriminate in awarding the meed of honor than they have been in the slave-question, or their institutions are likely to fall into anarchy.

The long reign of slavery, kept alive by mercenary political interests, has led to a laxity of law, morals and manners for which no provision was made in the administration and settlement of the rebel war. The want of vigor in Lincoln's administration aggravated these evils instead of applying some remedy for them.

Education is the first need of the Republic. Slavery suppressed education; but Lincoln's administration made no provision against this great evil. He was controlled and misdirected by the councils of the lodge, a power that found its interest in passing off criminal procrastination as the virtue of moderation. Lincoln's administration did no honor to our public schools, nor did it in any way redound to the interest of education. The character of the officers appointed to the negro regiments which he finally accepted with reluctance, were not chosen in a way to do the least honor to education. It honored demagogues and misleaders of the people, and not such men as Wendell Phillips. And a course like this is called noble! Giving true men a back seat, and bringing bad men to the front is called "Christian magnanimity!" Leaving a war unfinished and exposing our citizens to the havoc wrought upon them by the Ku-Klux lodge, in which probably as many have fallen as during the war—this is called moderation!

Such teaching as this comes from the lodge, not from the church. It is fraud and deception practiced under lofty pretences. He who lauds a Phillips, and at the same time extols the Republican administration, deals in bad logic and begets moral confusion, in which anything may flourish except good and just ideas. The inconsistencies of the Republican party are numerous, and are becoming more glaring every day. They are evidences of dissolution, and show plainly that the party was never possessed of that moral strength and dignity which was adequate to the work assigned to it, and which the people supposed it to possess. The party is animated by the spirit of the lodge rather than by that of our American institutions. This fact must be acknowledged and acted on with decision and promptness, or that reform necessary to the life of the Republic will be impossible. Such a party may assign high places to a Phillips, a Garrison and other true men in the next world, but it has lost all power to honor them in this. No true man can prosper where the lodge holds sway as it now does in the United States.

WEEK-DAY SERMON.

BY E. E. FLAGG.

Among the most remarkable of Christ's miracles is the healing of the dumb man posessed with a devil —remarkable, not because as put down in the calm passionless narrative of the Evangelists we can detect any element of superior power to that displayed in numerous other instances, for it is certainly no more wonderful to make a dumb man speak than to still the storm or feed five thousand with a few barley loaves but because of the malicious, self contradictory accusation,—"He casteth out devils by the prince of the devils," which showed that Satan was fairly at bay, and glad to have any weapon to fling, however pointless.

There are so many dumb Christians in the church that it becomes a legitimate question whether the arch adversary does not now some times take possession of our organs of speech, and whether he is not equally disturbed when the power of the Holy Spirit sets them free. But this latter thought is to be credited to Mrs. F., who had a story to tell me by way of illustration.

For thirty years the church in her native place had been without a revival. For thirty years (this being the period of life-long settlements) the pastor of that little country sanctrary had preached to his diminishing flock without so much as a stirring among the dry bones. That he belonged to the Masonic lodge may have had something to do with this state of affairs. Certain it was that the church stood a withered tree in the garden of the Lord till one day the sap began to stir in the dead limbs. A great revival was sweeping over the land and like the sacred stream of Ezekiel's vision it overflowed the desert places. Anxious souls thronged the inquiry meeting, and the evangelist in his temporary scene of labor, comforted and counseled: but one heart he could not reach to still one throe of its spiritual pain—a sweet, lowly, tender woman's heart, that a foolish shepherd instead of leading to the green pastures and still waters of salvation had left to stray on the Dead Sea shore of a cold barren morality.

"Cousin Sarah joined the church when she was quite young, and had always been a most consistent member," said Mrs. F., "but now for the first time she felt convicted of sin. She believed that her day of grace was past, and felt sure she had committed the unpardonable sin. Her agony was dreadful and we began to fear for her mind. One night she was sitting a little apart from the rest of the inquirers when Mr. F. came, and taking a seat beside her began to talk. He afterwards told me that he seemed to feel as never before Satan's personal presence wrestling with him for that soul. After he had talked with her a little while he inquired 'if she did not feel any better? 'Yes, Mr. F., I think I do, just a little,' she answered. 'Then,' said he, 'if you feel that the Lord has let even one ray of comfort into your darkness I want you to get right up onto your feet just where you are and tell us so!' 'O, Mr. F., don't ask me to do that, I can't;' she said. But Mr. F. insisted. He believed that the very effort if she could only be induced to make it would break the spell of the adversary. I sat where I could see her face, and I knew that she was passing through a terrible struggle. In a moment she was standing up, white as a sheet before us all, stammering and faltering, but she kept right on speaking and her face began to glow and shine, and her last words before she sat down were almost a shout of joy. Everybody in the room was weeping. The dumb spirit was cast out and he never entered into her again. She was the happiest and most devoted of Christians to the day of her death."

Oh, this dumb spirit that ties our tongues when they ought to be speaking for Jesus, that seals our lips in shameful silence before his foes! We ought to speak more of our joy in him, our daily experience of his goodness, our expectation of the glory to come. We need to speak more against sin. Can it be that the steady increase of worldliness in the church, her fellowshiping of Baal, her loss of Pentecostal power, is because so many Christians who know the right from the wrong are possessed with a dumb spirit? Let us pray that it may be cast out,—out of our own souls that we in turn may cast it out of the souls of others.

THE SALVATION ARMY AND SECRET SOCIETIES.

BY ELDER A. SIMS.

For some time past the public has been wondering at the great stir this body is making. If one-half of their converts are truly converted to God, they are doing more good than any other people in the land. One great mystery with us has been this: If the leaders and officers of the army preach against all sin—especially the popular sins of the day, and require all their members to renounce all maxsim, politics, fashions, and associations that are not strictly Scriptural, how is it that such vast numbers join them? To satisfy ourselves, we made enquiry of one of their leading men. We asked him:

"Does the army teach the sin of secret societies?"

"No, we say nothing against them."

"Do you allow members of secret societies to join your ranks?"

"Yes, some of our prominent members here are Freemasons and Odd-fellows!!!!"

The Michigan *Holiness Record* comes out with the following letter from the Salvation Army Headquarters on this subject. The editor says:

When we first met the Salvation Army and found the Captain in charge here to be a member of a secret lodge and in warm sympathy with Masons and Odd-fellows, we felt it our duty to learn the position taken by the army in regard to secrecy from Headquarters. In order to do this I wrote to Gen. Booth, the Commander in Chief, who has the *same power* in the Salvation Army that the corresponding officer has in the regular army. The following is his reply sent through Railton, one of his head officers. May the Lord keep all holiness people from endorsing or overlooking the terrible idolatry of secrecy.

THE SALVATION ARMY, HEADQUARTERS
101, Queen Victoria Street. London, E. C.
Jan. 4th, 1884.

The Rev. S. B. Shaw, Greenville, Michigan, U. S. A.

Dear Brother:—We are much obliged for your kind letter and wish every one would take the trouble to inquire of us in a similar way before censuring the Army.

We do not profess to direct the movements of the Army in any foreign country in detail as we think that each nation should have its own distinct national characteristics and feelings met by those whom God sets apart for it. Having spent myself more than a year in the United States, I am well aware of the strong ground taken by many holiness teachers with regard to secret societies but I had not then—nor have any of us here—any inclination to coincide with their views.

In this country we have not a word to say to our people on the subject of secret or trade societies; our experience in the matter is that, as in this country such societies very generally meet at saloons, converts get out of them in the natural course of things from very unwillingness to go to such places, or to associate with the men with whom they have associated previously. Yet at the same time, there is no doubt that many of our men continue to be connected with Trade Unions and some—I dare say—with secret societies. We know nothing of the matter, and do not concern ourselves with it, only urging upon every man that he must never allow anything as to which he does not feel clear in the sight of God, or which would lessen his devotion or usefulness.

We have no recollection of hearing Major Moore express any opinion upon the subject, and would recommend you to write him at his address: Lyceum, Brooklyn; but I should myself think it would be an extremely foolish thing for the Army to express any general objection to secret orders or trade societies, thus probably blocking the way of its good offices and services to the great mass of the working classes whom it is our duty to lead to Christ. We always insist upon putting out of the way every question that obscures that Great One; certain that any man who is once brought into proper connection with God will do right with respect to every detail in his life. RAILTON.

Truly, it is not all gold that glitters!

Uxbridge, Ont.

ARE SECRET SOCIETIES HOSTILE TO THE CHURCH?

AN APPEAL TO MINISTERS OF THE GOSPEL. BY REV. T. RICHARD GRIFFIN.

DEAR BRETHREN:—It is a demonstrated fact that secret societies have grown to be a power in Christendom calculated to seriously impede the progress of Christianity and measurably disfraternize the brotherhood known as the church of Christ. It is plainly observable that not only is the church injured by the malignant influence of secretism, but that our social structure is also verging toward demoralization. With malice toward none, but love to all, the writer in fear of God would ask, Can it be consistent with the true dignity of Christian manhood to submit to the degrading and silly rites, commonly known as initiation in these societies? Is a man who is in full possession of sense and liberty justified in kneeling before a fellow-creature and obligating himself to a prescribed mode of conduct under blood-curdling and unlawful oaths?

Are conviviality, absurd titles, and the pomp and vanities peculiar to these clans of such weight and great inducement as to cause a Christian to imperil his soul's interests by remaining in bondage to any one of them after realizing that the "light" sought for is not that which is Christ? To each of these several interrogations it is hoped that those who are interested may have the Spirit of God to assist them in coming to a decision.

How many of you, my brother ministers, have been made to suffer in one way or another by the influence, directly or indirectly, of this evil. Your prayer and class-meetings as well as business convention have been neglected because several of your officers were compelled to be present at the lodge on those particular evenings. "Ye cannot serve God and mammon," was declared by the Lord Jesus Christ in his sermon on the mountain; notwithstanding, idolatry in high places can go no further than is practiced by some of the infatuated devotees of these Christless bands as is evidenced by the strict conformity with which they meet the demands of their masters while the temporal and spiritual necessities of their church are contemptously ignored. Surely must Malachi have had this class among others in view when charging the people with robbing God of the titles and offerings that were his just due. But again, dear brethren, have you not been afraid to touch upon certain subjects in your discourses, or adopt certain beneficent measures in the economy of the church because of the imminent prospect of being hurled from your pastorate by some prominent leader of your membership, who was opposed to you and at a mystic word could summon sufficient followers around him to effect any desired object? If these are truths, we are indeed confronted by a powerful and subtle danger.

Brethren, the time has come when a studied neutrality is inexcusable, when cowardice before such an enemy is offensive in the sight of God. To you are committed grave responsibilities, and where the alternative of pleasing God at the risk of sacrificing our friends is presented, it invariably must be accepted. Let us then in emulation of the noble men and women who are raising their voices in press and pulpit against this crying evil, pray that the church may be purified and a brotherhood established having as its cementing principle pure and open love, sanctified by the Holy Ghost, himself bearing witness of our oneness in Him who is Father of us all by the spirit of adoption in Christ Jesus.

Let love be the motive power in our ministration

to the sick and needy whenever found; remembering that we have been instructed by the very highest authority as to who is our neighbor. Let love uncircumscribed by iron bonds of secrecy, or unterrified by midnight orgies and unhallowed rites, sweetly unite us all as we journey along the King's highway under the piercing rays of the glorious center and embodiment of eternal truth, even Jesus Christ the Righteous, as with one accord we cry unto him, "Sanctify us through thy truth. Thy word is truth."

St. Louis.

FROM SOUTH AFRICA.

WORK AMONG THE MOHAMMEDANS.

Some time ago I gave information in regard to this work to the readers of the *Cynosure*, and they may like to hear more about it.

It appears to me the Christian world ought to be interested in this class of people, since they are doubtless descendants of Ishmael, the son of Abraham, the father of the faithful. His connection with Abraham causes him also to be a divine favorite. "Abraham said unto God, O that Ishmael might live before thee! As for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." (Gen. 17). Abraham prayed in behalf of Ishmael his son, and was heard also, after which he circumcised Ishmael, as his son, as being in some way a participant of the blessings in and with faithful Abraham.

We know the Mohammedans have committed great crimes in regard to the Christian church, but the guilt of the Jews in murdering the Son of God, may be considered still greater, the more so because they were favored with a divine revelation; and yet great promises are made toward Judah, in connection with the coming kingdom of Christ. My prayer for the Mohammedans seems to be the more fervent whenever I use the prayer of Abraham for Ishmael, that he may live, and when I plead the promised answer which Abraham received.

While we were on the ocean towards Africa, God made it known unto me that we had to preach the Gospel to them, which we have done according to circumstances. I really love these people with a kind of love which God only can give. This is not at all the case with the other colored people, called the Hottentots, of whom there are also many in Cape Town. As I love the Mohammedans, which they perceive, so they, to say the least, generally respect me, and even some say that they love us, and show it too. God has even used them to supply our wants, in time of need, without their knowing it, for we make known our wants to God alone. The Mohammedans are generally despised by the Christians (so-called) in this land, and therefore working among them is not very popular, and not much support is to be expected from them for the work. Not one of all the denominations in S. Africa, at present, puts forth any effort to evangelize them. As Christ suffered in consequence of the love he bore toward humanity, so we, to some extent, have to fulfil in our flesh the sufferings of Christ, because we try to save these poor descendants of Abraham. Aside from God himself, we do not expect much sympathy in this difficult work. The work is exceedingly difficult, in view of the false doctrines they have been taught, and also the opposition of their own priests.

Some readers of the *Cynosure* will likely remember, that at a previous time we gave a favorable account of the daily meetings we held in their behalf. Several hundreds, no doubt, have attended these meetings, and the good which has been done to them will only be revealed at the day of the resurrection from the dead. Very often from forty to sixty attended our meetings, and many of them listened attentively to the truth, and showed, as we believed, signs of conversion; but an averse circumstance arose, which we may not conceal. After we had held these meetings about two months, their usual month of fasting came around, during which they take breakfast at about 3 A. M., and use neither food nor drink before sunset, after which hearty meal they attend their own places of worship, by means of which they imagine to advance much in holiness and in the favor of God.

Until the fast, our meetings were crowded with them, whereas, during and after that season, almost none appeared. Before the fast they said unto me, "Ouwe baas" (old master), which is quite an honorable title, "during the coming month we cannot attend your meetings, because we have to worship in our own churches, but after that you will see us here again." We have, however, good reason to believe, that the priests, during this month, warned their people against attending our meetings, as being dangerous for their religion, the effect of which was that they unanimously stayed away. Afterward, now and then, some came again, but they appeared to be afraid that they should be noticed by the others, and reported to the priests, for they are the willing slaves of their leaders.

Finally, on this account, our meetings being reduced to a few of the other colored races, we concluded to close them for a time, and I learned it to be the will of the Lord to make a trip in the country, to sell some books, Anti-masonic, and other religious books, and healing at the same time the sick by the prayer of faith, where I might find occasion to do so. English books, and especially Anti-masonic, sell very slowly in this country, since the Boers prefer the Dutch. The Lord blessed me in this tour, helping me to sell some very good religious books, giving me now and then a chance to preach, and also to heal some sick people, for whom the doctors could do nothing.

This glorious doctrine of healing is too much neglected everywhere. The majority of Christendom are used to having their bodies spoiled by poisonous drugs, and their money squandered away, which might be devoted to religious purposes. We may believe that this will not entirely be done away with before the coming of Christ, yet let everyone whose eyes are opened in this respect, do whatever he can to effect a reformation in this line. How blessed it would be if every man, and especially every Christian, would immediately make application to Christ, in case of sickness, to be healed by him, instead of resorting to medical men, which has very often expensive and fatal results.

After having been in the country for some time, I returned again to Cape Town, where we still live, and paid also again a visit to the Mohammedans. Yesterday a Mohammedan woman told me that they talked much about me at the wash-place, which is outside the city, and asked where I staid so long, telling one another how much they had been benefitted by my prayers for their bodily healing, and that they longed to see me again. Formerly I gave them medicine, for which reason they still call me doctor. Improvement seldom fails after I have prayed for them, which they appreciate, often asking me, in case of illness, to pray for them.

Yesterday I came in the house of a priest, who is very friendly with me. Not long ago he bought a book from me written by Rev. A. Murray, the title of which is in English, "Like Jesus." This is a very remarkable book, and will soon appear in the English language. I asked him how he enjoyed this book, and he said, "Very much." His son-in-law, living with him in the house, being sick, asked me to pray for him, and I prayed also for two others in the same house.

Some time ago I visited occasionally a sick Mohammedan, who asked me always to pray for him according to the present symptoms. While I was in the country he died, and I heard from his relatives that in the last he had still called upon the Lord Jesus for pardon. I find this faith-healing among the Mohammedans an excellent means of leading them to Christ, in whose name I pray for and command their healing. The Holy Spirit effects the cure, the result of which is an inducement to accept Christ as Saviour.

A few months ago I read an article in the English *Christian*, headed: "Medical Mission to the Mohammedans," and when I thereupon sent an article to that paper for publication, about the use of faith-healing missions to the Mohammedans. It was refused; God's way is counted inferior to man's way. Please pray for our work.

WM. HAZENBERG.

Cape Town.

A CONVICT'S ANSWER.

When the notorious James Robinson, or "Jack Sheppard," as he is known to the detectives, was sentenced at Philadelphia to three years in the Eastern penitentiary, he was advised by the judge to try to lead a better life, which lay entirely with himself. "Yes," answered he, "I worked three years in your State Prison, and I know as much about shoe-making as I do about watches. They taught me in your prison to be dishonest. My principal work was to paste leather and pasteboard together to make a thick sole to impose upon the public. The man having the contract was a Christian, a member of the church, and at the time I called his attention to the pasteboard business, he was foreman of the grand jury. They send me to the State Prison to make me honest, and that is the way they do it."—*Sel.*

—Bro. Joseph Kidder, P. G. M. and G. S. of the N. H. G. L. says it takes from $400 to $3,000 and considerable "dramatic talent" to start and run an Odd-fellows' lodge.

THE QUERY OF THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

CHAPTER I.—*In which the reader is made acquainted with some of the Lodgeville folks.*

"Why, father Thompson! Did you tell the girls they might go to that ball to-night?" There was less of inquiry than of astonishment and reproach in the voice, and the little woman's eyes opened wide and looked keenly at her husband, who sat by the large kitchen table scanning the columns of the weekly newspaper as if a ball were the farthest of all things from his thoughts.

"Ball?" returned that gentleman, slowly laying aside the paper and elevating his spectacles, "they didn't call it a ball. Cad said there were going to be some 'doings' at the hall to-night and ventured the information that she and Debbie were going. I suppose I said 'all right,' or something of that sort."

"It is a Masonic ball," persisted little Mrs. Thompson, "and that Mr. Vallance is to wait on Carrie there. This will be the first time the girls have ever attended a dance of any kind. Do, father, put your foot down here and now," and the speaker fairly trembled with excitement.

"Oh—I—don't know, mother," in a deprecating tone, "their minds are set on going; let them go this time."

"*Let them go this time! Why T-i-m-o-t-h-y T-h-o-m-p-s-o-n!*" There was a long chapter of rebuke in this prolonged exclamation, which Mrs. Thompson would probably have enlarged upon had not voices in conversation been heard nearing the house, and giving vent to her distressed feelings in a whispered, "O dear!" she sought the room where her daughters, Carrie and Debbie, were arraying themselves for the event of the evening.

"I'm sorry, girls, you didn't tell me of this before," she said, in a tone somewhat severe. "You know you have never been allowed to go to such a place and that I would not have given my consent. It is not too late now to change your minds. Invite Tom and Mr. Vallance to spend the evening here."

"Oh pshaw!" came impatiently from the lips of Carrie, the elder of the two, "Pa said we might go. All the girls are going—Blanch Gillman and the Trowley girls and—"

"Which is, of course, no reason why you should. O girls! I had so hoped that—that—"

"That we'd turn to be of the goody-goody kind and eschew all such wickedness," interrupted Carrie. "For my part I think we're just as good as—"

"Don't talk to mother that way, Carrie," said the younger sister in a pitying tone. "If you don't want us to go, mother—" But just then a familiar voice came ringing through the house—"Aunt Tilda, where are you?"

It was Tom Rees' voice, who always called Mrs. Thompson "Aunt Tilda" since a day years before when she had taken him in her arms to try to soothe the little heart that gave vent to its sorrow for the dead lying in another room, in the plaint—"I wants my mamma, I do; I wants my mamma." From that day forth she had been to him "Aunt Tilda," and though the uncle with whom he had since lived had recently intimated that some time in the future he would be obliged to change this form of address, he put a stop to further teazing by answering promptly, "Like as not."

"I *don't* want you to go, dear," said Mrs. Thompson, in answer to her daughter's unfinished sentence. But the voice came up again loud and cheery, "Hurry up, Debbie," and whisking her hat from its bandbox she hastily fastened it on and hurried after her sister, who was already descending the stairway.

Mrs. Thompson stood for a moment or two in deep thought, then clasping her hands she sank beside a chair and poured out her heart's sorrow into that ear that bows down to listen, and when she heard the footsteps of her loved ones die away in the distance, joined her husband by the kitchen fire.

Mr. Thompson sat with his elbows leaning on his knees, his head in his hands, his eyes fixed intently on the glowing embers. Presently he spoke: "What do you think of Vallance, Tilda?"

At this question another occupant of the room, the only son of the Thompson household (a youth of seventeen or thereabouts,—quiet, some said a stupid boy, who never expressed an opinion unless compelled to do so. who seldom spoke at all, in fact, unless spoken to), looked up with a quick flash of the eye, and then drawing the paper towards him began perusing its contents.

"Oh, father, I am so troubled," was the indirect reply. "What are we all coming to? It reminds me of the passage, 'Because iniquity shall abound the love of many shall wax cold.' Here we are at the end of a three

week's protracted meeting with almost the only ones who manifested any feeling on the subject of religion our own daughters, and now they go off to a Masonic ball!" And Mrs. Thompson arose and busied herself about the room unable to remain quiet under the pressure of nervous agitation.

"It is strange, Tilda, very strange. They sent us their 'biggest gun' and we expected something would be done. Now what's the trouble? I've asked that question a hundred times I guess and I can't solve it?"

Again came a quick sharp look from the eyes behind the newspaper. Mr. Thompson continued, "I can't make it out, Tilda, unless the Lord has forsaken this place altogether. This makes the fourth winter we've tried to have a revival and without any success. The place is growing worse instead of better. Think of that minister's grand sermons last week with a dozen or so to listen to them, and that saloon and billiard hall crowded. I don't understand it."

"And one of the prominent men in the church allowing his daughters to attend a ball directly after the meetings are closed," suggested his wife.

"I know it, Tilda, I'm discouraged. I don't believe I ever felt so wicked in my life. I had my mind made up that the meetings would accomplish something this year. Why won't people here turn out to religious meetings, Tilda? Why isn't somebody converted?"

Little Mrs. Thompson took several turns about the room busying herself with this and that, then stopping near her husband asked: "Timothy, how many men are there in the church who don't belong to the lodge?"

Another quick lifting of Daniel Thompson's eyelids and then, though his gaze was fixed on the words before him, it was evident he was awaiting the reply.

"How many men in the church don't belong to the lodge? Why, there's Hornely, of course, and Trowley, and—and—I guess that's all. Why do you ask, Tilda?"

"Because, father, I believe that hall over the saloon is a wicked place, too. I believe that lodge is a rival to the church. Can we expect that God will honor the labors of men who one night claim him as their master, and the next meet in a place where his name is cast out; where the most impious oaths are taken to bind them to secrecy and—but there, Timothy, it makes me almost angry to think about it. I believe our church must come out from the lodge, so to speak, before God will work through it."

"Pooh, Tilda, what do you know about it?" Now—"

"I think that is the reason, Timothy. Your lodge stands in the way of the onward progress of God's Zion, and all I can say is I hope something will be done to remove it out of the way."

[*To be continued.*]

ODD-FELLOW PRAYERS.

A correspondent asks that the prayers used in the Odd-fellow order be published for the satisfaction of all who are in doubt whether the name of Christ appears in them. We print below the prayers at the opening of a lodge and of an encampment, which are all the forms used according to the latest ritual, which is given in "Odd-fellowship Illustrated," sold at this office. It will be seen that the name of Christ does not appear, and that the use of the word "Saviour," representing one of the offices of Christ, as believed by Christians, is so attached to the name of God as to have no Christian significance, for the gods of the heathen all exercise the same office according to the teachings of their superstitions. The prayer in the lodge reads thus:

"Thou King eternal, immortal, and invisible! the only wise God, our Saviour! Thou art the Sovereign of universal nature, the only true object of our best and holiest affections. We render Thee hearty thanks for that kind providence which has preserved us during the past week, protecting us from the perils and dangers of this life; and for permitting us now to assemble in Thy name for the transaction of business.

We humbly beseech Thee, our Heavenly Father, to preside over our assembly, to breathe into our hearts the spirit of love and of a sound mind; and may each and all be governed by an anxious desire to advance Thy glory and ameliorate the condition of mankind.

Let Thy blessing rest upon our order, upon all the lodges, Grand and subordinate, belonging to our entire family of brothers. Let Friendship, Love and Truth prevail, until the last tear of distress be wiped away, and the lodge below be absolved by the glory and grandeur of the Grand Lodge above. This we ask in humble dependence upon, and in most solemn adoration of Thy One mysterious and glorious Name. Amen."—*Grosh's Manual, p. 181.*

In the opening ceremony in the encampment degree the following prayer is used:

"Heavenly Father, we pray Thee to look with favor upon this meeting. Guide us in our efforts to improve the time before us; let Thy care and the good we receive at Thy hands instruct us in our duties toward each other; and so direct all our acts that Thy name may be magnified now and forever. Amen."

NOTE AND COMMENT.

To reward with honors and profit those old Democratic leaders who led their followers into war and rebellion against the Republic, is like paying firemen for putting out fires which they had set themselves.

How long a step is it from the Grand Army of the Republic to a grand standing army? The organization of this great political, pension-getting machine is due to three formerly distinguished slave-power, Democratic leaders, Generals Butler, Logan and Sickles, for whose services the Republicans have given an immense consideration. Honors bestowed on such men are a discredit done to true loyalty.

When the interests of the lodge are concerned, secret society men will always be found drawn up in a line together. Senator Bayard, whose investigation into Southern outrages was so severely in favor of the Ku-Klux, and Senator Hoar, of Massachusetts, are both in favor of American officers receiving decorations and honors from foreign potentates. They could hardly be otherwise so long as they favor the reception of the honors, titles and decorations bestowed upon American officers by the Masonic lodge. An idea of what Senator Hoar's opinion of good manners is, may be derived from his calling it "boorish" in Congressmen not to aid foreign potentates in bestowing their aristocratic titles upon American citizens. We can understand what a thorough hold the lodge has upon the receivers of its honors in the Senate when we learn that only two Senators voted against the growing fondness for titles and decorations. A Massachusetts Senator who receives his office from the lodge must needs find it boorish not to receive such honors.

One Dukes outrages a family, shoots the father, is acquitted by a jury and received into the bosom of a "reform" State legislature. Then the murdered father's son shoots Dukes, and is acquitted by a jury. Our Masonic press comments on these facts, but never once alludes to the agency that the Masonic lodge probably had in the affair. How many members of the first jury and of the legislature and of the American press are Freemasons? This is the most pertinent question in the case. Was not Dukes a Freemason?

If the army summoned forth by the people to save the Republic against rebellion could be incorporated into one single man, could the people say to him, "Well done, good and faithful servant?" Has that army removed obstructions to the laws? Has it restored peace? Is it safe for honest, loyal men to go among the Ku-Klux? Have not thousands of our confiding citizens been shot down there like dogs? Are not these men's relatives more entitled to pensions than tens of thousands who receive them? Have Senators Bayard and Hoar ever distinguished themselves by a protest against these foul Ku-Klux murders? Have not these murders been "ever concealed and never revealed" by the Senate, so far as any effective measures, remedial or repressive, have been taken against them?

The stout, good ship of Boston, the *Columbus*, was recently run upon the Devil's Bridge right in the full blaze of a well-known light-house, and was shipwrecked under circumstances of the most appalling loss of life and property. The captain is much blamed for the disaster. But what shall we say of those political leaders of Massachusetts who, in the full light from Plymouth Rock, are running the good ship *Columbia* right on to that devil's trap, the Masonic lodge?

The victims of African slavery were easily distinguished by their color; and so are the followers of the Republican and Democratic parties by their enslavement to the lodge. Vote against their leaders and you vote against slavery of the worst kind. The interests of the Republic would be safer in the hands of the freedmen than in the hands of those who are enslaved to the lodge.

The man who votes for a lodge-leader thrusts his own eyes into a Masonic hoodwink.

The tenacity with which some Republican leaders hold on to the idea of crushing Gen. Porter, after having honored all kinds of criminals, is like a woman who should hold on to the means of painting her cheeks with a healthy color after her virtue is gone. The dismissal of Gen. Porter is the only evidence of virtue that the Republican party has left. It has long since ceased to be a virtue.

Our political Jesuits who, under the guise of *Know-nothingism*, brought the lodge back into favor, appealed to native American sentiment for this purpose. But behold! The lodge is well filled with foreigners, and doubtless with Jesuits, who may control it; so that an appeal to native *Americanism* has resulted in subjecting the country to the rule of *foreigners*. Such is Jesuitry, and such too is Freemasonry.

The spectacle of a U. S. Senator bringing forward measures in the Senate for restoring law and order where some twenty years ago his distinguished brother had been invested with all the means necessary for that end; had failed to accomplish that end; had received high honors; had finally retired as too old for service, and is yet brought forward as candidate for the most difficult of all offices—such a spectacle is an evidence of party weakness and inefficiency that presents the Republic as in the last stage of wretchedness. The Generals of the Republic were furnished with twenty-six hundred thousand men and resources to correspond, for restoring peace, law and order. Why was not this done? These Generals have received all the credit of good work—why was not the work performed? If they failed to do the work then, what evidence is there that they would do it now?

Not until our Senators dare to pronounce that terrible open sesame—"The lodge!" right out plain—"The lodge must go!" the door of safety will never be open to the Republic.

OBSERVER.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

THE NEW CANDIDATE.—On Thursday last Pres. J. Blanchard presented his formal resignation to the American convention in Washington, which was accepted, and the nomination of Hon. S. C. Pomeroy was unanimously made subject to confirmation by a convention to be called by the National Committee.

ON TO WASHINGTON.

The great war cry or key note of the triumphant Union army as it marched onward to victory from conquering to conquer, was,

"ON TO RICHMOND."

To rebels it had the portentious death-knell sound in it. It came to them with no inspiration, except that which the desperation of a lost cause begets in a last and failing struggle.

"On to Richmond" meant the failure of the rebel cause. It meant disgrace and shame to its leaders. It meant bitter disappointment to its misguided patrons. But "On to Richmond" inspired the bounding hearts of every royal patriot, of every true American. It meant the end of the bloody, cruel war. It meant happy reunions of surviving victors.

ON TO WASHINGTON by the anti-secret, anti-clan, anti-liquor army means the death of organized secrecy, rebellion and monopoly. On to Washington by the temperance party means *"Down with the liquor traffic."*

ON TO WASHINGTON by this crusade of sturdy reformers means rescue to the nations from the combined power of secret societies and their powerful ally, intemperance or the rum traffic. To unfurl the banner of American freedom, to float its flag over the headquarters of these sturdy reformers, means victory to the cause of freedom, it means liberty to the captive, it means rescue to the victims of the liquor traffic.

ON TO WASHINGTON sends dismay through all the ranks of the secret, sworn, cunning foes of our nation's freedom. It means to give battle to the enemy in his headquarters. It means to watch the enemy, to withstand and expose his secret schemes of monopoly and rebellion. It means shame and exposure to those who strike a blow at our nation's liberties. It means protection of all the interest that are most dear to a free people. It means freedom and equal rights to equal merit.

Then rally, ye sons of freemen; rally once again around the standard of liberty. Marshal in the freemen's army and fight the battle of principle. Win a nation's victory over her secret-sworn foes. Break the cruel tyrant's chain of intemperance, and crush out once and forever the curse of intoxicating beverages. Then shout the victor's triumph, as homeward, heavenward you return for a glorious reunion.

JOEL H. AUSTIN.

THE WASHINGTON MOVEMENT.

There, too, the American movement has at least secured a foothold. The National Christian Association is in possession of a building and real estate within a stone's throw of the Congressional Halls. That means it is there to stay. A political publishing company has been chartered and organized, naming one hundred thousand dollars as its ultimate capital stock, for the purpose of shortly issuing from Washington an American party newspaper. This movement can thus not only reach the representative politicians and law-makers of the land but it can flood the entire country with literature. Nowhere else is lodgeism so brazen-faced as in the city of Magnificent Distances. There is the place to strike. And this is only the beginning of the end. By and by there will be a grand emporium of campaign supplies ready for use throughout the Union. Thousands of American party clubs will yet look to Washington for light. Her paper laden with startling intelligenees will make its weekly visits to hundreds of thousands of American firesides. What if the work does go slow; it is nevertheless sure. What if the lodges do look with disdain at the gentle zephyr stirring the fetid atmosphere so long undisturbed? That zephyr will become a political cyelone that will thrash the old parties to atoms.

Let the men who are working, hoping or praying not hesitate or falter. The darkest hour is just before the dawn, and man's extremity is God's opportunity no less in state than in church. Thousands of Americans will yet embark in a square business enterprise with such a mission in view. Who would not gladly risk a share in so noble and grand a work? Did I say *risk;* nay verily, truth is mighty and will prevail. A man never loses anything in the long run by venturing a few paltry dollars in any work that has right and patriotism in view. He is a very coward, unworthy the name of man, who would not invest a little cash for his principle especially when morally sure to win in the end. Let those who do not attend the meeting ponder these things and be ready to act as becomes patriots. And in the mean time pray that He who rules in the affairs of men and giveth power to whomsoever he will may lay bare his mighty arm for the cause of justiee and liberty against the workings of iniquity.—*Am. Freeman.*

ILLITERATE VOTERS.—In addition to a former note on the table prepared by Representative Willis to accompany his bill for Federal aid to education, this table shows that illiteracy holds the balance of power in fourteen Northern and all the Southern States. In thirty-eight States there are 1,871,217 illiterate voters. Only one voter in five can write his name. In the Southern States the illiterate voters in South Carolina are more than one-half; in Alabama, Florida, Mississippi, Georgia, North Carolina, and Virginia, one in two; while Missouri, with one in nine, presents the best record. In the Presidential election of 1876, New York, New Hampshire, New Jersey, Connecticut, Indiana, California, Nevada, Ohio, Oregon, Wisconsin, Illinois, Rhode Island, Michigan and Pennsylvania were ranged on the side of illiteracy. In the last Presidential contest thirty States of the Union, with 298 electoral votes, were again within the domination of sovereigns who could not read the very charter of their liberties. The majorities which they gave could have been overthrown by the combined vote of their illiterate voters, even if those majorities had been five as great as they were. In 1876 sixty of our seventy-six Senators, 259 of the 292 Representatives, were in the grasp of illiteracy. In 1880 fifty-eight of our seventy-six Senators and 292 of our 325 Representatives were in States and districts where illiterate voters held the balance of power.

The Pennsylvania Peace Society has formally protested against the decoration of the City Hall of Philadelphia with statues of military heroes, declaring that the practice of decorating public places, especially those dedicated to civil purposes, with monuments and statues of military men, is keeping alive the war spirit and obstructing the growth of a higher civilization.

—The programme of the Washington convention which was we suppose carried out in full, is given thus in the bills:

Wedneseday evening: Addresses by J. P. Stoddard and E. D. Bailey. Address on "Civil Rights" by Hon. Frederick Douglass

Thursday afternoon: addresses by Revs. B. T. Roberts of Rochester, N. Y., and H. T. Cheever of Worcester, Mass.

Thursday evening: addresses, "Driftwood in Politics" by A. A. Miner, D. D., L. L. D., of Boston and "National Reform" by T. P. Stevenson, D. D., of Philadelphia.

Friday afternoon: addresses by Pres. S. T. Scovel, D. D., of Wooster University, Ohio, and Pres. J. Blanchard on "Freemasonry and Frec Government."

Friday evening: addresses by Gen. Wm. Birney on Prohibition, by Rev. John G. Fee of Kentucky and Hon. Hiram Priee of Iowa.

The situation in Egypt is approaching a crisis. The forces of the False Prophet have taken Tokar, and it is now believed will invest Khartoum on the Nile. The British expedition has landed at Trinikat, and is advancing rapidly to meet the rebels who arc reported to number 10,000 in the vicinity. Khartoum is 400 miles from Trinikat. General Gordon is there and has conciliated the native tribes by proclaiming numerous reforms from the oppressive Egyptian rule.

CORRESPONDENCE.

A SECEDER AT WORK IN ALABAMA.

WALKER CO., Alabama.

EDITOR CHRISTIAN CYNOSURE:—I have been a close reader of your valuable paper for several months, and have concluded some notes from this far-off South will not be uninteresting to the friends of this great and much-needed reform. I am what is called in this country a Missionary Baptist minister. I have been a public advocate for temperance for religious considerations for the last fourteen years, but for the last three years I have taken the more advanced position—full and complete legal prohibition.

In 1868, through the influence of those I thought to be my friends (and yet think they were), I joined the Masons. I was disappointed in taking the first degree, but as I had begun, and being a minister it was costing me nothing, I concluded to proceed, scanning each step closely. So I went through three degrees. I then carefully investigated Masonic claims on me as a Christian minister, its obligations; in a word, the whole paraphernalia. I clearly saw that I could not live up to the obligations I owed to God and his Son, the church and the world, and those I had taken in the lodge. I therefore never attended another meeting of the lodge after the night I was raised to the Master's degree.

Moving into another part of the State I was asked by a neighbor if I was a Mason. I gave him the facts; whereupon he invited me to attend his lodge, telling me that the lodge had delegated him to make this invitation. I accepted the invitation and went, and found the lodge had decided to have some half-dozen funeral sermons preached for their dead brethren who had died during eight or ten years. They wanted me to preach one of these funeral sermons, and of course to eulogize Masonry. This I declined to do, which is the only time I've been in a lodge of Masons since I was by them made Master.

I of course have had but little to say against the lodge and nothing for it, until some six or seven months since, and now I only do my talking privately to select persons, generally Masons who are members of the church, and whom I believe to be really converted to Christ. At the present stage of enlightenment on this subject in this country I am sure that I can do more good in this way than by a public expose or opposition of Masonry, and I am laying the foundation deep and broad on the rock of truth, for future work.

Last fall there was a query sent to our Association from one of its members upon this subject, which caused no little flutter among Masons both in and out of the church. So you see this subject is getting some attention from some minds in this country, and I assure you that they are leading minds, too. BOAZ.

JERICHO STILL ON THE DEFENSIVE.

SABETHA, Kansas.

A Master Mason's widow entered the grocery store of another Master Mason (who also is a member of the quarterly conference, and class-leader) and said to him: "You may tell that man for me that he need not bring me that wood, as I have no money to pay for it. I'm too unwell to work. Oh, dear! I don't know what I shall do."

He replied, "You should not mistrust Providence. Have you no faith?"

She evidently had little in the Masonic lodge, which had done little or nothing for her husband in his last sickness, but swarmed like buzzards to bury him when dead, although the county bore the expense. This same class-leader carried the Bible at the funeral. "Wheresoever the carcass is there will the eagles (buzzards) be gathered together."

We had a county ticket last fall, and the papers here gave us the credit of having elected one man—the county coroner. They failed to see the propriety of our first record in politics—when a man, or party of men, are dead his services are needed to render a verdict as to what *caused* their death, and as both the old parties so long dominant may ere long be numbered with the dead, we think the election of coroncr was very appropriate in the American party.

A prominent business man failed here lately for between $30,000 and $40,000, having first ordered large lots of goods from wholesale Eastern firms, then deeded his real estate and made his assignment to his wife, mother and brother. Some of the car lots did not reach here until the consignors beeame aware of the situation and telegraphed, and thus stopped the transfer and saved some goods. Claims were received by our banks against him for many thousands of dollars. There may be nothing significant in the fact that two Master Masons, one of them the W. M. of the lodge, were appointed to take an inventory of his stock; but it becomes immensely suggestive in view of the fact that he is their "true and lawful brother Master Mason." You may rest assured that the fox is at home when his tail hangs out of his hole.

I have been importuned to join a G. A. R. post, but as it is *not* an open society, and *is* a secret society, and as such deserves the contempt of every loyal citizen, I could not entertain the idea of joining it. A secret society proceeds upon the assumption that a minority in this nation shall know *all* that is passing in society, while the majority must be so deceived as to the nature, or true character of secrecy, as to form a bulwark behind which it can hide and draw its supplies.

GEO. T. DISSETTE,
Seceded Master Mason and Old Soldier.

UNITY OF THE SPIRIT.

I am pleased with Elder Callender's article on the "Unity of the Spirit," which appeared in the *Cynosure* of Jan. 31st. The spirit is excellent, and the index fingers all seem to point in the right direetion. I wish to add a thought which may prove another way-mark pointing toward that *oneness* for which we all devoutly pray.

I presume it will be granted that the true spiritual church of Christ in any loeality is composed of the children of God in that locality and no others. It will be granted, too, that the visible or organized church ought as nearly as possible to embrace the same persons. Thus much granted.

The problem to be solved is clear enough. We are to gather the children of God in each locality into one body. But here we strike the breakers. The children of God are already gathered into the sect churches and each one is zealous for his own. If organic union is ever attained it must be on one of two plans. To all human appearance no other way is possible.

The first plan is to induce God's children who are in the sect churches to come out and unite in one common church. This is the plan usually adopted by church union men, so far as they have adopted any definite plan.

The second plan is to organize the children of God into one general church without requiring them to leave the sects of their choice. This appears to me to be the more consistent plan. If I acknowledge that they may be Christians while retaining their sect membership, and yet refuse to admit them into my church, by that very act I confess that my church is itself but a sect, a fragment cut off from the main body. I thus justly expose myself to the charge of building one more sect on the battle-cry of no-sect. But I rise higher than this when I plant myself squarely on the ground that every child of God proving himself such by his walk and conversation is entitled by the very fact of his sonship to all the privileges of God's house whether he belongs to one or a hundred sects.

It may be replied that they will not all unite, and I answer, very likely not. But if I organize a church on the true basis; if I *invite all* of God's children to unite without any condition whatever except that they prove by their walk and conversation that they are God's children, if they do not come that is their fault, and not mine. But if I organize a church and agree to take in any of God's children, *provided they will leave* their sects, that they do not come may be my fault and not theirs.

Let us adopt the Bible plan and leave results with God.

P. S. FEEMSTER.

DON'T WANT THE TESTIMONY.

DETROIT, Mich.

In January revival meetings were being held in the "Tabernacle M. E. Church." My friends told me that the pastor was a thorough holiness man. I went. The preacher is from Baltimore. He seems to be able and intelligent. The first night he insisted on making the Word of God prominent, as everything must be tested by it.

A woman, a stranger, told her experience. Her testimony was clear and Scriptural. When God sanctified her he saved her from the desire for worldly adornments, amusements, vanities, and everything contrary to the Word of God.

The pastor immediately arose and replied. He believed all she said. but he did not believe that any one present should get the impression that *they* would have to take such a course. If God should require any of them to give up anything, whether it were jewelry or their families, or anything else, they would have to obey. But he did not believe that they would have to do any such

thing. A certain lady had to lay off her breast-pin before she could find liberty. But when she met the test, the Lord allowed her to put it on again. In all such cases it was simply a test of obedience. If faithful to that test, we might resume what we had given up. However, unless their hearts were on such things, they would not have to give them up. He had been exhorted to lay off his gold watch-chain and such things, but he should never do it unless the Lord laid it on him to do it.

After meeting I asked him in presence of the people if he did not believe that the Bible was the rule of our faith and practice. He said the Bible was all right, but its commandments were not binding unless the Spirit led us to obey. The Word did forbid the putting on of gold, but that was no law to any one unless their conscience led them to comply with the commandment.

He said to me, "Please do not mention such things in my meetings." Being reminded that I should obey the Lord, he said he did not want any such cranky talk there. "What!" said I, "Do you consider plain Bible, cranky talk?" He said, "Yes."

The next evening the preacher and a large number of the members went forward for prayers—"to get nearer the Lord." It was one of the saddest things I ever saw —still and dead! Bro. Hopson spoke with much freedom. It stirred them some. Suddenly the Spirit moved me to speak, and I told them what the Lord did for me. When I said I had been a Freemason the pastor whirled around in his chair and requested me to say but little about that. I told him if he but knew how near hell it took me and how much my peace of mind depended on obeying God, he would not dare interrupt me. He said, "Go on, then."

I told them of my miraculous deliverance from the clutches of the devil, and I was unspeakably filled with glory. The lodge men raged. The pastor sprang to his feet and said he believed all I had said was true. He presumed the Masonry was my test. But he wanted all to be careful not to get the impression that they would have to take such a step. He was not a Mason, but he was chaplain in an Odd-fellow lodge. Hereafter, nothing could be said in his meetings about lodges, dress, or anything else that would disturb the people. "If that brother ever speaks in that manner in these meetings again I will sing him down." I said, "Praise the Lord." "Well," said he, "if I do not succeed in that I will conclude that you have the spirit of the Old Boy!"

He closed the meeting and came immediately to me and tried to apologize. All he cared about was, he was afraid I would lead others out of the lodge. I told him my fear was that with such a preacher no such thing would happen. He asked me if I did not notice how the Masons acted while I was speaking. "Yes," said a woman, "they always act so when their idols are touched."

The preacher said the words "Father, Son and Holy Ghost," were used in the Odd-fellow ritual. Bro. Frey, who had been an Odd-fellow, disputed him. He then said he was sure the name of Christ was used in the printed lodge prayers. Bro. Frey denied it and he was silenced.

I asked him how he came to think that others would get the impression that they would have to leave the lodge, seeing I simply told my experience without exhorting. "O," said he, "that would be a natural inference."

"Holiness preachers!" *Professing* to believe the Bible, but *really* perverting or denying it! *Professing* to be ministers of Christ, but *really* enemies of the cross of Christ! The lodge is the school of infidelity and falsehood!

My brethren, are *you* doing all you ought to do to save men?

A. H. SPRINGSTEIN.

A WORD UPON SEVERAL ORDERS.

ST. PAUL, Minn.

EDITOR CYNOSURE:—A sermon was preached here on a late Sabbath on "Christian Fellowship and Secret Societies." The preacher (a M. E. minister) stated that fellowship could only be on grounds of equality and for a pure motive; that a person could go to many a strange place, but if he went there for a good purpose it was all right.

In a conversation I had with this brother previous to this he hinted that possibly Christian men went into secret lodges to carry salvation there, but I notice that regular attenders of these societies are all dried up and need healing themselves. He attempted to make a comparison between a person going in to see and pray with a saloonkeeper's child that might be sick, and a man going into a lodge for the purpose of offering up Christless prayers for his oath-bound brethren. It is strange what comparisons men will make!

He said he belonged to three secret societies, viz.: Good Templars, Grangers, and Sons of Veterans. The former was for the purpose of reforming drunkards. I was once a member of this order myself, in Ireland. If the ceremonies here and there are the same, surely the god of this world has blinded the eyes of anyone who would say that it would reform men to take four such degrees as those I took. These reformers sadly need reforming. The Sons of Veterans, he said, was a body of men whose purpose was to decorate the graves of those who were killed in the late war. But methinks if some of the old soldiers who laid down their lives for freedom's cause could see their progeny enslaving themselves by taking oaths contrary to God's holy law for the purpose of keeping their graves green, that they would prefer to be forever forgotten.

The Odd-fellows he believed to be a good institution because his father had been a very conscientious man and an Odd-fellow. An argument of this kind needs no refutation. As to Freemasonry, he did not know much about it, nor did he think any outsider did. There had been so-called exposes, to be sure, but they conflicted. At any rate, he said, the most pious man in their conference was a Mason, and so were two-thirds of the balance, which apparently settled the matter with him.

Ignorance on these matters is of the same kind that takes thousands to hell. People do not *know* Christ died for them because they do not want to, and the same about Masonry. This man claims he is led by the Holy Spirit, but God's Spirit cannot contradict his Word. "He that sayeth unto the wicked, Thou art righteous, him shall the people curse." Prov. 24: 24.

May the Lord hasten the day when Christians shall separate themselves from a people not zealous of good works.

H. AGNEW.

BIBLE LESSONS.

LESSON X.—March 9, 1884.—Paul at Corinth. Acts 18: 1-17.
GOLDEN TEXT.—I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. Acts 18: 10.

As Athens was the seat of culture, so Corinth was the seat of commerce in the south of Greece. The city, at this time the political capital of Greece and the residence of the Roman proconsul, stood on the isthmus which united the Peloponnesus to the mainland, and through it all land traffic between the peninsula and the rest of Greece must pass, while its two harbors, one on each side of the neck of land on which Corinth stood, made it the resort of seafaring traders both from east and west.—*Cambridge Bible.* Impurity was by no means the only vice for which Corinth was notorious. It was a city of drunkards; it was a city of extortioners and cheats. Corinth was the Vanity Fair of the Roman Empire, at once the London and the Paris of the first century after Christ.—*Farrar.* It is to-day a significant fact that while almost every vestige of the ancient city has disappeared, the doctrine of "Jesus Christ, and Him crucified," which Paul there proclaimed, is as mighty as ever in the salvation of every one that believeth.—*Taylor.*

"Aquila....Priscilla" (a diminutive of Prisca, which occurs in 2 Tim. 4: 19). It appears that Priscilla was a woman of marked ability, being not only mentioned as sharing in the hospitality of the family, but also in the theological instruction of Apollos. From the fact that her name is always mentioned first, it has been inferred that she was the more energetic of the two (Chrysostom thought it was because she was the more fervent in spirit), but it is a fact worthy of note that the two are always mentioned together, from which we may conclude that they furnish a happy example of harmony and sympathy in Christian life.—*Abbott.*

"Commanded all Jews to depart from Rome." Suetonius says that Claudius drove the Jews from Rome because they were incessantly raising tumults at the instigation of a certain Chrestus. Chrestus was a common name, Christus was not; the two were often used interchangeably; the pronunciation was the same, or nearly so; hence the surmise is not unreasonable that Christianity had already reached Rome at this time; that the Jews instigated riots against their Christian brethren, as in other places in the Roman Empire—Corinth (ver. 12), Berea (ch. 17: 13), Thessalonica (ch. 17: 5),—and that Suetonius, who wrote half a century after the event, formed the impression that this Christus or Chrestus was somehow responsible for the outbreaks, and therefore represented him as their instigator. The decree, whatever it was, did not remain long in force, for we find Aquila not long after in Rome (Rom. 16: 3), and many Jews resident there (ch. 28: 15).—*Riddle.*

"Paul was pressed in the spirit." We see from 2 Cor. 1: 19, that Silas and Timothy took an active part in the proclamation of the Gospel at Corinth. We see also from 1 Cor. 2: 3, where the apostle says that he was among the Corinthians "in weakness (referring perhaps, as some suggest, to some bodily sickness or weakness, 'the thorn in the flesh') and in fear and much trembling," that he was in a state of mind to need urgently the presence and sympathy of such coadjutors.—*Hackett.* Accordingly their arrival was followed by a fresh outburst of missionary zeal, and he bore witness with a yet more impassioned earnestness to his Master's cause.—*Farrar.*

"Be not afraid." He felt keenly the trial of seeming failure and comparative isolation. His converts came chiefly from the slave or freedman class, and those of a culture like his own, whether Greeks or Jews, were slow to accept his preaching (1 Cor. 1: 26, 27). And then, too, he carried, as it were, his life in his hands. The reviling of the Jews might any hour burst into furious violence or deliberate plots of assassination. The temptation of such a moment of human weakness was to fall back, when words seemed fruitless, into the safety of silence, and therefore the command followed, "Speak, and hold not thy peace."—*Plumptre.* Even the most eminent saints, and men endowed with an heroic faith, have had seasons of weakness and hours of temptation, in which they needed encouragement and strength from above: Abraham before Abimelech; Moses in the wilderness; Elijah under the juniper tree; John in the prison; Jesus in Gethsemane; Luther in his temptations.—*Lange.*

"If it were a matter of wrong or wicked lewdness" (villany). The Roman judge's answer to the Jewish accusation against the Christian Paul was: "If what you allege this stranger to have done partook of the nature either of wrong (an act of injustice, fraud, dishonesty) or of wicked lewdness (a wicked crime), then I would have gravely considered the charge; but, by your own showing, nothing of the nature of crime is involved in your accusation.—*Schaff.*

"Reason would that I should bear with you." The very turn of the phrase expresses an intense impatience. Even in the case supposed, his tolerance would have required an effort. As it was, these Jews were now altogether intolerable.—*Plumptre.*

"Then all the Greeks." The better manuscripts simply read, "Then all took, etc." There is little doubt that "all" refers here to the Gentile or Greek populace, who, ever ready to show their hatred to the Jews dwelling among them, took this opportunity, when the despised people were being driven ignominiously out of court, of venting their dislike upon the Jewish leader.—*Schaff.*

"Sosthenes." Perhaps the successor of Crispus, or belonging to another synagogue, and certainly the head of the accusing party. It is very improbable that this was the same Sosthenes as the apostle afterward calls his "brother" (1 Cor. 1: 1.)—*J. F. and B.*

"And Gallio cared for none of those things." An often misapplied text. It does not refer to religious indifference to Christian truth, for there is no indication that any Christian truth was brought before him; he did not even hear Paul speak.—*Abbott.*

COMMENTS BY E. E. FLAGG.

Encouragement to Reform Work.

1. *The dignity of honest labor.* V. 3. At the present day there is a tendency to despise honest manual labor, yet here we see Paul, the acute logician, the eloquent speaker, learned in all the polished wisdom of the Greeks and skilled in the keenest subtleties of the Rabbinical schools, laboring with his hands. God for wise purposes has decreed that to attain the best results the labor of hand and brain must go together. His own divine Son worked at a carpenter's bench, and if we read the lives of the good and great of all ages we shall find that by far the larger part were reared in homes of honest toil. A man who does not know how to employ his hands usefully is but half a man; a woman who despises household duties but half a woman. As a rule reformers have been poor in their youth and obliged to labor with their hands. It was thus that their faculties of mind and body were strengthened and developed for their great work. Garrison, the friend of the slave, Gough, the apostle of temperance, and the noble champions who are now fighting against the lodge are illustrations of the fact that reforms always originate in and derive their chief power from the working classes.

2. *God is with all faithful reformers.* Vs. 6, 9–11. Only brave men and women have the courage to attack any firmly entrenched error, but the bravest of these sometimes get discouraged and feel that the odds are terribly against them. It is likely Paul was feeling so when God gave him this special encouragement. To human view Jewish bigotry and prejudice on the one hand, and a vast system of idolatry on the other, reaching far back into the mists of antiquity, and identified with every interest of pleasure or business, seemed like two great millstones between which he must inevitably be crushed. Thus it is now with the twin evils of liquor and the lodge. There are said to be to-day nearly 13,000 rumshops in New York city, giving a bar-room to every thirty drinkers in the community. But God is stronger than the liquor power, and he says to all temperance workers, "Be not afraid for I am with thee." Many people say, "Masonry is too powerful to be overthrown," but the Christian men and women who are laboring to put it down know better. God is mightier than all the forces of the lodge.

3. *The Gallios of reform.* V. 17, l. c. Gallio acted the part of a wise and just magistrate when he refused to be a judge in matters of conscience. It is only as a man that his indifference grows culpable. The temperance cause is now so popular that few people are willing to profess a complete apathy to it, but anti-secrecy finds twenty Gallios to one out and-out friend or opposer. On the farm, in the shop and the market, we constantly meet people who say "they do not know or care anything about Masonry." We find Gallios among ministers, editors and politicians, but these have still less right to be indifferent to such a great question, for they ought to be leaders and guides of others.

Light from the Word.

What prophet was a herdsman? Amos 7: 14, 15. Why does God never choose reformers from the rich and great of this world? 1 Cor. 1: 26–29. Name an ancient reformer who once got discouraged? 1 Kings 19: 4. What is apt to be the result when our public teachers are Gallios? Matt. 15: 14.

DON'T! DON'T!! DON'T!!!

Don't join the secret crew my friend,
Oh enter not their den,
Never give up your manhood
To be enslaved by them.

Don't seize upon their glittering bait,
Oh there's a hook within!
Now warning take, and rest assured
That all such oaths are sin.

Don't swear nor promise them my friend,
Oh don't be lured like Eve!
Ne'er yield thine independent will,
Their talk doth oft deceive.

OUR PUBLIC DOMAIN.

No price was paid for the lands acquired from Great Britain or ceded by the States. The purchase from France was made in 1803, under President Jefferson. Napoleon Bonaparte, who was then First Consul, acted for the French Republic. This purchase embraced all of Louisiana, Arkansas, Missouri, Iowa, Nebraska, Kansas, Oregon, Dakota, Montana, Idaho, Washington and Indian Territories, and a part of Alabama, Mississippi and Minnesota. The cost was $15,000,000, besides certain liabilities assumed by the United States, which ultimately brought the cost up to over $27,000,000. This sum seemed at that time a very large one; but as the tract contained 757,000,000 acres, the cost was only a trifle over three and one-half cents per acre.

Florida was purchased from Spain in 1819, in Monroe's administration, for $5,000,000, paid in bonds on which about $1,500,000 of interest accrued before their maturity; so that the cost was really about $6,500,000, or $0 .171 per acre, as it contained about 38,000,000 acres. There were two purchases from Mexico; one in 1848 under President Polk, and another in 1853 under President Pierce. The first included California, Nevada, Utah, and part of Arizona, New Mexico and Colorado. It contained in round numbers 334,500,000 acres, and cost 15,000,000 or four and one-half cents per acre. The last, known as the "Gadsden purchase," included a strip of land called the Mesilla Valley lying in the present territories of Arizona and New Mexico, on their southern boundaries. It contained 29,000,000 acres, and cost $10,000,000 or thirty-four and three tenths cents per acre.

The purchase from Texas was made in 1850, under President Fillmore. It included about 65,000,000 acres lying in Kansas, Colorado and New Mexico, and cost $16,000,000 or twenty-four and four twelfths cents per acre. The purchase of Alaska from Russia was at the lowest price per acre of any land that Uncle Sam has bought. It included about 370,000,000 acres, and cost $7,200,000, not quite two cents per acre, or only one and nineteen-twentieths cents per acre.—H. A. HAIGH, *in American Agriculturist for Jan.*

What is the most popular form of government? "That," said Bias, "where the laws have no superior." "That, "said Thales, "where the inhabitants are neither rich nor poor." "That," said Anacharsis the Scythian, "where virtue is honored and vice detested." "That," said Pittacus, "whose dignities are always conferred upon the virtuous, and never upon the base." "That," said Cleobulus, "where the citizens fear blame more than punishment." "That," said Chilo, "where the laws are more regarded than the orator." "But that," said Solon, "where an injury done to the meanest subject is an insult upon the whole constitution." These apothegms of the ancients are interesting and instructive. They are all good, and have entered more or less into the constitution of all states. Law must partake of their characteristics. The very existence of law recognizes human responsibility, and is a strong argument against infidelity and in favor of the Divine right of Christianity. The sermon on the mount by the Great Teacher embodies the germ and elements of all morality, all good government, and all religion. The old theology said, "an eye for an eye," but the newer theology commands a kiss for a blow. And the newer is better.—*Christian at Work.*

Statisticians of London are a little surprised in a review of their figures to find that the reported actual wealth of the United States exceeds that of the United Kingdom by nearly $10,000,000,000. Taking into account houses, furniture, cattle, lands, bullion, etc., the United States is worth $49,770,000,000, while the other power has in round numbers $40,000,000,000. There is, however, a smaller average of individual worth here, being but $995 to their $1,160 per capita. The percentage of remuneration to labor is much greater here, being 72 parts, while it is but 56 in Great Britain.

A bill for a ship canal around Niagara provides for its construction in Niagara county, New York, to connect with navigable waters of lakes Erie and Ontario, and the beginning of surveys for the work within six months after the passage of the act. The location of the canal is to be made by a board of five commissioners, to be appointed by the President.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

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Disciples (in part.)

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Methodists—Free and Wesleyan.

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Moravians.

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Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

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Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
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Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches: Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

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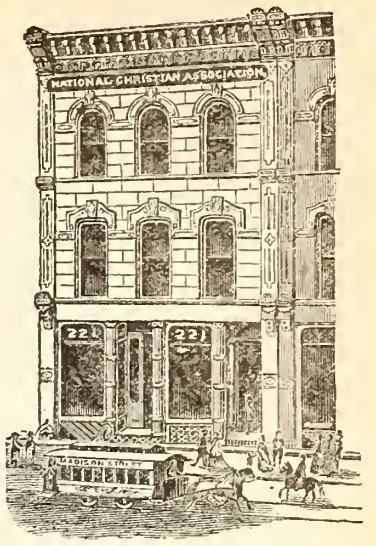
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To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 28, 1884.

EDITORIAL CORRESPONDENCE.

THE SUCCESSFUL AND HAPPY OPENING OF THE WASHINGTON MEETINGS.

WASHINGTON, D. C., Feb. 20, 1884.

DEAR CYNOSURE:—We have had a glorious night! The great hall was filled and the galleries full on one side. I cannot give a list of the good people here from abroad and will not begin. I did not reach the hall till after Mr. Stoddard and Senator Pomeroy had spoken; but I heard the singer, Mr. George W. Clark, who seems destined to realize the fable of the dying swan, whose last notes are the sweetest. Then came Prof. Bailey whose opening speech you will get. He had read it to me, and I told him it exceeded all of the many speeches he has read me in the years that are past. It was applauded throughout. Then came Mr. Douglass, pronounced by Gerrit Smith, "The greatest orator he ever heard." The crowd greeted him with long applause, and were simply entranced by his eloquence. If my strength permitted I could give an almost verbatim report of his magnificent utterances. But if I stand this exciting convention I must trust somewhat to the cold pens of reporters, whose sketches you will receive. Mrs. Douglass was there, blushing like a young bride, and as beautiful, while praises were showered upon her husband. Eight years of her girlhood were robbed from her by disease. Then health came back; and though she has the years of a matron, she has almost the aspect and mien of a girl. Some of her friends and relatives were offended at her marriage. But she enjoyed a triumph to-night, when the remote and delicate allusion by her husband to his marriage, was greated by long and joyous applause from that great intelligent and refined crowd of people, in the popular hall of this popular metropolis.

Mr. Douglass spoke on "CIVIL RIGHTS." But his brief general allusions to the lodge were terrific and crushing. "Innocence," he exclaimed, "seeks and rushes into light, but guilt calls to rocks and mountains to hide it from the face of the Omniscient Judge. And if any one has got anything which he refuses to have examined, I advise him to examine it himself, and abandon it."

Gen. Wm. Birney was there, son of Jas. G. Birney, "*the first Liberty candidate.*" He speaks to us on Friday night in the interest of Prohibition.

I send you these scintillations to-night (the best I can do) for our next paper, from a meeting which has illuminated this metropolis.

FEB. 21.—I add a word this (Thursday) morning before mailing.

Those who have paid money for "headquarters" here will rejoice to know that no outlay has excelled it. There is quite a throng here for counsel and greeting: Mrs. Jones and daughter of Boston, Mr. and Mrs. Harrison of New York—I need a small volume to write them all—and all as happy as crickets in a warm winter's hearth. And I should fail of duty were I to omit that the two young women here, Mrs. Bailey and Mrs. Tanner her counsellor and assistant, receive company and manage the house with signal ability and cleverness. Mrs. Bailey had but indifferent health, but she seems to bear a charmed life, and the increase at her table from four up to twenty and thirty produces no jar in the household, which like some sewing machines, seems to "run without noise."

As to Douglass my mind seems grown to him. If God has not chosen him for uses beyond mortal eyesight, then my spiritual vision fails me. I will try and write of him by-and-by. J. B.

SPEECH OF A. A. MINER, D. D., L.L. D., OF BOSTON—A TERRIFIC INDICTMENT OF THE OLD PARTIES.

Feb. 21.—This remarkable man, Dr. Miner, is a hereditary Universalist and *facile princeps* of that denomination in the United States. He is a tall, elegantly formed and dressed gentleman, and a large-hearted Christian man. Many years ago, I heard him in Tremont Hall, Boston, advocate the recognition of Christianity in the United States Constitution. Alluding to Garrison and Theodore Parker as ignoring and deriding the Bible, Dr. Miner said:

"I think, sir, the pendulum of toleration has swung to the wall and must come back. If men call themselves Christians, I think it is time they explain what they *mean* by Christianity, and stand by it, or else cease to profane the name by taking it, while they deny or deride the Bible which contains it."

I went across the stage and gave Dr. Miner my hand at the close of that speech, and have loved him ever since; nor can I understand how he turns the word of Christ out of its plain Greek and English meaning, "*These shall go away into everlasting punishment,*" but on the supposition that his mind is swayed by his large humanity and love of ancestry and his strong abomination of "Orthodoxy," as misrepresented by some of its leaders about Boston, "who hold the truth in unrighteousness."

But O, such a speech as he has given us here! I can only outline it and give some paragraphs. He spoke on "Driftwood in Politics." "He said, "I have been, till lately, on the side of the Republican party, while that party was held together by the principle which produced it. It was then full of leaves and fruit and is entitled to the record it has made. But it is now the drift-wood of public opinion, thrown up whenever the stream forms an eddy around an office.

"As to its pretensions to be a prohibition party, the Chicago Convention which nominated Garfield, consumed, by the hotel clerks' books, *sixty thousand dollars worth of liquor.* How is that for a temperance party of moral ideas? (Great applause.)

The Democratic party he said "is in no danger of being mistaken for a prohibition party, yet there are strong, decided prohibitionists in that party."

"But will some one tell us what those two parties are doing for the country? Does not every man know that in yonder Capitol they stand watching each other like dogs about to fight; each hoping to turn the others mistake into political capital, and, by those mistakes, gain control of the government in the next Presidential election now at hand?

"The truth is, these two parties are sieves, and sieves can hold no water. A prohibitionist, elected by the Republican party, will be Republican first, every time. Both have survived the principles which formed them and are but mere ghosts of their former bodies in the grave-yards of the issues which gave them existence, and made them useful."

Dr. Miner spoke in the above strain near an hour and a half.

This able man has given encouragement that he will attend our convention next June, and we hope by all means that he will speak in our Northampton New England convention next May. We shall see and our readers shall know. J. B.

THE KNIGHTS OF HONOR.

Several inquiries have come in for information respecting this order. No ritual has ever been published, nor any effort made to secure one, so far as we are informed, since the society has not been regarded as having a very strong hold upon the lodge-loving classes, and having little influence aside from the expectations of insurance which it holds out. It is, so far as we are informed, a secret lodge with life insurance as its ostensible object; but answering as a training school for Freemasonry, inoculating its members with the lodge poison which too often inflames the victim like the tarantula bite, until he ends in ruin of soul and wreck of fortune somewhere amid the dark heathenism of Freemasonry. Though without a literature by which its principles might be made known to the public, its membership has increased until it has gained an unworthy recognition along with a number of similar organizations, as the Royal Arcanum, Chosen Friends, United Workmen, Foresters, Red Men, and the German and the Jewish lodges.

The activity of the legally incorporated life insurance companies is partly accountable for these organizations, by creating a thirst for some human dependence for the household on the death of its head, aggravated by the insinuating hope of receiving a large sum in return for a small investment. But it is found that to satisfy these expectations raised by the companies a round sum year by year is demanded, and soon becomes a burden which in the changeable character of American life is not easily carried. Here rests the popularity of the insurance lodges. They promise a moderate death benefit to be sure, but the expense is a small one, mutually borne. There seems no way by which the officials can accumulate such vast sums as are hoarded by the wealthy insurance companies of the East. This "mutual" insurance makes a fine sugar-coating for the lodge pill, and as the secrecy is reduced to a homeopathic proportion, thousands are snared by this form of lodgery who would repel the invitation to join the Freemasons.

The first argument to be made against these orders is that they are against the example of Jesus Christ and the precepts of the Word of God: in their fellowship with the ungodly, in their pledges or oaths of secrecy, and in their petty religious formulas by which, since they require no heart allegiance to the only true God, they are manifestly of the religions of this world.

But in their fair pretension of insurance they may also be shown to be fraudulent in character. This has been shown occasionally in these columns in years past, and lately in a reprint of a part of the following circular which some unknown friend is circulating usefully and we hope widely under the title "Co-operative Life Insurance. The whole thing in a nutshell:"

"The Knights of Honor now claim a membership of about sixty thousand who are to receive at death the sum of two thousand dollars each. Thus is created a liability of one hundred and twenty million dollars.

"The sum of twenty dollars per annum is their largest estimated cost to each member. Now thirty-five years would be an unusual average expectancy for insured lives, but for the sake of argument, we will admit an average expectancy of forty years. Sixty thousand members contributing $20 per year for forty years, would be $800 each, or an aggregate of 48,000,000.

"Now see what this amounts to.

Aggregate liabilities.....	$120,000,000
Aggregate collections from members...	48,000,000
Deficiency.....	$72,000,000

"How this deficiency is to be made up is the question that must be answered by *all* co-operative insurance companies of *whatever name*, before they can be relied upon by those desiring to provide for their loved ones.

"No insurance has ever proved permanently successful except such as has been based upon the average rate of mortality, *combining* at the same time the principle of compound-interest on money *held in reserve* against each policy obligation."

—Hon. S. C. Pomeroy was fittingly made president of the American and Prohibition convention last week. Rev. S. C. Kimball of New Hampshire, Rev. Mr. Brooks of Philadelphia, and W. I. Phillips, our N. C. A. treasurer, were made secretaries and in a long list of vice-presidents nearly all the States were represented.

—Bro. Isaac Bancroft, Wisconsin agent, has been called home to Monroe to attend his sick wife. He hopes that her illness will not be long, and that he can safely leave her for his work again. He urges that another lecturer be engaged for a part of the year beside himself—so much needs to be done in Wisconsin.

—Rev. A. Mayn, whose name has appeared in the list of Anti-masonic lecturers for some time, has lately removed to Bloomington, Indiana.

—Among the delegates to the Washington convention were Rev. Joseph Travis of the *Free Methodist*, M. R. Britten of the N. C. A. Board, and W. I. Phillips, Treasurer of the N. C. A. The party from Chicago was not so large as we had expected, and went on at different times and by different roads, as they could make the best arrangements for rates.

—A note from Bro. Feemster of Kansas anounces that the Olathe Convention, which was to meet next week, and for which some excellent preparation had been made as appeared in our last, is given up. This failure is to be regretted extremely. We do not understand that the blame, which should fall with some severity where it belongs, is attributable in the least to any one who has been identified with our reform, but to the personal spite of a clique leader in Olathe. Bro. Feemster writes thus of the matter: "It would be useless to detail the causes of the failure. Suffice it to say that the convention was a beast having seven heads and ten horns (more or less), that it was rising painfully out of a stormy sea, and mid the storm one of the heads was wounded unto death and the deadly wound was not healed."

—A letter from Bro. Heaton of Fairfield, Iowa, received too late for insertion in last *Cynosure*, shows that there is some good local work being done in Iowa. He writes: "We intend holding a meeting of our Association on the 22nd of this month in the Free Methodist hall in this city. Washington belongs to our side of this reform question; and while the Masons and the G. A. R. and other secret societies celebrate his birthday by dancing and carousing, we will have our meeting in the interests of home and human freedom."

—Past Grand Master Joseph Kidder, Grand Secretary of the Grand Lodge of N. H. Odd-fellows, prophesies a falling off in the membership of that body on account of the difficult and expensive character of the new ritual. May there not be other and more fundamental causes of decline. "Coming events cast their shadows before."

THE AMERICAN PARTY.

ADDRESS OF E. D. BAILEY AT THE WASHINGTON CONVENTION.

When, in the course of human events, it becomes necessary for one part of the people to antagonize another part, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation. To me has been assigned the task of explaining the character of this convention and briefly describing the objects of the movement of which it is a part.

Several important reforms are represented in our platform. Distinguished advocates of each reform have been invited to address the convention. The gentlemen who are to speak do not all of them wish to be responsible for the final action of the convention, nor will the convention be responsible for their utterances. This is, for the time being, a free platform for free discussion, where every speaker may bring whatever of wisdom or understanding he may have and contribute to the enlightenment of every unbiased hearer. On this basis the convention is to be favored with addresses from some of the first orators of the land.

I am requested to explain briefly the principles of the American party. The Hon. President Julius H. Seelye, of Amherst College, says, "The American people are too earnest and have fought too many battles for principle to be content long to struggle where there is no principle involved." That party alone can have substantial success which grapples with the living questions of its day.

The American party directs its course in the sea of politics by the fundamental fact that "ours is a Christian, not a heathen nation." The enunciation of this principle does not mean a union of church and state. Neither does it signify a purpose to "cram religion into irreligious people. Our Lord told his disciples that "the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." This describes accurately the despotic character of the governments which have existed outside of Christendom. Our Lord proceeded to announce a new principle. "Whosoever will be great among you let him be your minister, and whosoever will be chief among you, let him be your servant." To remember the difference between the governmental ideas of despotic heathen powers and democratic Christian nations is vastly important to our welfare.

We hold also that it is the province of a righteous government to legislate for the promotion of the best possible moral state of society. Now, "God requires and man needs a Sabbath," and the American party believes it to be for the highest good of the laborer to throw the sanction of law around the Sabbath. We are not ignorant of the fact that the Bible has been a great civilizer, and we therefore would advocate its proper use among the books to be studied by our youth. French atheism, in its madness, once abolished the Sabbath, and wrote over the cemetery "death is an eternal sleep," but the sea of blood in which the nation was bathed disclosed the danger of a system which brought decay to the moral natures of its citizens.

The eloquent gentleman who is to follow me (Hon. Frederick Douglass) will doubtless convince you that the plea of our platform for the civil equality of all American citizens is a living issue of a magnitude requiring the earnest attention of the best statesmen. The Democratic party has always made wry faces at "civil rights," and lately even the Republican party has fallen from grace. So long as the chief issue at every federal election is the sectional issue the negro must suffer. Whoever wins, he loses; whoever is happy, he is miserable. The Republican party kicks him from behind to make him vote, and the Democratic party stands in front with shotgun in hand to keep him from the polls. The Republicans love him before election because he is liable to vote for them, and the Democrats hate him for the same reason. The Republicans hate him after election because he wants to share the spoils, and the Democrats look on and smile. When new issues come before the people the negro will have a chance. Instead of becoming the prey of every party he may become an equal before the law.

But omitting other principles set forth in the American platform, I come at once to the prohibition plank. We believe "that the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question." In three States of the Union prohibitory amendments to the constitution have been submitted to the people. In Kansas the voice of the people was overwhelmingly for prohibition, but the leader of the movement was struck down by his own party. In Iowa the amendment was carried to the music of 30,000 majority, but a Republican governor and courts paid no heed to the voice of the people. In Ohio, in the face of Republican opposition, 324,000 votes rolled up for the amendment. These are significant facts. It is safe to say that these votes were cast by the best classes of citizens in their respective communities. The liquor traffic has had a fair hearing at the bar of public opinion. Its best arguments have been set in array by able men. It has argued that we have no right to legislate against their property investment, but the same argument which answered the property argument of the slaveholder has answered them. They have rung all the changes on the plea for personal liberty, but it is demonstrated that all personal liberty must be regulated by law. The six hundred millions of dollars spent annually in the saloons is a ruinous drain on the labor of the country which cannot long be endured. The social and domestic suffering have filled the land with groans and our hearts with sympathy. The moral degradation following in the wake of the saloon is a menace to free government and the precursor of decay. A reform of such magnitude demands an open field and a fair fight. Neither the Republican nor Democratic party is willing to assume the responsibility of this reform. Every movement of these parties is calculated to suppress the rising prohibition sentiment, which, they fear, will break their hold upon the voters. There is no more likelihood that either of those parties will undertake this great national issue, than that the Pleiades will leave their starry abode in the heavens to locate in Washington. The Democrats cannot be entrusted with the interests of the negro, and the Republicans cannot be entrusted with the prohibition reform. The only hope that the hundreds of thousands of prohibition voters in the country have of the triumph of their principles is in the formation of a new party where the full strength of the cause may concentrate.

Let it be granted that, in the matter of finance, legislation has been in the main wise; let it be granted that the existing political parties are able and willing to work out the tariff problem satisfactorily; let it be granted that civil service reform is making reasonable progress, it still remains a fact that these parties are unfriendly to the moral reforms which are rapidly becoming the paramount issues.

There is a class of institutions in this country which by their nature and tendency retard every reform and are inimical to republican institutions. When Charles Sumner came to Washington to enter the Senate he wrote to a friend in Boston: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it." In the year 1793, a few days before the corner-stone of the Capitol was laid, the first Masonic lodge was organized in this city. The growth of Masonry in the country was rapid. Perhaps no more correct idea of its progress can be obtained than from the language of one of its advocates in 1825, thirty years after the first lodge was instituted in this city. Says Brainard: "What is Masonry now? It is powerful. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of cement through the civilized world. They are distributed too with the means of knowing each other, and the means of keeping secret, and the means of co-operating in the Desk, in the legislative hall, on the Bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another! So powerful indeed is it at this time that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, defeat and punish."

There are now more than ten times as many Masons in the country as when this was written; they are better organized and more powerful. There are men now living in this city who remember how treason lurked in these lodges in 1860, when the nation rocked before the billows of war. Sumner felt its power seven years before the war.

Long before that John Quincy Adams had said, "The oaths, obligations and penalties of Masonry cannot by any possibility be reconciled with the laws of morality, of Christianity, or of the land."

Chief Justice Marshall said, "The institution of Masonry ought to be abandoned." Wm. H. Seward, in an address with others, said, "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

These opinions, shared by thousands of others, were the result of a long and critical study, analysis and experience of the institution. Freemasonry dreads nothing so much as investigation. Fifty years ago or more, in the State of Massachusetts, the legislature undertook to investigate its misdeeds, but the lodge hastened to surrender its charter a few days before the resolution was passed, in order to avoid exposure.

In this city a few weeks ago (Feb. 4,) a Masonic banquet was held, over which General Albert Pike presided. One of the toasts on that occasion was the following: "The philosophy and religion of Freemasonry, the foundation stones on which every religion must be builded." This is no unusual language. It is the claim of Masonry that it is a universal religion. Hence the popular phrase "nothing whatever to do with religion" is a myth. It is, in fact, a false religion.

The statement that it has nothing whatever to do with politics is equally false, for it is the boast of Freemasons that they are helped by it to gain political preferment. Another of the toasts says, "Its ties are not weakened by political controversy, by collisions of creeds, or by civil war." Rob Morris, one of the oldest living Masonic writers, says of the covenant, "No law of the land can affect it, no anathema of the church can weaken it. It is irrevocable."

No apology can be made for Freemasonry on the score of charity, for its record does not justify it. In the District of Columbia there are twenty-one lodges, with a membership in 1882 of 2,876. In that year the subordinate lodges collected $19,218.39. They expended for so-called charity $2,043.76. This, of course, was only spent to aid "worthy brothers." The figures will be a revelation to those who have supposed these lodges were devoted solely to charity. Less than one-tenth of the receipts were devoted to charity, and the average per member was only 75 cents. It may be interesting to compare this record with that of one of the churches of this city. The Congregational year book for 1883 says that Dr. Rankin's church in this city, with a membership of 661, contributed for benevolence that year the sum of $2,514—more than all the lodges put together. The members of the lodge paid on an average for benevolence 75 cents per member; the members of the church paid $3.80 per member. The members of the lodge were all *men*, above twenty-one years of age; the members of the church were *men, women and children*. The members of the lodge gave theirs as "dues;" the members of the church made free-will offerings. The business of the lodges in Washington is not *charity*, but *politics*.

We are compelled to oppose these lodges for the following reasons:

1st. The secret lodges must, in the nature of the case, hinder civil service reform, for the nature and purpose of their compact is to show favoritism to members of the fraternity.

2d. The lodge must hinder the progress of equal civil rights, because it is construeted on the caste-principle, by which those in the lower degrees are inferior in privileges to those of the higher degrees.

3d. Race prejudice must be fostered because the white lodges by constitution exclude the colored race.

4th. The cause of prohibition is hindered and defeated because the liquor dealers, who are generally Freemasons, are able to use the sworn ties of the lodge to influence legislation, control nominations and defeat justice in the courts; and because also the well known conviviality of most lodges encourages the drinking habit.

5th. The lodges must, in the nature of the case, delay impartial suffrage for it forever excludes women from its privileges for no other reason than because they are women.

6th. Fair, honest, open elections cannot be obtained so long as the ballot-box is controlled by men with whom secret, underhanded methods have become a life study.

7th. Every reform advocated is endangered by reason of the fact that men seek to control it who are in secret alliance with the enemies of the reform. Like a lawyer who takes fees from both sides, the lodges seek to be in favor with all parties that they may use all.

For these and other reasons the American party refuses to commit the reforms which it advocates to men who confess themselves in secret, sworn alliance with a system of secret lodges which avoid public scrutiny by hiding from sight. We hold no spite against Freemasons, but so long as the lodge is in a position to say who shall and who shall not be in office, what laws may pass and what may not, who may be punished for crime and who may not; so long, in short, as these lodges have a controlling influence in politics, we despair of the success of any important reform. But when the schemes of secret plotters are exposed, when the uninitiated learn to see the secret hand in the caucus and the court, then the power of rings, monopolies, and saloons will be broken.

We invite all prohibitionists to join our movement, because the success of the American party is the shortest road to the success of the cause.

We invite the colored people to join us, because the power of the Ku-Klux-Klan is in its secrecy and their civil rights will never be fully attained till the lodges are destroyed.

We invite the women to join our movement, because the secret lodges impede their progress toward the equal rights and privileges which are their due.

We invite the members of the churches to join us, because the principles they love are the principles we advocate. No political party ever enunciated sounder principles or advocated more important reforms.

We invite the laboring classes to join us, for the saloon and the lodges are robbing them of the honest earnings by which they ought to adorn and beautify their homes.

We invite the saloon-keeper, the secrecy lovers, the monopolists and the secret rings to oppose us with might and main until they come to repentance and forsake their evil ways.

A GOOD BEGINNING

has been made by the friends of the anti-lodge reform in self-denying, personal efforts for their paper. Seldom, if ever, have the responses been so numerous and hearty. Nobody will deny that this is a good work that should be kept up as much as possible throughout the year; but especially at this season are efforts for the list of the *Cynosure* successful, and they should be continued with zeal and determination as long as possible. Remember that our cause—that *every good* cause—prevails only by *steady*, PERSISTENT, PERSONAL EFFORT.

—Paudita Ramabai, the Brahman woman who has been lecturing on reforms among her own people in India, with such remarkable power, has been baptized in the Christian church. This conversion has caused much excitement among her Hindu friends, and, being a very gifted woman, with a great reputation for learning and oratorical power, she seems destined to exert a wide influence over her people.

—"Thou shalt not muzzle the ox that treadeth out the corn," but the trouble is, some oxen *do not tread out much corn*, and they need not be surprised if they are poorly fed. Keep treading out the corn, and see that it is good corn, and there will be something for him who treads it out. But stingy, begging ministers make stingy and covetous churches; and the Lord who "loveth a cheerful giver," abhors them both.—*The Christian.*

THE HOME.

THE GATHERING PLACE.

Life changes all our thoughts of heaven
  At first we think of streets of gold,
Of walls as white as snow, wind driven,
  Of lofty arches grandly cold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.

But in the afterward of years
  It is a more familiar place;
A home unhurt by sighs and tears;
  Where waiteth many a well known face;
Where little children play and sing,
And maidens and the old men bring
Their tributes to the gracious King.

With passing months it comes more near,
  It grows more real day by day;
Not strange or cold, but very dear.
  The glad homeland not far away!
Where no sea toucheth, making moan,
Where none are poor, or sick, or lone,
The place where we shall find our own!

And as we think of all we knew,
  Who there have met and part no more,
Our longing hearts desire home too,
  With all the strife and trouble o'er,
So poor the world, now they have gone,
We scarcely dare to think upon
The years before our rest is won.

And yet our Father knoweth best
  The lot of sadness that we need,
The time when we might take our rest,
  And be from sin and sorrow freed,
So we will wait with patient grace,
Till in that blessed gathering place
We meet our friends and see his face.

—*Sel.*

THE THREEFOLD GROWTH.

God never demands growth of us except on the ground of an already existing faith. It is those who have been planted together with Christ who are required "to grow up in all things unto Him." It is those who have received the Lord Jesus who are required to walk in him—that is, to continue and complete the life already begun in him.

This continuance is considered under three heads: rooting, up-building and abounding.

I. The Christian's downward growth—"Rooted in him." All of strength and fruitfulness in us depends on the depth with which we strike down into the life and love of God. When the apostle summons us to the vast endeavor of measuring and grasping the love of God, he begins with a downward growth. We can only reach loftily upward and broadly outward as we strike deeply downward. Much depends on being rooted in Christ.

1. Our fruitfulness. A fruitfulness that continues in spite of surrounding drought and barrenness and death. Trials and hardships, etc., compel us to go down, to burrow in the darkness of solitary communion, to take hold on the secret resources of the Almighty. "He shall be like a tree planted by the rivers, etc."

2. Our strength. See the oak smitten by the whirlwind, its branches shattered, and yet itself is standing unmoved in its rooted strength. A godless man cannot be steadfast in affliction. He has no hidden hold on God by faith and prayer. Props cannot take the place of roots.

3. Our purity. "Consider the lilies how they grow"—in the midst often of decaying rubbish and black mud, yet themselves as white as an angel's wing. So ought a Christian to be in this world—pure amid surrounding impurity. But how can he be? He must reach down into God and feed on him. God can sanctify wholly.

II. The Christian's upward growth—"Built up in Him." The tree builds itself from the heart, and so must the Christian from within—from the root and principle of the divine life he gets when he is grafted in Christ—every part is developed out of the central source of life. Abiding in Christ this growth goes on day and night. By fastening our creeping affections on Christ who is in heaven he will lift us up. If the question is, what shall I do to grow in grace? we point to Jesus on the throne and say, "seek to come unto the measure of the stature of the perfect man."

III. The Christian's outward growth—"Abounding therein with thanksgiving." This is the branching out into all service and fruitfulness and praise. God's gifts are bestowed in exceeding abundance, that that abundance may flow out in abounding blessings to others. The great end of our faith and obedience is not to get our own souls saved merely, but to fit up for saving other souls. We get life for personal salvation and abundant life for the blessing and enrichment of others. The whole comprehensive secret of the blessed life is contained in the words, "Abide in me," and this can be effected by the diligent, humble, prayerful study of the Word of God. The heart in the word and the word in the heart. Christ in us and we in Christ. Such is the secret of communion of growth and fruitfulness.—*Pulpit Treasury.*

LAURA BRIDGEMAN'S PUZZLE.

BY REV. J. G. HALL, D. D.

One of the many touchingly interesting questions of this sorely-afflicted child to her teachers, was the following: "Why cannot God let wrong people go to heaven, and live with him, and be happy?"

To such questions a brief but all-adequate answer undoubtedly lies in this one emphatic word, right. It would not be right, morally right, for God to indiscriminately save the wicked with the righteous. Even here on earth it is not right for a person to be "generous before he is just." And far more, in the world to come, must the law of moral proprieties prevail. It would not be right for God, both in respect to his own nature, and the high interests of his vast spiritual realm, so to mix up and confound things as to suffer holiness and sin, loyalty and rebellion, darkness and light, to sit side by side in the heavenly seats. It would not be right for him to gloriously and joyously enthrone the murderer Cain along with the martyr Abel; nor the traitorous Judas with the faithful John. God himself must needs be just before he is generous. This is right. The opposite would be wrong. And to deliver us from these transfixing horns of our dilemma was the grand device of the Atonement; viz., "that he might be just, and the justifier of him which believeth in Jesus." It is Jesus who comes to the rescue of "wrong people," if they will but accept him. This, Laura Bridgeman herself at last saw; and, believing, was baptized in his name.—*Am. Messenger.*

WHAT MIGHT HAVE BEEN.

"He might have been President," said men of a statesman who had failed to trim his sails to catch the popular breeze.

"But," said the statesman, "I would rather be *right* than be President."

"He might have been a bishop," said one, when speaking of a man whose life had been filled with toil, privation, and reproach.

But a good conscience is worth more than a bishopric; and it were better to be poor as Lazarus, with the blessing of God, and a conscience void of offense, than to have honors, wealth, and titles, and lack the peace which God bestows on those who do his will.

Paul might have been set at liberty; but would he then have preached the Gospel in Cæsar's palace in Rome? Bunyan might have been set free from Bedford jail, if he would have promised not to preach; but would he ever have written "Pilgrim's Progress," and thus have scattered light and blessing through all lands and ages?

God has his own plan for every man. "He maketh the wrath of man to praise him;" and those things which seem to be adverse yet fall out for the furtherance of the Gospel. The best place for every man is the *right* place; the best work is the *right* work; and when a man does God's will, he may safely rest the results with him. He can make all things right. Earth has no honors which can compare with those that come from God only. And though a man's earthly heritage may be shame and reproach, unrelieved by the applause which men bestow, yet God can raise the beggar from the dunghill to sit among princes, and bestow upon the sharers of his reproach a crown of glory that fadeth not away!

Let those who love and fear the Lord rejoice that they are counted worthy to suffer shame for his name; remembering that they therefore both labor and suffer reproach, because they trust in the living God, who is the Saviour of all men, especially of those that believe.—*Sel.*

NEITHER BRANDY NOR MORPHINE.

When the converts on the day of Pentecost began to tell what God had done for them, certain cavilers present at the meeting sneered, and said it was "new wine" that ailed them. There are people enough now who will admit no better explanation of spiritual favor and high religious sensibility. A Southern surgeon, in the late war, was candid enough, however, though an infidel, to see something more than artificial exhilaration in a Christian's dying triumph.

One day, during the fighting around New Hope Church, three mortally wounded Mississippi soldiers were brought into the hospital together, who, by a strange coincidence belonged to the same church at home, and the same regiment in the field. What the surgeon could do for them was soon done, and they were left to the attention of the chaplain.

He went from one to the other, and found them all rejoicing in the sustaining love of Christ. Their happy frame of mind and dying utterances were so striking that he called the surgeon back to look and listen.

"How do you account for that, doctor?" he asked, as they stood near the cot of one of the men.

"Oh, that's the effect of the dose of spirits I gave him." replied the doctor.

They went to the second soldier, who lay with a smile on his face, whispering the sweet promises of God.

"What is that?" asked the chaplain.

"That's morphine. I gave him some an hour ago."

Then the chaplain took him to the third. This soldier had been a man of marked piety, and his joy as he met death was nothing less than a devout ecstasy. There was a foretaste of heaven on his face, and his last words were hymns of victory. This time the unbelieving surgeon had no reason of his own to give; he gazed long at the helpless but happy patient, and shook his head.

"Well chaplain," said he, "I must say this time that I don't understand it. That man puzzles me. I couldn't make him take morphine or spirits. He said he wanted to die in his right mind. I tell you chaplain," he continued with tears in his eyes, "I have no faith in your religion, but when my time comes, I'd give all I'm worth to be able to die like that."

That was about what Balaam said more than thirty-three hundred years ago. It is the involuntary prayer of all who despise the Gospel, but covet its last blessing.

It is said of Sir Isaac Newton's nephew, who was a clergyman, that he always refused a marriage fee, saying in a tone of pleasantry: "Go your way, my children, I have done you mischief enough already, without taking your money."

OUR BOYS AND GIRLS.

WHY MOTHER IS PROUD.

Look in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue, but quickest to see
When mother comes in as tired as can be;
Quickest to find her the nicest old chair;
Quickest to get to top of the stair,
Quickest to see that a kiss on her cheek
Would help her far more than to chatter, to speak,
Look in his face and guess, if you can,
Why mother is proud of her little man.

The mother is proud—I will tell you this;
You can see it yourself in her tender kiss.
But why? Well, of all her dears
There is scarcely one who ever hears
The moment she speaks, and jumps to see
What her want or her wish might be—
Scarcely one. They all forget,
Or are not in the notion to go quite yet;
But this she knows, if her boy is near,
There is somebody certain to want to hear.

Mother is proud, and she holds him fast,
And kisses him first, and kisses him last;
And he holds her hand, and looks in her face,
And hunts for her spool, which is out of its place,
And proves that he loves her, whenever he can—
This is why she is proud of her little man.

—*Independent.*

OPEN YOUR BIBLES.

LADDER. Read Gen. 28: 10–22.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven. Gen. 28: 12.

1. We use a ladder to climb to a high place. John 1: 51.

2. A ladder must be firmly placed. 2 Sam. 23: 5.

3. It must be strong enough to bear our whole weight. Ps. 89: 19.

4. We ascend a ladder step by step. Ps. 84: 7.

5. A ladder often the only way of escape from danger. Heb. 6: 18; 2: 3.

6. A ladder may be removed. Rev. 2: 5; 2 Cor. 6: 2.—*Notes for Bible Study.*

WHAT BOBBY FOUND.

Tom stood by the window, with his pug nose and freckled face pressed close against the not very clear glass, watching the cold, drizzling rain outside. Around the uneven hearth, before the still more uneven fire, were gathered Meg, Tifkins and Bobby trying to dry their dilapidated, rain-soaked shoes—or at least Meg and Tifkins were so employed—Bobby had none to dry.

The prospect from Tom's window was not very cheerful on the brightest of days, and it was doubly dreary on one like this, with the fog and dampness clinging to every old pile of refuse and lumber in the great mill yard, and the smoke from the tall chimneys baffled and choked in its efforts to rise, and constantly beaten back to the earth. It was like the lives of many of the people about it, but Tom did not think of that. He was used to the mill and all its surroundings. There were many families crowded into this long, many-roomed old house, and nearly all the grown people worked in the mill, and the children went there, too, as soon as they were old enough or could find a place. The troop of younger ones, always tumbling about in the old tenement or playing in the mill yard, were all expected to follow in the same course. Tom had been familiar with it all his life.

So he only felt the dullness a little without thinking about it, as he joined occasionally in the conversation of the three around the fire. They had settled the important question of whether they would "rather have the measles or whoopin'-cough"—with no great desire for either—and had discussed without settling the equally momentous point of whether they would "rather be a dog or a donkey;" that query was suggested by two unpromising specimens that had just passed along the muddy road, the one dragging a heavy-loaded dray, and the other trotting forlornly after it.

"Donkey," voted Meg gravely, "'cause if ye do get licked an' pounded all day, ye have a place to stay at night, an' supper reg'lar."

"Dunno;" Tifkins shook his head sagely, "dog, I b'lieve; 'cause they don't have to work an' they can mostly steal enough to eat—'taint wicked for dogs."

Then they dropped upon a topic that was always fresh and interesting. Suppose they had a hundred dollars—what would they do with it? This was their idea of wealth, and suggested such gorgeous possibilities—such grave ponderings of whether the better plan would be to "start a candy store or go to Californy"—that it required a long time to debate it thoroughly. One thing they all agreed upon, whoever had the money, Granny should have that new shawl. Granny was the one bright gleam of sunshine about the place. She lived in one of the poorest but also one of the cleanest rooms in the house. She was too old to work in the mill as her daughter did, but she kept the room, attended to their simple housekeeping, and earned what she could by knitting.

But Granny always seemed to have time to comfort the children who fell down stairs, and to find rags to tie up the cut fingers, and clean as her floor was she did not forbid the entrance of little wet feet when the days were cold and fires few. Besides, she had an old Bible with pictures in it, and she was ready to show it and tell its stories to all the children who would gather about her on Sabbath—a day when all her need could not induce her to knit, though many of the women spent its hours in doing up the sewing, ironing and other work that they neglected all the week for their labor in the mill. And now, when Granny had saved enough to buy the shawl she so needed, some one had stolen the money. "It was the meanest kind of stealing," the children all declared, for there was little probability that Granny could get so much together again all winter.

"And we haven't got any hundred dollars, nor any cents either," concluded Meg disconsolately.

Tom espied a bit of newspaper which the wind had just whirled from some unknown quarter, until it fluttered against the window. He drew it in, wrinkled and a trifle damp, and smoothed it out upon the table.

"Now there'd be some chance for your gettin' it if you could find this 'ere," he observed, slowly spelling out a notice. "Large agate, lost from a ring. Liberal reward to anybody that will return it to 508 Reed street."

"What's that?" inquired Bobby eagerly.

"Why some big gentleman has lost his agate, an' he'll give a lot of money to whoever'll bring it back."

"What place be they to take it to?" pursued Bobby eagerly.

"508 Reed street. Now Bobby's a goin'. right off to find it, he is," said Tom, facetiously. "I wouldn't wait to warm my feet, Bobby. I'd run right along."

Bobby did not answer. His little brown hand clenched tightly over something in the pocket of his ragged pants, and he repeated to himself the street and number until he was sure that he should remember it. He was the smallest of the group—a little thin-faced fellow with great, eager eyes, and now he had a secret that made them larger and brighter still. He waited until he was alone before he drew out to examine once more the treasure he had found the day before. He knew it was a treasure to him when he first picked it up on the street, but he had not supposed it was such a treasure to any one else until Tom read that notice in the paper.

"It's the prettiest agate I ever seen, but I didn't know as grown folks would care so much about it," mused Bobby, rolling the smooth, mottled ball from hand to hand. " 'Lost it from the ring,' Tom said; I suppose they shot it too far. I didn't know as men played that way. Likely they don't 'less they have real awful nice agates that cost ever so much. Any way I'm glad they did this time, 'cause I'll take it back and get the reward. Mebby it'll be lots of money, and won't I buy Granny the shall? I won't tell nobody. I'll s'prise 'em—Tom and Meg and everybody."

It was late, too late to go that day, and he controlled his impatience as best he could, wrapped his agate in a bit of paper, and kept his hand in his pocket so that he could assure himself every minute or two, by actual grasp, that the treasure was still in his possession. The next morning was bright and he started early, for it was a long way up town to the broad, handsome street which the paper had named; but the bare feet hastened forward cheerily, for he was full of bright hopes and plans. But when he found the number he sought he hesitated. It was a fine, large office, with "Attorney-at-Law" in gilt letters on the sign, and he passed and repassed before he could gather courage to enter.

"But I've got something he wants awful bad, so I needn't be afraid to go in," he whispered to himself at last, and in another minute he found himself standing in a handsome room where a number of gentlemen were laughing and talking. At first no one seemed to notice him, then a kindly face looked up from the pile of books and papers on the table and a pleasant voice asked:

"Well, my little fellow, what do you want?"

Bobby advanced timidly.

"Please, sir, I've brought home your agate," he said.

There was a general exclamation—"The agate!"

"Well, Judge, you are fortunate! I expected you would never see that again."

"How did you come by it?" inquired the one whom they called "Judge," while Bobby was thrusting his eagerly trembling hand into his pocket.

"Found it on the street day afore yesterday, but I didn't know whose it was or that anybody wanted it till Tom read that piece out of the paper."

"Well, you made a lucky find, my little man," said one of the gentlemen.

"Yes, sir," answered Bobby, joyously. "We lives down by the mill, an' we was all settin' round an' wishin' we had some money to buy shoes an' things, an' that new shawl for poor Granny, when Tom he read that piece, an' then I knew I'd got it. I didn't say nothin' 'cause I wanted to s'prise 'em, but I knew I'd got it."

He was busy unfolding the numerous wrappings of paper, and as he spoke he reached the last and triumphantly laid upon the table a large mottled marble. There was an instant of bewildered silence, and then followed a shout of laughter. The gentlemen remembered their own boyhood days well enough to understand how the mistake had occurred.

"Sure enough, we did use to call them agates! but that is hardly what you are in pursuit of, Judge."

Poor Bobby did not understand, but saw that there had been some miserable blunder, and he drew back abashed and almost heart-broken. He would have slipped out of the office a minute later, but the kind-hearted Judge called him.

"It wasn't what you little fellows call an agate," he explained, "but a precious stone lost from a ring on my finger."

Then he questioned a little further. The child's simple story and disappointed face had touched him, and as he looked again at the little bare feet he drew out his pocketbook and placed a bill in Bobby's hand.

"You did your part just as well as if it had been the stone I wanted," he said. "This will buy some shoes, and the shawl too."

But when the happy little boy had gone, the Judge looked around upon the circle in his office thoughtfully.

"My friends, I don't know what you think of this, but I mean to see more of that boy, and learn of some way to benefit those mill people. It has occurred to me if I can afford to offer so freely for the restoration of a gem of my own, I can spare something in searching for the jewels of my Master."—*Selected.*

WHAT OUR GOOD BOYS MUST LEARN.

To cultivate a cheerful temper.

To choose their friends among good boys.

To learn to sew on their own buttons.

Not to tease boys or girls smaller than themselves.

To take pride in being a little gentleman at home.

To be polite and helpful to their own sisters as they are to other boys' sisters.

To treat their mother as politely as if she were a strange lady, who did not spend her life in their service.

To feel a noble pride in making their mother and sisters their best friends.

When their play is over for the day, to wash faces and hands, brush the hair, and spend the evening in the house.

If they do anything wrong, to take their mothers into their confidence, and above all, never to lie about anything they have done.

Not to take the easiest chair in the room, and put it directly in front of the fire, and to forget to offer it to their mother when she comes in to sit down.

Not to grumble or refuse when asked to do some errand which must be done, and which otherwise will take the time of some one who has more to do than themselves.

To make up their minds not to learn to smoke, to chew, to drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.

TEMPERANCE.

The communities in the United States which use the most whisky will be found to be those that use the most lager beer, ale and wine. The Anglo-Saxon parents who teach their boys to use lager beer, ale and wine as a beverage, will sooner or later find their boys have passed beyond the instructions.

An old negro at Weldon, North Carolina, at a recent lecture said: "When I sees a man going home with a gallon of whisky and half a pound of meat, dat's temperance lecture enuff for me, and I sees it ebery day! I knows that ebery ting is his home is on de same scale—gallon of misery to ebery half pound of comfort."

People are not generally aware that the egg product of the United States stands second in value only to corn and wheat, and very often surpasses the latter. During the last fiscal year, for instance, the corn crop was worth $480,643,400, the wheat crop $484,675,779, and the egg crop $475,682,889. The hen, in her relation to our domestic economy, is thus entitled to more respect than has commonly been paid to her.

General Sir F. Williams (the hero of Kars), says: "I am indebted to a gracious Providence for preservation in very unhealthy climates; but I am satisfied that a resolution, early formed and steadily persevered in, never to take spirituous liquors, has been a means of my escaping diseases by which multitudes have fallen around me.

Boston cast 13,526 votes in favor of no-license at the election held December 11; last year the vote was but 9,325, an increase of nearly fifty per cent. License carried, however, the affirmative vote being 23,050. The total vote for Mayor was 53,537; on license, only 36,576. Had the full vote been cast on the license question, it is believed "no-license" would have had a majority.

PROHIBITION IN MAINE.

Mr. D. R. Locke, who has been looking into prohibition in Maine, dives into history back to the time when Portland had a population of 30,000 and 400 saloons, and Neal Dow was mayor. He had made a fortune as a tanner, and was bent on ridding Maine of the rule of rum. He went to Augusta and fought through his famous Maine liquor law. Then, as Mayor of Portland, he published his proclamation. The liquor dealers laughed at him. A law so sweeping in its provisions could never be enforced in Maine, and they did not propose to pay any attention to it. They went right along buying and selling just the same as if there had been no law passed and no Neal Dow to see to its enforcement.

The date fixed for the removal of the liquor arrived, and found the business in the same condition as when the proclamation was issued. They did not believe that he dared to attempt the execution of the law. They did not know the man. Promptly at the time he moved, not upon the obscure doggeries, but upon the largest and most influential concern of the city, a vast wholesale grocery and liquor house. It must be understood that at that time groceries and liquor were inseparable. The wholesale grocery houses were also liquor houses, and 90 per cent of their trade, and by far the most profitable end of it, was liquor. He deliberately seized the entire stock of liquors, and, under the law, burst in the heads of the barrels and emptied them all into the gutter. That gutter never carried away so costly a flood, or one that wrought more good for the people. It was never before so useful a gutter. It had been built to carry to the great purifier, the sea, the filth of the city. It carried more death to the harbor that morning than it had ever before. It was a good one for Portland and a very bad one for the fish.

The trade was astonished at this bold action. Another and another of the great houses were attacked, and, in all cases, with the same result. And, when the leviathans were exhausted, the minnows were gobbled up. He moved upon the small bars and the small groceries just as he had upon the great ones, and in a week he had shown the liquor dealers that there was vitality in the law and that it could be executed.—*Chicago News.*

LOCAL OPTION.

There is something in the air. The people are becoming more and more in earnest in the matter of restricting the sale and use of liquor. We see it mentioned as a news item that eighty-nine counties in Georgia (it has 133 counties) have already adopted local option, which provides that the people of a town or larger district may by vote prohibit the sale of liquors in their limits. Maryland is also making a noble record for herself in this matter. In 1874 the legislature granted the right of prohibition to the election districts in five counties. Now it mostly prevails in thirteen of the twenty-three counties, and to some extent in others. The New York *Independent* says that the result has been so satisfactory in lessening crime and taxes, that wherever a re-vote has been tried, the majority has greatly increased. And then here in South Carolina, the temperance cause is gaining substantial victories. A tremendous but quiet victory was registered in Barnwell county for prohibition, within her county limits last week. The vote stood ten to one against license. The tidal wave rolls, and all good men will thank God for it; yes, thank God and take courage. —*Southern C. Advocate.*

PROHIBITION LAWS IN CANADA.

A striking result of the prohibition of the importation and sale of intoxicating drinks in the northwest territories of Canada has recently been brought to light, as the construction of the Canada Pacific Railway has been pushed westward across the prairies to the Rocky Mountains. In marked contrast with the anarchy and drunkenness that arose in the frontier towns along the lines, when under construction, of the Union Pacific, Central Pacific, Denver and Rio Grande, Northern Pacific, and the other great lines in the United States, peace and order have invariably accompanied the construction of the Canada Pacific Railway owing to the absence of the great incentives to violence and crime—drinking saloons and gambling dens. The remarkable rapidity of construction, reaching at times three or four miles per day, may in some degree be attributed to the entire prohibition of intoxicating drink to the workmen

LITERARY.

TEA AND COFFEE: Their Physical, Intellectual, and Moral Effects on the Human System. By Dr. Alcott, with notes and additions by Nelson Sizer. 16mo., 118 pages; paper, price 25 cents. Fowler & Wells, Publishers, 753 Broadway, New York.

Dr. Alcott's work on the use of Tea and Coffee, first published many years ago, has done much to call attention to the effects of the use of these articles. In the new edition Mr. Sizer has presented in the form of notes many additional facts brought out by the increased knowledge of the subject.

Part First opens with the history of tea, showing its exhilarating properties, when it was introduced, the amount consumed, and its increase. It is shown to be a medicinal substance, and to have the effect of a powerful drug, also that it is a poison and produces a tendency to disease. The origin of the use of coffee is also given, with its effect both on the body and the mind. It is shown that some suffer more from the use of it than others. It is the opinion of eminent authority, that even a moderate use of these articles produces diseased conditions; and we would recommend those who are using either of the above articles with the thought that they are not harmed, and also those who have not acquired the habit, to procure this little work and read what is said on the subject. The publishers will send it on receipt of price, 25 cents, in postage stamps.

"Is our Civilization Perishable?" The question is asked in the *North American Review* for March, by Judge J. A. Jameson, who considers the several agencies by which the overthrow of the existing civilization might be effected. In the same number of the *Review* there is an article of extraordinary interest on "Agricultural Politics in England," by William E. Bear, editor of the *Mark Lane Express*. "A Defenseless Sea-board," by Gen. H. A. Smalley, is a description of the unprotected condition of the harbors and coast cities of the United States; and is an argument to rouse the people into the folly of expending millions in the preparation for war—a business which peaceable and Christian people have no need of. "Neither Genius nor Martyr," is the judgment pronounced upon the wife of Carlyle by Alice Hyneman Rhine, whose contribution to the Carlyle controversy is characterized by much force. In "The Story of a Nomination," W. O. Stoddard recounts the hitherto unpublished history of the means by which the nomination of Abraham Lincoln for a second Presidential term was brought about. Other articles are "Literary Resurrectionists," by Charles T. Congdon; "How to Improve the Mississippi," by Robert S. Taylor; and "The Constitutionality of Repudiation," by D. H. Chamberlain and John S. Wise. Published at 30 Lafayette Place, New York.

The March *Century* presents a fine portrait of Von Moltke the German commander-in-chief, accompanied by a well-written sketch of his life. The time will come when war heroes will be less popular than now, and there will be less attention to their exploits and to the education of the nation in the customs of war. "A New Washington" is a finely illustrated sketch of the origin, survey, ground plan and final improvement under "Boss" Shepherd of our national capital. The article has much that will interest our readers since the National Association has now a footing in the city and a building dedicated to the reform. Wayne MacVeagh's article on "The Next Presidency" has much interest as representing the ideas of the independent voter. "Old Public Buildings in America," by Richard Grant White, is full of tradition and history and good illustrations. Other illustrated articles are a second part of "The Cruise of the Alice May," and "Notes on the Exile of Dante." "The Suppression of Pauperism," by D. T. Means, "The Independent Voter in the next Campaign" by the editor and a discussion of the Temperance Question by three writers, one of whom is Mrs. Willard, editor of the *Union-Signal*, are articles which must attract some attention from reading and thinking people.

St. Nicholas gives its youthful readers some good opening articles on the mustangs of the Western plains, and the freaks of birds far out at sea both filled with striking and amusing illustrations. A continuation of Captain Mayne Reid's story of Patagonian adventure and natural history is continued and there is a second number on "Historic Boys." The magazine improves with years and evidently saves no expense for the amusement of young people.

The Memoir of Thurlow Weed by his grandson, Thurlow Weed Barnes, is just issued by Houghton, Mifflin & Co., Boston. The book is reviewed by the New York *Tribune* in an article covering nearly a page, and is criticized in that it represents the views of the great journalist and politician upon men and affairs as they appeared to him while under their immediate influence and before calmer thoughts had modified the judgment of perhaps an impulsive moment. In connection with the Autobiography, published last year, this volume makes a very complete history of Mr. Weed's life and public services.

—The real character of beer is being carefully considered in many quarters. In the latest issue of the *American Reformer*, published in New York city, there appeared a highly significant article, by a leading German lawyer of Rochester, for several years one of a large brewing company, declaring beer a deadly beverage, and giving his personal experience. The *Reformer* proposes to get at and to make public the bottom facts on this question, and invites all interested to contribute information, whether it helps the beer interest or hurts it. We shall look to our fearless contemporaries for good honest work.

THE CHURCHES.

—Bro. T. K. Ford, of Sullivan, Gerald county, Dakota, writes that a protracted meeting held at his house was owned of God in the conversion of a number of souls. Most of the friends in the vicinity are opposed to the lodge, tobacco and whisky.

—Elder W. R. Pruett, of Weston, Oregon, writes to the *Rescue* that he has found in the minutes of the Palouse Baptist Association, which convened at Spokane Falls, Washington Territory, June 5th, 1883, which contains the following resolution which was introduced by Bro. L. H. Collins, of Moscow-Baptist church:

"WHEREAS, many wise and good men, both in the church and out of it, believe that oath-bound secret societies are a deception and detrimental to the domestic, civil and religious duties and interests of our land, therefore,

"*Resolved*, That we recommend the churches and individual members of this association to examine the subject for themselves in the light of its own history and revelation."

—A brother residing in Amelia, Va., writes to the *Cynosure* his determination to change his church relation and wishes to communicate with the United Brethren as he wishes to take his stand with opposers of secret societies. These he believes to be working the ruin of the churches and the nation.

—Bellefontaine, O., is now the scene of one of the largest religious revivals ever held in that State. People from thirty miles around flock to the meetings.

—In 170 colleges of this country there are 35,000 students. Of this number 14,000 are church-members, 1,500 having professed conversion during the past college year.

—Rev. A. J. Gordon, of Boston, has been preaching to the students at Princeton, N. J. He was invited by the faculties of the college and seminary to spend several days in evangelistic work. The services were well attended.

—A dispatch published in secular papers announced that the buildings of the American Mission in Canton, China, have been destroyed by a Chinese mob. No lives were lost, and the missionaries are safe.

—It is announced positively by the *Advance* that Moody and Sankey have made an engagement to visit East Saginaw early in May, and hold extended services there. Their services in England are very successful.

—The revival at the Worthen street Methodist church, Lowell, Mass., which began a year ago, still continues. Of the converts, 146 have been received into fellowship, and about 160 on probation. Of late the interest has become more marked.

—The Second Congregational church, Denver, Rev. W. D. Westervelt, pastor, feels the effect of a series of revival meetings, and quite a number have been hopefully converted. At last accounts the pastor was ill, but the good work was going on.

—The wealth of Roman Catholic religious orders in France increased in the last thirty-five years from $8,600,000 to $142,507,200.

—At the February communion, the first since the installation of Rev. W. F. Crafts as pastor of the First Union Presbyterian church of this city, fifty-two persons were received into membership, of whom twenty-five were on confession of faith. Though no special meetings are held, conversions are occurring every week.

—An extensive work of grace has just been manifested at Linnville, Jasper Co., Iowa, in the direct benefits of which some three hundred persons have shared, either as converts or as greatly quickened in spiritual life. Among them is one man of intelligence and extensive influence, who has been well known, far and near, as one of the most pronounced and bitter opposers of the religion of the Lord Jesus Christ.

—At the recent Baptist Missionary Conference in India it was resolved that all missionary agents, and all members of the churches, should discontinue and discourage the use of all intoxicants. Only three dissentients voted against the resolution. "Ten years ago," says the *Indian Baptist*, "probably half the members would have voted against it; but the total abstinence tide is rising among Christian men in India, as it is at home."

—At the January meeting of the Congregational Club of Minnesota, "Religious Progress Among the Scandinavians" was the subject of a very interesting discussion. These people from the north of Europe abound in Minneapolis, and in the State at large. They outnumber the immigrants of any other nationality. Their churches are largely Lutheran and they are a church-going people. Among them are many who favor a freer church polity, and a church life and an evangelizing activity more in accord with the spirit and enterprise of our own evangelical churches.

—From Millville, N. Y., a correspondent writes: "A meeting of Friends has been established in this village, as a result of revival work begun on 11th mo., 18th. It begins with thirty-nine members, where three months ago only three members of the society lived. Elizabeth G. Underhill and family have removed here, and she assumes pastoral care of the little flock. The Lamb and his followers have indeed had the victory in this community. Praise the Lord!"

—February 3d proved to be a day of unusual interest in the Hanson Place M. E. Church of Brooklyn. Over one hundred persons were admitted to the church on probation, several of them being men prominently identified with the affairs of the city. In the ceremonies of admission Dr. Peck, the pastor, emphasized the temperance clause of the rules of admission by saying that total abstinence was one of the unconditional rules of the church.

GAELIC SERVICES IN ELMIRA, ILL.

In a late notice of the opening of a public service in Gaelic in this city, it was remarked that Divine worship had been conducted in that language for years in the Scotch church in Elmira. This calls out a pleasant note from the pastor of that church. One of the editors of the *Cynosure* was reared in the vicinity and well remembers the sturdy Scotch youth who attended school in his village, several of whom, as the Turnbulls, have an honored place among the ministers of the United Presbyterian church:

Editor Christian Cynosure; DEAR SIR:—I find in your issue of January 31, reference made to this Scotch settlement. About thirty years ago a large number of Highlanders settled in the township of Elmira, county of Stark, in Illinois, and were very prosperous as farmers. They purposed to have the Gospel preached to them in their own tongue and succeeded. We have here a real Scotch Sabbath; no labor is attempted unnecessarily; no intoxicating liquor sold in the settlement. Young Highlanders of steady, sober character, will receive good wages and kind treatment from the farmers here, where they hire largely every year. Services in Knox church, Elmira, are as follows: Sabbath, 11 A. M., English; 1 P. M., Gaelic. Weekly prayer meeting every Wednesday at 7 P. M. Gaelic prayer meeting first Monday of every month at 2 P. M. NEIL MCDIARMID, *Pastor.*

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FARM AND GARDEN.

ONIONS FOR FOWLS.

Give the young chickens a weekly feed of chopped onions. It helps to keep them healthy. A medium sized onion minced very fine is enough for a brood. If you have been enterprising enough to get early chickens, don't let them die for want of a little extra care. Give them one feed daily of rice and another of oatmeal. You can get cheap qualities of both. Let the other meals be any sort of kitchen scraps, occasionally a little cracked corn. Twice a week give some raw meat cut very small. At the first sign of gapes, treat the patient to a bread pill thickly coated with red pepper or a small lump of camphor. It may be necessary to repeat the dose. We have never known a second dose to fail of effecting a sure cure.—*Toronto Globe.*

THE DESTRUCTION OF OUR FORESTS.

Of a desolation which is recorded in history far back of the days of Roman or even of Grecian glory, we read that "a man was famous according as he had lifted up axes upon the thick trees." In the days when American forests were considered practieally limitless, our fathers were far too famous for lifting up axes upon the thick trees, and the resultant destruction is even now upon us, like the Philistines upon Sampson. This destruction comes upon us in many forms, most of which are, in fact, rapidly and terribly cumulative. Here is a beautiful stream of water, for example, which was a great element of wealth to the region through which it flowed. It might not only have continued to be so, but to have gained in usefulness instead of being either dead or swiftly passing away. The numberless little hollows on the hills where were the springs which grew into rivulets to feed it have been stripped of the moisture-economizing verdure with which the Creator clothed them, and so the springs are dry, and the rills no longer murmur their once glad songs of labor as they hastened down the valleys to turn the mill-wheels of mechanical industry.

THE CHIEF CROP OF THE COUNTRY.

What May is for grass and July for corn, these winter months are for the invaluable growing crop of boys and girls; and upon the care and attention given to this crop the future of the country, the lights and shadows of our own coming years, and the success of the boys and girls themselves, largely depend. The stock breeder looks carefully after the development and training of his animals, especially if thoroughbreds. Should not we with more solicitude try to make thoroughbreds of our children? Which do you visit most frequently and examine with most diligent interest, the developing animals, the grain fields, the fruit trees or the olive plants in the school-room? Do you personally know the trainer there—his manner and methods? What morning and evening attention do your children get, save to know that the chores are well attended to? Do you father, and you mother, personally know where they are in the evening hours, who are their associates, what outside influences are molding their characters? Do you know that they are developing as strongly, as symmetrically, as rapidly as they might?

It is not essential that young men and women be positively bad or obtrusively disagreeable, to fall short of what they should or might be. If we plant a tree or vine of the best variety, and allow it to grow without special attention and training, we know well what we shall find after a lapse of years. It may overspread a wide area of soil, with a useless mass of wood and foliage, yielding a few defective apples or ragged clusters of grapes, that are not poisonous, but such fruit is not in demand in the world's market, nor desirable for the home table. So the boy or girl merely left to grow, develops much as the neglected vine. They may never become vicious, and may even be spoken of as good at heart, like the half-barren apple tree, but are scarcely worth the room they take up in the world. —*E. P. Roe, in American Agriculturalist for January.*

EVERY FARMER MAY KEEP SHEEP.

Every farmer, however few the acres, may profitably keep a certain number of sheep, for not only in summer, but also in winter, will sheep consume fodder otherwise wasted. Many persons suppose that it is not feasible to keep sheep with other stock in the same pasture or feeding yard. It is not safe to keep sheep in the same pasture with young horses. Both animals feed on short grasses and also weeds, and playful young horses sometimes injure sheep by racing them. With cattle the horns are the only danger, and sheep seem to keep out of the way of them. While it is better that sheep should be kept by themselves, especially in winter, and in the case of large flocks decidedly so, yet when few sheep are kept they may safely be allowed to run with cattle in the pastures, and also in the feeding-yards in the winter. Indeed, sheep soon follow the cattle rather closely, especially in regions where predatory dogs are common, and instinctively so for protection. It is a fact that dogs seldom attack sheep kept with cattle, unless in the case of some old rogue, and then only when the sheep are found at a considerable distance, for the instinct of cattle is to attack animals found chasing or worrying other stock near them.

Seven years ago Charles Dodge, of New Brunswick, N. J., killed a horse through cruelty, and on the 19th of December, the anniversary of the accident, Mr. Dodge is haunted by the uneasy ghost of his dead horse, and for hours he hears the snorting of the animal and the clatter of hoofs upon the cobblestones.—*Chicago Daily Herald.*

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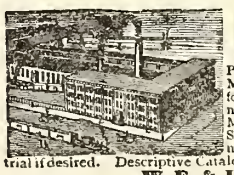
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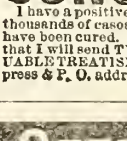
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IN BRIEF.

A Parisian lady called on her milliner the other day, regarding the character of a servant. The respectable appearance of the latter was beyond questioning. "But is she honest?" asked the lady. "I am not so certain about that," replied the milliner. "I have sent her to you with a bill a dozen times, and she has never given me the money."

Lawyer: "You say you made an examination of the premises. What did you find?" Witness: "Oh, nothing of consequence; a beggarly account of empty boxes, as Shakespeare says." Lawyer: "Never mind what Shakespeare says. He will be summoned and testify for himself if he knows anything about the case."

A granite obelisk, twelve feet eleven inches high, with a pedestal making the structure eighteen feet high, has been placed on the grave of Thomas Jefferson at Monticello in compliance with a resolution of Congress. The inscription, composed by Mr. Jefferson and placed according to his directions, is: "Here was buried—Thomas Jefferson—Author of the Declaration of American Independence, of the Statute of Virginia—for—religious freedom—and further of the University of Virginia." Upon the die are the words, "Born April 2, 1743, O. S.—Died July 4, 1826." The cost was $8,352, or $1,648 less than the appropriation.

A clergyman who owns a farm found his ploughman sitting on his plough resting his horses. Quoth the clergyman: "John, wouldn't it be a good plan for you to have a scythe here and be cutting a few bushes along the fences while the horses are resting a short time?" "Yes, sir," said John; "and wadn't it be weel for you tae hae a tub o' tatties in the poopit, and, when the folks were singin' to peel them awhile to be ready for the pat?"

AN ABSURD APOLOGY FOR SELFISHNESS.—The Rev. Phillips Brooke says: "Some of you are saying in your hearts, 'There are heathen enough at home. Let us convert them before we go to China.' That plea we all certainly know, and I think that it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea feel, I think, how unheroic it is."

SING A SONG OF SIXPENCE.—You all know this rhyme; but have you ever read what it is meant for? The four-and-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is day-dawn, when the birds begin to sing, and surely such a sight is fit for a king. The king who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunshine. The queen who sits in the dark kitchen is the moon, and the honey with which she regales herself is the moonlight. The industrious maid, who is in the garden at work before the king—the sun—has risen, is day-dawn, and the clothes she hangs out are the clouds, while the bird who so tragically ends the song "nipping off her nose," is the hour of sunset. So we have the whole day, if not in a nutshell, in a pie.—*Toronto Globe.*

A dispatch from Quincy, Ill., says: Mark Hogge, a farmer, while hunting across the river in Missouri, was wounded by the bursting of his gun. The breech-pin, together with the screw, one and one-quarter inches long, which held it to the stock, were imbedded in his brain. The breech-pin weighs one and seven-eighths ounces, troy, is two and one-half inches long, and measures one and one-eighth inches across the widest part. Dr. Hatch, the attending physician, said that the breech-pin and screw pierced through the frontal bone, on the horizontal portion of the left side of which it was found. The patient lost six ounces of brain. After being wounded Hogge walked half a mile, mounted a horse, rode home a mile distant, and gave some directions about household chores. In about ten hours he became unconscious, and remained so until the missle was removed from his brain Sunday morning. This evening, forty hours after the accident, he talks rationally. The pulse, temperature, and all functions are normal, and he is apparently in a fair way of recovery.

A HUNTER'S STORY.

HOW HE WAS OVERCOME AND THE WAY BY WHICH HE WAS FINALLY SAVED.

(*Correspondence Spirit of the Times.*)

An unusual adventure which recently occurred to your correspondent while hunting at Brookmere in this State is so timely and contains so much that can be made valuable to all readers, that I venture to reproduce it entire:

The day was a most inclement one, and the snow quite deep. Rabbit tracks were plentiful, but they principally led in the direction of a large swamp, in which rabbits could run without difficulty, but where the hunter constantly broke through the thin ice, sinking into the half-frozen mire to his knees. Notwithstanding these difficulties, the writer had persevered, although a very small bag of game was the result. While tramping about through a particularly malarial portion of the swamp, a middle-aged man suddenly came into view, carrying a muzzle-loading shotgun and completely loaded down with game of the finest description. Natural curiosity, aside from the involuntary envy that instinctively arose, prompted the writer to enter into conversation with the man, with the following result:

"You've had fine success, where did you get all that game?"

"Right here in the swamp."

"It's pretty rough hunting in these parts, especially when a man goes up to his waist every other step."

"Yes, it's not very pleasant, but I am used to it and don't mind it."

"How long have you hunted hereabouts?"

"Why, bless you, I have lived here most of my life, and hunted up to ten years ago every year."

"How does it happen you omitted the last ten years?"

"Because I was scarcely able to move, much less hunt."

"I don't understand you?"

"Well, you see about ten years ago, after I had been tramping around all day in this same swamp, I felt quite a pain in my ankle. I didn't mind it very much, but it kept troubling me for a day or two, and I could see that it kept increasing. The next thing I knew I felt the same kind of a pain in my shoulder, and I found it pained me to move my arm. This thing kept going on and increasing, and though I tried to shake off the feeling and make myself think it was only a little temporary trouble, I found that it did not go. Shortly after this my joints began to ache at the knees, and I finally became so bad that I had to remain in the house most of the time."

"And did you trace all this to the fact that you had hunted so much in this swamp?"

"No, I didn't know what to lay it to, but I knew that I was in misery. My joints swelled until it seemed as though all the flesh I had left was bunched at the joints; my fingers crooked in every way and some of them became double-jointed. In fact, every joint in my body seemed to vie with the others to see which could become the largest and cause me the greatest suffering. In this way several years passed on, during which time I was pretty nearly helpless. I became so nervous and sensitive that I would sit bolstered up in the chair and call to people that entered the room not to come near me, or even touch my chair. While all this was going on I felt an awful burning heat and fever, with occasional chills running all over my body, but especially along my back and through my shoulders Then again my blood seemed to be boiling and my brain to be on fire."

"Didn't you try to prevent all this agony?"

"Try; I should think I did try. I tried every doctor that came within my reach, and all the proprietary medicines I could hear of. I used washes and liniments enough to last me for all time, but the only relief I received was by injections of morphine."

"Well, you talk in a very strange manner for a man who has tramped around on a day like this and in a swamp like this. How in the world do you dare to do it?"

"Because I am completely well and as sound as a dollar. It may seem strange, but it is true that I was entirely cured; the rheumatism all driven out of my blood; my joints reduced to their natural size, and my strength made as great as ever before, by means of that great and simple remedy, Warner's Safe Rheumatic Cure, which I believe saved my life."

"And so you now have no fear of rheumatism?"

"Why, no. Even if it should come on I can easily get rid of it by using the same remedy."

The writer turned to leave as it was growing dark, but before I had reached the city precisely the same symptoms I had just heard described came upon me with great violence. Impressed with the hunter's story, I tried the same remedy, and within twenty-four hours all pain and inflammation had disappeared. If any reader is suffering from any manner of rheumatic or neuralgic troubles and desires relief, let him by all means try this same great remedy. And if any readers doubt the truth of the above incident or its statements, let them write to A. A. Coates, Brookmere, N. Y., who was the man with whom the writer conversed, and convince themselves of its truth or falsity. J. R. C.

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33 Ethel Linton.
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37 The Wood Carvers.
38 Mrs. Dobbs' Dull Boy.
39 Bernie's White Chicken;
40 Sheer Off. [Eda May.
41 Silver Keys.
42 Truth is Always Best.
43 Ministering Children, Part I.
44 Ministering Children, Part II.
45 Nettie's Miss'n, Lit. Margery.
46 Margery's City Home.
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53 Mr. Henderson's Failure.
54 General Peg and Her Staff.
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56 Sadie's Summer. [Marched.
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61 Tempest Tost'd.
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64 From Wrong to Right.
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Mary.
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166 Danesbury House.
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169 Merton Lodge.
170 Zoe.

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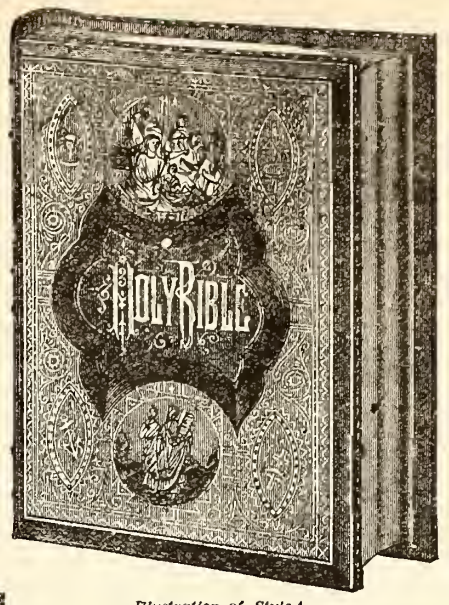


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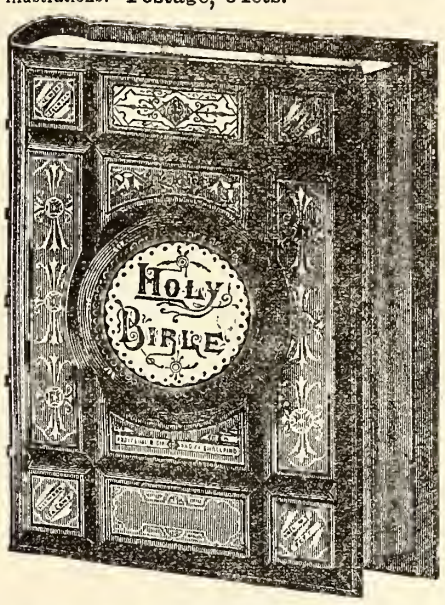


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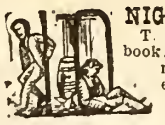
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NEWS OF THE WEEK.

WASHINGTON.

—The House committee on public lands has agreed to report in favor of the absolute forfeiture of $40,000,000 acres granted to the Atlantic and Pacific Railroad company, leaving 5,000,000 acres as earned by the laying of track between Albuquerque and the Colorado river.

—The Democratic national committee met Friday noon in Washington. Speeches were made in support of the claims of Baltimore, Cincinnati, Chicago, Louisville, St. Louis, and Saratoga as the place to hold the convention. On the third ballot Chicago gained the majority. The committee fixed July 8 as the date of the convention. Each State will have delegates equal to twice the number of its Representatives and Senators in Congress.

—Senator Plumb reported Wednesday from the Committee on Agriculture a bill to provide for the erection of the Department of Agriculture into an executive department, for making the chief officer of that department a Cabinet officer, with the title of Secretary of Agriculture, and the same salary as other heads of departments. It also provides for an Assistant Secretary of Agriculture, with the same salary now paid the Assistant Secretary of the Interior.

COUNTRY.

—The Supreme Court having declared the Harper law constitutional, making the license rate $500, the Chicago council voted to make this sum the fee for whisky saloons, but those selling wine and beer only $150. The Liquor Dealers' Protective Association met and decided to take out only the $150 licenses, under which they would sell distilled liquors. Steps were taken to test the constitutionality of the Harper law in the Supreme Court of the United States.

—The Iowa Senate Tuesday passed the Donnan bill prohibiting the manufaeture of ale, wine, beer, and all intoxieating liquors whatever by a vote of 35 to 13.

—Before the Senate investigating committee on the Copiah county outrages in New Orleans Thursday, one witness testified to the deliberate murder of Mathews at the polls; another had been taken out of his house at midnight and threatened with hanging unless he voted the Democratic ticket, and a third was warned that he was going to be "cleaned out," and swore that Wheeler in a speech said, touching the pending election, "We will clean out the leaders and fix the niggers." The taking of evidence on the Democratic side was begun.

—The monument to General Lee—the figure being 16 feet in height, standing upon a white marble column 66 feet high, resting on a base of Georgia granite 12 feet high—was unveiled at New Orleans Friday. A violent storm of wind and rain broke up the assembly, and the formalities were concluded in a hall.

—Seven thousand Indians on Poplar River are starving, and have been subsisting for some time on their dogs and ponies. There are fears that the agents and post-traders will be massacred. The snow in the region is unprecedentedly deep.

—It is believed that the three bodies of colored people of Avondale, Ohio, found in a medical college at Cincinnati Thursday night, were murdered for the dissecting table, and that their house had been fired with the intention of concealing the crime.

—An explosion in the West Leisenring coal shaft in the Connellsville (Pa.) region, Wednesday morning, caused the death by injury or suffocation of nineteen men. Twelve were rescued badly wounded. Heartrending scenes were enacted in the miner's homes after the recovery of the bodies.

—Salmi Morse, of New York who became notorious through his efforts to establish the "Passion play" in that city, flung himself into the Hudson river, whence his corpse was taken Friday.

—The remains of Commander De Long of the lost Jeannette expedition and his comrades were recently taken in procession through the streets of New York and across Brooklyn bridge to the navy-yard. In the carriages were Secretary Lincoln, General Haucock, Secretary Chandler, the Russian minister, and Postmaster General Gresham. The corpse of Collins will be sent to Ireland for interment.

—Reuben Hart and wife (eolored), residing near Crocket, Texas, went to church and left six children at home asleep. Hart locked the door and took the key with him. At 10 o'clock the house was discovered afire, and it burned so quickly that it was impossible to save it or the children, everyone of whom were roasted to death. The eldest was a boy of 13 years.

STORM AND FLOOD.

—A heavy rainstorm wrecked the dam at Los Angeles, Cal., Sunday evening, Feb. 17th, flooding the town and washing away forty buildings. Hundreds of families were compelled to move. Miles of the Southern Pacific and California Southern Railroads were washed away, and travel in all directions is suspended. The greatest floods ever known are reported in the lower section of the St. Joaquin Valley.

—A snow-slide near the Ontario mine, Park City, Utah, destroyed the house of William Rich, killing his three children and wounded his wife. The slide struck the house of John Harris, killing his wife and wounding him.

—A fieree blizzard raged in Northern Dakota and Minnesota Monday night. The wind blew a hurricane, and the snow drifted into immense banks. Four Dakota stage coaches were next day missing, and it is feared the passengers, drivers and horses perished in the blizzard. Sections of Illinois, Wisconsin and Iowa were visited by the northern terror Tuesday, creating heavy snow drifts and retarding travel.

—The same storm wrecked hundreds of submerged houses in the distriet around Evansville, Ind., and Shawneetown, Ill., besides drowning numbers of hogs and eattle. An immense amount of corn was also lost. Many persons were taken from trees and hills where they had taken refuge, by the relief boats, some of whom were badly frozen.

—A hurricane at Coshocton, Ohio, Tuesday night, demolished the steel works and destroyed other buildings and trees. The damage in the surrounding seetion is expected to be heavy.

—One of the most awfully destrnctive tornadocs of modern times swept through the Southern States last week Tuesday. The storm seemed to come from the Gulf, and dividing passed in two seetions northeast through Alabama and northern Georgia. It seems to have been turned east by the mountains and then swept with terrible and fatal force through central North and South Carolina. An Atlanta, Ga., dispatch on Friday says: "As details are received of the disasters attendant upon the wind-storm which passed over sections of Alabama, North Carolina, South Carolina, Georgia, Kentueky, and Tennessee, Tuesday, the 12th inst., the extent of the awful visitation can be realized. The first reports were not at all exaggerated, but rather understated the loss of life aud property. Within a radius of ten miles of Roek Run, Alabama, sixty persons are known to have been killed. In the section of this State near Talladega, 210 persons lost their lives. In Georgia the fatalities are estimated at 200, while many are mortally wounded. In South Carolina 25 were killed. In North Carolina it is said that 75 victims are enumerated. These figures show the aggregate loss of life to have been nearly 600. This will be largely increased as news is received from sections with which communication is difficult. The loss of property is immense. Whole villages have been swept entirely away and plantations and farms denuded of everything valuable. Live stock in great numbers were slaughtered or maimed so that it will have to be killed. Much valuable timber was also blown down and splintered to the extent that it will be worthless. In Georgia the pecuniary loss is estimated at $2,000,000, and in one portion of Alabama it is said that $3,000,000 will uot cover the damage.

FOREIGN.

—In the House of Commons Wednesday John O'Connor Power, Home-ruler, in the debate on Parnell's amendment, in reply to the Queen's speech, severely attacked the policy of Parnell and his followers. Power's speech caused a great sensation and on resuming his seat was tremendously cheered.

On General Gordon's arrival at Khartoum thousands crowded to kiss his hands and feet, calling him "Sultan of the Soudan." Addressing the people, General Gordon said: "I come without soldiers, but with God on my side to redress evils. I will not fight with any weapons, but will mete out justice. There shall be no more Bashi Bazouks." The populace say General Gordon is giving them more than El Mahdi could give. General Gordon is sending copies of his proclamation in all directions.

—The Tokar garrison made a sortie Tuesday, killing many of the rebels. They also captured many cattle and camels. But on Thursday surrendered to the Egyptian rebels. There are thirty-two thousand British troops at Trinkitat and twelve hundred at Suakim. General Gordon telegraphed Admiral Hewett to call a conference of sheiks to arrange terms of peace, and to ask Osman Digma to meet him at Khartoum.

—A dispatch from the British Consul at Suakim to Lord Granville states that only those of the garrison who had wives surrendered, and that the rest of the troops were endeavoring to reach Suakim.

—A letter from El Obeid says the Mahdi is in great fear of assassination. Visitors are permitted to approach him only on all fours and must remain at a eonsiderable distance. The condition of the Christian missionaries is most deplorable. They live in straw huts outside the town, and are destitute of food, clothing and money. The negro novices have been enrolled in the army or sold into slavery. One priest became a Mussulman.

BUSINESS.

CYNOSURE SUBSCRIPTIONS

Received for the week ending Feb. 23, from the following parties:

R P Brorup, J H Redifer, Dan'l Whitmore, Mrs M Spaulding, Nelson Rudy, Geo Pallister, T C Kirkwood, Joel M Oxley, E R Worrell, E H Porter, W B Stoddard, H Thompson, J F Helin, Robt Loggan, S H Davidson, Allan Wright, J R Denison, A C Eno, A Fletcher, Mrs J T Padelford, W N Waldo, J Blanchard, O F Lumry, R W Laughlin, Jesse Ward, J W Zike, Jno Horley, Dan'l Leggett, G W Holstead, Miss Jane Stitt, Jas Cation, Jno W Plummer, H H Shepard, L D Brown, Geo W Holmes, T M Weeks, R J Williams, P Baldwin, N G Northup, S Y Orr. Dr J N Norris, J L Woodworth, C M Strickler, T Hudson, E R Atwood, Jacob Van Halteren, Wm H Morrill, J W Cole, Stephen Waite, P Baeon, Reuben Cole, M L Woreester, Jno Carrington, J S Hiekman, Florence I Hill, Mrs C E Eno, Riley Wilder, A C Pratt, Benj Hutchens, James W Law, J T Rock, Mrs R W Denning, Thos Chapple, Rev J S Turnbull, Bryaut Dowd & Co., Jacob Ring, I Bliss, W E Dickey.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		92½
No. 3	80	83
Winter No 2	90	@1 01¼
Corn—No. 2	52¾	@53¾
Oats—No. 2		@32
Rye—No. 2		58
Bran per ton		15 00
Flour	2 25	@6 25
Hay—Timothy	6 50	@10 00
Mess pork per hhl		18 30
Butter, medium to best	14	@30
Cheese	03	@12½
Beans	1 50	@2 76
Eggs		24
Potatoes per hus	27	33
Seeds—Timothy	1 20	@1 32
Flax	1 50	1 60
Broom corn	02	@ 08
Hides—Green to dry flint	6	@14½
Lumber—Common	11 00	@18 00
Wool	16	@37
Cattle—Extra	6 50	@7 00
Common to good	4 60	@5 80
Hogs	6 00	@7 75
Sheep	3 50	@6 00

NEW YORK.

Flour	2 80	@6 50
Wheat—Winter	1 04	@1 14
Spring		1 07½
Corn	57	@63
Oats	41	@46
Mess Pork		18 00
Eggs		23
Butter		@39½
Wool	10	@45

KANSAS CITY.

Cattle	4 80	@5 75
Hogs	6 30	@7 10
Sheep	3 00	@3 60

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A Suffocating Cough.

In a letter from Mrs. Charlotte Lisle, of Chicago, a lady well known as a contributor to the Western press, she ascribes the cure of a dangerous cough, accompanied hy bleeding at the lungs, to **Hale's Honey of Horehound and Tar.** "My cough," she says, "threatened to suffocate me * * * * but the **Honey of Horehound and Tar** *has removed every trace of it.*" The letter was to a lady friend in this city, who has placed it at the disposal of C. N. CRITTENTON, 115 Fulton street, N. Y.

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE CONVENTION.

The addresses of Hon. Frederick Douglass and Mrs. Belva Lockwood, appearing in this number of the *Cynosure*; and the fact that the editor of the *Cynosure* has agreed to speak in the National Woman's Suffrage convention in Washington on Wednesday of this week, and that Mrs. Anthony has promised a resolution of thanks for the recognition of their movement by the American convention, are very significant of the popular interest excited in the capital. From more than one source we hear that it is a much discussed topic in the influential circles of Washington. Our reports of the proceedings are of necessity condensed, but are believed to be complete. We hope in our next to publish two or three other addresses, especially those of Dr. A. A. Miner and Rev. B. T. Roberts. A large extra edition of this number of the *Cynosure* is printed, but nearly all engaged as we go to press. The Convention has made a tidal wave, which every worker for the reform should improve with the utmost diligence. Let special and unremitting effort be made to enlarge the circulation of the *Cynosure* during the month of March.

CONVENTION ITEMS.

ABDIELS AMONG SATAN'S WORSHIPERS.—There were two colored preachers in the convention, Rev. P. H. A. Braxton of Baltimore, and Rev. J. Brooks of Germantown, Pa., one of our secretaries, who worked well and bravely. There were many besides but these two were pre-eminent.

Mr. Brooks preached pointedly against the secret lodges before he heard of the *Cynosure.* Twenty-five members of his church quit him in a body, and his congregation was depleted. But he is, through God, conquering success.

THE TERRORISM of the lodge here was signally conspicuous in the absence of the colored people from our meetings. Only a relatively small number attended, while their love of such meetings and to mingle with whites on equal terms, as they did, should have crowded the great hall with them. But the old mother serpent has only to open her mouth and utter a quiet hiss and all the little ones will run into her belly and hide. So Masonry through the 190 little lodge-leaders kept the negroes away from us.

A BRAVE GIRL.—Miss Mary E. Jones of Boston, who attended the Washington Convention, was walking toward her lodgings near a street car, when an extra horse which was to be hitched to the car, frightened, maddened, or both, was rearing and plunging at a furious rate, the harness off and around his legs. The driver was about to give the animal a savage blow with the whiffletree, when Miss Jones sprang from her mother's side, seized the crazed animal by the bridle, and cried, "Stop! Don't strike this horse!" She then patted the animal on the cheek and spoke kindly to him, while the astonished driver hitched him to the cars and the crowd looked on with amazement.

ALL DAY SATURDAY was devoted to consultation. There was but one word heard on all sides concerning the convention, and that is joy and gratitude to God. Rev. Mr. Moore of Oberlin, now a pastor here, says, "The Convention is a great event, and we are too near it to take in the reach of its effects."

ROBT. G. INGERSOLL is here in the city, but comes not near nor cares for the struggle with the lodge. He treats the discussion now as he did slavery while Abolitionism was unpopular. He said to a lady who asked him if he was a Mason, "No, I would as soon join a grave-yard." Of course he knows it to be the ruin of the country, but he cannot make a thousand dollars a night by denouncing it. Will he curse ministers by-and-by for doing as he does?

DR. RANKIN'S TESTIMONY.—On the Sabbath following the Convention Dr. Rankin of the Congregational church in Washington, preached from the text, "Ye are my friends if ye do whatsoever I command you." In speaking of the different social relations and the laws or customs by which they are governed, he said boldly to his large congregation that secret societies have their relations and regulations which are demoralizing and un-Christian.

THE WASHINGTON PRESS in all its notices of our Convention, has not uttered or published a single sneer.

PROF. BAILEY is giving absolute and universal satisfaction in his management of the very important duties of his post, and except a single vote or two against woman suffrage all our votes have been unanimous.

THE WASHINGTON CONVENTION, we learn from those present, has been the theme of earnest conversation in the Department here from the Cabinet down.

SECRETARY STODDARD'S purchasing and completing the payment of the note, and clearing the title to the Washington building has produced a greater effect for our cause than a thousand good speeches. We need another "*headquarters*" now in *Boston*, and soon, another in *San Francisco.*

SENATOR POMEROY and the *Cynosure* editor have promised Secretary Stoddard to be at the Northampton meeting. A call will soon be out.

THANKS.—While our readers are opening this *Cynosure*, the Woman Suffrage Association will be in session in Washington. Miss Anthony has promised a vote of thanks to our Convention for our vote for the impartial ballot.

AN INCIDENT in Mrs. Lockwood's address was not given in our report of it. In relating the circumstances attending the recent application of Mrs. Mary Miller of New Orleans for a steamboat captain's license, and the opinion given thereon by Mr. Raynor, the law officer of the Treasury, Mrs. Lockwood used considerable sarcasm in referring to Mr. Raynor, and was inclined not to spare the Secretary of the Treasury for having deemed it necessary to refer such an application to his law officer.

"What did the Secretary do?" asked Chairman Pomeroy."

"The Secretary," said Mrs. Lockwood, "wisely and well said, 'If a woman has been placed by God upon his footstool, and is able to earn her living, let her do it. If she is able to pass the examination, give her her commission.' Mary Miller," continued Mrs. Lockwood, "passed her examination, and four days ago, I am happy to say, received her commission."

IS THERE NEED FOR THE AMERICAN PARTY?

BY A. THOMPSON.

It was not of a Christian, but of a heathen government that these words were spoken: "The powers that be are ordained of God." Civil government is as much a heaven-ordained organization as the church or the family, and no more preposterous assertion was ever made through the perverse ingenuity of men, than that politics is not a lawful field for Christian ambition and enterprise. If it be a meritorious act to turn one sinner from the error of his way, what must it be to arrest a nation in its downward course, drive corruption from the high places of the land, and build upon the fair foundations of truth and righteousness, a people whose God is the Lord. Is there need of such a work to-day?

Of the two great parties struggling for supremacy in our nation, it cannot be said that either of them is disposed to heed the voice of the people calling loudly for reform. No man could distinguish between an ordinary Republican and Democratic platform did he not know by what party it was framed. They both talk civil service reform which neither of them mean, certainly not the Republicans, who have had abundant opportunities to carry this measure into effect. Our Chicago *Times* says, "It is astonishing to consider the verdancy of a certain class of citizens, who continue to believe that the spoils system has been overthrown."

Neither of these parties will lift by a hair's breadth, from the shoulders of the groaning people, the enormous burden of intemperance, which presses from above, and still less will they disturb the Secret Empire, which like the neither mill-stone presses from below. While that man is either sadly misinformed or willfully blind, who does not see that unless these powers are checked in their mighty corrupting influence, it is only a question of time when we shall see in this country mighty convulsions and popular upheavals, or a passive submission to a destiny of despair.

Why does such a paper as the Chicago *Tribune* characterize our National Senate as the American House of Lords—a body fast becoming a clique of millionaires? Acute, unscrupulous men they must be, otherwise it would be quite impossible to accumulate in so brief a time sums so enormous; heads of ambitious corporations, or partizans they have lifted into power, men out of sympathy with the masses of the people and who care no more for reform than the devil does for a prayer-meeting. Did many of them stand for a popular vote, bad as is the condition of the general conscience, they would be rejected as surely as Colfax was rejected, when he could no longer hold up clean hands before the people.

It is impossible to buy up a whole people, but it may not be impossible to buy up a legislature. It appears from the Huntington letters, that twenty-five thousand was considered sufficient to buy up Colorado, and two hundred thousand was deemed all that was required to corrupt the heart of the nation at Washington.

Where then do we stand to-day? The people elect corrupt legislatures, and they elect corrupt Senators, while the whole political system of both parties has degenerated into a fierce struggle for wealth, place, and power. With monopolies, intemperance, and the Secret Empire, that unholy trinity of power, they will do nothing. For their support they require honest men's votes and pay us with empty twaddle about civil service, threatened irruptions upon Mormondom, that are never made; and while they are ready enough to vote twenty millions of the people's money for a River and Harbor Bill, to satisfy the greedy shark who feeds upon the national treasury, or to influence elections, they leave our great seaports undefended, our navy in such an unseaworthy condition, that neither a crew nor officers can be found to take one of the best vessels round Cape Horn.

Brethren, citizens, patriots, is there cause for action?

Few consider that enjoyment must have its moment o rest as well as labor.

WHAT AILS THE CHURCHES?

BY ELDER NATHAN CALLENDER.

That Gospel churches are of momentous importance makes this a grave question. This problem seems to be reverberating through the pulpit and the religious press. It is one sign of good that some see that the church is out of health. The diagnosis is easy to make, as that upon paralysis. To diagnose upon bodily disease requires a man sound in body and mind; so to see what ails the church requires spiritual health. (Gal. 6: 1). "They that are sick" need a physician, and a well one. Men of the pew, pulpit and press, who are "struck with the death" of moral palsy, cannot treat the sick, for they do not even see the situation. A sick doctor (D. D.) needs the physician as much as any other man; specially if he is "out of his head." If the doctors are struck with moral contagion they must away to the hospital, and God must send us some Elijah or Ezekiel, who is able to see what ails the churches, and is not afraid to tell the dying patient, be he a doctor or not, what is the matter. Such as will "cry aloud and spare not and so show the house of Israel her sins" and send the people anxiously crying to the great Physician.

"*What ails the churches,*" echoes mournfully through the land. What ailed Zion's sons in Babylon? There the heathen tauntingly required of them a song "saying, sing for us one of the songs of Zion." Why did the flower of Israel have to go to Babylon? Plainly for the idolatry of Israel. Providence ordered the best to Babylon for the good of the heathen there, and left the worst element in Jerusalem to culminate in apostasy and final overthrow.

What was the matter with the church at Jerusalem? Read carefully Ezekiel 8th and 9th chapters and see. Did the church at Jerusalem know its own plague? Perhaps Ezekiel murmured at God's way with his people. So God took the prophet "by a lock of his head," in vision, and looked over the situation, turning their ancient and honorable secret worship inside out. Now, Ezekiel, your business is to investigate and know what these "good men are doing in the "*chambers of their imagery.*" See that "image of jealousy," symbol of sun-worship, in the main gateway! Now advance to the second scene where you will see a still greater abomination. By *digging* he finds a door, enters in, and behold! seventy men of the ancients of the House of Israel "worshiping" every form of creeping things, and abominable beasts, and all the idols of the House of Israel, portrayed round about. In the midst stood Jaazaniah (the priest) with every man his censer in his hand; and a thick cloud of incense went up.

Now, asks Ezekiel, what can be the matter of this Jerusalem church? Go on, Ezekiel, and thou shalt see greater abominations that they do. Here we find women in the secret worship. Female Masonry? "Women weeping for Tammuz," a deified mortal, answering to the Adonis of the Greeks. Idolatrous and lewd ceremonies! "Son of man, hast thou seen this?" Yes, quoth the prophet, I have seen too much here in the Holy City, in the "holy *place.*" Take me back to Babylon into better surroundings. No, "Turn thee yet again and thou shalt see greater abominations than these." I want you to see what ails the Jerusalem church. We will now go into the "*inner court*" and see what these "good men" will do in the "*holy of holies.*"

"And he brought me into the inner court of the Lord's house, and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and *their faces toward the East;* and *they worshiped the sun toward the East.*" Enough, enough, cries the prophet. I now see what ails our dear Zion! SECRET IDOLATRY.

Secret sun-worship was the moral, spiritual and national curse of the Israelites. This the holy God abhored, and *went "far off from his sanctuary,"* v. 6 in ch. 8. Now if in the ritual *twilight* of Christianity, under the "*shadow* of good things to come," God was driven "far off from his santuary" by the *mixed* worships of his chosen people, what shall we say of the secret sun-worship of the nineteenth century, which honey-combs church and state with millions of poisonous cells? Right in the face of the Sun of Righteousness.—"Son of the Father"—after more than eighteen centuries of Gospel light in our world, half, more or less, of the clergy, "ancients of the house of one spiritual Israel," engaged, substantially, in the same pagan worships in heathen temples, devoted to idolatry. And more than half of the remainder countenancing by silence, if not by sympathy, the secret cabals!

What *is* the matter, when half or more of the churches co-operate, *worship* with, and pay their money to lodges which antagonize the Gospel in every grand feature. "Such horrible incongruities as are seen in this display of the emblems of the cross over saloons and bagnios, were never seen before in this country." So speaks the *Interior* of Chicago, Aug. 19th, on the Knight Templar Conclave which met in that city in Aug. 1880.

Further on the same paper adds, "There is a jeer and a sneer in it that could only be equalled by the devil reading the Sermon on the Mount to a convocation of Belials, Molechs and Beelzebubs." This is none to strongly put, as any one will conclude on reading the account of that conclave. This was Masonry in its "*intensely* Christian" character. At a Knight Templar conclave in Philadelphia some fourteen years ago, Wm. H. Allen, then president of Girard College, in a grand Knight Templar speech, spoke substantially as follows. After dilating upon the order as "social, beneficial and charitable," he adds, "Ours is not only a moral order but a *Christian* order; not only a Christian order, but the *defender* of Christianity, etc."

This Christian (?) order which in its grand conclave in three days spent a round "million of dollars" for "crusade beverages" would surely make a valiant defence of the faith, judging it by its capacity to consume strong beverages. When the church can fellowship organized infidelity at the Lord's table, and that in the name of Christianity—adding hypocrisy to infidelity, and insult to hypocrisy, it is time not to ask what ails the churches but to proceed to *divorce* them from the lodge. Such conduct as that of the Christian Knights at Chicago would disgrace a dance house or a theatre, to say nothing of the "temple of the Holy Ghost."

Ask what ails the churches with lodgery, theatres, gambling clubs and other vile practices whose "name is legion?"

In view of such facts can any one wonder that "God should go far off from his sanctuary?" Are there enough who "sigh and that cry for all the abominations that be done in the midst of our Zion to save it from the doom of apostacy?" "Ah, Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?"

Unless the watchman awake right soon and "cry aloud and spare not," and "*show* his people their iniquities," a terrible ordeal is just ahead. The only hope of reformation and redemption now visible, is that some do sigh and cry in view of the abominations cherished in the churches of our land.

Thompson, Pa.

TROJAN'S COLUMN.

On the exceedingly dark back-grouud presented by the reign of the monster Nero, the character of Trojan stands forth with peculiar brightness. He was as much beloved and honored by the Roman people as Nero had been hated and feared by them. In consequence, the monument erected to his glory was one upon which no art, no wealth, no care was spared. It still stands at the present day, and is nearly as perfect as on the day it was completed.

It is a lofty column, made up or covered with plates of bronze, upon which are depicted in bas-relief the more glorious achievements of Trojan's life. These pictured plates of bronze wind up the column in a spiral, as we remember, to the top, which was originally crowned with a statue of the hero whose glories it commemorates.

Our recollections of the monument may not be wholly correct, since it is long ago that we saw it, but they will do for illustrating the suggestion that we are about to make. We have observed that it is proposed to raise a monument to Wendell Phillips. The idea occurs to us to devise something like the column dedicated to Trojan. On the bronze plates there would be properly represented some of the contests through which the hero has gone. One of these plates should show how he was treated to a storm of rotten eggs, which he endured in the early days of the rebellion, in Cincinnati, that city which is now going through another kind of storm itself, accompanied by a flood of over seventy feet of water, occasioning much suffering and call for aid. Another plate might portray Mr. Garrison, the friend and co-laborer of Mr. Phillips, with a halter around his neck, being dragged through the Masonic streets of Boston as a victim to that Minotaur, the slave-power. Still another scene might exhibit the two friends assailed by a roaring mob and treated with every possible indignity. And finally, after many such scenes, on the top of all, there might be appropriately put the statue of Gen. Robert Lee, or of some other distinguished advocate of slavery!

How many Roman citizens were there who suffered more under Nero than Messrs. Phillips and Garrison have suffered under the reign of the lodge in Massachusetts? How can a monument glorify Wendell Phillips without at the same time disgracing the community in which he has been outraged?

Reader! do these ideas seem distorted to you? Nay, are they not the proper suggestions of facts? It is said that the Pope has put a statue of St. Paul or St. Peter upon Trojan's column; and would it not be equally proper for the lodge to place the statue of some devotee of slavery upon a monument to Phillips? Far stranger and more chaotic incongruities than these will occur in a community that builds churches to Christ and at the same time worships at the Masonic lodge.

AMERICAN.

DISCERN THE SIGNS OF THE TIMES.

BY REV. A. M. MILLIGAN, D. D.

[Notes of a sermon preached Feb. 3, 1884, the Sabbath before the Flood, published in the *United Presbyterian.*]

Ezekiel 33:7. "So thou, O son of man, I have set thee a watchman unto the house of Israel. Therefore thou shalt hear the word at my mouth, and warn them from me."

I have no disposition to assume the role of a prophet or a sensationalist, but believing as I do, that it is the province of the Gospel ministry to watch the providences of God, whether those "coming events that cast their shadows before," or those that leave their lessons behind, I feel called upon today to sound a note of warning, and call your attention to

I. SIGNS OF DANGER.

1. *Violations of God's law.* Jer. 5: 9: "Shall I not visit for these things, shall not my soul be avenged on such a nation as this?" I do not propose to speak of individual sins, either those of God's own children or of the wicked, except as they become national. As, for instance, the crime of murder, if it be properly punished, does not become a national sin; but if it be not properly punished, it rests upon the government, and God will hold the nation responsible. Num. 35: 33. "For blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it," so that individual wickedness that is not restrained and punished becomes a part of a nation's guilt.

Who that takes any account of what is passing in our land is not aware that there are crimes of the most flagrant character committed almost daily, and against which law affords no sufficient protection, until personal assassinations, lynchings and vigilantes are taking the place of the proper administration of justice? These unexpiated crimes are gathering like a black cloud over the nation and threaten danger. But there are violations of divine law that are strictly national sins, committed by the nation itself as a moral person, a responsible party. Such as the running of the U. S. mail on the Lord's day, and the sittings of Congress on the Sabbath; the licensing of the liquor traffic, and the annual murder of 60,000 of citizens; the unjust divorce laws, whereby the divine institution of the family is undermined and destroyed, while Mormon polygamy has been allowed to grow up into a power that threatens the gravest consequences. These open and gross violations of the divine law culminate in a setting aside of the divine authority in the Constitution of the government and claiming for the people the divine prerogative of irresponsible power.

But the question returns, Will God puuish a nation for these sins? God himself asks this question by the mouth of his prophet Jeremiah (5: 9, and 29, and 9:9), and he asks it in a way that admits of but oue answer: "Shall I not visit for these things, shall not my soul be avenged on such a nation as this?" As much as to say, Shall I cease to be God?

2. *Premonitory judgments.* Matt. 24: 8: "All these are the beginning of sorrows." All the nine judgments that fell upon Egypt were premonitory of and preparatory for the tenth and fatal catastrophe—the death of the first-born and the whelming of the army in the depths of the sea.

God sends judgments of a lesser kind in mercy, as a reproof and warning, to call to repentance, and afford an opportunity to avert the greater by a timely reform. If they are not heeded he will send "seven times more"—heavier and more numerous till they reform or his patience is exhausted. These often "begin at the house of God," and "if these things take place in the green tree what will become of the dry? If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

But are these calamities, such as cities consumed, states eaten up by locusts, great valleys swept by desolating floods, commercial disasters decimating a nation's wealth—are these divine judgments? To deny this is atheism. If God does not control the elements, what does he control? And if God sends these calamities it must be either in justice or cruelty, and who will dare intimate the latter? "Is there

evil in the city and the Lord hath not done it?" "He doth not afflict willingly, nor grieve the children of men." That these warnings are prevalent even the most stolid are forced to acknowledge. "Lord, when thy hand is lifted up they will not see, but they shall see" (Isa. 24:11).

3. *There are singular phenomena.* Luke 21:11–25. "And the great earthquakes shall be in divers places, and fearful sights and great signs shall there be in the heavens." "There shall be signs in the sun and in the moon and in the stars, and upon the earth, distress of nations with perplexity, the sea and the waves roaring." We have had for considerable time past a remarkable frequency of comets, those strange heavenly visitants that have been considered the precursors of evil. There have been great spots on the sun and a singular conjunction of the planets, to which have been attributed the singular atmospheric convulsions, cyclones and storms. While all these may be accounted for on philosophical principles, they may nevertheless be the signs by which God indicates to his people coming events. The rainbow in the cloud on the day of rain is a natural and philosophical phenomenon, and yet it is God's witness that there shall never be another deluge. We have also had earthquakes in divers places, in one of which the whole island of Ischia was depopulated. These science has not yet wrested from the hand of Omnipotence. And what mean those ruddy hues that, evening and morning, gild the sky with radiant glory? When last night the whole heaven was illumined with celestial brightness, and the very earth clothed in purple robes, who could forbear the thought that surely God is near?

II. THE DUTY OF THE MINISTRY REGARDING THESE SIGNS.

1. To learn their meaning—"hear the word at my mouth." The canon of divine revelation is closed, but communications from God have not ceased. The fulfillment of prophecy is giving a continued and living power to the inspired page; and the uniform consisteney of God's dealings with his past providences and with his known character sheds a blaze of light on events as they transpire. Reasoning from the past to the future, from the page of inspiration to the page of providenee, and applying the unalterable principles of the divine government, it is not impossible to forecast the future and presage coming events that cast their shadows before. Matt. 16:3: "In the morning you say it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" The ministry who pass lightly by the heavenly monitors, who stop their ears to the voice of God and cry peace, peace, when there is no peace, incur a fearful responsibility.

2. To warn men of the danger—warn them from God. "Son of man, I have set thee a watchman to the house of Israel, therefore thou shalt hear the word at my mouth and warn them from me." The sentinel that sleeps at his post and permits the enemy to enter, the watchman who fails to guard the city, the guard who allows the rushing train, laden with its precious freight of human life, to leap into the open chasm, is held responsible for the destruction which his inattention has allowed. What, then, shall be the responsibility of that watchman who permits a nation to go heedlessly on to destruction and to glide silently to an endless perdition, with no signal of danger, no voice of warning? "If thou dost not warn the wicked they shall die in their iniquity, but their blood will I require at thy hand." I well know the disposition of communities in this regard. They say, speak to us smoother things, prophesy deceits. "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." But whether in this regard we should obey men rather than God, judge ye.

III. CONSEQUENCES.

1. National reformation and salvation. Jer. 18:7, 8: "If a nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." Jonah's preaching saved Nineveh. Moses's direction to the children of Israel to place paschal blood on the door-posts saved them from the calamity that befel Egypt. Christ's warning heeded by the Christians induced their escape to Pella and saved them from the fearful destruction of Jerusalem.

A timely attention to the warning given this nation would have saved it from the fearful destruction of property and life in the late slave-holders' rebellion. And if the nation will take timely warning of its sin and danger it may avert still more dire calamities.

2. Neglect of the warning and destruction. If God visited the nation with such dire calamities for the wrong done the slave, what will not be the penalty for the dishonor done to his Son and his holy law? "The nation and kingdom that will not serve thee shall perish." "Kiss the Son, lest he be angry and ye perish when his wrath is kindled but a little." These fires and floods and cyclones are not the judgment; they are only the warnings. Witness the fate of Egypt, which refused the warning of Moses and paid the fearful penalty. Witness Babylon, that heeded not the warning of Daniel and the three children of the captivity, and Jerusalem's fearful fate, that heeded not the tearful warning of Jesus, "O Jerusalem, hadst thou known even thou, at least in this thy day, the things that belong to thy peace, but now are they hid from thine eyes."

This destruction will come suddenly. It will be too late to escape it after it has commenced. It was too late to enter the ark after the waters began to rise—too late to escape the fate of Jerusalem after the Roman armies had closed around it. These are our warnings; now is the time to act. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Pittsburg.

THE WASHINGTON CONVENTION.

ADDRESS OF HON. FREDERICK DOUGLASS ON "CIVIL RIGHTS."

Mr. Douglass, on being introduced, was received with great applause, and spoke substantially as follows:

I have no apology to offer for appearing on this platform and in the presence of this convention. I am in perfect harmony with at least two objects which you are met to promote: The first is Free Inquiry and free discussion of those questions which are deemed of importance to the welfare of mankind. The second is Civil Rights.

As to the first, I believe that toleration of what may be error is not dangerous so long as truth is left free to combat it. Innocence and truth seek the light and rush to embrace it; they court investigation and welcome the honest inquirer. But guilt cries out in horror and in shame, rocks and mountains on us fall to hide us from the face of the Omniscient Judge. Whoever has any habit or association or business which he refuses to have examined, I advise him to examine it himself and abandon it.

Turning to George W. Clark, whose age has not robbed a wonderful voice of its power to thrill the heart and rouse the conscience for the truth, Mr. Douglass referred in a few touching words to their former acquaintance and their meetings with William Lloyd Garrison, Wendell Phillips, and many others whose fame shall last while truth shall stand with the "eternal years of God." His affection for the old "Liberty Singer" was as touching as sincere as he said, contrasting the present with the former days, "But your voice never sounded sweeter to me than it does to-night. Those men who stood for human freedom were among those who held that, however few they were in number, so long as their principles were right their cause was secure. I have always held that one with God was a majority. The relations existing between the white and colored people of the United States is to-day the great and all-commanding problem for the American people to solve. We have got rid of slavery. It is gone, gone, gone, never to return. [A voice, 'amen!'] But its long, black shadow stretches across our entire continent; the spirit of bondage is yet in our land. You sometimes ask when this negro question will cease. I will tell you when it will cease. It will cease when every colored man shall enjoy equal rights with every other man. [Applause.] It will cease when we have one country, one citizenship, one liberty, one equality for all people of the United States, and not until then."

Mr. Douglass then referred to the history of the black man in this country as being curious to contemplate. The old prophecy that the negroes would die out had failed. Its answer was found in the fact that where there were four and a half millions of negroes then there are now seven millions. "There is no getting rid of us, my friends. We are here. Some have proposed to send us away, to colonize us, and others propose to kill us off. Neither of these plans will or can succeed. We are not going away to Liberia or Africa. Never! We have adopted the sentiment that we used to sing in class-meeting many years ago, over on the Eastern Shore: 'Bred'ren, we has been wid yo', we still is wid yo', and we mean to be wid yo' until de end!' [Laughter and applause.] People talk as if we were going to disappear like the Indian. The Indian is represented by his blanket and moccasin. He is removed from one place to another. The negro has had a taste of civilization, likes it, likes to be where it has achieved its greatest triumphs. He don't want a blanket; he wants a coat of the latest Parisian cut. He wants to follow the fashions; he does not reject your civilization; he likes it, imitates it, and is quite a factor in American civilization."

Mr. Douglass devoted some time to the Supreme Court decision: "My criticism on the recent decision of the Supreme Court is this, that before emancipation of the slave the Supreme court held to one method of interpretation of the Constitution, and since the abolition of slavery to another. Formerly the words 'we the people' in the Constitution were construed as meaning white men. It was a white man's Government in those days. It is no longer a white man's Government, it is a Government made up of all the people of this conntry. We are your brothers, if you please, your kinsmen and clansmen. The fact is that a part of us may almost claim kin to you. If we are not quite as black as you would have us it is not our fault. [Laughter and applause.] But I won't press that point. I leave something to the imagination.

"The Constitution declared that persons held to servitude in any State, under the laws thereof, escaping into another State, shall not by any law or regulation be released from such service, but shall be delivered up to the persons to whom such service is due.

"Now this, like the 14th Amendment, is a plain prohibition on the States and not of individual action. But the Supreme Court held that the intention was to return slaves, and hence the Fugitive Slave Act was valid law. But the Civil Rights law was declared void, notwithstanding the known intention of the legislature to secure personal liberty. Intentions favorable to slavery were to be carried out, but if favorable to freedom they were of no value.

"Previous to the war and since, the Constitution has been interpreted so as to exclude the negro from those rights which are accorded to the white man. We may sing peace, but unless we blot out the Declaration of Independence; blot out the Bible and all pretense to Christianity, there will be no peace on this negro question until equal and exact justice be established for all. Compromises were enacted into law, and the two leading political parties resolved that discussions of the negro question would not be tolerated. But the discussion did not stop. There is no peace that is not founded on purity.

"It is strange how things happen in this world. The war began in the interests of slavery on both sides, but ended in favor of liberty on both sides.

"The negro has claims upon this government to civil rights. When our limping soldiers fled from Southern prisons, the black face was their hope for shelter, food and safety. When our country was in the greatest straits, and European governments were saying, 'Aha! aha! The great Republican bubble has burst,' then was the call made upon the negroes, and 200,000 answered it, and proved their courage and MANHOOD!

"This nation owes to the colored man civil rights. Talk about having done enough for us. Why, if you should plant a church in every valley and a school-house on every hill, and supply a minister in one and a teacher in the other for the next fifty years, you could not atone for what you have done against the black man."

Mr. Douglass referred twice to his recent marriage. He had been, he said, a great deal tempest tossed of late, and was disposed to keep dark, but had consented to speak. The real obstacle in the way of the colored man is prejudice, color madness, or color-phobia, the best cure for which was to do something to help the colored man. He illustrated this by relating an incident in his life which occurred about forty years ago in Pittsfield, Mass. Then, even Northerners would not affiliate with the negro, and the wife of a white man to whose house he was invited was the only one who showed him consideration. "Women," said he, "are always more sensible than the men about such things," the point of which remark was instantly perceived.

Mr. Douglass concluded with an eloquent appeal for respect for the negroes, as the best way in which his usefulness and finer characteristics could be brought out. "If you want a man to keep out of the mud," said he, "polish his boots." The negro who had watered the soil with his tears and enriched it with his blood, only asked to be treated as well as those who had fought against the country.

ADDRESS OF MRS. BELVA A. LOCKWOOD.

MR. PRESIDENT, GENTLEMEN AND LADIES:—This organization calls itself "American," and as I am advised, advocates prohibition of the liquor traffic; the citizenship, with all that the name implies, of all persons born in, naturalized, or entitled to be naturalized in, this country; with the right of woman to vote, and the full enjoyment of our free institutions of government. Am I right?

Perhaps never before in the history of our beloved country was there so conspicuous a time for temperance work, or so great a need of united and determined effort on the part of moralists and philanthropists as the present. The animosities engendered by the late civil war are dying out and yielding to the better, sober, second thought of the American people. We are at peace with ourselves and the world. No great political question is agitating the public mind. The 47th Congress settled the Tariff Bill and the Bonded Whiskey Bill, the present Congress the Fitz John Porter Bill, and to-day we have in our government a sound financial policy that it seems every way probable will carry us safely over the breakers of financial distress or national bankruptcy and lead us on safely to wealth and national prosperity. The Civil Service Reform Bill with its competent Commission, has largely abated the greed and the unwholesome scramble for office; especially when election and promotion mean merit and ability, and these symbolize intelligent and pains-taking labor. We have a public school system established, a free school system throughout the North, the South, the East and the West that is open to every color, sex, nationality and condition, so that the ignorance of any young man or woman in the future shall be his or her own condemnation.

But three questions are to-day looming up on the moral horizon that are assuming a political aspect, that must be met and solved,—the labor question, the woman question that grows out of it, and the temperance question. All of these are to-day more or less affected by legislation, and in the near future will become, if they are not to-day, great political problems which must be met and settled by the ballot,—questions of moral force that must call forth the best thought, the most pains-taking policy; and

the active co-peration of the best, the truest and the most loyal men and women of this country. We have arrived at a period when mental and physical culture, the cultivation of mechanics, and of the arts and the sciences should take the lead and become the absorbing thoughts of our people. In a word, we are coming up out of the barbarism, the heathenism, and superstition of the past into the light of a Christian civilization that demands the fullest and highest development of the individual. Had we to-day arrived at that point, then we had no need of organizations, no need of being banded together for moral reform which we contemplate, but every man would be a law unto himself.

But unfortunately we are weak; badly born, with morbid appetites, inherited tendencies and temptations to sin on every corner of our beautiful city, which should be the paradise of the world, in the shape of restaurants and liquor saloons. Our young men and our young women are falling by the wayside and our old men and our old women are not exempt, unfitting themselves for all of the responsible and useful avocations of life, growing old before their time, wasting health, fortune, opportunity, promotion, character, and going down to a premature death. We cannot stand by and say these are not our loved ones, these are not the elect, for the moral contagion threatens to engulf us. We are fast becoming a nation of drunkards, and the disease is assuming every insiduous form. Wine, whiskey, rum, brandy, beer, champagne, opium, morphine, quinine, chloral and everything which the imagination of evil genius can invent, disguised with every sophistry of harmlessness, introduced under the name of tonics, strengthening bitters and blood purifiers, with their insiduous poisons and nerve-destroying influences, are placarded everywhere and introduced everywhere, to deceive the unwary. Our young people should learn that the only blood purifier requisite nature has compounded and consists of pure air, and that the method of taking it is by wholesome out-of-door exercise. That the only tonic necessary is a healthy ambition to do something and to be something more than a mere drone in society, living only for sensual indulgence, and dying unhonored and unmourned; that the only genuine beautifier of the complexion, and one that will wash, is compounded of amiability of temper, intellectual, cultivated thought, enervated by well oxygenized blood, and a healthful plan of life work mapped out that will make the world better while the individual lives, and bless the yet unborn when he is moldering in his grave.

Fourteen years ago the president of this Convention presented for me to the United States Senate a petition signed by 800 temperance people of this District, asking for a prohibitory law in the District of Columbia. It hardly made a ripple on the surface of public opinion; but to-day a committee of temperance people can command the attention of the committees of Congress, and they are willing to reason and confer with us on the best means of staying the flood tide of intemperance that has been sweeping over us and threatening to undermine the foundation stones of our social fabric.

We do not yet hope for prohibition, but practically expect to get local option in the localities where liquors are sold, and to reduce the number of liquor saloons from 1,000 to 100.

To-morrow at 10 o'clock A. M. we meet the Senate Committee to discuss this question.

But why do I ask that women should vote? and are you willing to meet the question squarely?

Women should vote because our fathers enunciated as one of the corner-stones of this government, that taxation without representation is tyranny. That tyranny has continued to exist from the close of the revolution until this day. What does representation in this country mean, and when have we had a test of the will of the people? The infant republic, born of tyranny, now the formidable American nation commanding the respect of the world; the asylum for the oppressed of the monarchies of Europe, according to the census returns of 1880, numbers 50,000,000 of people. Out of this vast population we secured at the last Presidential election 9,000,000. These 9,000,000 of votes are represented by 372 electors, known as the electoral college, in whose hands are placed the power of electing the President and Vice-President of this nation. This electoral aristocracy may decide, as it has done, on four different occasions, that the minority of this 9,000,000 of votes has elected a President! Where then is our popular sovereignty? Where the expressed voice and will of the people? The electoral college itself had its remote origin in papacy; later, in the title of those German Princes who had the right or privilege of electing the Emperor of Germany, the electors coming from each of the seven German states.

But if the 9,000,000 of voters are not fairly represented, what have we to say of the 41,000,000 of other persons whose voices are dumb as to who shall rule over us, how we shall be taxed, and what the laws shall be that govern us, while the remotest one of them is taxed without representation! In the days of slavery the Southern States were allowed a representation for their slave population. Is it not about time that the women in this country rose to the dignity of chattels?

We have become a gigantic aristocracy, in which the sovereign power is vested in a privileged class, viz.: the male voter over twenty-one years. Neither brain, nor money, nor culture, nor tact, have yet been able to overcome the inherited disabilities of sex, of the mothers, and wives, and sisters, and daughters of this great and magnanimous American commonwealth. We are to day proud of our country, with the patriotic blood of our revolutionary fathers coursing through our veins, but humiliated by the shackles which chain us hand to hand with felons, idiots and paupers, with the voice which says to us, women are intuitive and logical; unfitted for government, incapable of choice; we will represent you, we will say who shall rule over you and how you shall be ruled.

A pure democracy is a state in which the people at large possess the whole sovereighty. The names, Democrats and Republicans, are misnomers, for neither party seek nor wish a government purely for the people. Woman suffrage is to either of them a bugbear which they cannot meet with argument, and which they seek to avoid by making it odious with ridicule. They evade the inevitable instead of asserting the manhood of which they boast so much, and taking hold of the question of woman suffrage on its merits, fairly and squarely meeting the issue.

Woman should vote as a matter of absolute equity between man and man. Under our present system a male adult having a wife, a mother, three maiden sisters and thirteen children, every one of whom are taxed to support the government and who may represent millions of dollars, has a single vote, which may be offset by the vote of an irresponsible, portionless bachelor next door, who does not represent nor maintain so much as a female domestic. Our popular vote and our free republic is a fallacy. Abolish the electoral college we say; count the votes of the people, and let the word people mean MEN and WOMEN. Insist upon an educational qualification from the rising generation and every newly-fledged voter; do away with the twaddle that women do not want to vote and compel every educated, qualified voter to perform his or her duty at the polls. It is as much the duty of intelligent citizens, men or women, to look after the machinery of government and vote pure and upright men into office, as it is to pay taxes or observe the moral law. Suppose there is a class of women or of men who do not wish to vote; what does it argue? Has there not been in all of the ages past a class of persons who desired to shirk responsibility, and the more onerous the responsibility the greater the desire to be rid of it? The women of this country have had a hundred years of instruction on a false basis. They have been taught to believe that they were represented, supported and protected by men, instead of having been taught to represent, support and protect themselves.

There are two things in the way of securing the vote for women, viz.: the ignorance of the masses, and money to control them. It was ex-Gov. Sprague who said, when in the United States Senate, "I know of but one thing more tyrannical than a million of dollars, and that is a million and a half." This country is becoming, or has become, a monied aristocracy.

But, Mr. President, this Convention claims to be Christian! As a nation, and in the attitude which we stand to-day before the civilized world, I assert and challenge contradiction, that we are heathen, not only in our treatment of the women of the land, but of the Indian, the Mormon and the Chinaman.

Who are the heathen in the Chinese Act? An incident was enacted at the Court-house of the District of Columbia on the 8th of February last. Chang Woo Tsang, born at Loo Chow, China, came to this country fifteen years ago under the provisions of the treaty secured by the successful diplomacy of Anson Burlingame, which not only granted the free interchange of commercial relations between China and the United States, but accorded the privilege to the residents of either country to transact business, settle in, or become citizens of the other. The success attending Burlingame's mission was heralded with delight throughout this country because it favored commerce, and also that it threw open the ports of China to our teachers and missionaries which had heretofore to a great extent been closed to them, and which would assuredly in time enable us to convert the Celestials not only to our civilization and to our institutions of government, but to our religion. The civilized world rejoiced that friendly and amicable relations had been established between this country and a heathen nation whose population numbered one-tenth of the people of the habitable globe, or about 400,000,000 of souls.

For nearly a century, or since our successful revolution it had been our boast that ours was "the land of the free, and the home of the brave—the asylum for the oppressed of all nations." Not only our ports, but our schools and churches were free, and the broad, productive acres of the West invited the immigration of the Chinaman, as well as the Irishman, the German, the Swede, the Norwegian, or any of the over-populated and under-productive countries of the Old World. For many years the home productions of China have not been sufficient to provide for the wants of, and the consumption of her people, while the exports of articles of diet in our country have largely exceeded the imports.

Naturally enough Chang Woo Tsang, lured by the inducements held out, came with others of his countrymen to this land of liberty, and from long associations imbibed the spirit of our institutions, took up his home in Connecticut, the "Land of Steady Habits," graduated in the high school, united with an orthodox church and finally emigrated to the proud capital of this great and growing nation. He too began to take pride in the country that had received him so hospitably, and had become so thoroughly Americanized that he desired to throw off his allegiance to his native land and no longer remain a disciple of Confucius, but a liberty-loving, free American; qualified to hold, buy and sell real estate, sue and be sued, and become capable of transmitting to his posterity the estate which his industry, prudence and frugality were certain to accumulate.

Fortified with this purpose and sustained by two good, reliable witnesses to his probity and integrity and his fifteen years of residence in this country, he proceeded to the City Hall and asked leave of the clerk to make his declaration of intention to become a citizen of the home of his adoption—the great and glorious United States. The clerk, as was his wont, filled up and caused to be signed the usual form for applicants for citizenship, but found that under the Chinese Act of 1882, restricting the emigration of Chinese to this country, that Chang Woo Tsang could not be naturalized; and he was compelled to erase the record.

The friends of liberty and humanity did not fail to note on the passage of this act its many objectionable features, and to regret the enactment of a statute that was so discordant to the spirit of our institutions of government. It is directly opposed to the stipulations embodied in the Burlingame Treaty which reads as follows, viz.:

ARTICLE V.—"*The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free immigration and emigration of their citizens and subjects respectively from the one country to the other for the purposes of curiosity, of trade, or as permanent residents.*" Signed July 28th, 1868, at Washington, D. C.

But a little more than a decade had passed away before this Christian nation, which is our pride and boast, had forgotten the solemn compact which it had made with a nation which we are pleased to call heathen, and had assumed to enact a law depriving Chinamen of the "inherent and inalienable right of man to change his home and allegiance," and to acquire either temporary or permanent residence in this country.

Its provisions are anti-Christian and uneonstitutional. It does not treat the citizens of China as we desire and expect that all nations in peaceable relations with our government shall treat the citizens of this country. Article 4, of Section 8, of the Constitution, says: "Congress shall have power to establish a uniform rule of naturalization." Article 14, Section 1: "Nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

What do these words mean? Do we not deny protection to person and property, and especially equal protection of the laws, when we refuse to naturalize a person under our naturalization laws who has complied with its conditions? Do we not withhold from him the shelter of the "old flag," while we grant it to the Irishman, the German, the Italian, the Russian, the negro, the Indian and the Esquimaux? Has nature drawn any dividing lines between the nationalities of the world? Do we not stand to-day towards China in the same heathen position that she stood towards us twenty years ago, with our ports closed and our institutions shut to her people and her commerce? Would it not be consistent in the light of this experience to withdraw our missionaries from China, and let that country, whose civilization is older than the Greeks, with whom the art of priuting was invented and practiced 202 years B. C.; whose people invented the mariner's compass, gunpowder, the manufacture of porcelain, paper, and silk fabrics; who inaugurated and successfully carried out civil service reform many years ago—should they not send missionaries to us? Are not the tables turned, and do we not to-day, with this unjust law on our statute books, appear to the peoples of the Old World more in the light of heathens than Christians? Are we true to the liberties won by our fathers?

One of the strongest arguments made against the admission of the Chinese to this country was that they would not become citizens and adapt themselves to the laws and customs of our country, but only come to make money. That they are a peaceable, frugal and industrious people has not been denied.

Will Chang Woo Tsang test the constitutionality of his admission to citizenship in the United States Supreme Court? Will the passage of the bill now before the Senate to enforce the provisions of the Act of 1882 shed any lustre upon that body, or redound to the glory of our government?

THE PROCEEDINGS OF THE AMERICAN CONVENTION.

The commodious Lincoln Hall, the finest in the capital city, was opened Wednesday evening, February 20th, 1884, for the first session of the American Prohibition Convention.

A devotional meeting of half an hour led by Elder Barlow of Connecticut, preceded the opening of the convention, which was maintained with spirit during the brief time allotted.

At 8 o'clock the convention was called to order in the presence of a fine audience.

Rev. S. Collins, D. D., of Ohio, led in the opening prayer and was followed by an appropriate song by Geo. W. Clark, the "Liberty Singer."

Permanent organization was immediately taken up and the nomination of the following officers was concurred in unanimously:

PRESIDENT, Hon. S. C. Pomeroy of Washington, D. C.

VICE PRESIDENTS:

J. S. Rice, North Pownell, Maine.
Benj. M. Mason, Moultonboro, N. H.
J. W. Phelps, Brattleboro, Vt.
S. A. Pratt, Worcester, Mass.
A. M. Paull, Providence, R. I.
J. L. Barlow, Willimantic, Ct.
Donald Kirkpatrick, Syracuse, N. Y.
B. T. Roberts, N. Chili, N. Y.
A. L. Post, Montrose, Pa.
N. W. Pierson, Alexandria, Va.
Capt. J. M. Scott, Alexandria, O.
Hon. Ferdinand Schumacher, Akron, O.
Milton Wright, Richmond, Ind.
Peter Howe, Winona, Ill.
M. Veenboer, Grand Rapids, Mich.
John Phillips, Hudson, Mich.
Wm. Wilson, Menomonee, Wis.
Dr. J. N. Norris, Birmingham, Ia.
M. L. Holt, Neligh, Neb.
E. G. Paine, Wasioja, Minn.
John Dorcas, Burdette, Dak.

W. H. Pruett, Weston, Or.
James Kennedy, San Jose, Cal.
E. F. Sox, Seattle, Washington Ter.
John G. Fee, Berea, Ky.
G. W. Needles, Albany, Mo.
Jesse Ward, Partridge, Ala.
Harvey Johnson, Baltimore, Md.
Francis M. Allen, Knoxville, Tenn.

SECRETARIES:
S. C. Kimball, New Market, N. H.
W. I. Phillips, Chicago.
J. D. Brooks, Philadelphia.

The following committees were also chosen:

On Platform and Resolutions: S. C. Pomeroy, J. P. Stoddard, J. L. Barlow, S. A. George, Ferdinand Schumacher, Jtmes D. Brooks, F. W. Capwell.

On Nominations: E. D. Bailey, M. R. Britten, Harvey Johnson, William Jackson, John G. Fee.

On Business: M. R. Britten, John Dorcas, F. W. Capwell.

On Finance: J. P. Stoddard, Milton Ford, F. W. Capwell, Wm. Wilson, W. I. Phillips.

On Enrollment: O. C. Bailey. A. H. Springstein.

The first speaker of the evening was Rev. E. D. Bailey, well known as the late New England agent and secretary for the anti-lodge reform. His address upon the principles and necessity of the American party appeared last week. It was well reeeived as a most able exposition of the platform of that party. This address was followed, after a song by Mr. Clark, by the introduction of Hon. Frederick Douglass, who spoke with great applause on Civil Rights. The Convention then adjourned till next day.

THURSDAY.

The opening devotional meeting was led by Pres. J. Blanchard, and on the opening of the convention vice-president J. L. Barlow was called to the chair.

The committee on the American Publishing Company reported, also the committee on Finances. The expenses of the convention were, so far as could be computed, $220.97, and contributions amounting to $61 were received. The recommendations of the committee, that, the definite statement of expenses being made, the payment be shared equally by the National Christian Association and the American Publishing Company, and that private solicitation and a general collection at some meeting of the convention be taken, were voted.

The Business committee reported the following examination of the property purchased by the N. C. A. Board:

J. P. Stoddard bought of Vice Admiral S. C. Rowan on Jan. 1, 1883, No. 215, 4½ street, N. W. Washington, for the National Christian Association.

Cost of the Washington property	$6,875
Repairs, fixtures, taxes, etc	1,424.91
Total cost	$8,299.91
Received for the purchase of said property	4,910.80
Amount unpaid	3,389.11
	$8,299.91

The above sum remaining unpaid, Feb. 20th, 1884, was paid from funds of the National Christian Association, so that the property now stands free of all debt or incumbrance whatever, and insured for $3,000 until Jan. 10th, 1887.

Your committee have examined said property and find it in good repair and well worth the cost and more. After careful inquiry we find the property can be sold (as property is usually sold in the city) for $10,000.

M. R. BRITTEN,
F. W. CAPWELL,
JOHN DORCAS.

The Business committee was authorized to invite Mr. Colcman, agent of the National Reform Association, to address the Convention in the evening.

Pres. J. Blanchard addressed the Convention, resigning the nomination as Presidential candidate made at Galesburg, Ill., in 1881. The resignation was referred to the committee on Nominations, as was also the proposition to hold a National Convention at Chicago, and the reorganization of the National Central Committee.

Mr. Crossman, of Washington, who was present, rose and asked whether this was a religious or political organization, and whether one must be what is commonly known as an evangelical Christian in order to belong to the party; and, if not, whether they must support every article in the platform. He said he was in favor of some of the articles, but opposed to others.

Pres. Blanchard stated the history of the National Christian Association and the American party which had grown out of it. The American party, he said, believed that God has established two institutions on this earth—a church and a state. Every man who would vote against the accursed lodge system that is crushing the church and state, he should welcome.

Mr. Crossman said he agreed with the platform as to human rights and in its opposition to secret societies. He did not know what the Convention came here for, except to make an impression in favor of suffrage in the District. The negroes had been enfranchised here, and immediately the white men had been disenfranchised. "All the compensation we have had for that," said Mr. Crossman, "is a kind of negro aristocracy, made by appointing a few cunning, tempest-tossed negroes to the best positions. They hunted through the country and brought here men from other places to rule over the citizens. It seems to me that it is un-American. I would like to have a plank in the platform favoring suffrage in the District of Columbia."

Dr. E. W. Kirby, of Philadelphia, made a few remarks, saying: "I have sworn eternal hatred to wrong and to Masonry. I have been all through Masonry. I know all about it, and pronounce it one of the most disastrous things the country has to do with."

In the afternoon president S. C. Pomeroy called to order. Several resolutions having been presented and referred, George W. Clark sang "Where there's a Will there's a Way."

Addresses were made during the afternoon by Rev. B. T. Roberts of Rochester, N. Y., on Prohibition; by Gen. J. W. Phelps of Brattleboro, Vt., on the evils of Freemasonry; and by Rev. P. H. A. Braxton of Baltimore, on the civil rights of the colored race, and on Freemasonry.

The committee on Nominations reported, and their report thus finally adopted:

TO THE AMERICAN PARTY CONVENTION:—The committee to whom was referred the resignation of Pres. J. Blanchard as nominee of the party for President of the United States, would recommend the aceepting of the same and the adoption of the following resolution:

Resolved, That recognizing the entire fitness of President J. Blanchard for the position to which he was nominated, we regret to have him withdraw, while at the same time we realize the spirit of great magnanimity in planning for the success of the eause. His great executive ability, his culture of mind and his perfect integrity of character mark his eminent qualifications for the highest position in the gift of the people, and we only consent to the resignation at his own urgent request.

We also recommend the nomination of Hon. S. C. Pomeroy for President of the United States, subject to ratification or rejection at the National Convention next June in Chicago.

We also endorse the previous nomination of Hon. J. A. Conant of Connecticut for Vice President, subject also to ratification or rejection at the Chicago Convention.

We recommend the holding of a National Convention of the American party in Chicago on or about June 25th, and that the final nomination of candidates and revision of platform be submitted to that Convention.

We recommend that each State be entitled to a number of delegates equal to the number of Congressional Districts in the State and two delegates at large. In States where there are American party organizations, the delegates shall be appointed by such organizations and credentials given by the chairman or by the member of the National Committee for that State. In States where there is no organization it shall be proper for any number of citizens in sympathy with the American party to organize and appoint delegates in the usual manner of such appointments. In States where it is not practicable to effect an organization individuals may, in the discretion of the Convention, be admitted to full membership, or if they be sent by other bodies than party organizations as delegates, it shall be discretionary with the Convention to admit them either as full members or as honoray members with the power of speaking, but not of voting.

We recommend that the Executive Committee be authorized to make all necessary arrangements for the Convention.

We recommend the election of the following National Committee:

F. W. Capwell, Dale, N. Y., *Chairman*.
E. D. Bailey, Washington, D. C. } *Secretaries*.
J. P. Stoddard, Chicago, Ill. }

J. S. Rice, Me.; B. M. Mason, N. H.; J. W. Phelps, Vt.; S. A. Pratt, Mass.; A. M. Paull, R. I.; Geo. Buck, Conn.; Dr. E. W. Kirby, Penn.; J. M. Scott, Ohio; M. Wright, Ind.; H. A. Day, Mich.; Wm. Wilson, Wis.; J. Norris, Iowa; J. M. Snyder, Neb.; Prof. E. S. Paine, Minn.; John Dorcas, Dak.; John G. Fee, Ky.; G. W. Needels, Mo.; Jesse Ward, Ala.; P. H. A. Braxton, Md.; F. M. Allen, Tenn.; P. S. Feemster, Kan.

We recommend that the chairman and secretaries of the National Committee, together with the nominees of the party, be an Executive Committee to consult with the National Committee by correspondence or otherwise and in the interim of meetings further the interests of the party.

In the evening after brief remarks by J. P. Stoddard upon the work of the National Christian Association, whose building was to be dedicated the next morning, he recalled the circumstances of the alleged abduction and drowning of Captain William Morgan of Batavia, N. Y. Subsequently he said it was suggested that Morgan as a pioneer in the movement of exposing secret lodges, who had sacrificed his life in the work, was entitled to a monument. The speaker described the monument which has been erected at a cost of about $3,000, over Morgan's grave at Batavia, observing that the money was raised by the voluntary contributions of over 2,000 people. He referred to the efforts to establish headquarters in this city, and said that he had declared when the idea was first suggested that if reform was to remain in Washington, the first thing they should have was a graveyard; that they ought to have real estate enough to bury at least 100 anti-masons, and then 100 Anti-masons might remain here. By that he said he meant that if they attempted to rent property here as in other cities timid property holders would drive them out of the city. Consequently they had purchased their property on 4½ street from Vice Admiral Rowan, and the last payment had been made upon it.

The address of the evening was made by Dr. A. A. Miner of Boston on "Driftwood in Politics." The eloquent address was received with enthusiasm by the Convention, which adjourned till Friday afternoon, the morning hours being filled with the N. C. A. meeting at the new building on 4½ street.

FRIDAY.

The president called to order on Friday afternoon, and after prayer by Rev. Mr. Kallock of Illinois, the chairman of the committee on Resolutions presented their report, action upon it being deferred until evening. Gen. J. W. Phelps also presented a resolution which provoked some discussion and was laid on the table. The resolution read thus:

WHEREAS, The two parties now in the ascendency have been long addicted to the use of secret organizations for the accomplishment of their ends, and they are in consequence mere conspiracies against Republican government, whose vitality they destroy. Their objects are plunder and power rather than the preservation of Republican institutions. They have become too much compromised with fraud, corruption, and partisan strife to be able to serve these institutions or to maintain their original character in any way. Under their long course of misrule the Republic has ceased to be a government *for* the people and *by* the people, but is a government of the people by the lodge and *for* the lodge; therefore

Resolved, That the agency of the American party has become a necessity for the preservation of the Republic; and we appeal to the people to appoint delegates to our Convention to assemble in September next for nominating candidates for President and Vice President of the United States, under whose administration it may be possible to join together again the disbursed portions of the Union, restore peace and law to the country, and secure the ancient American character of our institutions.

The afternoon programme provided for addresses—from Pres. S. F. Scovel, D. D., of Wooster University, Ohio, on "Observance of the Sabbath;" and from Pres. J. Blanchard on "Freemasonry and Free Government." These addresses were heard with profound interest, and copies requested for publication.

The report of the committee on Nominations was taken up again and the adoption completed as appears above.

The following was also adopted:

Resolved, That the capital of no nation eau be safe located in a disfranchised community, mid 1,000 grog shops, and 196 nests of secret societies.

Resolved, That the Executive Committee of the American party be requested to continue correspondence with our brethren of the National Prohibition and Home Protection party though their committees appointed or to be appointed with a view to harmonious and united political actiou.

Resolved, That we request the address of Pres. J. Blanchard for publication as a campaign doctrine, considering it a clear and powerful arraignment of the secret lodge system, and we also request a copy of the admirable address of Rev. S. F. Scovel, D. D., for publication.

Resolved, That we tender sincere and hearty thanks to Hon. S. C. Pomeroy for presiding ably over the Convention, to all the speakers for their addresses and to the citizens of Washington who have kindly and hospitably entertained delegates, and to the city press for fair treatment.

And after a song from Mr. Clark the afternoon closed.

An experience and devotional meeting led by J. P. Stoddard opened the evening exercises. After which, proceeding to business, the Convention adopted the preamble and resolutions offered by the committee in the afternoon, and in addition the following:

WHEREAS, With sincere gratitude to Almighty God, we recognize with humility that guiding Providence, which, after the contests of a century over the question of the limitation of power as established by the Constitution of the United States between State and National authority, culminating finally in the contest of arms, has established Supreme National authority over every foot of the National domain, and placed citizenship above the power of State Legislatures, or State executives, while the right of the ballot is made inviueible by National law in the hands of all men, without regard to race, color or previous condition of servitude; therefore

Resolved, 1st, That we demand that protection of the civil rights of all men and their vindication by National law, which is demanded by the Amended Constitution of the United States, and which form the basis of the demand for loyalty and obedience, exacted from being in the enjoyment of American citizenship.

We demand this as the first duty to its citizens in every State of the Union, and wheresoever the jurisdiction of the United States extends. This we hold to be a paramount obligation before and above the protection of any species of property at home or abroad.

And lastly, we demand in most unmistakable terms the protection of Home and Firesides, for father and son, for mother and daughter, against that use and traffic in intoxicating liquors, which has become the greatest crime of our age and nation.

Resolved, 2nd, We are of those men who pursue their purposes and plans in an open and public manner, inviting investigation and criticism into all our efforts and all our plans. Hence it is that we especially deprecate the existence of all secret combinations and lodges where concealment is by oath made the highest obligation, and the very existence of such combinations in all governments has been found to be a standing menace to civil liberty and the rights of citizens. And we especially disavow all connection with such hidden and gigantic monopolies, exerting as they do a controlling and dangerous influence, whether that power be civil or political, whether seen in the church or the state, controlling the press or the pulpit.

And again, we deprecate all monopolies which disregard the rights of the laborer, or detract from the honor and dignity of honest toil and its just compensation.

And yet we oppose all secret combinations of the capitalist with his millions, or of the laborer in his poverty, which culminate only in strikes and distress, so inimical to individual welfare and the general good.

Resolved, 3d, That as this government rests upon the consent of the governed, and that support and consent is only obtained by the unrestricted use of the ballot, we demand that ballot upon equal terms by every American citizen of these United States, with only such restrictions as shall apply equally to all citizens, whether native or adopted, and this without respect to nationality, sex, or creed. And we deem this to be in harmony with the fundamental American policy, which allies taxation with representation and the equality of all citizens before the law.

Resolved, 4th, That we deem it the duty of the government to furnish the people with a uniform national currency under the Constitutional authority given "to coin money and regulate the value thereof." Thus delivering the people from the necessity of again resorting to State banks of doubtful authority and of suspicious soundness.

We favor also the safe and remunerative deposits of the people in a post-office savings bank, accessible to all, and beyond the danger of loss or depreciation.

Resolved, 5th, And lastly, as this is a Christian and not a heathen nation, we demand the recognition of the Bible in public schools, and the Sabbath as a day for religious worship and for rest.

Resolved, That we commend this declaration of our principles to our friends in all the States of this Union for them to examine and scrutinize, with a view of making a more full and complete declaratiou at a grand National Couvention to be held in Chicago on the 25th and 26th days of June next.

SUPPLEMENTARY RESOLUTIONS.

WHEREAS, At a large public meeting of brewers and liquor-dealers held in this city of Washington on the 19th day of February, 1884, it was resolved to form and organize a *Protective League;* and that whenever the question of prohibition shall be made a party issue, they would vote as a unit in opposition thereto; and

WHEREAS, Protective Liquor Leagues have been formed in Ohio, Indiana, Illinois, Kentucky and several of the whisky-producing States, with the avowed purpose of controlling by their money, influence and votes, the State and National elections; therefore

Resolved, That we accept that issue thus tendered—"for to that complection it must come at last—" and in opposition to such leagues, secret or open, we offer to oppose them with the combined influences of morality and religion, not only, but with a united opposition ballot also, from this day onward until the avenues of intoxication and death are forever closed.

Delegates to the Prohibition National Convention in Pittsburgh May 21, were appointed as follows: Hon. S. C. Pomeroy, Pres. J. Blanchard, Geo. W. Clark, E. D. Bailey, J. P. Stoddard.

It was also resolved that the National Committee shall act until the Chicago Convention may appoint another.

The addresses of the evening were by Mrs. Belva A. Lockwood of Washington (which appears on another page), by Gen. Wm. Birney and by Rev. John G. Fee, of Berea, Kentucky. Gen. Birney having taken occasion to criticize some of the old Abolitionists, Geo. W. Clark made a brief defense and sang a telling song.

With these addresses the Convention closed, successful beyond the hope of most, if not all, who participated in it.

HE SAID NO MORE.

TROY, Ill.

Rev. J. D. Gehring in the *Cynosure* of Feb. 7th, says: "Writing for the *Cynosure* implies publicity as an enemy of secretism, and Masonry in particular." If that be so I want to write a little for it, for I want to be known as an enemy of lodgery in general and Masonry in particular.

Twenty-nine years ago when starting out in the ministry, I became acquainted with a man who had been a traveling preacher in the M. E. church, but was now located and practicing medicine. He was also a Mason. He lived one-half mile from where he held his membership, and nine miles from where the lodge met. He never pretended to go to prayer or class meeting, only one-half mile, but he never failed to attend all the meetings of the lodge, though nine miles away. He seemed to be, and I believe was a fast friend of mine, and one day as we were walking alone he said, "Bro. L., don't you think you ought to join the Masons?"

I answered "I have been thinking about it."

He then went on to praise Masonry. It was the thing for a young preacher going from place to place among strangers, etc. I answered, it must be far ahead of religion. At this he seemed to be greatly astonished, and asked me why I thought so, and I told him I knew a man who was a Christian minister—a man of good sense—that he was also a Mason and had tried both, and ought to know which was best, and said I, he goes nine miles regularly to attend the lodge and never attends prayer or class meeting, which would only require him to go one-half mile, and the Saviour says: "By their fruits ye shall know them." Now if that rule is true that man who ought to know, for he has tried them both, certainly thinks Masonry is better than religion, and as I do not personally know anything about Masonry I get my exalted views of it from such men.

That man never mentioned Masonry to me again.

R. W. LAUGHLIN.

BURKE, BURKING, BURKED!

The infamous Burke who was hanged in Edinburgh, in Scotland, over half a century ago, bequeathed a word to our language. The murder of three colored people at Cincinnati for the dissecting-room shows that the horror exists in our own favored land.

I was in Edinburgh when Burke was hanged, and have almost regretted since that I did not, as tens of thousands did, go to see that demon in human form dangle at the rope's end.

His last or nearly last victim was a great favorite with the people of Edinburgh—a harmless, kindly, half-witted man, known as "Daft Jamie." I have enjoyed, in common with the crowd around him, his ready apropos poetry on any topic suggested, which generally evoked much merriment and laughter. It was Jamie's disappearance which caused the enquiry which led to the apprehension of Burke and Hare (both Irishmen, I believe). Hare turned State's evidence and saved his unworthy neck, and was sent abroad to unknown parts. Kindly tailors had dressed Jamie in a coat of many colors, red and yellow striped, and not a boy could be supposed in Edinburgh who was not a friend of poor, good-natured "Daft Jamie."

It was dangerous for Dr. Knox to appear in public on account of the intense excitement at the time against him, for the people supposed he must have known that the subjects were murdered. The able doctor was not so regarded by his students, who, on his first reappearance before them, seemed to fear their censure. A student told me that never could he forget the emotion and gratitude of Dr. Knox when the students welcomed him by their cheers; and quite overwhelmed he assured them of his absolute life devotion to their service. T. H.

BRO. C. C. FOOTE'S ANSWER.

In the last *Cynosure* (Feb. 21) M. P. N. wishes to know "In what sense Jesus is the light of the world and how he is the light of heaven?" My life as a reformer has been too much of an out-door laborer to place me among the "able Christian writers" of whom our brother speaks. But I think I know enough to answer his question.

1st. "In what sense is Jesus the light of the world?" Sin necessarily beclouds and blinds its voluntary victims, whereby they become so ignorant of God that they "think he is altogether such an one as themselves." Can there be ignorance more astounding, or darkness more profound?" Now "whatever doth make manifest is light." Hence, knowledge is light. The coming of Jesus was to give men the knowledge of God and so put away this moral darkness, the opposite of which is spiritual light, the great want of the world. This want Christ alone can meet. To all men he gives the knowledge of right and wrong through conscience "so that they are without excuse." In the above sense Jesus is the light of the world.

2nd. "How is he the light of heaven?" The context shows that as the sun is the natural light of the world, so Jesus is the essential or natural light of heaven. That is, as light is a natural and necessary quality of our sun, so essential light is the necessary quality in the nature of the Son of God. This is illustrated in Matt. 17: 2: "And his face did shine as the sun." Acts 26: 13: "I saw in the way a light from heaven above the brightness of the sun." Such was the revelation of Jesus to Paul.

To this it may be added that from the few revelations we have of heavenly intelligences it would appear that light is an attribute of their nature. "When he [Christ] shall appear, we shall be like him." "He that hath this hope purifieth himself even as he is pure."

C. C. FOOTE.

PITH AND POINT.

COULD NOT DIE IN PEACE.

A man living in this place yet unconverted, said if he ever joined any church he would not join one that tolerated secret societies. He said when he was in the army, in the late war, he with other soldiers was detailed to guard a dying comrade on a Southern plantation. The dying man was a Mason, and could not die in peace until he revealed its secrets and exposed its sins. Masons in the neighborhood came to the house and were intent on taking him out and shooting him. but the soldiers protected him and allowed him to die in peace, after the secrets had been revealed and recorded to send to his children to warn them against the evils of Masonry. Light is breaking in from the East day by day, and the power of the enemy is waning. The Lord be praised for his power.—H. HULL, *Elgin, Iowa.*

THE CONTEMNER OF ISRAEL.

The greatest possible need of such information as you print in paper, tracts and books has developed right here in the midst of our holiness work, and we have come to feel that this secretism is the Goliath that is athwart the path of progress and is defying Israel.—*Mrs. F. E. Irvine, Chesapeake, Mo.*

THE CURSE OF FASHION.

I have been a reader of your paper for a number of years, and wish to express my heartiest approbation of the way it handles all manner of sin, more especially secret societies and intemperance. But there is one more great moral evil, scarcely less in its hurtful influence than either secret societies or intemperance. I mean extravagance of fashion among women, not only among the unconverted but among church members of all classes. As the lodge and intemperance enslave men, fashion enslaves women, and just because it has become popular, as drinking whisky was popular fifty years ago. Could you not devote a little corner in your paper to bringing this great evil before the notice of the public, which according to statistics costs more than rum or tobacco? Let us fight the enemy all along the line. G.

A TRUE CHURCH.

I am very much interested in the work of the N. C. A.; and have all my life long advocated the principles the *Cynosure* is battling for. Not being much of a debater, I have not made much stir about it, but have longed for, and in my feeble way labored for the advancement and final triumph of those principles. May the Lord hasten the day. The little church of which I am pastor is wholly anti-secret, admitting no one to membership who belongs to any secret organization. Our position touching that matter was when we organized here (in the summer of 1880) much criticized; and for some time it seemed to all human appearances we were not likely to prosper, but the Lord has helped us, and our church has grown from 13 to 30 during the last year. Having no money wherewith to assist in the good work, I can only pray, and use what little influence I have in that direction.—R. M. D. FEEMSTER, *Fulton, Kans.*

MADE A HALT.

Some weeks since I obtained from you one copy of the Ritual of the G. A. R., and by placing it in the hands of some persons who were contemplating forming a Post of the G. A. R. I think it was the means of leading them to abandon the project. I then sold it to a young man doing business in Indiana, the county seat of Indiana Co., Pa., where I hope it will do further service; so I want another copy for myself, and one for another man to whom I was speaking of it.—T. P. PATTERSON.

GOOD-BYE GRIPS.

Quite a number of Masons have left the lodge here. One Royal Arch Mason left the order and told me that no man could be a good Christian and be a Mason.—W. A. HYLE, *Greensboro, Ind.*

JESUS THE LIGHT.

In last *Cynosure* is a question asked, "In what sense is Jesus Christ the light of this world; and how is he the light of heaven?" In an old book called "Scenes beyond the Grave," in which is written the experience of Marietta Davis while lying nine days in a trance, I find a satisfactory answer to the above question. Every spiritually-minded person ought to read this wonderful book.—L. D. BROWN, *Montmorenci, Ind.*

ST. JOHNS, MICH., A PLACE TO AVOID.

St. Johns is the hot-bed of Knight Templarism. It was to this place that the trial of N. C. Hall of Davisburgh, Oakland Co., was transferred after the Supreme Court of the State had revoked the decision of the court or jury that condemned him to State's prison, and granted him a new trial. Since learning the fact that there are in this small town of St. Johns (a place of about 2,500 inhabitants), a lodge of 150 Knight Templars, to say nothing of Blue Lodge Masons, it is all clear to our minds why the Masonic wife murderer was brought here for another farce of a trial. You may remember the result, the jury could not agree. We were told by one who was present through the whole trial that a number of the ladies who were present, when they learned the result of the trial, offered him their congratulations! Were they the wives of some of these Knight Templars? We lately visited the mother of the murdered woman and she took us into her parlor and showed us the portrait of her beautiful daughter, Mrs. Anna Hall, and during the conversation she sadly remarked, "The death (i. e. murder) of my daughter ought to be a disgrace to the Masons. J. L. A.

BIBLE LESSONS.

LESSON XI.—March 16, 1884.—The Coming of the Lord. 1 Thess. 4: 13-18; 5: 1-8.

GOLDEN TEXT.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4: 14.

DAILY READINGS.

The Coming of the Lord. 1 Thess. 4: 13-18; 5: 1-8.
An Assured Hope. 2 Cor. 5: 1-9.
The Hope of Nature. Rom. 8: 18-25.
The Resurrection. 1 Cor. 15: 51-58.
The Judgment. Matt. 25: 31-46.
The Time Unknown. Matt. 24: 36-51.
Watchfulness Rejoined. Matt. 25: 1-13.

THE COMING OF THE LORD.

Nearly nineteen hundred years ago the Son of God came into the world to save his people from their sins; by-and-by he is coming again "without sin unto salvation." To this second coming of the Lord Paul is directing the attention of those to whom he is writing. The early Christians expected that Jesus would very soon return; they thought that those saints who died before his return would be deprived of a great privilege and miss a great joy; and when their friends died they were filled with excessive sorrow. To correct their false views and to comfort them in their sorrow, Paul tells them that the living saints would have no advantage over the dead at the time of the Lord's second coming; that the latter would be raised from their graves, and that they and the living would be caught up together to meet their Lord.

1. *The certainty of the Lord's coming.* This second coming is purely a matter of revelation; all we can know about it must be gathered from the Scriptures. In the Old Testament it is mentioned as an undoubted fact. Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh, with ten thousand of his saints." Job says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The Psalmist sings again and again of the coming of his Lord to judge the world. Daniel spake of the Ancient of Days, who, at his coming, would receive an everlasting kingdom. Haggai and Zechariah speak in the same strain. But it is in the New Testament that this coming is revealed with special clearness. Jesus himself, in the days of his flesh, referred to it often. "The Son of man shall come in his glory, and all his holy angels with him." "Be ye also ready, for in such an hour as ye think not the Son of man cometh." "I will come and receive you to myself." On the day of his ascension the angels testified to his future return; and from that day the Apostles took up the same line of testimony. Paul says, "Unto them that look for him will he appear the second time"; "The Lord himself shall descend from heaven with a shout." Peter says, "The day of the Lord will come as a thief in the night." The Apocalypse, from the first chapter, in which it is said, "Behold, he cometh with clouds and every eye shall see him," to the last chapter, in which it is said, "Surely I come quickly," is filled with revelations of his second appearing. These passages which refer to the Lord's coming as an unquestioned fact might be greatly multiplied. If we believe the Scriptures, we must believe that Jesus is coming again.

2. *The manner of the Lord's coming.* From the divine Word we learn that the Lord's second coming will be a glorious one. It will not be like his first coming. Then he came as a servant; hereafter he is to come as a King. Then he came as a man; hereafter he is to come as God. Then he came to be judged; hereafter he is to come to judge. Then he came in humiliation; hereafter he is to come in glory. Then his coming was unnoticed; hereafter it will shine from the east to the west, and every eye shall see him. Then he came alone; hereafter he is to be attended by all the retinue of heaven's monarch.

Jesus has never yet visited the world in glory. He visited it in mercy when he came to save; he has visited it again and again in wrath, when he came in terrible judgments to punish his foes and to remove the candlesticks of his unfaithful churches out of their places; but the time is coming when he will visit the earth in the full measure of his eternal glory. In one respect all his comings are alike; they are unexpected. So it was when he came in the deluge; so it was when he came to save; and so it will be when he comes to judge. The inhabitants of the earth will not be expecting him; he will come as a thief, or as a flash of lightning from an unclouded sky. The hour before the last will see nothing unusual, and men will be saying, "All things continue as they were since the beginning of the creation." On one half of the world the sun will be shining as brightly as it did on the Garden of Eden, and the inhabitants of the world will be eating and drinking and marrying and giving in marriage. The stores will be thronged with merchants and their customers; the work-shops will echo with the din of toil; the fields will be filled with busy laborers. In the cemetery the mourners will stand around the open tomb, and the grave-digger will wait with his spade in his hand to cover the dust with its kindred dust. On the other half of the world darkness will rest, and men will be wrapped in slumber, the miser dreaming of to-morrow's gains, the voluptuary of to-morrow's pleasures, and the politician of to-morrow's honors. Here and there, in his solitary chamber, the student will be pouring over his books, or writing at his desk; here and there some sick one and his watchers will be waiting for the morning light; here and there, in some banquet hall, there will be glittering lights and inviting feasts and sounds of music, dancing and laughter. Just then, without a note of warning, the Lord shall descend from heaven with a shout. A terror greater than that which filled Belshazzar's palace will stop the dance and silence the song. The sick and his watchers will be astonished by a light brighter than that of the morning. The startled student will drop his books and his pen. The sleepers will waken

to sleep and dream no more. The merchant will forget to praise his goods; the mechanic will throw down his lifted hammer; the reaper will forget his gathered sheaves; the work of burial will cease, and the grave-digger and the mourners will see a strange commotion in the tombs. "As the days of Noah were, so shall also the coming of the Son of man be"; "In such an hour as ye think not, the Son of man cometh."

3. *The object of the Lord's coming.* It is to judge the world, to judge all the world, to judge us. The dead will be there. The pyramids of Egypt will be overturned, and the long line of Pharaohs will come forth. The stones will be rolled away from the sepulchres of the holy land, and kings, priests, and prophets will walk into the light of the day. The catacombs of Rome will swarm with living Christians and pagans, whose bones have laid side by side for centuries. The coral groves of the ocean will be startled as shipwrecked mariner and passenger awake from their long sleep. The graveyards of Christendom will be thronged with their forgotten dead. The battlefields of earth will see once more their heroes, who were buried where they fell. Those whom we have carried with our own hands to the city of the dead will be there.

And the living will be there, for there will be living ones on the earth at that day. Kings and their subjects, pastors and their people, parents and their children, teachers and their scholars, will have to obey the summons. The farmer will leave his plow in the furrow; the carpenter will leave his board half planed; the engineer will leave the throttle valve open; the sailor will leave the sail unfurled; the orator will leave the sentence half spoken; the minister will leave his sermon half written; for the summons to the judgment is one which cannot be disobeyed or deferred. We will be there. It will be a universal gathering. Then, for the first and only time, all men will stand before the same throne, in the same congregation. But when this multitude is assembled there will be a separation. That separation will be made on the line of faith in the Lord Jesus. Let us not deceive ourselves; those who believe will be saved; those who believe not will be condemned. "These shall go away into everlasting punishment, but the righteous unto life eternal." And what then? How will it be with us? Will we be on the left hand, while father, mother, wife, children, will be on the right? God grant that this agony may not be our portion. And it need not be. There is time enough yet. We are not yet summoned into the presence of the Judge; the trumpet of God has not yet sounded; proclaim it throughout the world, *whosoever will can be saved.—Rev. W. J. Reid, D. D., in the U. P. Bible Teacher.*

NOTES BY E. E. FLAGG.

THE LODGE AND THE SALOON WILL NOT BEAR THE LIGHT OF GOD'S GREAT DAY.

1. *It is only the faithful servant who is prepared for his Lord's coming.* Vs. 2–4. The slothful, negligent Christian is as ill-prepared to meet his Lord as the men of the world. It is probable from ch. 4: 11-12, that many of these Thessalonian Christians were expecting Christ's *immediate* coming and so neglected their ordinary daily business. In the year 1000 there was such a general expectancy. Many did not sow their fields, or seek to provide for future necessities. The result was a scarcity of food so great as to cause a general famine in whose train followed the terrible "black death," ravaging all Europe. If that day finds us engaged in the faithful, conscientious performance of the daily duties God gives us to do, it will find us prepared. A thief can not surprise a household whose inmates are up and about their ordinary tasks.

2. *The child of light will not practice works of darkness.* V. 5. Secrecy belongs to the night. Criminal acts are almost always done under cover of the darkness. So when a company of men meet at night in a guarded lodge-room with solemn oaths or promises to keep their proceedings forever secret from the world outside we have reason to believe that their actions will not bear investigation. A Christian who joins these secret associations allies himself with the children of darkness, on whom the day of Christ's coming will fall with such sudden surprise and terror. If he is ashamed to have his family and neighbors know what is done in these secret conclaves, much more will he be "ashamed before the Lord at his coming."

3. *The children of light are constantly watching.* V. 6. Some have tried to foretell from Revelations and the book of Daniel the exact time of Christ's appearing. Such attempts are wrong and foolish. Says Bengel, "Those who watch do not need to be told *when* he will come for they are always ready." They will not be found sleeping while so much wrong and evil are in the world.

4. *The saloon a work of darkness.* Vs. 7, 8. When the blinds are opened on a bright summer day the flies gather at the window. This is because they are the children of the day and the sunlight; and if they would always keep in the light they would not become the prey of the spider who weaves his web in dark or shaded corners. This is the way the rumseller does, for he is a child of darkness; but the children of light have no business in his haunts. Said a converted rumseller, "When a young man urged by his companions entered my saloon I was satisfied though he refused to take anything stronger than a glass of lemonade. I knew it was the first step. My best customers were some that began with a glass of lemonade or soda water. The only safe place is *outside* a saloon." But children of the day are also soldiers. They must not only shun all these evils, they must fight them bravely, steadily, persistently, and at the last they shall receive the crown of victory.

LIGHT FROM THE WORD.

If we knew the Judgment day would come to-morrow should it make any difference with the performance of our daily duties? Luke 19: 13; Rom. 12: 11. How does the Bible describe the grips and signs of the lodge? Prov. 6: 12, 13. Do evil men always prefer the night? Job 24: 14, 17. What counsel will save the young from the snares of the lodge and the saloon? Prov. 4: 14, 15.

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SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Meuomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

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Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentuckv.

CHRISTIAN WORKERS

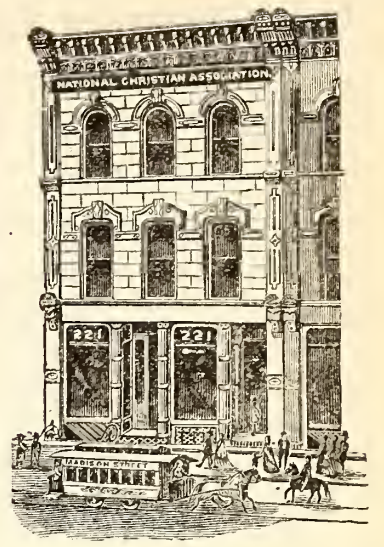
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞*NOTICE.*☜

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



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To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 6, 1884.

THE CYNOSURE AND THE WASHINGTON PAPER.

These two papers must stand by each other to the death of the lodge.

Some have proposed to take the *Cynosure* to Washington, and so have but one. The objections are these:

1. The Washington paper, while no less true to God and the country than the *Cynosure*, must be more or less influenced by the fact that it is the organ of the American party; and must not needlessly drive off votes. Civil government is "*not founded in* GRACE *but in* NATURE," say the old Scotch divines. It follows that the children of this world must not be disfranchised, but admitted to citizenship on equal terms with the children of God.

But it is one thing to belong to civil government, under equal protection by its laws, and another thing to belong to the American party, which is to *reform* our civil government, and bring it back to where we started, as "*a Christian and not a heathen nation.*"

For illustration, "We would not vote for a man who bastardizes the Son of God, and impugns the virtue of his mother, by denying miracles." But we would employ him to carry a mail or build a breakwater, if he was an honest man, and could best do that work. Civil government is to keep men from choking society with its own blood, till the grace of God changes their hearts and fits them for heaven.

Now we need two classes of papers; both standing on the American platform, the one primarily representing the *civil*, the other the *religious* aspects of our work. The Washington paper, and the new papers all over the Union, which will soon be with us, will naturally lean to the first class. They will be American party papers; but if the *Cynosure* goes down, the *Pole-Star* falls from our political heavens; if the *Cynosure* is what its name imports, viz., a true reflector of Bible light. The intent of this writing is, not to slacken any one's zeal for the new paper (*The American*), in zeal for which we yield not to the foremost; but to put the simple fact before our readers, that hundreds, for a time, will take the *American*, where few will the *Cynosure*, on the principle that "the new broom sweeps clean;" and if the *Cynosure* should go out, or be withdrawn from the Carpenter building, we may endanger our title to our headquarters in the city which nominates, and will hereafter nominate our Presidents. We must not take down our light-house on the Lakes! And, for the last few weeks, *Cynosure* receipts show that the "*Old Guard*" are on duty with their weapons burnished, and their armor scoured.

EDITORIAL CORRESPONDENCE.

Alexandria—Slave Pens—Howard University—Politics—Prohibition—The Zouave—Transformation.

215, 4½ Street, N. W.,
WASHINGTON, Feb. 27, 1884.

I spent last night in the old town of Alexandria, six or seven miles below Washington on the west side of the Potomac. It is a time-battered, slavery-battered and war-battered town of ten thousand people. It has not gained in population for ten years. The farms surrounding the city for miles back are the lands of which Tom. Corwin said, "The soil turns pale whenever the slave sets down his black foot." I asked a bright young Alexandrian on the boat this morning, "What could those farms be bought for an acre?" "Oh, almost nothing," said he, laughing.

On landing yesterday late in the afternoon we went direct to the old Episcopal church, built in 1773 of brick shipped from England. We went in and sat in the seat, on the very plank on which George Washington sat. His name of course is kept on the pew. All the other pews are changed to slips. Washington's pew is square, with seats all around, of course one with back to the pulpit, to leave it as it was. Mt. Vernon, Washington's house, is seven miles down the river-side. In the old grave-yard we deciphered one slab to date 1771; three years before the church was built. An Episcopal congregation worships there still, and the name "Robt. E. Lee" is on a modern slip opposite Washington's pew. Thence we walked to

THE SLAVE PENS

licensed by our Congress to Franklin and Armfield; afterward to old Mr. Bruin, who died some two years ago near by. "A colored woman," said the young Alexandrian on the boat, "took charge of the slave-prison for him, went with him wherever he went, and was with him all the time." The house stands still just as when Armfield lived in it, but the large, long, prison-yard walls are torn down, and a row of brick houses built on the site. One should think the tenants would fear ghosts!

In the first tenement of this new brick row, lives a nice gentlemanly man named Pauli (pronounced Paulee). He took us into a narrow passage so we could see the cellar windows, grated with iron, which were the prisons proper, where dangerous or distrusted slaves were kept nights. There are several apartments, quite underground, separated by iron doors. I asked my young Alexandrian if he remembered when the slaves were here?

"O yes! I was quite a boy. I was often in the yard."

"Did they put the men and women together?"

"O, no! They had separate yards."

"Did any of them cry?"

"O, yes, the women cried most. Some of the men sat silent; but others hurrahed and did not seem to care."

This Mr. Pauli said, "I ran a train on the railroad here. The slaves were shipped South on my trains."

"Didn't they often cry and take on badly when starting?"

"Yes, often. I have seen them take little babes from their mother's arms, and put the mother aboard."

"A good many were shipped during the war?"

"Yes, a great many."

"O dear!" I exclaimed. "Are you not glad you were whipped?"

"O, no," laughing; "I haven't come that far."

"But are you not glad we have one country and one flag?"

"O yes," he replied.

I asked the young Alexandrian on the boat,—"How many do you think there are in Alexandria who wish slavery back?"

"I don't believe there is one," he replied.

"Then you love the cure, but hate the physician who cured you?"

"Yes," said he laughing; "pretty much so."

VIRGINIA POLITICS.

Last night after tea, I called on a merchant born in Katskill, N. Y., and who knew Thurlow Weed and Croswell, the rival Albany editors. He went to Alexandria twelve years before the war (1848), but "skedaddled" when it became too hot. He was councilman and judge in Richmond under martial law. He said, "Virginia is virtually governed by Mahone. He is a rough, swearing man, but smart as a steel-trap. He was an original Democrat and rebel. And now he hates both the Bourbons and the Republicans alike. The negroes take to him more than to the Republicans, because he does so much for them, giving them schools, offices, etc. But the Bourbons put two colored men on the school-board in Richmond, and the Republicans would help the negroes, too, if they could get control." He was disappointed when I told him the Republicans had no chance the next election.

PROHIBITION.

"Have you any prohibitionists here in Alexandria?"

"O Yes, but they won't vote a prohibition ticket. We tried it for mayor, but he got almost no votes."

"Have you heard of an American Prohibition Convention in Washington, lately?"

"O yes; and I once knew J. A. Conant of Connecticut whom they have nominated for Vice President."

HOWARD UNIVERSITY.

On the boat were some fifteen or sixteen young colored students of both sexes, students of Howard University. They had their books and were getting their lessons on the boat. They were bright, well-behaved young people; but did not know how many of the students were professed Christians, and knew nothing of secret societies. Secretary Stoddard asked President Patton's leave to lecture to the students, the other day. His reply was, "We had a lecture here a little while ago." Mr. Hinman had given the students a talk a year and a half ago. There are 400 young men, and seventy girls there. If they could be properly instructed on the subject, in a few years they will enlighten the whole South.

THE MURDERED ZOUAVE.

We came by "the Jackson House," a fine building on a corner, where the rebel flag was flying after our troops had taken possession of the town in 1861. Col Ellsworth of Chicago went up with a squad of men, took the flag and coming down, met Jackson, the proprietor, and, said pleasantly, "I have your flag, sir." Jackson, with a horrible oath, drew up a heavy loaded gun and shot him. One of Ellsworth's men instantly shot Jackson and pinned him to the floor with his bayonet. The dying man writhed and twisted on the weapon and died with oaths and threats on his lips!

The streets of Alexandria, all named while under a monarchy, are "King," "Queen," "Duke," "Prince," "Princess," etc., which mark their British origin. But a far greater change was that from slavery to freedom. Young men remember when no colored person could be out after night without a "pass." Now the streets are free and without fear. A judge of election last November told us that the blacks voted freely with the whites, and all was tranquil and pleasant. The flocks of children in the streets seem hale, happy and contented, a new energy and earnestness fills all faces. There are no loafing masters or idle slaves, and Rev. Mr. Lee, a Northern man and Free Methodist, is gaining the good opinion of the people; and a single night in that pleasant old town compensates one for years of proscription and persecution once meeted out to Abolitionists. J. B.

THE NEW ENGLAND CONVENTION.—Secretary Stoddard visits Northampton to prepare for the N. E. convention. It is hoped Mrs. J. Blanchard will see Mrs. J. P. and Mrs. Lyman Williston with Miss Billings, Mrs. Rev. I. Clark and other ladies the week before the meeting comes off. If Dr. Tarbox does not attend, he will give in the papers an endorsement of the convention. Dr. A. A. Miner of Boston, has given a contingent promise to attend the Chicago June Convention, and no persuasion will be spared to have him and President Seelye at the Northampton meeting. It is very significant that Carl Schurz and President Seelye have lately spoken together in Brooklyn for a new clean party, very. It is to be hoped that the pastors, in and around Northampton, will move their people to pray for Senator Poneroy and the convention. I hope, God willing, to attend and speak. J. B.

—By the time this paper reaches its readers the editor will be on his way from Washington to the West.

—Prof. L. N. Stratton of Wheaton Theological Seminary will address the Chicago Christian Association in Carpenter Hall on Tuesday evening, March 11, on "The Religion of Freemasonry." There should be a full attendance of friends in the city to welcome the eloquent speaker. There is some call for the publication of this series of addresses in pamphlet form.

—Bro. W. B. Stoddard, New York State agent, spoke last week in Greigsville and York in the Free Methodist and United Presbyterian churches. These places are in Livingston county. At York are strong Covenanter and United Presbyterian churches, which are in hearty sympathy with the reform. From these places and vicinity Bro. Stoddard sends sixteen names for our list.

—The suffering of the homeless along the Ohio river, especially between Evansville, Ind., and Cairo, Ill., is almost beyond description. Many, without other shelter than government tents, have contracted diseases that will be fatal during the very cold weather of last week. From the storm-smitten regions of the South we hear little, because by far the greatest sufferers are the poor blacks. In one district in South Carolina where it was reported that one person was killed, private information assures us that this person was a white man, while there were numerous fatalities among the blacks, which were not considered worth reporting. The ladies of the College church, Wheaton, having lately sent two barrels of supplies to Chester, S. C., get reply that the suffering among the injured black people is awful, and with scarce any mitigation from sympathy or foreign aid. God will remember those who pity these poor.

THE ILLUSTRATOR, the excellent monthly devoted to the exposition of the Sabbath-school lessons will be sent to every yearly subscriber to the *Cynosure*, old or new, for $2.30 for both papers. Present subscribers can take advantage of this offer. The *Illustrator* will be found to be the best of the cheaper Sabbath school helps and at the very low rate we have secured for our subscribers, no teacher among them can afford to do without it.

NOTE.—*Trajan*, not Trojan, was the name of the Roman emperor mentioned on the second page of this number.

NO WHISKEY for the babies is and always has been the *Cynosure's* rule, which allows only an exception for rare external application. The evil advice of two weeks since is utterly repudiated.

Such vexatious errors as the above we are at much expense to avoid, but sometimes they slip by three or four sharp eyes.

THE CONVENTION PROCEEDINGS.

THE N. C. A. CONVENTION.

THE DEDICATION OF THE NEW BUILDING TO THE ANTI-LODGE REFORM.

Friday forenoon, February 22d, was devoted to the special interests of the National Christian Association, and the convention was held in the fine new building purchased by the Association at No. 215 Four-and-a-half street, near Pennsylvania avenue, about half way between the Capitol and the Executive Mansion. The assembly-room of the building was well filled with delegates when, in the absence of Rev. Dr. Collins, the president, F. W. Capwell, vice-president from New York, called to order. The convention united in singing, "Nearer my God to Thee." Rev. E. D. Bailey read an appropriate selection from the Scriptures and Rev. D. C. Martin of Princeton, Indiana, offered prayer, dedicating the building to Christian reform. The veteran reform singer, George W. Clark, sang a stirring hymn of encouragement for those who labor amid trials and hardship. Rev. S. A. George of Mansfield, Ohio, was chosen temporary secretary.

The Secretary and General Agent, J. P. Stoddard, reported the work of the National Association and the State auxiliaries since the Monument Convention in Batavia, New York. The opening of the work in Washington and the neighboring cities of Baltimore, Philadelphia and Chambersburg under the labors of Rev. H. H. Hinman, Pres. J. Blanchard and others; the desire of the friends in Washington that a center of influence for the reform be made at the capital of the nation; the transfer of the New England agent, E. D. Bailey; the selection, purchase and refitting of the handsome and commodious building in which the convention was assembled as an apparent necessity to a permanent and satisfactory work in Washington; and the political turn which the movement took on necessarily, in the midst of the nation's legislative, executive and judicial departments—these features of the progress of the reform were reviewed. The fine building was now paid for, the deed to the National Association perfect, clear, and without the drawback of a mortgage, and he now had the pleasure of formally completing his task as General Agent of the Association in beginning a movement in Washington which must influence and control every hamlet of the land if we continue to maintain our integrity and glory as a nation, by delivering to the president of the corporate National Christian Association, F. W. Capwell, the deed of the building No. 215, 4½ street, Washington, D. C.

The deed was found to be in due form and was accepted by Mr. Capwell, in the name of the National Christian Association, who also expressed his thanks to all the friends whose liberality and faith and courage had secured so valuable and convenient a property in the capital city for the use of the reform.

The convention also on motion of Elder J. L. Barlow adopted the following:

Resolved, That in accepting the deed of the property 215, 4½ St., N. W., Washington, D. C., our profoundest gratitude is due Almighty God, who has so wonderfully smiled upon and blessed the efforts of those who have labored for this consummation; and that the thanks of this body are hereby tendered to Senator S. C. Pomeroy, Milton Ford, P. H. Gresham, H. H. Hinman, and other friends in Washington, with all who have donated the necessary funds, and especially to Rev. J. P. Stoddard, for his untiring efforts to bring about the end this hour has reached.

The convention then proceeded to elect permanent officers with the following result:

PRESIDENT:—Rev. S. Collins, D. D.
SECRETARIES:—Henry L. Kellogg, Chicago.
M. N. Butler, Albany, Mo.
Rev. S. A. George, Mansfield, O.
VICE PRESIDENTS:
Alabama, Rev. Benjamin Burke, Mobile.
Arkansas, Rev. C. T. Overmyer, Little Rock.
California, T. K. Bufkin, Pasadena.
Connecticut, Rev. J. L. Barlow, Willimantic.
Colorado, Rev. Edward Hildreth, Colorado Springs.
Florida, Jos. F. Galloway, Okahumpka.
Georgia, Rev. Jos. E. Roy, D. D., Atlanta.
Illinois, Rev. D. S. Faris, Sparta.
Indiana, Dr. S. L. Cook, Albion.
Iowa, Rev. Wm. Johnston, College Springs.
Kansas, H. Curtis, Olathe.
Kentucky, Rev. John G. Fee, Berea.
Louisiana. Rev. Christopher Hunt, New Orleans.
Maine, E. Mitchell, Pittston.
Massachusetts, S. A. Pratt, Worcester.
Michigan, Dr. L. J. Wicker, Holly.
Minnesota, Prof. E. G. Paine, Wasioja.
Missouri, J. B. Bonner.
Nebraska, Rev. J. M. Snyder, Loup City.
New Hampshire, J. Smith, Centre Strafford.
New York, F. W. Capwell, Dale.
Ohio, Prof. Lewis Davis. D. D., Dayton.
Pennsylvania, Dr. J. O. Miles, Dalton.
W. Virginia, J. W. Moss, Cameron.
Wisconsin, J. W. Wood, Baraboo.
Tennessee, Pres. J. S. McCulloch, D. D., Knoxville.
Vermont, Gen. J. W. Phelps, Brattleboro.
Dakota, Rev. D. F. Shepherdson.

Brief addresses were made by Senator Pomeroy, Pres. J. Blanchard, E. D. Bailey and J. P. Stoddard in harmony with the spirit of the hour. The country is in sore need of a party maintaining the principles of the American platform and standing by them until they prevail at the polls, in the courts, in the legislatures, in Congress and in the executive and judicial departments of the government. The building in which the convention was then meeting was excellently adapted for a headquarters of such a political movement and the advice was unanimous that the National Association should allow the American Publishing Company to use the building for this purpose.

Before the friends had left the building some $2,000 additional stock had been taken in the Publishing Company.

THE QUERY OF THE LODGEVILLE CHURCH.

BY JENNIE S. HARDIE.

CHAPTER. II. *Which describes the Thursday evening prayermeeting at Lodgeville.*

"Come girls, you will go to prayer-meeting, won't you?"

This question was asked by Mrs. Thompson on the evening following the one on which the ball took place, so it was no wonder that Carrie, who had been cross and sleepy all day, answered snappishly "I am not. Who wants to hear the same rig-ma-role every Thursday night for a dozen years? Nobody'll be there but Mr. and Mrs. Hornely, Mr. Trowley and Mr. Gillman and Uncle Job Dee, seeing he's back—for who ever knew him to miss a prayer-meeting—and you and pa and the minister. He'll get up and read a long, dry chapter and preach from it half an hour. Then you'll sing 'I would not live alway,' and pa'll lead in prayer. Mr. Gillman will enumerate the many mighty deeds done in Old Testament times and tell the Lord they are types by which the present generation may be profited. Then the rest will take their turns in praying and telling their experiences, all beginning with the stereotyped 'Brothers and Sisters' and closing up with 'I ask an interest in your your prayers.' Finally you'll all sing 'How tedious and tasteless the hours,' and be dismissed. No I know all their experiences and prayers by heart—I don't want to go."

Carrie's description was in one respect at least truthful. Mr. Thompson glanced over the vacant pews and noted that those only whom she had mentioned were present, excepting indeed Debbie and Tom. Later Daniel Thompson came in and sat with half-shut eyes in the farthest corner.

Mrs. Thompson was unusually cheerful this evening, which was something of a puzzle to Tom Rees and Debbie. Truth to tell, the dance of the previous night had been voted by each of them "a failure," and the several times repeated assertion of Debbie to her sister, "It was mean of us to go when we knew how mother would feel bad about it," showed a heart ill at ease; and as she noted the happy manner of her mother while chatting with Mrs. Hornely, she whispered to her companion, "I'm so glad mother don't mind it much, I was afraid she wouldn't get over feeling bad about it for a week."

But Debbie was quite mistaken as to the secret of her mother's cheerfulness. All the previous night she had lain awake, thinking, praying. Hour after hour sped on. She heard Debbie's hand on the latch, her light footstep on her chamber floor, and some hours later Carrie's more weary home-coming. She heard the chanticleer's loud call in the barnyard, the rattling of stove-covers and kindling-wood as Daniel built the morning fire, and still sleep had not visited her eyelids. As the night passed so did the day. Like one in a dream, she performed her household duties, till, late in the afternoon she came from her closet with that air of calm. The burden of her prayer had been, "O, that this tide of wickedness might be stayed," but now her rested heart whispered, *"It shall be done."*

The meeting began quite after Carrie's description. Elder Kemp read a portion of Scripture, a verse was sung, Mr. Thompson led in prayer, followed by Mr. Gillman and Mr. Trowley, then Mrs. Thompson arose. It was not the time yet for speaking. In fact (as Carrie would have said) it was Mr. Hornely's turn to pray. Mrs. Thompson's voice betrayed intense earnestness as she said:

"Brothers and sisters, we have often asked each other the question, 'What is the cause of our failure to secure a revival of religion among us?' Is not our God as mighty as ever? Are not his promises as sure? The cause must be with us. Let us talk about it to-night, friends. I feel my own dear ones—the children of many prayers—to be sliding down the death-road. I can't help being aroused. O let us find and remove the cause."

"A m e n!" came in a voice of thunder from Uncle Job Dee, who arose to speak but quickly gave way to the leader of the meeting, who was also upon his feet.

Elder Kemp said, "Brethren, this question has troubled me very much, but I am glad to say it is settled now since I have left it with God. We have just closed a series of meetings. What they were you all know. We had the best talent within our reach. We spared no pains in striving to gain a hearing before the masses, but we failed. Could we have done more?"

"Yes sir, we could, 'cordin' to my way o' thinking," was the reply of Uncle Job as he sprang to his feet. *"'Cleanse your hands, ye sinners, and purify your hearts, ye double minded.'* I think that 'ere Scriptur' fits us to a T. We'll go till Gabriel's trump sounds without a revival if we don't cut loose from them 'ere 'bominations"—indicating the direction of the saloon, over which was the Masonic hall. "Brother Hornely, what's that bit o' Scriptur' that says there's no use in our prayin' as long as we hold to any o' the devils doin's? As long as we bow and scrape to the devil's best man that's a batchin' it over that 'ere saloon we might 'bout as well stop prayin'. That's common sense 'cordin' to my way o' thinkin'. You draw a line right here and call out every man who stan's up straight for God with his back to that 'ere saloon and billiard hall and den of Hiramites an' let *them* go to prayin' an' you'll see!"

Uncle Job sat down. The profound silence that followed was broken by a low, musical voice which said, "Let us pray." It was Mrs. Hornely. That such a separation might take place, that their eyes might be opened to see those monsters of iniquity in all their hideousness, that each of those present might be entirely loyal to the Master—this was her prayer, the substance also of her husband's petition, and then came a short pause that was ended by the minister's, "Let us rise and be dismissed."

But the meeting was not "closed." Though the Thompsons and Hornelys betook themselves to their several places of abode, the "meeting" did not come to an end till nearly morning, when Mr. Gillman, already separated on his homeward way some twenty rods from Uncle Job, was heard to shout to that individual, "Mind you this isn't the end."

And the other shouted back, *"You're right.* It isn't."

(*To be continued.*)

GOOD WORDS.

I do not like to be without your paper; it leaves a vacancy in our reading matter that we cannot fill with any of our Canadian papers.—*Wm. Parson, Otterville, Ont.*

I think it to be one of the best religious papers published.—*C. C. Burt, Mallet Creek, Ohio.*

I like it very much and hope that its subscription list may swell to thousands more than the present number.—*Sarah A. Proctor, Gibson City, Ill.*

I cannot do without the *Cynosure*, which I regard as the best of the several papers which I receive.—*Rev. A. Mayn, Bloomington, Ind.*

You may consider me a life subscriber to the *Cynosure.* I have four boys and they all read it. I take other papers, but the *Cynosure* is the first read.—*H. S. Taylor, Sparta, Mich.*

I must say that I think more of your paper than ever. I told our M. E. preacher the other day that this is the only real honest paper that I have found yet.—*John F. Icke, Waukesha, Wisconsin.*

It is not my intention to be without your most excellent paper, neither can I afford to lose its weekly visits. I want to keep posted in this great reform in which I have enlisted till the end of the war, just as I did early in the Abolition movement, which I never regretted although then as now all had to contend with bitter persecution and misrepresentations in the church and out of the church alike. I am trying to do what I can in the way of circulating "anti" tracts and books.—*Wm. D. Johnston, Lexington, Ill.*

This makes the fourth subscription I have sent you within a short time. I am working in a quiet way. Wherever the *Cynosures* goes light and truth go also, and light is what the mases of the people need.—*G. Bolander, Dennis, Kans.*

A GOOD BEGINNING

has been made by the friends of the anti-lodge reform in self-denying, personal efforts for their paper. Seldom, if ever, have the responses been so numerous and hearty. Nobody will deny that this is a good work that should be kept up as much as possible throughout the year; but especially at this season are efforts for the list of the *Cynosure* successful, and they should be continued with zeal and determination as long as possible. Remember that our cause—that *every good* cause—prevails only by *steady*, PERSISTENT, PERSONAL EFFORT.

The man who read the paper carefully found the following among the news items: There were nine murders, one of them very brutal, four persons being killed in one house. There was an account of an old farmer, with a wife and family, who had seduced two sisters, young women under 20. A gambler had brought a young girl of good English family all the way to Chicago. There were five shocking deaths by accident. A steamship was lost with thirty-seven on board. There were cyclones in Arkansas, Missouri, Tennessee and Illinois to hear from. There were two attempts to abduct children. Certainly this list cannot be mistaken for a chapter of Mr. Matthew Arnold's "Sweetness and Light," and the question arises, Why is this thus? Is the world given over wholly to evil? Are the sun-spots particularly active, or to what untoward influence must we attribute this extraordinary concentration of evil? Is Saturn regnant in the house of Mars, or has anything gone out of gear in any of the spiritual "speres?" Here are conundrums worth while. Is there a Daniel to solve them? —*Chicago News.*

The Home.

WE'VE ALWAYS BEEN PROVIDED FOR.

"Good wife, what are you singing for? you know we've lost the hay;
And what we'll do with horse and cow, is more than I can say;
While like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet:
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

He turned around with sudden gloom. She said, "Love, be at rest;
You cut the grass, worked soon and late, you did your very best,
That was your work; you've naught at all to do with wind and rain,
And do not doubt but you will reap rich fields of golden grain;
For there's a Heart, and there's a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

"That's like a woman's reasoning; we must because we must."
She softly said, "I reason not; I only work and trust,
The harvest may redeem the hay, keep heart, whate'er betide;
When one door shuts, I've always seen another open wide.
There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

He kissed the calm and trustful face; gone was his restless pain.
She heard him with a cheerful step go whistling down the lane,
And went about her household tasks full of a glad content,
Singing to time her busy hands, as to and fro she went;
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

Days come and go, 'twas New Year's time, and the great fire burned clear,
The farmer said, "Dear wife, it's been a good and happy year;
The fruit was gain, the surplus corn has brought the hay, you know."
She lifted then a smiling face, and said "I told you so,
For there's a Heart, and there's a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

—*Selected.*

DOING BUSINESS WITH THE LORD.

Mr. Zearing called on Mr. Edmunds. Mr. Edmunds was a farmer, a very nice man, and a member of the Baptist church. Mr. Zearing was also a member, and was the solicitor, that is, he was chosen by the rest to collect the money needed for the work of the church. That is why he had called.

"I suppose you've some amount set down in your mind, that you think I ought to give," said Mr. Edmunds.

"Yes," said Mr. Zearing, and he pointed to a line in his memorandum book like this:

"Bro. Edmunds..... .....$12.00."

"Well," continued Bro. Edmunds, "if all the church would give as you have marked them we'd get along. There'd be plenty of money for this cause and for every other."

"And why shouldn't they?"

"Well, take me for example. I am not able. This year my hogs died, my corn partly failed, and I am in debt. I hardly know how I'll get money to pay my taxes."

"But you'll pay them?"

"Because I have to. The Lord is not a tax collector, is he?"

"'Bring ye the tithes into the storehouse,'" suggested Bro. Zearing.

"But that's the Old Testament."

"It's Bible, Bro. Edmunds. Shall we give less for our real salvation than the Jew did for his typical one? Shall God get less through grace than he could have collected by law? If he charged the Jew ten per cent. of his income for Moses, should we not be ashamed to give but five per cent. for Jesus?"

"Would you have me sell my property, Bro. Zearing?"

"Why not, if you have more than you need for your support, and it brings in no return to the Lord? 'Sell that ye have, and give alms; provide yourselves bags that wax not old.' Hear the Saviour's commendation. 'She cast in all that she had, even all her living.'"

"I confess I do not know how to explain those passages," replied Mr. Edmunds, "but I do know that when one has nothing he can give nothing."

"But, my brother," returned the unconquerable Zearing, "you bought a span of mules this spring."

"Yes, but that was business. I had to have them to carry on my work."

"Exactly, but are you not as able to buy a span of mules for the Lord as for yourself?" Mr. Edmunds looked woefully puzzled for a moment, but he got out with the exclamation, "Business ain't benevolence, though."

"That's the trouble," answered the other. "Bro. Edmunds, I have age on my side, and may claim a little liberty of speech. We do not *do business* with the Lord. We do business with one another, we debit and credit the farm, and open accounts with our stock, but our Lord Jesus is treated as a poor relation to whom we give what we can spare. Or we give as a sort of homage to the memory of a dead Christ. Brother Edmunds! the Lord owns you and me, and all we have. We are his slaves, paid for with his own life! He has not failed, nor has he retired from business, but is transacting his business through us. We are not giving to a dead Christ, but doing business with a living one. The FIRST FRUITS of all our time and of all our money are the Lord's, and certainly if he does not have the first place as our lover, he should as our owner and creditor. Bro. Edmunds, let me ask you to study with me this passage, 'Moreover, it is required in stewards that a man be found faithful,' and six months from to-day let us compare notes, and see what we get out of it."

After Mr. Zearing had taken his leave:

"What is a steward, pa?" said Freddie, Mr. Edmunds' little boy, eight years old. Freddie was interested, for he, too, was a Christian, and was baptized that winter.

"A steward," replied Mr. Edmunds, "is a man who has charge of another's property. God's steward is one who reckons all that he has as belonging to God, and uses it as God wants."

"Are you a steward, pa?"

"We are all stewards, if we are God's."

"Do you like to be a steward, pa?"

"How you talk! Freddie. I suppose I do, of course."

"But, pa, why don't we give everything to the Lord, if it's all his?"

"Because, you know, we have to live on a part. We are like men on rented farms; what we give to God is his rent, and the rest we use for expenses, and our support."

"What rent do farmers give, pa?"

"Different rents, and sometimes a share of the crop; one-third, maybe."

"But how do they know what is a third, pa?" persisted the little boy.

"Why they measure it, Freddie, and keep account."

"Do you keep account, pa?"

"I try to," replied the father.

And now a new idea had come into Freddie's head. If he was a steward he was resolved to be faithful. The tiny seed of truth had fallen into fresh soil.

The six months had nearly passed, and Mr. Edmunds said to himself, one day:

"Suppose brother Zearing asks me about that 'steward' text, what shall I say? It means, in that place, the Word, the Gospel, which was given to Paul in trust, for others, but I admit that the principle covers property also. 'Freely ye have received, freely give,' that's the principle. 'That ye may have to give to him that has need.' 'Give,' 'lend,' 'help,' 'preach,' these are our gospel words. Our goods and our gospel held in trust for others! Why I never saw it so before! Praise God! It is better. Why this is one of Freddie's scratch books," and he picked up a soiled and dogs-eared five-cent memorandum book. "What a boy he is for figures. Well!"

It was his "Acount with the Lord," and the first three pages were as follows:

1

This is my place.
Ime Gods stuard and Ime going to give God his share and Ime going to keep acount.
Uncle gave me 1 cent. 1
Now 1 third belongs to the Lord and I must take out 1 cent when I get 3 cents.
Ma gave me 1 cent for Sunday school but she said that was the Lords already and so I wont count it.
Pa gave me 5 cents for watching cattle. 5
Now the Lord has got 2 cents.
Mr Nusam promised me 3 cents for standing

3

by his team but I aint got it yet.
Pa gave me 25 cents for the Fourth and I thought first I would not put it down. 25
I sold my big alley to George for 2 cents. 2
Joe gave me 1 cent for going to Mr Browns instead of him. 1
I got this leaf dirty so Ile begin on a new one.

2

This is Gods place.
Got 1 cent but I cant take out Gods share till I get 2 more.
Got 5 cents and 2 cents of it in my bank. 2
Gave of my own cents to Sunday school. 1
The Lord got 8 cents on the Fourth. 8
This is one of the cents for my alley. 1
Mr Hammond preached and I gave 2 cents to missionaries.
Gave 5 cents from my bank to buy some crutches for Johny Slater. 5
Go over to 5, where it says Gods Acount.

Mr. Edmunds clasped his hands behind him, in a deep study. At last he exclaimed, to himself:

"I will! I'll keep the Lord's account as faithfully as I do my own. I will do business with the Lord."

And he did. He saw it was the Bible way, and the honest way, and it proved the most delightful way; by regular method; "every man ACCORDING AS HE PURPOSES IN HIS HEART.—*Sandwich Visitor.*

HOW MOZART DIED.

Wolfgang Mozart, the great composer, died in Vienna, in the year 1791. There is something very touching in the circumstances of his death. His sweetest song was the last he sang—the "Requiem." He had been employed on this exquisite piece for several weeks, his soul filled with inspirations of the richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into that undying spirit of song which was to consecrate it through all time, as his "Circean strain," he fell into a gentle and quiet slumber.

At length the light footsteps of his daughter awoke him. "Come hither," said he, "my Emilie. My task is done—the 'Requiem'—my 'Requiem' is finished." "Say not so, dear father," said the gentle girl, interrupting him, with tears in her eyes: "you must be better—you look better, for even now your cheek has a glow on it. I am sure we shall nurse you well again—let me bring you something refreshing." "Do not deceive yourself, my love," said the dying father, "this wasted form can never be restored by human aid. From heaven's merey alone do I look for help in this my dying hour. You spoke of refreshment, my Emilie—take these my last notes—sit down to my piano here—sing with them the hymn of your sainted mother—let me once more hear those tones which have been so long my solace and delight."

Emilie obeyed, and with a voice enriched by the tenderest emotion, sang the following stanzas:

"Spirit! thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife
Or the pleasures of earth with regret-
Pause not at the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like Thee—the wretched shall find
A haven, a mansion of rest.

Spirit! how bright is the road
For which thou art now on the wing,
Thy home, it will be, with thy Saviour and God,
Their loud hallelujah to sing."

As she concluded, she dwelt for a moment upon the low melancholy notes of the piece, and then, turning from the instrument, looked in silence for the approving smile of her father. It was the still and passionless smile which the rapt and joyous spirit left—with the seal of death—upon those features.

OUR BOYS AND GIRLS.

OPEN YOUR BIBLES.

LAMBS. Read John 21.

He shall feed His flock like a shepherd; He shall gather the lambs with his arm, and carry them in his bosom. Isa. 40: 11.

1. Lambs are the young of the flock. John 21: 15.
2. The shepherd treats the lambs with special tenderness. Mark 10: 13–16; Prov. 8: 17.
3. Lambs specially exposed to danger. 1 Sam. 17: 34, 35.
4. Lambs need the shelter of the fold. John 10: 9.
5. The shepherd seeks the strayed lambs. Matt. 18: 10–14.
6. Special food provided for the lambs. Isa 28: 9, 10; Heb. 5: 12.—*Notes for Bible Study.*

PAPER-MAKING.

When the prudent housekeeper gathers the family rags and puts them in her rag-bag to exchange for tin, or sell to the "rag-man," she little thinks what a great subject that of rags has become. There are a great many other materials used for paper-making, but "rags are yet king," and are essential in the manufacturing of all our best grades of paper. In the Smithsonian Institute there is a book published by Christian Shaffer, of Germany, in 1772, containing sixty specimens of paper made of different materials, the results of his experiments. Among them hornets' nests, sawdust, moss, cabbage stumps, thistle, burdock, wheat, straw, corn, etc., but none of them are equal to rags in the making of fine paper. The word paper is derived from the Greek word papyrus, an Egyptian plant, which for a long time served as a material for writing among the ancients. It was superseded in the fifth century of our era by the cotton paper called "earter bombyeina." The great libraries of Europe, almost all of them, possess works of the eleventh and twelfth century written on bombycinan paper. In 1762 a prize was ordered for the oldest manuscript written upon rag paper. The different minutes of the proceedings of the competition, printed at the Hague in 1767, unite in admitting that paper of this kind was used before the year 1300.

There is much difference of opinion as to what nation the important discovery was due. Hoffman, in his trea-

tise on the manufacture of paper, says that the credit of having been the first who formed from fibres the web which constitutes the paper of our time belongs to the Chinese. The knowledge of the art seems to have been communicated by the Chinese to the Hindoos and Arabs, brought by the latter into Spain during their occupation of that country, and from their it found its way to all parts of Europe. The first idea of making paper by machinery is due to France. In 1778 Robert, a workman attached to the paper mill at Essone, took out the first patent for manufacturing paper by machinery.

Taking the elevator at the South Lee paper mill, we ascended to the fifth story, which is designated as the "rag loft." Here we found a large number of women and children sorting and cutting rags. Many of these women had reached the evening of life—the mother and the grandmother—independent souls who would not be a burden upon their friends even after age had come with its infirmities. They knew "the gear that is given is never as sweet as the gear that is won." The rag-cutters have knives fastened in the floor just in front of where they are sitting; they cut each rag into from two to five-inch pieces, according to the quality of the fabric. There are castes among rags as well as among folks, and have to be arranged accordingly, the best ones being used for the finest letter paper. There are as many tricks in the rag trade and as much adulteration as in the baking powder and sugar manufacturing. The man who buys the rags must be sharp enough to look them through, as the outside of the bale is not always a type of the inside. It is the cutter's business to see that all the hems and seams are ripped open, and that every button, pin, hook and eye is cut off. A woman inspects the rags after they are cut, and for every one of those forbidden things found she receives a cent. The rag-cutters are paid by the pound, the most expert, of course, getting the best wages. After cutting, the rags are put into a cyliuder and the dust beaten out. Then they are put into large vats and washed, a stream of clear water is constantly running into the washes and the dirty water running out. They are then put into boilers and boiled from ten to twenty hours. They are then reduced to a pulp and are put into bleaching tubs. The bleaching powders are made of chlorine gas introduced into slacked lime. This, however, does not make the pulp white enough, and as the laundress blues her clothes, so the paper manufacturer blues the pulp. There is quite an interesting incident connected with blueing of paper. Mr. Richard Herring, in his work on paper-making, says: "In the year 1746, at a paper-mill belonging to Mr. Ballenshaw, whose wife was superintending the washing of some fine linen, this incident occurred. While blueing some clothes she accidentally let the blueing bag fall into some pulp in a forward state of preservation. Great was her fear that some mischief had been done, but when the blue amalgamated with the pulp her husband was astonished to see how much improved the paper was. He received four shillings advance per bundle for the improved make in the London market. He immediately purchased a costly scarlet cloak (it is to be hoped that it was more congenial to the taste than it would be now), which he conveyed home and presented with much satisfaction to his wife."

After blueing, the pulp is put into drainers and drained, then it is drawn out by rollers and stretched on white felt, and carried through the presses. The paper then passes through a process called sizing; it is dipped into a solution made of gelatine and glue, which gives the paper the finishing gloss. It is then cut into sheets, ruled, folded and stamped. It is dried in the drying-room before being packed for market. These mills make 8,000 lbs. of paper a day. They employ 180 employes, 115 of them are women and girls.

The paper for the money issued by the Government is manufactured at the Glens Mills, near West Chester, Pennsylvania. Short pieces of red silk are mixed with the pulp in the engine, and the finished stuff is conducted to the wire without passing through any screens which might retain the silk thread. By an arrangement above the wire cloth, a shower of short pieces of fine blue silk thread is dropped in streaks on the paper while it is being formed. The mill is guarded by officials day and night, to prevent the abstraction of any paper. Only the best of white linen, and especially cuttings of white, pure flaxen threads, imported from Scotland and Ireland, are used.

All fibrous vegetable matter is suitable for paper of one kind or another, but some kinds are inferior and much more expensive to prepare than others. Bleached linens or cottons require the least expense to prepare, and make the best paper. It is, however, thought by some oculists that white paper is too trying for the eyes of those who have to read or write much, and that some slight tinge of the colors which nature chiefly uses in earth, water and sky, would be a good substitute. In this view the paper-maker who introduces slightly tinted paper for newspapers at little or no additional expense will be a benefactor of his race. All know how trying white sand is to the eyes, and to look at white paper all day must have somewhat similar effects.

A considerable part of the "stock" used in making paper consists of newspapers, old books, account-books, letters, etc. Newspapers are worth very little to work over, as the fibre is so much broken up that a great deal of it washes out with the water which has to pass through the pulp.

There is another ingredient in cheap papers which adds to the beauty and weight, but not to the strength. We refer to white clay, great quantities of which come from South Carolina, for paper and candy manufacturers. This is incorporated with the pulp in certain proportions, and of course reduces the price at which the paper can be sold.—*Selected.*

LOST AND FOUND.

Fifteen years ago a poor old lady in Philadelphia, in her destitution, begged on the streets to avoid starvation. As she stood on a corner asking alms, a good looking sailor glanced at her, and pulled out a handful of gold and silver, saying: "There good mother you may as well have it as the land-sharks. The last cruise I had out of New York found me with $4,000 dollars on hand, but as the neighbors told me my mother was dead, I got on a spree with the money and I spent it all inside of a week, and then I shipped again." "O, good sir, you are too kind to an old body like me. For your sake I will take it. O, you remind me of my poor son, George White, who was lost at sea." "George White! Why, that is my name. Why, you are my mother." He embraced her as the tears rolled down his bronzed checks. The poor old lady was at first speechless from strong feeling. Those who witnessed the scene could not but weep. "The dead was alive, the lost found." Hailing a carriage he drove off with his mother to establish once more a home.—*Sel.*

A bright girl was sent to get some eggs, and on her way back stumbled and fell, making sad havoc with the contents of her basket. "Won't you catch it when you get home, though!" exclaimed her companion. "No, indeed I won't," she answered, "I've got a grandmother."

Tommy asked his mother if the school teacher's ferule was a piece of the board of education.

TEMPERANCE.

PROHIBITION ON SINAI.

(Ex. 20; Hab. 2: 12-15.)

On Sinai's lofty height
Our God in dreadful might
Said: "Thou shalt not;"
Thou shalt not steal, nor kill,
Nor do thy neighbor ill.
Nor base desires fulfil—
Thou, thou shalt not.

The trumpet blast was heard!
"No license" was the word,
A wrong to do;
Thou shalt thy neighbor love,
Goodness and truth approve,
And give to God above
The honor due.

"Tempt not thy neighbor's lip,
The cup of death to sip;
Thy woe 'twill be.
Build not thy house with blood,
Lest thou shalt feel the rod
Which the Almighty God
Will lay on thee."

—*Standard.*

THE W. C. T. U. IN CALIFORNIA.

The people of San Jose have enjoyed a rare treat during the past week in attending the semi-annual convention of the Woman's Christian Temperance Union, which assembled in the First M. E. church, Feb. 8th. There were over fifty delegates present from various parts of the State; and many visitors who came to enjoy the exercises. Seldom, if ever, has San Jose been favored before with the presence of so many talented lady speakers at one time.

Mrs. M. C. Leavitt, of Boston, Mass., pleased and edified large audiences with her clear, forcible addresses on "Young Woman's Work;" "Prohibition in Politics and Out;" and "The Ballot for Woman: just, expedient and Scriptural." Mrs. Leavitt's quiet, unassuming manner and earnest delivery interest all, and her wise thoughts on the purification of the home and the government have lodged in some hearts and filled them with a deep purpose. We hope that the day is not far distant when this purpose shall be accomplished, and when our State, which is unrivalled for the beauty and utility of its physical features, shall be first, too, in the moral purity of its institutions and government.

In addition to the pleasing efforts of Mrs. Leavitt, the convention was agreeably entertained by addresses from Mrs. H. A. Hobart, President of the W. C. T. U. of Minnesota; and Mrs. M. Hampson of Liverpool, Eng. Mrs. Hobart spoke ably on the "Goliath of the Liquor Traffic;" and Mrs. Hampson thrilled her audience by her graphic accounts of the misery in Liverpool and other parts of England, as well as in Australia and New Zealand, caused by the use of strong drink, and gave interesting accounts of woman's work there. Mrs. Hampson is a magnetic speaker, and has rare qualities of voice.

Reports of the work throughout the State were very encouraging, thirteen auxiliary societies having been organized during the last six months. Many other interestiug and instructive features of the convention must pass unnoticed, as to do them justice will make this report too long. C. S. R.

THE HEAVIEST CLOG ON PROGRESS.

Many people who pride themselves on their practicality are wont to sneer at the opponents of the liquor traffic as mere "sentimentalists." No doubt there is much sentiment in that opposition, but it is sentiment based upon the hardest of facts. The truth is that if all the other evils that afflict society are put together they will not nearly equal in weight and sinister effects the one enormous and universal mischief of intemperance. Mr. Matthew Arnold holds that Philistinism, as he calls it, is rampant in England and the United States; but the truly humiliating fact in regard to these English speaking people is their profuse expenditures upon intoxicants, and the place which the business of selling and making intoxicants occupies in their national life. Americans spend $300,000,000 a year in this way, and Englishmen even more in proportion. Yet all legislative bodies in both countries, and all journals, and hundreds of societies and associations, are constantly engaged in discussing remedies for evils not only of minor importance, but many if not most of them the direct or indirect results of this frightful waste of capital upon degrading and demoralizing agents.

Here in New York, as the speakers at Cooper Institute the other evening one and all admitted, we have actually arrived at a local government based upon the worst and most pernicious emanations of the liquor interest. We have come to be ruled in accordance with the views of men who derive all their power from their success in rum-selling, and whose following largely consists of those whose intelligence is habitually clouded by the same poison. And because the passion for rum is so strong among a large proportion of the masses, every effort to shake off this corrupt and shameful despotism has hitherto failed, and drunkenness and dishonesty go hand in hand, and laugh to scorn every reform movement.

Of what use is it to talk about poverty, destitution, squalor, misery here and there, when it is notorious that tens of thousands are so enslaved by a vicious appetite as to be incapable of helping themselves, indifferent to the nature of their surroundings, dead to every progressive aspiration. How can we reasonably complain of any minor evils while this gigantic one continues to hamper the nation's advance at every step; while this vast drain continues to carry off a capital, one year's application of which would solve every social problem that perplexes us? If this is not a practical question, then there is no such thing as practicality. It is the one overshadowing evil whose existence of necessity prevents the success of reform efforts in all other directions. It is said that the condition of the working classes is unsatisfactory, that they do not prosper as they might; the answer must be that they can never utilize their opportunities until they are freed from the curse of rum. If it is said that our politics are corrupt, trivial, mean, it must be assumed that our politics are too deeply entangled with the liquor traffic to be other than what they are. If sanitary questions are concerned, rum still stands in the way of improvement. If religious progress is discussed the fact remains that the saloons empty the churches. If education is considered, it is notorious that the same degrading agency seduces thousands of our youth.

Wherever we turn, in short, we encounter this subtle and sinister agency. It is a blight which lies heavy upon our civilization, and which will have to be cleared away before that civilization can become an object of just pride and satisfaction. And the question at issue really is, whether this great evil shall be dealt with summarily, or shall be approached by slow degrees. All sensible men are agreed as to the necessity for getting rid of it, but opinions differ as to the best method. Meantime, it proceeds without the least misgiving or compunction, never checking itself, giving full play to all its myriad influences, and opposing to reform a solid and brazen front. Its safety thus far has consisted in the want of harmony among its opponents. This has given it time to establish itself and grow strong. But sooner or later it will be necessary for the intelligent and progressive elements of society to drop all lesser enterprises and combine in one determined assault upon that vice which is to-day the heaviest clog upon progress, and the deepest disgrace of the nineteenth century.—*N. Y. Tribune.*

Francis Murphy has already received 1,200 temperance pledges in Boston, and proposes to labor there until the number reaches 60,000.

Ex-Congressman Murch, the Maine Greenbacker, who opened a liquor saloon in Boston and shortly afterward failed, is now in Washington seeking a clerkship or a messenger's place in the gift of the House.

Klein induced McCue to drink three pints of whisky on a wager, at San Antonio, Tex. The feat proved fatal. McCue's widow sued Klein for damages and got a verdict of $3,000. On appeal the supreme court confirms the jury's conclusion. The ruling was that, as the drinker was so intoxicated as to be incapable of consent at the time of swallowing the third and killing pint, the man who made him do it was responsible.

About a year ago it will be remembered that Henry Mandler, Chief of Police of Lafayette, Ind., cut a great figure as the defendant in the Gougar slander case. He was then sustained and defended by the city administration. Lately he was suspended by Mayor McGinley, who in his official announcement, stated that rumors of a convincing character had reached him that Mandler was unable, on account of intoxication, to perform his duties. Thus is Mandler condemned by the men who stood by him last year, while Mrs. Gougar has widened her circle of friends in every direction.—*Inter Ocean.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NO LODGERY IN IT.

BARABOO, WIS.

DEAR CYNOSURE:—I have been greatly troubled of late over the proposed fusion of the Prohibition and American parties. To me it seems a giving up, on the part of anti-secretists, for the reasou that Prohibition is run in the interest of secretism. This fact appeared very plain in the political struggle one year ago last fall in this State. Then, almost all the uominees of the Prohibition party were secretists; the nominee for Governor, I am told, being a Mason and a defamer of J. F. Browne, against whom he warned the people when he spoke here to the Good Templars, it being about the time Elder Browne was here.

I worked and voted at that time for Prohibition with the exception of cutting off the Masonic head of the ticket. I would have voted the American ticket had there been one in the field.

Now I hope God in his goodness will prevent that fusion, giving us instead a pure American platform to stand on, with the addition of one more plank (woman's suffrage). If that fusion is made, I hope a good share of the goods will not be delivered; at least that under the control of WALLACE PORTER.

NOTE.—The above note is printed, since it may represent the views of a number of friends who have not clearly understood that the proposed union with prohibitionists meant a union on the basis of opposition to the secret orders from first to last. The best men who stand by prohibition are in favor of this union and will join it in time. What Bro. Porter will have in the new movement will be prohibition without any Masonic head to be cut off. The record of the American convention in this number should quiet such fears.—ED.

THE CHURCHES.

—Bro. C. W. Hiatt, whose labors in Gustavus, O., were so wonderfully blessed of God, has returned to his home in Wheaton for a season of rest, the exhausting efforts of nearly two months revival work having impaired his health. There were seventy or more conversions during this time, nearly all being adults. Scoffers, Catholics and infidels were among those happily converted. The whole country about was moved, people coming for miles and crowding the church.

—A revival of similar power and interest has been experienced by the old Providence church in Bureau county, Ill. This is one of the oldest Congregational churches in northern Illinois, and has always been a "country" church maintained largely by farmers, and thus having a membership scattered for miles in either direction. The revival this winter has taken hold far and wide, and many remarkable cases of conversion have occurred.

—Dr. Geo. F. Pentecost of Brooklyn has been sent for by Mr. Moody to help him in his London work. Mr. Stebbins the singer will go with him. Moody and Sankey continue to meet with wonderful success in England. They are now laboring in Stratford and have, according to the *Christian World*, obtained a mighty hold on the working classes. The Bible-readings grow in interest. No church or hall is large enough to accommodate the thousands who attend these meetings, and the number of conversions is unusually large.

—Two Jewish brothers in Georgia named Magath have been sent into the field among the Hebrews as Methodist missionaries, and have roused deep indignation among their race. In Athens they were rudely treated by Hebrews, a prominent Jew making a public announcement that they were willing to listen to respectable Gentiles, whereupou the Rev. Mr. Davis (Methodist) offered to act. He was replied to in the affirmative by Rabbi Levi, on condition that Christians should in turn listen to himself, and that in neither case was the name of the Saviour to be mentioned.

—At the close of a three weeks' meeting the Presbyterian church at Akron, O., received to its communion thirty-one members, all of them on confession of faith—thus doubling the membership of the church.

—The committee in charge of the Cooper Institute Sunday night free Gospel Services have re-engaged the large hall and Annex Hall, 14 and 16 Fourth avenue, for the present year. The meetings will continne to be under the care of C. W. Sawyer. A free cooking school has been added, to be held for women in Annex Hall, on Thursday evenings.

—The Rev. A. C. Dill, who recently went to Deadwood, Dakota, as general missionary in the Black Hills, of the American Home Missionary Society, has in addition to his regular duties, accepted the call of the Congregational church in Deadwood. He writes to a friend in reference to his work there: "The congregation numbers now one hundred and fifty to two hundred and is increasing every Sabbath. We have held special meetings every evening since January 1, and souls are being saved."

—The annual festival given by the teachers in the Chinese Sunday-school in Boston took place recently. There were present about 300 persons, including 150 Chinamen. Although the number of Chinamen in Boston and vicinity (about 400) has not increased, the school has grown from a small beginning, until now an average attendance of eighty-seven has been maintained for the past year. On Sunday 124 pupils were present. They were appreciative, quick and intelligent. So great is the interest taken in the work that there is no lack of money, teachers, or assistance of any kind.

—One of the most interesting services in connection with the anniversary of the Marathi Mission of the American Board in India, is the communion. At the last annual meeting, a great congregation gathered around the table of the Lord Sunday afternoon. "There were about 700 communicants, most of whom were members of the churches connected with the American Mission; but a goodly number were from other misssons. Such a gathering of native Christians, says a correspondent, is probably to be seen nowhere else in Western India. Let those who will, he adds, declaim about the 'failure of missions;' but the sight of such a company as this, of intelligent, joyous Christian men and women, who were but lately gathered from the darkness and hopelessness of heathenism, is sufficient proof that the Word of the Lord has not lost its power, but that it 'shall stand forever.'"

Uvea is a small island some 60 miles east of New Caledonia, with a population of some 2,000. Eighteen years ago a Protestant mission was begun among them, and a majority of the tribe and people became protestants. But French priests came a year later than the protestant missionaries and one tribe became papist. Instigated by the Romish priests, this tribe has persecuted the protestants with great cruelty. Missionary Gill (Rev. W. Wyatt) tells of their burning to death an old chief and a child, and a copy of Matthew's Gospel with the corner cut off by a blow of an ax which split open the head of the man who owned and read the Gospel.

The communicants on this island are 155, and their contributions the past year average three shillings to every protestant man, woman and child on the island; and this in addition to gratuitous work on the mission premises and church. Besides which they support two other members as missionaries in New Caledonia.

In 1854 Dr. Rufus Anderson, Secretary of the American Board, solemnly declared to the missionaries of that Board in Western India that said Board would send no more unmarried women to its foreign missions; and yet to-day it reports 100 unmarried women, and 140 wives, besides those on the Hawaiian Islands, and publishes a pressing call for eight more unmarried women.

Rev. James Coles (S. P. G.) writes from Tamatave, Madagascar: "Our position is just the same as it was three months ago. Neither the Malagasy nor the French have done anything, but remain entrenched almost within sight of each other." Two messengers had come from the Hova camp, but their errand to the French officials had not become known. Later dates affirm that the Hovas resolutely refuse a French protectorate, and we are glad to see that Mr. Graves, the English Consul-General, is gathering facts and evidences of all losses of British lives and property by the French military movements. And surely French resources will be better expended in making good such losses, as far as possible, than in destroying more lives and property either in Madagascar or Tonquin. The new Queen, Ranavalona III., at her recent coronation, declared her firm determination not to surrender an inch of territory to the French.

The point of special interest in case of the Pongas mission is that it originated in the West Indies, an outgrowth of the missions planted there by European Christians. The two principal stations are Farringia and Fallangia. Two European workers seem to be in charge of the mission, though most of the workers from the first have been descendants of the slaves who were first torn from their homes in Africa and sold into bondage in the West Indies; and there having been brought to the knowledge of Christ and the Gospel, they so trained their children, that with the help and advice of their missionary teachers, some of them went back to plant this mission and carry the Gospel to the land and people from among whom their ancestors had been so cruelly carried into slavery. In speaking of the death of John D'lon the oldest church member of the mission, Rev. S. Hughes refers to some of the debasing superstitions of the people, and awakens a wish to know more of the progress and church membership of the mission.

The Scotch Free Church missionaries in South Africa are about to begin a new mission at Quombu, 120 miles north of Cunningham. The local authorities have offered them 3,000 acres of land on condition a European missionary be stationed there, and the mission is to be established without delay.

The Livingstone Inland Missionaries report the people along the Congo as eager listeners. Mr. White, after visiting many villages, writes: "I think these people are more ready to receive the Gospel than any I have yet seen."

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A WORK OF GRACE.

A remarkable awakening is now in progress in Cambridgeport. This is a part of Cambridge, a city of 50,000 people, the seat of Harvard University and in an atmosphere not most favorable, one might think, to revivals. It is in the Pilgrim Church, Rev. George R. Leavitt pastor the last thirteen years. A few years since, from a similar awakening there were gathered into the church more than 200 members, and the church numbers over 500.

The work commenced with apparent suddenness. On a Sabbath, a few weeks ago, the people appeared very indifferent; the pastor thought he had never seen so many sleepy hearers. Soon after, at the preparatory lecture, he took for his text, Matt. 18: 19: "Again I say unto you, If any two of you," etc. He urged the duty and privilege of a literal application of this Scripture. He felt deeply. His own soul had had been moved. The work, it would seem, really began there with renewed zeal for souls and new faith in the power of prayer. The discourse went to the hearts of his people, quickening their religious life, and their faith in prayer and personal effort. They began to pray together, and to work two and two, and with marked results upon their own souls and the souls of others. It is believed that, at least, there are already 150 converted. The pastor, in giving this relation before the Suffolk North Association, spoke of the preaching. He had planned a series of sermons on Romans, but laid them aside. After the interest began he preached one of those sermons with such effect that the whole congregation seemed moved; and he thought if a prayer and inquiry meeting had been held immediately after, few could have gone out without surrendering their hearts to the truth. The week before he had met a company of above seventy-five young converts and inquirers, and the present week he expected a larger number. But so quiet has been his work that it was hardly known out of that city. This result, and the method of it may be suggestive to other pastors.—*Golden Rule.*

OBITUARY.

OBED B. WORTH died at his home in Rush county, Indiana, Feb. 7th, 1884, aged nearly 73 years. He was born in Guilford county, North Carolina, in 1811 and moved here in 1832, and was married to Maria Barnett in 1837, with whom he lived in happy union over forty-seven years. Uniting with the Wesleyan Methodist society, he was ever a firm believer in Christianity, and was marked for ability and intelligence and a disposition free and generous. He was a stalwart opposer of slavery in its day, and a strong temperance man, ever advocating any movement for good. For years he had taken a deep interest in the perusal of the *Christian Cynosure*, and opposed all secret societies and their works of darkness, believing that our works should not be in darkness, but in the light and after the life of Christ. Though death came as a thief in the night we believe it found him ready for the message, "Enter thou into the joy of thy Lord." A. M.

ABIAL HADLEY, one of the oldest and most esteemed citizens of Wheaton, Ill., departed this life Sunday, Feb. 24, at the age of 81 years.

Father Hadley was a native of the State of Vermont. In early life he became a sincere Christian, and joined the Methodist church. On account of his sympathy with the enslaved he was one of the first to become identified with the Wesleyan Methodist connection. He was in hearty accord with the anti-secrecy reform and an uncompromising temperance man.

The subject of this notice was a man of deep religious experience. His exemplary life was an argument in favor of Christianity that none could gainsay. While his health was sufficient he was active in religious work. He was twice married. A companion and two sons survive him.

The funeral services were conducted by Pres. Stratton of the Theological Department of Wheaton College. The text, "Mark the perfect man, and behold the upright; for the end of that man is peace," seemed strikingly appropriate for the occasion. A large congregation of relatives, friends and citizens testified the respect they entertained for the departed.

M. C. B.

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Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure*, but new only for the other papers.

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NOTICES OF THE PRESS.

"The republication of the Reform Story which run through the columns of the *Cynosure* for nearly a year is at last completed, and the book so anxiously expected by thousands of our readers has come from the press of Ezra A. Cook. The book is finely bound and fairly introduces the reader to the treasures within. The publisher has made occasional selections from Masonic works to verify the statements of the text; these make a helpful addition for some who can afford no more complete an armory of this kind."—*Christian Cynosure.*

"The story is intensely interesting and the author has succeeded in weaving into it a great deal of information in regard to this mysterious order, which is certainly startling if true, and he gives what seems to be undoubted evidence to prove his assertions. The book is one which should be read by both Masons and Antimasons."—*Wayne Co. Herald.*

"It is one of the most fascinating narratives we ever read and teaches its lesson in a manner not soon to be forgotten. It is evidently written for the heart and its words go to the heart. It is singularly free from wild denunciation. Those who are interested in the secret society question would do well to form the acquaintance of this interesting work."—*Lutheran Standard*, Columbus, O.

"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

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FARM AND GARDEN.

WORK FOR MARCH.

Engage the farm hands now for the year, and have steady employment for them. Do not let men be exposed in hard, cold rains, at the risk of a long sickness in the busiest time of the year.

Remove the surface water from the fields by trenches, before the ground is deeply thawed, and avoid wasteful washing of gullies. See that the outlets of all drains are clear and working properly.

Get all the seeds ready, and purchase any implements that will be needed later in the season. Have all the machinery of the farm in prime working order, and be abreast of the rush of work as it comes.

Horses feet need constant care during the cold, muddy spring weather. A daily cleaning of the parts exposed is essential to health.

Cows neglected through the winter now need careful attention. A warm bran slop, with a little ginger, should be fed daily. Calves may be freed from vermin by a mixture of lard and sulphur rubbed along the back and sides.

Sheep losing wool, may be relieved of the irritation by a mixture of equal parts of sulphur and cream of tartar, given in half-ounce doses. Push early lambs forward rapidly, with a little milk from a fresh cow. They quickly learn to feed from a dish.

Breeding sows should be in separate pens, and given warm beds of cut straw for their young.

Clean the poultry house and sprinkle with ashes or plaster. If lice abound, apply kerosene in small amounts to the perches, from which it will spread to the birds in effective quantities.—*American Agriculturist.*

BARN-YARD ECONOMY.

A dark stream, often of golden color, always of golden value, flows to waste from many an American barn-yard. This liquid fertility often enters the side ditch of the farm lane, sometimes of the highway, and empties into a brook, which removes it beyond the reach of plants that would greatly profit by it. Mice may gnaw a hole into the granary and daily abstract a small quantity of grain, or the skunks may reduce the profits of the poultry yards, but these leaks are small in comparison with that from the poorly constructed and ill-kept barn yard. The most valuable part of manure is that which is very soluble, and unless it is retained by some absorbent, or kept from the drenching rains, it will be quickly out of reach. Manure is a manufactured produet, and the success of all farm operations in the older States depends upon the quantity and quality of this product. Other things being equal, the farmer who comes out in the spring with the largest amount of the best quality of manure, will be the one who finds farming pays the best. A barn-yard, whether on a hillside or on a level, with all the rains free to fall upon the manure heap, should be so arranged as to lose none of the drainage. Sidehill barn-yards are common because the barns thus located furnish a convenient cellar. A barricr of earth on the lower side of the yard ean be quickly thrown up with a team and road-scraper, which will eatch and hold the drenchings of the yard above, and the eoarse, newly made manure will absorb the liquid and be benefited by it. It would be better to have the manure made and kept under cover, always well protected from rains and melting snows. Only enough moisture should be present to keep it from fermenting too rapidly. An old farmer who let his manure take care of itself, once kept some of his sheep under cover and was greatly surprised at the increased value of the manure thus made. In fact, it was so "stroug" that when scattered as thickly as the leached dung of the yard, it made a distinct belt of better grain in the field. The testimony was so much in favor of the stall-made manure, that this farmer is now keeping all his live stock under cover, and the farm is yielding larger crops and growing richer year by year. If it pays to stop any leak in the granary, it is all the more important to look well to the manure that furnishes the food, that feeds the plants, that grow the grain, that fills the grain bin. At this seasou the living mills are all grinding the hay and grain, and yielding the by-products of the manure heap. Much may be saved in spring work by letting this heap be as small as out-door yard feeding and the winds and rains can make it, but such saving is like that of the economic sportsman who went out with the idea of using as little powder and lead as possible. In farming, grow the largest possible crops, even though it takes a week or more of steady hard work to get the rich, heavy, well-prepared manure upon the fields. More than this, enrich the land by throwing every stream of fertility back upon the aeres which have yielded it. Watch the manure heap as you would a mine of gold.—*American Agriculturist.*

CITY AND VILLAGE GARDENS.

For the past ten years there seems to have been a disposition among our suburban and village residents to depend on the grocerymen, rather than their gardener, for their supply of fruits and vegetables. They could buy them, they said, cheaper than they could raise them. Such may have been the case. I presume it is also true that they can buy milk for less money than they can keep a Jersey cow. They can board cheaper than they can keep house. They can hire a carriage for less money than they can keep a horse. But what is the good of living in the country if you cannot have fresh air, and fresh flowers, and fresh fruits and fresh vegetables. I do not think it is true that you can buy them cheaper than you can raise them, but even if it were so, it is certain that you cannot get them as fresh and good as those which you can grow in your own garden, and you will not be likely to use them in such profusion. Is there no pleasure in seeing them growing? No pleasure in picking a bouquet of flowers or gathering a dish of strawberries fresh from the vines? I am happy to believe that our professional and business men are paying more attention to their gardens. It will pay them well, and their children at any rate will be happier and healthier, and I think more interesting and intelligent.—*From Jos. Harris' Moreton Farm Catalogue.*

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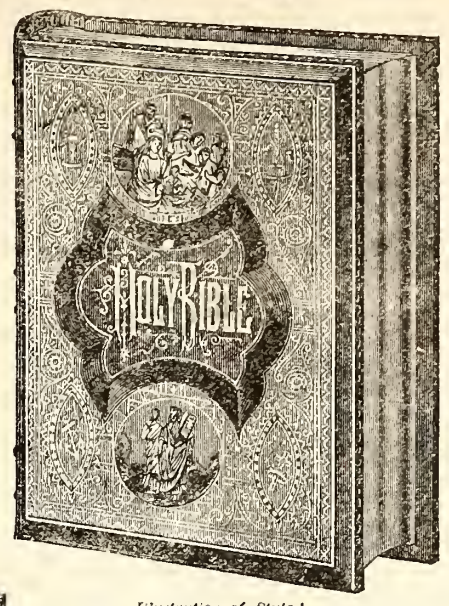


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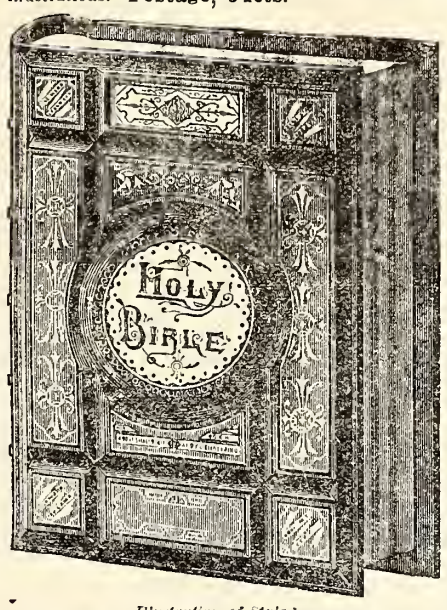


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NEWS OF THE WEEK.

WASHINGTON.

—The Senate Committee decided to report favorably on the admission of the Southern portion of Dakota as a State. While leaving the Northern portion its Territorial rights, they have not yet decided what name it shall bear, but are unalterably opposed to the title North Dakota.

—At the investigation of the Danville riot Tuesday, it was sworn that in two stores on the day before the fight, white men were engaged in loading a large number of guns; and that in one instance, while the shooting was in progress, a white man entered a certain store, threw down his empty weapon, and carried off one which was loaded. Warrich Read, a mulatto, who owns valuable property in Danville, reluctantly testified that he overheard the proceedings of a Democratic conference committee to the effect that the election must be carried by fair or foul methods.

—The House of Representatives Thursday, by a vote of 155 yeas to 127 nays, passed the pleuro-pneumonia bill. It provides for the creation of a government bureau of animal industry.

—The bill to repeal the test oath which passed the Senate some time ago, passed the House Wednesday.

—The Senate Committee investigating the Copiah County (Mississippi) election outrages at New Orleans, adjourned Tuesday sine die, after examining 152 witnesses.

—At the annual meeting of the Washington Monument Society at Washington Friday, a committee was appointed to arrange a programme for the celebration of the completion of the monument, which is expected to take place in December. A stone for the pile, sent by the King of Siam was thankfully received.

COUNTRY.

—The contributions to date for the benefit of the Ohio flood sufferers in Chicago amount to $21,704.62.

—Interviews with architects Smith, of Washington, Myers of Detroit, and Richardson of Springfield, bring out some very damaging statements relative to the Custom House and Postoffice of Chicago. Methods of averting danger to the building are suggested.

—Paul Schmidt, a lad of 18 years, much given to reading dime novels, hung himself in a Chicago barn, and the Coroner's jury called the act suicide.

—Near Fulton, Mo., Tuesday night Farmer Craighead, a prominent citizen, was called from his house presumably to aid in extricating a loaded wagon from a rut, when he was shot and shockingly mutilated by parties unknown.

—Near Omaha Wednesday four boys exploded a powder house containing 500 kegs of powder, and the lads were blown to pieces. The detonation leveled all the trees in the vicinity, and the windows and doors of a house half a mile away were splintered.

—The late defendants in the Emma Bond trial are ostracised in their homes in Christian county. Merchants and business men decline to have anything to do with them.

—The Red river is higher in Louisiana than it has been since 1849, flooding the country for a hundred miles. Boats arriving at Shreveport are bringing people and stock from the submerged region.

—Cornelius Van Riper and his three children were burned to death in their house, at New York, last Thursday morning, and Mrs. Van Riper, who was enceinte, was killed by jumping from a third-story window.

—Judge Hilton has purchased from Mrs. A. T. Stewart the "Stewart Building," at Broadway and Chambers street, New York, for $2,100,000.

—Gold has been discovered near Erin, Tenn., and hundreds of miners and others are flocking to that place. The discoverer has $5,000 worth of nuggets on exhibition.

—A dispatch from Shreveport says the water is on the stand. Nearly all the river plantations for 100 miles above the city are under water. Below the city the flooded district extends ninety miles on the west side, and all except a few elevated places are covered. The east side banks being higher, the country is not so badly overflowed, though several plantations are under water. It is impossible to approximate the loss to planters in houses, fences and stock. The water is spread out like a sea to the swamps and high lands. There is much suffering among the colored people.

—The law was suspended at Hot Springs, Ark., last week, and the committee of fourteen, some of whom are under indictment for crimes in other States, control the city. Twenty persons were driven out at the point of the bayonet Wednesday, and it is alleged that an editor, Harris, must also move. The people expelled are generally witnesses against the accomplices in a recent assassination.

—By the burning of Powers & Wrightman's chemical works and other fires at Philadelphia, Thursday night, the loss will reach $1,150,000. Hundreds of people quitted their homes, anticipating an explosion of chemicals; and burning oil flowed in all directions through the streets, citizens being called on to extricate the fire engines and hose. Every fire company in the city, save one, was on duty. New York dealers advanced the price of quinine, owing to the large amount of that article destroyed in Powers & Wrightman's establishment.

—A panic occurred in St. Patrick's church, St. Louis. While the services were in progress a pipe attached to one of the steam coils burst, filling the church with steam, and so startled the congregation that all jumped to their feet and made for the doorways. Several persons were trampled on and badly hurt. Mary McLaughlin was fatally injured.

—A New London dispatch notes the death by drowning or starvation of seven men of the crew of the schooner Sarah W. Hunt, while searching for seals near Campbell Island, in the Pacific Ocean. The commander of the brigantine, with the aid of a boy, kept his vessel on her course for a month. The captain and steward of the schooner alone sailed the vessel 630 miles to New Zealand after losing the crew.

—Professor R. T. Greener, of Howard University, one of the most learned and eloquent colored men in the country, has been invited to deliver the address at the fifteenth amendment celebration at Chicago on the 31st of March. Professor Greener is a graduate of Harvard College, and was a great favorite with Charles Sumner, Wendell Phillips, Emerson, Whittier, and other famous men.

FOREIGN.

—Advices from Madagascar state that the natives have succeeded in landing a number of Krupp cannon and other munitions of war. An English colonel has obtained command of the Malagasy army and will soon attack the French.

—A battle between the British and the rebels under Osman Digma was expected to take place Friday three miles northeast of Trinkitat. Khartoum is tranquil, but the condition of affairs at Suakim is reported as critical.

—Russia and the Pope have come to an understanding, and a Russian minister to the Vatican will be appointed.

—The Czar of Russia has decided to convene the Superior Council March 10, for the purpose of considering the Nihilist question.

—In the House of Commons Thursday the Home Secretary stated that another infernal machine had been discovered in the Paddington Railway Station. The police discovered a large quantity of explosives underneath the Charing Cross Railway Station.

—John Lowe, Secretary of the Canadian Department of Agriculture, was examined by a special Parliamentary committee at Ottawa, Thursday, and swore that the statistics issued from Washington as to the immigration to the United States from Canada were incorrect, and that American customs officers had been instructed to fraudulently augment the number of persons leaving the Dominion.

—With a clause prohibiting amalgamation with the Grand Trunk, the bill granting $22,500,000 to the Canadian Pacific Road was read a third time in the Dominion Parliament Thursday night.

—Great failures are reported from provincial cities of France. The liabilities sum up about $2,000,000. A broker hanged himself. A bank involved in the crash had 3,500,000 francs of deposits, mostly peasants' earnings.

—A royal commission will inquire into the condition of the dwellings of the poor in the United Kingdom. The commission includes Cardinal Manning, several delegates from the workingmen's association, and a number of Irish and Scotch Members of Parliament.

—The German commission investigating the origin of Asiatic cholera found in a water-tank in a suburb of Calcutta the same microscopic organism discovered in the intestines of cholera victims in Egypt.

—A Paris dispatch says that many Christians have been murdered in Anam since the beginning of January. The Anamite Minister of War is implicated. The Chinese Viceroy, prior to the capture of Sontay, ordered the Black Flags to murder every Christian in the city.

BUSINESS.

CYNOSURE SUBSCRIPTIONS

Received for the week ending March 1st, 1884:

A Lindsay, A Mayn, L Heaton, J F Rock, Jas. Davenport, Wm. Hollowell, J McClary, W C Stewart, W B Stoddard, S C Hart, H Hawkins, F Byver, Wm. D Johnson, J W Baldridge, J S Rice, W A Hyle, H S Taylor, D Dayton, S L Fay, S B Patterson, J W Te Winkel, W N Lovell, Wm. H Garlock, W H Ross, A I J Jackson, G Bolander, T B Galloway, Mrs C B Keys, O C M Bates, J H Frazee, Geo. Haskins, P Bacon, J R Denison, W H Peabody, H H Robinson, J O Doesburg, I Townsend, M L Worcester, S A Pratt, C D Hoyt, Sr., Lamer Clark, Adna Lull, C Coleman, Samuel Wilson, John Hoobler, M A Gault, E D Slayton, Henry Woolf, Joel T Buckley, A Muzzy, Philo Gates, J A Richards, A F Worden, Ezra A Cook, Rev. Wm. Jackson, L M Bixler, James Craig.

FOLLY.

It's all folly to pay $50 or a $100 for seven degrees in Freemasonry in the Lodge and Chapter when you can send a dollar to the National Christian Association, 221 W. Madison street, Chicago, and get the whole thing by return mail, without being hoodwinked and haltered or having to "put up refreshments" after tedious "initiations."

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2		92½
No. 3	82	@87
Winter No 2	99	@1 01
Corn—No. 2	52¾	@53½
Oats—No. 2	33½	@35
Rye—No. 2		58
Bran per ton		15 25
Flour	2 25	@6 25
Hay—Timothy	6 50	@10 00
Mess pork per bbl		17 85
Butter, medium to best	14	@30
Cheese	03	@12½
Beans	1 50	@2 76
Eggs		23
Potatoes per bus	27	33
Seeds—Timothy	1 27	@1 30
Flax	1 50	1 60
Broom corn	02	@ 08
Hides—Green to dry flint	6	@14½
Lumber—Common	11 00	@18 00
Wool	16	@37
Cattle—Extra	6 40	@7 10
Common to good	4 40	@5 95
Hogs	6 00	@7 40
Sheep	3 75	@5 50

NEW YORK.

Flour	2 80	@6 25
Wheat—Winter	1 04	@1 20
Spring		1 08½
Corn	57	@63
Oats	40	@47
Mess Pork		18 00
Eggs		23
Butter		@37
Wool	14	@45

KANSAS CITY.

Cattle	4 60	@6 30
Hogs	6 25	@6 85
Sheep	3 00	@3 50

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE WASHINGTON ADDRESS

Of A. A. Miner, D.D., justly celebrated as one of the ablest advocates of temperance and National Reform, is given in the present issue and will be eagerly read. Next week we shall have the addresses of Rev. B. T. Roberts of Rochester, N. Y., and of Pres. J. Blanchard. This will nearly complete the convention report.

The large number of extra papers called for gives us great confidence in the efforts of the friends of the *Cynosure* for a large increase of the subscription list. Let nothing be left undone to secure new readers and the continuance of old ones.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Proclaiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5. Copies of any of the pamphlets sold by the N. C. A , to the amount of 25 cents.

The Haekensack Cemetery Company of New Jersey lately refused to bury a colored man in ground consecrated to Caucasian bones. But Governor Abbett is opposed to such contemptible snobbery in New Jersey and, as the Cemetery Company is an incorporate body, has addressed a special message to the legislature recommending the passage of a law which shall make such a refusal hereafter a criminal offense.

The last great steamship disaster—"the City of Columbus" off Martha's Vineyard, January 18th, has passed official investigation and resulted in the censure of Captain Wright and revoking his license. Back of the criminal carelessness of the captain is the fact that the entire crew had the evening before the disaster been attending a firemen's ball in Boston and, on the evidence of an experienced navigator, none of them were in a fit state for duty. This is not, alas! the first time that the dissipations of the ball-room have led to fatality and loss, both for this life and the next.

The progress of prohibitory legislation in Iowa has received deserved and universal attention. The State Senate passed a short time since a bill prohibiting the sale of wines and spirits, and last week a bill originating in the House was also passed by the Senate and signed by the Governor. The latter bill is strictly prohibitory. The terms "intoxicating liquor" "shall be construed to mean alcohol, ale, wine, beer, spirituous, vinous and malt liquors, and all intoxicating liquors whatever, and no person shall manufacture for sale, or sell, or keep for sale as a beverage any intoxicating liquors whatever, including ale, wine and beer." These are the emphatic and sweeping terms of the new law. The promises made by the Republican State convention are, therefore, in so far carried out honorably, and if the law shall be made effective Iowa will soon be a redeemed State. Prohibition established her sturdy citizens will be ready to call up the next reform to be made an issue at the polls, and then the lodge may well tremble.

The last *North American Review* has an article upon the second nomination of Abraham Lincoln and the debates that preceded it in the secret councils of the Union League. This article deserves and must have a republication for its lessons of warning against the political management of secret orders. Although at the time one of most excusable of secret societies, because to many it seemed necessary as a war measure, yet the disastrous ends which it might have brought about are strikingly evident. It is not without alarm that Americans should read of a national meeting of the remnant of this league last week in Washington, of which Hon. B. K. Bruce, our colored Registrar of the U. S. Treasury, was one of the vice presidents. An attempt was made in this secret conclave to pass a resolution in favor of Logan for the Presidency but it was ruled out by the chairman.

The last *Century* has a story very familiarly and closely characterizing the caucus machine as managed by the average Republican or Democratic politician. A district convention is being held and the result of the vote introduces by the following scene: "Upon the announcement of the result a loud shout went up, coupled with cries for a speech from the would-be Congressman, who at last suffered himself to be escorted to the platform. He was a ponderous-looking man, with coarse red hair and beard, and a hawk's eye and nose. He was arrayed in black broadcloth. From his showy watch-chain hung a Masonic emblem, and a large diamond pin spluttered in his shirt-bosom. After a short preface of thanks 'for the honor conferred,' he proceeded to take the bull by the horns in saying that he had reason to believe that there were some who had come to the meeting for the purpose of sowing dissension in the ranks of the Republican party. He looked around the room, as he spoke, with an air of righteous indignation, and cries of 'That's so,' 'Give it to 'em, Hugh,' 'We'll teach 'em what reform means!' The air was blue with tobacco-smoke, and the worst element evidently felt the inspiration of success." The whole description is wonderfully enlivened by the notice of the Masonic sign; it is like the central sun in one of Turner's desert scenes.

Capt. Howgate continues to hide successfully, in spite of the frantic efforts of the government to catch him. In making a transfer of real estate in Washington the other day it was found necessary to have the signature of Howgate to one of the papers. It was taken in hand by one of Howgate's friends, and within twenty-four hours it was returned bearing the captain's signature.—*Philadelphia Times.*

We heartily commend the above to the attention of our Masonic brethern. The late American and Prohibition convention was calculated to, and did produce an impression on the public mind that was manifestly unfavorable to the character of this "ancient and honorable order." Now comes the opportunity for vindication. Its potency and value (to Capt. Howgate) is as obvious as the lamb-skin aprons that symbolize its purity.

Howgate appropriated $140,000 of the people's money. He is convicted, but hides, and Masonic officials, true to their Masonic covenant, forbear to disturb his peaceful retreat, except for the purpose of asking his aid in a business transaction. Surely he will greatly admire and fondly cherish an institution to which he is so much indebted—and so will all those too who emulate his character and example.

A COLORED NATIONAL CONGRESS has been resolved on by the pastors of the colored congregations of the District, Dr. Crummell of the Episcopal church taking the lead. Rev. Mr. Grimke, pastor of the Presbyterian church of Washington, is one of the strongest minds in the colored pastorate. He is grand-son of Judge Grimke and own nephew of Sarah and Angelina Grimke, being the son of their brother Henry by his slave-woman. Though some of these pastors are Masons, or have been, they now abhor the lodge; and the colored congress which they are about to call will put in the secret lodge system as one of the topics for thorough sifting and discussion in carefully prepared papers.

THE AMERICAN.—Prof. Bailey hopes to complete arrangements and issue this paper in the month of April. He visits New England in its interests and of the Northampton meeting. The *Cynosure* editor and Mrs. Blanchard hope also to be in Massachusetts a week or two before the New England meeting, where she has many relatives and friends; and she hopes to achieve, with the Prohibition women of New England, a work of prayer and counsel which she had judiciously and ably begun at Washington.

SECRETISM GOING TO SEED.

BY THE REV. J. C. K. MILLIGAN.

In the just government of the Lord Jesus, as shown in all history, sin is made its own punishment, or is in some way associated with other penalties so as to mark its evil and bitter character. The familiar facts as to drinking and drunkenness, the lascivious worship of Venus and venereal poison, are only more marked manifestations of a universal law. "They have sown the wind, and they shall reap the whirlwind." "God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption." What is true of individuals, is more true of nations which only in this world receive their measure of retribution. Our nation, in the crime of slavery which it protected by Constitutional shields and exalted to the control of its government for many years, built up a colossal system which scourged it with war, drank the life-blood of thousands of its choicest sons, and brought the nation and government within a hair's breadth of utter destruction. And now the drink curse, licensed and sanctioned by national authority for the sake of its revenue, is attaining a tremendous power and grip and like the fabled serpent which the silly farmer in pity put in his bosom, is striking its cruel fangs into the national vitals.

The nation's sin in the matter of secretism has been more negative than positive, is not in formally sustaining but in passively allowing its stealthy encroachments and secret usurpations of power; but it is no less real than if it were direct. There are no Constitutional enactments in its favor, and no legislative statutes establishing or even giving it sanction; but merely like other organizations, secret orders have a chartered existence, are clothed with corporate rights, and are protected as legal organisms. Like the mole its sphere is underground and in the darkness, and like the devils in the presence of Jesus, it asks only to be let alone. Through its masked but effective combinations in the various orders, its political success is such that a very large proportion of the men whom the nation delights to honor with the highest official stations, are Past Grand Worthy Spoonholders in one or more secret fraternities.

Through these, bound by oaths stronger than any

oath of allegiance to church or country, constant preference is given to "brethren" of the lodge in making up the civil service lists, in arranging for inaugural ceremonies, in laying corner stones of public buildings, in preparing the inscriptions and insignia that appear on every hand, and in frequent informal but marked recognitions of the secret orders in every governmental way possible. And to all these the nation assents without a single whisper of dissent from any quarter, except from the few anti-secretists, who are not reckoned as belonging to any healthy political organization, and are thought to have neither rhyme nor reason in their opposition. But worse than all, the ministers and prominent lights of the various churches where the national citizens most do congregate, and from whom the national religion, or rather irreligion, receives its shape and substance and spirit, are men who wear the regalia and give the grips and signs of secret associations. From these men no watchful warnings and rebukes are heard against the national sins, "murder and treason excepted;" it would violate their higher secret obligations. From many of these exeuses and vindications are expeeted and frequently given in behalf of almost every violation of the moral code of Christianity. Through such silence, secret connivance, and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth in it shall languish."

But as men fight prairie and forest fires with counter fires, so God is arraying secretism against itself. Romanism has its sacred order of Jesuits, corrupt Protestantism has its Free and Accepted Masons, and infidelity has its terrible Nihilism, and each is contending for the mastery; but the house divided against itself cannot stand. Then the masses of all sorts are reasoning thus: If secrecy is a good thing, and a sure passport to the Grand Lodge above; if it gives a controlling place at the right hand of the Grand Architect of the Universe in his government on earth; then the more of it the better, and one secret order will be as good as another, and a little better if it is more secret. So it has come to pass that like the frogs of Egypt, secret societies have multiplied until they come up into the palace of the king and into the kneading trough of the peasant. As they are good for churches and ministers, they must be more necessary and equally saving to thieves and gamblers; yea, the church of the Latter Day Saints must have its Danites and build a temple of secrecy on the shores of Salt Lake, in order to read its title clear to this pre-eminent dignity. The dark lantern and the hidden chambers of imagery are become essential factors in every great movement. The "white men's party" was only a miserable minority even in the South until the Ku-Klux raiders going forth with the benediction of their lodge ministers, elevated them into a solid majority. The Northern tradesmen and laborers, guided by demagogues and secret emissaries, have been organized into unions, and brotherhoods, and orders, until each trade, and class, and race, are not only cajoled into voluntary membership but are forced into these secret guilds under penalty of exclusion from employment and of social ostracism.

The result is that the selfish ends of secrecy are largely defeated, or are no compensation for initiation fees, dues and assessments, or are gained only in the higher degrees. Easily gulled and induced by the assurances of crafty leaders, higher degrees are sought and other orders are tried, until pressed by counter forces, opposing influences and competing masters, the rank and file denounce their boasted liberty, equality and fraternity, and cursed the day they faced the East and saw the light. Now Nihilism, the *imperium in imperio* of secretism, with its skilled leaders in "ways that are dark," plies its power and catches these disappointed and despairing victims; and, desperate, they readily begin to prey upon society and swear eternal hostility to property, government and social order. There are in this country today over 800,000 of these Nihilists; they control the most if not all the orders and unions among us; never seen, or heard of, they are everywhere felt and steadily are carrying on their plans of hellish cruelty. The fearful prevalence of horrible crimes, the general failure of the ends of justice in government, the bitter strife and jealousy that divide political parties, the quarrels that are becoming epidemic among the secret fraternities themselves, and the increasing evidences on every side that "all the foundations of the earth are out of course," are the fruits and demonstration of this fact. Their hand is against every man, but in their hidden haunts no man's hand can reach them. They aim to paralyze business, to disturb political relations, to antagonize races, to corrupt public morals, and to control all the social forces at their centers. They have made our cities to become a fretting leprosy and burning cancers at the vitals of the nation; they are chief in the constant discords between East and West, North and South, Democratic halls, Republican rings, Prohibitionists temperance folk, and every man and his brother. Even now our beloved land and nation is heaving and groaning from the secret volcanic fires they have kindled, and whose outbreak only King Jesus can restrain. "Oh, my soul, come not thou into their secret; into their assembly mine honor, be not thou united."

New York, Feb. 21, 1884.

A TEMPERANCE SONG.

BY J. L. BARLOW.

The Union is calling her Sons to the fray—
To the conflict now raging, all thro' her loved borders;
For the freedom of home, church and state, from the sway
Of the dram-shops, upheld by the Mystical Orders;
For no longer shall Peace,
In our Nation increase,
Till the woes we now suffer, shall find a surcease.

Cho. Then arm for the conflict, and scorn to be slaves;
While the sky shows a star, or the sea owns her waves.

Unbearable burdens, increasing in weight,
Now are bleeding our hearts, and are draining our purses;
While Law and Good Order, are yielding to Hate—
Which is fostered by License, that mother of curses;
Then away to the field;
Nor a foot ever yield;
Till the Foe is o'erthrown, and the Nation is healed.

Let courage and zeal, take the place of all fear;
For the righteous have God, for a friend and defender—
Who ne'er fails in His time, for the Right to appear—
Leading on to success; when each hardened offender,
Shall submit to the press,
And no more in duress,
Judge and Jury shall move, with the "Sign of Distress."

Come Vet'rans, once more, who broke Slavery's chains—
Lead the rising young braves, 'gainst the powers combining;
The Saloon and the Lodge, holding Government's reins,
And with serpentine folds, all our Freedom entwining.
Yea, once more to the breach,
And those twin Demons teach,
That fair Virtue shall reign, where there's freedom of speech.

In union of hearts, and in union of hands;
And in union with God, shall be made our endeavor—
To break from ourselves, and our children, those bands,
In which Lodge and Saloon, would entwine us forever.
Then each Patriot invite,
Now to join in the fight;
Till the foes of our Union, seek safety in flight.

Willimantic, Conn.

SHORT SERMON.

Text:—*Ye build the tombs of the prophets.*

My Brethren:—By reading the twenty-third chapter of Matthew, from which our text is taken, you will get a clear idea of what a perverse and crooked condition the Jewish mind was in when under the control and direction of Scribes and Pharisees. What the Scribes and Pharisees were to the Jews, our Freemasons are to the United States of the present day. They teach the most pernicious doctrines, under which good and true men are outraged, while successful knaves are honored. Not until the good man is dead is his name honored; and then the honor that is shown him consists merely in erecting a monument to his memory. When the good man is dead, and can no longer oppose or endanger the interests of corrupters, then these corruptors gain credit to themselves by glorifying his name with a monument!

My friends, the people of the Mason-ridden State of Massachusetts have outraged Phillips, Garrison, and Sumner, and now they talk of garnishing the tombs of these righteous men. At a time when tablets of brass should be set up in our legislative halls and in our churches recording the disgrace of the people for egging Phillips, haltering Garrison, and censuring Sumner, these people are turning the tables against the cause of justice and truth by honoring the memories of men whom they themselves had dishonored. As the thief often seeks to escape his pursuers by shouting Stop thief! so these men seek to escape justice by being foremost in honoring those upon whom they had striven to inflict disgrace.

My friends, it is a very sad thing to have a ring of unprincipled speculators get hold of your fortune, and keep yourselves and your families in a state of doubtful suffering and expectancy for many years, and perhaps forever. But how infinitely worse it is to have a ring of Freemasons take possession of the issues of honor and of dishonor, and show favor to the scoundrels to whom they *will* show favor, and show *disfavor* to the good men to whom they *will* show disfavor. And what could be worse than their hateful hypocrisy of pretending to honor the men whom they have sought to disgrace!

My brethren, why is it that eighteen hundred years of Christian instruction has not taught us better than to stone and outrage the true men that are sent among us? What worse fortune could Phillips, Garrison, Sumner, Lovejoy, Morgan and others have suffered if they had been born and reared under a pagan despot? I do not ask why these men should not all have been made Presidents of the United States. I ask simply why it is that they have been so ill-treated in a pretended Christian community?

My friends, there is a large glass house among you called the Masonic Lodge, the inmates of which are constantly throwing stones at the brightest and purest characters of the land; and it is high time that you should begin to gather up some of these stones and bring their brittle, glittering palace down about their ears. So mote it be!

LYING VANITIES.

BY ELDER J. H. AUSTIN.

The spirit that dictates and controls Freemasonry, is the spirit of falsehood. If this were not the case it would not be true to its real character. It has so construed all its workings as to make it an absolute necessity for the Mason to lie by words or acts, or break his Masonic obligations. And if he does this then he lies unto Masonry. So it is manifest that lying and deceit are fundamental in this institution; and when men will acceed to the demands of such requirements it is a sufficient cause to doubt their truth and veracity, in any matter of interest; for the principles of Masonry blind the mind and stultify conscience. It is not surprising that we find a large class of professed ministers of the Gospel among them, for this only fulfils prophecy. But so long as these ministers, whom the apostle calls wolves in sheep's clothing,—so long as they receive the patronage and support, the God-speed of Christians, so long they will continue to deceive the people. But it takes the courage of the true soldier of Jesus Christ to meet this class of deceivers, and when they appear overcome with the sword of the Spirit, the Word of God, delivered by the testimony of his saints. Then comes the doleful, pitying sympathy of "milk and water" professors, or Anti-masons, who are so tender that when a wolf begins to whine and howl, then they begin to pity; and more than once will they turn with the wolf upon him who speaks the word of God in great plainness. Many to-day ask for a ministration of God's Word that will hurt no ones feelings, but will make friends of all. We must deal plainly, so callous and seared are false preacher's hearts that it will take the plainest possible statements of truth to effect them.

Those Masonic ministers and members will not attempt to disprove the statements made against Freemasonry; but act the lie by trying to turn ridicule upon the statements, and often, which if possible were more manly, they will squarely deny the truth of the statements made against Freemasonry. And thoughtless, deceived ones accept the denials of Masons and believe their statements without ever stopping to consider that with Masons it is a great virtue to always conceal, though it takes lying to do it. It is a matter of astonishment to me how intelligent Christian men can listen to the preaching of a man whom they know will and does tell lies about his Masonry; or if they believe the Masons, then they must believe that all Anti-masons are liars, and how can they fellowship them. Which side are the clever fellows on?

Secret Societies and Lodges.—A brother writes enquiring what we think of secret societies and lodges—and thinks it a matter of great importanee that we deelare our convictions. Very well, it is not difficult to do so. We are compelled to regard Freemasonry as *anti-Christian* in its essential principles, to say nothing of its awful oaths, and humiliating and barbarous performances. No man as we believe, can walk in the holy light of God, and remain in, or approve of Freemasonry. We regard Odd-fellowship and kindred orders as *un-Christian*, and do not see how any Christian can deliberately enter such fellowship. Other orders for the most part are wholly for selfish ends, hence they are un-Christian. Temperance organizations, by being secret forfeit the right to claim the support of true Christians, and thus defeat the very objects they profess to promote. Amen.—*Banner of Holiness.*

THE LODGE AND CHRIST DIFFERENT MASTERS.

The *Christadelphian*, a religious monthly published in Birmingham, England, contained in the May number, 1878, the following interesting statement of lodge experience from W. Gunn of Walkerton, Province of Ontario, Canada:

"I was initiated into Freemasonry in 1843. I have filled the office of Junior and Senior Warden and Master for years in a Blue Lodge. I took the Royal Arch degrees in 1844–45, and held the office of Third Principal in a Chapter at the time. I removed to this county of Bruce—then a forest wilderness—in 1852. Some years afterwards, as settlers became more numerons, I started the first Blue Lodge ever opened in this extreme north-west peninsula of Ontario and gave it its name—'The Northern Light.' I was excessively fond of Freemasonry. I studied its mysteries and antiquities deeply, more so than any ninety-nine out of every hundred I ever met with. I have often consumed the 'midnight oil' over these studies. I spent much time and money on Masonic books, regalia and other matters during my Masonic career. I have seen noble deeds of charity performed through the instrumentality of Masonry, and I have known of strong bonds of friendship having been formed under its influence. I was Master of 'Northen Light' Lodge, in this county, when I was baptized in 1859. Although the matter had often occurred to me before, I then felt constrained to decide upon my course as to Masonry. Living some distance from the village where the lodge met, I was not expected to be present at every meeting, and so had more time to study and consider the matters thoroughly, before I came in contact with the members, and ultimately came to the conclusion clearly and without a shade of doubt, that I must then, and in the new and interesting position and relation in which I stood, let go, give up and renounce for ever all connection with Freemasonry.

"Perhaps there may, at first, have existed, on my part slight and momentary pangs of regret, but when I considered my position as a baptized believer, privileged in the mercy and goodness of God to know so much of his mind and will, his plan and purpose and scheme of salvation, and to grasp by the hand the tangible glorious realities of the age to come; involved in the one hope of the Gospel, what could Freemasonry be or signify to me? I remember well the Sunday I decided on my course in regard to Masonry, walking to meeting in company with a young married sister of great intelligenee and perception in the truth. I explained to her, as far as I could, the difficulty in which I was placed—between the truth on the one hand and Freemasonry on the other. She said: 'Brother ——, if you have the least doubt—if you consider that by remaining in that order you will have to say or do anything inconsistent or at variance with the truth, don't hesitate a moment as to what is your duty. Your duty, clearly, in such a ease is to terminate your connection with the order at once and withdraw from it.' She has long since gone to rest, but her earnestness decided me there and then, and next day I wrote out my letter resigning my position in the lodge, and withdrawing from Freemasonry for ever. And in taking that step I felt that I got rid of a load that had oppressed me for some time previously.

"In Blue Masonry, we have much interesting information and matter relating to the building of Solomon's Temple, so in Royal Arch Masonry, its ritual, lectures, and external mechanism carry us back to much that was interesting in the history and worship of Israel, as well as in reference to to the calamities that befel that people. It carries us back to the burning bush—the deliverance from Egypt—the sojourning in the wilderness—the pillar of cloud and fire—the camp—the tabernacle, with its golden candlestick, table, and shew bread—the sanctuary—the veil—the holy of holies, which had the golden censer—and the ark of the covenant, containing the golden pot that had manna—Aaron's rod that budded—and the tables of the covenant, and over it the cherubim of glory. It guides us to the settlement of the tribes in the land—the selection of the capital city; Jerusalem as a city compactly built together—the establishment of the national worship—the destruction of the first temple, its rebuilding by men of renown, and perhaps light is thrown upon certain incidents of great interest therewith connected. But it leaves us there enveloped in the gloom of thick darkness among the ruins, without a ray of light or a gleam of hope respecting the future, to grope our way as best we may.

"In the mercy and good providence of God we have been taught, through an understanding of the truth, what are the glorious 'good things to come'—the substantialities which center and converge in Jesus-Messiah. Of what possible use to us can the shrivelled husks of Masonry, Blue or Arch, be? And why should we spend valuable time, so much needed in working out our salvation, and in making our calling and election sure—why should we spend one moment upon such vapid, unmeaning mummeries? Because, however interesting the study of Masonry may be to the man who is ignorant of the truth, to the man who knows the truth, and who realizes its true import, its claims, its duties, its privileges, its promises, and its glorious hope, what else than mere mummery can Frermasonry be?

"But besides all this, although to the man ignorant of the truth, there may exist a fancied beauty and an interest in the allegorizing system and teachings of Freemasonry, which itself is said to be 'a beautiful system of morality, veiled in allegory and illustrated by symbols,' yet we who understand the truth know, and have to deplore the dreadful havoc which the allegorizing principle has effeeted upon the Word of God.

"I have only known one man professedly in the truth who persisted in holding on to Masonry, and the result has been fatal to his faith and his standing in the truth. In his discourse, which I heard many years ago, he allegorisedcverything, literal and figurative, in prophecy, precept, and doctrine; and so far as my own knowledge and observation and experience extend, I consider that, were there no other objection to a believer in the truth continuing in Freemasonry than this one objection, it should be quite sufficient for him to withdraw. In short I cannot see how any one, who has come to a knowledge of the truth, and who has put on Christ in baptism, can conscientiously remain a single day in fellowship with Freemasonry; and if not with Freemasonry, then most certainly not in connection with any other secret order, which are only more or less caricatures of Masonry. I am quite sure that any brother in the truth who will calmly consider the whole matter in the light of the obligations and responsibilities under which the truth believed and obeyed plaees us, cannot fail to arrive at the same conclusion. I could say much more, and use stronger language, but surely there can be no need. There was a time when no man could have made me believe that ever I would have given up or withdrawn from Freemasonry. But the power of the truth, and a Scriptural sense of my duty and obligation to that truth, and of its claims and demands upon me, very soon decided my course. And we should do what the truth demands, or yield up what the truth requires, even though it involve the parting with a right hand or a right eye.

THE QUERY OF THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

CHAPTER III. *Which is one illustration of Gal. 5: 9.*

One day, not long after the prayer meeting referred to, Mr. Trowley, flushed with rapid walking, entered the Thompson kitchen with the hurried question, "Have you seen this?" at the same time unfolding a copy of the last edition of the *Lodgeville Weekly*.

Mr. Thompson, to whom the question was addressed, adjusted his spectacles and, glancing at the paragraph indicated, read, first silently, then aloud—

"'*Astonishing News! The Lodgeville Weekly prayer-meeting* (or part of it) recommends all Christians to separate themselves from the *Lodge!* Old Get-up-and-get maintains such an action on their part to be the only thing that will insure success to the church, from a religious point of view.

"'Sister Pure-at-heart thinks so, too; so does Sister Look-into-things. Brother Reliable says Amen. Question will probably be determined at the next meeting.'

"This extraordinary communication was found on our door-sill this morning. We give it for what it is worth.—ED."

"Well, Thompson?"

"Oh, pshaw!" returned that individual, laughing; "who do you suppose wrote that?"

"You tell. Uncle Job, maybe."

"Not he. Who in the world"—and another hearty laugh finished the sentence.

"But that's not all. Do you know Job wants to have the church next Friday evening for a lecture on Freemasonry. What do you think of that?"

"No!" exclaimed Mr. Thompson, in disgust.

"Of course he won't get it. I'm sorry Job's got such ideas into his head. He'll make a terrible muss, I'm afraid, and all for nothing. Now I have charity for those who don't look at these things just as I do. That's what I told him when he and Gillman had such a 'set to' after prayer meeting Thursday night, but you ought to have heard how he turned on me. Oh, well, Job's a good man, a real well-meaning man, but a l e e t l e set in his way, and then he's always for digging into things like this. Now I'm not a Mason myself, as you know, but I'm willing other folks should be if they want to. Oh, well," he added, in a tone of resignation, "if he's determined to raise a fuss I don't see as any one can hinder him; but as for the *lecture* he has in view, I don't suppose he can get out a corporal's guard to that. Beats all, though, what makes Hornely favor it so much. He generally follows after 'those things that make for peace,' as the Bible says, and I'm astonished that he should discuss the question in the way he does. He actually told the Elder it was his firm conviction that no intelligent Mason could be a Christian, and exhorted him to give up the lodge. I didn't hear the whole of the confab, but he closed it up with prayer. Now wa'n't that pretty hard? Of course the Elder defended the lodge, and it was plain to be seen his feelings were considerably stirred up. I'm sorry for him. He said it was dreadful to see his little flock so disturbed all of a sudden. I hope he can depend on me," added the speaker, as he took up his hat to depart.

"He can that," observed Daniel Thompson under his breath—from a corner where he sat shelling corn—"he can that, to be a straddle-the-fence fellow to the last."

"Well, father?" questioned Mrs. Thompson.

The husband sat for some minutes absorbed in deep thought before he replied: "Oh, pshaw!" It won't amount to anything. There's nobody but Dee and Hornely"—

"And—the Lord," suggested his wife.

"You think so, Tilda?"

"I assuredly do, Timothy. I wish you would study up the question. I don't believe you would remain in the lodge a day longer if you comprehended its true inwardness."

"That's complimentary—very," observed her husband dryly. "After a twenty years' membership, I am recommended by my wife to find out what Masonry is."

"Don't get out of patience father," returned the little woman softly. "You know there were five or six years during which you never attended a meeting of the lodge. And then, don't you think it possible for you to have met with them as you did, semi-occasionally, without once even to yourself, questioning the right or wrong of any oath or obligation required of you?"

Mr. Thompson made no reply, but sat with folded arms looking out of the window at the broad acres spread out in the view therefrom. His wife arose and procuring a volume from a well-filled rack in the family sitting-room, she opened it at a selected passage and placed it upon his knee with the request that he would read that.

Mechanically he adjusted his spectacles and glanced at the place indicated, then a look, half of anger, came over his face and he pushed it from him. In a moment, however, he again took it up and read half a page, when he thrust it aside, muttering "fiddlesticks!" The second time he took it up, turned over a few leaves, read the heading of the chapters, scanned the index and a catalogue of Anti-masonic publications, then opening at the first chapter he began to read as one interested.

Over the face of his wife who had watched every movement, came a smile of satisfaction, and laying aside the garment upon which she was at work, repaired to her closet which had become of late an oft-visited place, and offered a psalm of thanksgiving that one wish of her heart was being realized. "I know he will listen," spoke the happy woman. "He will revive his work in this place. He will cast out these 'abominations that work desolation' from his church so he may work through it. Our children will be saved."

Meanwhile Mr. Thompson read on and on. Neither the summons to the evening meal nor afterward the suggestion that the time for retiring had come were heeded by him. The last clause of the last chapter had met his eye when he laid it down, with the remark, "I wonder if she's got any more of them!"

It began to be noised about town that the curious little paragraph in the paper meant something after all,—that the prayer-meeting folks were actually thinking of sending off for an Anti-masonic lecturer to *work some of the degrees!*

It reached the ears of a group of men lounging about the billiard hall, filled (as always) with the odor of liquor and tobacco. "Let them do it if they dare!" spoke Mr. Vallance, as he threw the stump of a cigar on the floor with unnecessary force. "We'll give them an argument they can't gainsay. Just let them try it!" The others of the party echoed his words, and who shall say that the fiends in hell did not exult over them?

It was heard also in the Rees household where the verdict was, "Masonry must be a good thing or such men as Elder Kemp and Tim Thompson wouldn't have anything to do with it."

In the home of the Thompsons little was said, except on one occasion when Debbie repeated to her sister a rumor communicated to her by Tom to the effect that Mr. Vallance had left behind him a wife and family in the far Eastern town from which he came.

"Don't be mad at me Carrie," she said, "I thought I ought to tell you."

"Nonsense," interrupted the other. "I don't believe a word of it! Isn't Mr. Vallauce a Mason, and isn't that surety that his character is good? Haven't you heard Elder Kemp emphasize an assertion by saying, 'On the word of a Masou and a Christian?' Do you suppose father and Elder Kemp and such men would belong if it wasn't a good institution?"

"I—don't—know," retufned the other. Everybody knows Mr. Hornely is a true Christian, and he is just as anxious as Uncle Job to have it preached against. Of course father is a Mason, but—" and Debbie stopped there unable to reconcile the two ideas.

(*To be continued*).

THE WASHINGTON CONVENTION.

ADDRESS OF REV. A. A. MINER, D. D., L. L. D., OF BOSTON.

I never come up to our nation's capital without reflecting what a country it is which it represents. The kingdom of Great Britaiu comprises 120,000 square miles; the Republic of France extends its rule over 212,000 square miles of territory; and 240,000 square miles of our globe are under the rule of the Empire of Austria. These three great nations occupying only about 600,000 square miles, have less than one-fifth the territory controlled by the government represented in this national capital. So vast is the expanse, so immense the resources, so diversified the interests which eenter here! The government cannot help modify the religion, morals and character of the people. If good it will lighten every burden, strengthen every movement for the uplifting of the people and repress every turbuleut and immoral faction whose end is distress and ruin; if evil only the contrary can be experienced. In such a country and with such a population as we have we must expect to be opposed by many evils, some avoidable, some uot. One of these evils is the liquor traffic, which is marching an army of 100,000 men to fresh made graves. Yet we as a people are apathetic and blind to the euormity of this crime against humanity, and the government does its best to prevent you from touching it. The parties, Democratic and Republican, join hands to perpetuate this state of things. In twenty-five years the liquors drank in the United States cost two and one-half thousaud million dollars—more than all the cost of the great wars of the same period, including the Franco-German war and our own rebellion. This vicious thing draining our wealth and morals corrupts and vitiates the activity of our legislatures. We are asked to wait before we attack this evil, before we cut loose from the old parties that shelter it; and these parties ignoring this paramount issue have no other business than watching each other to see who will make a mistake so as to let the other into office. Shame! shame upon such baseness! I charge upon these parties the capital crime of neglecting the interests of the country for the interests of supreme selfishness. They are no longer fit for the great work of controlling the politics of this nation, for they have no longer any hold upon priuciple. They are sieves, and sieves can hold no water. They are ghosts in the gravcyards of the dead issues of the past. Patriotism being lost, all's lost. What is patriotism bnt the subordination of private interests to the national good? But these parties say: "Such a course will cost us votes." To he sure, it will risk immediate success; but when did God command a patriot to succeed? His word is to take up the living issues, aud stand by them for the right. When the people understaud their interests they will take care of them with little regard for the parties.

Government is essentially a thing of principles. All that is visible about a government is but its machinery. Its offices, its elections, its fuuctionaries of various grades and duties, are transieut and changeable. The essential government however remains the same through all change. This essential element, invisible and abiding, is moral; it is the element of rectitude, of truth and justice. Penalties, however uecessary and however faithfully inflicted, though a part of the machinery of government, are more especially an indication of the extent to which what is vital in the government has failed.

In the best goverued home the machinery of government has disappeared. The will of the parent finds a welcome in the heart of the child. That will is wisdom which the child has learned to appreciate and love. Penalty is not thought of; truth and duty fill the horizon, and peace blesses the home.

Perhaps our educational institutions make the nearest approach to this of any department of our government. Their strength lies in the natural justice they embody, the lack of which vitiates all governments. The distinguished Cudworth says: "Covenants without natural justice are nothing but mere words and breath, and therefore can have no force to oblige. None can bé obliged in duty to obey but by natural justice. Whatever is iniquitous can never be made lawful by any power on earth."

GOVERNMENT THE HIGHEST FUNCTION OF MAN.

Substantially moral, government thus becomes the highest and diviuest functiou of man—the embodiment of justice and truth. Recognizing the vital relations of the whole people, it aims to give protectiou to every genuine interest. Its pathway lies above the plane of passion, appetite, greed, unholy competitions, and every form of sinister ambition and self-seeking. It stretches out its arms to raise up the fallen; never to cast down others among them. Its power dwells in its righteousness. Truth is at once its life blood, its weapon of aggressiveness and its assured defence.

It is this invisible power that makes Christ a king. He says: "My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." He was delivered, condemned, crucified. All power seemed against him; in fact, all power was with him. What was meant to be, and seemed his utter overthrow, was but the foundation of a triumph that has enthroned his name above every name. What is power in Christ's kingdom would be power in all kingdoms.

Human law is nothing of itself. Its majesty and strength are borrowed. Cicero says: "Law is right reason, congruous to nature, pervading all minds, constant, eternal, which calls to duty by its commands and repels from wrong doing by its prohibitions. * * * This law cannot be annulled, superseded, or over-ruled. No senate, no people can loose us from it; no interpreter can explain it away. It is not one law at Rome, another at Athens; one at present, another at some future time; but one law, perpetual and immutable, includes all nations and all times! Of this law the author and giver is God." Milton says, any statute "repugnant to the will of God and to right reason is null and void." St. Augustine declares that, "In temporal laws uothing is righteous or lawful but what the people have derived to themselves out of the Law Eternal."

Even the divine goverument stands by its rectitude. God's throne—the symbol of his power—dwells in justice and judgment. These are its habitation; while mercy and truth illumine his pathway. Could righteousness and truth forsake his throne, his government would be government no longer. Chaos would reign and all forces become lawless. A wild railway train rushing on in its mad career, with no engineer's hand to guide it, freighted with hundreds of precious lives and untold commercial wealth, spreading destruction on either hand until hurled into some yawnining gulf iu irremediable ruin—would be but a faint illustration of the devastation and woe that would attend the forces of nature when no longer dominated by intelligence and righteousness.

If this would be true of the divine government, how much more of human governments. Over against the lawlessness of natural forces would stand the vagrant ambitions of all who have any part in the functions of government. The visible processes, the ostensible aims, the cunning manipulations of those functions, would still go on; but all that constitutes these functious a government would have departed, leaving a semblance of government operated by a chaos of passious to selfish ends.

ROOTS OF GOVERNMENT.

The roots of government are not arbitrary assumptions. They involve certain absolute and universal principles—principles which fasten upon every man, woman and child; involve their relationship to each other and to the government itself; make the welfare of each the welfare of all, and the defection of each the curse of all—princi ples out of which as the French phrase it, springs the solidarity, not of a city, state, or nation alone, but of the whole human race—which must be recognized and acted upon to secure the highest good of any, and the disregard of which blasts the hopes of all. Such disregard not only voids the moral power of a government, but blackens it with rapacity and usurpation.

Hence the very beginnings of ostensible government go far to determine its character. Citizens, more or less numerous, organize for political ends—presumably for patriotic euds—presumably to grapple with and sternly remove any great evil under which the commonwealth suffers. To reject such work is to emasculate the movement at the outset, and make themselves cumberers of the ground. Manifold social dangers are to be guarded against. The ignorant must be enlightened, the poor fed, causes of disease removed, robbers guarded against, passion controlled, criminal enterprises suppressed, public indecencies prevented, free commerce in all things useful eucouraged, sympathetic relations between employers and employes fostered, liberal expenditures in support of educational and other beneficent institutions and economy in all else practised, inexpensive and prompt execution of the laws guaranteed, and the general welfare promoted. As said an English statesman, "It is the very business of government to make it as easy as possible to do right, and as difficult as possible to do wrong." Presumably this is what any conspicuous political movement means.

But, adopting the aphorism of the old Syrian philosopher: "To-day ought to be the disciple of yesterday," how almost instinctively do we assume degeneracy from our ideal. Not only do we come short of these high ends, but often turn our backs upon them, and not seldom deliberately strengthen the evils we should remove.

THE CORRUPTION SPREADS.

This viciousness of the beginnings tends to corruption in all subsequent stages. The divine prerogatives of the franchise are employed to personal ends. Legislation is shaped, not by the evils to be removed, but by the perpetrators of those evils who resist their removal. Innumerable apologies for the wrongs thus committed are made to solace troubled consciences, and the rougher work is passed over to the less scrupulous co-operators. Innocent maxims misapplied, blind the eye, deafen the ear, and harden the heart. The "half-loaf" adage is made to justify compromises that surreuder the field to evil. The duty of "taking the world as one finds it" is made an excuse for leaving it in the same condition, or even in a worse oue. Voting for righteousness in a minority is assumed to be "the throwing away of one's vote;" while the truth is the compromising of one's conscience, with however great a majority, is the throwing away of the voter.

BRIBERY.

Undoubtedly the corruption of the ballot, politically speaking, is the giant evil of our land. We carefully guard by penalties against bribery by money; but are there no briberies by office, by indirect and incidental gains, by the profits of criminal business, by the promise of legislation for pet measures? Constituted as our government is, are not the very evils, which make government necessary, bribes to the nullifying of its power?

It is stated that at our recent city election, voters in a state of helpless inebriety had ballots thrust into their hands, and were lifted by fellow-voters to the ballot-box, to express their patriotic judgment in favor of license.

But acting with others, it is said, is a necessity under popular governments; and if we refuse co-operation because of the support we should give to criminal enterprises, others will combine to give us a still worse government. It is a matter of grave doubt when we have brought ourselves to vote for criminal measures, whether there is any danger of others doing worse. Should they attempt it, however, they would have our example for a defence. The highest moral service a man can render is not unfrequently to step squarely out aud refuse all participation in current evils. Sinning is not at all a quesstion of garb. The highest and the lowest ranks of society meet together. The one, it may be, in broadcloth; the other in rags; but they drink the same beer. There they are on a level. Disgraceful, shameful, but true!

SANCTION NULLIFIES LIMITATION.

Our theory of sanctioning an evil that we may limit it is but a dream. Those who ask for such laws want the sanction but by no means the limitations. In practice they always resist, and successfully resist the limitations whatever they may be. The vaunted restrictions which we put into law, are not, never were, never will be, were never intended to be, and never can be executed. For ten days in November 1872, independent of all law, the dram-shop business in Boston was closed by the chief of police; besides which period, there probably has not been one hour, night or day, Sundays included, for fifty years, when a citizeu could not somewhere get his dram. In giving our sanction to such evils, we cast away all moral power. Our sanction repudiates the divine law. The violator of our restrictions tramples only on human law, and places himself on our broader repudiation. He stands with us on the same base of evil.

DIFFERENCES OF OPINION.

But it is claimed that there are differences of opinion about the evils themselves. I deny it—deliberately, emphatically, solemnly deny it. King and clown, barrister and blackleg, grocer and groom, clergy and laity, cooper and carpenter, physician and fool, all alike know that these evils are simply indescribable. The arguments of the abstainer and the excuses of the drinker, the pleader for suppression and the struggler for toleration, alike show that these woes are known and read of all men. There are, indeed, alleged differences of opinion, growing out of real differences of temptation, in view of which angels weep and broken-hearted mothers die.

It was the same when the curse of slavery was upon us. A few men and women made themselves heard, as with the voice of the clarion, through all the land. The cry of fanaticism was raised against them from one end of the country to the other, and a price was set upon their heads. Meantime fugitive slaves were hunted like wild beasts. Nobody remembered that the black man is a brother. The South professed to believe that slavery was a great missionary institution for the salvation of the black race. The North doubted its original divinity, but because of the compromises of our fathers believed it a duty to maintain it.

We found ourselves slave-catchers, indeed, but it brought us special political and commercial advantages. Even our clergy rose to the dignity of defending slavery from the Bible—adduciug Paul's letter to Philemon to whom he sent back the bond-servant Onesimus—forgettiug, however, Paul's special charge to Philemon, to receive Onesimus as no longer a bond-servant, but as a brother beloved. Now that slavery is removed, not ouly is the judgment of politicians corrected, but there is scarcely a belated priest in all the pulpits of Christendom that dreams of defending it. The simple solution is, temptation is gone.

So when our descendants shall have escaped from the chronic curse of Christeudom, they will look back with unutterable shame upon their lineage. They can then estimate the quality of our intelligence, the shocking immorality of our ethics, the stupidity of our ecouomics, and the hollowness of our religion, in which we celebrate the death of our Lord in a wine as spurious as our patriotism and as hypocritical as our piety.

UNANIMITY IN METHOD.

Nor are there, among earnest people, any grave differences in respect to methods of dealing with our overshadowing woes. A timid, half-hearted, meddling policy has prevailed for centuries. This has worn out the patience of the public, aroused the anger of the vicious, and left the evil to develop itself in its own destructive way. Those wishing to put an end to these woes are substantially agreed in regard to method. With wondrous uuanimity, through all sections of our country, and on both sides of the Atlantic, these demand unqualificd suppression.

DUTIES OF THE STATE.

The State has duties towards all its citizens—not simply to punish criminals after the act; but as far as possible to preveut the crime itself. The State is the lawmaker. Having enaeted wholesome laws, it should have

the manliness to see them executed. It is paltry to give a man the privilege of voting a nuisance next door to me, when he would not tolerate it next door to himself. It is paltry for the State to cast off its legislative responsibilities that it may have smoother sailing on the dead sea of politics. It is more than paltry—it is criminal in the State to expose the lives of wives and children to the fury of husbands and fathers sent home dehumanized from our thousands of "regulated" fountains of death. The wife is powerless; the children are powerless; the maddened husband is free till the terrible crime is committed. Then the royal dignity of the law steps in to punish. Whom? The criminal law-maker? The commissioner who so judiciously does the "regulating?" The servant of the State who deals out the potations? None of these! The wretch who was first tempted, then debauched, then infuriated, and finally ground to powder between the upper and nether millstone of the "State-regulated" machinery for supplying victims to the courts, the prisons, and the gallows—he is the culprit. Does punishing him bring back the wife or children? Does it awake the State to a sense of its diabolism? Does it disturb the pious devotions of men who rent their real estate at a hundred per cent advance for purposes of evil and then pray God to put an end to such evils? Moral power in governments!—seemingly so deep is the abyss in which they are sunk that plummet and line cannot fathom it. Publius Syrus says, "The judge is condemned when the guilty is acquitted."

ABANDON THE RUTS.

But you must escape from the ruts. You need not sound a trumpet before you. Your action, however, must be unambiguous and firm. Evil is far from being formidable when it is heroically confronted. The tiger quails when you look him sharply in the eye. Besides, unexpected allies will arise. Many a man is held in the ranks of the foe by the force of his surroundings. Such will welcome deliverance. Many a conscience, long repressed, is ready to assert itself and come to your aid. Many a citizen, apathetic through despair will enter with a bound the resurrection life. Let your good work be pronounced, and the State will draw a deep breath of satisfaction.

MAGNITUDE OF THE PROBLEM.

And what a problem is this! The *New York Tribune*, since the days of Horace Greeley never suspected of radicalism, under the title of "Size of the Temperance Question," gave a long and serious editorial, Sept. 27, 1882, from which I make the following extracts:

"It does no good for men to sneer at the agitation in regard to the liquor traffic. The subject is too important to be laughed down."

"Aside from the law-defying spirit which it has elicited, aside from all its moral and religious aspects, the question considered purely as one of dollars and cents, in its effect upon the national prosperity and wealth, is one of the most important that can be named."

"Directly and indirectly, this country spends in the liquor traffic every year a sum exceeding half the national debt. The cost of that traffic to the country, direct and indirect, is greater than the profits of all its capital not invested in real estate. It costs every year more than our whole civil service, our army, our navy, our congress, including the river and harbor and the pension bills, our wasteful local governments, and all national, State, county and local debts, besides all the schools in the country. In fact, this nation pays more for liquor than for every function of every kind of government. How is a question of that size to be put aside with a sneer?"

"There is certainly spent for drink more than $800,000,000, and the entire sum raised by taxes of all kinds, national, State, county, city, town and school district, is stated on authority of the Census Bureau to be not more than about $700,000,000."

"But the cost of the liquor drunk is not by any means the whole cost of the liquor traffic. An official report, prepared with much labor by the Bureau of Statistics of Massachusetts, under authority from the legislature, states that 84 per cent of all the crime and criminal expenses in that State comes directly from the abuse of liquor. There are at least one in twenty of the able-bodied men in this country who are rendered idle by their habits or incapacitated for work, and these persons, at the ordinary wages of working men, would earn, if industrious and fairly employed, over $200,000,000 yearly."

"But the time has gone by in this country when a serious discussion of a question that involves such a vast expense to the nation can be prevented by bullying, intolerance, insolence or ridicule. This very practical people, having begun to think about the matter in earnest, perceives that it it is much too important to be put aside at the dictation of saloon-keepers. It is certain that the entire savings of the people and all additions to their wealth are not twice as much as the sum expended for liquor, and because of the abuse of liquor. If any just and reasonable proposition can be made that will add one-half to the savings and the prosperity of the nation, it will not be put down by a sneer, nor defeated by a law-breaking mob"

Consider well these extracts. Why should the enormous burden of the drink tax, $800,000,000 a year, continue to rest upon our country; or $30,000,000 a year on our own Commonwealth? All this, with a like sum to repair the damages, is an utter and absolute waste; though some political economists do not appear to know it. Gather the cereals of a country, convert them into whisky or beer, transport it to tide-water, pour it into the sea—is there any doubt that it would be an utter and shameful waste? Is it any the less a waste if on its way to the sea, in the language of the eloquent Chapin, "it is strained through the human stomach and spoils the strainer?"

HOLOCAUST OF A HUNDRED THOUSAND LIVES.

Out of the holocaust of a hundred thousand lives, annually sacrificed in our country to Bacchus and Gambrinus—*we are not heathens; we are a Christian people*—four thousand of them fill newly-made graves in Massachusetts soil. Thousands more, enslaved by appetite, are in daily training to follow in their turn. Monday morning, Dec. 17, *one hundred and five* victims passed through the Central Municipal Court of Boston alone, leaving the South Boston, Charlestown and Highland courts unreported. And this was by no means a "field day." Meantime every hospital, inebriate home and place of confinement is crowded with fruits of the dram-shop.

This shocking sacrifice of life, it may be remarked, does not appear in our records. We tax ourselves liberally to prepare elaborate tables of registration, that the causes of disease and death may be known and the general health promoted; and then falsify those records to keep ourselves in countenance. In multitudes of instances, congestion of the lungs, liver, stomach, kidneys, and the like, is made the agent of death, where undeniably whisky strikes the fatal blow. We have high authority for saying: "Evil men and seducers wax worse and worse, deceiving and being deceived."

OTHER DANGERS.

There are other evils which should not be overlooked. In the aggregate, the woes they inflict are great. But when the drink curse shall have been removed, and the smoke and dust of the conflict shall have cleared away, the greater part of our remaining ills will have disappeared. With a clear eye, a level head, and a steady hand, we shall be able, by accurate, repeated, well-directed blows, to demolish the lesser of the outgrowths of evil springing from other roots.

There are dangers, however, of the most threatening proportions, quite too long neglected, and to which both our civil authorities and the secular and religious press pay altogether undue deference. There are hundreds of thousands of persons annually coming to our shores, untrained in our industries, alien from our thought, and antagonistic to our institutions. Many of these, as well as of others native to the soil, are gathered into houses secluded from the public, whose history and fortunes are never known. Their children by thousands are withdrawn from the public schools, left to roam the streets, or placed in parochial schools, under the specious plea of securing to them moral and religious training, from entering which our school authorities are debarred, leaving them to the exclusive supervision and direction of the Romish priesthood. Here they are educated as a caste, out of sympathy with us as a people, and the ready tools of the most wily foe that has ever assailed the liberties of the world.

It becomes a grave problem how a free country, with popular institutions, tolerating all religions, and respecting in all freedom of conscience, should bear itself towards a confessed foe of its most vital policy. It is a grave problem whether such a country should harbor within its borders, institutions she may not systematically visit and circumstantially inspect by proper officers at any time. It is an equally grave problem whether she should welcome to citizenship anybody acknowledging superior allegiance to any foreign potentate whatsoever. As foreigners and religionists we welcome them, with all the world, as men and brethren; but as depredators upon human liberty, whether civil or religious, we reject them with the utmost intensity of purpose. *To tolerate intolerance is to convert our toleration into intolerance.* Conserve these principles, and we shall enjoy a higher and diviner civilization than the world has ever yet seen.

FUNDAMENTAL TRUTH.

In all our studies of the problems of social life, there is one fundamental truth which should be our constant inspiration: "God hath made of one blood all nations of men to dwell upon the face of all the earth." Every man is the brother of every other man. Not one of all these who fall out by the way, is alien from us. Of whatsoever land, race, or nationality, he is our brother. His interest is our interest—not constructively, or by the cant of pulpit or sect; but in deepest truth; in profoundest reality. When he suffers, we suffer; when he is blest, we are blest. In nature, in rights, in interest, in destiny, one. All substantial advancement must take all men along.

We must beware, therefore, of cliques, and parties, and sectional interests that shall in anywise bar our endeavors to promote the welfare of the entire Commonwealth, and build her fortunes level to the highest possibilities. God delights in the good of all his children.

Prohibition *does* prohibit in Harvey Co., Kansas. Two saloon-keepers at Halstead were prosecuted before a justice and heavily fined. One went to jail and the other appealed to the court. The court sustained the justice, and fixed the fine at $1,000 and costs. All the saloon-keepers in Newton were indicted at the last term of court. The cases had been thoroughly worked up by the temperance people. Detectives had been employed, who appeared as witnesses, producing "sample" bottles of whisky bought at the various saloons. Three saloons have stood trial and were all convicted. The rest then plead guilty. All were fined (the fines ranging from $100 to $200), paid costs, and gave bond of $1,000 each not to engage in the traffic again for two years. So the work goes on. The temperance people are just getting ready for business and are making the law felt.—*The Midland.*

In a Roman Catholic fair at Corning, Ohio, a wheel of fortune was used and the priest was subsequently arrested for allowing gambling. On Sunday last he denounced the man who caused his arrest, as a murderer at heart and a villian by instinct and practice. The audience was excited to the highest pitch, and the men went home muttering curses and breathing out vengeance. At night, with the thermometer at zero, the denounced man was assailed by a crowd of the priest's followers, marched a mile west of town, where he was stripped of all his clothing and bidden to leave under penalty of worse treatment. He left, and has not since been heard from. Before he left he was compelled to swear that he would never again show his face in Corning.

That similar or worse outrages by mobs have often been perpetrated, cannot be denied, but we should like to know whether any one believes that the adherents of any Protestant church could be guilty of such barbarity.—*Baptist Weekly.*

CORRESPONDENCE.

THE WOMAN'S SUFFRAGE CONVENTION.

Washington, D. C., March 8, 1884.

The Equal Suffrage convention closed its sessions proper last evening in Lincoln Hall. Each meeting was well attended and the evening sessions were crowded. To-day the ladies have had a hearing before the Judiciary Committee of the lower house, as they had before a special committee yesterday appointed by the Senate. After listening to brief addresses by seven different representative women, and while retiring from the room I overheard a remark by one member of the committee which was, in my judgment, a well-deserved tribute. Said the Honorable Representative, "Those addresses were far above the average of what we are accustomed to hear in Congress."

The inspiration of a great cause and the Spirit of One greater than human governments seemed to fire the hearts and point the words of each speaker as they were led out upon different lines of thought or argument, but which all converged at one point in the inherent right of woman to protect her children, her home, her person and property and our republican institutions by an intelligent use of the ballot.

In future I hope to report more fully than I am at present able to do, as I want, if possible, that this should be in time for the next *Cynosure.*

I will simply add that it was my privilege to place a copy of our American platform in the hands of most of the leaders in this great movement and from many of them I received words of most *hearty approval* of our anti-lodge plank, and not one word on the other side was spoken to me or uttered in my hearing.

J. P. Stoddard.

ON CHRISTIAN UNION.

To any friends who read the *Cynosure* and who are interested in my views on the question of the unity of the church this letter is addressed. I never doubted the substantial unity of the real, invisible church of Christ, as some of my friends seem to think who have written to me since my piece on the "Unity of the Spirit" was published in the *Cynosure* of Jan. 31st, 1884. While I most fully appreciate the kindness of those brethren who have essayed to enlighten me on the above subject, I do not see things from their standpoint. I do not think the brethren who have written me on this question are more in harmony with each other than with your humble correspondent. Harmony with the truth and with God is to me the paramount question, much as I desire the co-operative union of his people here and now—"that the world may believe" that God did send Christ.

Allowing and highly valuing all these friends say on the oneness of the mystical body of Christ, the substantial, invisible church, I lament and deplore the want of co-operative sympathy and harmony among those who seem to be children of God. We need not concern ourselves about the substantial unity of the invisible body of Christ, the church, any more than we do about the established laws of nature; but with the co-operative harmony of God's blood bought ones we have much to do and pray for. Here we enter into sympathy with the Son of God, who prayed that his people might be one "that the world might believe" that he was the sent of God. I am compelled to distinguish between the already secured and substantial unity of the invisible church, and the social and working harmony of God's chosen ones on earth. "We then as workers together with him beseech you also that ye receive not the grace of God in vain."

Such working together with God by all God's people, would do more to convert the world to Jesus than all the logic of all the learned divines in the world. Is not that what Christ prayed for in that memorable prayer? This still is to me a grave and unsolved problem. When and how will this great end be reached? "Not by might nor by power, but by my Spirit, saith the Lord." "So come, Lord Jesus."

To my dear Washington, D. C., brother I would say a special word. I am impressed with the thought that he is too denunciatory and severe in his reference to the N. C. A. and its noble agents,—not calling names here. Does not our brother misapprehend the character and purpose of the N. C. A.? I never even thought of its being the church or arrogating to itself the legitimate work of the church. It does not, that I can see, propose to unite all Christian sects, "so-called," or real Christian bodies in one grand sect. Neither do I know of any of its main agents (here not named), teaching

this doctrine of N. C. A. and church union. The contrary is implied in the N. C. A. constitution, and its leading men have many times declared the contrary.

The object of the N. C. A., as I understand it, is to combine in a reform movement on *all the "living issues"* of the land, as many Christians, and all others who sympathize with real reforms, as are willing to co-operate with said body. Though this Association does not demand a profession of religion in order to membership in it (only sound moral character and belief in Christianity), its object is to combine all the Christian forces in the nation and world against all the anti-Christs in the world. This may entitle it to its name N. C. A. Though others besides real Christians may work with it as they do with *all* professedly Christian bodies in this world, it does not profess to be *absolutely* and *perfectly* Christian. No such body exists in visible form. The N. C. A., as such, uses no ordinances as all churches do, and makes no claim to being either sect or church. But it is, in my view of it, a necessity—a temporary combination of reformers, mostly godly men and women, striving together with much self-sacrifice for a "pure Christianity, the world's only hope." The pulpit, the press, and the churches are corrupted and debauched by the lodge, rum, tobacco, Mormonism, and scores more of demonized things, and must be withstood by some organized *Christian* power. God bless the N. C. A. till its work be finished. Amen. Very truly your brother in Christ, N. Callender.

AN OPEN LETTER

TO THE SECRETARY OF THE Y. M. C. A., GALT, CANADA.

Galt, March 3, 1884.

My Dear Brother:—I attended your rooms yesterday afternoon. At the call of your president, Mr. Woods, I availed myself of the opportunity of addressing a few words to the brethren assembled on the lesson of the day, Acts 17: 16–34.

During the course of my remarks I was interrupted, opposed and silenced by the president, in the interests and for the shelter of the worshipers of demons, in his church, store, community, etc., etc. Himself and another previous speaker had commended the apostle Paul for his courage in attacking every sin. But he assured the audience "that he knew nothing of secret societies or of their demon worship, was not mixed with them in any way at all, and that he would not allow me 'to ride my hobby' in the rooms of the Y. M. C. A., as I always did when I could drag *the subject* into the lesson."

I claim that your president, by applying the rude, vulgar slang phrase of "riding my hobby," has insulted the Saviour and the apostle Paul, whose one life-work it was to oppose the devil and all his works.

Mr. Woods boasts of his *shame*, that, in the end of the nineteenth century, he should be "*ignorant* of the devil's devices," and therefore deemed it to be his duty to shut my mouth when speaking of things of which *he knew nothing*. Not so did the polite Athenians treat Paul when he spoke to them of "the Unknown God whom they ignorantly worshiped."

He stated what was not *true* when he said "he was in no way mixed up with secret societies or responsible for their demon-worship." He is mixed up with them in his store as a merchant, in the membership of the church, in the Young Men's Christian Association, etc. If they have never done him any harm he gives them offense by his own remarks. A faithful employe of his tells me that "it would be greatly to his employer's advantage in many ways if he would let the Y. M. C. A. alone altogether and mind his own business!"

Yours for Christ, James Donaldson.

Galt, Ont.

A CHILD'S DECEPTION.

Editor Christian Cynosure:—At the close of a Sabbath-school session some Anti-masonic tracts were given to the children. A little girl carried one home. Her father is a Mason, and she thought it "very mean" that such tracts telling such awful things about Freemasonry, were allowed to be given away. Upon arriving at home she gave vent to her indignation against the man who gave her that tract; but upon being assured by a visitor that the tract told the truth about the Freemasons, she appealed to her father who, in the presence of that visitor did not dare to lie about it, and told her they did not tell what they did in the lodge.

Now that father and Freemason is a member of the Baptist church. When that child comes to know, as she inevitably will know, that that tract tells the truth about Freemasons, what will she think of her father? And what but her parental tie can prevent her manifesting the same indignation against him that she then manifested toward that tract and the man who gave it to her? Of course, according to the laws of mind she must feel the same indignation against her father that she did towards the truly awful things said in that tract. What will she think of the religion of her father in that Baptist church, and the intelligence of the pastors and deacons of that church? May it be that that child shall never have any different sentiments from those which she then manifested against the great Masonic conspiracy. And let us hope that that church will not be able so to debauch her mind with lies that she can ever think "charitably" of Masons. The mask that that child's father has been wearing before his daughter is more than half torn off. And if she remains true to truth she may yet see it entirely removed. Confidence in her father can never be restored except by, upon the part of her father, Masonic renunciation and humble penitence. How then is it between that man's soul and God? His own daughter has undesignedly rebuked him. If he would escape the eternal wrath of God he *must* accept that rebuke. William Fenton.

PITH AND POINT.

BRETHREN STRATTON AND WARDNER, HOW IS THIS?

In the "Cyclopædia of Methodism," published in 1877, Bishop Simpson, the author, in the article upon "Wesleyan Methodist Connection of America" (page 924), says, "The numerical strength of the connection was as great in 1844, only eighteen months after its organization, as in 1875. Two causes may be assigned for this: First, the rule against secret oath-bound societies, which excludes it from access to large masses of the people; and, second, the return of a large number of Wesleyans—nearly a hundred ministers and thousands of communicants—after slavery was destroyed, to the Methodist Episcopal church."

I am curious to know whether the first cause given above is a fact or a mere guess. Doubtless among the many readers of the *Cynosure* there are Wesleyan brethren whose experience and acquaintance with the history of their church is such as to enable them to speak correctly on this point, and who will favor us with the facts in the case. Having no personal acquaintance with any Wesleyan brethren I am unable to get the information I desire through a direct and personal enquiry. Will some one who knows favor me with a response in columns of *Cynosure?*—H. R. Antes, *Newark, Ill.*

THE EMMA BOND CASE.

Perhaps you are taking pains to find out if Montgomery who figured so prominently in the Emma Bond abuse in Christian Co., Ill., is a Mason. If he is then a majority of the jurymen and the prosecuting attorney must have been. If so the whole matter can be understood, and our paper should expose the rascally cable-tow.

Carpenter, the supposed murderer of Zura Burns, in Lincoln last fall, is no doubt a Mason,—and of course will go clear! I guess as much from the talk of a lawyer here who is a Mason. The same man is down on our Kansas Pomeroy.—Henry Hawkins, *Granville, Ill.*

SOME ANTI-MASONS NOT WORTH MUCH.

I will try and get some subscribers for the *Cynosure* when I renew. Secretism runs everything here, even our churches. We have some anti-secret men here but they say little. I find that if a man shows his colors in the right way and uses sense in opposing the lodge, the members think more of him than of one who sits on the fence and says nothing. For example, there are two business men in town, one of them a high Mason who reads the *Cynosure* whenever he can get it. I heard him say that Masonry would go down; that it is no place for a Christian. The other is a United Brethren minister. He keeps a drug store and is a doctor and minister. He will not read the *Cynosure* nor say a word against the lodge. We need some lectures here to wake up the churches.—G. N. Munger, *Antwerp, O.*

AN EX-A. Y. M. BROTHER'S GOOD OPINION.

I feel that your paper has done me good and will do any one good who will honestly read it and think for himself. Its earnest, spiritual appeals to the Christian people of all denominations throughout our country cannot fail to do good, as the light of the Gospel has always done good where it has shone. I do earnestly pray for the success of your enterprise and believe it cannot fail ultimately, for the reason that its foundation is the truth. I hope and believe that many Christian and patriotic people are praying for the success of the National Convention now in session at the seat of general government, that its deliberations may be led by the Spirit of God, and that the members may be guided into all truth. A majority of those taking part will no doubt be praying men and true patriots, and not politicians—and filled with the love of country and zeal for the honor and glory of God. The deliberations of such a body of men cannot fail to be of use to our country. I shall pray during those days for their success. I have been a member of an Eastern lodge of A. Y. M., but have no fellowship with the work now, and have not had for years, and have many good reasons to regret that I was ever led to have such fellowship when a younger man. I have tried of late years to say a word as I had opportunity to prevent young men from going into such societies. They all seem to flourish here and are a heavy tax upon our people.—H. Neal, *Hollister, Cal.*

SERGEANT MASON HAS FRIENDS.

The article in your paper of 14th ult. concerning Sergeant Mason has caused many remarks among your subscribers and others in this vicinity. There is a sentiment of justice in this community that is not easily overturned. The ball that killed President Garfield wounded the feelings of every American citizen. Hence so much sympathy for Sergeant Mason. The author of that article treated Sergeant Mason as if he had attempted to murder an innocent man, which is not the case. President Garfield was shot down in broad daylight before his friends, and that court was more than thirty days proving it. Many people were anxious to know that fiend Guiteau was dead and put off the face of the earth. Another attempt was made to shoot him while on the way from the court room to jail under guard, which caused a response from the people that "they wished he had killed him!" No one has a moral right to attempt to stigmatize the characters of a million American citizens who asked the pardon of Sergeant Mason. Comparing Mason to the adulterer is extreme nonsense.

I suppose you are aware that the people have lost confidence in the courts of this country. The worst criminals get clear. See the Emma Bond case. Another case in your State—O. A. Carpenter indicted for the murder of Zura Burns. The first step for acquittal is to take the trial out of the county, then prove an *alibi*, which acquits the prisoner. I read in a Chicago paper a short time ago there had been sixty legal executions in six months previous, and seventy by lynching. You are also aware that there is an institution in this country that holds all the offices and controls everything, especially the courts. They can keep criminals out of prison, and take them out of prison.—A. C. Moffatt, *Albion, Iowa.*

Note.—Those who petitioned in favor of Mason probably allowed the enormity of Guiteau's crime to possess their thoughts until they seemed to forget that Mason was a U. S. soldier under orders, and that Guiteau's body was put in his keeping by law. Should our sheriffs and their deputies attempt to make way with atrocious criminals, people would be justly alarmed; and yet such an act Mason attempted. He has just been exhibiting himself in Chicago in a dime show, and his display has by no means increased his popularity or gained the respect of men.

Bible Lessons.

LESSON XII.—March 23, 1884.—Christian Diligence.—2 Thess. 3: 1–18.

[*Take your Bible and read the lesson.*]

GOLDEN TEXT.—"Be not weary in well doing." V. 13.

"Brethren, pray for us." V. 1. No one ever gets beyond the need of stated, specific acts of prayer in this life. Our Lord Jesus prayed at every step of his work—at his baptism, when going forth to heal and save, when about to call his disciples, before and after any special work, when about to manifest his heavenly glory, and when about to enter the deep, dark shadow of death. And surely no one can grow less needy of heaven's blessing than was he. Neither should we be selfish in our prayers. The fact that we are so often urged to pray for others, coupled with the bright examples of answers to intercessory prayers, should make us very fervent in our supplication for all God's servants. *That the word of the Lord may have free course and be glorified.* We cannot add anything to the intrinsic excellence of God's truth, no more than we can increase the brightness of the Father's glory. But many are ignorant of its value. A lady in fashionable society said to one who read to her from the Bible when on a sick-bed, "O, I wish I had known before how sweet those messages are!" She had lived all her life in a gospel land, with Bibles all about her; but her mind had been so full of fiction and society plans and enjoyments that she never turned to the volume of life. There are many such all around us. There are millions more without the Bible in heathenism. Pray! pray! pray! work! work! work!

"From wicked and unreasonable men." V. 2. It is not strange that Paul should desire deliverance from wicked men. We can all see at once how they could hinder his work. And yet there are those who claim to be and really are friends of the gospel and of the ministry who throw greater obstacles in the way of the gospel than those who are its open foes. From such the minister expects comfort and assistance, but often he receives only complaints and opposition; and coming from such a source it is far more galling than from the avowed enemies of the cross. Often there are unreasonable demands made on the servants of Jesus in these days—social demands, demands for eloquence rather than earnestness, etc.

"The Lord is faithful." V. 3. A bright contrast from the previous verse—"All men have not faith." Not all men can be trusted as co-workers, not all will receive the gospel offered. But God is faithful even though all men be liars. This is the one rock on which the Christian can always rest.

"And the Lord direct your hearts into the love of God, and into the patience of Christ." Rev. Ver. Having exhorted others to pray for him, and having pointed them to the faithful Hearer of prayer, he sets the example of earnest intercession on their behalf. Much as he longed to see his children abound in all grace, he knew it was only the Holy Spirit that could shed abroad the love of God and the patience of Christ in their hearts.

"Withdraw yourselves from every brother that walketh disorderly." V. 6. "Evil communications corrupt good manners." Place a sound apple in the midst of decaying ones and it soon becomes infected also. So it is with the morals of a life. But it is for the sake of the disorderly brother as much as for the church and its members that this command is given. If he has any real love for Jesus, his house and his people, he will very keenly feel such separation, and repentance will be the result.

"If any will not work, neither let him eat." V. 10, Rev. Ver. This does not say that those who are unable to work, such as are infirm through age or disease, are to receive no support if they will not work. Emphasis should be laid on the words, "Who *will* not work." Idleness can never produce a healthy state, either of body or soul. Even in the material world it works destruction. The standing water soon becomes impure. The unused metal soon becomes corroded with rust. The untilled ground is soon overgrown with weeds and briars. So is it with the hearts and lives of men.

"Working not at all, but are busybodies." V. 11. The idle brain is always the devil's workshop. He always finds work for idle hands. If they will not attend to their own business they are sure to meddle with that which is not their own. More than half the complaints and quarrels in the church come from this class of persons. No one knows so well how a thing ought to be done as he who sits idle all the time watching his neighbor at work. Those who are at it in earnest themselves

have neither time nor inclination to be querulous. They know from experience that it is easier to find fault than to perform; they have a more humble opinion of their own labors, and therefore a more charitable view of their fellow-workers.—*U. P. Bible Teacher.*

PRACTICAL SCRIPTURE REFERENCES.

Prayer for friends. Vs. 1–5. Praying always with all prayer for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel. Eph. 6: 18, 19.

I thank my God, making mention of thee always in my prayers. Phil. 6.

We are bound to thank God always for you, brethren, as it is meet. 2 Thess. 1: 3.

And this I pray that your love may abound yet more and more in knowledge and in all judgment. Phil. 1: 9.

CHRISTIAN DILIGENCE.

Not slothful in business, fervent in spirit, serving the Lord. Rom. 12: 11.

Giving all diligence, add to your faith virtue. 2 Peter 1: 5.

Abound in everything; in faith and utterance, and knowledge and in all diligence. 2 Cor. 8: 7.

Peace—Be diligent that ye may be found of Him in peace. 2 Pet. 3: 14.

Great peace have they that love thy law. Ps. 119: 165.

But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ, for he is our peace. Eph. 2: 13, 14.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Isa. 26: 3.

NOTES BY E. E. FLAGG.

RUM, TOBACCO AND THE LODGE ARE FOES TO INDUSTRY.

1. *Honest industry is the friend of true religion.* Vs. 6–8. Where heathenism, Mohammedanism, or even a corrupt Christianity prevails, there we shall find beggary and idleness. No false religion has any power to change a man's nature—to make him like to work when he before preferred to do nothing.

2. *Rum and tobacco foes to industry.* Vs. 10: 11. A man who drinks is often unable to work for days together. When he recovers from his debauch it is with a loss of nervous strength as well as ambition which prevents him from doing as much or as good work as he could do if he was temperate. Often he finds it difficult to get work at all. But it is not the drunkard alone who suffers. Rum lays a heavy tax on honest industry. Dr. Hargreaves in "Wasted Resources" shows that on all the boots and shoes that are made labor gets a percentage of 28.5, while rum pays to labor only 8.5—less than any other legitimate industry. If all the saloons were displaced by shops and manufactories more people would get employment, nor would there be much risk of overproduction if nobody drank. The nation spends millions of money every year for rum and millions more to undo rum's work; but if no liquor was sold these immense sums could go into the legitimate channels of trade. The money value of the tobacco raised in the United States last year is reported at $158,915,925. This enormous amount was not simply wasted in smoke. It went to pay for disease, lunacy and premature death. Whatever impairs the bodily or mental vigor of the working man, or which hurts him morally is a foe to labor.

3. *The lodge a foe to industry.* V. 12. Masonry is a foe to industry in various ways: (1) By its high-sounding titles, which have a tendency to make men despise honest labor. (2) By the tippling habits which many learn in the lodge. (3) By taking their hard earnings and returning no due equivalent. (4) And indirectly through the secret labor unions, which have all a Masonic origin, and are generally officered and controlled by Masons—men too lazy to work for their bread, and who do not wish to see labor's real wrongs righted for that would deprive them of their places of power and profit. To such unprincipled leaders the workingman who joins these unions must surrender his liberty to work where and when he chooses and at his own price. He must obey their commands whether right or wrong. But to achieve noble results labor must be free, and in striking at its liberty the lodge strikes at its heart.

LIGHT FROM THE WORD.

Does labor thrive best when it obeys God's laws? 1 Tim. 4: 8; Matt. 6: 33. Who will certainly come to poverty? Prov. 23: 21. Is honest poverty an evil? Ps. 28: 8; 16: 8; Eccl. 5: 12; 4: 13. What promises are given to the poor? Isa. 69: 33; 34: 6; 9: 18. *If working men trusted God would they so often join secret societies, and become the prey of their unscrupulous leaders?*

OBITUARY.

DANIEL E. MIDDLEKAUFF died at his home in Polo, Ogle Co., Ill., Feb. 29, 1884, aged about fifty-two and one-half years. He died with pneumonia, which in a few days did its fatal work. He professed faith in Christ January 18, 1866. His conversion at once severed his after life from known sinful practices and associations, including the Masonic and Odd fellow orders, to both of which he had belonged before conversion.

He felt a warm interest in the *Christian Cynosure* and the cause it represents. He had the courage to stand by his convictions of right at all times. He was a worthy and valued member of the United Brethren church, an esteemed and useful citizen. He leaves a wife and seven children to mourn his loss, but not without Christian hope. Among his last words were—"Glory, glory, glory."

T. F. HALLOWELL.

THE CYNOSURE CLUBBING LIST.

Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure,* but new only for the other papers.

THE CYNOSURE and—		
The Christian	$3.00	$2.50
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THE CHRISTIAN CYNOSURE,
Chicago, Ill.

SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleasedto make the correction at once.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Toulon, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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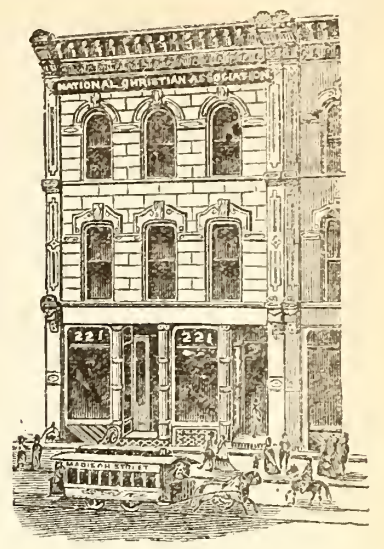
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

NOTICE.

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 13, 1884.

THE POLITICAL SITUATION OF REFORM.

Hon. Gideon T. Stewart of Norwalk, Ohio, chairman of the National Committee of the Prohibition-Home-Protection party, called a national nominating convention to meet in Pittsburg, May 21st. His exceedingly able address and call accompanying it, cut loose from the old parties, and went strong for the third party formed by an almost unanimous vote of the great union temperance convention, a year and a half ago in Farwell Hall, Chicago. The temperance press objected to so early a meeting because of the 320,000 prohibitionists who voted for Constitutional prohibition in Ohio, all but 8,500 are in the Republican party, and wish to give that party a chance to go for prohibition next June 3d. The *Lever*, prohibition organ, is strong for a new party, sees clearly, and says boldly, that neither old party *can* go for prohibition against the terrible money-and-vote-power of the breweries and distilleries. But it, with other strong papers wants its nominating convention to *follow* the Republicans, when it believes thousands in Ohio, and other States, similarly situated, will quit the Republicans and vote prohibition.

So the National Committee met again in Chicago and voted to recommit the May-Pittsburg call for a new time and place. The new call is not yet out, but will probably put the convention in Chicago in June or July, as the Democrats meet there July 8th to nominate their ticket.

The American Prohibition convention in Washington nominated Senator Pomeroy and Mr. Conant subject to approval by our American Prohibition convention in Chicago "*near June 25th;*" probably it will be June 20th.

If the Prohibition-Home-Protection convention goes there, then there will be two Chicago *prohibition conventions, the only or chief difference* being that one EXcludes secret societies and the other INcludes them! Possibly the two prohibition conventions will differ also on woman suffrage.

Our Washington convention voted square for the impartial ballot, and ordered the resolution to be put in the *Cynosure* as standing matter *below*, to be inserted *in* the platform when revised at Chicago. But the brewers and distillers will not endure a party with woman suffrage in it because, say they, "That means the death of our business." So prohibitionists who are "Republicans first" cannot go for woman's snffrage without swamping their party by throwing off the liquor vote! They will therefore "postpone" woman's suffrage till brewers and distillers will go for it, *i. e.*, till doomsday. Then there will be two prohibition Chicago conventions, one embracing the lodge and postponing woman suffrage; the other for open work giving Mother Stewart a vote.

But if the American party votes for none who reject its platform is it not narrow and bigoted?

We answer, No! in no wise. We welcome all to come into our house, and share its hospitalities; but they must not turn the owner out of it! They must not turn the owner out of it! They must not turn God out of our skies, the Bible from our schools, or the Sabbath from our weeks. And we surely have as good a right to vote *for* God, in whom ninety-nine in every hundred of the American people believe; for the Bible which they revere; and the rest-day which tired labor demands, as infidels have to vote for the *no-god* and *nothing* which a meagre minority of the people hold to. Government is one thing. A party to reform goverement is another thing. We invite the world's people to sit under our government. But we intend, by God's help, to give them an *American* and not a heathen government to sit under. And never were prospects brighter.

THE PROHIBITION-HOME-PROTECTION CONVENTION.

We see by the papers Mar. 7th, that this national convention is to come off at Pittsburg, May 21st. It is to be hoped every Prohibitionist throughout the country will rally to it. Candidates for President and Vice President will be nominated, and, if necessary, a grand ratification meeting can follow it in June, after the Republicans nominate in Chicago. Senator Pomeroy takes a warm interest in this Pittsburg convention, and will probably attend it. The argument for holding the Prohibition-Home-Protection meeting after the Republicans have nominated is very strong. It was that St. John may be able to bring his Kansas battalion into line after the Republicans have shown that they cannot and will not carry cold water on one shoulder and whisky on the other, without spilling the water in trying to save the whisky. But now the Pittsburg convention is definitely fixed and resolved on, let every sound Prohibitionist answer "here," to the call of *Gideon's* trumpet. We are not in the secret, if there be any, of the political intent of the Pittsburg meeting; nor are we anxious to be. We vote for Pomeroy, but he and Mr. Stewart seem to have a good understanding; and Miss Willard awhile since, suggested Stewart as the Prohibition candidate. We know, too, for we were there, that Gideon T. Stewart was the presiding genius at the formation of the Prohibition party in the great Chicago convention.

But once and all the time we assure the Americans that the *Cynosure* will turn back and away from the Prohibition, and any and all other parties which undertake to save this country without the recognition of the God of the Bible, without which nothing effectual has been or can be done for mankind. Go to the Pittsburg convention, and if it goes for secrecy, follow Christ and turn away from it.

THE POLITICAL PANORAMA.

The Conventions are: The Republican, June 3d; the Democratic, July 8th, both in Chicago. The dates are significant; the Democrats put theirs late to secure the full benefit of the expected Republican distractions. They are not likely to be disappointed as to Republican troubles. Carl Schurz, and President Seelye, both able Republican politicians, have together spoken strong for a third party in the city of Brooklyn. It is difficult to "carry water on both shoulders" without spilling; but the Republican party is attempting to carry *whisky* on one shoulder and cold *water* on the other. But think of a great Democratic party putting its convention five weeks after June 3d to catch Republican stragglers; as little dogs wait and watch to catch the bone over which big dogs are fighting, with no higher object than offal!

The only salvation for the Republican party is to cast off the brewers and distillers; then a third party would spring up like as the Republican party sprung from whig and Democratic fragments; like Jonah's gourd, in a single night.

THE CANDIDATES.

These just now are Logan and Arthur; the last being nearer the treasury, having the inside track. But President Arthur is wofully belied or he has vices worse and more groveling than poor Andy Johnson. Our Mr. Capwell of New York, while here, picked up a paper which describes Arthur as a sort of Jack Falstaff toying with his Doll Tearsheet at East Cheap. Mr. Capwell, astounded at the boldness of such utterance, asked the publisher: "How do you know these revolting and disgusting statements are true?" The answer was, "We have proof of them; we have published them here, and if they did not know we had proof, they would prosecute us." If this is but half true, Arthur is, or will be, out of the ring. For such men as Carl Schurz and President Seelye will bolt any nauseous nomination.

Senator Logan is an able man, and has powerful backing and the convention too, in his own State, which is getting to be what Virginia once was, "The mother of presidents, (as Lincoln and Grant.) But Gen. Logan has done three things:

1. Put the infamous black code through our Illinois Legislature into our laws.
2. Raised, or nearly raised, a Confederate regiment to fight for slavery and treason.
3. Originated the proposition to make the liquor traffic a perpetual part of our National Government by basing National education on it. As the quick and clear-sighted Mrs. Willard called it, "Demijohn education." The Prohibitionists will not vote for him.

But Gen. Logan, (and especially Mrs. Logan) is a Methodist. The Mason-lodge, which has the G. A. R. by its rope with ring in its nose, is strong for him; and Bishop Simson, the strongest outside pillar of the lodge, has been here in Washington with him; and if the Methodist cable holds the lodge and Methodism can *nominate* but not elect him.

The Democrats enjoy the felicity of having no prominent men who have not fought against the Union; and so may elect another Franklin Pierce.

But if the open wing of the Prohibitionists draw off from the secretists who are Masons and Mason's jacks, the American Prohibition convention in Chicago will put men in the field with a stronger backing than Van Buren had in 1848, and the telephone had not come then. The good Republican leaders, like Schurz, Seelye and St. John, may wheel into line and throw the election of President into the House of Representatives; and, as once before, a John Quincy Adams may be our next President.

"NO PLACE LIKE HOME."

The *Cynosure* addresses its readers from "Home," where its editor has arrived after an all winter's sojourn in Washington. And as he is a little nervous with the mountain pressure of what he writes they will pardon, for brevity's sake, the pronoun I.

THE LAST WEEK'S WORK AT THE CAPITAL.

On Sabbath evening I preached at the Lincoln Memorial Congregational church (Rev. Mr. Moore's), and Rev. Messrs. Stoddard and Hinman officiated at communion after sermon.

On Monday, after three days' search in the Senate Library, at the City Recorder's office, and at the District office, I succeeded in finding the Masonic and Odd-fellows'

CHARTERS BY CONGRESS!

These will be given at large, dates and facts, in next week's *Cynosure*. They are all the more momentous from the fact that the lodge has tried to hide them under a legal fiction and fraud: to get from Congress the power to hold property under laws which they rival and contemn, and escape responsibility to the laws. The last section of the Masonic charter proclaims in express terms on motion of Senator Foster of Connecticut that:—

"This act may be *altered*, AMENDED, or REPEALED at the pleasure of the Congress of the United States."

We have italicized and capitalized three words. Look at them. The whole next week.

BETHEL HALL LITERARY SOCIETY.

I attended and addressed this representative colored Literary Society of Washington on Tuesday evening. The large hall was crowded as it always is. A good programme was rendered, and I have not seen a better bill of fare, or better lived up to in any literary society white or colored.

Rev. Mr. Moore, by previous appointment, read an ornate paper on "*The Colored Boy of To-day.*" The argument of it suggested by his own experience. The president, Robert J. Smith, is a young lawyer, born in the Bermudas, and reared in England. He handles a deliberative body well. He called Mr. Lewis Douglass, son of Frederick, to the chair, while he spoke on Mr. Moore's paper. There were half a dozen short speeches, characterized by clear thought, sound sense, sound morals and sound religion.

These weekly literary meetings are opened with singing a hymn, reading the Scriptures, and prayer, and dismissed with benediction. In this it contrasts sharply with the Women's Suffrage convention, which like the political conventions, seemed to think a prayer at the beginning sufficient; and, I judge from brief superficial acquaintance, that that one prayer is an improvement, as some of the leaders are still skeptical. The Women's Christian Temperance Unions are, what their name imports, *Christian.*

The Bethel Hall Society waived their rule in my favor, giving me another member's time in addition to what the rules allowed me.

I said: "The 190 secret orders in this city are a greater obstruction to 'the colored boy of to-day' in every upward honorable path, than all other evils put together. An earnest, industrious colored man came to our door with fish caught from the Potomac, when we had the following dialogue:

"'How many secret societies do you belong to?' 'Three.' 'What did the three initiations cost?' 'One $20, another $15, and the other $10.'

"This man had thus paid $45 to get ready to be taxed by these secret orders, and he was making his money by catching white perch and selling them at ten cents a string!

"These vampire 'orders' thus pinch the men and women who toil and save in this district, and pay their earnings, not to educate their children, but to support the men who run these secret orders."

As the great mass of the men, and a few of the women before me were members of the secret orders, the most I had hoped was to escape a hiss. But there were several spontaneous plaudits and the applause at the close was cordial and prolonged. Not a hiss; but many were thoughtful and silent. I predict that the thoughtful colored people of the District of Columbia will, before long, abhor these secret shams.

Mr. Cromwell, editor of *The People's Advocate*, was to read a paper next week on "Our Churches and Societies," and I learned that he considers the two antagonistic.

J. B.

Women Suffrage.—We next week will endeavor to give the Washington Women Suffrage Convention in its length and breath—in a historic, philosophical and actual view of it.

—A large extra edition of last week's paper was printed, but the number is far short of the demand. Other numbers will be sent instead, containing addresses delivered at the Convention.

—Many friends will mourn the early death of D. E. Middlekauff of Polo, whose brief obituary appears elsewhere. Bro. Middlekauff was one of the first to report himself as free from the lodge oath after the revival of Anti-masonry, and he maintained his testimony fearlessly and firmly to the end.

—We learn that M. N. Butler of the *American Freeman*, State lecturer for Missouri, will devote his time largely to the interests of the American party hereafter in several of the trans-Mississippi States. Bro. Needels, publisher of the *Freeman*, has offered to transfer his list to the new Washington paper, and take additional stock besides.

—The *Christian Statesman* is somewhat facetious that the *Cynosure* should issue a circular and leave anti-secretism out, as if Hamlet should be left out of his play. The circular was issued from our newly organized advertising department and probably was prepared on the supposition that the name *Christian Cynosure*, being somewhat unique, was sufficient advertisement against the lodge, as the *Statesman* is the recognized embodiment of the National Reform for the Christianizing of our Constitution. We should be happy if the *Statesman* should put anti-lodgery prominent on its list, as by a slight misinformation the circular has done for National Reform. Bro. Pritchard may "steal our thunder" and welcome.

—The work of the New York agent, Bro. W. B. Stoddard, in Livingston county, was noticed last week. In a brief letter upon the meeting at Griegsville Bro. Wm. McBurney writes:

"Being the first Anti-masonic effort made here for many years, if ever before, it caused no little stir in the enemies' ranks, a number of Masons being present. The arguments were clear and convincing, showing that Masonry was a great evil to church, family and state. We feel that a good impression is left on this community from the brother's labors. May the good Lord speed him on; success is his. Thankful for the weekly visits of the *Cynosure*. We read it with great interest. The Lord bless you."

—The advertising business of the *Cynosure* has been placed by vote of the N. C. A. Board in the hands of Mr. A. R. McDonald, an energetic and Christian young man, who has been for a few years in the business, and whose success and integrity have highly recommended him to the directors. His office is at No. 6 Arcade Court, Chicago. Friends of the *Cynosure* can aid in sustaining it by advertising in our columns if they are in business that can be thereby benefited, or they will confer a favor by sending to Mr. McDonald the address of business firms which would be likely to become patrons.

THE SHADOW OF DEATH has again fallen across the pages of the *Cynosure*. On Monday morning C. L. Blanchard, the youngest son of the editor, passed quietly from earth after a long sickness of nearly three months. When President and Mrs. Blanchard left their home in Wheaton last fall for the East, the place was left in his charge. About the middle of December he suffered a severe attack of kidney disease, superinduced by too close and severe application to his legal business in this city and New York. He had nearly recovered and was regarded out of danger when a relapse set in last Wednesday, from the effect of which no human aid seemed possible to save him. His last moments were peaceful, and his many friends were cheered during his long illness with many tokens of his Christian faith which supplimented a life of Christian activity. He graduated at Wheaton in 1878, having studied also a year at Hillsdale College. He was soon after admitted to the bar, and by his energy and great natural endowments had built up an extensive and lucrative practice. He was engaged by the Women's Christian Temperance Union of this city as legal counsel, and prosecuted a number of cases against liquor dealers in this city and vicinity. He was also engaged to prosecute the ruffian in Kellerton, Iowa, who attacked Elder Rathbun, and would have carried the case through but for the refusal of an important witness to testify. Aside from his legal business, he has given lectures on law in Wheaton College, has occasionally lectured on temperance and preached to Sabbath congregations in the vicinity, and held himself in readiness to speak against the lodge when the occasion demanded, although his name has not appeared in our list of lecturers. From his unusual abilities and promise of eminent usefulness in the cause of Christian reform, many hopes were cherished respecting him, which have been by this stroke of God suddenly cut down.

THE NATIONAL "AMERICAN."

WASHINGTON, D. C., March 6, 1884.

It is necessary to explain to *Cynosure* readers the delay in starting the new paper. The Board of the American Publishing Company are determined to incur no debts, but to run the new paper on a sound financial basis. We asked for $5,000 cash to start the paper. Five thousand five hundred dollars have been subscribed, of which less than $1,000 have been paid in, another $1,000 is promised as soon as the paper starts, and another $1,000 within one year. All these are good pledges. We must have $2,000 in the treasury to purchase type and fixtures and pay printing bills as they come due. We therefore must wait until $1,000 more in money is sent in before issuing the first number. If this sum should come from any source or from various sources the paper would immediately commence. Let the friends who desire the success of this enterprise send in as much money as possible. Address 215 4½ street, N. W.

E. D. BAILEY.

LITERARY.

We never open the *Missionary Review* of Princeton, N. J., without high expectations, which have never been disappointed. The whole missionary field with its triumphs, perplexities, encouragements and grand opportunities is here before us, and no one whose heart is in sympathy with Christ's can fail to benefited and strengthened from reading it. The March number shows the British contributions to foreign missions in 1882, has some sensible and just comments on the American Board's troubles in Armenia, now happily in process of adjustment, gives a view of the land of the Asiatic Kaffirs through an Afghan evangelist, has a map and article on Trinidad, summarized reports of a number of American missionary societies beginning with the American Board and presents an interesting review of independent foreign missions.

The *Illustrated English Magazine* gives its patrons some unusual attractions in the fine reproductions of a half-dozen of Sir Joshua Reynolds' portraits, and as many more sketches of Cornwall headlands and coves which deserve a careful study. Noticeable articles are those on "Sir Joshua Reynolds," "An Unsentimental Journey through Cornwall," and "Shakespeare in the Middle Temple." Macmillan and Co., New York and London.

Vick's Magazine for March is a very attractive number. A group of single dahlias is chosen for a fine chromo frontispiece, and the National Soldier's Home at Dayton, Ohio, furnishes a subject for a considerable article nicely illustrated. Every page reveals something instructive for those who desire both the useful and beautiful in the outward and natural adornment of their homes. James Vick, Rochester.

Purdy's Descriptive Catalogue for 1884 is one of the brightest and best of the small fruit circulars of the season. Strawberries, raspberries, blackberries, currants and grapes of every variety, size and flavor are described and pictured, beside fruit trees, potatoes, roses and flower seeds have an abundant representation. It will pay to have a copy for frequent reference. Address A. M. Purdy, Palmyra, N. Y.

Bartholdi's immense bronze statue of Liberty, which the French people are preparing for a gift to America, has been finely pictured as it will appear in New York harbor upon the pedestal which New York is trying to raise $250,000 to construct. The picture is published by the Travelers' Insurance Company of New York. Emma Lazarus, a Jewess, wrote lately of this mighty light-house of liberty:

Not like the brazen giant of Greek fame
With conquering limbs astride from land to land,
Here at our sea-washed sunset gates shall stand
A mighty woman, with a torch whose flame
Is the imprisoned lightning, and her name,
Mother of Exiles. From her beacon hand
Gleams world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp," cried she,
With silent lips. "Give me your tired, your poor,
Your huddled masses, yearning to breath free—
The wretched refuse of your teeming shore.
Send these the homeliest tempest tossed to me;
I lift my lamp beside the golden door!"

The eminent Bible scholar Rev. Dr. Philip Schaff, is to contribute to the April number of the *North American Review* an article on the Development of Religious Liberty.

AN EASY TASK.

To get two-month subscribers for 25 cents will not be found a difficult work, if you fail in securing a yearly subscription. Each copy of the *Cynosure* is equal to an ordinary pamphlet of 80 pages. Eight such pamphlets for a quarter of a dollar is not extravagance by far. Let every reader of this paper present this matter to his neighbors.

—Mr. Talmage baptized several persons Sabbath, the 20th, and received about fifty into the Brooklyn Tabernacle on profession. The membership now numbers 3,045, the largest church on this continent.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible] intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

The paragraph below is from the Boston *Congregationalist's* Washington correspondent. The *Congregationalist* published greedily the false report of the Ford funeral last year and has never corrected itself. Its Washington correspondent then was Ben Perley Poore, a Freemason of thirty-two or thirty-three degrees, and whose intense hatred of all opposers of the lodge is everywhere known. Such a paragraph as this would naturally come from such a source:

"The Presidential contest has now fairly opened, and the first nomination made. One gentleman is now before the public asking their votes for this high office. A convention of self-appointed Anti-masonic Prohibitionists has been held in this city this week, to nominate a candidate for the next Presidency. General O. O. Howard was spoken of, but was objected to as a member of the Sons of Temperance. The Prohibition party has, therefore, put itself on record as opposed to the great majority of temperance societies. After some days' discussion, which nobody seemed to care to hear, Hon. S. C. Pomeroy of Kansas was nominated for the Presidency. Statisticians have not yet begun to calculate the number of electoral votes he is likely to obtain. It is now rumored that Mr. Pomeroy has declined."

PROHIBITION IN POLITICS.

A late issue of *Harper's Weekly*, in an article entitled, 'Prohibition in Politics," admits that "there is no doubt of a profound and wide-spread feeling upon the subject;" and also says, with reference to the formation of a new national prohibitory party organization, that "it is equally beyond doubt that the situation is most favorable, because parties now cohere, not by a strong conviction and purpose, but by force of tradition and of circumstances." "This," it says, "is the situation which is always most favorable to new party movements founded upon opinions strongly held." It adds: "In several Western States especially, such a movement, vigorously organized and prosecuted with energy, would be a very disturbing element in the canvass." It recognizes the opportunity which Prohibitionists now have to exercise—an important controlling political influence—but doubts the "willingness of temperance voters to subordinate every other consideration to that of prohibition." May its doubt prove not to have been well founded.—*Nat'l Temperance Advocate.*

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet provides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

The Home.

"TIRED OF LIFE."

BY LILLIE E. BARR.

"I'm tired of life, 'tis such a hore;"
He lit a cigarette and sighed;
"One does the same things o'er and o'er
I really wonder men abide
The weary round; I'd he content
To slip away from out the strife,
There's nothing in it—that I know;
I've tried it, and, I'm tired of life."

Oh wondrous life! That it should he
A scornful fool's conceited jest;
Life, that has soared in Newton's brain,
And beat and throhhed in Lincoln's breast;
Life that has tremhled into prayer,
And charmed the listening world with song;
Life that hath love to make it fair,
And hlessed hope to make it strong!

Did Shakespeare find his life "a hore?"
Or Wesley mock "the weary round?"
Did Franklin wish to sink away?
Has busy Edison yet found
That life has nothing in its grasp?
Ah no! for in the van of strife,
Where great souls think, and work and love,
They have no time to tire of life.

Life dowered hy prophets and hy seers
And heir of Plato's mighty hrain,
Of Attic art, and grace, and song,
Of Roman laws, and arms and gain;
That keeps great Cromwell's larger thought,
And starry Milton's heavenly dream,
And clasps the golden days gone by,
Amid the eager days of steam.

It is the idle tire of life;
The idlc hearts, that duties shirk;
The idle hrains, that have no thought;
The idle hands that have no work.
The good man knows that life is good,
And strives to make his own complete;
The thoughtful know that it is great;
The loving know that it is sweet.

Yea, even when lifc halts with pain,
Or falls with anguish by the way,
Great souls it patiently detain,
And hope, and bear, and humbly pray,
Because life is so grand a thing;
Becausc beyond its pain and strife
They see a fair eternity
That must he hought hy noble life.

Then, thou who art so "tired of life,"
Go work, go love, go try to think,
Go find some duty, howe'er small,
And then beside it no not shrink.
Go take thy place; it may he low,
And in the rear of mortal strife,
But fill it well, and then I know
Thou wilt not say, "I'm tired of life."

—*Christian Union.*

THE PERILS OF THE PLAY-HOUSE.

A PLAIN TALK WITH YOUNG PEOPLE.

BY THEODORE L. CUYLER, D. D.

Young people often ask me the questi:on "Would it be right for me to go to the theatre? If not, then why not?" Those who propound these questions are not of the dissipated and dissolute class, but clean young men and maidens—too clean to be smirched by a needless exposure to impure influences. That such questions are raised constantly is not surprising; for the play-house is increasingly persistent in its demands on popular attention and patronage. It fills a constantly enlarging place in the daily journals. Theatres multiply more rapidly than churches in some of our great cities. Theatre-going increases more than church-going. The dead-walls are covered with flaunting pictorial representations of scenes and actors in full dress (or of no dress at all); and many of these are of such disgusting indecency that they deserve suppression by the public authorities. If the pictures be so shameless, what must the originals be?

Before our youthful inquirers become patrons of the play-house it is but fair that they should know just what perils to their moral nature and to their welfare as *immortal* beings they are likely to encounter. The first peril is to purity of character. Your eyes and ears are windows and doors to the heart. What enters once never goes out. Photographs taken on the memory are not easily effaced or burned up; they stick there, and often become tempters and tormentors for a life time. "I'd give my right hand," said a Christian to me once, "if I could rub out the abominable things that I put into my mind when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure words which the stage may photograph on your very soul. We do not affirm that every popular play is immoral, or that every performer is impure, or that every theatre-goer is on the scent for sensual excitements. But the stage is to be estimated as a totality; and the whole trend of the average American stage is hostile to heart-purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theatre as to exclude every indelicacy from the stage and every notoriously improper person from the audience, ended in pecuniary failure. The Puritanic play-house soon went into bankruptcy. The chief object of the manager is to make money; and if he can *spice* his evening's entertainment with a plot that turns on a seduction or a scene of sexual passion, or with a salacious exposure of physical beauty, the temptation is too strong to be very often resisted.

1. You must take the average stage *as it is*, and not as you would like to have it. It is an institution which, if you patronize, you become morally responsible for, as much as if you patronize a public library or a drinking saloon. As an institution it habitually unsexes women by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. "If the daughter of Herodias" dances to please you, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God of your accountability for the theatre, if you habitually support it. What its influence on the average performer is, appears from most abundant testimony. One of the most celebrated actresses of this time informed a friend of mine that she "only enters a theatre to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a play-house in which he had often performed: "Behind those curtains lies Sodom." Although sorely pressed to return to his old business, he said that he would starve sooner than go on the stage again. Mrs. Francis Kemble Butler—the last living representative of the most famous historic frmily of modern times—has in her old age condemned the stage emphatically. As an institution, the American stage tolerates sensual impurity in its performers and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theatre.

2. It would be a sufficient condemnation of the average play-house if it stimulates one evil passion. But other temptations lurk about it. There are dangerous associations to be encountered there. It is a prevalent habit with young people who attend the theatre to remain until a late hour amid the excitements of the plays, and then finish off with a midnight supper, or a wine drink at some neighboring restaurant. To this perilous practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their heads on their pillows, the *habitues* of the theatre are apt to be adding a second scene of dissipation to the first one; and it must be pretty hard work for a Christian to finish up such an evening's experience with an honest prayer for God's blessing. That is indeed a poor business and a poor pleasure on which we cannot, with a clear conscience, ask our Heavenly Father's approval. Certainly, there are enough innocent, wholesome and beneficial recreations without venturing into the dangerous atmosphere of the play-house. This is a dear-bought pleasure which involves even a risk to the immortal soul.

3. Another peril of the theatre arises from the fascination which it too often engenders. Like wine drinking, it becomes an appetite, and a very greedy appetite. To gratify this growing passion for the play-house, teus of thousands of young people squander their money and their time most profusely. Other and purer recreations become tame and insipid. Even the entertainments of the stage become dull unless they are spiced with new excitements to the passions. Wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water or a cup of coffee. It is not recreation, but stimulation, and a very dangerous sort of stimulation, too, that you will be after, when you become enslaved by the fascinations of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk, or accouutant, or any other employe, the sooner because he is a theatre-goer. No seusible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church members can go often into that impure atmosphere without a terrible damage to their piety. I don't believe that the theatre has ever helped many souls toward heaven. I *know* that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable *perils* of the play-house, do you feel like *taking the risk?*—*Independent.*

TALKING AGAINST POKER.

SOME REASONS WHY THE FASCINATING GAME IS BAD.

Poker-playing and poker clubs, whether clubs in fact or only so called, says a writer in the Brooklyn *Eagle*, should be discountenanced, because of their demoralizing effect upon persons addicted to the game. It dulls the feelings of generosity; it makes men selfish, harsh and deceitful; it causes them to lie, to be profane and often to cheat, while it leads to evil associations generally. Men will sit down to play poker with persons whom they would not like to introduce into their families, and some with whom they would hate to be seen in public. It has a tendency to make men neglectful of their legitimate calling and their families, and the money lost in the game would greatly enhance domestic comfort and happiness if employed in that way or saved for future use. Whether merchant, physician, lawyer, mechanic, principal or clerk, when infatuated by this game, and when spending nights at the gaming-table, instead of resting in bed, they are surely liable to neglect business, unfit themselves for duty by their uightly orgies, while they depreciate the value of their services to clients or employers. It impoverishes the mind as well as the purse, and it destroys amiability and establishes fretfulness and ill humor.

The game is usually begun as a means of amusement, with very small stakes; but, being enticing and infatuating, it soon becomes a daily habit, and a cancer slowly eating its way into the vitality of the victim. Most players are bound to lose, as the chances are by no means as equal as people may think they are. As the losses increase in amount and frequency, the minds of the players become worried and troubled, and the continuous attempts to win back lost money tends, in most cases, to renewed ventures. Then comes more worry and gloominess and trouble. Invariably the efforts to regain only result in new and heavier losses.

It is a positive fact, and can be proved in almost every instance (at least I could prove it as far as my own experience reaches), that in every club there creep in in the course of time a few persons who are possessed of great patience and a penchant for trickery, who, under the guise of gentlemen, simply come to play to pass away their spare time, and they seem to have a good deal of time to spare for this purpose. It is not wonderful, under these circumstances, that many persons retire from the club room with not only empty purses, but with exhausted credit, and go home to punish their innocent families by their unaccountable chagrin and nervousness. Men who but a short time since deemed no purchase burdensome, now find that the ordering of an overcoat is a severe test of their financial capacity. Poker is very amusing and very engaging, but men are not content with mere amusemeut, and do not seem to care for stopping anywhere short of embarrassment or ruin. It is horrible to carry about with one the humiliating consciousness of being an unsuccessful gambler.

GOD'S CARE.

It has been said, and I will repeat it, "God is great in great things, but he is very great in little things." I will illustrate this by an incident which occurred in the room of a relative during a Scripture reading. There was a beautiful engraving on the wall of the Matterhorn Mountain. We were remarking that the wonderful works of God were not only shown in those lofty snow-clad mountains, but also the tiny mosses found in their crevices. A friend present said:—"Yes, I was with a party at the Matterhorn, and while we were admiring the sublimity of the scene a gentleman of the company produced a pocket microscope, and having caught a tiny fly placed it under the glass. He reminded us that the legs of the household fly in England were naked, then called our attention to the legs of this little fly, which was thickly covered with hair," thus showing that the same God who made these lofty mountains rise attended to the comfort of the tiniest of his creatures, even providing socks and mittens for the little flies whose home these mountains were.—*T. Newbury.*

A godly man's comforts and guidances are hid from the world.—*Taylor.*

SOWING SEED UNTO LIFE ETERNAL.

BY L. R. DE WOLF.

Two young girls walked arm in arm up the Grammar School stairs, talking quietly and earnestly. They had been sometimes very troublesome with their haste and noise, now all was gentle, polite and perfect with them. They studied each lesson thoroughly, and passed in and out with propriety and taste. Every one noticed the marked change that had come over them. I was standing by the Principal's desk as they passed down at recess.

"What in the world has so altered Ella and Amy?" he asked.

"The religion of the cross, was the answer."

"So that's what all this staying after school has meant, has it? I don't believe a word about it." And walking to the stairway he leaned over and recalled the girls to the school-room.

They came softly back and stood before him. "Girls" he asked harshly, "what makes you behave so well today"?—They glanced at each other smilingly then one said, "the love of Jesus." "I wish to please *him*," said the other. "Well, why not wish to please me as well?"—"I should think if we tried to do right it would please you." "Well, how long do you propose to keep this up?" "Always, for we intend never to go back."—"How long is it since you made this resolve?" "Since last night. We decided this in the recitation room before going home." Turning to me he forbade my preaching Jesus to my pupils. But the good work went on.

"My father is an infidel," said one, "please pray for him." My father is a Universalist" said the other, "please pray for him;" and so the good seeds kept dropping into the fertile soil, and in stony places. But some of it "bore fruit an hundred fold."

INSPIRATION OF THE BIBLE.

The history of the world compared with the prophecies of the Bible when carefully examined infallibly prove the truth of Christianity. Any honest infidel may become a Christian by studying the Bible and history. So long as Babylon is "uninhabited heaps," (Jer. 51:37); so long as Nineveh is "empty and void, and waste," Nahum 2: 10); so long as Egypt is "the basest of the Kingdoms," (Ezek. 29:15); so long as Tyre "is a place for the spreading of nets," (Ezek. 26:5.); so long as the Jews are scattered "among all people, from the one end of the earth even unto the other," (Deut. 28: 64); so long as "Jerusalem shall be trodden down of the Gentiles," (Luke 21: 24); so long as the great empires of the world march on in their predicted course, (Daniel, ch. 2 and 7,); so long as we have positive proof that Bible "prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost," (2 Peter, 1:21). Willing ignorance and willful sin are the causes of infidelity. Those who turn away from the Bible and "the many infallible proofs" (Luke 1:3,) of its truth, plainly declare themselves "unworthy of everlasting life," (Acts 13:46.) But "the gospel of Christ is the power of God unto salvation to every one that believeth." (Rom. 1:16).

Jesus can refuse nothing to faith. His word and honor are pledged to it. His word, inasmuch as he has proclaimed a hundred times that all things are possible to him who believes. His honor, for how could Jesus abandon any one who confides in him? Otherwise he would compromise his truth, his goodness, and his power. Jesus can save me. He desires my salvation; he has promised me it; I know it and believe it. So sufficient is this way of salvation, that it is not inconsistent with any of God's attributes to save even the chief of sinners; yea, the greater triumph has Christ over his great adversary in redeeming and setting at liberty from his bondage those who were his greatest vassals.—*Jonathan Edwards.*

How wonderfully the Spirit of God works through the Word of God! A touching incident is given by an English missionary in Central Africa concerning a slave boy, Dumurila, who had read the Testament with him for a while, but afterward was missed, and it was not known where he was. One day a heathen lad brought to the missionary a copy of the Testament, saying that Dumurila had died, and the day before his death had read the Gospel all day long; that he had asked his companion to bring water from a pool near by, and when it was brought bade him sprinkle it upon his head, and name over him the names of the Father, the Son, and the Holy Ghost. He charged his friend to take the Testament to the missionary, and soon after died.

OUR BOYS AND GIRLS.

OPEN YOUR BIBLES.

MEMBERS. Read 1 Cor. 12.

So we, being many, are one body in Christ, and every one members one of another. Rom. 12: 5.

1. The body has many members. 1 Cor. 12: 12; Rev. 7: 9.

2. Each member has its own work. Rom. 12: 4–8; Mark 13: 34.

3. The head and the members form one body. Eph. 5: 30.

4. None of the members can live apart from the head. Col. 1: 18.

5. The sufferings of one member affects the whole body. Isa. 63: 9; Zech. 2: 8.

6. The health of each member benefits the whole body. 1. Cor. 12: 26; Eph. 4: 11–16.—*Notes for Bible Study.*

THE GOLD EAGLE.

A good many years ago a merchant missed from his cash-drawer a twenty-dollar gold piece. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold piece had disappeared. Naturally, Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes, he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

"It is needless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault.

Weston listened with amazement; he could hardly believe at first that such an accusation could be brought against him, but when he saw that his employer was in earnest he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him a year before. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, "and I can't produce her for she died last spring. I can tell you her name."

"Can you bring me anybody that saw her give you the money, or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer; "I never told anybody about the gift for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and it was the only means of proving his innocence. Unless he could produce it his character was ruined, for he saw that the merchant was fully convinced of his guilt, and appearances, indeed, were sadly against him. He went to work, however, in the right way. He knelt down and prayed to God for help to prove that he was innocent, and then he began to overhaul the contents of his desk, and trunk, and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair when he was convinced of this. What else could he do? Nothing but pray for help and guidance and strength to endure whatever trouble God might choose to send upon him.

'When I rose from my knees," he said, telling me the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug I saw a bit of paper peeping out. I pulled it from its hiding place, and *it was the letter!*

"How it got there, I don't know. The fact that I had *found it* was enough for me, and if I had not gone on my knees again to give thanks for such a deliverance I should be ashamed to tell you the story now.

"I brought that letter to my employer. It proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat. He had never put it in the cash drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble."—*Young Reaper.*

JOSEPH HENRY.

INCIDENTS IN A PHILOSOPHER'S BOYHOOD.

Prof. Joseph Henry, one of the most eminent of American scientists, died May 13, 1878. On Thursday, the 19th day of last month, his memory was honored by the unveiling at Washington of a magnificent bronze statue, made by W. M. Story, and costing $15,000.

Among the interesting reminiscences of his boyhood is the story of his first pair of boots—a true story, often told by himself in later years.

When he was a boy it was the universal custom to have boots made to order, and his grandmother with whom he was living, indulgently allowed him to choose the style for himself. There was no great variety of styles. Indeed the choice was limited to the question of round toes or square toes. Day after day Joseph went to the cobbler's and talked over the matter without coming to a decision, and this even after their manufacture was begun; until at last the shoemaker fairly out of patience, took the decision into his own hands and made a most remarkable pair of boots—one boot round toed and the other square toed.

Later in life Prof. Henry often came deliberately to his decisions, with the advantage that he seldom, if ever, had occasion to abandon them.

While Joseph was a school-boy he acquired a taste for reading in this peculiar way: one day he chased a pet rabbit through an opening in the foundation wall of the village meeting-house. While crawling about among dirt and rubbish a gleam of light enticed him through the broken floor, and he found himself in a room containing the open book-case of the town library. The title of one of the books struck his fancy and he took it down. It was Brooks' "Fool of Quality," and he read, coming again and again through the hole in the floor, until access by the door was finally granted him. From this first book that he ever read with relish he passed on eagerly to other works of fiction in that library.

A few years later, in a way almost equally as accidental, his mind was turned to an entirely different class of reading.

Confined at home by a temporary illness, he took up a book casually left on the table by a boarder, and entitled "Lectures on Experimental Philosophy, Astronomy and Chemistry, Intended Chiefly for the Use of Young Persons. By G. Gregory." It began with a few questions: "You throw a stone or shoot an arrow into the air; why does it not go forward in the line or direction you give it? * * * Why do flame or smoke always mount upward, though no force is used to send them in that direction? And why should not the flame of a candle drop toward the floor when you reverse it or hold it downward? * * * Again, you look into a well of clear water and see your own face and figure as if painted there. Why is this? You are told it is done by the reflection of light. But what is the reflection of light?"

The trifling incident of taking up this book may be said to have turned the whole course of this lad's life.

After his death this book was found in Prof. Henry's library, with the following entry upon the fly-leaf written in his own hand:

"This book, though by no means a profound work, has, under Providence, exerted a remarkable influence upon my life. It accidentally fell into my hands when I was sixteen years old, and was the first work I ever read with attention. It opened to me a new world of thought and enjoyment, invested things before almost unnoticed with the highest interest; fixed my mind on the study of nature, and caused me to resolve at the time of reading it that I would immediately commence to devote my life to the acquisition of knowledge."

Many young men quit school at sixteen years of age. They should take a lesson from Joseph Henry, and regard education as not completed, but just begun.

THE BEGINNING OF A CAKE.

Once I heard a story of a girl, quite a small one, that wanted to begin at the beginning, and make a cake, and she said to her mother:

"I want to begin at the beginning and make a cake. How does it begin?"

Her mother said: "If you want to begin at the beginning you must go into the kitchen and begin it with flour."

She went to the kitchen and said to Bridget: "Does a cake begin here? I want to begin at the beginning and make a cake. Please give me some meal."

Bridget said: "If you want to begin at the beginning and make a cake, you must go to the baker's. Flour comes from the baker's."

She went to the baker's and said to him: "Does a cake begin here? I want to begin at the beginning and make a cake."

The baker said: "If you want to begin at the beginning you must go yonder to the miller's. My flour comes to me from the miller."

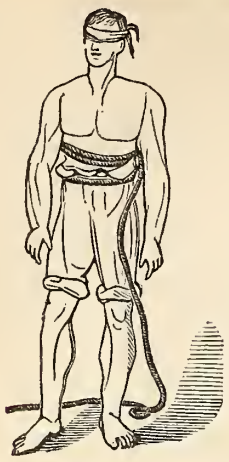
She went yonder to the miller's and said to him: "Does a cake begin here? I want to begin at the beginning and make a cake."

The miller said: "If you want to begin at the beginning you must run over the fields to the farmer's. The farmer brings corn to my mill; my mill grinds it into flour for the baker; the baker sells flour to the people living in houses; and people living in houses make the flour into cakes."

She ran over the field to the farmer's and said to him: "Does a cake begin here? I want to begin at the beginning and make a cake."

"The farmer said: "The beginning was last spring when I planted my corn. When the snow had all melted away I planted my seed corn. From the seed corn sprang up corn stalks. All summer these grew and grew, and grew taller and taller and taller, and when summer was over there was gathered from them bushels of corn. I sell the corn to the miller; the miller grinds it to flour and sells the flour to the baker; and the baker sells flour to the people, and the people make it into cakes. But you see if you begin at the beginning it takes all summer to make a cake. If you want to begin at the beginning come next spring and plant some seed corn."

The story did not tell if the girl went in the spring to plant some seed corn. My big sister says even that would not be beginning at the beginning, for she says that the seed corn that you plant had to be grown somewhere.—*Wide Awake.*



Rev. Mr. Niceman duly and truly prepared to practice idolatry in one of the secret chambers of this country. This Republic is destined to be ruined, not because of the Republican party or the Democratic party, so much, but because this nation has "Forsaken the covenant of the Lord their God, and worshiped other gods, and served them." Jer. 22: 9. Rev. Mr. Niceman, Mr. Goodenough, Mr. Finefellow, and all the rest of the Masonic fraternity, are in the position of the "five-and-twenty," seen by Ezekiel 8th chapter 16th verse. He saw them "with their backs toward the temble of the Lord and their faces toward the East, and they worshiped the sun toward the East. Of this idolatry this nation must repent, or God will seal its doom.

TEMPERANCE.

WHISKY NOT GOOD FOR THE STOMACH OF INFANTS.

[The following communication coming to us with no name attached would not, within our rule, receive any attention; but being a good article, on a subject which needs much to be written upon, it has room. The writer seems to suspect that the *Cynosure* may be responsible for the advice objected to; we are responsible only for the mistake of printing it.—ED.]

DEAR CYNOSURE:—I wish to utter my emphatic protest against the advice to give whisky to infants contained in one of your recent issues. Such advice, by whoever given, is simply atrocious, and is suggestive of the Satanic craft of the whisky league. Mothers, if you must do something desperate, give your darlings arsenic and thus a speedy relief from suffering, and yourselves and them exemption from long agonies and bitter grief and shame.

The case of St. Martin and recent extended experiments in hospitals, especially in England, have demonstrated that alcohol is never good for the human stomach. If more evidence were needed to establish this fact it is supplied by the illustrations now easily obtainable, showing the diseased condition of the inner coating of the drinking man's stomach, which reveals the fact that as soon as a man begins to drink, diseased indications appear, and, as he progresses towards the condition of the confirmed drunkard, these marks of disease increase till this inner coating is entirely destroyed. If such is the effect of any indulgence in alcoholic drinks by full-grown men, a little reflection must show you what will be the effect of even a small quantity upon the tender stomach of a child.

Such is the nature of this artificial disease that only a hair of the same dog will cure its bite. The smart and pain caused by the first dose is only, or most readily, relieved by the same enemy that caused it, and thus an appetite, deeply seated in a felt physical need, is often acquired in infancy, and the victim feels that exemption from physical pain in the injured organ and power to properly digest food, depend upon a repetition of the dose—and that each dose renders another more needful. Such poor unfortunate "drags at every remove a lengthened chain," rivcted to his tender limbs, it may be, in infancy by the ill-advised kindness of her who gave him birth, and if physical constitution, or mental or moral power, saves him from a rapid downward course of shame and perhaps of crime, to an early, dishonored grave, an old age of suffering—mental and physical—almost certain to end in darkness, surely awaits him. God hath said "no drunkard hath eternal life abiding in him."

Mother, if you kindle in your infant's stomach this fire that is "set on fire of hell," don't wonder that this want, this thirst you have created, will seek the means of relief, and that the saloon will have greater attractions for your lovely boy than his mother, wife, or any earthly object.

The writer has now in mind an aged man—nay, more than one, who has been no mere slave of self-indulgence; who has scorned the life of a drunkard; who has been the soul of honor in business, and whose word was as good as his bond; who hated injustice and wrong, and whom his fellow-men honored and trusted. His one great mistake was in not applying in time for cure to the Great Physician, who alone can repair the damage done by the quacks that attempt to minister to human suffering. His mother, under the mistaken notion that he would die without it, fed him whisky in his infancy. In later years, under a similar delusion, he took his dram at meal-time to aid digestion till his outraged stomach became so deranged as to cry out between meals for more liquid damnation to deaden its sufferings. Now to make life endurable bottles of this terrible "fire-water" must be placed so as to be at hand whenever the paroxysms of pain may seize him. The doctors now say the inner coating of his stomach is entirely destroyed. Unless his sufferings quicken his exit his lamp must go out in delirium, as it now seems.

Who will have to answer for the "deep damnation of his taking off?" Will not a share of it lay at the door of the fond mother who watched over his helpless infancy; and, haply, another moiety be laid to the charge of the sapient doctor, whose genus, it seems, is not yet all extinct, who gave such perilous advice, and still another portion to that guardian of the public health, moral and spiritual, the press, if by its inadvertence or ignorance it has sanctioned and confirmed the ruinous practice of using in any way what Shakspeare, for lack of a better name, calls devil?

IOWA STATISTICS.

By carefully reviewing the record of criminal convictions in Iowa for 1880, it is found that there were 1,081 convictions of which number 380 or 35.2 per cent were saloon-keepers. The total expense on account of the criminal prosecutions in that year was $333,457.69, and if the saloon-keepers were to pay their proportion, they would have to pay $117,377.11.

Many will claim that this is a record for only one year, and that we have selected the year which will make the worst showing, but this is not the case. When we found that such a large proportion of the convictions in 1880 were saloon-keepers we were astounded, since, although we knew that 80 per cent of the crimes were traceable to their influence, we had no idea that such a large percentage of crimes were committed by the saloon-keepers themselves. We accordingly examined the record for 1881, thinking that the case would assume a better aspect for the saloon-keepers. But instead of growing better, we found that it grew worse in every respect, increasing from 35.2 per cent to 49 per cent.

The facts are that in 1881 there were 1,370 convictions, of which number 671 or 49 per cent were saloon-keepers. The total expenses on account of convictions were $380, 836.25, 49 per bent of which is $186, 609.76. If the criminal saloon-keepers were convicted in the same ratio in 1882, they constituted 63 per cent of the total number of convictions.—*Ex.*

A NEW AND STRIKING ARGUMENT FOR TEETOTALISM.

The anecdote is told of the celebrated Dr. Richardson, of London, that by a simple experiment he convinced an intelligent young man of the importance of total abstinence, when argument or appeal might have been in vain. The young man was singing the praises of the "ruddy bumper," as he called it, and saying that it not only did him good but that he could not get through the day without it.

Without attempting a direct reply, Dr. Richardson said, "Will you be good enough to feel my pulse as I am standing here?"

He did so, and the doctor said, "Count it carefully and tell me what it says."

"Your pulse," was the reply, "beats seventy-four to the minute."

The doctor then sat down in a chair and asked him to count it again. He did so, and said, "It has gone down to seventy."

The doctor then laid himself down on the lounge, and said, "Now count it again."

He did so, and exclaimed, "Why, it is only sixty-four; what an extraordinary thing!"

The doctor then said, "When you lie down at night, that is the way that nature gives your heart rest. In sleep you know nothing about it, but that beating organ is resting to that extent; and if you reckon it up, you will see at once it is a great deal of rest, because in lying down the heart is doing ten strokes less every minute than before. Now multiply that by sixty, and it is six hundred, and multiply that number again by the eight hours you may give to sleep, and, within a fraction, it is five thousand strokes less than when you are awake. And as the heart throws out some six ounces of blood at every stroke or pulsation, it makes a difference of thirty thousand ounces, or nearly nineteen hundred pounds of lifting during the night, or nearly eleven millions of ounces, or almost seven hundred thousand pounds, of lifting in a single year; and this by so delicate an organ, or instrument, as the human heart. When I lie down at night you do not get that rest, for the effect of alcohol or spirit is to increase the number of strokes; and instead of getting this rest you put on something like fifteen thousand extra strokes, or some ninety thousand ounces of extra lifting, in a single night; and the result is that you rise up weak and exhausted, and unfit for the next day's work till you have taken another drink, which, in the end, increases the exhaustion, and rapidly wears away the life itself."

The young man acknowledged that all this was perfectly true, though it had never before struck him in that light. He carefully reckoned up the figures, and finding what it meant to be lifting up so many extra thousand ounces whenever he took a drink, he became a total abstainer, with every benefit, as he admits, to his purse, his health, and his happiness.

Is not here a most striking and conclusive argument for teetotalism? Let every young man ponder it.—*Christian Weekly.*

"I have made a thousand dollars during the last three months," said a saloon-keeper, boastfully, to a crowd of his townsmen. "You have made more than that," quietly remarked a listener. "What is that?" "You have made wretched homes—women and children poor, and sick, and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. Oh, yes; you have made much—more than I can reckon up, but you'll get the full count some day—you'll get it some day!"

Anti-secrecy Tracts

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THE CHURCHES.

—The King Street church at Chambersburg, Pa. Bro. W. O. Tobey, pastor, has been enjoying a revival season which has continued now for an unusual time. The labors of the evangelist Wolf with the church have been greatly blessed during these meeting.

—On the first Sabbath in March fifteen persons united with the Congregationalist church in Bartlett, Ill., near this city. Eight of the number were young persons from the public school of the place, which is in charge of Bro. A. Thompson of the N. C. A. Board, and whose personal and unremitting labors for the salvation of his pupils has had this signal mark of God's favor.

—Lynnville, Iowa, is having a remarkable revival visitation, 300 being saved—many whole families, infidels, rich and poor men, young and old, from six years up to 75.

—The *Christian Harvester* reports the meeting at La Otto, Ind. "Souls were saved every day to the last. One backslider who had lived for the world, said the Lord had burnt covetousness out of his soul in an instant. Another backslider was saved and gave up Masonry. Five men were saved from the tobacco habit, and several souls received cleansing."

—Rev. Dr. Rankin of the Washington Congregational Church, in answer to an inquiry as to the number of white and colored members of his church writes: "I do not divide my flock that way. I never did the black people of my congregation the indignity to count them. All who come are welcomed just as the whites are. As a pastor I know no difference of color or race, and this I try to teach them is Christianity."—*N. Y. Herald.*

—A church sociable is announced at Evanston, Ill., where young ladies will be attired to represent Methodist periodicals. The *Guide to Holiness* doubts if any one will venture to personify the holiness periodicals.

—Rev. J. C. Brooke, President of the Southern Ohio Holiness Association, reports decided victories at South Lebanon, 200 saved in two wecks, of these 75 sanctified; at "Seven Mile," 100 converted, 50 sanctified; Pendleton Church, Cincinnati, 60 converted, 25 sanctified.

—The interest in the work of Moody and Sankey in London continually increases. It was computed that over 20,000 persons thronged the precincts of the hall at the three services held on a recent Sunday. The majority of those present are in all cases working men drawn from their homes largely by means of the local tickets distributed throughout the district. The inquirers at the close of the evening service frequently exceed 500. It is also pleasant to notc that the assistance rendercd by the neighboring ministers and clergy of all denominations has been of the heartiest character, and the agencies employed to assist in and supplement the work have been more widely organized than at the first stations at which services were held. Mr. Moody is greatly encouraged.

—We are told that some merchants of Cork, Ireland, say that the Moody and Sankey meetings were more profitable to them than the industrial exposition, because so many old debts were paid as the result of Mr. Moody's teachings in regard to the duty of making restitution. There are some Christians who stop their papers without paying for them and if they had Mr. Moody's teachings for a while it would be to the profit of publishers.—*Baptist Weekly.*

—In addition to Moody and Sankey, who are busy in London, Messrs. Whittle and McGranahan have been holding evangelistic services in Ireland. In Dublin large numbers attended Major Whittle's Bible readings, and not a few Roman Catholics have been among his audiences.

—The Rev. R. N. Freeman, missionary in the City of Mexico from the Memphis Conference of the Methodist Church South, died suddenly a few days since. He was pastor of a self-sustaining church in the City of Mexico, and was doing a good work in which he was deeply interested.

—The Rev. George Muller and wife are visiting mission stations in India.

—In the revival at Providence, Ill., in connection with the Congregational church, E. A. Paddock pastor, noticed last week, seventy or more persons have confessed Christ, of whom forty are heads of families. Fourteen families include husband and wife, and in two or three instances one or more grown children. The work still goes on.

—Prof. Ed. F. Reid, of Monmouth College, was invited by the students of Xenia Seminary, Ohio, to deliver two lectures in Xenia on the Huguenot Psalmody in the First United Presbyterian church, Feb. 22d and 25th. The subject of the lectures will be "The Huguenot Psalter" and "Psalmody of the English and Scotch Churches." A choir of six male voices under the direction of Mr. J. A. Wiley of the Seminary rendered selections from Huguenot music in connection with the lectures.

—It is stated by an agent of the S. S. Union that in Breathitt county, Kentucky, with a population of 8,000, there is not a single church building. Wherever services are held some private or public building is used Is there no call for aggressive domestic mission work.

—Bishop A. Cleveland Coxe, D. D., writes to the *Independent* in favor of a Christian Alliance as distinguished from, and in some respects opposed to, the Evangelical Alliance. In connection with his plea he has these words relating to union among Christians while at the same time they agree to differ. "Here let me profess my profound distrust of those specious schemes for union among Christians which are professedly based on 'agreeing to differ.' How sincerely I respect the man who cannot conceal his convictions, but who, because they are so strong, subordinates them to the law of Christian love and maintains them with heartfelt respect for the convictions of others. I see little hope when men stifle and mask their principles in order to shake hands and drink together; but, when bold and ardent spirits can meet for practical efforts in the nation, or for social ends more limited, *in spite* of real differences, not suppressed in any degree, but openly avowed and understood, then I see the Spirit of Christ at work, and I believe that he who begins it is able to carry it on to the most glorious result."

—Beginning with a *fifty-cent* piece, ten years ago, the gift of a little orphan boy, the Thornwell Orphanage, a Presbyterian charity, located at Clinton, S. C., has grown year by year, until it now owns a farm of 125 acres, a beautiful seminary building, capable of accomodating an orphan school of 150 pupils, two stone residences filled with orphans, and the nucleus of an endowment, now reaching $5,000; besides having supported for eight years a family of forty orphans at an average cost annually of $2,500.

—At Milbank, Dakota, on Sunday, Feb. 10, a Congregational church building—probably the finest in Dakota—was dedicated. It was built by Mr. Jeremiah Milbank, of New York city, at a cost of $15,000.

—Mr. K. A. Burnell is engaged in evangelistic work in Kansas. At Fredonia union meetings were held, and the whole town seemed moved as never before. Mr. Burnell's next appointments are for Burlingame and Osage City.

—The Congregationalists are sending to China able and efficient teachers and preachers from their California Chinese Christians.

—There is a strange revival work going on in Russia, that empire to which the national Greek church has long been a stranger. The men and women who are carrying it on are called Stundists. They began their work in Norway and Sweden before the Methodist and Baptist missionaries. They carry the open Bible, and thousands gather about them to hear the gracious words of life. They take their name from the German word stund, meaning an hour—an hour with God. They call men and women in the busiest time of the day to come and spend an hour with God. The sect has swept over a large part of Russia and made captive one village after another.—*The Advance.*

ALL REMITTANCES should be made by draft on Chicago, New York or Boston, postal money order, express or registered letter. Currency by unregistered letter at sender's risk. In sending money the amount and what it is for should be distinctly stated. In every instance the name of the writer and his post office address should be given to avoid confusion or mistake.

THE CHRISTIAN CYNOSURE FOR 1884.

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UNSHOD HORSES.

Mr. Sam Chapin, of Lowell, writes as follows to *Cotton, Wool and Iron* on the subject of shoeing horses: "I have a horse I have owned over seven years that I think a great deal of, and which I have kept for my own driving. I came to the conclusion four years ago that shoeing was against nature. I talked the same to horsemen here in Lowell, and they said it might do in some cases, but for a man who drove as I did over the pavements, it would ruin a horse's feet in one month's time. I did not believe it, although I did not get my courage up to pull off my horses shoes until April, 1882. Since that time those shoes have hung up in the stable, and I would not put them on her feet again for any consideration. She had good feet when I took them off and she has better feet to-day, and you know, Mr Editor, and all of my acquaintance in Lowell, that I am not a slow driver, no matter whether I am on pavement or a soft road. I would not advise parties to take off their horses' shoes at this time of the year, but take them off in the spring, when the frost is coming out of the grouud, and by the time the ground gets hard the frog of the foot gets grown down so as to become a cushion for the hard ground and pavements to protect the nerves of the feet from injury. I now drive my horse up hill and down, over pavements, crossings, etc. I never expect to see a harder winter for ice than we had here in Lowell last year, when some of my neighbors sharpened their horses' shoes twice a week, and I drove all winter (and what is called pretty sharp, too,) without a shoe, and no slipping, either.

FRUIT TREES FOR ORNAMENT.

Can any one tell me why a grapevine is not a suitable ornament for a front porch, or what would be the objection to a fine standard pear or grand wide-spreading apple tree in the lawn? Was ever a blossoming shade tree more beautiful than either of these when the flowers come out? And is not the rich green of the leaves a thing of beauty all the season? When the purple clusters hang thick on the vine and the red apples and juicy pears shine through the leaves in autumn, it certainly could not take anything from the beauty of the scene. When one has but little space, as in a village lot, could not the useful and ornamental be profitably combined by putting in handsome fruit trees in the place of those designed only for shade? And a pretty dwarf pear or two would look well among the shrubbery. A row of young cherries before a fine house with a many pillared porch is one of the pleasantest memories of my early walks to school. The old doctor who owned the property gave those trees as much care and attention as he ever did a rich patient. He was almost daily doing something for them, if it was only to pour a bucket of suds about their roots, loosen the ground a little or bury a dish of bones under the soil. But their marvellous growth was the wonder of the village, and in a very few years they cast a deep shade over the whole sidewalk and yielded a bountiful supply of great ox-heart cherries. Let us give our children all such memories we can, for they are healthful for mind and body both. Fruit, or no fruit, means riches or poverty in the minds of our little children, and there is certainly a thriftiness about a home well supplied with this luxury which is better than an old stocking full of hard dollars in the strong chest, but only one old crab apple tree in the pasture lot.—*Correspondence Ind. Farmer.*

TESTING SEEDS.

During the winter months the farmer and gardener should look over their seed, and ascertain what they have got that are of good quality, and decide what to buy. It is always best to buy seeds early, so as to give time to test them, to ascertain their germinating qualities. This is very easily done by planting seeds in a box of earth kept in a warm room. Whatever seeds are planted should be counted, so as to know just what proportion germinates.

In testing seeds care should be taken not to plant too deep, especially if the seeds be small, and care should also be taken to keep the earth moist, but not too wet. A box six inches wide and twelve inches long may be divided into eight parts, each part of which will be three inches square; this will be large enough to plant twenty-five seeds in. Thus eight varieties of seeds can be tested in each box.

The trouble of testing seeds is so slight that no farmer ought to neglect it. Yet we apprehend that comparatively few do it; but even when they buy seed, plant large fields without knowing the quality of the seeds until it is too late to remedy the evil. It is not only important to know if any of the seeds will germinate, it is also important to know just what proportion. If by testing it is found that twenty out of the twenty-five germinate, it may be considered very good, and only the usual quantity planted; but if only fifteen out of the twenty-five germinate, it may be considered not very good, but if found necessary to plant it an extra quantity must be used. If on the contrary, all of the seeds germinate, then it may be considered to be seed of extra quality and not so much should be planted. In testing seeds more than one trial should be made; if eight varieties of seeds are to be tested, two boxes should be used, and twenty-five seeds of each variety should be planted in each box. In this way a very correct judgment may be drawn as to the quality of each variety.

To plant a large field and lose the whole crop because the seed is not good, is not only a great disappointment, but it is a great loss, which could have been avoided by a very few moments' work. A farmer who thus loses his crop is entitled to but little sympathy.—*Massachus etts Ploman.*

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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IN BRIEF.

—Charles Sumner's old house in Washington is now a hotel "annex;" Edward Everett's is occupied by a War Department office; and so is the house in which Seward was nearly murdered at the time of Lincoln's assassination; Chase's "Edgewood" stands empty; Stanton's and Hamilton Fish's houses are boarding houses now; and Daniel Webster's former residence has been converted into a beer saloon.

—An exchange says a Harvard student has fitted up his room at a cost of $4,000. The probabilities are that he will be the poorest scholar of his class, and before old age will be glad to take a clerkship under some of the now poverty-stricken members of his class. It is a rare thing for a scolarship and riches to go together. The father makes no greater mistake than when he lines the pockets of his son in college with greenbacks.

—A lady living near Baltimore, who is very deaf, stopped a milkman as he was passing the house the other day, and asked him how much he charged for a quart of milk, and then put up her ear-trumpet to catch the reply. The man drew a quart of milk and emptied it into the trumpet, and the result has been that he has to go three miles out of his way to keep out of sight of the lady's son, who sits at the front door waiting for him to pass.

—Matthew Lafferty, a workman engaged in making the excavation for the laying of the electric light conduit on Chestnut street near Broad street, Philadelphia, struck a hard lump of earth which loosened itself from the deposit. Shifting his position, he placed his foot upon the lump, when it crushed in under his weight and a large black toad jumped out. He dropped his pick in fright, and stood staring at the animal. It remained perfectly still. James Higgins, another laborer, who was not afraid to handle it, took the toad up and put it in his dinner kettle for safe keeping. Several gentlemen examined the reptile during the evening. Dr. Charles Irving expressed the opinion that it had been embedded for many years, as the cavity in which it had been confined showed no break other than that which Lafferty's heel caused.

—The annual compilation of the latest military returns from the States shows the organized militia to be 81,261 non-commissioned officers and men and 6,802 commissioned officers, while the unorganized militia of the States aggregates 6,-419,912. New York has the largest organized militia force, having 10,779 men and 788 commissioned officers. Pennsylvania is second, with 7,454 men and 552 officers. Florida ranks third, having 6,261 men and 455 officers. Ohio Fourth, with 5,515 men and 360 officers; South Carolina is fifth, with 4,612 men and 507 officers; Delaware, Nebraska, Nevada and Vermont reported the smallest organized militia, the first named having only 234 men and 21 officers; Nebraska, 450 men and 402 officers; Nevada, 615 men and 76 officers, and Vermont, 624 men and 65 officers. Ohio has the largest unorganized militia strength, 500,-000; New York, 492,628; Pennsylvania, 461,482; Illinois, 400,000; Missouri, 310,-000 men of militia age, unorganized.

—A correspondent of the New York *Tribune*, in a letter from Constantinople, says: "The prevalence of oppression and crime indicates disorganization. One cannot prognosticate the rate of dissolution in a mass that is already jelly-like in respect to consistency. But it is safe to say that fifty years have not seen such languor, such flabbiness of body and mind, as has befallen the Turkish body politic since Tel-el-Kebir and its destruction of the Pan-Islamic idea. The Grand Vizier, after a long tussle with the party of inanition, succeeded in gaining the Sultan's assent to three commissions for reorganizing the administration of affairs. But these commissions are merely advisory, and are destined to follow in the path of generations of such commissions in doing nothing. The destroying forces at work in Turkey become more and more evident every day, and the fact that this ancient empire has close before it new disasters, becomes more certain."

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There was something about the sturdy vigor of former generations that challenges the admiration of every man, woman and child. They were no epicures—these ancient fathers. They lived simply, and successfully met and overcome difficulties that would have discouraged this age and generation. The rigors of the frontier were supplemented by the savages; wild beasts threatened their enterprise and poverty was a common companion. Yet they bravely encountered and resisted all those things and laid the foundation of a land whose blessings we now enjoy. Their constitutions were strong; their health unsurpassed and yet they were forced to expose themselves continually. There certainly must have been some good and adequate cause for all this and for the physical superiority of that age over the present.

It is well known to every one conversant with the history of that time that certain home compounds of strengthening qualities were used almost universally by these pioneers. The malarial evils and exposures to which they were subjected necessitated this. When their bodies become chilled by cold or debilitated by the damp mists of a new country they were forced to counteract it by the use of antidotes. Medicines were few in those days and doctors almost unknown. Hence the preparations above referred to. From among the number, all of which were compounded upon the same general principle, one was found to be more efficient, and hence far more popular than all the rest. It was well known through the middle and western states and was acknowledged as the best preparation for malarial disorders and general debility then known. The recipe for compounding this valuable article was handed down from one family and generation to another, was known to the Harrison family and is used as the basis and general formula for the present "Tippecanoe," the name being suggested by the battle in which General Harrison was engaged. The manufacturers have thoroughly investigated this subject in its minutest details, and are certain for malassimilation of food, dyspepsia, tired feelings, general debility, prostrations, malarial disorders and humors in the blood, nothing can exceed in value "Tippecanoe," which was the medicine of our forefathers and seems destined to be the most popular preparation of the day.

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NEWS OF THE WEEK.

WASHINGTON.

—The Postmaster General has suceeeded in making arrangements for a speeial fast mail train between New York and Chieago. The train left New York via the New York Central and Lake Shore and Miehigan Southern at 8:50 P. M., Saturday, arrived at Albany at 1:05 A. M., where it received the postal ear eonneetion from Boston with the mail from the New England States. It reaehed Chieago at 12:27 Monday morning. An arrangement was made with the Chieago, Burlington and Quiney road to eontinue the train westward, leaving Chieago at 3:00 A. M.

—The Hon. Kenneth Raynor, Solieitor of the Treasury, who died Mar. 5, was a native of North Carolina. His home was in Raleigh until ealled to Washington by President Hayes, who appointed him to the position he has since held. Politieally, he was an old-line Whig before the war, but for many years past he has been identified with the Republiean party.

—Sinee the introduetion of 2-eent letter postage there has been an unexpeeted reduetion in the number of postal cards issued. During eight months the issue of postal eards only reaehed 256,552,750, as against 260,226,250 for the corresponding time last year.

—Those who are opposed to the extension of the bonded period for distillers do not believe the bill will pass. The whisky men do not like it as it is. Those who are opposed to the bill eonstitute about half the Demoerats and half the Republicans.

—The Woman's Suffrage Convention eolleeted over $400 at the door of Lineoln Hall as admission fees to its different meetings, the priee per person being ten eents only. All the members eame in on life tiekets, so there must have been nearly 1,500 admissions eaeh day to the eonvention.

—Extensive preparations are being made by the Good Templars in th edistriet for the reeeption and entertainment of the Right Worthy Grand Lodge of the World, which will hold its session in May next. Ninety grand jurisdietions will be represented by over 400 delegates.

COUNTRY.

The eattle plague whieh has broken out in Woodson eounty, Kansas, proves to be the genuine foot-and-mouth disease and in its most virulent form. Dr. Holeomb, United States veterinary surgeon at Fort Leavenworth, after visiting Woodson county and examining the eattle, pronounees the situation serious. Of one herd of 120, 90 are affeeted, eaeh animal either having lost a hoof or a portion of the leg. In another herd of 96, 35 are affeeted. These herds are in the same neighborhood, but the disease is spreading rapidly. The laws on the statute books are ineffieient for the purpose, but it is believed that by eoneerted action and persistency the eommunities ean deal with the plague. Already the herds eontaining infeeted cattle have been quarantined and a dead line established. Diseased animals are being killed and their bodies burned.

—The family of Chas. Kasten of Elgin, Ill., retired Saturday night leaving a base-burner stove in the house insecurely shut and they were diseovered to-day—the husband dead, and the wife and two ehildren not likely to survive, from the effeets of coal-gas.

—Citizens of Wiehita and Sedgwiek eounty, Kansas, will send to the Ohio flood sufferers, Saturday, forty ear loads of corn besides a large amount of money. The Santa Fe road and its eonnections will earry this donation free to Cineinnati.

—The boiler in Trees' dyeing establishment of Lawrenee, Mass., exploded Thursday morning, killing one man, and wounding two others mortally. Three buildings were demolished, and pieees of the boiler crushed in the roofs of dwellings 400 feet away.

—Near Astor, Iowa, Friday, one of the wheels of a locomotive of a Chieago, Milwaukee and St. Paul train broke, the engine plunging into a ditch. The driver and fireman were killed and a brakeman was fatally mangled.

—William Seollard shot and killed Aleck Dietrichsen at San Leandro, Cal., Wednesday night, and when Seollard's father heard of the tragedy he fell dead.

—The prineipal business bloek in Memphis, Seotland eounty, Mo., burned Friday morning, falling walls killing three persons and wounding seven others, three mortally.

—The first through express passenger train on the Burlington Road from Chieago to Omaha reaehed the latter eity Friday morning and was the cause of general rejoicing. This is the first whole train between the two eities.

FOREIGN.

—The English troops and Osman Digma's Arab forees met on the road to Teb west of Fort Baker Friday, Feb. 29th, and after four hours' stubborn fighting the Arabs retreated, leaving about a thousand dead on the field, the British losing less than a hundred men.

—Twenty-seven hundred bodies were buried at Teb, ineluding the Egyptians killed in the fight between Baker Pasha's troops and the rebels.

—General Graham's operations are to be eonfined to within ten miles of Suakim, whieh indieates that a defensive poliey is being pursued, and not an aggressive one.

—General Gordon's proelamation to the Soudanese, issued Feb. 26th, is as follows: "Sinee my arrival I have given you sound advice. Everything has been done to insure quietness and stop bloodshed. My adviee has not been followed. I am therefore forced against my will to summon the British troops. They will arrive in a few days, when I shall severely punish all who do not ehange their eonduet. It is generally believed either General Gordon's objeet is to frighten the natives into submission, or that the telegram has been mutilated in transmission.

—A dispateh from Havre says: "There are thirty Irish-American Fenians here. The dynamite faetory between Amiens and Boulogne is strietly watehed. It is stated the alleged informer MeDermott, who is in Paris, has offered to give valuable information to the English poliee. He will do so at the risk of his life, as the Clan-na-Gael deelare they will assassinate him."

—In the House of Commons Thursday Gladstone said the government had no intention of assuming eontrol of Egypt, and that the troops would be withdrawn at the earliest moment possible.

—Organized action against anarehists and dynamiters, without the formality of any treaty, has been agreed upon between England and the eontinental powers.

—Saturday the last bolt was to be driven and the last eonneetion made on the Mexiean Central Railroad, whieh unites Chieago with the City of Mexieo by a eontinuous line. The formal opening takes plaee the 15th inst. The eompletion of the road is an event for both the United States and Mexieo.

BUSINESS.

NOTES.

We again wish to eall the attention of eanvassers for the *Cynosure* to the necessity of their stating in their letters that there is an extra eopy due them, when such is the faet.

1ST. Unless you do state it, the subseription elerk may not think of it.

2D. When you send in a few names at a time, it is impossible for us to keep the aeeount so as to know when eaeh has his quota of subscribers, for we have not the time.

3D. Some have preferred not to take any eommission though sending in full elubs. But we wish it clearly understood that if anyone who wishes it has failed to reeeive his extra number of the *Cynosure* or any commission due, we hope that they will write us at onee that we may correet the error.

4TH. We are doing the business for you, friends and if it is not done satisfaetorily we hope you will write us a personal letter.

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No. 3	82	@87
Winter No 2	99	@1 00
Corn—No. 2	52¾	@53
Oats—No. 2	34	@36
Rye—No. 2		58½
Bran per ton		15 25
Flour	2 25	@6 25
Hay—Timothy	6 50	@10 00
Mess pork per bbl		17 70
Butter, medium to best	14	@35
Cheese	03	@12½
Beans	1 50	@2 76
Eggs		23
Potatoes per bus	27	33
Seeds—Timothy	1 27	@1 30
Flax	1 50	1 60
Broom corn	02	@ 08
Hides—Green to dry flint	6	@14½
Lumber—Common	11 00	@18 00
Wool	16	@37
Cattle—Extra	6 20	@7 15
Common to good	3 00	@6 00
Hogs	6 25	@7 50
Sheep	3 75	@5 65

NEW YORK.

Flour	2 80	@6 25
Wheat—Winter	91	@1 17
Spring		1 08½
Corn	54	@62
Oats	40	@46
Mess Pork		18 00
Eggs		21
Butter		@37
Wool	14	@45

KANSAS CITY.

Cattle	4 65	@5 70
Hogs	6 25	@6 65
Sheep	3 50	@4 76

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CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure.* Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet pro vides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

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The resumption of the fast mail trains between New York and the Mississippi river is made with a promise that the enterprise will be permanent, since it has the experience of the past and General Post-office Department behind it. But how can success attend an enterprise that begins with a despising of the law of God. The first train from New York which inaugurated the system plunged on through the whole twenty-four hours of the Sabbath day; and the continuance of those trains will be at the expense of unceasing Sabbath desecration. Government immorality is as bad and worse than of private individuals, and he must be either a bold or a dull man who should say that a business so begun and so continued will prosper in the end.

The not very innocent cause of the disturbed relations between our Government and Germany is Mr. Thomas Ochiltree of Texas, who proposed the resolution on the death of Dr. Lasker addressed to the German parliament. The bravado of that gentleman since he has become famous, so unexpectedly to himself and his acquaintances, would be amusing if it did not disgust. When asked the other day if Congress would stand by him against Bismarck, he is reported as saying, like a Texas bully: "You can bet your sweet life it will. I am sorry to give old Biz so much prominence before the world, but before he gets through with Tom Ochiltree we will think a tornado has struck him. People can have their fun about me, but they can't say I'm a d——d fool, and don't you forget it." Monday the papers mentioned new and unpleasant symptoms in the case and some talk big in their folly and bluster of what we will do if the German is not circumspect. This whole affair from first to last reflects no credit upon our Congress.

The Senate has passed the House bill removing the penalties that have rested upon Fitz-John Porter for twenty years, since Lincoln appointed him a military trial. The House must yet act upon some amendments, and President Arthur may veto the measure, but if Congress has its way the work is done. It is enough to say that were not that body so largely composed of men for whose bad cause Porter sacrificed the lives of multitudes of Union soldiers and jeopardized the Union armies and capital, he would not now be vindicated. It is said that an unimagined difficulty has arisen. Robert Lincoln as Secretary of War must sign the order by which Congress would restore Porter to the regular army. He affirms that he will resign before he will consent to be party to an act so disgraceful and demoralizing to the army, and unjust to the dead. The fact that Mr. Lincoln is almost as good as nominated for the Vice Presidency by the Republicans may make a pause in this business.

The dynamite business in England has had the effect, not to make Irish burdens any the less, but to unite the governments of Europe in measures for the extermination of the desperadoes who find their rare employment in blowing up railway stations in a crowded city. Since much of the material for this infamous business comes from this country, the pretended indifference on this side the water is not very becoming a people whose crowded hotels were fired a few years ago by wretches who hoped to make thus some capital for an unholy rebellion, and whose traveling friends are as likely to suffer from a mid-ocean explosion as any one else. A circular was last week sent out to all United States attorneys and marshalls, —quietly, "for fear of the" Irish politicians—calling attention to the statutes regulating the shipment of explosives, but as they relate to shipments in bulk, they are inadequate to the present emergency. A Paris dispatch to the *Tribune* suggests a method of awakening some positive interest in the matter thus: "Were some of the numerous American citizens, with their wives and children, enjoying a hard-earned European holiday, blown to atoms at Charing Cross or the Gare du Nord, American legislation would wake up to the necessity of drastic measures and remove an intolerable nuisance to the entire traveling community. At more than one foreign office it is even hinted that if the present status continues, no American will be allowed to land in Europe or pass from one European country to another unless provided with a duly vised passport."

Dr. J. D. Newman, President Grant's old pastor in the Methodist church, Washington, now preaching to a Congregational church in New York, had before him a large audience Sabbath evening and took occasion to speak concerning the manipulation of our politics by foreigners for the purpose of getting off some petty revenge upon the European governments that have pe wed them out. But Mr. Newman's remedy would be somewhat severe. He said, while the audience wondered and some left the house, "I shall not be satisfied until I see the day in this country when Congress so amends the naturalization laws that foreigners will be compelled to reside here just as long as I, a native born, did myself before they can exercise the elective franchise. America is for the Americans. Too much premium is given in this country to foreigners. All the offices are open to them. I shall be glad if legislation is enacted that shall declare that no foreign-born citizen shall ever enter the halls of legislation." Since it was not very long ago that we were all "foreigners," Dr. Newman's remarks lose much of their point. But he is right in the matter of political premium to classes whose ignorance or prejudice form the most ready means to control their actions. He is right too, respecting the large number of foreigners who seem to have come across the water only so they could make faces at European governments without risk of a flogging.

THE DOG AND HIS CHAIN.

BY REV. J. D. GEHRING.

I am filled with indignation against this stupendgus fraud, this systematic impudence, to such an extent that it requires the exercise of all the Christian patience I possess to keep from being personal in my discussion of the subject. Indeed, one's outspoken positiveness is frequently misnamed "bitterness," or "vindictiveness," or, it may be, "malice." In view of this misapplication of terms it may not be amiss to say a few words right here to show that anger, or indignation, is not necessarily an un-Christian feeling. A Christian may be angry against sin—he may be angry with himself for sinning against better knowledge, and yet be free from guilt. Envy, bitterness, vindictiveness and malice, however, are always sinful. Malice, it seems to me, includes and intensifies all the other feelings. Take them all and boil them down, and bottle them up for future use, and you have malice, in full force. This is the devil within that throws rotten eggs, closes the doors of public buildings and threatens all sorts of evil consequences when Masonry is spoken against.

"*Perjury!*" you know, is one of the Masonic dogs. It is fed on blood and raw flesh to increase its fierceness. This dog is generally kept chained; which chain is *public opinion.* The chain, however, is quite long and allows the dog considerable room. He seldom gets hold of any one to bite them, but he barks a great deal, and that frightens some folks even more than a nip in the leg does others. He seems to be a very religious dog, too—if I may be allowed to use the expression, figuratively—and his keepers say that his "orthodoxy" is not to be questioned. As I happen to *know* something about this particular particularity of this "*ancient*" animal, I will tell you a few items from my own experience, and give you some o my views, based upon personal observation.

As "preacher in charge" of a church in Illinois, not many years since, I had occasion, as I had the right, to examine the church records—the book containing the constitution, by-laws, and the proceedings of the regular business meetings of the congregation. In perusing the proceedings of one of these meetings I was peculiarly impressed by one item. It seems that application had been made, a short time before, by an "anti-secrecy fanatic" for the use of the lecture-room of the church wherein to hold forth against secret orders, and Masonry in particular. The use of the room was promptly refused. The matter, it seems, was considered of such importance as to demand the special attention and prompt action of the church in public meeting assembled, and a resolution covering the case was adopted. This resolution was in substance as follows: It having been already decided that the lecture-room should never be let for immoral purposes, the same is now reiterated as the sense of this meeting. As a man who lectures against Masonry is a "*perjured man,*" if he be a seceder, or a slanderer and a liar, if he has no experimental knowledge of Masonry, he is, therefore, immoral, and the use of the church should be denied him.

I say, this is the *substance*, or sense, of the resolution as entered upon that church book. I caution against the use of it as a quotation; except the words, *perjured man.*

Now, any one can see that the members of that church stand committed to secretism. That resolution indirectly, but emphatically, indorses Masonry. A man who, with the love of God in his heart and with the inspired Word of Truth in his hand, asks permission to show that oath-bound secrecy is in opposition to, and a violation of, human and divine law, is denounced as a "perjured man" by a religious assembly, and *without having given him a hearing!*

I stop here because my letter must not take up more than its share of your valuable space. But I shall not forget where I left off, when next you hear from me.

Park College, Mo.

HOW MASONS ROB ONE ANOTHER.

BY J. W. MOSS.

The Masonic Grand Lodge claims the absolute power to tax lodges and individual Masons at its sole discretion.—Chase's Digest, pp. 24, 448, &c.

In the fullness of our charity towards the "nice men" who exercise the more than Cæsarean power of the Grand Lodge, we are apt to imagine that this fearful assumption of power is seldom or never exercised; but some facts which have come under my notice, give color at least to the belief that it is not unfrequently exercised.

We often see men (Masons) who have lived and died reputedly rich, whose estates, when they come to be settled up, will be found to be greatly dwarfed or altogether swallowed up by some big claim of which the family had no previous knowledge.

The word goes out that Mr. B. has been ruined by going somebody's bail, or has met with some great loss in business; all of which is wholly unknown to his surviving friends, further than that some stranger away off at the county seat or some distant city, has a great claim on the estate, which, though inexplicable in its origin must be met.

Several cases of the kind have occurred in my own immediate neighborhood, and while I found it nowise difficult promptly to get precise information concerning all other claims upon the estate, these large claims were always shrouded in mystery; nobody knew anything of them further than that they had to be paid. In such cases the administrator is apt to be a Mason himself. In such cases also the victim is apt to be let alone during his life time. Then the harpies pounce upon his remains and scarcely leave a bone.

Would it be anywise unreasonable to suppose these unfortunates have in some way offended their lodge masters and been mulcted in a fine that was meant to merely leave a nest-egg in the nest, or even if not offenders have been induced to buy lodge favor at such a fearful price. The *modus operandi* is doubtless often to have the victim to figure as *bail* for some insolvent debtor; this to keep up appearances.

When Samuel Vanatta of Ryerson's Station, Green Co., Pa., killed Nathaniel Pettit, Vanatta, being a Mason, he was cleared of course. But he was also a rich man, especially in landed property. But from the moment of the murder he began to be involved, and was compelled to keep on raising at every sacrifice, large sums of money which had to be had; but the *quid proquo*, or equivalent for such sums of money was ever an invisible thing to his friends.

Thirty-five or forty years after the murder he died comparatively poor. He told a friend that he had to raise three thousand dollars at once to hand over to *friends* who had aided in clearing him; but that to him was a small thing. Why had he to still *keep on* raising large payments for unknown parties during the whole of his life. The Masonic master pulls the Masonic criminal out of the mire of legal "difficulty" from the same motives that moved the farmer to snatch his pig from the fox—that he might eat it himself afterwards.

A later case.—Jack Hinerman, the Mason who made himself so abusive and uproarous at the meetings held by Rev. D. B. Turney and myself, died last spring, and was buried by a *little* clay thrown upon the spruce pine brush which his lodge brothers tossed on him. His farm was given by his father and money besides. He was not an extravagant liver, nor lacked industry; but for several years previous to his death he is said to have been greatly involved, and was paying out annually in the neighborhood of a thousand dollars, and when he died great claims came upon his administrators for payment, insomuch that for a while it was feared his estate would be licked up completely. The papers by their signatures and otherwise showed that he knew of their existence, —but a Mason's secrets, you know, must not be told to the wife of his bosom. Ask about it? "O; he was such a generous soul;" when the fact was notoriously the opposite.

I have given but two of the many cases that have come under my notice. Verily, the "tender mercies of the wicked are cruel." In other words the shelter of the lodge Upas costs more than it is worth in the long run.

As for me, give me God's Word for a lamp to my feet, though in the race of life I should only enjoy an even chance with the rest of mankind—my brethren all.

Cameron. W. Va.

INFIDELITY IN THE PULPIT.

The editor of *Word and Work*, a London paper which it is a pleasure to commend again to faithful Christians on this side of the Atlantic, truly says in the last number received:

"Men were honored three centuries ago, or even two centuries ago, in proportion to their pious care in setting forth in fitting framework the truth of God; whereas nowadays the path to honor and success lies over the ruins of the sacred doctrines our forefathers loved so well. Let any one write a clever or captious book, denying any portion of the Christian faith, and it is welcomed by the leading organs of public opinion with loudest notes of praise; while any one who timidly or boldly attempts to maintain the time-honored belief is received either with a chilling silence or the wildest scorn. Our lot, in this respect, has fallen in evil times. . . . The 'falling away' which precedes an era of most sifting trial has already come."

The voice of Mr. Spurgeon also sounds across the sea in tones of warning:

"Let the new theologians have liberty to preach what they like on their own ground, but not in our pulpits. Alas! the leading members in many churches are Christians without backbones, molluscous, spongy; snails I would call them, only they have not the consistency of the snail's shell. They are ready to swallow any mortal thing, if the preacher seems clever and eloquent. Cleverness and eloquence—away with them! If it is not the truth of God, the more cleverly and eloquent it is preached the more damnable it is. We must have the truth and nothing but the truth, and I charge the fathers in Christ all over England and America to see to this. Get ye to your watch-tower and guard the flock, lest the sheep be destroyed while ye are asleep."

That the state of things in the old country, of which these earnest witnesses complain, exists also in the United States is too obvious to call for proof. An overworked pastor of a large church in an Eastern city, and an overworked pastor of a large church in a Western city, were compelled to abstain from all l bor during the last summer. This gave them the opportunity, which they had not enjoyed for many years, of listening to preaching, and although they were separated hundreds of miles while resting, and neither knew the experience of the other, they both declared to the same brother at the close of the summer, that, having heard sermons every Lord's day for two months, they had not once heard the Gospel.

On the other hand, one of them heard evolution, infidelity and nonsense boldly proclaimed by a prominent D. D. He heard another distinguished pulpit orator declare with great emphasis, as he waved his hand over his manuscript in the presence of less than two hundred persons, out of a population of at least three thousand, that "we are evidently living in the dawn of the millennial glory, even if its beams be not actually upon us." Much of this kind of stuff was preached, but for two dreary months not once was the way of salvation exhibited, nor scarcely once in an entire sermon would the name of Christ occur, nor a passage of Scripture be quoted apart from the text.

But this is not the worst of it. The preachers who draw the crowds as a rule are the sensationalists, the mountebanks and humbugs, the men who have no convictions of truth; and the nearer they approach to infidelity, the more certain they are of popular favor. The Rev. Heber Newton, for example, was regarded as a man of mediocre ability, and quite common-place in every respect; but when he began to repeat the stale objections of German infidelity to the authenticity and genuineness of many of the books of the Bible, he stepped to the front as an advanced thinker, an accomplished scholar, a great preacher.

A recent telegram announces that the demand for pews and sittings in the building where he assails God's Word, is so great that it cannot be met, and he adds another to the number of preachers who have achieved success at the tremendous cost of disloyalty to Christ, unfaithfulness to their ordination vows, and the terrible prospect of finding the blood of murdered souls on their garments in the day of judgment. But this is not the worst. A devoted servant of the Lord, whose word will not be questioned by any who know him, declares that in a conversation with an Episcopal minister of New York city, the latter avowed his hearty sympathy with the views of Rev. Heber Newton, and stated that, out of seventy-five Episcopal ministers in that city and Brooklyn, more than fifty hold, even if they do not publicly express the same opinions of the Bible.

No wonder infidelity is increasing so rapidly in the pews, when it is so boldly proclaimed in the pulpits, and no wonder intelligent men of the world are beginning to look upon preachers and the church with contempt. There has just been received an article from the *Mail and Express*, a secular paper of New York, said to be ably conducted, referring to an article in *The Sun*, another secular and political paper, which the former presents to its readers under the appropriate heading:

"SUN"-LIGHT ON FROCKED INFIDELITY.

"Our able and independent contemporary, the *Sun*, . . is compelled to notice the significant fact that an Episcopal clergyman on Staten Island—doubtless encouraged by the success of Mr. Heber Newton in defying ecclesiastical discipline for theories of the Bible only differing from those of Renan as feeble adaptations differ from the works of original genius—has been figuratively speaking, sawing off the limb on which he, as a priest, was sitting, by denying the inspiration of the Bible and propagating his infidelity in the uniform of his betrayed faith. The *Sun* remarks very caustically, but with justifiable earnestness of contempt for such anomalous priests; 'Indeed, the clergyman in question, Rev. Dr. Bush of Staten Island, says that his opinions touching inspiration and revelation, which are substantially the same as those of Rev. Heber Newton, have been endorsed and commended by some of the leading men in the Episcopal church. There is nothing surprising in the statement, for Mr. Newton continues to be rector of a very prosperous parish, and it does not seem probable that he will be subjected to ecclesiastical discipline, because he applies to the Bible. methods of criticism which ignore or directly antagonize the teachings of his church as to divine revelation.'

"The *Sun* now insists, as the *Mail and Express* has insisted frequently the past year, that there are the gravest issues underlying the prolonged tolerance of an aggressive advocacy of the most subtle and dangerous form of infidelity by a priest in the pay and uniform, and presumably under the discipline, of the Episcopal church. And these issues concern the whole community, for they effect the question of maintaining of faith among men in the word of Christians as a body. The *Sun* does not overstate the seriousness of this practical—not theological question—when it closes its censures of the two recreant priests and of this anarchical diocese, by saying . . . 'You are not unselfish martyrs of free thought. You are well paid frauds. Step down and out.'"—*The Truth.*

WAS JOHN WESLEY A FREEMASON?

This question is suggested to us by the following somewhat amazing paragraph in the *Press* of Philadelphia of February 2d last:

Rev. D. W. Bull, of Transfer, Mercer county, has some interesting relics of John Wesley, the founder of Methodism. They consist of a Royal Arch Masonic apron, receipts of lodge dues paid by Wesley to the lodge of which he was a member, extending over a period of some fifteen years, and a number of books from Wesley's private library containing his autograph. The Masonic apron is 153 years old. These relics were purchased by Rev. Mr. Bull's grandfather at the public auction of Wesley's personal effects after his death.

Our question is not whether Masonry is good, bad, or indifferent; whether John Wesley would have been a whit the worse if he had been a Royal Arch Mason, or a Master Mason, or a Knight Templar, or a whit the better if he was. It is whether this story be true or not. Here are several questions. Was there a public auction of Wesley's personal effects after his death? We doubt it. His will disposed of everything he had.

I give the books, furniture, and whatever else belongs to me in the three houses at Kingswood, in trust to Thomas Coke, Alexander Mather and Henry Moore, to be still employed in teaching and maintaining the children of poor traveling preachers.

I give to Thomas Coke, Dr. John Whitehead, and Henry Moore, all the books which are in my study and bed-chamber at London and in my studies, in trust, for the use of the preachers who shall labor there from time to time.

I give the coins, and whatever else is found in the drawer of my bureau at London, to my dear granddaughters, Mary and Jane Smith.

I give all my manuscripts to Thomas Coke, Doctor Whitehead, and Henry Moore, to be burned or published as they see good.

I give whatever money remains in my bureau and pockets, at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown.

I desire my gowns, cassocks, sashes, and bands may remain in the chapel for the use of the clergymen attending there. I desire the London assistant, for the time being, to divide the rest of my wearing apparel between those four of the traveling preachers that want it most, only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend Joseph Bradford; my gold seal to Elizabeth Ritchie.

I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and the money to be divided, one half to Hannah Abbott, and the other to the members of the Select Society.

Is it reasonable to believe that such relics, if they existed, would have been sold at auction? Every relic he had was desired by his friends. By every presumption there was no public auction of John Wesley's effects. That his *receipted bills* should have been sold—a part of this story—is absurd beyond belief.

So far presumption. Enough if there were no more.

We shall now proceed to prove the story false by Wesley's own words, See Wesley's works, volume 4, page 398: "Friday, June 18, 1773. I went to Ballymena, and read a strange tract, that professes to discover 'the inmost recesses of Freemasonry,' said to be 'translated from the French original, lately published at Berlin.' *I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concur to keep! From what motive? Through fear, or shame to own it!*"

Any person with a grain of reason can see that John Wesley knew nothing whatever of Masonry. No more thoroughly absurd yarn was ever spun—whatever may be the mistake which gave rise to it. —*N. Y. Christian Advocate, Feb. 21.*

THE WASHINGTON CONVENTION.

PROHIBITION.

ADDRESS BY REV. B. T. ROBERTS.

Good men are often found on the wrong side of moral questions. Many are unconsciously influenced more by what is popular than they are by what is right.

It appears impossible that any intelligent, honest, temperance man should be opposed to prohibition. But many who claim to be in favor of temperance are against prohibition. Generally, church members profess to be in favor of temperance. There is but little doubt that if all the members of all the churches in this country were to put forth earnest, intelligent and united efforts to prohibit by law the manufacture and sale of intoxicating liquors as a beverage, it would be done. Many claim to be temperance men in principle, who in practice are opposed to it. The cause of temperance can never triumph while men are licensed by law to manufacture and sell intoxicating liquors as a beverage.

On my way to the election I asked one of our hardest drinking men how he was going to vote on the license question. To my surprise, he said he always voted against license.

"Why is that?"

"Because I know I ought not to drink. It is ruining me. If I can get it I will have it. But if I could not get it conveniently, I should do without it."

The strange sight was witnessed of a habitual drunkard voting for prohibition, and a steady church member who never drinks, voting for license. Such are some of the inconsistencies of human nature!

All the lovers of God and humanity should take side in favor of prohibition.

What do the friends of prohibition propose to do?

They do not propose to secure the enactment of sumptuary laws. Some political papers, claiming to be respectable, boldly assert that this is the aim of the prohibitionists. Every intelligent man ought to know better. A sumptuary law is a law enacted to prevent extravagance in banquets, dress, and private expenditure. Such laws were common among the ancients. Zaleucus, the Locrian legislator, ordained that "No woman should appear on the streets attended by more than one maid servant, unless she were drunk; or wear gold or embroidered apparel, unless she designed to act unchastely." At an early period of Roman history the Censors punished all persons guilty of luxurious living.

Sumptuary laws were in great favor in England. In the reign of Edward III. it was enacted that "No man of whatever condition or estate shall be allowed more than two courses at dinner and supper, or more than two kinds of food in each course; except on the principal festivals of the year, when three courses at the utmost are to be allowed." All who did not enjoy a free estate of one hundred pounds per annum were prohibited from wearing furs, skins, or silk; and the use of foreign cloth was allowed to the royal family alone. The last of the English sumptuary laws were not repealed till 1856.

The laws which we have in most of our States forbidding the sale of liquors to an intoxicated person, partake much more of the nature of sumptuary law than does a prohibitory law. There should be suitable enactments by our National and State governments to make the manufacture or sale of intoxicating liquors as a beverage a crime to be punished by adequate penalties.

What is a crime? A brilliant writer, a mistaken friend of temperance, says: "A *vice* is a harm I do to myself in a mistaken pursuit of happiness. A *crime* is a harm I do to another person, with *malice prepense.*"

We cannot concur in this definition, unless the phrase, "*malice prepense,*" is taken in its strict, technical, legal sense:—"an intention to do an act which is wrongful, without just cause or excuse." When a man does a wrong act, with the intention of doing it, the law presumes that the intention was wrong. In reality many an unlawful act is done without any "*malice aforethought,*" or without any intention to injure any one. Custodians of the money of others often use it with the full intention of properly replacing it when needed. One of the most respected and trusted bank cashiers of Rochester is now in prison for using the funds of the bank in oil speculations. There did not seem to be any doubt of the success of the venture. He had not the slightest intention of wronging any one. Had the investment turned out favorably, every depositor would have had his money. Properly speaking, there was no malice, no ill-will towards any one. But there was a crime—a great crime.

Forgeries are sometimes committed when the forger fully expects and intends to meet the obligation to which unauthorized, he attaches the name of another.

Blackstone, the great English writer on common law, says: "A crime or misdemeanor is an act committed or omitted in violation of a public law either forbidding or commanding it Public wrongs, or crimes and misdemeanors, are a breach and violation of public right and duties, due to a whole community, considered as a community, in its social, aggregate capacity."

"In common usage the word 'crime' is made to denote such offences as are of a deeper and more atrocious degree: while smaller faults and omissions of less consequence are comprised under the general name of misdemeanors only. Treason, murder and robbery are properly ranked among crimes, since, besides the injury done to individuals, they strike at the very beginning of society, which cannot possibly subsist where actions of this sort are suffered to escape with impunity."

A distinction is properly made between acts which are *mala per se,* (wrong in themselves), such as murder and theft, and others which are *mala prohibita,* (made crimes by the positive enactments of the legislature), such as smuggling.

That selling intoxicating liquors as a beverage is *malum per se,* a wrong in itself, and should be made a crime and punished by law, is evident from the following considerations:

1. It is, by common consent, in all civilized countries, declared to be a crime under certain circumstances. The writer to whom we have referred admits that "The sale to a child, to a man who is drunk, to a sot, or to a person who is dangerous when under the influence of drink, is a crime. The sale to a man who is insane, or *non compos mentis,* is a crime."

But why a crime? Is it not because it is obtaining money without giving a fair equivalent, of a person who, on account of weakness of mind, or the power of a vicious appetite, is incapable of making a contract? But how came the drunkard to be incapable of judging for himself when liquor should be sold him? Was it not by selling him liquor? When he began to drink his judgment was as sound as that of men generally. Can it be a crime to sell liquor to a sot and no crime to sell it to a man up to the point that he becomes a sot? As far as the injury to the man is concerned, it is already done when he becomes a sot. His prospects for life are blighted, his family are plunged into misery and disgrace; and what matters it to him whether he fills a drunkard's grave now, or a few years hence? Society has lost a good citizen. He has long since ceased to contribute to its welfare. The sot is already a burden to society and liable to become more so by his crimes, or his poverty, every day he lives. So, if it could be right to sell liquor to any human being, it would be right to sell it to a confirmed drunkard. But we all agree that it is a crime to sell liquor to him—therefore it must be much more a crime to sell it to one who is liable to become a drunkard.

2. Robbery is a crime. A neighbor sold a farm and invested the proceeds in government bonds. Masked men broke into his house, bound him to his bed, broke open his safe and stole his bonds. This we all agree was a crime. Another man was left by his father a good farm well stocked. He went to the saloon and bought liquor. In a few years, in consequence of his drinking habits, he put a mortgage on his farm, and a few years later another. The farm was sold. He saved enough to buy a small house. In a few years more that was gone. The bartender took the proceeds. His faithful, devoted wife, reared in comfort, supports the family as best she can. Was it no crime to him and his family to rob him through his weakness, of his farm and his manhood, and render him incapable of self support? Is it no crime to society at large to make the producer a pauper? To have his boys so exposed that they early acquire the same insatiable appetite and form the same pernicious habits? But it is said that he parted with his money of his own free will. So does the gambler and we punish gambling as a crime. But the will of the drunkard is not free, it is enslaved by appetite. To take a thousand or ten thousand dollars from a man by theft does not then, do either him or society the harm that it does to take it from him for strong drink. He still has the capacity to make money. But the drunkard has lost the ability to even take care of himself.

3. The use of intoxicating liquors is the great cause of crime. This has been demonstrated again and again, by the statistics of prisons and of our criminal courts. It is a demonstrated fact that fully eighty per cent of the crime and seventy-five per cent of the pauperism of the country are directly traceable to the use of strong drink. Said the presiding judge of one of the Chicago courts recently: "Look at the defalcations; fully ninety per cent of them come about through drink and dissipation. Of the insane and demented cases disposed of in the courts here Thursday, a moderate estimate is that seventy per cent are due to alcoholism and its effects. The sand-baggers, murderers and thugs generally, of to-day who are prosecuted in the police courts and criminal courts, are the sons of men who fell victims to drink. The percentage in this case is fully ninety-five per cent. I have studied this question for years, and have passed upon criminal cases for years, and I know whereof I speak."

When men for their own profit engage in business which has no beneficent results, but which everywhere makes criminals and paupers, shall they not be treated as criminals? Is not the cause of crime itself a crime? If a school should be opened in a city to teach boys the art of picking locks and breaking open buildings and safes, would it be tolerated, much less licensed? Not long since a quantity of slung-shot, sent by the manufacturer to New York to be sold, was confiscated. The seizure was justified on the ground that if the articles were sold they must of necessity be put to a bad use. Would not the same reason hold good for confiscating the contents of a grog-shop? Alcohol creates the disposition to use slung-shot and other murderous weapons.

4. The traffic in intoxicating liquors is demoralizing in its tendency. It depraves the conscience of all who have anything to do with it. With no class of manufacturers does the government have the difficulty to collect its taxes that it does with distillers. They may be rich, but they resort to every expedient to evade their taxes. A quantity of whisky was sold at auction in Rochester for the taxes. Liquor dealers were plenty, but the liquor sold for less than the tax. In some way saloon keepers could buy it for less than the tax. It is said that prohibition cannot be enforced. But why can it not be enforced? There ought to be no difficulty, if a man sells whisky, to convict him of it. His work advertises itself. Diamonds and laces may be concealed about the person; but put whisky inside a man and it proclaims its presence by his breath, his walk, his talk. Put him under oath and ask him where and how he got it? He swears falsely. You cannot get him to tell the truth. When in judicial investigations the sanctity of an oath is generally disregarded society is on the border of dissolution. Men will become the avengers of the wrongs they suffer. Lynch law will be supreme.

A traffic which tends thus to unloose the bonds of society should be prohibited. Nor is it a good argument against prohibition to say that the liquor traffic has already so demoralized the community that a law which they may pass to suppress it cannot be enforced. The evil should be stayed before it becomes greater. The fires of perdition which have burned the moral sense out of so many souls should be checked before its ravages become deeper and more widely spread. The wolf which has destroyed so many of the choicest lambs of the fold, should be driven to his den, and kept at bay until he can be killed.

5. The *principle* of prohibition is already adopted by all civilized nations. It only remains to give the principle a universal application. The thousands of men confined in States' prisons are not allowed to drink liquor, though in most cases it was the love of it that brought them there. Some of the more important railroad companies will not permit their employes, whether on or off duty, to drink intoxicating liquors.

The laws of Germany, France, England and America differ in many particulars; but they all agree in restricting the sale of intoxicating liquors. Everywhere this has been found to be a necessity.

But if it is right, for the good of society, to prohibit nine hundred and ninety-nine persons out of a thousand from selling liquors, why is it not right if the good of society demands it, to also prohibit the thousandth man? Why should he be allowed a monopoly of the horrible business? What is there in his character, what has there been in his conduct to entitle him to this distinction?

A friend of mine, the pastor of the Presbyterian church, made pastoral visits to every liquor saloon on the south side of the river in Pittsburg. He found that eighty-seven per cent, if I remember correctly, of those who kept them were foreigners. We believe in giving foreigners who come to us every advantage our country affords. But why should they be allowed to demoralize our sons, and devastate our homes? Better give them a pension to support them in ease than give them a license to sell whisky and beer!

Man has no natural right to injure for the sake of gain, his fellow man, though he consents to, or even solicits the infliction. Whisky cannot be drank as a beverage without injury both to the person who drinks it and to those connected with him. Therefore no man has a natural right to sell whisky as a beverage. Then all this ado about prohibition depriving men of their natural right is a cry of demagogues of which a man of candor and intelligence should be ashamed.

6. The Bible requires prohibition. "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Hab. 2: 15.

"What we do by others, we do ourselves," is a maxim of common law. If we vote for men who enact license laws; and vote for men who grant license, *we* grant license. When the man whom we license gives his neighbor drink and makes him drunken, he acts as *our* authorized agent—*we* give our neighbor drink. Whoever does that, God pronounces a woe upon him!

It is time then for those who believe in the Bible to take sides with God against the liquor traffic. Think and pray over the matter until your soul is stirred within you and you are led to feel your responsibility. Then you will seriously inquire what you can do to avert the evil that is upon us in overwhelming force.

7. The fact that millions of dollars are invested, and thousands of men engaged in the traffic, only renders the necessity for prompt and decided action the more imperative. It is so much money and so much labor taken from wealth producing industries and employed in wealth destroying pursuits. The more money and the more men employed to turn earth into hell, the more active and the more energetic should the friends of God be to stop the terrible business. Every barrel of whisky that is made and sold adds to the number of broken hearted wives, of desolate mothers, of lost men going down unsaved to a drunkard's grave and a drunkard's hell! So that the greatness of the evil, instead of being a reason for letting it alone, is a call to grapple with it with all our might, in the name of God and humanity.

We should not look at the public revenue derived from it, only to be overwhelmed with shame to think that our nation would draw a revenue from such a source. The Emperor of China, when the English were forcing the opium trade upon him, was advised to consent to the importation of opium, and to lay a heavy duty upon it. He made this noble reply: "I would sooner see my Empire perish than have it supported by a revenue derived from the vices of my people." Every dollar paid for the tax on whisky implies a hundred dollars taken from the productive resources of the country. It implies groans of anguish that pierce heaven and tears of blood that call for vengeance!

For such money our nation has no need.

8. Do you ask, then, What can I do to aid the cause of temperance?

(1) Some think we should rely alone on "moral suasion." All should be done that can be done in this direction. Youth should be instructed—moderate drinkers should be entreated and admonished; and every possible influence brought to bear upon the drunkard to effect his reformation. But all this amounts to little in comparison to the great work to be done, as long as strong drink is freely made and sold.

In the great Washingtonian movement many were reformed, but the great river of intemperance flowed on as ever, with its volume scarcely perceptibly diminished.

Many who reformed, led sober lives, but many relapsed into intemperance. The best that "moral suasion" can do is to wage a perpetual warfare, with the chances generally against it. Prohibition alone can effect a permanent victory, and bring about a lasting peace.

Do all you can by personal influence.

Earnestly and constantly pray.

The temperance cause will never triumph without fervent prayer. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19. Plead this promise. Much has already been accomplished in answer to prayer.

(2) Use all your political influence in favor of prohibition. If you are a voter, see to it that your vote tells in the strongest possible manner, in favor of strict prohibition. Do not tie yourself up to any party—not even to the Prohibition party. If either of the great political parties nominate a man in other respects suitable, who can be relied upon to give his influence in favor of prohibition, then give him your unqualified support.

Fas est doceri etiam ab hoste. It is right to be taught, even by an enemy. This is the way the adherents of the liquor party do. They seek to hold the balance of power between the two great political parties. They never vote for a man who is opposed to their traffic. However strong party men they are, their highest allegiance is to King Alcohol.

No matter what issue is forced upon you, do not allow yourself to vote for a man who will use his official influence in favor of the liquor traffic. Let all temperance men take this stand. Better by far that the most valiant soldier who drew his sword in behalf of the South be in the Presidential chair, if he will set the nation the example of total abstinence, and will give his influence in favor of prohibition, than that the most loyal man should be President, if he will encourage drinking habits, and favor the liquor traffic. The temperance question is by far the greatest issue now before the people. Let us not be diverted by any frantic, partisan efforts from giving it our hearty support.

FREEMASONRY AND FREE GOVERNMENT.

ADDRESS OF PRES. J. BLANCHARD.

FELLOW CITIZENS:—Americans have no conflicting interests respecting secret societies. We shall have but one opinion when we understand them. So Americans had but one opinion concerning slavery, after they saw the country could not "endure part slave and part free."

Let us try to understand secret societies.

Eighty-six years ago the book which I hold in my hand (Robison's Conspiracy), written by an Edinburgh professor and dedicated to a member of the British Cabinet, was published in the city of New York. The burden of the book is to prove, not that all Freemasons are conspirators, but that Freemasonry is *"A conspiracy against all true religion and just government."* The writer, Prof. Robison, while in Paris, received at midnight from a Masonic friend who was fleeing the country to escape imprisonment, a box containing the higher degrees of Masonry carefully written out. He was himself a Mason and did not reveal the ritual, so as to let outsiders into lodges. But being under no oath of secrecy as to the degrees in that box, he entered the higher lodges of Europe and this book is the result.

In the year of its publication this book was sent to Washington, at Mt. Vernon, but a few miles below this city, by Rev. G. W. Snyder of Fredericktown, Maryland; and the sender *received Washington's thanks.*

Amid a vast amount of similar information, the book contains the following estimate of Masonry which I give in the author's own words. He says: "Nothing is so dangerous as a mystic association. Its object remaining secret with the managers, the rest simply put rings in their noses by which they are led at will." *p. 357.*

He says that "Homely English Freemasonry has been totally changed in every country of Europe by French ascendancy." *p. 13.*

He says: "In direct opposition to a standing rule and declaration that 'nothing touching religion or government should ever be spoken in the lodge,' I have found the covert of a Mason lodge has been employed in every country for venting sentiments subversive of all (sound) religion and politics." *p. 14.*

He says: "I have found the most active leaders in the French Revolution were members of this (Masonic) association, and conducted their movements by its principles and assistance; that their leaders' real intention was to abolish all religion, and overturn every government; that they disbelieved every word they uttered, and every doctrine they taught; that their profession of 'making men good and happy' had no influence on themselves; but that almost without exception, their leaders were the most insignificant, worthless and profligate of men." And while such were the leaders, the Masonic masses were mere *"tools of unknown persons."*

Such was Masonry in Europe one hundred years ago. Let us see how Washington and others regarded it in this country at that day.

WASHINGTON'S OPINION.

Washington replied to Snyder in the well known words: "I have not been in a Masonic lodge more than once or twice in the last thirty years." This in a soldier would be desertion, and in a church member a denial of his faith. These words of Washington were written sixty-five years after Masonry had been introduced into this country (1733). The lodge was in its vigor. It was twenty-eight years before the murder of Morgan; no outside movement had ever been made against it; and Washington's withdrawal was caused by what he had learned in the lodge itself. This Washington-and Snyder correspondence has since been challenged, scrutinized and verified by Jared Sparks, president of Harvard University, and biographer of Washington, who had his manuscript letters.

In 1832 Madison writes from Montpelier, Va., that he had never been a Mason; and next year Chief Justice Marshall wrote: "I have been in a lodge, so far as I can recollect, but once in nearly forty years." Such is the lodge record of Washington, Madison and Marshall. And I submit that their course proves that they viewed the lodge, if not with detestation, at least with doubt. If we detested the lodge and feared it we should have acted as they did. We are here to-day in the capital of the nation, which these three Virginians helped to originate and construct, to examine the record which the lodge has made. Washington died eighty-five years ago, ten years before the Grand Lodge of this District was formed. It has since had time to reveal its nature and effects.

But before opening its record, let us look at the thing itself; or rather, let us examine the whole secret lodge system, of which Masonry is the modern mother and type.

It's apologists are wont to say, families, churches, senates, juries and camps have their secrets; and these justify the lodge.

The answer is: Secret societies are not families or churches. The lodge is human; the family and church, creations of God. They rest on the words of Christ, "What God hath joined let not man put asunder;" and "This do in remembrance of me." On the contrary, secret societies rest on art, and only appeal to God to enforce the contrivance and give fealty to the clan. The first family was a church, and worshiped; and the proper principle of both is love. The artificial motive of the lodge is terror. The family swears one man and one woman to love and keep to each other; the lodge binds a promiscuous body of men together by penalties and pains to be enforced or inflicted by unknown hands. Wedlock begins and is perfected in love. The lodge commences, like prostitution, in a joke, is sanctioned by blasphemy, and ends in swindling and secret advantages. Therefore to call a family a secret society as many do, is to put the veiled sanctities and pure blandishments of a home on a level with the rollickings of a brothel, and confound the mercenary grimaces of a hunger-pinched harlot with the pure blushes of a bride. This is to mock God who made the family.

Nor are lodges senates. True, to avoid peril senates close their doors, as men lock their trunks when thieves are looking on. But the injunction of secrecy is taken off when the peril is passed; while the lodge demands concealment till death, seals the Mason's lips and makes his silence perpetual.

Again, secret societies are not juries. A jury is a band of independent men, sworn by their "verdict," or true word, to do justice to their equals and the equals of each other before the law; being amenable to the Independent God who cannot be bribed and who will not bribe. The lodge is a body of superiors and inferiors, sworn to concealment, the upper from the lower, and all from the outside world; not to do justice but to get and give secret advantages. And they are amenable to a "Master;" who is amenable to a "Grand Master;" who is amenable to a "Sovereign Grand Commander;" each of whom is a frail needy, and selfish man like themselves.

True, the juryman during the trial, must be shut from those whose silver might turn him into a Judas Iscariot. But the seclusion of the jury is not the secrecy of the lodge. If Barrabbas is a Mason the lodge requires the jury to find for Barrabbas and condemn Christ.

Nor again, are lodges camps. "The Cincinnati" and the "Grand Army" were contrived after the fighting was done. Battles, it is true, must have their concealments. But the private exploits of the veteran become the stories of his children, while the secrecy imposed by lodges, brigands, and banditti is perpetual.

Thus the lodge is neither family, church, senate, jury, nor camp. It is a civil and religious fungus; no more like the church or state than a wen or cancer is like the human body, which it disfigures and destroys. And to justify the sinister secrecy of Masonry from its resemblance to the wholesome privacies of the household, church or state, is as illogical and irrational as to reason from the resemblance of proud flesh to flesh in a healthy man, in order to prove that cancer is health.

There have been civil and ecclesiastical pests ever since there was government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression. But both are combined in the lodge, which in its present form began in a London beer club and trades union just 167 years ago. That club of four old lodges met at Appletree Tavern in 1717, voted to cease hazing only apprentices, journeymen and Master Masons, and to "accept" all able men who could pay dues and make them "free of the lodge:" and they have been "Free and Accepted Masons ever since. That is to say, they dropped stone masonry and set up a priest-shop to manufacture Masonic saints; and they ever since profess to send them to heaven, drunk or sober, when they die. Sufficient has been said of the nature of Freemasonry. Let us now open its record.

FREEMASONRY AND FREE GOVERNMENT.

Of course, in tracing the relation of the secret lodge system to free or popular government, Asia and Africa are to be laid out of the account. Their society is all lodge, and Freemasonry is but the outcropping of Asiatic and African society in Christian lands.

It were easy to show, did time permit, that from the first dawnings of popular liberty under the great Alfred, under Wyckliffe, and in the charter King John, it has been met and squelched by the one fundamental principle of the lodge, which is salvation by ceremonies administered by priests. Secrecy and ceremony fastened on everything from palace to hovel. Even cobblers drove their pegs by "the art and mystery of cordwainery." Let us come at once to the grapple of the lodge with popular liberty in England, in the overthrow of Cromwell's English commonwealth.

Emanual Rebold, whose book is good Masonic authority, dedicated to the lodges of Europe and the United States, says (p. 54): "After the death of Charles I., 1649, the local lodges of England worked in secret to restore the throne destroyed by Cromwell." Charles II. was in exile over the water. The English Masons placed a tub of water in their lodges, touched their glasses over it and drank to Charles *over the water,* without pronouncing his name, and so avoided the law of treason. The same Masonic author says that Charles "gave Masonry the title of *The Royal Art,* because it was mainly by it that he was raised to the throne." (*p. 55*). This same Charles II. whose conscience was destroyed by Masonic oaths, who had sworn over and over again to support the English liberties and the Protestant religion, undertook and would have achieved the overthrow of both; but he was struck with death on the Sabbath day, at the age of 36, while toying with his courtesans. He died with his eyes fixed on a silver cross, held before his vacant gaze by a popish priest named Huddleston; and with his dying words provided for his favorite concubine, Nell Guinn. This Masonic monarch had already overturned all that the people had gained in their long civil war. In the first year of his reign he and his Masonic associates dug open the graves of Cromwell, Ireton and Bradshaw, hung up their mouldering corpses at Tyburn and set up Cromwell's head on a pole at Westminster to be mocked at by cowards who dared not look that head in the face while its owner wore it.

This complete overthrow of popular liberty in England according to their own historian, Rebold, was achieved by the English Mason lodges, fifty-seven years before the dark, despotic order was changed from stone masonry into priest-craft in 1717, and the lodges turned into priest-shops for manufacturing Masonic saints.

After the London transformation Masonry spread like pestilence in darkness. In twenty-five years that first London Grand Lodge had chartered lodges in nineteen countries in Europe, in Canada and the United States. And every one of those lodges has to-day a religious creed without Christ, and a constitution which their chief Masonic writer, Mackey, declares to be "completely despotic." If that creed and constitution are realities, they are the sure ultimate destruction of our free institutions. If not real, they are a stupendous swindle and imposition. But they are real.

We have only time for a brief passing glance at the workings of

MASONRY IN FRANCE.

Robison has told us that "homely English Masonry" was changed by popish priests when it crossed the English Channel. The names "Chapter" and "Templar" Masonry confirm this. "A chapter" means a dean and his clergy, and "Knights Templar" were inventions of the crusades which were got up and engineered by priests.

Our own civil war was bad enough. There are men now living who survived Libby and Andersonville, who saw Masonic distributing officers, when food was short, give double rations to prisoners who could give Masonic signs, and *no* rations to boys who could not. We sent from Wheaton College sixty-seven noble boys at one time. They were brave as lions, swift as eagles, and strong as patriotism and truth. But they could not stand hunger, and some of them succumbed to Masonic regimen in those prisons, and never went back to return their mothers' last kiss: and the grand-children of the survivors will tell to their children, stories of the "dead line" in Andersonville and Libby. But boys in our schools will declaim on "the horrors of the French Revolution of '79 while there *are* schools; and the phrase, *"Reign of Terror,"* will never mean any other reign but that of Robespierre and Dunton, Couthon and St. Just. Our lodge-and-slavery war was sufficiently horrible. In one ravine up here at Antietam Creek it piled men seven corpses deep. But our war was a holiday sham fight to the revolutions in France, where prisoners have been drowned in her rivers for safe-keeping till their channels were choked with corpses, and reddened with gore. Old men, women and children, have been thus disposed of; and girls, seeing their lovers drowning, have been seen to leap from the banks into the water, and they have sunk in death, clasped in each other's arms.

How are we to account for this? Are Frenchmen human monsters? and born in a country which produced *Fenelon* and *Lafayette?* No! they are not monsters. They are the politest people on earth: and "politeness is benevolence in trifles."

The explanation is this: Those revolutionists were Freemasons, initiated by Popish priests and sworn to receive and enforce penalties by manglings, which President J. Q. Adams forcibly said, a humane butcher would not inflict in slaughtering a hog.

I take my authority from Professor Robison, himself a Mason who did not reveal the secret ritual; who received the higher degrees from an absconding Mason, sent him at midnight in a box, carefully written out; and who had visited the chief lodges of Europe from Paris to St. Petersburg. This great, good, unimpugned authority, tells us that the leaders in the revolting butcheries of the French Revolution as *"Mirabeau, Condorcet, Rochefocault* and others, were officers in the great Masonic lodges" (p. 296); that the leading lodge of the French Revolution was formed by the Bishop of Autun and other priests turned infidels; that they had not even the "honor" which exists "among thieves," for they systematically cheated each other (p. 287); that those lodges were schools of

blood; that the principles of the revolution were the common cant of Freemasonry (p. 298); and Robison quotes Latocnaye, who says, "While some lodges continue the old plan of solemn trifling, the awful and gloomy rituals of Masonry have a great tendency to harden the heart and fit men for atrocious actions." These are a few citations from the book for which Washington thanked the Rev. Frederick Snyder.

Paris has been the paradise of the lodge. Like Talleyrand it joins all parties, for it means to control all: and overturn every government but its own, monarchy, aristocracy, or republic alike. In 1793 it guillotined Louis XVI. and his queen; and overturned the Lamartine Republic in 1848. And as to religion, its Grand Orient Lodge, which long led the world of Masonry, has expunged the name of God from its ritual and cast the Bible from its altar among the rubbish of the lodge! Yet the Masons tell us "The old landmarks never change!" And the members of that godless Grand Orient are in standing in lodges in the United States, and in this District of Columbia to-day!

Communism, Socialism, Nihilism, and in this country Ku-Klux, Knights of the Golden Circle, etc., are but *aliases* of the secret lodge system whose argument is assassination, and its weapon, dynamite; and itself a sort of dynamitic religion, whose worship is blasphemy, and its god a liar and "a murderer from the beginning."

AMERICAN MASONRY.

We come now to our own beloved continent of North America.

Scotch Rite Masonry was introduced into Mexico by the Hildagos or old aristocrats who spurned the Creole Emperor Iturbide. By it they overturned his throne. J. R. Poinsett, afterward member of Jackson's Cabinet, took the York Rite into Mexico and initiated the republicans. It worked like dynamite. The two rival lodges fought ten years. When one lodge was uppermost, the outs would join the other and overthrow the existing government. "The conflict," says the historian, "became terrible;" giving rise to the saying that "the normal state of Mexico is revolution." And I heard Webster in Faneuil Hall say, "Mexico is the worst governed country on earth." It was governed by Masonic lodges. They fought each other till the country cried out: "Down with secret societies." An Anti-masonic party was formed and peace restored after the terrible insurrection of the Acordada (See *Mexico and Her Religion — Wilson.*)

Before opening our own gloomy lodge record in the United States let us answer three questions:

1st. *Can Masonry be overthrown?*

It has been repeatedly overthrown in Europe; and in this country six years of popular discussion so effectually destroyed it that 1,500 lodges gave up their charters.

2d. *What saved and restored the lodge?*

It went South, joined itself to the slave power, ruled the country from Jackson to Lincoln; and came back North by the Democratic party and the war.

3d. *How do you expect to destroy it?*

It lives by the silence of the pulpit, press and platform. It will die when that silence is broken, as all evils die; by the truth and power of God.

The first Masonic lodge was started in Boston in 1733. Forty-three years before our Independence. Statesmen and divines loathed it. Samuel Dexter ridiculed it. Hopkins of Rhode Island said it belonged to Satan's kingdom; and Williston of Connecticut, grandfather of R. S. Storrs of Brooklyn, N. Y., said, "A Freemason is hand in hand with the devil." Such was the estimate of it by the calm, clear-thinking men who founded and formed the United States. Yet without conventions, or argument, or popular appeal, it spread; and lodges multiplied like brothels by night.

In 1826, its sorcery had so bewitched many best men in western New York, that they murdered a man for violating its by-laws! It was then assailed by the people in Massachusscts. Fifteen hundred lodges fell, and 45,000 Masons left their lodges to return to them no more; and so were witnesscs of the truth of Morgan's exposures. The first national nominating convention ever held in this country was held at Baltimore by Anti-masons; and William Wirt, the beautiful, classic statesman whose monument stands here east of the Capitol, received 228,000 votes—equal to three times the number now—as their candidate for President of the United States.

The lodge then moved South, where opinion was not free, and discussion could not follow it. Masonry then became, for a time, a "Southern institution;" and, from that hour, the lodge-rooms of the South became the council-chambers of treason.

The Northern statesmen, Adams, Webster, Everett, Quincy, Rush, and the younger men, Seward, Chase, Stevens and Ritner, were Anti-masons: while, in the South, Jackson and his Cabinet, Livingston, Eaton, Barry and Poinsett, were Masons, and made honorary members of Federal Lodge No. 1. of this District.

I will pause here to answer one question; viz., How can Masonry be destroying free government, while such men as Jackson were Masons?

I answer, There have been Rahabs among harlots even, who by good behavior "obtained a good report." Gen. Jackson lived a patriot and died a Christian. He walked his chamber in agony all night long the night before he found peace with God. Jackson and Col. Benton and Gen. Houston and their like, loved the Union and the flag, and denounced those whom the lodges were taking into nullification and secession; and he swore his great oath that he *"would hang them higher than Haman"* if they did not desist. This postponed secession a quarter of a century.

THE LODGE AND THE REBELLION.

"But," you properly insist, "give us proof positive that the lodges organized secession and rebellion."

The proof is that rebellion and secession were discussed and organized in the South, and they were not organized outside of Masonic lodge rooms but inside. There are Knights Templar now in this city who will tell you (at least one of them has told me), that they withdrew from the lodges before the war because those lodges were going for the rebellion. And in the first secession convention, in Columbia, S. C., Parker, Inglis, Keits and Rhett said in their speeches, "We do not go for secession because of the election of Abraham Lincoln, or the non-execution of the fugitive slave law; but we have been working it up for thirty years." (See Greeley's Great Conflict). Where did these gentlemen hold their meetings to "work up" secession? Not in churches, court-houses or school-houses, but in the secret lodge rooms. The raid on Kansas, the newspapers said, was paid for by the blue lodges of Missouri and the South. And there is now on this platform a Free-State Kansas leader who was told that he must join the Freemasons who managed the Kansas rebellion, and they would save him alive if he fell into their hands! If more proof is needed, there is more at hand. Why, the very Indians who scalped our dead and wounded troops at Pea Ridge, had to be brought here—some fifty of their leaders—and sworn into the lodges of this District before they would fight against the flag. And that great-souled, truthful Georgian, A. H. Stephens, declared the end and object of the Confederacy to be the overthrow of popular government, empire, and perpetual slavery. He was Vice President of the Confederacy, and knew what he said. And so effectually had the slow poison of the lodges done its work, that eleven States went into secession on Mr. Stephens' terms; which never could have been done had not their leaders been blinded, bewitched and sworn in the lodges beforehand. And the Union would not be standing to-day, nor we meeting in this capital, if God had not in mercy put this government into the hands of Anti-masons, Lincoln, Seward, Chase, Stevens and others, with Charles Francis Adams and Thurlow Weed, at the Court of St. James.

But we need not go back to our lodge-and-slavery war for proof that secret lodges are a deadly miasm to free government. I have myself heard Senator Eugene Hale declare that our Senate does not control its own printing, but that a secret society dictates both the wages and the men; and Senator Voorhees in reply admitted the fact, but said that a syndicate of banks was doing the same thing in regard to financial legislation.

And the Mormon question which has just begun to lift its crest and show its fangs, is in the same dilemma. The Mormons are Masons; and though in 1843 the Grand Lodge of Illinois revoked the dispensation it had granted the Mormons, their lodge works on all the same, and the Mormon people are its bondmen, both men and women. Lieut. Gunnison, who revealed the oaths, grips, and signs of the Danites, was next year murdered on Sevier River, with his party of eight engineers. The oaths, grips and signs, substantially Masonic, are published in our Senate document No. 189, second session of the 26th Congress. And to expect Masons who adhere to the same blood-curdling oaths, to exterminate Mormonism is like setting saloon-keepers to abolish distilleries, or foxes to suppress wolves.

But I seem to hear from some faint heart the cry, "O dear! What can we, what shall we do?" "It's no use trying!" What shall we do? God is neither dead nor sleeping, and in the Lamb slain from the foundation of the world he has made all arrangements needful, so that *repentance and confession* can wipe out the sins whether of men or nations. Do! "Let the wicked forsake his way; and the unrighteous man his thoughts; and let him return unto the Lord who will have mercy upon him; and to our God, for he will abundantly pardon." This is what "we shall do."

What has been done with slavery? How long is it back to the night of Bull Run, when Lincoln sat listening through the night in yonder Peoples' Palace, and people in this capital

"————Were whispering with white lips,
The foe! They come! they come!"

But the auction block is gone; and the slave pen is empty. The city stretches out her streets like arms to welcome coming population. The sweet hum of industry lulls us to peaceful slumber at night; and in the morning the colored faces swarming from the surrounding country suggest no thoughts of slave insurrections. They are bringing provisions to the stalls of the finest market in the world. This has been "done" with slavery, and God's ear is not yet heavy, nor his arm short.

It is true no nation can live with two oaths in its court-house any more than "part slave and part free." It is true, too, that the secret lodge system is fearful beyond words. There are 190 secret orders in this capital alone, which with their local lodges and posts count thousands; and their names which are legion, are all aliases of Masonry. They are the giddy, outer gyrations of the Masonic whirlpool which sucks down governments, as the Maelstrom swallows ships: and brave men stand silent, and timid men quail before them. But they are not of God's planting, and we have his Word, which never fails, that "They shall be rooted up."

Morgan Anti-masonry sunk because it became simply political; and political action cannot cure religious evils, whether Masonic or Mormon. But our indictment is drawn in the name of Christianity and of Christ, who said nothing in secret, and who must and will "put all enemies under his feet," these lodges included.

Nor are we left to faith alone. From Oregon to Florida, and in the Canadas, prayers are now ascending to God for this convention; *and every prayer means a* VOTE!

Besides, the two leading parties, already obsolescent, are imploring the colored voters, whom they both despise, to give them next term the key of the White House: and the colored people have been swept into these secret orders like quails into nets. But they will soon find that the secret societies to which they belong, and of which they are so proud, are all children of Masonry; that, in short, Ku-Klux is Masonry by another name; and that those night-riders who mangled and murdered them by hundreds keep their disguises, sprinkled with the blood of their dead kindred, in the closets of Masonic lodge-rooms! They will see that those who are friends to the Ku-Klux cannot be friends to the colored people. And they will not vote for parties run by Freemasons, and by men who are governed by Masons.

And then the *women*, the soft-voiced, self-denying women, whom the lodge insults with its flatteries, while it bars its door in their faces,—yes, the *women*, who, like timid antelopes from deserts are coming out from cradles where their babes are worse than orphans while the drunken father lives,—Yes! the WOMEN,—May God bless them!—are venturing up to the fountain of political power, and asking leave to drink of the water of political life. And the ballot once in woman's hand means not only the destruction of the distillery, but of the lodge which shelters it, and is to it as the head is to the serpent, the seat of its wiles. And when *"the seed of the woman,"* the Son of Mary, is setting his heel on the head of the serpent of the still, we shall find, that, in bruising one, he has *"bruised the head"* of both.

REFORM NEWS.

FROM THE MICHIGAN AGENT.

After sending copy of February number *Michigan American* to press Friday, January 25th, on the following day I repaired to East Springport to make arrangement for lectures at Pope church. Found Rev. E. D. Bacon at home and shortly arranged to be present at service on the following day and announce lectures for Monday and Tuesday evenings. I preached to the people of this place on Sabbath evening.

On Monday evening I met a good audience to whom I spoke with seeming good effect in regard to national evils and the remedy for the same. On the following evening the audience was larger and the greater portion of the time was filled in arraigning Freemasonry as a "Deceiver." There was good attention throughout, and it is believed a good impression was made, especially upon the boys and young men, of whom quite a number were present.

February 9th, I went to Coldwater, where I was announced to preach on Sabbath and to lecture and canvass the following week. Met large audiences at the city in the morning and evening, and in the afternoon preached at the Fox school house. From both places lectures were announced for the week following. The first of the evenings announced for in the city was stormy and there was no lecture.

On the second evening met a good audience, and gave the first lecture, with good effect. The second lecture was announced for Saturday evening following. On Thursday evening met a full house at Fox appointment and had good attention throughout. The next day some engaged in the work of drawing off the audience. Notwithstanding this on the second evening I found a full attendance, and had respectful attention.

On Saturday returned to the city, and in the evening met a small audience in the Wesleyan church. It does not work well to give too long a notice of such meetings as the craft employ the time in arranging to keep people from hearing. In this audience I sold two shares of stock, and took some subscriptions to the paper. Having sold six shares in the same audience last summer this makes eight members of our Association in this city. There ought to be five hundred. On the following morning I preached in the same church and after service was taken by Bro. Buffham to Batavia, some seven miles west, where I expected to preach in the evening at the Free Will Baptist church, but was not invited, so listened to a talk by Prof. Copp of Hillsdale College; text, "Do thyself no harm." The audience went home without knowing by the sermon in what ways they could do themselves harm. Sin was referred to in general terms, while all through the community is card-playing, dancing, tobacco-using, profanity, drunkenness and lodgery, all of which should be loudly and clearly denounced from the pulpit of this country. But no such preaching is at present the lot of this community. The Lord awaken Bro. Copp and the rest of the preachers to realize their duty and responsibility. "If the watchman see the sword come and warn not the people," their blood will I require at the watchman's hand, saith the Lord. Watchmen, read for yourselves. I was also refused the use of the church here for lectures, so I announced with good grace that I would speak on the two following evenings at the school-house near by, and circulated posters to this effect.

Some stir was made by the refusal of the church for lectures, but a little pastoral visiting the next day among the belligerents restored quiet, and I met a small audience at the school-house Monday evening. Spoke for over an

hour and had good attention. Everything was endorsed but the reference to secretism. Here, as elsewhere, they did not bear this well. God was with us in the meeting.

On the second day toward evening a rain came on which continued until after dark, when the wind shifted and the rain turned to snow. No attempt was made to hold a meeting. I had a pleasant home during my stay in Batavia with H. F. Buffham and family, real reformers. In this family are sold seven shares of stock, also some books. No date is yet fixed for the second lecture in this locality. On the next day Bro. B. took me to the Snow Prairie M. E. church, where in the evening I met a small but attentive audience. Nothing in the line of lectures against secret societies has ever been held in this place.

On the second evening a much larger congregation was present, and I spoke for nearly two hours on the "Idolatrous Worships Protected by the Laws of the United States." Had excellent attention throughout. Was urged by several to come again. Some ladies in the audience were very sure the man was crazy, but aside from this, there was no movement during the lecture. This community has been and is, cursed with the Masonry of the M. E. church, so that the life and power of godliness have long since departed. Financially there were no returns from these lectures, save that contributed by Bro. Brook and family. I am confident however, that good was done. To-day, Feb. 22, Bro. Brook will take me to Bethel where this evening I am announced to speak in the U. B. church. I pray God to be with us. Met a good audience at this place and spoke for two hours. Every one gave unbroken attention.

On Monday evening preached at Batavia to a small audience, and announced my second lecture for the following evening. At the time appointed I met a good audience and opened the subject of national idolatry. I spoke for two hours, and had the unwearied attention of the hearers. The subject was new, never having been publicly discussed in this vicinity. Masons who were present kept very quiet until the close, when some slight equivocations were indulged in, but of the correctness of my exposition not a denial was offered. Here I sold a few books, one share of stock, took two subscriptions to the paper, received some donation to the treasury and gave away tracts. My strength is holding out very far beyond my expectation. Evidently the Lord is on our side. From here to the Scribner school-house I was taken by Bro. M. C. Warner and tarried with him for the night. Met a fair sized audience at the school-house, where the subject was entirely new. Freemasonry was never disturbed in this place before. The audience listened carefully, and at the close Bro. Benton subscribed for the paper and bought two books "for my boys," as he stated. He took Freemasonry and Odd-fellowship. This is the way to educate the boys. Some other books were taken in the neighborhood. To-day (Feb. 28), Bro. Warner takes me to Sherwood, where I am to speak to-night and to-morrow night.

H. A. DAY.

JOTTINGS FROM OMAHA.

OMAHA, NEB., March 5th, 1884.

EDITOR CYNOSURE:—You may have noticed the present aspect of the temperance war in this city. Omaha will sustain the prophecy of its people—that it is to become great in size. It has added ten thousand in two years.

The moral greatness of the people is a prophecy in blank. The good are at work and the wicked curse. The mayor has complied with the requisitions of the city council, and accordingly last Sunday was a dull day for the drunkard-makers. The press, as usual, is on either side—divided. The average newspaper follows the people. We are in error when we talk of their leading save as an ally. The true leaders among the newspapers are as rare as that class among the ministry or in political movements. Newspapers are made to sell, and when the genuine leaders of men have made a large market for good papers, they have added to their other work the helps that make the consequences stay.

I am writing in the room of the Y. M. C. A. and have just had a sort of spiritual lunch with them at their noon-day prayer-meeting. The members present corresponded with the number of enrolled members in about the same ratio that many churches exhibit. There was prayer for the sick and thanksgiving for a recent case of recovery. There were significant allusions to the many dens of vice. The *Daily Dispatch*, that talks in a glib and weakly way about the liquor nuisance, calls attention to the increasing number of opium dens reported by the police, who claim that they have no express authority to deal with them. Had they been in the place of President Lincoln they would have waited for a new Constitution before setting free the slave. Like the woman that went to the neighbor's house to get tongs to pull another woman's child out of the swill barrel, they are very delicate about *handling* the matter promptly.

There is promise of much westward travel this summer. As usual in the spring the larger part are, in appearance, moderately poor, and seem compelled to move *somewhere*.

A. J. CHITTENDEN.

SECRET ORDERS AMONG FREEDMEN.

When I have seen simple-minded colored men strutting in ribbons and feathers and all the paraphernalia of a secret order, I have been disposed to excuse it in them, as better becoming children than those who should be expected to "put away childish things," I have been willing that the colored people should monopolize this childish pageantry entirely. But I find that it is injurious and degrading to the most ignorant and childlike. A correspondent of the *Examiner*, writing of the number and injurious influence of the secret societies among the colored men at Washington, takes occasion to say that the same is quite general throughout the South. He adds:

"In the town of Paris, Ky., there are about 1,500 colored people, and among them seven societies of as many different orders. The exact amount of all the contributions for church and also for lodge purposes, has been ascertained; and the former does not amount to one-third of the latter. A large portion of the means of an indigent class struggling to obtain comfort is wasted on ceremony and regalia. *The freedmen are impoverished by lodgery!* The few men of property among them owe it to their race to devote their superfluity to the education of youth. In the present condition of the freedmen, scarfs, badges, gilt stars and pompous ceremonies have for them peculiar attractions. The effect upon them of familiarity with empty and meaningless ceremonials, I am told by ministers, is to gradually undermine their faith in the reality of religion. The church falls little by little in their estimation, to the level of the lodge, and the once devout worshipers are transformed into indifferent lookers-on. For these manifest evils there is no compensation in the charity feature of the secret societies. The amounts collected are mostly expended in rents, furniture, banners, regalia and the thousand fripperies of procession days; they are ridiculously large when compared with the trifling sum doled out in charity. To organize a secret society for charity is as absurd as to burn a house to roast a pig—a culinary method charged by Tom Hood upon the Chinese."

G. W. H.

A CHAPTER FROM THE PAST.

KELLERTON, Iowa, Feb. 19, 1884.

EDITORS CYNOSURE:—This town of Kellerton will live in story as the scene of one of the most disgraceful instances of Masonic mob vengeance in the history of the anti-secret reform. Here an eminent and devoted minister of the Wesleyan Methodist church, Rev. D. P. Rathbun, was assaulted by a furious mob, inflicting injuries from which he will never fully recover. The town is twelve miles southeast of Mt. Ayr, the county seat of Ringgold. It has little to attract attention, except the absence of any church but a small Catholic structure with no other ornament than a plain cross. A lodge of Masons and one of Odd-fellows wield a controlling influence, and one saloon and two drug stores dispense a liberal amount of liquor. It has been said there is a divine power in human suffering. This outrage awoke the friends of anti-secrecy throughout the country, as no other event since the abduction of Wm. Morgan. In twenty minutes after the telegram reached Chicago, Rev. J. P. Stoddard, General Secretary of the National Christian Association, took the train for Kellerton, to render all possible aid to the sufferer. Dr. Norris, of Birmingham, a prominent citizen of Iowa and hero of "In the Coils," hastened to the victim's bedside. M. N. Butler, editor of the *American Freeman*, and other prominent friends of the cause visited him as he lay during nine days of agony at the home of W. N. Layton, before he was able to be taken home. Rev. J. R. Tedford of the United Presbyterian church, Mt. Ayr, was the first to visit the scene of the tragedy. Rev. J. D. Nutting of Oberlin, O., recording secretary of the National Christian Association, some time afterward visited the place, gathering all the facts possible. The facts published by these friends in numerous letters at the time, were vividly recalled this afternoon, as I interviewed some of the leading actors in the affair. I also heard the whole story afresh from the lips of Rev. Samuel Smith a few days ago, who was at Elder Rathbun's side during that memorable day. The following are the undoubted facts. In the afternoon of June 21st, 1881, Bro. Smith a highly esteemed minister in the Wesleyan Methodist church, residing at Beaconsfield, drove with Elder Rathbun to Kellerton, where he was to lecture that evening on Masonry. Near sundown a Masonic lawyer, W. K. Brown, engaged Elder Rathbun in a conversation on Masonry in the store of a United Presbyterian named D. Hogue. A notorious saloonist, Ed. Gale, entered and passed quietly around the room taking in the situation. Next five or six men entered and took positions on each side of the store, and at the same time a considerable crowd collected at the door. The lecturer was seated on a chair, and his attention so closely held by lawyer Brown that he did not notice these ominous proceedings.

That they were deliberately planned beforehand is not for a moment doubted by those who have looked carefully at the facts. It was announced by members of the orders on the streets of Clarence, Iowa, the home of Elder Rathbun, hours before the event occurred, that HE WAS KILLED at Kellerton. A member of the order near Kellerton declined going to the lecture that night, because Elder Rathbun *was to be killed.*

A moment after the five or six men had taken their position Gale again entered the store and deliberately approached Elder Rathbun, and with a heavy blow on the back of the head felled him to the floor. He then sprang with both knees upon his prostrate victim and struck him a succession of heavy blows on the head, which rendered him partially unconscious. Bro. Smith then came to the rescue, but was seized and held back by two men, one of them a Mason named Dan Collard, who was the leader of the mob, and shouted "Kill him! kill him!" The bloodthirsty, cowardly mob then crowded around the prostrate form of the lecturer, and with fearful oaths kicked him out of the store across the sidewalk and into a pool of water. Here Bro. Smith was permitted to come to his assistance, and with difficulty he was supported into a doctor's office, where he vomited blood, and was found to have sustained very serious internal injuries. He was assisted into Bro. Smith's carriage by Harmon Patrick and L. O. Shaver, while the mob pelted them with eggs, until the horses were literally smeared.

The mob followed them with oaths and curses, the leader Dan Collard, flourishing a revolver and swearing vengeance to those who would dare to speak against Masonry. And what was most humiliating, when Ed. Gale the chief actor in this outrage, was brought before the county court at Mt. Ayr, about the only result was to lionize the desperado, and heap abuse upon Elder Rathbun and his friends. Thus this oath-bound despotism, with a little over 500,000 members out of the nation's ten million voters, claims three-fourths of the office holders shapes our legislation and largely controls our courts; and worse than all it seeks to deprive us of our blood-sealed right of free speech and liberty of the press.

M. A. GAULT.

BIBLE LESSONS.

LESSON XIII.—March 30. REVIEW.

QUESTIONS.

LESSON 1. How does the religion of Masonry resemble the yoke which the Jews tried to force on the gentile Christians?

LESSON 2. Is it any use for us to hear about reform if we never do anything?

LESSON 3. How does Masonry teach falsehood and profanity?

LESSON 4. Can one live as in God's sight and have fellowship with the dark works of secrecy?

LESSON 5. What three great hindrances to missionary work can you think of?

LESSON 6. Who inspires and controls all false worship?

LESSON 7. Can a Christless religion save souls?

LESSON 8. How are we to find out the right side in questions of reform?

LESSON 9. How does the lodge deny the great truth that "God has made all men of one blood"?

LESSON 10. Do those who fight evil always have Christ with them?

LESSON 11. Why will Christ's coming be a terror to all who practice secretism?

LESSON 12. What three great foes to industry can you mention?

TEMPERANCE LESSON.

LICENSE AND PROHIBITION.

GOLDEN TEXT.—"Woe to him that buildeth a town with blood, and stablisheth a city by iniquity." Hab. 2: 12.

Q. Do most people think drunkenness an evil?

A. They do, but they differ very much about the way to prevent it.

Q. What way do some think best?

A. Some say that it is not possible to stop liquor selling, and the best thing to do is to allow any one to sell it who will pay a certain sum, and comply with certain conditions more or less stringent. This is what is called the license system.

Q. What benefit do they think will result from license?

A. They say the money can be used in supporting the public schools.

Q. Is this good policy?

A. This is very bad policy for drink makes nearly all the paupers and criminals, and causes many terrible accidents to life and property, so that the direct value of the liquor drank in this country, which good authorities estimate at six hundred millions, will not begin to cover what it costs the nation in the expense of courts, penitentiaries and almshouses. Some estimate it as high as ten or twelve hundred millions, but the rumsellers only pay about fifty millions in taxes to the government.

Q. What other way do some advocate?

A. They think the traffic can be checked by making the tax on rumselling so heavy that but a few will be able to pay it. This is called high license.

Q. Will this really check the traffic?

A. It will not. It will only concentrate it in fewer hands, and those few will sell more and grow rich faster than they could under the other system. Suppose in a certain town there are four saloonists paying two hundred dollars tax. If the tax is raised to one thousand dollars and only one saloonist stays while the rest move off or go into other business, he will probably sell just as much liquor as all the four did, and be better able to pay a tax of two thousand dollars than he formerly was two hundred dollars.

Q. Would it be right to let a burglar or gambler ply his trade on payment of a certain sum of money, whether large or small?

A. It would be as wise and right as to let the rumseller do so.

Q. What strong reason can you give for thinking both these ways wrong?

A. No government can afford to put money into its coffers that is gained by ruining the bodies and souls of men, either for the purpose of supporting schools or any other object of public benefit. God has pronounced his curse against all prosperity that is gained by unrighteous means. Recite Golden Text.

Q. What way do many people think the best?

A. The prohibition of the liquor traffic altogether.

Q. *Is this God's way with all sin?*

OBITUARY.

Died in Washington, D.C., February 21, 1884, J. H. Whiteford, a man remarkable for his devotedness to the cause of Christ and humanity. For years he had occupied an old church building on the corner of 2d and I streets, N. E., where he had given food and shelter to the homeless and the wretched. But it was not their temporal wants alone that secured his chief care. No one ever labored more earnestly, and, considering the class of minds to which he appealed, more successfully, to win men and women to Christ. He had, too, a woman's home, where the poorest and the worst might find refuge and an open door to reformation and purity. He sought out the prisoners in their cells and preached to them the freedom that they might have in Christ. He taught in the streets, published tracts, and constrained some of the worst and most worthless of people to aid him in their distribution. A skillful mechanic and inventor, he gave up *all* to labor for *Christ*. A military officer in the late war, he concealed the fact that he had ever had a military title, and held and taught that all war is crime. He abhorred secret societies and on all appropriate occasions expressed his opposition. His intense hatred to intoxicating drinks and tobacco was illustrated by his words, his tracts, and the mottos on his house. He did not believe in sects among Christians and was identified with no religious organization, yet no man ever kept the unity of the Spirit in the bonds of peace better than he. It is not too much to say that probably no one in this city ever had the respect and Christian confidence of all people, Protestant and Catholic, more than he. Some hated and persecuted him, but all knew that he was faithful and true.

A few kind friends ministered to him in his last sickness, but none of his kindred were at his burial except only his kindred in Christ. The poor, the suffering and the sinful will endure a great loss, but to him there is *great gain*. "Blessed are the dead that die in the Lord. They rest from their labors and their works do follow them." H.

"FREEMASONRY AT A GLANCE."

An exposition of the first three degrees of Freemasonry in every village! How can it be done? By sending to *W. I. Phillips, Treasurer N. C. A.*, for a 32-page pamphlet, containing 40 illustrations with explanations, with the legal attestation of the pastmaster of Keystone Lodge, No. 639, Chicago, as to the correctness of said exposition. We will send, postpaid, thirty (30) of these pamphlets for one dollar; sixty-five (65) for two dollars, and 165 for five dollars.

Edmund Ronayne says: "One of these pamphlets put in each family will do as much *good* as a public exposition would do."

Many have written: "Send a lecturer to our place, we need one very much.' This is often impossible, but the above plan is much better than no lecture; does not need a church or hall, which often cannot be had; and costs but a fraction of what a lecturer usually costs. Will you see to it that you have one of these lecturers, silent as sunlight and as powerful, in your town. If you cannot afford the dollar or five dollars yourself, you can soon collect from friends for this purpose the needed funds.

N. B. With each "Glance" will be sent an N. C. A. tract, and as the pamphlet gives an exposition of the ceremonies of the lodge the tract will give an exposition of the character of those ceremonies.

Not less than thirty sent on the above terms, and only to one address. *Single copies 6 cents.*

Special.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

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Degree Workers.—[Seceders.]

S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.

Other Lecturers.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton, St Paul, Minn.
E. J. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perrry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Berea, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans
D. A Richards Clarkville Mich

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

The Associated Churches of Christ.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

Other Local Churches

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.' Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

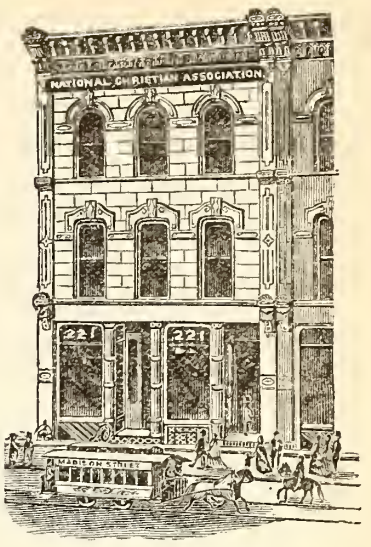
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka, Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

☞*NOTICE.*☜

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.
Vice-Pres.—Jos. Travis, Chicago.
Rec. Sec.—John D. Nutting, Oberlin.
Cor. Sec. and Gen. Agent.—J. P. Stoddard, 221 W. Madison Street, Chicago.
Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.
Directors.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

The National Convention.

President.—Rev. S. Collins, D. D.,
Secretaries.—H. L. Kellogg, W. H. Ross and M. N. Butler.

State Auxiliary Associations

Alabama.—Pres., W. A. McAlpine; Sec., G. M. Elliott; Treas., E. Fishel, all of Selma.
California.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.
Connecticut.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.
Illinois.—Pres., J. C. Elliott, Swanwick; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.
Indiana.—Pres., I. W. Lowman, Auburn; Sec., S. Y. Miller, College Corners; Treas., Benj. Ulsh, Silver Lake.
Iowa.—Pres., Henry Avery, College Springs; Rec. Sec., A. W. Hall, College Springs; Co. Sec., C. D. Trumbull, Morning Sun; Treas., J A. Laird, Wayne.
Kansas.—Pres., B. F. Worrell, Olathe; Sec., W. W. McMillen, Olathe; Treas., H. Curtis, Olathe.
Massachusetts.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.
Michigan.—Pres., J. L. Bush, Muskegon; Rec. Sec'y, A H Springstein, Pontiac; Cor. Sec'y, H. A. Day, Parma; Treas., Geo. Swanson, Jr., Jackson.
Minnesota.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.
Missouri.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec., M. N. Butler, Albany.
Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.
New Hampshire.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.
New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.
Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott. Alexandria.
Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.
Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.
Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas., M. R. Britten, Vienna.
West Virginia.—Pres., D. B. Turney; Sec. John Bosley, Grafton; Treas., H B. Higgins, Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 20, 1884.

Personal.—My promise of an article on Woman's Suffrage and its Washington Convention is delayed till next week by the death of my youngest son Cyrus Louis.

"My heart is still in the coffin with my son,
And I must wait till it come back to me."

I never knew the meaning of the above words in Shakespeare until now. Next week I will, D. V., give the promised article. J. B.

"The Movement."—We transfer to our columns, from the *Free Methodist*, part of an exceedingly able editorial under the above caption. With a few trivial inaccuracies, it gives one of the best sketches of the American party yet out. Mr. Travis is an able writer, but in this article he has excelled himself.

Sectism.—The *Sword*, drawn by Bro. Dolan, is a Washington monthly, a converted Catholic, against "sectism." Its every blow brings blood; and its terrible severity is its truth. But the editor should remember that, though the sword cuts down enemies, it neither plants a garden or builds a fence; and it must become a plowshare before Christ can reign on earth. Then there will be no swords. Christ was no *come-outer*. He sent the people to hear orthodox preaching (*Matt. 23:2,3*), though in no age was the church more corrupt than in his.

"Freemasonry and Free Government."—This discourse has a singular history. It was intended to represent the political American movement at Washington, to the National Congress and the nation. It was crowded down the program till the gas was lit during its delivery. By brethren Pomeroy, Capwell, Britten, Bailey, Stoddard and others, it was regarded as a true, learned and powerful exhibit, and the convention voted to make it a campaign document.

To reach Congress, it was offered, thus endorsed, to two leading papers in the capital. The *Post* (Democratic), agreed to print it; took and receipted for $20 in gold for its insertion; kept it over Sabbath, and returned it with the money. The *Star* studied it over night, and returned it with this note, unsigned even by a clerk:

"*We cannot use this at any price. Have too much matter set up.*"

They were told to print it at their own price! Men will put different constructions on the above facts. To us the Washington papers seem terrorized by, and to stand as outside sentinels and ban-dogs of the lodge, which rules our seat of government from the President down. But the discourse is printed, and a copy will be sent to each member of Congress, Senate and House, President and Cabinet.

The American Reformer, a good and useful paper, warns us against *one-ideaism*. The source of the "one idea" fling should make the *Reformer* careful in its use. That paper quotes and censures what we said about the secret wing of the Prohibitionists opposing Gideon T. Stewart's call for the Pittsburg convention, May 21st, and asks, "Will the *Cynosure* make a note of it?" to which we answer, We will. We have already said that the argument for a June convention to gather stragglers from the Republicans who may bolt their nomination June 3d, is legitimate and worldly-wise; and multitudes of anti-secret Prohibitionists go for it. But it is also true that the anti-Pittsburg wing is the Masonic wing of the Prohibitionists. Will the *Reformer* deny it?

James G. Birney.—We have received the exceedingly able sketch of Hon. James G. Birney, with his picture, sent us by his son Gen. Wm. Birney of Washington, D. C. It is a most instructive document concerning the fall of slavery, and contains more sound history of that earthquake period of American history that has yet been written. Every young American ought to read it. We shall wait a little to receive orders for extras. The call for extras has sometimes exhausted the issue, and left many unsupplied. We wait only for orders for the Birney number. Please send in your orders as soon as you read this, that this important number may be issued speedily. Oliver Johnson, and other admirers of Mr. Garrison have been misled by that admiration and so have warped the truth of history. This Birney sketch restores it. Send orders, and send at once. Four cents per copy, post free.

Joseph Cook vs. Thomas.—Cook says, "The sincere study of the Mosaic law leads to Christ."

Thomas said, The Gospel of Masonry is Knight Templarism. Where Masonry is the law Knight Templarism is the Gospel.

It is clear that here are two Gospels. And now hear Paul: "If any man preach any other Gospel than that which we have preached to you (Galatians) let him be accursed."

Which Gospel did Paul preach? The Gospel of Christ certainly, and not the Gospel of Hiram Abiff.

THE PITTSBURG CONVENTION.

Remember the call for a National Prohibition Convention at Pittsburg, May 21st. This call was objected to, and "recommitted" by a meeting of the National Committee, meeting at Chicago; Miss Frances E. Willard in the chair, in the absence of chairman Stewart. Soon after, the Ohio State Prohibition Convention met at Columbus; voted unanimously for the Pittsburg convention, May 21st, and suggested Gideon T. Stewart as their candidate for President. This foreshadows a split in the National Prohibition-Home-Protection party, formed at Chicago a year and a half ago.

We have long, even from the first, foreseen this split as inevitable. The Know-Nothings split the anti-slavery party, and postponed its triumph. A secret section or wing of any party, cause, or community is, by its organization, a conspiracy on the rest. And the thin veil of secrecy thrown over the mock-solemn initiations, prayers without Christ where Jews or infidels belong; and the impudent pledge of the upper, to concealment from the lower "degrees," are vile in their origin and abominable in their nature. The Republican party grew on the grave of the secret Know-Nothings and a glorious reform party is to spring up from this separation of the "precious from the vile." But Satan will try to keep secrecy in both ends of the split, as he put slavery in both ends of the riven churches. Let him be disappointed. Let the Pittsburg convention plant itself in God's open sunlight, and the faction which by its working behind closed doors, insults Him who "spake nothing in secret," and contemns his example, will soon, like the Know-Nothings, sink out of sight. For *without Christ they can do nothing*. Pray for and attend the Pittsburg convention, May 21st.

ORGANIZATION.

Having passed another landmark at Washington, and gained a footing at the capital, I presume the friends of the American party are ready to take up the next thing in order, which is organization. There are before us two things, one of which we must choose, viz., a combination of our scattered forces for concerted action, or an inglorious death. God has brought us to a point where we may not longer halt between two opinions. He has shown us that with his help we are well able to overcome the giants, even in their mountain fastnesses, and to go up and possess the land.

Look for a moment at what has already been achieved. Passing by the first ten years and more of conflict and victory, take examples that are fresh in your memories. Scarcely four years ago you said, we will erect a monument to the memory of Captain Wm. Morgan, and it was done. Two thousand willing hands cast in as the Lord had prospered them, and an imposing shaft surmounted by a life-size statue of the fallen hero attests the strength of your united efforts. Less than fifteen months ago you said, we must have suitable accommodations for our work at the head and heart of this nation, and to-day you own a property in Washington worth $10,000, on which there is not one dollar of indebtedness. Behold what God hath already wrought by your hands and in answer to your prayers, and be encouraged in the Lord to expect and work for greater things.

By this time you ought to be ready to throw your whole strength into the work of organizing, so as to send delegates to the convention at Chicago who shall put men in nomination worthy to bear the standard to victory. When you said, We will build a monument, you went to work with a *will* and it was done. When you said our cause shall be anchored in Washington it was put there to *stay*. Will you now say we will join hands and work and pray and vote until we put a God-fearing prohibitionist and anti-lodge President in the White House? You may think this a bold proposition, and utterly beyond reason. If there were no God in Israel it would be presumptuous, but since he is on the throne and demands to be acknowledged as supreme in all constitutions and governments, the presumption is in not recognizing his claim and doing our very utmost to enforce it.

When a purchase in Washington was first talked of there were "faint-hearts" who predicted defeat and saw only failure in the attempt, and I suppose some of you will come halting and incredulous to the greater work of organization. "O ye of little faith." The only question is, Do you want lodgery, rum, licentiousness and profanity cleaned out of the White House and the Capitol, and clean men put in places occupied by unworthy incumbents? If you do, just as surely as you built a monument and bought a home at Washington, and just so surely as God reigneth you can do it. Conventions are good but organization is better. The one is the root, the other the top, and as the branches and fruit will never come to perfection without the root, so the June convention at Chicago will be only a blight and disgrace if we come together as a kind of heterogeneous political mob.

Therefore organize. Send at once to E. D. Bailey, 215, 4½ street Washington, D. C., for instruction and the documents you need to start an "American Club" in your school-house, or, if more convenient, in your own house. Ask the women to come along with the men and begin *now* to make up a roll of names that will be heard from in the approaching campaign.

J. P. Stoddard.

—Bro. Hinman writes from Pittsburgh that he spoke in Chartiers United Presbyterian church at Cannonsburg, twenty miles from the former city, last Thursday evening. He was cordially received by the pastors of the place.

—Bro. J. P. Stoddard was last heard from at Syracuse, N. Y. He was probably with Bro. Capwell at Dale over Sabbath, and had several appointments in western New York to be filled this week. There was also an important reform meeting announced to be held in the Wesleyan church, Syracuse, on Tuesday evening of this week, which he will probably attend.

—A good audience greeted Prof. L. N. Stratton in Carpenter Hall, N. C. A. building, on Tuesday evening last, and his eloquent address on the "Religion of Freemasonry" well repaid them. The Chicago Association which has arranged this series of lectures is thereby doing a good work in Chicago. There has been some desire expressed for their publication in permanent form.

—Our story of the Lodgeville church waits till next number. To make amend for the necessary omission from this paper we can assure every reader that the remaining chapters are of very touching interest to every worker in our reform. They will see as in a glass the difficulties they labored to overcome, and will want several copies of the little pamphlet containing the whole story, which is now printed and ready for mailing, and will be sent, prepaid, for fifteen cents per copy. We should be glad to have a few copies of this pamphlet circulated in every church which has convictions but no testimony against the lodge. It will not fail to do good. The edition is limited, and when sold out may not be reprinted.

—Dr. S. L. Cook, Indiana agent, kindly sends word of a little investigation he has made into the case of Orin A. Carpenter, now on trial at Petersburg, Ill., for the murder of a young woman whom it is believed he had ruined. The Presbyterian minister at Lincoln, Carpenter's home, writes that the accused was once a member of the Cumberland Presbyterian church which he left, and he is a Mason of, at least, two degrees.

—The *Interior* may have the credit of a good deed in far-off India. The powerful article by Edmond Ronayne published in its columns and copied in the *Cynosure* last fall has been reprinted in the *India Methodist Watchman*, of Bombay. The article by the editor of the *Cynosure*, which opened the *Interior* discussion, has also been republished in the March number of the *Associate Presbyterian*.

The Illustrator, the latest, freshest and one of the most practically useful of the S. S. lesson helps, will be sent with *Cynosure* for $2.30 per year for both, price separate $2.60. Working teachers will find a great advantage in using this magazine.

NOTICE.

The Niagara county Association opposed to secret societies will hold their annual meeting in the Good Templars Hall, Lockport, commencing Tuesday evening, Mar. 25, 1884, at 7:30 o'clock; to continue through the next day and evening.

All who desire to know the truth are cordially invited. Among those expected to be present are the N. C. A. General Agent J. P. Stoddard, State President F. W. Capwell and Geo. W. Clark, reform singer. Several have kindly volunteered to entertain friends coming from a distance. Those desiring entertainment will favor us by dropping a card to Bro. P. D. Miller, Wrights Corners, N. Y.

Let us come, friends, praying and expecting that the Lord will bless our efforts to the glory of his name. By order.

W. B. Stoddard, *State Agent.*

FROM THE GENERAL AGENT.

KINGSTON ON THE HUDSON, Mar. 12, 1884.

Leaving Washington with Bro. Bailey on the evening of the 10th inst., we reached New York yesterday morning. A cordial reception awaited us at 307 West 33d Street, where we thankfully accepted the hospitality proffered us by brother and sister Harrison, who were preparing to visit their 2,000 acre farm in Pennsylvania. Leaving our baggage we set about the work of the day, which in some respects proved less successful than we had hoped in immediate results. Drs. Milligan and Gregg had learned of the payment of the Washington debt with much satisfaction, and desire to aid in making No. 215 as noted and useful to the cause of righteousness as was the office of the *National Era* under the former Mr. Bailey.

At the fine residence of the late Thurlow Weed we were disappointed in not meeting Thurlow Weed Barnes, whose experience as a journalist and the recent biographical volumes he has published on the life of his grandfather indicate for him a promising future in the literary and perhaps political arena. I advise our friends to secure these volumes and cultivate the acquaintance of a young and vigorous writer, who is perhaps to emphasize the Anti-masonic labors of his illustrious grandfather. We were sorry to learn of Miss Weed's illness, but glad to hear from her niece that she reads the *Cynosure* with interest. It is no small compliment to the *Cynosure* and its editors to receive the commendation of one who possesses a cultured taste, and who has enjoyed and improved so many rare opportunities and such an extensive acquaintance with journalism in this and European countries.

The room where I met Mr. Weed nearly two years ago, and where I saw him sign and legally attest the facts of Morgan's abduction is little changed. The numerous pictures and furniture, with perhaps two or three slight changes in arrangement, remain as they were; but the great spirit and most wonderful memory I ever met were not there.

Miss Barnes was her grandfather's amanuensis in preparing his statement of facts for the Batavia convention, and seemed much interested in our work. When I asked if she sympathized with her grandfather's views on the Masonic question, she replied, "I have been well trained and thoroughly instructed, and why shouldn't I?"

Sure enough, I thought, why should not any intelligent, well instructed woman be disgusted with the debasing rites of initiation, and the wicked conspiracy called Freemasonry. The trouble is, even intelligent women are not as a rule well informed on this question, and hence some are found to apologize and even advocate the abominable thing.

At the office of the *Witness* Mr. Cochran, in the absence of the senior editor, bid us God-speed and put his paper on the exchange list of the *American*, soon to be.

Reaching the office of Thomas and S. C. White, we learned the sad news of Bro. Louis Blanchard's death. It was too late for me to reach Wheaton in time to see his face once more and attend his funeral. The intelligence was not wholly unlooked for, but came suddenly, as such news always does when received at a distance. I recalled the time when as I stood on the platform in Farwell Hall, he stepped to my side and laying his hand on my shoulder said, "Katie is killed instantly by the cars, and your little boy is seriously, perhaps fatally injured." And now he has joined the innumerable company, and perchance brothers and sisters lingered on the hither margin of "sweet Beulah land," close by the river of death, to greet him at his coming. To us there is an impenetrable mystery shrouding the out-goings of the life that now is, but the Husbandman knows best when to thrust in the sickle and bind the ripened sheaves, and the Good Shepherd when to "gather the lambs in his bosom," for he doeth all things well.

Bro. Thos. White told me with tearful eyes of the sudden sorrow that so recently came upon his household, making hearts desolate and life a lonely, cheerless voyage, and as I listened to the sad story, life seemed but a fitful dream, and only God and heaven worthy of our thoughts and affection. And so it would be, but for that faith by which we receive the substance of the thing hoped for, and wait but an hour until we come again into the presence of loved ones who have passed through the portal that opens before us.

After spending the night at Bro. Harrison's and taking an early breakfast, I took a "West Shore" train for Syracuse, leaving Bro. Bailey to go on to New England and visit friends there, while I fill appointments which my son has arranged for me in western New York.

J. P. STODDARD.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-President of the United States.

"THE MOVEMENT."

The Convention of the National Christian Association which met in the city of Syracuse, N. Y., June 2 to 4, 1874, after its deliberations, per call, resolved itself into a secular convention, and in its deliberations, as such, concluded that the exegencies of the case called for political action. There the American party was organized. This party held its convention in the city of Washington, commencing Feb. 20th, 1874. The American party represent in a political form and demands political action for the issues of the Christian association, with some correlative isssues which it has assumed.

Its platform demands equal civil rights for American citizens; the prohibition of the liquor traffic; the revoking all National and State charters granted to Masonic and all other bodies of secretists; the enactment of sufficient law, and the penal enforcement of the same against administering extra judicial oaths; the recognition of the fact that this is a Christian government, and that the Christian Sabbath must be defended, if need be, by civil authority. It has also a plank against combinations of both capital and labor that interfere with the private rights of the citizen. It demands a uniform national currency, and recognizes the supreme right of the national government in matters of finance; is against polygamy in any one of the United States or Territories, as much so as in any other of the States or Territories. Brick Pomeroy, contemptuously styled the Republican prrty, "the God and morality party"; this party is a good deal more so.

During the sessions of the convention just held, there was a large latitude for expression and discussion of opinion allowed. Hon. Frederick Douglas discussed the civil rights question; Dr Miner, of Boston, and Rev. B. T. Roberts, the prohibition question; President J. Blanchard, Dr. McAfee and Rev. Braxton, (colored), of Baltimore, the secrecy question; and Mrs. Belva Lockwood, of Washington, D. C., civil rights, more particularly in their relations to woman.

The representation from the various States was encouraging. The audiences were better than was anticipated, and we have it from reliable authority, that at one of the late Presidential dinners, the movement was a prominent topic of conversation and inquiry.

What the convention did, will naturally be asked. Well, it unfurled its colors, declared its principles, and demanded their recognition, and this upon the ground of their American character, their sound philosophy and their righteousness. It further ordained that a nominating convention be held in the city of Chicago in the month of June next, to put in nomination men for the offices of President and Vice-President of these United States. It will be seen that by this action they have made an opportunity for conscientious men to vote for principles instead of parties.

Also, it has an opportunity to convert into votes a great deal of vapor, and instead of anti-secretists doing all they do in mere talk, they will have fine opportunity to show their sincerity in forsaking party and sustaining principle. We shall look with considerable interest along the line, after the election is over, for results in certain quarters, where there has been considerable firing, but as balls (votes) have not been available hitherto, there has been nothing better than blank cartridges fired. Ram in the ball, gentlemen. Holiday firing will be out of date after the coming nomination. The party expect to be able to have their organ issued from the new headquarters in Washington in time to do service in the coming campaign. God speed the success of his cause by the American party.—*Free Methodist.*

LITERARY.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS, stated anew, with special reference to the doubts and discoveries of modern times: By George Rawlinson, M. A. pp. 454. Price, cloth bound 50cts. John B. Alden, New York.

This republication of Rawlinson's Bampton lectures in 1859 is from the original plates of Gould and Lincoln who issued the work at nearly three times its present cost. The lectures were given to counteract and destroy the influence of the German Neology, so-called, which began some twenty-five years ago to develop its line of fearful attack upon the Christian system, professing a reverence for the name and person of Christ, and showing real regard for the Scriptures as containing the purest and holiest appeals to religious feeling, yet which lowered Christ to a mere name and emptied the Bible of its force and power by denying its historical character. The same theories of infidelity yet prevail though manifested with more subtlety in such cases as Heber Newton of New York, and Swing and Thomas of this city. It is a commendable work to reissue these able lecturcs of one of the ablest Oriental scholars.

Curious Myths of the Middle Ages. By S. Baring-Gould, author of "Legends of the Patriarchs and Prophets," etc. John B. Alden, New York. Price in cloth, 35 cents.

The name of the author of this neat little work is evidence of its merit, and a glance at the table of contents sufficiently arouses the interest of even a sluggish reader. Every one has heard strange tales of the Wandering Jew, of Prester John, the Seven Sleepers of Ephesus, the Dog Gellert and St George. These are a few of the traditions that have escaped from the caves of the Dark Ages, and found some recognition in the light of the printing press. The author puts the Divining Rod and William Tell among the rest, although the frequent use of the rod even to-day shows that it is rather a subject for the scientist than the story-teller, and the contest between myth and history in the case of the latter may result as has that over Homer, in a victory for history.

THE HYGIEAN HOME COOK BOOK: or, Healthful and Palatable Food without Condiments. Price, paper 25 cents, cloth 50 cents. Fowler & Wells, publishers, 753 Broadway, New York.

A new edition of this excellent manual of healthful cookery has been published. It is not a work on the philosophy of food, but one giving recipes for its healthful and palatable preparation. Under the head of "Breads," following the general rules, are thirty-five recipes giving instructions for making all kinds of breads, from the raised loaf to "corn dodgers." New and improved methods of preparing vegetables are given, together with instructions for preserving fruits by canning, drying, etc., and it would be hard to find more condensed in a small space than is given in this home cook book. It tells the readers how to live if they desire health and strength. It will be sent to any address by the publishers on receipt of price, 25 cents, in postage stamps.

The *Irving Library*, a weekly republication of the complete or select works of the great authors of the world, contains among its late issues: "*The Message of the Nineteenth Century to the Twentieth*," by Pres. Andrew D. White of Cornell University, being his address at Yale College last June; "*Conversation*," one of the celebrated Thomas De Quincy's essays, than whom there have been few greater masters of English style; "*Night Sketches*" from Nathaniel Hawthorne's "Twice Told Tales;" and the "*Salamagundi*" of Washington Irving, complete. It is a delight to read the beautiful, large, clear type with which the Library is printed, and the extremely low price at which these works are issued puts them within reach of all: the first three 3 cts. each; the last 20 cts. John B. Alden, publisher. New York.

The *Elzevir Library* a weekly publication by Mr. Alden of the same character but of smaller size and type, has some very attractive titles among its late numbers, as: "Life of George Muller," by Mrs. Muller; "Luther's Table Talk," and "Luther Anecdotes" by Dr. Macaulay; "The Raven and other Poems" by Poe; "Some of my Pets," by Grace Greenwood; "Public Health," by Edward Orton; "Herman and Dorothea," from the German of Goethe; and "Legend of the Wandering Jew," by S. Baring-Gould. From two to eight cents each is the price of these pamphlets. The reading public is continually indebted to Mr. Alden for bringing within reach of all such gems of literature.

The April *Century* contains two architectural papers, one on the New York City Hall and another on the White House—the latter more descriptive of the interior of the building, which has been recently decorated by Mr. Louis C. Tiffany and his associate artists. In the May *Century* will begin Mrs. Van Rensselaer's articles on the present movement in American architecture, which are to be rich in illustration of both public and private buildings, churches, college buildings, railroad stations, stores, city and country houses, etc.

No statue that the rich man places ostentatiously in his windows is to be compared to the little expectant face pressed against the window pane, watching for his father when his day's labor is done.

The Home.

THE OTHER WORLD.

It lies around us like a cloud—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek
Amid our earthly cares;
Its gentle voices whisper hope,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred;
And palpitates the vail between,
With breathings almost heard.

The silence, awful, deep and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so swift they glide,
So near to pass they seem—
They seem to lull us to our rest
And melt into our dream.

And, in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be—

To close the eye, to close the ear,
Wrapped in a frame of bliss,
And gently drawn in loving arms,
To swoon from that to this;

Scarce knowing if we wake or sleep,
Scarce asking where we are,
To feel all evil sink away,
All sorrow and all care.

Sweet souls around us watch us still,
Press nearer to our side;
Into our thoughts, into our prayers,
With gentle helpings glide.

Let death between us be as naught—
A dead and vanished dream;
Your joy be the reality;
Our suffering life the dream.

—*Mrs. H. B. Stowe.*

LIFE'S DIAL.

It is morning. A new day begins. The beams of sunrise lie level on the land and sea. Let us draw a horizontal line, level as the shadows are

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Look in this cradle. It is morning there. A new life has just begun in that little, breathing, sleeping thing. How very still it lies. Its forehead faces heaven. Will its feet travel that way? Who can tell? That was a beautiful symbolic act which the father, among certain ancient people, used to perform, when a babe was born. He took the little stranger, and carried it into the open air and turned its face to the stars. At the beginning of its journey, though all unconscious, it was shown the end of its pilgrimage, nearer which each day would bring it.

Will this little one, lying low in the basket which loving hands have made so soft and warm, live to stand erect in manhood? From the basket to the casket may be a long journey; perhaps a very short one. Its almost breathless slumber makes one think of the serene repose of the dead.

Indeed, the beginning and the ending of life have much in common. Sleep and Death are called twin brothers. One, "born of the sable night" brings rest from daily toil; the other shuts the door forever on all life's weariness and pain. Their touch alike adds a beauty and a peace, oftentimes, that are not seen in waking hours.

Now it is smiling in its sleep. Are the angels talking with it? If heaven lies all about us in our infancy, the "Sons of God" are surely singing for joy at this glad morning hour of a new life. May they and the little Pilgrim never part company.

Forenoon. Look again. The sun is half way up the heavens. The angle changes on the dial. The shadows shorten. We lift the level line half way to the zenith. Where is the little one whose life the shadows measure? No longer prone and helpless. No longer does he lie with folded hands across the breast and forehead facing heaven. He is out of infancy, yes, out of boyhood and hastening to his prime. The blush of the morning has gone from the sky and so in his face you see life's day-break brightening into noon. Spring is ripening into summer tide. He now looks forward rather than upward. The doors of opportunity are swinging on their hinges wider open every hour. The angle on the dial changes as the day goes on. God guide and guard thee, noble youth!

Noon. The meridian is reached. The light is vertical. Our line, first level, then oblique, is now erect. It touches the zenith. It is the hour of noon and life is at its prime. The gates, at first ajar, stand fully open now. The pilgrim has reached the summit. Manhood enjoys a plentitude of power and a sweep of vision that give a zest to living. The elixir of life is quaffed in deep and satisfying draught. Toil is pleasure and existence itself a joy. Would that this exhilaration of heart were abiding, but there is no staying of time, no turning back of the shadow on the dial. The swift footed hours are flying. *Nulla vestigia retrorsum.* The autumn of age must come.

Afternoon. The western sun is sinking. The slant shadows lengthen. The light grows mellower as the day declines. Look at the dial. The angle is narrowing fast. The line again drops towards the level it must soon reach. The gates are closing. The pilgrim is facing sunset now. There is a stoop and a halting as he walks. The inscription that Dr. Johnson engraved on his watch and Sir Walter Scott on his dial stone at Abbotsford, is the old man's motto, "The night cometh!"

> "Death in these pulses daily groweth stronger,
> Life's ruby drops are oozing, one by one.
> From this right hand its cunning is departing.
> This wrinkled palm proclaims its work is done."

Life's distaff will be soon dropped and its thread snapped assunder. The wayward footprints of a weary traveler are now pointing homeward. Daylight struggles with dusk. Life runs low in languid veins. There is a careworn face and faltering step. Almost there!

Night. The day has ended and the darkness falls. Again the horizon line is reached. The doors are shut in the streets and the sound of the grinding has ceased. The golden bowl is broken, the silver cord is loosed and the wheel is broken at the cistern.

Look! There is a serene face turned again towards the stars and a pair of thin, worn hands again folded over the breast.

> "Wrinkles of aggressive years,
> Channels of unwitnessed tears,
> Furrows on the anxious brow,
> All are smooth as childhood now!"

The lips that used to laugh wear something of the sweetness of sleeping infancy. The whole face has a radiance like the twilight glow after sunset. "No smile is like the smile of death," says Keble. The good man sleeps the sleep of the just. "They that have seen thy look in death, no more may fear to die."

Does this end all? No, this prone posture is but for a little time. The morning cometh. They who have fallen asleep in Jesus shall rise to be with him forever.

Erect in immortal youth, they shall "stand on the sea of glass, having the harps of God."



At a gathering of Christian workers some years ago, I saw this pictorial parable put upon a blackboard. Not a sentence of the description is now recalled but the solemnity of the truth which those six simple lines then taught can never be forgotten. God used it in the conversion of the sinner as well as in the quickening of believers. Said a Christian, who sat by my side at the time referred to, "I felt like standing up to ask prayers for myself." May God make this printed admonition similiarly vivid in teaching the lesson of life's waning hours.

"The night cometh, in which no man can work!"—*Dr. E. P. Thwing in Baptist Weekly.*

One of the glaring sins of the times is *personal ornamentation.* In this respect too many Christian professors, male and female, are like the world. They give full proof that, in this respect, the love of the world is not yet destroyed. And, what is especially lamentable, the infection has struck some of our ministers—they dare to go into the holy place with gold rings on their fingers. Away with this nonsense! The cost of modern jewelry worn by Christian professors would confer upon Wm. Taylor the power to rout Romanism from South America.

If any of our readers are tempted to wear any of these foolish ornaments, let them study with prayer, 1 Tim. 29:10, 1 Pet. 3:3–4, in connection with 1 Cor. 10:31. God's Word knows no change.—*Guide to Holiness.*

THE VISION OF CHRIST.

Dannecker, the German sculptor, occupied eight years upon a marble statue of Christ. He had previously exercised his genius upon subjects taken from the Greek and Roman mythology, and had won a great reputation. The celebrated statue of Ariadne in the garden of Herr Bethman at Frankfort is his work. Critics of art have given him rank with Michael Angelo and Canova.

When he had labored two years upon his statue of Christ, the work was apparently finished. He called into his studio a little girl, and, directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened. His artistic eye had been deceived. He had failed, and his two years of labor were thrown away. But he began anew, and after another year or two had passed he again invited the child into his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence for a while, her curiosity deepened into awe and thankfulness, and, bursting into tears, she said, in low and gentle tones, "Suffer little children to come unto me." It was enough; the untutored instinct of the child had divined his meaning, and he knew that his work was a success.

He believed then, and ever afterward, that he had been inspired of God to do that thing. He thought that he had seen a vision of Christ in his solitary vigils. He had but transferred to the marble the image which the Lord had shown to him. His rising fame attracted the attention of Napoleon, and he was requested to make a statue of Venus similar to the Ariadne, for the gallery of the Louvre. He refused, saying, "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a pagan goddess. My art is henceforth a consecrated thing."

Is there not an experience of communion with God in Christ, not uncommon to mature believers, which is equivalent to a vision of the Lord, and which renders life and life's work, even its humblest occupations, sacred? Italian and Spanish art contains many works in painting and sculpture on subjects derived from sculptural biography and history, to which their authors have given years of ioil, and on which they labored in a state of religious fervor. Some of them believed that their artistic vision was illumined by the Holy Ghost. The privilege of every Christian life is not less exalted. The Scriptures seem to assure us of this. "Our fellowship is with the Father, and with his Son, Jesus Christ." "Your life is hid with Christ in God." "He that dwelleth in love, dwelleth in God and God in him." Such words, if they mean anything, mean something unutterably great. It is no prerogative of an elect few. The lowliest, not less than the loftiest, life may have this element of an infinite dignity. A profoundly prayerful life is by that single feature of it lifted into sympathy with God. A mean thing cannot be made noble by it, but a small thing can be made great. The work of a laundress or a bricklayer may attract the respect of angels.

Hugh Miller, when working at his trade as a stonemason, used to say that his was a grand calling, because the routine of it gave to a first-class workman so much time and mental force for silent communion with God. It was in such communion that he laid the foundation of that dignity of character which afterward made him the companion of philosophers and the instructor of princes. It matters little what may be a man's employment in life. The whole life is ennobled and adorned by it, if it is done as in the vision of Christ. "In His Name" was the watchword of the Waldenses, and their form of salutation, when they met and when they parted. It expressed their supreme idea of life, and of all that made it worth living. They said it at their weddings, and repeated it at their funerals. It was their formula in baptism, and at the Lord's Supper; and it lifted to the same altitude of dignity their work in their fields and vineyards. When have wise men ever discovered a theory of life more magnificent and inspiring? No being in the universe has a more exalted occasion for self-respect than one who lives in a vision of Christ. The apostle could find no more honorable words in which to depict the life of Moses than to say of it, "He endured, as seeing Him who is invisible.—*Prof. A. Phelps, in S. S. Times.*

OUR BOYS AND GIRLS.

OPEN YOUR BIBLES.

Milk. Read Isa. 55.

As new born babes, desire the sincere milk of the word that ye may grow thereby. 1 Peter 2: 2.

1. Milk the best food for babes. 1 Cor. 3: 2; Heb. 5: 12.
2. God provides milk for babes. Isa. 55: 1; 66: 11; 1 John 2: 12.
3. Milk contains the nourishing properties of various kinds of food. 2 Tim. 3: 16.
4. The babe cries for milk. Ps. 119: 20, 82, 97.
5. Nothing but milk satisfies the babe. Ps. 119: 103, 111.
6. Plenty of milk makes the child grow. 2 Pet. 3: 18.

WHO STOLE THE THIMBLE?

"Pet Hopkins, I'll thank you for my thimble." The little girl spoke in an angry, commanding voice, and a dark scowl marred her usually bright face.

Pet Hopkins looked up quickly from her sewing, with a surprised wonder deepening in her blue eyes. She was plainly dressed, so plainly, in fact, that she reminded one of a little woodland violet in a garden of brilliant flowers, for the dainty misses about her were all dressed handsomely, and chattered merrily with each other, while Pet sat by herself at one side of the room, and scarcely lifted her earnest eyes from the seam she was sewing. She usually came early and took her seat before the rest arrived, remaining in her quiet little corner until her companions had all departed. Once, when Miss Alice asked her why she always remained sitting while the other children were present, she answered, while a flush crept over her sensitive face, and a mist of tears filled her eyes:

"My old dress don't look so shabby when I'm sitting down, and they can't see where my stockings are darned."

Miss Alice respected the child's desire to attract as little attention as possible after that, for her own experience had taught her the pains of poverty.

This was how the little class came to be formed: The benevolent mammas of the village discovered in Alice Hartman a worthy young lady struggling with poverty, utterly alone in the world, and without health or strength to endure hard labor. They wisely concluded that it would be kinder to provide her with easy employment than to present her with money. Upon holding a consultation they decided that she must have a sewing class of little girls, to meet for an hour every afternoon in her own tidy, little parlor. Each of the mammas present was able to contribute to the class one little pupil, and some two. When they came to discuss the matter more fully, they were amazed at the general ignorance of their children in this particular branch. The little ones could read and write quite nicely. The most of them could dance very gracefully; some of them could sing and play easy accompaniments on the piano; but not one of them could use a thimble.

And so the class began with a dozen little girls, each carrying a tiny work-basket containing wee scissors, needle-pad, patch-work, and dainty silver thimble. Pet's mother was very poor; but was quite desirous that her little girl should learn to sew, and as she had no time to teach her, she made arrangements to do Miss Alice's washing if she would allow Pet to join the class.

When Miss Alice asked the class which finger should wear the thimble, there was an ominous silence, broken at last by a little girl timidly suggesting her thumb.

"You all have thimbles, have you not?" asked Miss Alice, and instantly half a dozen bright, new thimbles were triumphantly disclosed to view.

"Now," said Miss Alice, smiling, "you may each place your thimble on the finger where you think it will do the most service."

Then, as she glanced down the class, she asked May Anson why she placed her thimble on her little finger.

"'Cause it's most out of the way there," answered the child.

"And you, Pet, where is your thimble?"

"I haven't got any thimble to put at all," answered Pet, shrinking further back into the corner.

It was at the beginning of the third lesson, and Miss Alice was in the next room when Delia Eller spoke up sharply:

"Pet Hopkins, I'll thank you for my thimble."

Pet looked up in surprise, but as she had no idea where the young lady's thimble was, she did not hand it to her. All the girls in the room looked at Pet expectantly, some of them quite severely.

"Don't you intend to hand me my thimble, Pet Hopkins?" exclaimed Delia in a louder key, her face flushing up with anger.

"I don't know where it is," said Pet, meekly.

"She don't know where it is! Just hear the bold, little thief, girls. There she sits with my pretty silver thimble on her finger, and says she don't know where it is! You all heard her say that she hadn't a thimble, didn't you?"

"Yes, we did," answered the children, clustering about poor, bewildered Pet.

"Well," continued Delia, "if her mother had bought her one since, do you think she would have bought a silver one? Washerwomen don't have more money than they know how to spend. If you didn't steal my thimble, Pet Hopkins," she continued, "you'd just as soon I'd look at it close and see if it is like mine."

"It was mamma's when she was a little girl," faltered Pet.

"A likely story," sneered Delia. "Why didn't you bring it before? Let me see it."

"It was mislaid, and mamma just found it this morning," answered Pet, as she slipped the thimble from her finger and handed it to Delia.

"Oh, what awful stories you do tell, Pet Hopkins," said Delia, as she examined the thimble. "This is my very thimble; I know it by the little vine about it."

She calmly placed it on her finger as she spoke, and walked to her seat with a very injured air, while the other little girls clustered about her and talked very excitedly about the forlorn child in the corner.

"I think we ought to tell Miss Alice," said one, decidedly. "She ought to know what kind of girls she has in her class."

"No," said Delia, reflectively. "I'm willing to forgive her as long as I've got my thimble back."

"But she may take other thimbles."

"I guess that this lesson will be sufficient," said Delia, loud enough for Pet to hear.

When Miss Alice entered the rooms she discovered that something had occurred to disturb the children, but as none of them brought complaints to her she forebore questioning them.

Poor little Pet was obliged to sew her seam over twice that afternoon, because the tears blinded her so she could scarcely see where to put her needle.

"I wouldn't care so much, mamma," she said, as she laid her head on her mother's loving breast and sobbed out her grief, "only it was your thimble when you was a little girl, and I meant to be so careful of it. I wonder if it was a punishment 'cause I was so proud of having a real silver thimble, like the rest!"

When Delia reached home that night she, too, told her mother all about the lost thimble.

"It is very strange," said Mrs. Eller, when Delia had finished. "I always supposed that Pet was one of the most honest little girls in town. Let me see your thimble, Delia."

Delia opened the work-basket and handed the thimble to her mother.

"Why, Delia," exclaimed Mrs. Eller, the moment she had taken the thimble, "this is not your thimble. Oh, my child, what have you done? You have been the thief, after all."

"I surely thought it was mine," sobbed Delia, "'cause mine wasn't in my work-basket, and, anyhow, Pet must have stolen it, for her mother couldn't afford to get a silver thimble for her."

"My child," said Mrs. Eller, solemnly, "you have made yourself and poor little Pet a great deal of trouble by your hasty conclusion. It is just possible that you may have slipped your thimble in your pocket."

"Oh, no, I didn't," said Delia, decidedly. "I always put it in my basket."

She slipped her hand into her pocket as she spoke, and an exceedingly foolish look spread over her face as she drew forth and displayed the missing thimble.

"Oh, mamma," she sobbed, "what shall I do?"

"There is only one thing for you to do, my dear. You must take Pet's thimble to her to-morrow, and ask her forgiveness before the whole class."

"I will, mamma," answered the little girl, humbly. "Do you know, mamma, she never told Miss Alice a word about it. She just let me keep the thimble when I said it was mine and sat there, looking so sorry all the afternoon."

The next afternoon Delia told the whole story about the thimble before the class, and Miss Alice listened in great surprise.

"I stole your thimble, Pet," said Delia, standing humbly before Pet. "I am so sorry. I wish you could forgive me, but I don't see how you can."

And Pet, without a thought of the eyes that were on her or her shabby clothes, just put her arms around Delia's neck, and the two little girls sobbed together, and though the other little girls could not have told what they were crying for, they all joined in the chorus, while Miss Alice slyly wiped her own eyes.—*The Interior.*

TEMPERANCE.

BEER DRINKING.

We devote much space in this issue to the statements of the best physicians and surgeons of Toledo, as to the effect of beer upon the human system. The statements are of all classes of physicians. We have not selected those of known temperance principles, but have taken all. What they say of beer is not colored by any feeling for or against temperance. Their statements are the cold, bare experiences of men of science who know whereof they speak.

It should be borne in mind that Toledo is essentially a beer-drinking city. The German population is very large, there are five of the largest and most extensive breweries in the country here, and there is probably more beer drank in proportion to the population than in any city in the United States. The practice of these physicians is therefore largely among the beer-drinkers, and they have had abundant opportunities to know exactly its bearing upon health and disease. Every one of them bears testimony to the fact that no man can drink beer safely, that it is an injury to any one who uses it, in any quantity, and that its effect upon the general health of the country has been even worse than that of whisky. We know it has been, for one reason if for no other. It has entered the field of drunkard making under false pretenses. It was accepted by many men as a safe substitute for whisky, and thousands favored its use on that ground, forgetting that it is an alcoholic beverage the same as whisky, and that whoever uses alcohol as a stimulant must have the amount of alcohol that is necessary to produce the effect desired, and, so far as effect is concerned, it does not make a particle of difference whether that alcohol is in the form of beer, wine or whisky, because every drinking man will take what alcohol he wants into his system to produce the desired effect.

To reduce it to plain English, men drink to get whatever degree of drunkenness they desire. There is drunk in beer the same as in any other liquor. Beer is from eight to twelve per cent alcohol. If an ounce of alcohol is what is required to produce the desired effect upon a man, he may get it in four drinks of whisky, while it would require a gallon of beer to produce the same effect. If he craves the ounce of alcohol and seeks for it in beer he is going to drink the gallon, thus not only getting the same amount of alcohol, but loading his stomach with a gallon of fluid charged with all sorts of unhealthy principles. Thousands upon thousands of confirmed drunkards have been made by beer, because it has been held that it could be indulged in safely.

There is no safety in alcohol. When a man says, "Oh I drink nothing—I take a glass of beer now and then," that man is fairly on the road. Better for him the naked fact of the undisguised whisky.

We specially call attention to another fact. Life insurance companies have no sentiment. They are as cold blooded as banks. They do business upon strictly business principles. Their business is one based purely upon experience from which certain inexorable rules have been established. A life insurance company *will not insure the life of a confirmed beer-drinker.* Why? Because it is a certain fact, as certain as anything can be, that the beer-drinker *can not live long enough to make insurance profitable to them.* The "expectation" of life in a beer-drinker is cut short by his appetite. No life insurance company is going to take a risk upon a body into which is being poured every day the seeds of disease, any more than a marine insurance company is going to take a risk upon a rotten hulk. No life insurance company is going to take a risk upon a man who is inviting Bright's disease of the kidneys, inflammatory rheumatism, congestion of the liver and enlargement of the kidneys, all of which are as certain to come to him as he is to persevere in beer. And the beer-drinker as a rule does persevere till death stops his contributions to brewers. These institutions dread beer more than they do whisky, for its effect upon the system is even worse. A non-beer-drinker at forty is considered a good risk—a beer-drinker at that age can get no insurance at all. As we said there is no sentiment in life insurance companies. They act entirely upon facts which are the result of experience. Their figures never lie.

One other fact we desire to call attention to, while we are about it. There are degrees in beer. Much more beer may be drank without death in Germany than in America, for one reason: In Germany the brewers are under government control and here they are not. Beer in Germany has to be made of malt and hops only—here it may be made of anything that the brewer chooses. He may use any poison in it that his cupidity suggests. There is a very great percentage of them who would use strychnine if it would lessen the cost of beer.

Then, again, in Germany beer is kept till it is sound. It is not exposed for sale till it has undergone all its fermentations and is as harmless as any alcoholic liquor can be. It is not so in this country. The rate of interest makes it an object to turn beer into money as soon as possible, and therefore beer made Monday is sold Saturday, with the yeast not yet half worked off, and in a condition to undergo fermentation in the stomach of the drinker. The beer made and sold in this country, were it pure, is altogether too new for even the confirmed beer-drinker. It is bad enough at best—as we get it, it is worse than vile.—*Toledo Blade.*

Mr. Burch, superintendent of public schools in Copiah county, Mississippi, indiscreetly remarked to Senator Hoar on Saturday that the colored children of that county attended schools "wholly supported by Democratic tax payers." "What taxes make up the school fund?" inquired Mr. Hoar. "Poll taxes and whisky licenses," innocently responded the school superintendent. Mr. Hoar then showed that the Republican voters had paid their poll taxes, and left the witness (Mr. Burch) to wrestle with the conclusion that the Democratic contribution to the school fund was in the shape of whisky license fees.—*National Republican.*

The saloon-keepers claim that they pay a large share of the taxes, and hence claim protection and license. The claim is as fraudulent as their business, and both are among the greatest swindles of the century. Richard Smith, of the Cincinnati *Gazette*, recently published from official records a list of 2,000 saloon-keepers of that city, with the amount of taxes paid on personal property. These 2,000 saloon-keepers returned personal property to the amount $280,330, the taxes on which was only $6,222.29 for the entire year, or an average tax of $3.11 for each saloon. Not much "protection" do they deserve. The dry goods house of John Shillito & Co. alone paid $14,191.86 personal taxes, which is more than double of that of all the liquor sellers combined. The Western Methodist Book Concern paid taxes to the amount of $3,135.28, or more than half as much as the 2,000 saloons. The saloons are responsible for three-fourths of the crime and pauperism of the city. They are the nurseries of crime and the hiding places of criminals. The saloons must go.

To trust God when our warehouses and bags are full, and our tables are spread, is no hard thing; but to trust him when our purses are empty, but a handful of meal and cruse of oil left, and all the ways of relief stopped —herein lies the wisdom of a Christian's grace.

ADDRESSES

AT THE FUNERAL SERVICES OF C. L. BLANCHARD, IN WHEATON, MARCH 12, 1884.

The impressive serviees at the house and in the College Chapel were conducted by Prof. Stratton of the Wesleyan ehurch in the absence of pastor Chittenden. He was assisted by Bro. C. W. Hiatt and the pastors of the Methodist, Baptist and Congregational churehes, also by Mr. Charles Herald of the Moody Chureh, Chicago, who aided in song. The following is an abridgement of the remarks.

ADDRESS OF PROF. L. N. STRATTON.

Text:—Go to now ye that say, To-day and to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain. Whereas ye know not what shall be on the morrow; for what is your life? It is even a vapor that appeareth for a little time and then vanisheth away. For ye ought to say if the Lord will, we shall live and do this or that. " James 4: 13-15.

The text points to the important subject of thought that human caleulations of future success often prove futile, from the fact that life is frail, and an all-wise, over-ruling Providence knows better than we can wish or do.

This text is not probably intended to chide those who "buy and sell and get gain," but to show them upon what principle they should act. It would be wrong to say that the element in man of human foresight is an error. That men must build no air-castles, which by and by will assume substantial shape, and solidify iuto granite and marble. Men are exhorted by the scriptures to take the ant as an example of industry, "Which prepareth her food in the summer and her meat in the harvest." And we learn from an apostle, who was eminent as an example of manly toil, that "He that provideth not for his own household, hath denied the faith and is worse than an infidel." Hence we are to look somewhere else than to the fact of following business pursuits and getting earthly gains, for the cause of the evil mentioned in the text.

Still further, man was made in the image of his God. God has a triple nature, so has man; "soul, body and spirit." *Soma*, the body; *Psuke*, the animal spirit, seat of the evil propensities; and the *Pneuma*, the soul or immortal part. With this wonderful combination of elements has been bequeathed to man the power of ehoice, wihch brings to his nature the element of seeond causes. As God wills and chooses, so man within his sphere wills and chooses. Life and death are placed before man, and he is called upon to ehoose this day whom he will serve. Choosing the right, he ascends the scale, and beeomes an aspiring and progressive being. He does what he can to succeed. He "buys and sells and gets gain." He lays plans. He maps out pathways. He elambers toward the summits. The vulture's eye, though soaring high, has never caught the sight of that shining upland path upon whose elevations his feet are trained to walk.

Notice if you will,

I. *That men build their fortunes by faith, and say, "We will go into such a city, and buy and sell and get gain."*

It is sometimes assumed that men should not plead law, or work in foundries, or buy and sell and get gain. That our brother who went daily into yonder eity and occupied his office as a eouncillor, or pled before the courts of that city, was in error. The apostle James, in the text, does not say so. He does not say that this attention to business for the benefit of the needy and suffering eauses of humanity is wrong. The text does however deelare that the attention given to business is often connected with the most distressing forgetfulness of the high obligations of man to acknowledge the care and hand of an overruling Providence. When men say "we will buy and sell and get gain," they should add, "if the Lord will, we will do this or that." Be it far from me to intimate that our brother was an example of this criminal neglect, though he daily came in contact with the men who were buying and selling and getting gain. The text does not say that all men who go into the eity for such a purpose are acting a vicious part. No, to buy, to sell and get gain are laudable, if properly done; for the servant who has talents bestowed, and uses them not, is punishable and condemned. Idleness leads to vice, if it is not in itself a vice. And a man who is always active in laudable and lawful work is not apt to be vicious.

2. This typical man of the text, who goes into the city, is an orderly man. He arrranges his time. He takes a certain portion of it. He is a careful man, he is frugal of his time. He takes but one year to begin with. He is a steady man. He takes to-day and tomorrow. Day after day. He mentions no "off days" but is constant for a year. He is to try an experiment, and he wants to make a faithful one. Life itself is an experiment. Man is on probation, and the prudent man puts his business on probation. He tries a year. He makes up his mind what to do, decides how long, by faith builds an air-castle, and perhaps so nobly sueceeds that he at length carves in laudable triumph, "gains" upon the very boulders whieh prop his hillside drive below his castellated height.

All these gains, these results, with perfect innocency he may pursue, if he, meantime, yields himself as the subject of God's merciful providence and help. Only let him be sure and say, "If the Lord will we will do this or that." Let the living heed and lay it to heart.

3. There are other gains which are not of material substance. There is honor; a good name. That is wealth. A man of immense colleetions of gold and estates once said: "A good name is rather to be chosen than great riches."

This was a fortune which our brother found it easy to acquire. For this earthly gain he had special adaptations. A business man said: "He was easy to get at." He was not a friend at arm's length. He came close to you. A siek man said: "He came one night to watch with me. He soothed me and smoothed my pillow, and soon made me forget my pains." That was like him. His very soul entered into sympathy with those who sought his assistance. He gave himself up to the serviee of his clients, and sought the rights of the poor man, who would be turned into the street but for his aid, with as mueh solicitude as he would seek the seeurity of his own home.

He sought the right side of cases, and refused to plead for that whieh seemed to him to be wrong. He asked of his clients as well as of the courts before whieh he stood in such youthful majesty, "What are the exact facts in this case, and all the facts that have a bearing, and let justice be done."

In looking from the pulpit toward the bar, it seems as though there were a lack of pleaders who ehoose their positions with a view of maintaining high moral principle. Still the evidences are abundant that such was his course. A legal gentleman with whom he had intimate business relations for a number of years, in the eourts, said: "He walked far above us in a moral atmosphere not known to the bar." Such was his walk and his life.

The gain of a good name as a serviceable pleader he aehieved. During the weeks of eourt in our village I have often heard the aspiring young men of the College say to their fellows: "Come boys, we must go down to the court-house this afternoon—Louie makes his plea." And as the young Demosthenes wandered into the Athenian court where a Callistratus plead, and with a charmed heart caught the fires of the embassador's enthusiasm and heneeforth rested no more until he made pleas for his country and erown which have told on the ages, so these young men, perhaps, have received a charm of soul whieh will send them with accumulating power down the ages. Yes, he died young. So did Abel. But it did not take him long to live a great while; and, like our young brother, being dead yet will he speak. His influenee will go on as the years go by, and he will be remembered ever with delight.

It may safely be asserted that our brother sought to build his future fortune in faith, and for this reason sought to plead in the city and out of it for the often fallen form of justiee.

II. *Let us notice that the brevity of life as taught in the text admonishes us to be careful in making a choice of pursuits.*

Man proposes but God disposes. The uneertainties of what a day may bring forth, and what shall transpire on the morrow, should not permit the indiseretion of negleet, "For what is your life?"

Life is brief. The text calls it a vapor that "appeareth for a little time and then vanisheth away." The Scriptures are full of expressions declaring the brevity of human life. The passing cloud, the flying eagle, the hastening postman, the weaver's shuttle, the fragile flower, the withering grass and the gliding ship with canvas strained to the wind are eaeh the ehosen symbols of the brevity of life. Children write their names in the white sand of the shore, only to see the waves steal up the beaeh and wash them all away. They have built their snowy forts on the squares and along our streets only to see them perish like the castles of frost-work whieh eonfront the sun on the window pane. So is it with all the human hopes of earth. They live for only a little moment and vanish away.

Life is as a rill, that is born in the highlands, and creeping here and there is reinforced, and begins to descend boisterously and noisily its muddy channel. As it goes farther it increases in volume, depth and elearness, until with a profound sweep it moves forward and is lost in the bosom of the sea. But be the eourse long or short, that ocean is the eommon destination.

All are nearing the end of life, and if prepared we should not deem it a misfortune. When after long absence we are on the train bound for home, and pass the white villages which hang like beads on their string of steel, we do not think of it as a mistortune to approach our home and the friends who await us. Nor yet should we feel sadly at the thought that, well prepared, we are approaehing our final home, and soon shall see the King in his beauty, and behold the land that is very far off.

Let us be ready. Let us use wisely the fragment of the time left us. Let the sinner who is unprepared, this day, and in this solemn presence, resolve to begin before this day's sun shall go down, to be a Christian. In time prepare. Queen Elizabeth of England, reelining upon her royal coueh of silken tapestry, with more than a thousand dresses in her wardrobe, and a thousand courtiers bowing at her feet, and a kingdom on which the sun never set, cried out, in the agony of despair, "millions of money for an inch of time." Sinner, I plead with you to be ready, as was our brother.

ADDRESS OF C. W. HIATT.

We are again reminded of the uncertain tenure of life. A human life is well likened to an areh resting on two clouds—the mystery of birth and the mystery of death. How much of sky that arch will span God only knows. This only we know: The grave is the heritage of all. Death spares none; it has no favorites. Every home must one day sink beneath the sorrow of bereavement, every household must one day clothe its doors with pathetic crape. In all this assembly there is none but can whisper to them that mourn: My grief was twin to thine. Death comes to young and old, to weak and strong, to him that is beloved and to him that has no friend. It stretches forth a ruthless hand and plucks away the light, the pride, the idol of home, while the darkness of desolation settles upon that sacred place.

It seems to some of us to-day as if a grave had opened at our very feet. A companion has fallen—one with whom we have walked the first few miles of the way—playmate, schoolmate, collegemate, brother in Christ. He has gone in the morning of life. Before him lay a future that the world calls great. Broad avenues over which none but the princes of men may pass, stretched beyond him on every hand. Possessing gifts that raised him nearly to the gods, earth's erowns seemed all within his reach. Truly a life of promise was his. Our brother's qualifieations did not end here. Not only was he intellectually strong—not only prepared to cope with odds in gaining for himself the applause of men, but he was possessed as well of those moral traits whieh we love to see in our fellow-beings, and which, when united with mental force, tell mightily for righteousness in our sin-cursed world. In his life, and on his noble face, was written the strong and beautiful autograph of Christian character. The stranger who passed him in the street would turn to look again, while the ready conclusion leaped to his lips, There goes a man.

And now our brother lies stately in death. Truly the tenure of life is uncertain. Again we are brought face to face with the great truth, as we lay this princely one to rest, that we all are moving, some with faster, some with slower step, towards the border land of another world. Again are we reminded that the only real eomfort to the living, the only real hope for the dying, is faith in our Lord Jesus Christ. What balm has infidelity in an hour like this? What comfort is there in the creed that "death ends all"? When shall they who have no faith in God cease to weep for departed friends? Never. In despair they fold the cold hands of elay, and say the forever farewell. No cheering thought to them in yonder eity of the silent. Infidelity weeps at the dying bed, weeps at the grave. Its eyes turn to fountains before every memento of the dead; once bereaved, it passes through the valley of life in a rain of tears. There is no eomfort for bereavement save in the religion of Christ. When Jesus said to Martha: "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall never die," he uttered words of comfort for all time. Relying upon his words we lay our brother away, with the grand confidence that by-and-by we shall meet him, and share with him the glory of a celestial home.

There is also the only hope for the dying in this faith. They who are most eonfident in unbelief while living, are least so in the hour of death. Skeptieal theories and speculations in that time, erumble, like apples of Sodom, to ashes in the grasp. But faith in Jesus dispels the dark of death beds. "He that believeth" comes to the margin of the river with the words of David: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they eomfort me"; or with the sublime exelamation of Paul: "O death, where is thy sting? O grave, where is thy victory?" It was in this faith that our brother passed away. At times during his illness he made arrrangements for his departure with Christian courage, and always looked with calmness into the mouth of the grave.

Again we are reminded by this act of Providenee that we should prepare for the mysterious messenger of heaven. We know not when the pale horse and his rider will pause at our chamber door. In view of the uneertainty of life and the certainty of death, in view of the offers of salvation made to all in God's Book, whieh opens its leathern lips and speaks but one word—"Come," let no one go from this plaee to-day unprepared to die. This day we have to make our peace with God; let us be moved to that great act and pass from this room determined to fear God and keep his commandments, for this is the whole duty of man.

Our brother has gone. No tongue can tell how much he will be missed. No form but his can fill the vacaney in yonder home. He will be sorely missed in the profession he adorned; in the church where he had become a pillar, though yet no thread of silver decked his brow; missed in the eommunity where he lived and was loved; missed in these halls where so often he has raised his rich voice in the melody of song and the eloquenee of speech; missed on our quiet streets and in the more crowded marts of men; missed wherever he was wont to come and go. A cloud has descended upon us to-day, but let us not be dismayed. God knows what is best in depriving earth of a grand charaeter. He has a grand object to attain. Out of this cloud of affliction we may be sure he will raise up blessings, even as he builds his brightest bow of glory on the darkest elouds of a summer sky.

TRIBUTE OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

The W. C. T. U. of Wheaton at their meeting last week adopted the following words of sympathy:

Whereas, We recognize the hand of God in removing from our midst, C. Louis Blanchard, who was so useful, so honorable, so conscientious, and in the W. C. T. U. work he was truly "Our Friend;" and knowing the large vacancy in so many homes and hearts can never be filled; therefore

We, the Woman's Christian Temperance Union of Wheaton, hereby tender our dear sister, Mrs. Mary A. Blanchard, and family, our sincerest sympathy, and pray that God's smiles may soften the stroke which causes the loneliness of loving hearts.

From the Chicago office of the National W. C. T. U. came a rare token of esteem and condolence, a pillow of flowers of large size and beautiful design, with the floral letters:

"Our Friend."
W. C. T. U.

The Chicago W. C. T. U. for whom the departed brother had labored, both in a legal capacity and in public addresses, sent out also a beautiful floral tribute.

THE CHURCHES.

—Rev. A. J. Chittenden of the College Church, Wheaton, is spending a few weeks in Colorado partly for his health, which has been precarious all winter, although he has labored assiduously in the church, beside assisting in the instruction of the Wesleyan Theological Seminary at Wheaton. Bro. C. W. Hiatt of Oberlin Seminary preached in his place Mar. 9th, and Prof. H. A. Fischer last Sabbath evening, Bro. O. C. Bedford of the Senior class of the Seminary supplying in the morning.

—Rev. John V. Potts, of North Robinson, Ohio, author of several works upon the government of the United Brethren in Christ, has been appointed General Missionary for Tiffin Classis, O., of the Reformed Church, to visit vacant congregations in northern Ohio and establish new ones.

—Rev. W. O. Tobey of the King Street church, Chambersburg, Pa., has been sick for some time. The *Highway of Holiness* says that he has at length resigned.

—On Friday March 7th Mrs. Hoffman, of Newcastle, Pa., was buried from Dr. Meloy's U. P. church in this city. Though residing in Pennsylvania she retained her membership here, and was here buried. Her love for the Chicago church and estimation of its work was expressed by a bequest of $1,500 to aid it in work for the kingdom of Christ.

—A wonderful work is reported from Lynnville, Iowa, near Grinnell, Iowa, under the preaching of a member of the Friends from the East, and over three hundred have borne witness to a changed life.

—A contest has been begun at Boston over the will of Mrs. Valeria Stone, who bequeathed thousands to educational and benevolent institutions, on the ground that in making the testament, she failed to comply with the wishes of her deceased husband.

—Ben Hogan, the evangelist, is now at work in Dillon, M. T., and in less than a week he secured 150 pledges for temperance, among them fifty who were daily drinkers A reform club has been organized. This man, with no pretensions to classical education, has all winter been telling the story of his own life to the miners and other classes of frontiersmen, and so effective has it been that many hundreds have changed the whole course of their lives.

—Rev. Norman Harris, a returned missionary, died of quinsy, at his residence in Hamilton, N. Y., on Saturday morning March 1st. For nearly forty years he labored in Burmah and was a most devoted and faithful evangelist. His last service for the cause of missions was rendered at Syracuse only two days before his death, where he made an earnest address before the Woman's Missionary Society of Onondaga county. He then appeared to be in vigorous health, and was anticipating an early return to his life work.

—The revival effort at Havanah, N Y., under the direction of the Rev. Edgar Davidson, has resulted in the conversion of more than one hundred persons. Of this number twenty-three persons were recently baptized, several of whom were students in the academy. A number of other students wait to join the churches at their homes.

—Since leaving Fairfield, Neb., Miss Fannie E. Townsley and her assistant, Miss S. J. Holloway, have been in revival meetings with the Baptist churches at Juniata, Beatrice and Tecumseh, Neb., with very blessed results in the reviving of churches, and the conversion of moralists and drunkards alike. They began in February Ashland, in Neb., near Lincoln.

—Dr. A. P. Graves and Mr. Nickle are being wonderfully blessed in Waverly, N. Y., where large numbers are coming out nightly for Christ. At the neighboring village of Hornellsville the pastors have been engaged in union meetings, and Dr. Graves was invited to hold a meeting for railroad men one evening. It was a remarkable meeting, over two hundred staying to the inquiry meeting, and some whole families professing Christ.

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THIS is a pleasant surprise in many ways. The author is Rev. W. T. Meloy, of the United Presbyterian Church of Chicago, and the book is published by the Board of Publication of his denomination. It is a love story, not "fascinating," but with so much of genial interest that the reader is in no danger of laying it down unfinished. * * * The moral purpose of the book is to describe and vindicate Christian character, in its more heroic aspects, and it is a success. We congratulate the author and the United Presbyterian Board of Publication on this literary lily of the valley.—*The Interior.*

"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

IT belongs to the class known as the religious novel. It is a love story written in the Pansy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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Seeds—Timothy	1 27	@1 38
Flax	1 50	1 60
Broom corn	02	@ 08
Hides—Green to dry flint	6	@14½
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Wool	16	@37
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Common to good	2 75	@5 75
Hogs	5 00	@7 60
Sheep	3 00	@5 50

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Wheat—Winter	80	@1 19
Spring		1 08½
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The comfort of the farmer's family should not be overlooked. Very old farm-houses and those that are cheaply built for temporary use until a better can be afforded, are often most uncomfortable in severe weather. Windows and doors admit the external air more freely than is required for ventilation. Weather-strips made of India rubber are very effective, but they are not to be had everywhere, and require more of an outlay than is always convenient. A little ingenuity will provide substitutes. For the windows, place small wedges between the upper and lower sashes, to prevent rattling, then paste on strips of brown paper to close all the cracks, using stiff flour paste, or that made from rye meal with a little alum added. It is well to leave one upper sash to be let down as may be required for ventilation. Doors may be made tight by tacking tailor's listing or folded strips of woolen cloth along the sides and tops. The opening at the bottom of doors is usually the largest. For these take pieces of small scantling of the proper length, and cover with old carpet or other convenient fabric, stuffing the side which goes against the door with wool, cotton, or even with hay, to make a sort of cushion. While it is well enough to have the kitchen door open directly into the room in summer, it is very uncomfortable for the inmates in winter. If possible, a storm door which can be closed before the kitchen door is opened, should be provided. This may be made in such a manner as to be taken away in warm weather and stored for future use.

Sleeping rooms in farm-houses are usually cold. Those who suffer from cold feet should not be deterred from making themselves comfortable through fear of being thought "old womanish." If one cannot sleep on account of cold feet, he should warm them. Bottles of hot water will answer, but are not so good as blocks of soap-stone. Blocks of hard wood that have no turpentine, if placed in the stove oven early in the evening, will be found excellent foot warmers. In driving in the country in very cold weather a foot warmer of some kind will add greatly to the comfort of those making the journey.—*American Agriculturist.*

Thaddeus Stevens used to say that a contented farmer was a rarer creature than a white blackbird. Illustrative of the assertion he used to tell of a certain farmer at whose house he once visited. Mr. Stevens observed that the farmer's crop, which was just ripening, was remarkable beyond anything he had ever seen. "My friend," said Mr. Stevens to the farmer, "this is truly magnificent. There is nothing to be desired in your corn-field this year." "W-e-l-l," responded the farmer, guardedly, "it is purty fair; purty fair. But," and there was a noticeable tinge of sadness, "thar might be a few more cunnels—just a few more cunnels—at the end of the cob."

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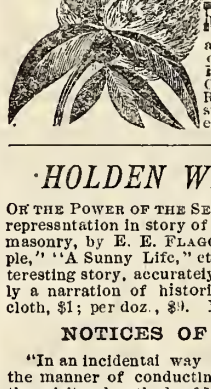
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IN BRIEF.

—Miss Noyes reports the entire New Testament committed to memory by a young Chinese girl.

—The report is that 90 per cent of the people of Russia can neither read nor write.

—Seoul and New York, Corea and the United States are now linked by the electric chain. The submarine cable from the coast of Hizen, Japan, to the seaport of Fusan, Corea, was completed early in January, and telegraphic offices, with the latest equipments and apparatus, will be ready for business February 28th. An industrial exposition is to be held in the capital next year, and English merchants are soon to open commercial houses. Only a few Americans have thus far ventured on Corean soil.

—A well-known member of the Governor's Council, at a late public dinner, overheard one of the colored attendants ask another: "Whose that gemmen, Sam?" And Sam responded: "Dat's Purfessor F." Then the other queried: "How did ye know he was a perfessor?" To which Sam replied with dignity: "Oh, all dese yere purfessors is polished off on top."

—The vice of gambling was recently so prevalent among the students of a leading college in the Eastern part of this country that the faculty were compelled to take summary measures of cure. It was found that one of the students had lost every dollar in his possession, every article of furniture in his room, and every stitch of clothing on his person; and that another student was in reality a professional gambler, who had entered the institution for the sole purpose of fleecing the youths.—*Harper's Weekly.*

—Mr. Vanderbilt himself claims that he is the richest man in the world. A year ago the duke of Westminster was estimated to be worth $200,000,000, mostly in houses and lands that yielded him about 2 per cent. Vanderbilt's balance-sheet of January 1, 1884, showed a balance to his credit of $201,332,413, upon which he derives an interest of 6 per cent. His income is therefore a little over $12,000,000 a year, or almost as large as the soldiers will each enjoy after all the proposed pension bills are passed.

—It was told at a Congregational meeting at Northampton of a Yale College pastor, Mr. Fitch, whose diffidence always prevented him from making an extempore speech, that one night, when some bad boys broke his windows, he arose and went forth to upbraid them; but, after a few words, he could find no language in which to express himself, and so he remarked: "Young gentlemen, I find I have left the notes of what I intended to say on my study table; but if you will reassemble at this place to-morrow morning at eleven o'clock, I will then express my thoughts to you as I proposed to do when I came out."

—An object lesson in the transmutation of virtues is conveyed in this paragraph from an exchange: "Tennyson can take a worthless sheet of paper, and by writing a poem on it make it worth $5,000. That's genius. Vanderbilt can write a few words on a sheet and make it worth $5,000,000. That's capital. The United States can take an ounce and a quarter of gold and stamp upon it an 'eagle bird' and 'twenty dollars.' That's money. The mechanic can take the material worth $5 and make it into a watch worth $100. That's skill. The merchant can take an article worth 25 cents, and sell it for $1. That's business. A lady can purchase a very comfortable bonnet for $10, but she prefers to pay $100. That's foolishness. The ditch-digger works ten hours a day, and shovels out three or four tons of earth a day for $1. That's labor."

The subjoined figures are condensed from an elaborate statement in the *Herald* relative to the great highway between the sister cities of New York and Brooklyn. They show the financial phase of this great structure, and are indicative of its beneficial influences upon the convenience and growth of the two cities in the future. The cost of the bridge, represented in the bonds of the two cities, is $16,560,000, of which New York will pay $5,000,000 and Brooklyn $11,560,000. These bonds pay rates of interest ranging from 4 to 7 per cent, and mature at periods extending from 1899 to 1924. Brooklyn will pay annually an interest of $679,350, and New York will pay annually $339,675. When the principal and interest of the bonds shall have been paid, the bridge will have cost more than $42,000,000. Revenues from tolls, including foot and car passengers, and vehicles, for the last eight months, has been $205,281, and it is estimated that the same sources, under more perfect arrangements, will hereafter yield an annual revenue of $521,570.

HEREDITARY TAINTS.

SOME REVELATIONS ON A SUBJECT WHICH CONCERNS THE WELFARE OF THE RACE AND THE HAPPINESS OF ALL.

(*Rochester Democrat and Chronicle.*)

To any one who has studied the laws of life, and especially those which relate to reproduction, an experience such as we are about to relate, will come with special force and interest. The transmission of certain mental traits of prominence, and of certain physical traits of equal prominence, are facts which all acknowledge, but which none can understand. The father may be distinguished—the son, an imbecile; or, the parent may be decrepit and unknown, and the child achieve the highest place possible to humanity. But through it all, there will be certain characteristics which mark the individual as descending from certain ancestors. Too often, indeed, these characteristics are infirmities, and often of a physical nature.

These facts were strikingly brought out during a conversation, which a representative of this paper recently had with Mrs. Carrie D. T. Swift, who is the wife of one of our most prominent citizens. This lady related that she inherited from her parents certain tendencies over which she had no control, and which were in the nature of blood difficulties, assuming the form of rheumatism. Her experience can best be described in her own words. To the writer she said:

"I felt the beginning of this hereditary taint many years ago, in vague pains, which seemed to come unaccountably and at uncalled-for times. They were annoying, exhausting, and interfered not only with my duties, but also totally destroyed my happiness. At first they would be only transient, appearing for a day or two, and then disappearing; then again they would come in such violent forms that it was impossible for me to lift a cup to my mouth. Afterwards, my feet and hands swelled so that it was impossible for me to draw on my shoes or gloves without the greatest effort. I realized what the difficulty was, but seemed powerless to avert it. I finally became so bad that I was confined to the house and to my bed most of the time. My joints pained me continuously and my feet swelled to enormous proportions. Knowing that I inherited this tendency, I had about abandoned hope, when I began the use of a remedy which was recommended to me by a friend as being specially efficient in cases of a similar kind. To my great gratitude I found that it relieved me, restored my appetite, and I am able to say that now I have gained forty pounds in weight, feel perfectly well, and am in the best possible condition, owing wholly to Warner's Safe Rheumatic Cure which was the remedy I used."

"No one would ever suspect you had suffered so, Mrs. Swift, to see you now," remarked the reporter.

"That is what all my friends say. Only yesterday an acquaintance of mine whom I had not seen for some time, hesitated, before speaking, and apologized by saying, 'Why, I really did not know you, you have changed so for the better since I last met you, how well you do look.'"

"Have you any objection to giving the name of the party who first mentioned this remedy to you?"

"Not the slightest. It was Mr. R. H. Furman, the photographer."

The newspaper man, after bidding Mrs. Swift good-bye, repaired to the photographic rooms of Mr. Furman, when the following conversation ensued:

"Have you been a sufferer from rheumatism, Mr. Furman?"

"Well, I should think I had."

"For how many years?"

"Twelve or fifteen."

"Did you try to cure it?"

"Yes I tried everything, and, at last, went to the Hot Springs of Arkansas, and nothing seemed to do me any good until I tried Warner's Safe Rheumatic Cure."

"And it cured you, did it?"

"Yes, completely."

"And you can cordially recommend it?"

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NEWS OF THE WEEK.

WASHINGTON.

—The United States Senate debated Friday the resolution to appropriate funds for the suppression of the foot and mouth disease among cattle in Western States, but action was postponed owing to the opposition of Southern Senators on Constitutional grounds. Senator Ingalls created much laughter by the remark that they would soon have to consider the suppression of the foot and mouth disease in the Democratic party, as it never opened its mouth without putting its foot in it.

—Senator Hill has ready a bill to make the postage on newspapers 1 cent per pound. It is claimed that the measure will get through both houses this session, with the indorsement of leading dailies.

—In the Senate, two resolutions were introduced for a Constitutional amendment to make only gold and silver a legal tender for the payment of debts. Three hours were spent Monday in debate on the Mexican treaty, in secret session, and there is every probability of speedy action on the document.

—Thursday the Senate passed, with amendments, the House bill to reinstate Fitz John Porter, the traitor of the second Bull Run battle. The bill returns to the House and requires a two-third vote to bring it up out of turn. The bill authorizes the President, by and with the advice and consent of the Senate, to appoint General Porter to the position of colonel in the army of the same grade and rank held by him at the time of dismissal, and authorizes the President, in his discretion, to place General Porter on the retired list as of that grade; General Porter, however, to receive no compensation or allowance prior to his appointment under this act.

COUNTRY.

—Abraham Breath, an old resident of Alton, Illinois, who died Wednesday, was one of the sixty men who enrolled themselves to defend Elijah P. Lovejoy in the riots of 1837.

—Peter Schmitz, a wealthy builder of Chicago, who recently killed his second wife at No. 214 Mohawk street, ended his life in jail by choking himself wih a three-quarter inch cord which he held in his hands.

—Fire at Allegan, Mich., Wednesday, destroyed twenty-three stores, Peck's Bank, the Sherman House, and three newspaper offices, involving a total loss of $350,000.

—It is stated that two Scotchmen, recently arrived, carried the germs of the foot and mouth disease in their clothing, as they had been herding infected cattle in Scotland.

—Three thousand copies of the *Citizen* newspaper of Illion, N. Y., were printed by means of electricity Wednesday night.

—By a vote of 144 to 50 the bill extending the suffrage to women was defeated in the Massachusetts House of Representatives Wednesday.

—Three passengers on the Chicago and Atlantic express were despoiled of their money and watches by two men who entered the coach early Thursday morning at Ada, Ohio, and who held the conductor at bay with revolvers.

—Seven bishops and a number of clergymen participated in the funeral services of Bishop Clarkson at Omaha Thursday, business being suspended during the solemn occasion.

—Estimates place the cattle drive from Texas the coming season in excess of 300,000 head.

—The recent flood destroyed fifty-five bridges between Pittsburg and Cairo, which will cost $210,000 to replace.

—An avalanche from Aspen Mountain, Col., Monday night, last week, buried three Vallejo miners. Two other men are missing.

—A dispatch from Starkville, Miss., March 14, says: On Tuesday afternoon a terrible cyclone passed over this country. Beginning several miles west of this place, it leveled forests, buildings, and fences, and did great damage to live stock, and killed several persons. The full force of the storm struck the college near here, unroofing the dormitory, and blowing down many buildings, including barn and stables.

—Oliver Dyer, sophomore at Yale, handled roughly by R. Bradford Williams (colored), a classmate, in the college games last Saturday, died of his injuries Friday morning.

—The New Orleans Exposition directory is making efforts to secure the colossal steamship Great Eastern to bring a cargo of exhibits from Liverpool, and then serve as a floating hotel while the Exposition remains open.

—Business failures in the United States for the week numbered 186, 25 less than the preceding week, and a decrease of 47 from the corresponding period in 1883. In Canada and its provinces there were 42 failures reported.

—In a riot for the possession of a crossing at Sharpsville, Pa., Friday, between Pennsylvania Railroad employes and those of the Sharpsville Railway, General Manager Prince of the latter line was knocked down and trampled on. Weapons were freely flourished, but the sheriff is now in possession.

—Ferdinand Schueffler and William Denooyer were burned to death in the fire at Grand Rapids, Mich. They were cut off by the flames in the sixth story of a carpet-sweeper factory.

—Reports have reached Springfield, Ill., that the foot and mouth disease has appeared in Effingham county. New cases have occurred in the Owl Creek district in Kansas, and quarantine regulations are being cheerfully complied with. Governor Glick has called a special meeting of the Legislature, to convene March 18.

—The committee investigating the departments of New York City reported to the Legislature at Albany Friday, declaring that they found the officials either dishonest or inefficient, and that County Clerks Butler, Thompson, and Keenan had retained fees illegally amounting to $50,000. The surrogate office they declared to be run for blackmailing purposes, and in most cases they found that the officials in charge only nominally exercised the power deputed to them. The committee has prepared nine bills to obviate the evils, and save the city annually $200,000.

—About 1 o'clock Wednesday morning one of the most appalling mine disasters on record occurred near Pocahontas, Tazewell County, Virginia. At the hour mentioned a gas explosion took place in the Laurel-Creek Mine at that point, where 150 men were employed. Every man of them was instantly killed, and the engines, cars and machinery were shattered into atoms. The disaster is without doubt attributable to the insufficient character of the machinery for carrying off the noxious gases.

FOREIGN.

—The French occupied Bac Ninh, in Tonquin, Wednesday. The victors had seventy wounded, and the Chinese loss was heavy.

—General Graham Thursday defeated the Arabs under Osman Digna after a stubborn fight of two and one-half hours' duration. The rebels fought with such desperation that they one time broke the second British square. The rebel loss is estimated at 4,000 killed and 6,000 wounded.

—There was an explosion Wednesday night in a hotel at Fulham, a suburb of London. It is believed to be another Fenian dynamitc outrage. A box containing four packages, apparently cartridges, was found on the premises. One man was blown to pieces.

—Seventy picked detectives of London are receiving instructions for the pursuit of dynamiters. The Invincibles of Paris have selected four men to take the life of McDermott, the informer. The police of Vienna and Pesth have discovered an extensive plot. A policeman at the capital of Moravia was murdered by anarchists.

FOLLY.

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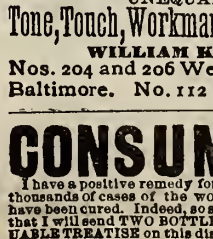
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THE ADDRESSES AT WASHINGTON have formed an important part of the *Cynosure* for several numbers. No convention has furnished more able or varied discussion of reform topics for our columns. In the present number the valuable and interesting article from our English contributor, Rev. John Boyes, and the earnest protest of Dr. Geo. B. Cheever that the world needs an example of a nation emphatically Christian,, will be read with avidity. Prof. Lumry discusses the question of money and banks, and Gen. Phelps has space for his opinion on prohibition, which we sincerely hope he may change before the November election. We are able to promise for next number a fine portrait of William Wirt, the greatest of Attorney Generals, and first Anti-masonic candidate for President. The articles that will accompany it will reveal something of the history of that nomination not generally known. We shall soon be ready for a fine Birney number also, with portrait and sketch.

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The National Republican committee are making their final arrangements for a place of meeting. The Exposition building will be again utilized, only the north end will be fitted up instead of the south as in 1880, where two nominating conventions were held in the same place. The accommodations will be for several thousand less than when Garfield was nominated, the managers perhaps thinking that the absence of a great war of factions will reduce the attendance, and remembering that several other national meetings are to be held here. The anti-monopolists have called their convention here, which makes the fourth national nominating convention which Chicago will be happy to entertain this year.

The intense and bitter partisan strife at the last Republican convention is yet remembered in Chicago by its scars, and the names appointed on the local committee for the next convention have been scanned with some alarm, when it is announced that three-fourths are Logan men. The Illinois Senator may satisfy the Masonic and Grand Army lodges, but it is said that the business men of the city are very generally opposed to him. It may have some significance in this respect that a call was issued Saturday, signed by fifty of the substantial business men of Chicago for the organization of an "Independent Republican Association" to assert independence of action and patriotism at the polls and to demand administrative reform and the "total removal of the spoils system and 'bossism' from public life." This is the strongest kind of an anti-Logan movement, and springs up among men whose demands cannot be safely ignored.

Harper's Weekly prints two pictures "To-day" and "To-morrow." One is of a young lady in splendid costume engaging with delight in the dance; in the other the same person, in plainest garb pays her devotions at the altar prayer-book in hand. The absurdity of much of the observance of Lent is thus set forth with the keenest irony. But not too severely. The Washington dispatches tell of a mid-Lent *masked* ball held at the British legation, and speak of it as the first in our capital, though a common occurrence in Catholic countries. What a hollow mockery of religion, which condenses the penitence and humiliation of a year into a single month and cannot endure even so brief a season of abstemious life without a masquerade in the middle! But to the same low and soulless condition would all our churches come should they follow the leaders who mark the callender for Easter, Christmas and the rest.

The alarm of the past fortnight over what was feared might be a cattle epidemic is gradually subsiding. The animals attacked in Illinois and Kansas have been examined by experienced surgeons who report that the dreaded "foot-and-mouth" disease has not shown itself. In Kansas they are positive that the source of the trouble is not contagious disease, nor lack of care, nor alkali water, but ergot. The hay was found to contain a large amount of wild rye which was full of ergot, which is a diseased condition of the germen of grasses, and in considerable quantities is poisonous to animals. The theory of the attack is that the ergot acted by contracting the blood-vessels, retarding the circulation in the extremities, and causing the feet to freeze. This decision will be hailed by the thousands who have heard with anxiety of this threatened attack upon a great source of the wealth of the country.

Secretary Teller of the Interior Department sent last week to the Senate, in response to a resolution, a communication respecting the fencing in of government lands in the territories by cattle grazers. It is ascertained that many million acres of the public lands are thus illegally enclosed, preventing settlement and interfering with public travel. Among the number of those named are several English and Scotch companies. A large number of cases are found west of the one hundredth meridian (which is about the meridian of Fort Dodge in Kansas and Fort Pierre in Dakota) where the enclosures range from a thousand acres and upwards. The friends of the small farmer in Congress must be in haste to secure what little is left of the public domain for the the actual settler. The reservation of what remains for settlement under the homestead act cannot be long delayed if it is to effect anything useful. But it is a question whether Congress can drive those land monopolists off from the tracts they have attempted to steal. Our government has seldom succeeded in preventing them from shamefully robbing the Indians of their reservations. Much more are they secure in fencing in lands unoccupied where no claimant can raise a voice against them. This matter throws a side light of experience upon the theories of Henry George. We shall see what protection government ownership of land is against the encroachments of monopoly.

Although the New York legislature has by a vote of 91 to 63 decided against submitting a prohibition amendment to the popular vote, the friends of temperance may heartily rejoice in the passage of an act providing for instruction in the public schools in respect to the liquor business. The new law provides "for instructing all pupils, in all schools supported by public money or under State control, in physiology and hygiene, with special reference to the effects of alcholic drinks, stimulants and narcotics upon the human system." A knowledge of the same branches is required also of all teachers, and they must pass examination upon them to secure certificates. Vermont, Michigan and New Hampshire already have similar laws, and are rearing voters who shall remand the liquor traffic to its proper and fearful abode.

THE WORKING CLASSES OF ENGLAND.

BY REV. JOHN BOYES, A. M.

The various phases through which public opinion is passing in relation to the masses, may be indicated by a few recent events. To meet the ever changing conditions of social life and thought, new methods of work are being constantly suggested and tried. The Rev. Stopford Brooke, of London, is trying the experiment of holding secular services on a new principle in his church on week evenings. He says that he has long felt that a temperance evening should not be wholly occupied with temperance talk, but should take into itself, as in harmony with it, the interests of science, art and literature. The first evening so spent, James Bryce, Esq., M. P., delivered a very instructive lecture entitled, "A visit to Mau Mau, the principal fire lake of the great volcano of Kilauea, in Hawaii." "Temperance songs, recitations, and addresses were given during the evening, and ample opportunities were afforded for signing the pledge. The method, though novel, is deserving the attention of ministers and churches.

A few evenings ago, Mr. Broadhurst, M. P., at the opening of a workmen's club, to be conducted on temperance principles, said, that he thought any sensible man would prefer spending his time in an institution like that, rather than at the bar of a public-house. He did not speak as a teetotaler because he was not one; but he maintained that if a man required alcohol he should have it at home. If a man told him that alcohol was necessary to sustain physical exertion, he should say that his own experience was against it. Up to ten years ago he had worked as a journeyman stone-mason at some of the largest buildings in the country, and though his work was hard, he found he could get through it much better during the day without the beer, and left off work in the evening much stronger and less tired than if he had drank beer during his working hours. While his work at the present time was of a different nature, it was no less arduous, and he could express his honest belief that it would be impossible for him to sustain himself during the usual hard day's work of a member of Parliament if he was not almost a teetotaler. One of the greatest obstacles to the progress of the working people, so far as the skilled mechanic was concerned was the drink; for the workmen who spend their time at the public-houses are always a drag and a hindrance to every forward movement undertaken on their behalf. Most of the great struggles they had passed through would have been much easier won if they had been sober. With sobriety they had advantages which, if utilized, would make them masters of the future destinies of this great country. His words ought to be carefully weighed by working men everywhere.

M. Clemenceau is on a visit to this country to make a personal examination of the homes and modes of life of the working classes, with a view to improve the condition of the working classes of Paris. He is evidently struck with the absence of police supervision. In English towns perfect liberty is given to the most immature workman in search of employment, with the slight exceptions that arise from the working of the Factory Acts. The wisdom of this freedom has been questioned by some who think that a restraint on private liberty is better than the almost

universal license which is accorded, and the consequent misery sometimes entailed thereby. It is however difficult to draw the boundary line; and probably the present liberty is the lesser of the two evils.

Mr. George of America, is in this country profcssedly trying to enlighten the working classes on the subject of property. To us it seems evident that Mr. George, in his efforts to make it appear that it is wrong for the landowners to retain their possessions, and that property ought to be wrested from them and handed over to the people, is either in the dark himself, or his moral nature has been fearfully perverted. His theories carried out would land the world in anarchy and roll back the civilization of the globe. When lecturing at Birmingham a few days ago, a gentleman rose and said: "Mr. George, you can go back to America and tell them to restore the land to the Red Indians." The remark suggested a new phase of thought to many present and elicited the applause of the audience.

Canon Liddon, the other Sunday afternoon, in preaching before the University of Cambridge, dissussed the rights of property. He affirmed that human society is made up of inequalities—inequalities of means, influence, education, social position, and opportunity. He reminded the undergraduates that there were great inequalities existing among themselves, and glanced at other manifest differences in the social position, opportunities, privileges of men. This difference he attributed to the simple fact that God had made men to differ; and that, therefore, attempts at the equal distribution of property, are in conflict with the original facts of human nature; or, in other words, with the will of God. He earnestly rebutted the charge so often made, that the church is always upholding privilege against right, and wealth against poverty. He said that wherever Christianity is really believed and acted on, it tends to lessen the general inequalities of life, its charities throw bridges over the abysses which separate classes, and that its spirit of self-sacrifice prompts the free abandonment of wealth and station for the sake of others.

Our convictions are more in harmony with the teachings of Canon Liddon than with those of Mr. George. An Irishman, some time ago, unconsciously hit the right nail on the head, when an orator of Mr. George's type asked, "Is not one man as good as another?" when Pat excitedly shouted out, "And sure he is, and a *grate dale better.*"

Grimsby, England, Feb. 26, 1884.

ENGLAND'S OPPORTUNITY AND GOD'S WORD.

BY REV. GEORGE B. CHEEVER, D. D.

We are all watching with the deepest anxiety the progress of the conflict in Egypt, and we are more than ever indignant at the vacillating policy of England. Alas, what amazing opportunities for the victory of great principles have been sacrificed! And with what tardy and insufficient driblets of regiments have the British Ministry dallied and hesitated and invited defeat, when they might have sent an army of twenty thousand, with a rapidity and power of justice that in the name of God would have swept the forces and the territory of the false prophet and his slave-holding tribes like a cyclone!

If only a year ago, when it was proposed as expedient, after the great victories against Arabi Bey, to withdraw the British troops, Mr. Gladstone had declared plainly that England had a moral purpose, and not merely commercial, or bond-holding, in Egypt; and that her government and people were determined to keep possession of the country so wonderfully, by the providence of God, placed at their disposal, until freedom of the Bible and of religious opinions, the confession of Christ without persecution, and the security of social and civil rights under God's law were established, and *slavery abolished*,—then there would have been neither massacre nor defeat; but rather the whole Musselman world would have quailed before such an announcement, with a disciplined, victorious army behind it. No such fanatic as El Mahdi could have gained a foothold or followers. The right arm of the Turkish Sultan, with the Koran, would have withered, and "the counsels of the wise councillors of Pharaoh become brutish, because of the shaking of the hand of the Lord of hosts over Egypt."

The civilized nations of the earth would have acclaimed with joy the lifting up of such a banner of truth and freedom. "For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land, and in mercy shall the throne be established; judging and seeking judgment, and hastening righteousness. Behold the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. There shall be an altar to the Lord in the midst of the land of Egypt, and it shall be for a sign and for a witness unto the Lord of hosts in the land. For they shall cry out unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them." Isa. 16th and 19th.

Gen. Gordon is said to be a Christian and a believer in prophecy. We know not how that may be, nor whether, having been left by the British Ministry to go to Khartoum without an army near enough to back him and enforce his purposes, he is at this moment alive or in safety. But his diplomacy in regard to slavery is not decisive or fearless. There should have been no concealment as to the intentions of England to abolish slavery; nor need there have been, had she sent an army in the name of that Christianity which England boasts to be the common law of her own Constitution and people, and if so the common law of all her armies, colonies and conquests; with such a position she would have stood acknowledged among the nations as the foremost kingdom of the world—the only kingdom whose mission and work is what it ought to be, that of Christian freedom, justice and benevolence for all mankind.

England has had the offer in the providence of God that the Jews once had and rejected, of being the kingdom of a royal priesthood for all nations. We of the United States, her descendants, have cut ourselves off from a position of such privilege and glory by excommunicating the Bible and the name of God from the Constitution,—have made ourselves eunuchs, not for the kingdom of heaven's sake, but for the despotism of a godless democracy. As the Jews made a calf in their day, and said, "These be thy gods O, Israel," so we in ours have taken the battered Dagon of the Philistines, absolved of his tail, and set him in his place again; the deity, in fact, of a Nihilistic socialism, and our danger now is between the Charybdis of Romanism and the Irish in league against our liberties on one side, and the Scylla of a political and civil atheism and renunciation of God's law on the other.

Truly the one thing now that earth needs, after all the preparations so vast and mighty that God in his providence and by man's science has made, and all the successes of the missionary enterprise, by the outpouring of his Spirit with the free proclamation of his Word, is the example of some one Christian nation, that God has girded with power and influence, unfurling the banner of his truth, and legislating and acting in his name.

But I could fill a volume with such romantic suppositions. God be praised for the assurance that the romance will one day be a reality, and that from the rising of the sun unto the going down of the same, the Lord's name shall be praised among all nations!

WEEK-DAY SERMON.

BY E. E. FLAGG.

It is a noticeable fact that very few Christians seem to read Revelation—the opening and closing chapters perhaps excepted—as they read other parts of Scripture, "for doctrine, for reproof, for correction, for instruction in righteousness." To them it is a land of unfathomable mystery, and every commentator who offers to lead them through it but a blind guide darkening counsel by words without knowledge, till they settle down into the fixed belief that "Revelation was never intended to be understood;" —as if all the use of that strange panorama, grander and more vastly comprehensive than was ever unrolled to the eye of prophet before, is simply to dazzle and mystify! But can it be? Is this God's way? Has he placed in the hands of his church a sealed history of all her future to the end of time, forewarning her of mysterious dangers and deadly foes, and only when those dangers are forever passed and those foes forever conquered permitting the seals to be opened? Yet many intelligent Christian people extricate themselves from the quandary by saying that "these things can only be understood through their fulfilment." And either mode of reasoning is simply jumping from one bog into another. Would it not be more honoring to God to think that when he said to John, "Seal not the sayings of the prophecy of this book," he meant exactly what he said?—that there was nothing in its pages which it did not behoove his church to know and understand; and if needful for the church, why not for the individual Christian?

I remember hearing it stated by a good and learned minister who had labored among the freedmen of the South, that Daniel and Revelation were their favorite portions of the Bible because, as they naively said, "they could understand them best." Let us not smile at these simple souls, but remember that he is nearest eternal truth who approaches its mysteries with the spirit of a little child. And is not this the very point where we err? We think of Revelation as a hard book full of abstruse symbols having in connection with the common duties of daily life, when the truth is that divested of narrow interpretations, and studied more in a spiritual and less in a literal sense, it is divinely simple and vitally practical—no book in the Bible more so. We are not obliged to understand the exact time covered in prophetical language by a month, a day, or a year, before we can find stimulus and warning in the fate of the Mystic Babylon—provided we remember that it is not Rome alone she typifies but every church which has left her work of saving souls for the power and ease and luxury which the world is always ready to offer as the price of its unholy fellowship; or to recognize in the Beast and its shadowy Image one vast world Force which shifts its form to suit different ages, but is always essentially one and the same.

In the pressure of daily temptations, in hours of trial and discouragement when the flesh is weak and the spirit fails, and we seem to stand as forlorn hopes for all the shafts of the enemy, how inspiring its vivid pictures of conflict and victory! The attempt to narrow down the scenes in Revelation to a particular time or precise locality has robbed us of much of the spiritual benefit it was designed to impart. Rome is wherever we find her spirit manifested, and we meet the terrible Beast in every anti-Christian force now working in society. Those dark powers are powers of the air, their range is the entire earth; and in one form or another the weakest Christian must meet them every day of his life.

One thought more. It is possible that we are standing on the threshold of that last mighty conflict when these powers of sin will combine all their forces. There are signs of the times which seem to point that way, even to what has seemed heretofore the most improbable of unions, popery and the lodge. Are we prepared for it? The only proof that we are, lies in the fact that we are *now* standing at our posts and not turning our backs to the enemy. If so, for us is the promise:—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world."

SECRET ORDERS AMONG THE FREEDMEN.

A contributor of the New York *Examiner*, "Escott Holt," has observed the financial and spiritual ruin which the secret lodge system is bringing upon the colored people of the South and writes thus of them:

"In a letter written some months ago I noticed the very large number of secret orders, burial and benefit societies growing up among the colored people in Washington. Since that time, I find that this state of things is pretty general throughout the South. In the town of Paris, Ky., for example, there are about 1,500 colored people, and among them, seven societies of as many different orders. The exact amount of all the contributions for church and also for lodge purposes has been ascertained; and the former does not amount to one-third of the latter. A large portion of the means of an indigent class struggling to attain comfort is wasted on ceremony and regalia. The freedmen are impoverished by lodgery. The few men of property among them owe it to their race to devote their superfluity to the education of youth. In the present condition of the freedmen, scarfs, badges, gilt staves, and pompous ceremonies have for them peculiar attractions. The effect upon them of familiarity with empty and meaningless ceremonials, I am told by ministers, is to undermine gradually their faith in the reality of religion. The church falls, little by little, in their estimation, to the level of the lodge; and the once devout worshipers are transformed into different lookers-on. For these manifest evils, there is no compensation in the charity features of the secret societies. The amounts collected are mostly expended in rents, furniture, banners, regalia and the thousand fripperies of procession days; they are ridiculously large when compared with the trifling sum doled out in charity. To organize a secret society for charity is as absurd as to burn a house to roast a pig—a culinary method charged by Tom Hood upon the Chinese. The evil of secret societies among the freedmen is so widespread, I have thought it well to call to it the attention of ministers laboring among that class."

Rev. Rufus Perry of the *National Monitor*, organ of the colored Baptist churches, adds this testimony to the above:

"We must confess that in the above there is too much truth. We often meet women in our post office here, sending registered letters to the different societies which they had joined before coming North to earn a living. They are members, generally, of some church in the South, but we seldom see anything going to the church; it is all to the societies. This results from false teaching and bad example. If the

church of God cannot meet the needs of humanity without a supplement of 'lodgery,' the church is a miserable failure. An aspirant for the ministry a part of whose faith is lodgery, should never be 'passed' till he shall have been purged of all such worldliness. The church is the light of the world. It is the salt of the earth. The man or woman that cannot trust it in health, in sickness and in death, has no business in it."

THE SONG OF FREEMEN.

REMARKS AND SONG OF GEO. W. CKARK AT THE OPENING OF THE AMERICAN AND PROHIBITION CONVENTION, WASHINGTON, D. C., FEBRUARY 20, 1884.

I used to think if I could live to see the slave power and the rum power overthrown and these great crimes against God and man prohibited and done away with throughout the country, the millineum would soon dawn upon the world, and I should feel like good old Simeon—"Now Lord, let thy servant depart in peace for mine eyes have seen this great salvation."

But I now see still further and behold other great and threatcning evils to be grappled with and overthrown as well, beforc that glorious day shall shed its benign rays upon the earth. The work of true Christian reformers will never be complete until every form of tyranny and oppression over the bodies, minds and souls of men and women, too,—shall be overthrown and every unauthorized, unholy and unsanctified altar shall be cast down and demolished, and mankind and womankind shall realize that full and perfect freedom of which the poet sang when he said:

"He is a freeman whom the *Truth* makes free
And all slaves beside!"

Then mankind shall not be divided up, warped up, and bound up, and hooped up into Odd-fellows clans, Masonic clans, Mormon clans, Ku-Klux-clans, whisky clans, etc., etc.: and instead of selfish rascally "*rings*," we shall have a righteous, loyal and a royal brotherhood. Instead of artificial, superficial and hollow shams, we shall have a true and generous nobility; and instead of heartless machinehood we shall have an untrammeled, wholesouled manhood.

"Nature's own nobleman,
Friendly and frank—
The man with his heart in his hand!"

And for this complete freedom I labor and wait—I pray and vote, and for this I sing—

A voice has gone forth and the land is awake!
Our true men shall gather from ocean to lake;
Our cause is as pure as the earth ever saw,
And our faith we will pledge in the thrilling huzzah!

Let them blacken our names and pursue us with ill—
We bow at thine Altar, sweet Liberty still;
Then rally, then rally! come one and come all,
With harness well girded and echo the call.

Thy hilltops, New England, shall leap at the cry;
And the prairie and far distant West shall reply,
It shall roll o'er the land till the farthermost glen
Gives back the glad summons again and again.

The Ku-Klux shall hear in their conclaves of blood,
And read on their walls the hand-writing of God;
Niagara's torrent shall thunder it forth;
It shall burn in the sentinel Star of the North.

It shall blaze in the lightning and speak in the thunder,
Till all human fetters are riven assunder;
And Freedom her rights has triumphantly won,
And our country her garments of beauty put on.

The forests shall know it and lift up their voice,
And bid the green prairies and valley's rejoice;
And the Father of Waters join Mexico's sea
In the Anthem of Nature for millions set free.
Then huzzah! then huzzah!
Truth's glittering falchion for FREEDOM WE DRAW!

WINDY WORDS.—The Socialists and Communists of America, of which there are scarcely more than a baker's dozen, manage to make considerable noise nevertheless. They are accustomed, whenever their brethern in Europe commit some terrible crime, to assemble and feast and crow over it. So in the instance of the late Vienna outrages. A meeting was called lately at Irving Hall, New York, at which about one thousand persons were present. A large red flag was conspicuous. On it was inscribed, "No God, no Master." Speeches were made by their prominent men, and resolutions were passed approving the murderous conduct of the Vienna assassins. The latter were addressed as follows: "Brothers, your cause is that of the oppressed against the oppressor. That cause is a holy cause—not only of Austria, but of all countries. Brothers, we approve your action; we approve your methods. Between you and your oppressors there can be no truce. Kill, destroy, annihilate, assassinate, even to the germ of your aristocracy." Dogs that always bark never bite, and free speech is the safety-valve for the escape of a good deal of superfluous wickedness in the body politic and religions of this country.—*Lutheran Standard.*

CARDINAL M'CABE ON SECRET SOCIETIES.

Cardinal M'Cabe, in the course of a pastoral, read in all the Catholic churches of Dublin on Sunday, strongly denounced secret societies. His Eminence said,—"Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle where was no escape. Wickedness and a life of crime, often terminated by death from a confederate's hands, seem to be the sole choice given them. Few who are weak enough to yield to the temptation are strong enough to risk the penalty of death from refusal to obey a wicked command, and when the day of retribution comes on these societies and the hand of justice is on the shoulder of the victim he may choose between the rope of the public executioner and the infamy of the informer. We have lately seen in this city of ours lamentable illustrations of these truths. Will these scenes be again witnessed? To answer this question we may ask another—Will the reign of drunkenness prevail? If so the gibbet will have its victims and the emigrant ships will have their cargoes of degraded, self-exiled informers."—*Belfast Witness.*

THE QUERY OF THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

CHAPTER IV.—*Wherein the lecture is reported.*

Uncle Job found but little difficulty in gaining consent to use the church for an Anti-masonic meeting.

This was a matter of surprise and comment to many persons, both in and outside of its membership. Had Mrs. Hornely or Mrs. Thompson been questioned as to the wherefore, they would probably refer the inquirer to a promise found in Matt. 18: 19. With few exceptions, Uncle Job, who was a general favorite notwithstanding his "up and down way," had received the answer, "I don't care. You may have it for all me;" and so the meeting was arranged for Friday evening.

During the day conspicuous posters met the eye in every available place which read as follows:

LECTURE

AT THE CHURCH TO-NIGHT!

Subject:

MASONRY A FOE TO THE CHURCH OF CHRIST!

Come everybody!

As Uncle Job was returning home, paste-bucket in hand, he remarked to Mr. Hornely with whom, he stopped a few minutes to chat, "There! I reckon I've done all I could. I only hope they won't tear 'em off till they're read. This meetin' is a goin' to be the beginnin' o' better days. I feel it in my bones. I'll jes' step in an' recommend Elder Lowly to keep a stiff upper lip when the howlin' begins, fur from the appearance o' things its a goin' to be loud. The saloonies promise us all sorts o' fun, but as I tell 'em 'a barkin' dog never bites.' Mark says to me this mornin', says he, 'You ain't a goin' up there to-night without bein' armed?' But I says to him, 'I'd ruther have the protection that the prayers o' them 'ere wimmin that's a goin' to pray in the vestry through the lecture 'll bring me than all the six-shooters in the State.' I tell you, brother Hornely, the Lord is a goin' to fight this 'ere battle—now you see!"

"You think there will be a good turn-out?"

"Course there will. What made the house full last night at prayer meetin' if they wa'n't expectin' suthin' be said about this 'ere. Dreadful sorry Elder Kemp won't lend a hand, but that can't be helped as I see. We've got to handspike this 'ere thing that's a blockadin' the track, Elder or no Elder, or the old engine 'll stand stock still as it's been a doin' these years,"— and Uncle Job sat down his bucket and went in quest of the lecturer to satisfy himself that that person's courage was adequate for coming emergencies.

Evening came. Long before the appointed time for the lecture to begin, every seat in the church was filled. Outside the door stood a group of men and boys popularly termed "rowdies," among whom was Mr. Vallance and Uncle Job's stalwart son, Mark. In answer to a question asked by one of the party, Mr. Vallance said, "Yes, it's all right. I got that fool Dan Thompson to get a lot on hand, and they're around somewhere."

Mark Dee raised his eyebrows a little, and presently remarked, "You don't want to go to raisin' Ned to-night, boys. Let 'em have it all their own way;" to which piece of advice no answer being vouchsafed he entered the house, and beckoning Daniel Thompson to his side whispered something in his ear. The answer was evidently satisfactory, for Mark Dee with difficulty restrained himself from laughing aloud.

Still the people came. Farm wagons stood at the door loaded with passengers representing districts five, seven, and even nine miles distant. Presently a little stir bespoke the arrival of the speaker, a calm, quiet man, in appearance very like Mr. Hornely, who accompanied him into the pulpit and introduced him to the assemblage as a "Watchman in Zion," and added a few simple words of prayer for help for the speaker in sounding a note of alarm concerning one of the foes of the church, and for the hearer in accepting the same. Many a head was bowed that would otherwise have been held erect simply because Mr. Hornely's religion was held to be genuine. The voice of the speaker continued the prayer. Like one who, from oft communing with Deity comes with assurance before the throne, did he pour out his soul before his Maker; and when he arose and began to speak, though the words were commonplace enough, an undefinable feeling took possession of the audience; a feeling partly of confidence in the speaker, partly of awe as though he were invested with supernatural power.

A stillness as of death pervaded the house as he portrayed the lodge in its anti-Christian character. A half hour passed by—an hour of attentive listening, and then at the utterance of some bold assertion, a muttered oath from Mr. Vallance's party which occupied a position near the door, followed by the distinctly audible remark, "It's about time this thing was wound up," caused some diversion.

The remark was followed by some hissing, which soon became general among that class of men all over the house, and quite a number of order-loving listeners arose to leave. At this juncture the attention of all was attracted towards an individual in the rear of the house who sprang upon a seat singing the words,—

"There are powers that move in darkness like the dragons of the pit,
They are wily as the serpent and have all the serpent's wit,
But will find their heads of venom and will surely crush them yet,
For the truth goes marching on."

Instead of the chorus the singer took up another verse,—

"Let the weaklings fly in terror, let the scheming turn aghast,
We will nail Jehovah's banner to the wildly rolling mast,
And we'll stand like men around it, till we hear His trumpet blast,—
Let the truth go marching on."

Why should such sentiments at such a time, even sung by a voice of wonderful power and sweetness, have the effect of quieting the turbulent element in that assemblage? But such was its immediate effect, and when the singer sat down, a gentleman in another part of the room arose and, in a tone which showed power of command, uttered a few scathing words of rebuke so adroitly applied that when he appealed to "this intelligent audience" not to allow the speaker to be maltreated, but hear him to the end, those to whom the former words applied immediately classed themselves with those to whom the latter were spoken and nothing more of a disturbing character took place.

The lecture was finished and Judge B. again arose, remarking that many of them had come some distance to hear the speaker Would it be possible to hear the subject continued on the following evening? His engaging manner, aided by the dignity of his office, won aquiescence to his request from even Mr. Gillman, who had said to himself more than once that evening, "*They won't get the house for to-morrow night. No sir!*" And so the meeting closed. Uncle Job found his way to the side of Judge B., whose hand he grasped in an emphatic manner, remarking, "It's plain as day the Lord sent you here to-night, Jedge. Those wimmen have been in the vestry all evenin' prayin' the Lord would let this meetin' go on all right. An' where's that fellow that sang so grand? I never was so glad in my life."

Mr. Thompson unconsciously found himself one of the Anti-masonic party who gathered around the speaker ere they left the church, and he there acknowledged to his old friend, Judge B., that the "shock of enlightenment" he had that evening received would preclude his future fellowship with "the unfruitful works of darkness."

Carrie walked home that evening with her sister and Tom. To the latter's bantering question as to where Mr. Vallance was, she replied somewhat crossly that she neither knew nor cared.

(*To be continued.*)

Reform News.

FROM THE GENERAL AGENT.

Lockport, Mar. 21st, 1884.

Two days of almost incessant storm of snow and rain kept me very quiet at Bro. P. D. Miller's on the 19th and 20th insts. It is a good place for an Anti-mason to "get aground," and I put in the time writing out my thoughts and opinions of the secret brotherhoods. Last evening I preached for Bro. Marks at Newfane. This young and faithful pastor in the Free Methodist connection is one of those choice spirits that it always does one good to meet. Modest and retiring, almost to a fault, he evidently underestimates his own ability; but when the truth is to be spoken, however unpopular, he never hesitates. By his blameless life and faithful teachings he has won the hearts of the people, whom he is laboring to bring to Christ, or to "build up in the most holy faith."

I find some interest here in our cause, and the approaching county convention, but should the roads continue as they are we can hardly expect many to attend from the country. I have not been able to find the "agent and colporteur for New York," but learn that after waiting two days in the hope of seeing me, he started out with the remark that he "would do the work himself and not wait for somebody else to help him." I feel special interest in men of that kind of grit, and particularly so in the New York agent.

I expect to take the next train for Holly or Albion and preach and lecture in one or both of these places, before returning to the convention here on the 25th and 26th insts. J. P. Stoddard.

FROM WESTERN NEW YORK.

Ellington, Chautauqua Co., N. Y., Mar. 21, 1884.

Editor Cynosure:—Work in western New York is moving right along. Friends used to ask the question: "Can we ever banish Masonry?" Masons of to-day may well ask, Can we ever banish Anti-masonry?

I have had the pleasure of meeting with some Auti-masons of the old stamp since coming to this county. Father Abel Blowers of Fredonia has attained the ripe old age of 85 years. He has been opposed to secret societies for seventy years. His zeal for the truth has not abated as he has advanced, but rather he seems to "renew his strength as the eagle." He assisted me much while at Fredonia, in meetings, etc. He thinks if the American and Prohibition parties unite that ex-Senator Pomeroy will be our next President. God grant that they may, for his own name's sake.

Moses Ferrin, at whose home I am writing, is equal in zeal and age to Father Blowers. Father Ferrin has done much for the *Cynosure*. He is known to all in town and for many miles around as the *Cynosure* man. He is away now publishing a meeting which we expect to hold in the Methodist church this evening. Mother Mather, known to readers of the *Cynosure* as a witness of the abduction of Morgan, is still living, and tells her story with as much enthusiasm as ever.

Brethren Anderson, Clapp, Luce and others are contending nobly for the faith here; time and space will not permit me to speak further of their work. I go from here to Lockport, where I hope to meet with friends in a county convention. W. B. Stoddard.

IN AND ABOUT CHAMBERSBURG, PA.

Fayetteville, Pa., March 8, 1884.

Dear Cynosure:—I left Washington on the 5th and came to Chambersburg. I found nearly all the churches engaged in revival work, with many hopeful conversions. Among them the King Street church has not been unmindful of its high calling, but has been continuing meetings for nearly two months with unceasing and deepening interest. Their able and excellent pastor, Rev. W. O. Tobey, has, in consequence of continued ill health, commencing with severe sickness last fall, felt constrained to resign his pastorate and the editorial management of the *United Brethren in Christ*, which he has ably conducted. The paper will continue to be issued by Bro. J. K. Graybill, and will, as heretofore, faithfully and earnestly protest against the abominations of the lodge and the wicked subserviency of the church to its control.

The meetings in the King Street church have been conducted by Bro. J. E. Wolfe, an evangelist who has been eminently successful both here and elsewhere. He has not failed to bear testimony against the lodge, of the inside of which he had personal knowledge before he found the Lord. He is expecting to make his home in Chambersburg, but will continue to labor as an evangelist Meanwhile the King Street church has called Rev. Keiter of Martinsburg, W. Va., to be their pastor, and it is expected that he will soon commence his labors.

It is generally believed that since our convention a year ago, and the expositions at Chambersburg and at this place, the Masonic influence has manifestly declined, but the Odd-fellows and Grand Army of the Republic have been very active. Recently the latter held a fair at this place, at which they disposed of many articles, including cabinet organs, by lottery, realizing about $400 net proceeds. With this and other funds they expect to erect a hall in this place and hope for controlling influence. Inasmuch as their lottery was in plain violation of the laws of the State, it remains to be seen how far honorable and law-abiding citizens will give them their support. Although the continuance of the religious meetings with absorbing interest is not favorable to political organization, yet such organization is favored and will be heartily engaged in. The people of this (Franklin) county gave last fall over 800 votes for a third party Prohibition candidate, and such men will uot be likely to go back on their record. H. H. Hinman.

FROM WESTERN PENNSYLVANIA.

Pittsburg, Pa., Mar. 14, 1884.

Dear Cynosure:—I lectured last night in the Chartiers U. P. church at Cannonsburg, twenty miles south-east of here in Washington county. There was a fair audience, more than half ladies, and excellent attention. It was the first anti-secrecy lecture ever given in this place. I was glad to find that the pastors of the two U. P. churches, Revs. Speer and Smiley, are in hearty sympathy with our reform, and that the pastor of the Presbyterian church did not hesitate to express his decided opposition to the whole system of secretism. The pastor of the M. E. church is reputed to be a Mason.

I had the pleasure of a brief reply from the leading physician of the place, who stands high in the order. The only thing he insisted on was that cripples could be made Masons, and gave an instance of a wealthy citizen whose limbs were not quite symmetrical, who is a member of the lodge. It was in vain that I quoted three authors on Masonic law in opposition to his position; he held that Pennsylvania Masons were "a law unto themselves."

Washington county is a very interesting region. With a soil of great natural fertility, abounding in coal and with many other natural advantages it was one of the first to be settled west of the mountains, and is still increasing in wealth and population. Last night the sky was lighted up by the burning gas well in the west part of the county. It is proposed to convey this natural gas in pipes to this city for the purposes of illumination and fuel, and the work is under way.

In this county was born Hon. Joseph Ritner, and from here he went to fill the office of Governor of the State.

Here still lives Dr. Alfred Creigh, author of "Masonry and Anti-masonry in Pennsylvania," and several other works. He stands high in the fraternity and is supported by their funds. Washington Lodge No. 164, which is in the main the subject of his history, was organized "A. L. 5892" (1792), and was one of the first west of the mountains. It was strong and very arrogant, as will be seen by the following resolution as reported in the above work, page 54. It seems that the Synod of Pittsburg had appointed a committee to inquire whether members of the Masonic fraternity ought to be received into the church. At this the lodge took offence and

> "*Resolved*, That as Masons we consider every man our enemy in private life, who wantonly attacks our ancient and honorable institution; and we pledge ourselves in the most solemn manner to withdraw our support and aid from any person who professes himself unfriendly, or uses any direct or indirect means to injure the fraternity or our sacred order."

Such a resolution needs no comment. It is intolerance intensified. And it is worthy of remark that just ten years later, in 1832, this lodge, together with nearly every other in the State, went down under the condemnation of public sentiment. It surrendered its charter and was in suspended animation till 1845; since which it has never become so strong and arrogant as before its fall, though the spirit remains the same.

I find here in Pittsburg much interest in prohibition. The *Prohibition Banner* of the 14th publishes a list of two hundred men and women chosen to provide for the entertainment of the convention of May 21st. It endorses the action of the Ohio Prohibition convention in nominating Gideon T. Stewart of Ohio as their candidate for the Presidency, and also endorses woman suffrage. I sincerely desire that this convention may nominate *our* prohibition candidate, S. C. Pomeroy, but if they will not, I know of no better man in their ranks than Mr. Stewart.

I was saddened to find that staunch reformer, Dr. A. M. Milligan, prostrated by debility, and Prof. Sloane but slowly recovering from his long illness. May the Lord in his mercy restore these stalwart veterans to physical strength. Yours in Christ, H. H. Hinman.

STARRY AGAIN ON THE PLATFORM.

Washington, Iowa, Mar. 17.

Editor Christian Cynosure:—To encourage others in their work against secret lodges, we send you notice of the work lately done among us. Mr. S. E. Starry has been with us the past week showing us how Masons are made. Five nights he lectured and worked the degrees in crowded school-houses in the vicinity, the sixth night finishing up in the city in Music Hall, which was filled with an attentive audience to see him work the sublime degree of a Master Mason. After working the degree, he requested the Masons present (being many), to deny the expose made if not true. No response. He insisted, saying it was due the audience and fraternity to deny if not fairly represented. But when they would not speak, he told them they were like Pat in the well, when the bucket fell on his head and Jimmy ou the outside asked if he was dead. Pat answered, "Not dead, but utterly spaachless."

However, next morning on his departure, Mr. Starry was attacked by the Masons, called a liar and a perjured villain. Mr. Starry in a gentle, quiet way told them he was not there to fight or be scared, but to talk and do them good.

What greater evidence do we need than such underhanded attacks that Mr. Starry's expose was true? We feel that Mr. Starry has done us good, arousing the Anti-masons as well as the Masons. We say to others, send for Starry—he will do you good. T. C. Maughlin.

FEBRUARY WORK IN WISCONSIN.

"I find that for the month of February I traveled 343 miles and visited 104 families and delivered 11 sermons or lectures.

I had a great time in Hortonville. The church is owned in partnership by Free Baptists and Congregationalists. The Free Baptists occupying it all the time. The minister is an Odd-fellow. They tried every way to keep me out of the church, but the Congregational trustee said I could have it for sure; and I did. In the afternoon of that day, Monday, the leading Odd fellow came and offered me their hall to lecture in, but I told them I could not accept it, as it had been given out to be in the church, aud I had no chance to change the notice. So we held the first lecture in the church. Then I got a letter that I must leave that place before Tuesday, 7 o'clock P. M., unless I wished to engage in the egg business; but I held my lecture Tuesday evening all the same. They succeeded in keeping a good many away, but I paid them off by going to every house and leaving tracts and papers; so I got them all reached better than if they had attended the lectures. It was quite stormy both nights.

Brother Griffin did everything he could to help me, and so did his wife and son, who lives in Vineland. I had a very precious time with them all and also the Baptist minister iu Vineland. The Baptist minister in Hortonville attended the lecture ou Monday evening, but he was not out Tuesday. Isaac Bancroft.

COLPORTEUR WORK IN SOUTHERN ILLINOIS.

Sparta, Ill.

Having been requested by the Executive Committee aud several friends of the cause to report some incidents connected with my work, I will comply.

A Mason affirmed that Masonry cannot be revealed, but acknowledged Wm. Morgan was kidnapped for telling something. When asked if that "something" was true, he said, "There is something about Masonry ont siders need not expect to understand or find out."

Another Mason said, "Freemasonry is not a religion, but I think if a man keeps the precepts of Masonry as they are taught by Mackey, Morris, Sickels and such men, he will go to heaven." He was informed that there was no other way under heaven whereby we can be saved, save through the name of Christ Jesus, and that name was not acknowledged in Blue Lodge Masonry.

An Odd-fellow asked where I thought the first secret societies were held, and where we had the first account of secrecy if not in the Bible. I said the first account I could find was in Milton's Paradise Lost, where the evil spirits "In close recess and secret conclave sat." Another Odd-fellow, not knowing my business, and speaking of another individual with whom hs was having some difficulty, said, "I saved him from the penitentiary. He

was selling whisky without license and I warned him of it. I was bound to for we were brother Odd-fellows."

A "but" Mason said, "I don't belong to the lodge, but you folks don't know what you are talking about. You don't know anything about Masoury." He was handed Mackey's manual and asked if by reading that book one might not learn a little of it. He concluded they might.

A jack Mason said, "I don't think there is anything wrong in Masonry, though I never belonged to a lodge. It is a benevolent and Christian institution." He was asked to examine Ronayne's Hand Book and see if there was any Christ there. He said it was wrong. He was next handed Finney on Masonry. He said it was downright falsehood. I then handed him Mackey's Manual, telling him if he could find Christ there, even in the prayers, I would forever hold my peace on that point of the contest. He said Mackey either wanted to blind the world or he did not know what he was talking about.

As may be seen I meet with every class of opposition, but I find the most provoking are those that say they believe it is wrong, etc., but say, Preach Christ; the love of God will drive these things out. Christ always cast out the evil spirits first and then healed those possessed. O that the ministers of God and all the church of God would waken up on this subject and have courage to say, There shall not enter therein anything that defileth or worketh abominations or maketh a lie.

JOHN K. HUNTER.

NOTE.—Bro. Hunter, during the time he was at work from Nov. 1st to March 1st, was engaged 89 days, visited 511 houses, lectured 6 times, and distributed some 5,000 pages of tracts. Rev. D. S. Faris of Sparta, writes of Bro. Hunter's work:

"We have now just got to understand how the work is to be done. I think that with the experience we have gained Mr. H. could likely carry on the work by himself. We are indeed grateful to the committee for the great work they have helped us to do here. This will keep up the influence of our State convention and not let it pass away in smoke."

LITERARY.

THE CROWN OF WILD OLIVES, three lectures on Work, Traffic and War; SESAME AND LILIES, two lectures: I. Of Kings' Treasuries, II. Of Queens' Gardens; ETHICS of the DUST, ten lectures to little Housewives on the Elements of Crystallization. By John Ruskin. Pages 102, 87 and 258. John B. Alden, New York.

Common readers in America are too little acquainted with the splendid and forcible style of John Ruskin, the most eloquent and original of all writers upon art. Some of his later works have been republished for us in cheap form, but so unattractive as to almost repel the reader from the glowing and wonderful thoughts within. Not so the three little works above with their chaste covers reflecting the spirit of the pages they enclose, and yet at such a price it is hardly worth mentioning—25c. each. We cannot forbear printing a few sentences from the lecture on Work: "Has not the man who has worked for the money a right to use it as he best can? No; in this respect money is now exactly what mountain promontories over public roads were in old times. The barons fought for them fairly: the strongest and cunningest got them; then fortified them; and made every one who passed below pay toll. Well, capital now is exactly what crags were then. Men fight fairly (we will, at least, grant so much, though it is more than we ought), for their money; but once having got it, the fortified millionaire can make everybody who passes below pay toll to his million, and build another tower of his money castle. And I tell you, the poor vagrants by the roadside suffer now quite as much from the bag-baron as ever they did from the crag-baron. Bags and crags have just the same result on rags." These lectures are replete with noble, just and pious sentiments, which should be well read in American homes.

THE CHRISTIAN MINISTRY with Miscellanies for Candidates, by James W. Kimball, author of "Heaven," "How to see Jesus," "Encouragements to Faith," etc. Publisher, J. A. Whipple, 9 Hamilton Place, Boston, Mass. Price $1.00.

This is a book to be put into the hands of every student of theology, with the prayer for its honest words for a spiritual ministry, men with a passion for saving souls, full of the Holy Ghost and power. It is not a formal treatise on homiletics, but as the title indicates, a collection of miscellaneous articles bearing upon the work of the ministry and the qualifications, in a broad sense, necessary to the successful discharge of the duties of the sacred office. These chapters are of a practical character well calculated to quicken the spiritual life of the believer and qualify him for successful work for the Master. The author's style is free, easy and pleasing, but lacks somewhat in illustration, with which it would have been more forcible. It is a book we can very heartily commend, and though apparently written for the clergy, we think it cannot fail to be of great good to all classes of Christian readers. We need more such books.

The *Century* for April will be read with unwonted interest. E. V. Smalley continues his articles on Washington City, giving us something of the history and description of the White House and its inmates. One of the President's wives, he says, lived in seclusion, devoted herself to domestic duties, and made butter with her own hands from the milk of a favorite cow. Mr. Smalley is loth to do justice to the noble Lucy B. Hayes. Dr. William Hays Ward, editor of the *Independent*, takes up evidently a labor of love in writing of Sidney Lanier, the Southern poet, who died in 1881 in Baltimore. Two portraits of Lanier are printed in the *Century*. Dr. Ward refers thus beautifully to Lanier's poetical inspiration: "The intense sacredness with which Lanier invested Art held him thrall to the highest ethical ideas. To him the most beautiful thing of all was the Right. He loved the words 'the beauty of holiness,' and it pleased him to reverse the phrase and call it 'the holiness of beauty.' When I read Lanier I think of two writers, Milton and Ruskin. These two men, more than any other great English writers, are dominated by this." Few will omit to read George Alfred Townsend's story of Wilkes Booth the assassin. The best illustrated numbers are a second paper on "Notes on the Exile of Dante," "New York City Hall," "Among the Magdalen Islands," and "Progress in Fish Culture."

"From Log Cabin to White House," being Mr. Thayer's biography of President Garfield, continues to meet with an extraordinary sale in England. His authorized publishers, Hodder and Stoughton, have already issued 110,000 copies, and recently two other rival publishers have printed editions of 10,000 each. It has also been translated into German, French, Italian and Dutch, the aggregate publication in all the languages exceeding 200,000. Mr. Thayer's latest work, "Surveyor Boy and President," being the life of Washington published last autumn, fully sustains his high reputation as a brilliant and instructive writer for young people. Both of the works named and also his "Pioneer Boy," or life of Lincoln are now issued by Mr. John B. Alden, at the extremely low prices for which he has become famous.

The fact that Mr. John Morley once wrote a book in which he spelled God throughout with a small g is literally true, and it moreover cost him his nomination for Parliament at Nottingham in 1880. But it is due to Mr. Morley to give his explanation of the matter, as it appears in a letter to a friend of his, which is here for the first time made public. "As to the peculiarity," says Mr. Morley, "of the printing of the name to which you refer (god for God), it is quite true that in one of my books I did adopt it. I did so for reasons of a speculative kind which I need not now explain. But what happened? I soon found that I had thus hurt the religious sentiment of good men and women, and as this is the last thing that I have ever desired to go out of my way to do, I took the first opportunity of correcting my error of judgment. In the second edition of the book the peculiarity in question was removed."

CORRESPONDENCE.

"I AND I."

TROY, Ill.

While Rev. Thomas Harrison the celebrated revivalist, was holding meetings in St. Louis, he came out one Saturday and preached in a town near us, and the church authorities charged 25 cents admittance from each of those who heard him. A high Mason in our town condemns the charging for admittance in unmeasured terms. Among other things he said: "If I never hear the Gospel till I pay at the door to hear it, I'll never hear it."

Query: Didn't that man pay something at the door to get to hear about Hiram Abiff? Doesn't he continue to pay monthly or quarterly to hear the silly mummeries of Masonry over and over? Would not the non-payment of said dues shut him out of the lodge? If so, that man values Masonry above the Gospel. "By their fruits ye shall know them." Mark you: he said *The Gospel.* No spurious stuff he was talking about, and would not pay to hear: it was the Gospel.

Wonder if that brother, when he is telling young men of the glories of lodgery, ever tells them that one of the good things of Masonry is, it fleeces young men well at the door of entrance? R. W. LAUGHLIN.

THE LIGHT TURNED ON.

WASHINGTON, D. C.

It is sometimes curious to see how men will unwittingly denounce as evil, and as tending only to harm, the secret combinations of men, when if you were to ask them directly, Are these things wrong? they would either answer no, or keep silent.

A good illustration of this has been been seen here in Washington, by those who have read the papers carefully for a week past. The *National Republican*, March 12th, of this city, gave an account of an unsuccessful attempt made by one of its reporters to ascertain the number of criminals and the crimes committed in the District for the last three months.

After some trouble, going from place to place, the reporter at last found that the book containing the desired information, the "*Blotter*," as it is called, although printed at the public expense and containing matter in which the public ought to be and are interested, "Is not a public record." This announcement from Major Dye, Chief of Police, very naturally created some curiosity as to the contents of the "Blotter." Knowing very well that the book *is* a public record, and that it ought to be open to public inspection, the reporter inquired as to why he could not see the book, and received the reply that, "There are some things in it we don't want published. The publication of some things there would defeat justice." This book is supposed to contain only facts about crimes and the criminals, and it is hard for the ordinary mind to see how justice would be defeated by these facts being made public.

The *Republican* has been trying to bring to light some of the secret doings of the authorities here. Among other things of importance is the following, to be found in the *Republican* of March 14th, and given to a reporter of that paper by a prominent lawyer of this city:

"About two months ago a man named Eustice O'Brien was convicted in the police court of managing a policy shop. He was sentenced to one year's imprisonment and to pay a fine of $500, the severest sentence ever imposed, and the full extent of the law. The case was appealed to the criminal court, and his bond fixed at $1,000. The highest penalty was imposed because it was said that O'Brien was the person who had been mainly instrumental in reviving policy playing in the district after it had been 'effectually suppressed.'"

After giving one instance of this man O'Brien's defeating justice, he says, "On another occasion he informed his confederates that they must hurry up with their work in overlooking policy books in a certain house as within a half hour the police would raid the place, and that they should be out within ten minutes, so as to give fifteen or or twenty minutes interval between their departure and the police raid. His confederates left under his directions, and at the time designated the police raided the premises but found no one there."

To those who are acquainted with the workings of secret societies the above quotation needs no explanation. The following is clipped from the *Republican* of the 18th: "The days of star chamber, dark lantern government in this city are numbered. The system under which such gross abuses of power is possible is repugnant to republican institutions, and must give way before the torrent of popular disapproval which has only just fairly set in. The light will be turned upon every department of the district government."

We are certainly glad to see the above statement, and sincerely hope that the work thus begun may be carried on to victory; but does the *Republican* realize that they are thus waging war against an institution powerful enough to murder a Lincoln, assassinate a Garfield and cover up star route frauds, and yet go unpunished? Such we believe to be the fact. The police of the district in these things reported against them, and for which they are condemned, are but putting into practice the principles of Masonry. Oh, that the curtain might be lifted and men could see the crimes that are committed by the sanction of that institution! But I close with a clipping from the editorial page of the *Republican* of March 19:

"When the police department or the health department unlawfully closed their records to the public it was unquestionably an invasion of the reasonable rights of the citizens of this community. But it must be confessed that they had incitement thereto in the bad example of the supreme governing power of the district. When the commissioners shrond their proceedings in impenetrable secrecy it is not much to be wondered at that subordinate officials conclude to copy their methods. There never has been any good reason justifying the un-American and unrepublican system that has grown up step by step here in the administration of district affairs. Owing no responsibility to the people they govern, and whose money they annually gather and spend, the commissioners have magnified their powers until ther seems to be no reason for the exercise of their functions except such as proceed from their own wills. There is no sympathy of purpose between the governors and the governed."

O. C. BAILEY.

THE PRAYING BAND.

Ever since I ignored the teachings of Free and Accepted Masonry, by seceding from its unhallowed fellowship in 1827, I have felt somewhat the necessity of "effectual, fervent prayer" to be offered unto God in the name of the Saviour, for its successful overthrow, and for wisdom from on high to be given to meet its treacherous and slimy reasonings. Notwithstanding I am glad and thankful to you for your kindness in forwarding to me the resolution adopted at the Convention of Illinois at Sparta, and the arguments presented in favor of its being carried out practically by each member of the Association, because it acted upon my mind as a new stimulus to faithfulness in prayer and fervency in Christian zeal for the accomplishment of the so much coveted overthrow of secretism.

Some few years ago, of the many invited to meet to pray for the success of the reform for the overthrow of secret societies in El Paso and elsewhere, there were five that responded to the invitation. But some two years since two were removed by death, and another has moved away, and the two remaining still call upon God daily as bowed around the family altar, for him to remember the tried and sometimes the abused and misrepresented ones, called of God to take a more active part in labors to convince the unconvinced in various portions of our country and to rally the hosts of God's elect, leading them on by precept and example to "endure hardness as good soldiers of Jesus Christ." Yes, my brother, those are remembered in particular, and all other workers in general who comply with the injunction, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand."

WM. A. BARTLETT, *El Paso, Ill.*

Your kind note calling my attention to the importance of earnest prayer, in concert with others who are laboring and praying for a complete and permanent reform in the churches of Christ on the question of all secretism, intemperance, and I will add, *every habit that is demoralizing*, I have thoughtfully read, and assure you that I

am heartily in sympathy with you in your good work, and my daily yrayer is, that not only the above mentioned evils may be speedily put down, but everything in opposition to the final triumph Christ's kingdom on earth. I am in my eighty-second year and my work is nearly done, but I can, and love to pray, knowing by happy experience that God hears the prayer of faith, therefore, dear brother, toil on, trusting in God who says, "They shall not be ashamed that wait for me"

E. W. Towne, *Cobden, Ill.*

BOSTON PROHIBITIONISTS.

Arlington Heights, Mass., Feb. 22, 1884.

Dear Cynosure:—I have just returned from the meeting of the Citizens Law and Order League of Boston and sundry reflections are suggested, it seems to me by the Spirit of truth and wisdom. Here were quite a number of Boston's received and recognized leaders. Some of them felt and expressed the humiliation of the situation, and would rejoice if some one came to do for them in the matter what they could not do as individuals. I received a circular, sent as a personal invitation to attend this convention.

When the day came, at some inconvenience, I proceeded to Tremont Temple, and had handed to me a programme inclosing two circulars asking money. About half an hour after the time a number of gentlemen came to the platform and the meeting began. The presiding officer said, "Since the President and Vice President are not present, you will have to put up with me." And would to God, judging by my impression, that the people had such men and only such men untrammeled and fairly enlightened to put up with. He and many of those present are the very cream of the best of old Boston, whatever we may fear of the direction in which they are led and going.

The chairman called for prayer. The call was read by the secretary, and he gave some remarks on the work of central league, emphasizing the want of money. Then a Mr. Johnson was called upon, and he said he had spoken the night before in a large hall, and if any who could not hear him would raise the hand he "would govern himself accordingly" His main feature was the reading of the Massachusetts law and the statement that no liquor seller keeps it. There were also reports of the branch leagues.

One great and emphatic point made was the defiance of law; yet all on the low ground of human authority. A higher law man could not relish; but let that go, and also the great difficulty of fixing authority in mere human basis. Dr. Ellis, successor of Dr. Lorimer the Freemason, Dr. Brooks and others expressed their sense of it. They do not know that their mouths are dumb and sealed and they dare not be a Daniel in the matter of the constant, great, dreadful and persistent defiance of all law, human and divine, implied and expressed, by the existence and toleration of the great Masonic temple only a few blocks south of where they were then speaking, and a little farther is another great building put up by the I. O. O. F. But these ministers and nearly all the rest, so far as I know, are but dumb dogs on this dreadful and giant evil. Nay, more, have often been so accommodating as to say, "I have no word of rebuke for secret societies and don't care about it one way or another." Ah, friends, if you sow the wind you will reap the whirlwind, and God only knows if the terrible calamities through which we are and have been passing are but the preliminaries of the same in many directions. A saying of my boyhood was, "If you require a man to lie for you he will also lie for himself." If you allow the tyler with drawn sword to keep the public out with an epithet intended to degrade, where is your right to prevent the liquor seller's screens?

There was much deploring the inefficiency, faithlessness and collusion of the police; and one gentleman in the body of the hall addressed Dr. Ellis and said, "You cannot enforce the law against liquor selling in Boston while a certain officer (I did not hear his name), is in power, for he had tried it;" and the audience said, "Turn him out!" Aye! turn him out of office. Yes, yes! but does he belong to the lodge?

I was present at the memorable meeting of the N. C. A. in Boston, and I know how distinct and emphatic, nay, imperative requisition was made and enforced to hire policemen in large numbers for the hall, and then we found these men and officers were in distinct collusion with the well-dressed but ill-mannered "lewd fellows of the baser sort," who persisted in disturbing the meeting, and preventing free speech and the liberty of the citizen.

I have had other experience of the guardians of the public safety, especially when the lodge is concerned. I had the wickedness to engage and pay for a hall, and distribute bills and notices that an agent of the N. C. A. might lecture and I was made the mark for an egg. Another egg that I found with some cayenne pepper in my overturned carriage (from which, after abusing, they had taken my innocent horse), was worse. A man, or thing like a man, was at my carriage when I innocently went to the shed, but ran and ran. Would that he were running yet, were he but the symbol of all secret lodges! Then I after found that the policeman of the town was a Mason of thirty years standing, and though he was the tool of the lodge, I took him to be of the better kind of Masons. He was unable or unwilling to protect the lecturer and myself from the following of the mob, but seemed to be there to let them annoy but not shed blood. About the police other things could be told. I have seen them take potions from the dram-sellers, and what can you hope from them?

With most earnest desires and prayers for the coming of the kingdom which is righteousness, peace and joy in the Holy Ghost, I remain in him who said nothing in secret.

Geo. Juchan.

MR. MOFFAT'S LINE OF ARGUMENT.

In the remarks made by Mr. Moffat in the *Cynosure* of March 13th, the line of argument is very evident, viz.: that a "million of American citizens," or all the people of the whole world, may set up their opinions against the moral law, and encourage breaches of trust, and cold-blooded attempts at murder. Wiser than John the Baptist, the greatest man of woman born, who taught soldiers to be content with their wages, Mr. Moffat teaches them to take the life (and why not the property?) of those whose lives are entrusted to their keeping, in certain cases, if they think proper, and are likely to be sustained by a million or so of people, more or less.

Mr. Moffat seems to think that it is ridiculous to compare one violation of the decalogue with another; yet he who breaks one link severs the whole chain. The violations of the moral law are not matters of choice; they are all criminal.

Mr. Moffat's error is coming to be a common one, or we should not trouble him or the reader with these comments. It is this: that the voice of the people is better than the voice of God. One million of people out of fifty millions may sanction crime! The people, according to his views, may vote to set aside the moral law; may put the ten commandments to vote, or abolish them, or amend them. They may add to them, if they choose, an eleventh commandment prohibiting, like Mahomet the prophet, the manufacture or use of liquor. They may, like the infallible Pope, reform the sacrament by leaving out the wine, or by substituting colored water, or Malaga grapes, the "fruit of the vine," in its place. For the people are omnipotent, according to Mr. Moffat's line of argument, and can vote to do anything they please. They may set aside their own laws as well as the moral law, and make lynch law the supreme controlling power of the country.

This is very unsafe advice, it seems to me, for a people who wish to preserve their liberties. It is much safer for us to sustain our laws and our courts of justice, however weak they may be, than to look to the absurd and wicked impulses of an ignorant military man for asserting our rights.

Honest indignation, openly expressed, like that of friend Moffat, I like to see; but I wish to see it always on the right track. There is no shorter or speedier track to imperial power than to set aside our laws, our courts, and the moral law in favor of soldiers, as Mr. Moffat would do. We have had only too much glorification of soldiers at the expense of law and good sense already. Many, very many of our citizens, at least a million of them, seem more disposed to glorify their dubious achievements in war, than to repent in humility for the crime of slavery, and to maintain the laws, the order, and the institutions of liberty and peace.

Hence we speak for law and order instead of for Sergeant Mason.

It will be seen from this article, that though I am an Anti-mason, yet I am not a prohibitionist, believing that the prohibition movement is running counter to divine revelation. Nor have I any faith in the efficacy of a reform movement that turns away from the frowning battlements of the lodge, a great public evil, and directs its force against personal bad habits. The prohibition movement will be favored by the lodge as a means of diverting attack from itself; an object which it is more likely to effect than to accomplish any desirable reform. The anti-lodge movement has been diverted once from its object to give way to another. That mistake should not be made again.

Mr. Moffat offers as an excuse for murder the fact that our courts fail to secure to us law and justice. But who has done more towards destroying the credit of our courts of justice than the party in power, with which he seems to have acted, which has disparaged all law and justice by appeals to the Masonic lodge, and under whose administration the action of the courts in the cases of General Porter and Sergeant Mason has been annulled and set at naught? It is by Masonic politicians, elected by "the people," that our courts of law are being disparaged and weakened, and brought into contempt. They relax the wholesome vigor of the law for the sake of gaining the affections of "the people." Under their Masonic rule assassins are being brought into vogue as the instruments for executing law and justice; and our friend Moffat pleads for this state of things! The courts turned aside from prosecuting Jefferson Davis, and how many of those "people" who sustain Sergeant Mason are there who did not wish that some assassin might have "put off Davis from the face of the earth."

Mr. Moffat is from Iowa, and we have no doubt that he goes with "the people" who would abolish hard-drinking by a Constitutional enactment. And such is very often the case with temperance people; they make drinking a crime, while murder, or any other violation of the Commandments, they look upon as a mere pardonable offence, or even with favor! They are like the Romanist of Mexico, who would not eat meat on Friday for the whole world; but would have no compunction at all for killing a heretic on that day In the Mexican republic meat is prohibited on Fridays, while in our own Republic wine is prohibited every day; and thus the kingdom of heaven in these western world republics, the patterns of the Universe, is made to depend upon meats and drinks!

It is my opinion that such people, no matter whether one million or more, can never reform any country. What we need for effecting a reform is a people who will resolve to limit the aggressions of the Masonic lodge, and restore our churches, our legislatures, our schools, and our courts of law to something of their original purity and vigor. But the people who are to do this will not be admirers of Sergeant Mason, nor will they be spending their time over personal vices while the life of the Republic stands in imminent peril.

J. W. Phelps.

Bible Lessons.

LESSON I.—April 6, 1884.—Paul's Third Missionary Journey —Acts 18: 23-28; 19: 1-7.

Get your Bible and read the lesson.

GOLDEN TEXT.—And when Paul had laid his hands upon them, the Holy Ghost came on them.—Acts 19: 6.

"He departed." On his third great missionary journey, about 54 A. D. He probably went first to Tarsus, then in a northwest direction through Galatia; and then, turning southwest, journeyed through Phrygia and so to Ephesus, where for a long period he had his abode.—*Revision Com.* From this time Silas left Paul and went with Peter. —*Lewin.* But Timothy was still Paul's companion.—*Peloubet.*

"Knowing only the baptism of John." That is, knowing no other baptism. He knew, probably, that the Christians were baptized, but knew nothing of any difference between their baptism and that which John employed.—*Abbott.* He had probably never heard, or even if he had heard, only dimly comprehended the signification of the outpouring of the Spirit on the day of Pentecost. Indeed, these disciples of John the Baptist (19: 2, 3) may even have been in total ignorance respecting the person and office of the Holy Spirit, although John himself had taught that Christ would baptize with the Spirit (Matt. 3: 11). This notice is interesting, as showing that John's influence was not confined to the Jordan, or to his own lifetime.—*Revision Com.*

"For he mightily convinced the Jews, and that publicly." His special training in Alexandria, coupled with his great knowledge of the Old Testament Scriptures, eminently fitted the eloquent convert for the peculiar controversy which the Jewish frequenters of the synagogue delighted in. It was perhaps the knowledge of that bitter, hostile spirit to Jesus of Nazareth on the part of his countrymen at Corinth, which led Apollos, conscious of his powers in such controversies, to desire this Corinthian mission. He preached and taught with such marked success, that his name was used at Corinth as the watchword of a party (1 Cor. 1: 12).—*Revision Com.*

"And finding certain disciples." That there was at this time no Christian church in Ephesus, is indicated by the fact that Paul preached in the synagogue (ver. 8). I believe, then, that as a result of the preaching of Paul and Apollos, a few Jews had accepted the truth that Jesus is the Messiah, and had been baptized as a symbol of repentance, perhaps by Apollos, certainly with a baptism like that of John; that insomuch as they accepted Jesus as the Messiah, they are recognized as disciples, *i. e.*, pupils, though ignorant of some of the fundamental principles of Christian theology; that they received no further instruction from Apollos, who proceeded immediately to Greece, nor from Aquila and Priscilla, who were not rabbis, and had no opportunity to teach what they knew publicly in the synagogue, and who, for aught that appears in the narrative, had never met these disciples.—*Abbott.*

"Have ye received the Holy Ghost since ye believed?" The more accurate rendering is far more emphatic and clear, "*Did ye receive the Holy Ghost when ye believed?*" Did its mighty influence in any way affect you at the time of your baptism? We are left to conjecture what prompted the question. The most natural explanation is, that St. Paul noticed in them, as they attended the meetings of the church, a want of spiritual gifts, perhaps also a want of the peace and joy and brightness that showed itself in others; they presented the features of a rigorous asceticism like that of the Therapeutæ, the outward signs of repentance and mortification, but something was manifestly lacking for their spiritual completeness.—*Plumptre.*

"We have not so much as heard whether there be any Holy Ghost." Again here the more accurate translation of the original Greek guides us to the true interpretation of the answer of these followers of the Baptist, "On the contrary, *we did not* (at the time of our baptism) *so much as hear whether the Holy Ghost was given.*" Dean Alford renders, "We did not so much as hear him mentioned." The words as rendered in the English version are certainly likely to mislead. No Jew—and the majority, though perhaps not all, of John's disciples would have been Jews —but had heard of the Holy Spirit (see, for instance, such well-known passages as 2 Sam. 23: 2, 3, where the "Spirit of the Lord" and the "God of Israel" are interchangeable terms; compare, too, Isa. 63: 10, 11, 14, and 61: 1, and a vast number of similar passages). No Israelite could possibly have been unfamiliar with the name of the Holy Spirit. "They could not have followed either Moses or John the Baptist," says Bengel, "without hearing of the Holy Ghost." But they were doubtless ignorant that the Holy Ghost was already given, that his mighty influence was no longer confined, as under the old dispensation, to a few favored individuals. They were ignorant of the first Christian Pentecost and its marvels. They knew nothing of his miraculous influences. It is not probable that they shared at all in the life of the Christian brotherhood.—*Schaff.*

"They spake with tongues, and prophesied." I believe the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their minds, but as mouthpieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. How is this related to the speaking with tongues afterwards spoken of by St. Paul (1 Cor. 14)? I answer that they were one and the same thing.—*Alford.*

ILLUSTRATIVE.

"A modern Apollos." Analogous to this story of Apollos are some incidents in the experience of modern missionaries in foreign lands. Dr. Chamberlain, of the Reformed (Dutch) Mission, has narrated such an one to

me. A Hindoo purchased a Bible from a native who had bought it from a mission station; the purchaser was converted, with his wife, by reading the Bible; they gathered the villagers together and read it aloud to them, organized a *quasi* Christian church, without, however, baptism or the Lord's supper, the necessity and nature of which they did not understand. He became known far and near as "the man with the book." His church, some seven or eight years thereafter, was found by some missionaries during a missionary journey through the country, and after being more perfectly instructed in the Christian doctrine, was received by them into the visible communion of saints."—*Lyman Abbott.*

COMMENTS BY E. E. FLAGG.

CHRISTIANITY AND SECRECY VITALLY OPPOSED TO EACH OTHER.

1. *Knowledge of the Scriptures is power.* V. 24. Apollos was not only "eloquent" but "mighty in the Scriptures." The study of the Bible expands and develops the noblest faculties of the human mind. This has been proved over and over. In the dark ages, before the invention of printing, the Bible was a rare book, locked up in a dead language that few persons could read; but the translation of it into the language of the people by Luther, Wycliffe and others, gave a vast impetus to learning and literature. It contains the oldest and grandest writings in the world. It teaches great truths that the wisest heathens only dimly dreamed of. Patrick Henry was a student of the Bible and attributed much of his wonderful success as an orator to close study of its sublime and eloquent passages. To cast it out of our public schools is to cast out the corner-stone of our liberties, the fountain of our laws, and check our greatest spring of mental power.

2. *Christianity never teaches its truths secretly, but always publicly.* V. 28. If any society or organization of men ever had what would seem a reasonable excuse for teaching their doctrines in secret they were the early Christians. But though beset on every side by deadly enemies, their meetings never safe from spies and informers; knowing that when taken before the magistrates, dungeons, stripes and death in the most horrible form conceivable awaited them, they always followed the example of their divine Founder and "spake openly to the world." The defenders of Masonry often assert that secrecy is essential to its existence. This is true. The reason is because Masonry is throughout a system of falsehood, and if it should do as Christianity does, and invite free and open investigation, it would very soon be swept from the earth. The common sense of mankind would universally reject it.

3. *The Holy Spirit can only come where Christ is known and loved.* Vs. 1–6. These disciples received the Holy Ghost the moment they believed and were baptized *in the name of Jesus.* We cannot expect that God will send his Holy Spirit where the name of his Son is despised or ignored; and on this principle we know that he will not visit a liquor saloon reeking with vileness and profanity, any more than we would visit a place where the name of our dearest friend was being constantly scorned and contemned. Nor can he visit a secret lodge where Christ's name is left out to please Jews, deists and Mohammedans. Christians who attend the lodge, and churches that have fellowship with it, must forego his presence, and without it they can never convert the world, or do any great thing for God.

LIGHT FROM THE WORD.

Were the early disciples close students of the Bible? Acts 7; 17: 2; 8: 35. Were they probably taught in their youth to love it? Deut. 6: 6, 7. What made the early Christians dare to proclaim the truth so openly? Ps. 91. What spirit rules the lodge according to 1 John 4: 2, 3; Eph. 2: 2. Then why can we not expect that Christians who attend it will receive the Holy Spirit? 2 Cor. 6: 14–16.

SPECIAL.—To those who may have had their paper stopped much to their surprise, we wish to say that at this season of the year when there are many subscriptions received for renewal, and there are a number of changes to make on our mail list, there is danger of clerical errors, and if any of our subscribers should not receive the *Cynosure* as they expect, we would be grateful if they would send us a postal card notifying us that they wish their subscription continued, and we will be pleased to make the correction at once.

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Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
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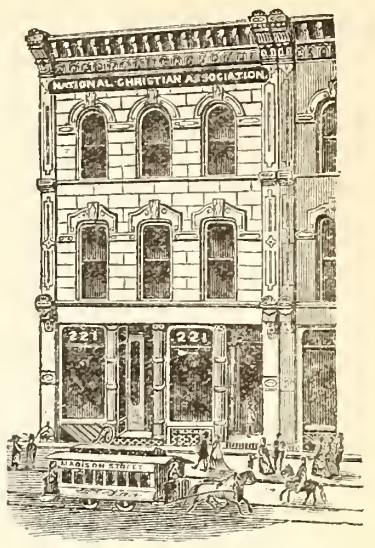
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MINNESOTA.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.
MISSOURI.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec., M. N. Butler, Albany.
NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.
NEW HAMPSHIRE.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.
NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.
OHIO.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott. Alexandria.
PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.
VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.
WISCONSIN.—Pres., Enos Collins, Coloma; Cor. & Sec., W. W. Warner, Oakfield; Treas., M. R. Britten, Vienna.
WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton; Treas., H B. Higgins. Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 27, 1884.

The American Reformer has a very handsome notice of the Washington Conventions—the American-Prohibition and the Woman Suffrage.

The New Congregational Creed.—We shall try and consider this next week. But it seems to the *Cynosure* that what is wanted is a new practice rather than a new creed. Dr. W. W. Patton, one of the new creed-makers and a professed Anti-mason, helped organize some Masons into a Congregational church, who had violated the laws of their own United Brethren church, by clandestinely joining the lodge, which not only denies the divinity of Christ but excludes him!

The Birney Number.—Send in orders for extras. One has ordered 100 copies already. It restores the most interesting portion of United States history from the cloud which now rests upon it.

"The path of the Lord" means the way God would do if he should undertake to do a man's duty. "*His ways are everlasting*" because they are true, and truth is eternal. It will be eternally true that the whole is greater than a part. "*Show me thy ways, O Lord: Teach me thy paths.*"

Do not forget to pray for the Pittsburg Prohibition Convention, May 21st.

LODGE CHARTERS.

Am. Platform, Art. 4. "The charters of all secret lodges granted by our Federal and State Legislatures, should be withdrawn and their oaths prohibited by law."

Masons deny that there are such charters. Some ridiculed the above article to Senator Pomeroy as baseless. Mr. Ronayne said lodges had no such charters.

These are the facts:

The Grand Lodge of I. O. O. F. was chartered by the 36th Congress, 1st Session. Charter approved June 12th, 1860. Section 5th of the charter reads, "*This Act shall continue in force till Congress otherwise determines.*'

"The Masonic Hall Association," District of Columbia, was chartered by Congress; the act passing the Senate April 15th, 1864. House, April 22d. Approved April 27th, 1864. The corporators were from the General Grand Royal Arch Chapter of the United States; the Grand Consistory, thirty-two degrees; the Osiris Lodge of Perfection, No. 1.; the Washington Commandery, No. 1.; Columbia Commandery; Columbia R. A. Chapter, No. 15.; Washington R. A. Chapter, No. 16; Mt. Vernon R. A. Chapter, No. 20; Grand Lodge District Columbia; Federal Lodge, No. 11; Lebanon Lodge, No. 7; New Jerusalem Lodge, No. 9; Hiram Lodge, No. 10; St. John's Lodge, No. 11; National Lodge, No. 12, Washington Central Lodge, No. 14; B. B. French Lodge, No. 15; Damsen Lodge, No. 16; Harmony Lodge, No. 17; Acacia Lodge, No. 18; Lafayette Lodge, No. 19, of the order of Free and Accepted Masons.

Object: "*To promote the principles of the Corporation.*" (!!)

Capital stock, $300,000.

As originally presented, the charter *provides* "that the officers and members of the several Masonic bodies named in the first section of this act are created and made, separately and individually, bodies politic and corporate" thus creating several thousand individual bodies with corporate powers.

Morrill of Maine, moved to strike out the letters "K. T.," etc., lest they should create orders of nobility forbidden by the Constitution. Howard of Michigan asked, "Is there a precedent for incorporating Masons lodges? Grimes of Iowa thought not.

Collamer of Vermont moved to strike out all the initial letters, "K. T.," "R. A.," etc.

Conness suggested that they had better pass a general law, and let Masons incorporate under that.

By this time the Senate was in a state of glee. Collamer "In all seriousness" renewed his motion. Grimes said, "It is time to be serious about this bill. I am no Mason and did not draw up this bill. It was drawn up by members of the order."

Trumbull said they did not incorporate titles, but men, and seconded Collamer's motion to strike the titles out

Anthony defended the titles. "They mean nothing disloyal." But Collamer's amendment was agreed to, Mar. 16, 1864.

Reverdy Johnson saw no harm in the bill. Howard moved to recommit it, and said, "I see no necessity of incorporating such a great number of lodges at one sweep."

Foster of Connecticut said, "The bill incorporates all the lodges in this district *and all which* may hereafter apply (!) without limit as to number or time!" So the bill was recommitted. It was afterward reported back, and passed, being modified so as to create one central corporation which can charter local lodges, which local *lodges can elect corporators of that central corporation!*

Foster of Connecticut moved to add "This act may be *altered*, AMENDED, or REPEALED, at the pleasure of the Congress of the United States," which was carried.

REMARKS.

1. This abominable legislation was secured 1860–64, just when the Congress, weakened by secession, needed every vote and dared not displease a Masonic Senator. So wolves attack and devour the horses of the desert when they are weak.

2. Masons drew up and presented the infamous bill so as to incorporate a multitude of lodges at once.

3. But, thanks to Senator Foster, the act may be repealed as our 4th article demands.

SHALL WOMEN VOTE?

The former editor and publisher of *Oath Rimmon*, Mr. C. O. Wilson, sends us a full and earnest argument against the woman's ballot. He is one of "the sincerest men," who, Burke says, "is apt to be the harshest."

We give the substance of his article: He holds, that "a man is not a woman, nor a woman a man;" that "they cannot change places nor shift responsibilities, one upon another." "By an irrevocable decree of nature as well as Holy Writ, their respective duties and functions, though equally important, are distinct." "Man should represent himself and wife at the polls, because they are, by God's law of marriage, 'one flesh;' and 'the head of the woman is the man,'" 1 Cor. 11: 3. "A family with two heads, is a monster contrary to nature and revelation." The claim that woman should vote as "a matter of absolute equity between man and his wife," separates their interests, separates what God has joined. "If it would improve politics it would destroy the peace of families." But it would not. The wife of the Mason and rumseller would vote with their husbands.

He quotes Dent. 22: 5; "The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Also 1 Tim. 2:12: "I suffer not a woman to teach, or usurp authority over the man; but to be in silence." "The ballot means office, civil or military;" "means subject to draft," "and woman her own protector." "Woman, as she is, shapes the destinies of kingdoms, for she moulds the king." "The woman who cannot trust her husband to vote for her does not deserve to be trusted." "The governing prerogative is vested in the male sex." "England's Queen is a mere figurehead ruled by Parliament." "Let woman reform public sentiment and laws and courts will repress crime, liquor included." "Females get but about half price for the same quantity and quality of work as males." Let woman urge "their husbands to remedy this." "Men and laws cannot grapple with the social evil; if it is ever abated, woman herself must do it." "Sabbath reform also affords a field for woman's endeavors."

The above is a condensed abstract of Mr. Wilson's able article with some harsh phrases omitted. It fairly represents that side of the argument.

THE WOMAN'S WASHINGTON CONVENTION.

This convention, (Mar. 4-6), the first of the kind ever attended by the *Cynosure* editor, was a very extraordinary gathering. It held a large hall, crowded with intelligent people for successive days and nights, in rapt attention, amid perfect order, decency and propriety. No shallow, unreasonable, or garrulous people of any country, sex or sect, could do this. They produced conviction by their facts and arguments; challenged respect by their dignity; and secured admiration by their womanly dress, demeanor, and their varied, earnest eloquence.

Elizabeth Cady Stanton, of bloomer notoriety, was not there, nor was poor little Dr. Mary Walker, nor Isabella Beecher Hooker, who was for a time reputed to hold the damnable doctrine of free love. I saw no woman there in men's pants, or with mannish manners. Mrs. Caroline H. Miller of Maryland, is thus drawn by the Washington *Republican*: "A tall, elderly lady with black hair brushed smoothly back and coiled with some black ribbons in a good old-fashioned way." "Her pleasant tone of voice and style of dress gave her altogether a motherly effect; and the audience listened to her with the most flattering attention."

On that platform were Mrs. Blake of New York, Mrs. Duniway of Oregon, Mrs. Brown of Ohio, and Mrs. Tyler of Arkansas. Mrs. Howell of Albany, N. Y., followed Mother Miller with a clear, touching and very able address; while Helen M. Gougar of Indiana, in the judgment of the *Republican*, excelled them all in a speech, delivered without written notes, or any help but her invention and utterance. Phebe Cozzens of St. Louis, who was said once to have affected gentleman's attire, gave no such symptoms now. She is a good-looking woman; and her written speech was of rare beauty. Mrs. Belva A. Lockwood, a matron and successful lawyer of Washington, made the only unhappy speech. It was on the Mormons. And she seemed to the audience to wink at if not justify polygamy by the concubinage which she openly alleged was, against law, practiced by public men in Washington. The president, Susan B. Anthony, *facile princeps*, was the central pillar of the convention. The writer had met this lady at the Riggs House. She has long been before the public as a chief representative of the woman question. She was elegantly, not garishly, dressed, as was every woman on the stage. Even Mother Miller wore a gold chain attached to her eye-glasses. Miss Anthony's countenance shows both years and care, and terrible earnestness coupled with signal ability; and no one can converse with her, though but a few minutes, without believing her a sincere, virtuous, and superior woman.

THE WOMEN'S COMPLAINTS.

They complain:

1. That deprivation of the ballot classes them with idiots, lunatics, unnaturalized foreigners, infants or persons of non-age, and disfranchised States-prison convicts and traitors.

2. That they are called, in the laws and Constitution, "persons," "citizens," "inhabitants," and are yet denied the rights and immunities accorded to men wearing the same names and titles: and they ask to be told "What are we?"

3. That they have no voice or vote in the laws by which they are governed; nor in their execution; and holding millions of property, are taxed without representation where they have none or unworthy husbands.

4. They complain that traitors who sought the destruction of the government are treated better, far better, than women who gave their sons, and prayers, and toil, and sufferings to save the government.

5. That they are punished for crimes, like men; but unlike men, when taken into the courts, never see one of their own sex on the bench, in the jury box, or at the bar.

6. That this deprivation destroys all notions in women to study politics; thus condemning them to frivolity, as the slaves were by the same exclusion which they suffer.

7. That the Bible, and especially the Apostle Paul, is misinterpreted against them, as it was against the slaves. For Peter says that "Your sons and *daughters*" should be prophets. And Paul, defining the prophet's calling, said they "spoke to men to edification, exhortation and comfort." 1. Cor. 14: 3. Yet his words to Timothy are held to contradict this plain utterance, as his epistle to Philemon was tortured to justify slavery.

8. They complain that they have waited now seventy years for their brothers to stop licensing the liquor crime, which starves them, and freezes and murders them, and takes their earnings and clothes to buy liquor; and when they go up with petitions to the legislatures, they are told by the members that they must obey the men whose votes elect them; and their prayers are disregarded because they have no vote!

9. They complain, that, while the Bible nowhere forbids women to do what they are clearly capable of doing wisely and well, society makes women a separate and inferior caste irrespective of their abilities and capacities.

10. They complain that while society is benefitted by opening medicine, types, authorship, and selling goods, nay the colleges themselves, which were once closed against women, and men respect and love them more instead of less for this enlargement of "woman's sphere," the ballot is still denied them lest it should unsex them to vote.

12. They complain, that while woman suffrage has had a fair trial in Wyoming Territory, and the results reflect honor on their sex, and justify impartial suffrage; multitudes treat woman suffrage in Wyoming, as pro-slavery men treated emancipation in the West Indies, ignoring their former predictions of massacres, burnings, etc., and carping at little alleged evils of here and there a short crop. So they continued

that, in Wyoming, the predictions of unrocked cradles, buttonless coats, family discords, etc., etc., have all failed; yet the same oft-refuted arguments and cavilling objections are still used.

12. They complain that, while brewers and distillers and saloon-keepers, whose shrewdness is stimulated by millions of money, insist that "the ballot in woman's hands means the destruction of our business," some temperance men will disfranchise them for fear they will vote for liquor; thus joining the brewers and distillers against them.

13. The Washington Convention women gave instances where the question of woman suffrage has been submitted to the people; and men who could not read the ballot, when it was explained to them, declared that they were "agin women's voting because they didn't know enough to vote!"

The above are but specimens of the complaints filed by those women at Washington. But they were neither captious, whining, or malignant. Two of the speakers were just a little tart; but not near so much so as we Abolitionists used to be. There was not a woman on that stage who was not fit to be loved as a mother, wife, sister or daughter. Next week, God willing, we will consider historically "*Why has woman suffrage been so unpopular?*"

MICHIGAN NOTICES.

ANNUAL MEETING.

The Michigan Christian Association will hold its annual meeting for 1884 commencing Wednesday evening, April 9, at Battle Creek, Mich. Everything will be done possible to make this one of the most successful of our gatherings. The impending crisis demands from lovers of truth and justice a hearty response. Our S. D. Adventist brethren promise their co-operation, and entertainment for friends who come. Further particulars regarding place of meeting, programme, etc., will appear in the *Cynosure*. Parties interested in anti-secrecy reform, do not hesitate. Able speakers will be in attendance. Come prepared to help, and enjoy this meeting.

J. L. BUSH, *Pres.*
A. H. SPRINGSTEIN, *Sec.*

FIRST ANNUAL MEETING OF M. C. A.

The new Michigan Christian Association, incorporated April, 1883, will hold its first annual meeting in the Free Methodist church on Wilkins street in the city of Jackson, commencing Wednesday morning, April 9th, at 9 o'clock, sharp. Programme for the day will be the election of officers, and the making of such amendments as may, in the minds of the members, be deemed necessary. This meeting is an important one. Parties coming from the West can get there a little after 9 o'clock in the morning. Also from Grand Rapids and intervening stations on the Grand River Valley road. Those who cannot reach the meeting Wednesday morning on early train, come the day previous. Let those who wish to be met at the depot write a card to H. A. Day, Parma. It will cost but a trifle and may save both trouble and expense. From here the meeting will adjourn to meet with the old Association at Battle Creek on Wednesday evening (see programme for this meeting in another place), where in all probability the two Associations will become one. Do not fail to be at Jackson,

W. H. ROSS, *Pres.*
H. A. DAY, *Sec.*

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet provides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Proclaiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

A CLUB OF FIVE

trial subscribers (two months for 25 cents) will *just now* be a valuable accession to the *Cynosure* list. To every friend who will get one up and enclose the $1.25 and addresses plainly written we will send either of the documents mentioned above.

FOR A CLUB OF TEN the sender may choose any two from the above list.

Get the *Cynosure* circulated in your town. The lodge does not thrive where it is read.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

THE WASHINGTON PAPER.

215 4½ St., N. W.
WASHINGTON, D. C., March 10th, 1884.

The following has just been received from Hon. S. C. Pomeroy, and as it expresses my own convictions I copy it for the *Cynosure.*

"I am much impressed over the necessity of starting our paper on the first of April. I don't see how it can be done, and yet spend sufficient time to get up the Northampton Convention. And my suggestion is, *postpone everything in the way of the paper!* 'One war at a time', the good Lincoln said. So say I, one thing at a time. We shall not do anything well if we undertake too much at once, yet we can do all that is required of us, if we take things in their order. Let everything now be held subordinate to the paper. I am writing for funds. In ten days the seal of the company and the stock book will be ready for use. Push along the whole line for a forward movement."

This has the right ring in it. Let those who want to see the paper start forthwith send along the contributions.

E. D. BAILEY.

MONEY.

DEAR CYNOSURE:—The soundness of the plank of the American platform on the above subject, will appear from the consideration of the following extract from the private circular of "Hazard", an English banker, issued to American bankers in 1862, the year before the creation of our National Banks:—

"Slavery is likely to be abolished by the war power, and chattel slavery be destroyed. This, I and my European friends are in favor of; for slavery is but the owning of labor, and carries with it to care for the laborer; while the European plan, led in by England, is, capital controls labor by controlling wages. This can be done by controlling money. The great debt, the capitalists will see to it, is made out of the war, must be used as the means to control the volume of money. To accomplish this the bonds must be used as the banking basis. It will not do to allow the 'greenback', as it is called, to circulate as money any length of time, for we can not control them. But we can control the bonds, and through them the bank issues."

Consider for a moment the diabolism here proposed. The slave-holder has to support the slave worn out in his service; we Europeans, under the lead of England, enslave the laborer all the same, but turn him out to starve when past service; we do it by controlling money. Capitalists will see to it that a great debt is made out of the war. There is no need of such but it must be done to enslave labor. This is what capitalists were doing when seventy-two strong. Wall street sent them to throttle the second issue of "greenbacks", failing in which, they secured the same end by partially demonetizing them; which act of infernal treachery, such patriots as Thad. Stevens and Henry Wilson denounced in the most unmeasured terms, predicting exactly the consequences which followed, in the depreciation of the national credit. They were securing the same end, to-wit, the accumulation of a great debt to enslave the laborer, when, under the lying pretense of increasing the national credit, they made bonds, bought with the money their action had depreciated to one-fourth the value of coin, and which were payable in the same money in which they were bought, payable in coin, and afterwards held that to mean gold coin and making what was issued as "lawful money" payable in gold.

By these and similar acts of bad faith to the people our capitalists did "see that a great debt was made out of the war" to enslave the laborer. They then deceived him by telling him it was credit money that made the debt. The facts are that the first $60,000,000 in greenbacks were not depreciated at all for the good and sufficient reason that they were as good as—nay, better than gold to pay all dues.

France, in her late war, under similar circumstances, even though her government went to the wall, did issue a very large amount of paper money, but did not commit the folly of demonetizing it at the dictation of capitalists, and it remained at par, speedily paying the expenses of the war and an indemnity to Germany half as large as our debt. A little reflection ought to convince any one that when, as always happens in war, the most of the gold and silver is either hoarded, or has fled the country, or been sent out for munitions of war, a law making it possible to speculate in it at home was admirably adopted to aid capitalists in accumulating a large debt to enslave the laborer. The report of the Secretary of the Treasury shows that, but for the labors of those *patriotic* capitalists, who were carrying out the instructions of English bankers who hated our country and desired its overthrow, we should have had no debt, for, but for the depreciation of our money, we had paid all the expenses of the war at the time the war ceased. The great anxiety of these same gentlemen now is lest the country pay the debt and free the laborer from bondage and thus the plans of the British bankers, their masters, shall fail. They are deeply anxious lest their *patriotic* labors in "seeing to it that a great debt is made out of the war," and that it "be used as the means to control the value of money" and thus enslave the laborer, shall come to naught. They are anxious for the fate of the National Bank system, the monstrous devil-fish they have spawned into existence, which has Congress and the country in its soulless, slimy arms, and by drawing interest on what it does not own, but what is in reality the people's credit, and by expanding the currency, and by the consequent high price of commodities caused by plenty of money, inducing people to go in debt as much as possible and then contracting it and making it impossible to pay debts without the ruin of the debtor, putting up interest because money is scarce, or refusing to loan altogether for the reason that the diminished and unsettled value of all property, which its own iniquitous acts have caused, render loans insecure, is sucking out the life-blood of the nation and ruining its industries and enslaving the laborer by the very means pointed out in "Hazard's" circular as adequate to that end; to-wit, controlling "the volume of money," of which Congress has made it the absolute master.

If the old adage, *fas ab hoste doceri*, is true, we may learn one more very important lesson from this extract.

The abused "greenback" that, in spite of its ill usage, saved the country when gold and silver proved traitors, as they always do when most needed, is the true friend of the laborer and will not only, as Jefferson said, "carry the country through any war or financial crisis," as, in the form of treasury notes, it has always done, but will protect the laborer from the slavery sought to be fastened on him by capitalists and European bankers, and that the national bank bill, which is a fraud and no money, is his enemy, devised for his enslavement.

Such is the selfishness of average human nature, that no class of men can safely be trusted to guard the rights of any other class. Almost a majority of Congress are in some way interested in banks, and some of them shamelessly defend their right to represent, not their constituents, but the banks and other monopolies, and quite a majority are attorneys, many of whom have sought the office of representative, not to serve the people, but to get where they could command larger fees.

If the laborer wishes to retain his freedom he must sever his party ties and refuse longer to vote for men belonging to secret rings of bankers or other monopolists, or their attorneys, and vote for men who will restore the issue, not of fraudulent promises to pay money, but of real, "lawful money" to the nation, where it belongs."

O. F. LUMRY.

A WEST VIRGINIA NOTE.

CAMERON, W. Va.

The American party is making considerable progress in this section, and the principles of the party are getting a place in the public mind which will crystallize in party form as soon as a little more agitation of the subject is had.

I am doing all I can, but the enemy seems ever on the alert to crowd me off the platform, but I have one advantage which the enemy finds it hard to checkmate. I frequently speak on scientific themes, and when I speak on psychology I manage to illustrate mental impressibility to the external or non-egotistic forces by reference to lodge clap-trap to that end. This stabs Boaz under the fifth rib when he is not looking for it. And when on grammar, rhetoric or elocution (these sciences having no subject matter of their own, see Whately,), I illustrate from Anti-masonic writers. Saturday, 8th inst., I lectured on "Education as an Art," at Sugar Grove church, and at a school-house the Tuesday following. I want to be a member of the nominating convention at Chicago, next June 25 and 26.

J. W. MOSS.

Leckey's *History of European Morals:* Among the many safeguards of female purity in the Roman Republic was an enactment forbidding women ever to taste wine, and this law being enforced with the earliest education, became at last by habit and traditionary reverence, so incorporated with the moral feelings of the people, that its violation was spoken of as a monstrous crime.

The Home.

"HE CARETH FOR YOU."

BY REV. E. B. MINER.

Yes, leave it with Him,
The lilies all do,
And they grow;
They grow in the rain,
And they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care,
As they grow;
Dropped down in the valley,
The field, anywhere—
There they grow;
They grow in their beauty, arrayed in pure white,
They grow clothed in glory by Heaven's own light—
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From His store;
But you who are loved,
And guarded, and led,
How much more
Will He clothe you, and feed you, and give you His care!
Then leave it with Him, He is everywhere
Ample store.

Yes, leave it with Him,
'Tis more dear to His heart,
You will know,
Than the lilies that bloom
Or the flowers that start
'Neath the snow;
Whatever the need, if you seek it in prayer,
You can leave it with Him, for you are His care,
You, you know.

—*The Interior.*

ASSOCIATED EVIL-DOING.

That ancient command "Thou shalt not follow a *multitude* to do evil" (Exod. 23:2), was given in divine wisdom, and is specially important in view of the fact that iniquities committed by several persons in common, are rarely, if ever, repented of, confessed, or corrected. Peter sinned, and "went out and wept bitterly;" Judas sold his Lord, and returned saying, "I have sinned in that I have betrayed innocent blood," and cast down the accursed silver in the temple; but when did the Sanhedrim, the great council of the Jews, ever confess *their* guilt in condemning Christ, in murdering Stephen, in scourging the apostles, or in persecuting the church?

Was there *ever* an ecclesiastical assembly known to confess or undo a sin, an outrage, or a wrong that they had done? Sometimes, after years have elapsed, and *other men* have taken the places of the wrong-doers, corrections and confessions have been made; but that has been one body of men confessing the faults of *another body* which committed them. But for any associated body of men to undo a wrong which *they* themselves have done, is almost too much to expect in this world.

Most persons who have had acquaintance with ecclesiastical matters can recall instances where flagrant wrongs have been committed, sometimes by honest men, acting under the direction of self-willed leaders, or unscrupulous lords over God's heritage;—wrongs that most who knew them would in private conversation freely admit and deplore; and yet they would join hands with the wrong-doers and allow right to be trampled under foot, or observe a judicious silence which would inure to their own personal advantage; and then, after years spent in ineffectual toils, would wonder at the absence of the Divine blessing, and try to lay the blame on sinners who did not receive a message which was preached without power and heard without effect.

Sometimes a church is cursed for a whole generation by the palsying power of a great wrong perpetrated, unconfessed, and unrepented of; and not until death has gathered those who are responsible for it, does the Divine blessing fall upon the desolate and dewless soil.

God calls upon men to put away evil. It is not easy to persuade an individual to correct a wrong. It is tenfold harder to persuade a corporate body to do the same thing. There is almost always some one too blind to see, too deaf to hear, too unreasonable to be convinced, and too stubborn to yield; and hence a wrong thus done, usually goes to the judgment to be made right.

How important that Christian men learn to walk carefully before the Lord, guided by reason, conviction, and righteousness, rather than to follow the crowd, and be swept into crooked ways. It is better to be *alone with God* in the desert or the dungeon, or to be steadfast for the right and valiant for the truth amid a thousand foes, than to go with the multitude in crooked paths, and sin against the Lord in following others who are swift to do evil.—*Armory.*

VICTORY THROUGH FAITH.

Christian, take good care of thy faith; for recollect, faith is the only way whereby thou canst obtain blessings. If we want blessings from God, nothing can bring them down as answers from God's throne except it be the earnest prayer of the man who believes. Faith is the angelic messenger between the soul and the Lord Jesus in glory. Let the angel be withdrawn, we can neither send up prayers nor receive answers. Faith is the telegraphic wire which links earth and heaven—on which God's messages of love fly so fast that before we call he answers, and while we are yet speaking he hears us. But if that telegraphic wire be snapped, how can we receive the promise? Am I in trouble? I can obtain help from trouble by faith. Am I beaten about by the enemy? My soul leans on her dear refuge by faith. But take faith away—in vain I call on God. There is no road betwixt my soul and heaven. In the deepest wintertime faith is a road on which the horses of prayer may travel. Ay, all the better for the biting frost; but blockade the road, and how can we communicate with the great King? Faith links me with divinity; faith clothes me with the power of God; faith engages on my side the omnipotence of Jehovah; faith insures every attribute of God in my defence; it helps me defy the hosts of hell; it makes me march triumphant over the necks of my enemies. But without faith how can I receive anything of the Lord? Let not him who wavereth, who is like a wave of the sea, expect that he will receive anything of God.

O, then, Christian, watch well thy faith, for with it thou canst win all things, how ever poor thou art; but without it thou canst obtain nothing. If thou canst believe, all things are possible to him that believeth. —*Spurgeon.*

PRAYER.

Do not speculate and reason about prayer, but pray, and rest your case with God. He who moves you to pray has surely an answer provided in his own good way. Do not doubt him, do not question, do not hesitate, but pour out your heart in prayer. His eyes are over the righteous; his ear is open to their cry. The young birds in their nests cry, and he feedeth them; are ye not much better than they? The young lions roar and seek their meat from God, who provides for them in his own way. Shall he not care for you and me? Provision is made for the body; if it wants light, it has an eye with which to get it; if it wants knowledge, food and clothing, it has a brain, and hands, and feet, with which to acquire them. He has not made the body a prince and left the soul a beggar. The soul wants pardon, and peace, and comfort, and bread from heaven, and has no way but to cry out for it. "Ask and it shall be given you; seek and ye shall find."

All heaven is pledged to make that promise good. Whatever troubles come, whatever cares oppress, whatever fears give anxiety—pray. "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." "For I have redeemed thee; I have called thee by my name, thou art mine."—*The Christian.*

DOST THOU BELIEVE ON THE SON OF GOD?

For he that *believeth* on the Son of God hath Everlasting Life. (John 3:36.)

He that *believeth* on the Son of God hath the witness in himself. (1 John 5:10.)

He that *believeth* on Me shall never thirst. (John 6:35.)

He that *believeth* on Me, believeth not on Me, but on Him that sent Me. (John 12:44.)

He that *believeth* on Me hath Everlasting Life. (John 6:47.)

He that *believeth* on Me, though he were dead, yet shall he live. (John 11:25.)

He that *believeth* on Him is not condemned. (John 3:18.)

He that *believeth* on Me, the works that I do, shall he do also. (John 14:12.)

He that *believeth* on Him shall not be confounded. (1 Peter 2:6.)

He that *believeth* on Me, out of his belly shall flow rivers of living water. (John 7:38.)

Whosoever *believeth* on Me shall not abide in darkness. (John 12:46.)

Whosoever *believeth* in Him should not perish, but have everlasting life. (John 3:16.)

Whosoever *believeth* on Him shall not be ashamed. (Romans 9:33.)

Whosoever *believeth* on Him should not perish, but have eternal life. (John 3:15.)

Whosoever *believeth* in Him shall receive remission of sins. (Acts 10:43.)

Whosoever *believeth* in Me shall never die. (John 11:26.)

But—

He that *believeth not* is condemned already. (John 3:19.)

He that *believeth not* God hath made Him a liar. (1 John 5:10.)

He that *believeth not* shall be damned. (Mark 16:16.)

He that *believeth not* the Son, shall not see life. (John 3:36.)

SEVEN RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. Heb. 11:6.

2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John 5:39.

3. Never profess to ask God for anything which you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are, and to make you what you ought to be. John 4:24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?" Matt. 5:13–16.

5. If ever you are in doubt as to a thing's being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. 2 Cor. 10:12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John 10:27.

7. Never believe what you *feel* if it contradicts God's Word. Ask yourself, "Can what I feel be true if God's Word is true?" and if *both* cannot be true, believe God, and make your own heart the liar. Rom. 3:4; 1 John 5:10, 11.—*Brownlow North.*

Let no mistake be made concerning what is meant by a Christian spirit. Let us not, as is too often done, take one side of the character of Christ in forming an estimate of the whole. Men speak of the loving kindness and gentleness in Christ, as though those virtues made up his whole life. This is a great mistake. The wrath of God against sin was incarnate in Christ. He denounced the hypocrisies of the Pharisees, laid bare the sins of society, stripped men of falsities, and pronounced woes on the heads of evil doers. He overthrew the tables of the extortionate money-changers, and made a whip of small cords and drove them as thieves out of the temple.—*Advance.*

A Good Excuse.—If you have got a good excuse, don't give it up for anything I have said; don't give it up for anything your mother may have said; don't give it up for anything your friend may have said. Take it to the bar of God and state it to him; but if you have got a poor excuse—an excuse that will not stand in eternity—let it go to-night, and flee to the arms of a loving Saviour.—*Moody.*

Never let the seeming worthlessness of sympathy make you keep back that sympathy of which when speechless ones are suffering around you your heart is full. Go and give it without asking yourself whether it is worth the while to give it. It is too sacred a thing for you to tell what it is worth. God, from whom it comes, sends it through you to those who stand in need of it.—*Brookes.*

Value of Observation.—Cultivate the habit of observation until it becomes fixed, and you will never be at a loss for employment for your thoughts. Every person you meet will afford food for thought; every event of prominence and every object of nature will be the means of intellectual development. Observation is the habit of thinking and reflecting upon what is seen. The habit of observation does not consist in seeing the greatest number or the greatest variety of objects, but in seeking the peculiarities of the objects presented, inquiring the causes, learning the effects, and tracing the connections or circumstances of each event or object with another. In this way the intellectual powers acquire new strength, greater freedom and a more full development.—*Selected.*

OUR BOYS AND GIRLS.

SOMETHING FOR CHILDREN TO DO.

There is something on earth for the children to do,
For the child that is striving to be
Like the One who once murmured, in accents of love,
"Let the little ones come to me."

There are sweet, winning words to the weary and sad
By their glad, loving lips to be said;
There are hearts that are waiting by some little hand
Unto Jesus the Lord to be led.

There are lessons to learn both at home and at school;
There are battles to fight for the right;
There's a watch to be kept over temper and tongue,
And God's help to be asked day and night.

There are smiles to be given, kind deeds to be done,
Gentle words to be dropped by the way;
For the child that is seeking to follow the Lord
There is something to do every day.

THE BOYHOOD OF JOHN B. GOUGH.

His life had been a peculiarly bitter one. Born in a very humble home at Sandgate, on the English coast, gleaning with his mother and sister after the reapers, that they might have bread to eat, or cleaning knives and shoes in the gentleman's house where his father was a servant, there was little to make a boy's life bright. When he was twelve, a family offered to bring him to America if his parents would pay fifty dollars for his passage. It was difficult to earn this, but his mother thought, after the manner of mothers, "Perhaps in the New World our John will be somebody." So, with tears, she packed his scanty clothing, putting in a little Bible, and pinning these lines on a shirt:

"Forget me not when death shall close
These eyelids in their last repose;
And when the murmuring breezes wave
The grass upon your mother's grave,
O then, whate'er thy age or lot
May be, my child, forget me not.

JANE GOUGH."

Then, again and again she pressed her only boy to her heart, and stole out behind the garden wall that, unobserved, she might catch a last look of the stage which carried him to London.

The voyage was a long one of nearly two months. The little lad often cried in his cabin, and he wrote back, "I wish mother could wash me to-night," showing what a tender "mother's boy" he was. When New York harbor was entered, and he was eager to see his adopted country, he was sent below to black boots and shoes for the family.

His school days were now over. After two years of hard work in the country, he sold his knife to buy a postage stamp, and wrote his father, asking his permission to go to New York and learn a trade. Consent was given, and in the middle of the winter our English lad of fourteen reached the great city, with no home, no friends, and only fifty cents in his pocket. Hundreds passed by as he stood on the dock, holding his little trunk in his hands, but nobody spoke to him. But at last, by dint of earnestness, he found a place to enter as errand-boy and learn book-binding, receiving two dollars and twenty-five cents a week, and paying two dollars out of this for his board. How his employers supposed he could live on one dollar a month for clothes and washing has never appeared.

The first night he was placed by his boarding mistress in an attic, with an Irishman who was deathly ill. The second night the man died, and the horror-stricken young boy stayed alone with the dead till morning.

Nearly two painful years more went by. Finally, though he earned but three dollars a week, he sent to England for his mother and sister. When they arrived two rooms were rented; the girl found work in the straw-bonnet factory, and, poor though they were, they were very happy. John was now sixteen, devoted to his mother, and still a noble, unselfish, persevering boy.

At the end of three months, through dullness of business, both children lost their places, and now began the struggles which the poor know so well in our large cities. In vain they looked for work. Then they left their two decent rooms and moved into a garret. Winter came on, and they had neither fuel nor food. John walked miles out into the country, and dragged home old sticks which lay by the roadside. He pawned his coat that the mother, who had now become ill, might have some mutton broth.

One day he left her in tears, and went sobbing down the street.

"What is the matter?" said a stranger.

"I'm hungry, and so is my mother."

"Well, I can't do much, but I'll help you a little," and he gave John a three-cent loaf of bread.

When the boy reached home the good woman put the Bible on the rickety pine table, read from it, and then all knelt and thanked God for the precious loaf.

In the spring he obtained employment at four dollars and a half a week, but poverty and privation had fallen too heavily, rested too long, upon the mother. One day while preparing John's simple supper of rice and milk, she fell dead. All night long the desolate boy held her cold hand in his; then, in that Christian city, she was put in a pine box, and, without shroud or prayers, carried in a cart, her two children walking behind it, and was buried in the Potter's Field.

For three days afterwards John and his sister never tasted food. Probably the world said "Poor things!" but it is certain that nobody offered to help them.—*Sarah K. Bolton, in Wide Awake.*

A THOUGHTLESS BOY PUNISHED.

"I shall never forget," remarked a friend of ours once, "an incident of childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school children were playing by the roadside one Saturday afternoon, when the stage-coach drove up to the neighboring tavern and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly gentleman with a cane, who got out with much difficulty, and when on the ground he walked with the most curious contortions. His feet turned one way, his knees another and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself.

"I unthinkingly shouted, 'Look at old Rattle-Bones!' while the poor man turned his head, with an expression of pain which I can never forget. Just then, to my surprise and extreme horror, my father came around the corner, and immediately stepping up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was but a short distance.

"I could enjoy no more play that afternoon, and when tea-time came I would gladly have hidden myself; but I knew it would be in vain, and so trembling went into the sitting room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father as he introduced me:

"'Such a fine boy is surely worth the saving!'

"How the words cut me to the quick! My father had often told me the story of a friend who plunged into the river to save me, as I was drowning when an infant, and who in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule and a laughing stock for my companions!

"I tell you boys and girls I would give many dollars to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a life time."—*Selected.*

THE SENSE OF HONOR IN BOYS.

There is a great confusion in boys' notions of honor. You should not go to your teacher with tales of your schoolmates, but when questioned by those in authority over you, parents, guardians or teachers, it is your duty to tell who did a mischief or broke a rule, no matter what results to yourself or how unpopular you become. Boys have a false honor which hides mean and skulking actions in each other, which ought to be ridiculed out of them. The most cowardly injuries and injustice among boys go unchecked, and the weaker are abused and bullied in a way every decent boy should resent, because this false notion of comradeship leads them to lie, prevaricate, or keep silence to screen the guilty. Teachers and friends ought to put down this ignorant, petty "sense of honor," for something more intelligent and upright. When you know of a wrong and keep silence about it when asked, you become a partner in the wrong, and responsible for its original meanness. It is a pity that boys and grown people did not carry the same strictness of principle they show in screening bullies and frauds into points of genuine honor and courage.— *Wide Awake.*

BUSINESS MAXIMS FOR BOYS.—Attend carefully to details. Best things are difficult to get. Cultivate promptness, order and regularity. Do not seek a quarrel where there is an opportunity of escaping. Endure trials patiently. Fight life's battles bravely. Give when you can, but give from principle, not because it is fashionable. He who follows two hares is sure to catch neither. Injure no one's reputation or business. Join hands only with the virtuous. Keep your mind from evil thoughts. Learn to think and act for yourself. Make new friends. Never try to appear what you are not. Observe good manners. Pay your debts promptly. Question no man's veracity without cause. Respect your word as you would your bond. Say "no" firmly and respectfully when necessary. Touch not, taste not, handle not the cup which intoxicates, Use your own brains rather than those of others. Virtue, not pedigree, is a sign of nobility. Watch ye, stand fast in the faith. Youth is the best period for the forming of good habits.

TEMPERANCE.

Out of 955 samples of French wines recently analyzed, only ninety-five were found to be genuine, the rest being more or less adulterated with unwholesome drugs. We challenge an analysis of 955 American hogs that would not show a more favorable comparison.—*Hartford Post.*

Three-fourths of the "drunks" in the police courts of Cincinnati, says the *Commercial Gazette*, get drunk on beer. William Lill, the greatest brewer in America, a few years ago in giving up the business, said: "I have found it impossible to keep sober men in my brewery. It is a manufactory of drunkards in constant operation. Every man is a beer barrel in the morning and a barrel of beer at night. I will have no more of it."

The revenue receipts during last year for distilled spirits, according to the report of the Internal Revenue Department, were $74,358,775; for fermented liquors, $16,900,615, a total of about $81,000,000. The sales aggregated about $1,000,000,000. This was more than the gross receipts of all our railroads, which exhibited earnings to the total of $615,401,931. And what is there to show for it?

The drink statistics of Belgium have a melancholy interest. The population of the kingdom amounting now to about 5,500,000, consumes annually alcoholic liquors to the value of 480,000,000 francs, which is 66 per cent more than thirty years ago. Compared with forty years ago the number of the insane has increased by 104 per cent, of suicides by 80 per cent, and of condemned criminals by 135 per cent. In 1850 the number of places where alcoholic liquors were retailed was 53,000; it is now 130,000. It is generally felt throughout the kingdom that measures to oppose the evil effects of drink are urgently required.

Sunday closing of liquor-shops in Ireland commends itself by the good results which attend it. In five cities, exempted from the Sunday-closing act, a voluntary canvass has been taken which shows a large majority in favor of the measure. The following question was put to householders and heads of families: "Are you in favor of the entire closing of public-houses, beer-shops, taverns, and spirit-grocers on Sundays?" The answers were: In Dublin—Yes, 34,609; no, 8,117; majority in favor of Sunday closing, 26,489. In Belfast—Yes, 26,958; no, 5,912; majority, 21,046. In Cork—Yes, 9,605; no, 1,870; majority, 7,735. In Limerick—Yes, 5,600; no, 550; majority, 5,050. And in Waterford—Yes, 3,465; no, 260; majority, 2,205.—*National Temperance Advocate.*

A SIMPLE CURE FOR DRUNKENNESS.

At a festival at a reformatory institution recently, a gentleman said of the cure of the use of intoxicating drinks: "I overcame the appetite by a recipe given me by old Dr. Hatfield, one of those good old physicians who do not have a percentage with a neighboring druggist. When I called on him he said: 'Now that you have the moral courage, I'll tell you the tonic which I have used with effect among my friends for twenty years.' I expected, of course, some nasty medicine stuff; but no; he prescribed an orange every morning a half hour before breakfast. 'Take that, and you will neither want liquor nor medicine.' I have done so regularly, and have found that liquor has become repulsive. The taste of the orange is in the saliva of my tongue, and it would be as well to mix water and oil as rum with my taste."

ONLY A BABY.

One sultry day last summer, at a time when children of the poorer class in Philadelphia were dying by the scores every week, a bloated old man staggered up the steps of a physician's dwelling. The boys shouted after him, "Old Bourbon," the name by which he had been known in the locality in which he lived for many years.

"The baby's worse," he said, standing hat in hand when he met the doctor coming out.

"You've been here for me every day for a week," explained the doctor. "I can not go again to-day. I told the child's mother there was no chance this morning. It was dying then."

"Won't you come now?"

"No; I have not a minute to spare. There are patients waiting whom I can help."

"Old Bourbon" followed him to his carriage door, twisting his rag of a hat in his shaking hands. "She's—she's all I've got, doctor."

But the doctor, with a pitying nod, drove away, and the old man, nearly sobered by his keen distress, crept home to the attic where his little grandchild lay dying. Whatever nursing or kindness little Mary had known, had come from "Old Bourbon." Her mother had six other children, and went out washing every day. The poor old drunkard and the innocent baby were left to form a strange friendship for each other. She called for him now feebly, as she lay on her mother's lap.

"Daddy! daddy! Come to me!"

He kneeled down and put his finger into the tiny withered hand. The tears ran down his bloated cheeks.

"God, leave her to me! God, leave her to me!" he muttered.

"Daddy, come to Mary!" she cried once more, and then the little soul, whose taste of life had been so bitter, passed on into the unseen.

It was only a baby. Its mother, who had six other half-starved children to feed, shed but few tears over it. The doctor sent in a certificate of its death with a dozen others. In the weekly bill of mortality there was an item, "Of cholera infantum, seventy." Little Mary was one of the seventy. That was all. Her record was ended. The world had done with her.

But an old trembling man crept next Sunday into the back pew of the little mission church, not far from the attic in which he lived. He stopped the clergyman when service was over.

"Why, is this you, Bour—I beg your pardon. What is your real name?"

"John Black, sir. I want to take my name again. I'm thinkin' of signin' the pledge 'n pullin' up for the rest of the time left," stammered the poor wretch.

The clergyman was wise and helpful. John did "pull up." He lived but a few months after that, but he did what he could to live a decent, honest, Christian life in that time.

"The Lord is merciful, John," his friend said to him as he lay dying.

"I know it, sir. I'm not much acquainted with him, but I've been tryin' to foller little Mary. I hear her always cryin', 'Daddy, come to me.' I'm comin', an' I reckon he'll not turn me back."

Even the baby had its work to do, and had done it.

THE CHURCHES.

—Bro. D. Yant of Bolivar, Ohio, writes that very soon, within a month, they hope to dedicate a house of prayer, where the brethren expect that the fire upon the altar will always be brightly burning.

—Rev. J. A. Preston has accepted a call to the pastorate of Dayton Chapel, near Clarence, Iowa. This is a sturdy reform church, numbering among its members brethren Kent, Starry and Ferguson, who are well known in reform meetings at the West.

—In response to memorials the National Congregational Council meeting in St. Louis in 1880, arranged for the adoption of a creed for the denomination. A committee of seven were appointed to select twenty-five representative men who should formulate this creed. The twenty-five were found and their work was published about the first of the present month. Three members of this committee of twenty-five refused to sign the new creed because of its lack of positive statement on some points. These three were Dr. E. P. Goodwin of this city, Prof. Carr of Hartford, and Dr. Alden of Boston.

—A note from Chambersburg, Pa., last week, tells us of the good news that the revival in the King Street U. B. church continues. On Sabbath, the 16th, Bro. J. M. Bishop administered baptism to ten persons, and twenty-five were received into the fellowship of the church.

—The Philadelphia Baptist City Mission has been in existence but four years, and has already ten missions under its charge. Four chapels have been built, and plans for another have been adopted.

—There were over seven thousand additions to the membership of the Methodist Protestant church reported in one week's issue of the *Methodist Recorder*.

—Rev. C. H. Hobart of the First Baptist church, Aurora, has resigned his charge, the action to take effect in three months. Mr. Hobart is a young man of marked ability and piety and great moral courage. During his pastorate he has not feared to publicly preach the truth against that destroyer of the churches, the lodge.

—Mr. L. E. Jackson, in his *Christian Work in New York*, for 1884, says: There are 118 Protestaut missions in the city where Sabbath-schools and preaching and other religious and moral services, for adults, or children, or both, are regularly carried on. Of this number 45 are permaneutly established in suitable, commodious, church-like buildings, with the ministry, the ordinances and the government that usually appertain to churches, though they be not regularly incorporated as such. There are already more than a million and a half of dollars invested in mission chapels and churches, and hundreds of thousands of dollars are annually raised for the support of city missionaries, missionary pastors, Bible readers and other helpers, aud for the general maintenance of the missionary work. The total number of city missionary in New York may be put down at 266, who probably make 800,000 visits a year.

—The *Christian Intelligencer* justly complains of the legislature of New Jersey, which is discussing a bill which permits the business of churches to be done in whole or in part by a board of trustees who may or may not be members of the church. This arrangement is similar to the Illinois law and operates much as does the half-and-half, God-and-mammon style of most Congregational churches, which do their business in the "society" where often worldly men manage affairs.

—A sermon preached by the Rev. C. W. Cushing, of Rochester, N. Y., on the increase of crime in that city, has created intense excitement. Mr. Cushing was thoroughly informed on the subject which he was treating, and it has been impossible to refute the statements he has made.

—Rev. P. A. Seguin, the reformed French priest, who was a year or two since engaged in Gospel work in New York has lately come to Chicago, and last Sabbath began a work among the French-speaking people of this city which we hope may be a prosperous and blessed one.

—The late James F. Clark, of Cleveland, Ohio, bequeathed $79,000 for educational, charitable and religious purposes, including $24,000 to Oberlin College and $10,000 each to the American Bible Society, the Presbyterian Board of Foreign Missions and Presbyterian Board of Home Missions.

—A. M. Purdy, editor of the *Fruit Recorder*, Palmyra, New York, writes to the *Christian Worker* of this city, Feb. 25th:

A glorious work has been carried on here. Five weeks ago a series of meetings began here in Palmyra, and have continued up to last night. The meetings for the present, closed last night, with the following results: Over 150 converted—nearly half of whom received the baptism of the Holy Ghost. Fifty have handed in their names for membership and half as many more undoubtedly will before our next monthly meeting. Some of them have come out from other denominations, because of our simple way of worship and the bold presentation of the doctrines of sanctification. A Sabbath-school was organized yesterday, numbering fully eighty, with good prospects for as many more within next month. Eight classes were formed. New members all read and accept our doctrine and discipline [Quaker]. Men of strong minds who attended the infidel club in this village have been blessedly converted and are now clearly out in the light and liberty of the gospel. I have been more or less connected with revival work for the past sixteen years, and have not seen or experienced anything like it.

—The *Advance* reports a revival of "pure and undefiled" religion in Salt Lake City. "Union meetings commenced with the week of prayer, and have been held daily ever since (nine weeks), with interest steadily increasing. Rev. F. T. Lee, with the pastors of the Methodist and Presbyterian churches, have taken turns in preaching and conducting afternoon prayer-meetings and inquiry meetings. The most perfect and delightful harmony has prevailed from the first. Full houses have assembled every night, and while each serviee has been impressive, nothing approaching to mere animal excitement has appeared. In the main, adults have been wrought upon, and a goodly number of young men and heads of families. March 2d was set apart by the three churches as a day for ingathering, and in all eighty-three were received. Pastor Lee gave the right hand of fellowship to twenty-eight, only two of them joining by letter. Nine of the number were Chinamen, who for one and two years have been trained in Sunday-school, and give good evidence of having forsaken their idols for the serviee of the living God. Quite a number by birth and connection were Mormons. Almost all were baptized. The services throughout were very impressive to an audience which crowded the house."

—St. Matthew's Lutheran church, in Newberry Co., S. C., Rev. Z. W. Bedenbaugh pastor, was entirely destroyed by the cyclone on the 19th of February. The pastor in a communication to the *Visitor*, says: "Some portions have been found distant about two miles. It looks as though a large river had run over the place the water running up hill. The beautiful grove is swept away. The post-holes are left to mark the graveyard. Language cannot express nor can the imagination picture the scene. And yet amidst all this wreck and ruin, strange to say, the vessels used in administering the sacraments were preserved almost intact. The plate has a nail hole through it, and the baptismal font a very slight dent in the edge, which would only be noticed on critical examination. This was found three fourths of a mile from the church."

—Dr. Clough, the missionary to India who lately visited Chicago, related very interesting accounts of the work which God had given him among the Telegus. He said: "The Brahmins ridiculed me when I began my labors among the 'jondogs,' but I continued to preach, and with the assistance of native preachers made six or seven hundred baptisms a year. When the great famine came, over one quarter of the 5,000,000 inhabitants perished. After the terrors of the famine had passed, the natives turned to me to be baptized. I put them off, not wanting to take them indiscriminately, but they pleaded with me and brought in their idols by the cart-load to be destroyed. One day I baptized 300, and during that year over 10,000. I know of no instance where I have reason to regret a single baptism."

—At the First Baptist church in Boston, on Feb. 24, the pastor, Rev. C. B. Crane, announced that he would omit the regular sermon, as there was another duty to be attended to. He then called Deacon Lansing Mills to the platform. Mr. Mills said that there was a debt of $55,000 resting upon the church, and it was his greatest desire that it should be wiped out. Years ago he had resolved to set aside a sum each year to purchase a farm to which he could retire in his old age, and this amount he would now give toward the cancellation of the church's indebtedness. He then called for further gifts, and in less than an hour the entire $55,000 were subscribed.

—A century and a half ago a few shillings in the pockets of two poor men coustituted the entire fund of the United Brethren available for foreign missions; now the average annual income from Moravian sources at home is about $100,000, and not far from $150,000 from other sources. More than 2,000 brethren and sisters (2,158) have engaged in the foreign work; and at the present time there are under the care of the missionaries 74,000 souls—more than twice the number of members (25,298) in the home churches of the United Brethren throughout the German, English and American provinces. Yet, mere numerical increase of converts from heathenism has never beeu their ambition. They have striven to perform a genuine work, and seem to have accomplished their purpose. All their missionaries have not been well educated; but some of them have been and are fine scholars. Nearly one in every fifty of their communicants is a missionary; and their zeal does not flag from generation to generation. If all Protestant churches had been equally devoted, equally enterprising for the last century and a half, not an uncvangelized man or woman would now remain on earth.

—The Presbytery of Shantung, China, nominally includes the Shantung Province, which has a population of 29,000,000. The reports from the various churches at their recent meeting were unusually interesting. Six hundred and seventy-two converts had been received during the year, making an aggregate of 2,072 members within the bounds of the Presbytery. They have 127 regular preachiug stations, and besides these the Gospel is preached on the streets of the cities and towns, in families, and by the wayside.

—Max Muller, the great Sanscrit scholar of Oxford University, said, more than fifteen years ago, that "the influence of Christianity was felt everywhere" in India, and that the formation of the Brahmo Somaj is "due indirectly to the preaching and teaching of Christian missionaries." The most distinguished civilians, such as Sir Richard Temple and Sir William Muir, agree that the missionaries of England and America have been leavening Indian society with Christian truth, and a greater man than either of them, Sir John Lawrence, Viceroy of India, made frank confession that the influence of the missionaries in India surpassed all the influences exerted upon the dwellers in India in his day. At the present there are about 500 native ordained preachers in India.—*The Interior.*

—The new Congregational church in Lake View, just outside the northern limits of Chicago, was occupied for the first time Sabbath day. The pastor, the Rev. A. J. Bailey, preached in the morning. In the afteroon 400 scholars attended the Sunday-school. They were addressed by D. C. Cook, C. F. Gates, J. C. Armstrong, city missionary, A. J. Bailey and others.

REVIVAL AT CRAWFORDSVILLE, IOWA.

EDITOR CHRISTIAN CYNOSURE:—I wish to report progress at this point. Rev. D. P. Rathbun has been holding a series of meetings at this place, and God has wonderfully manifested his presence and power, and honored his servant in this work. The power of the enemy has also been manifest. The Masons have spared no pains to injure him; not all of them, to their credit be it spoken, but some who have, have done all they could, except to use persoual violence. All the churches have been blessed, and sinners saved. One hundred and twenty have professed saving faith. The Congregational church has taken an advanced step and *made oath-bound society fellowship a test of membership.* We expect to secure the services of Prof. Blanchard for a time here if possible in the near future. The churches have all been engaged in revival work, and last of all, the Masonic lodge is holding a protracted meeting. Whether it is to save souls or to save the craft, we cannot say, as they do not admit the profane. It must be to save those inside.

SENEX.

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OBITUARY.

HEZEKIAH JOHNSON died at his residence in Delavan, Wiseonsin, February 22, 1884, at the advanced age of nearly eighty-five years.

Mr. Johnson was born in Killingsly, Windom county, Connecticut, April 7th, A. D. 1799, where his boyhood days were spent. He came with his parents to Schuyler, Herkimer county, New York, in the autumn of 1818. He was married to Miss Almira Rose, June 26th, 1823, and with his wife experienced religion in 1830, uniting with what was then termed the Close Communion Baptist church at that place. In the autumn of 1844, Mr. Johnson, with his family, came to Wisconsin, then a territory, and settled in Mount Pleasant, in Racine county, uniting with the Baptist church of Racine, by letter from the church in New York. In 1869 Mr. Johnson removed to Delavan and has since resided in that village, having united with the Baptist church here on his arrival there.

Mr. Johnson neither sought nor won the distinctions in life so eagerly songht by many. He was content with the culture of the Christian graces and discharging with unflinching fidelity his dnties to his God, his family and his fellow-men, by some called a radical man, by all he was known to be sincere and honest, well informed of passing events, with clear and comprehensive mind, of strong convictions never concealed, he could not well be other than a radical man. Every species of vice and dishonesty found in him an unflinching foe, yet he was modest, unassnming and always had a kindly greeting for all. A long life of over eighty years has beeu passed and he has gone to his reward, he has left no stain upon that life to be regretted by his friends, but has left an untarnished Christian career of over fifty years, for which his friends most devoutly thank God, who called him to his service and by whose aid he was enabled to live a worthy and exemplary Christian life.

Mr. Johnson leaves behind him the wife of his youth, who has stood by his side for more than sixty years, sharing with him the duties, cares and toils of life. His married life was a peculiarly happy one. He also leaves one son, William M. Johnson, who inherits his father's strong convictions and earnest sympathy with the reform against the lodges.

MINUTES OF A MEETING HELD BY THE CHICAGO BAR ASSOCIATION UPON THE DEATH OF C. L. BLANCHARD.

Meeting of the Chicago Bar held Mar. 18, 1884, at 79 Dearborn street, in respect and esteem to the memory of Cyrus L. Blanchard, lately deceased. William E. Mason was elected chairman of the meeting and F. W. C. Hayes secretary. Speeches were made by Wm. E. Mason and Wallace Heckman eulogizing the individual worth, energy and uprightness of the deceased as a man, and his superior promise and ability as a lawyer. Upon motion a committee was appointed to draft resolutions of respect and condolence. The committee, consisting of Messrs. Wallace Heckman, D. L. Zook and L. C. Collins, reported the following resolutions, which were unanimously adopted:

WHEREAS, In the course of Divine Providence a member of this bar who gave unusual evidenee of ability and large promise of usefulness has been taken from among us,

Resolved, That in the death of Cyrus L. Blanchard the bar has lost a young member of singularly marked ability and uprightness of character, who had already attained a high place in his profession, which he adorned with scholarly learning as well as the virtues of a Christian gentleman, and that society has lost a valiant and fearless advocate of social reform and advaneement and that we have lost a genial associate and generous friend.

Resolved, That we extend to the family of the deceased our deepest sympathy in this our mutual bereavement.

Upon the adoption of the resolutions D. L. Zook spoke of the remarkable strength of character possessed by the deceased and his earnest and fearless expression of convictions upon the temperance and other reforms. Jarvis Bloom recounted his personal knowledge of the intelligence and activity of Mr. Blanchard as a lawyer, and his honest and earnest deportment, which inspired the confidence and respect of all who came in contact with him.

ANOTHER FRIEND OF REFORM GONE.

The shadow of death has again crossed the threshold of the quiet, happy home of Mrs. E. S. Sutphen of Evansville, Wis., and taken from her the kindest and best of husbands and left her with other relatives to mourn their loss.

The subject of this notice was a native of the State of New York, but for over thirty years has been a resident of Evansville, where he followed his profession, which was that of undertaker and cabinet maker, until failing health obliged him to give up labor in 1882, since which time he has been confined to his bed. During his long and tedions illness of eighteen months he was never heard to murmur or complaiu, but was a perfect example of patience, which served to strengthen the faith of some who have hitherto been skeptical on the snbject of religion. Many times dnring his illness he expressed a firm, confiding trust in Christ, and a willingness to depart and be with him. No language can too highly express his qniet and exemplary life, and his strong attachment to his companion which seemed to strengthen with every day's suffering. He passed away on March 8, 1884, at the ripe age of 76 years. The funeral services were held in the Free Baptist church, conducted by the writer, where the deceased was wout to worship. A large and sympathizing audience were present to pay their last respects to the dead. He was buried in the beautiful cemetery east of the city, a fit resting place for the mortal remains of one whose life had been so beautifully consistent and pure.

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Try eating fresh radishes and yellow turnips for gravel.

Try cating onions and horse radish to relieve dropsical swellings.

Try buttermilk for the removal of tan and butternut stains and freckles.

Try the croup-tippet when a child is likely to be troubled in that way.

Try hot flannel over the seat of neuralgic pain, and renew frequently.

Try taking cod-liver oil in tomato catsup if you want to make it palatable.

Try snuffing powdered borax up the nostrils for catarrhal cold in the head.

Try taking a nap in the afternoon if you are going to be out late in the evening.

Try breathing fumes of turpentine or carbolic acid to relieve whooping-cough.

Try a cloth wrung out from cold water put about the neck for a sore throat.

Try an extra pair of stockings outside of your shoes when traveling in cold weather.

Try walking with your hands behind you if you find yourself becoming bent forward.

Try a silk handkerchief over the face when obliged to go against a cold, piercing wind.

CARE OF THE BABY.

A traveling companion remarked to me recently, with emphasis, that "there needs to be about one child killed on every train to make people take proper care of their children." While strongly tempted to ask Artemus Ward's question, "Be you a parent, Miss Peaslee?" I refrained, for I knew well she was not; knew it by the way she started every time a perverse but attractive little fellow in the forward end of the car climbed on the back of a seat and balanced there; knew it by the way she held her breath when he approached the car door. Later in the day her words took on new meaning, and seemed to have a good deal of force. A young woman, and one who was evidently her mother, were traveling with a baby—a little creature in a long white dress, but with no wraps whatever over it, though the mother and grandmother both had on winter cloaks and hats. The baby was fed from a bottle, and at different times during the day the mother had gone out to the lunch room by the way and had the bottle filled. About four o'clock in the afternoon the interest I had felt all along in the trio deepened; the baby, who had mildly resented its treatment at various times during the day, became more energetic—in fact, it cried as hard as it could cry. When it had cried for twenty-five or thirty miles, the mother was so overcome that she cried, too, and gave the baby to the grandmother, who danced it up and down till my head grew dizzy and ached for sympathy. Then the mother took it and tossed it still, up and down, and grandmother tried dexterously to insert the drinking apparatus into its mouth. An accomplished acrobat could not have swallowed a mouthful at the rate of speed the boy was going up and down. Probably at this stage of proceedings there was not a woman in the car who did not believe that she could quiet that baby by loosening the clothing over its aching stomach, wrapping it up in a warm blanket, and cuddling it at her side. A motherly-looking woman came to them and said, "Let me take the baby;" but she was glad to return it soon, saying, "This boy is cold; that is one reason why it cries; its hands are like ice, and its head, too." "I should like," said a gentleman behind me, "to get a kind of a cheap child, not one of my own, and see if it could not be brought up as it ought to be; do you suppose that is necessary over there?" Night came on, and as the call to "change cars" rang out, above this and the noise of moving feet the continued protest of that poor, ill-treated babe sounded in our ears. "Who didn't suppose," said the motherly-looking woman, "that everybody knew that a baby's hands should be kept warm, and its clothes loose, and that two or three kinds of milk meant colic and distress to a child of that age?" The "enlightenment of the masses" is not even yet complete, I thought, when the woman at my side said, as she disappeared in the darkness: "Why didn't that mother, instead of crying, try to think out what it was that ailed the baby, and then profit by her thoughts?" *E. W. B., in N. Y. Post.*

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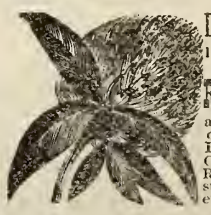
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FARM AND GARDEN.

RAISING RACE-HORSES THE BANE OF FARMING.

The raising of race horses is one of the most expensive of luxuries, while the raising of work horses is the most profitable of all farming. One of the most demoralizing influences which the young farmer has to contend against is that of the agricultural fair.

The New York Weekly Tribune of Oct. 31, has paragraphs illustrating these facts. It says: "Orange county, New York, has given great attention to breeding fast horses, greatly to the detriment of its interests in every way. The *Local Farmer* well says, what is doubtless true in other sections also, that 'for each trotter marketed there for a fair price, at five years old, fifty have been sold for less than the cost of the service of their sires. Financially, the whole business has been a curse, and it has had a demoralizing influence as well in many other directions.'" It also mentions that the Massachusetts Agricultural Fair, under the leadership of George B. Loring, United States Commissioner of Agriculture, always gives up to beer saloons and other demoralizing influences that portion of the grounds best adapted for the display of farming implements.

Said a reputable work horse breeder, who had traveled much from fair to fair with his stock, along with racing jockeys, and had taken a host of premiums, "I have never come across another business so vile as the racing at fairs, nor a set of men so vile as those engaged in it. I would as soon my little boy would see me go into a saloon and drink as see me raising trotting horses." And yet the reputable and religious farmers of the country allow themselves and their names to be used in getting up fairs where liquors are sold, gambling devices are licensed, the vilest women are assembled, and the association forms itself into a racing company, transforms its grounds into a race course, offers three-fourths of its premiums for race horses, invites its visitors to the betting stands, the pool selling, and all the vile concomitants of any race course, and sends them home fleeced to study how they may raise a little brute, worthless except to go a mile a second better than another horse with which other men may be fleeced. And all this is done in the name of progress, for the advancement of industry, and the instruction of the worker.

It is done by the most enterprising and reputable men, with the highest national official of the agricultural department in the lead, and with the aequiescence of the workers all over the land, and the silent assent of the religious press. And in consequence farmers throughout the land are led into the raising of trotting horses, the most useless and expensive of all efforts; and they are led away from the most useful and profitable, the raising of work horses. Their sons are introduced to drunkenness, gambling and debauchery, and many of them ruined; and no vigorous protest is raised against it, even by the religious papers.

Let it be made manifest—as can easily be done—that racing with its adjuncts is injurious to the horses in the land; that it is very unprofitable for the farmer; that it keeps him from the highest profits; that it depresses, degrades and impoverishes the farmers' festival, the agricultural fair; that it is only and wholly injurious everywhere; and it will cease to control the farmers' breeding, to monopolize his fairs and ruin his sons.

No other community, perhaps, has ever set its face like a flint against racing, as did the State of Vermont, until a recent date. And no other region probably has ever had as fine a stock of horses as had Vermont fifty years ago. When there was not a race course nor even a county fair track in the State, fifty miles with a light load was considered a moderate day's drive for a common horse; and sixty, seventy and eighty mile drives up and down the eastern hills were frequent; and one hundred mile drives were not unknown.

The British travel to Canada then landed at Bostou and went by stage through Vermont. And the travelers and civil and military officials who passed through the State all united in one general expression of wonder and delight at the unrivalled superiority of the Vermont horses.

In 1837, British regiments of cavalry (heavy dragoons) and artillery were sent to Canada to suppress the rebellion. They left their horses behind and were horsed from Vermont, and good English judges said that they were the best horsed regiments that they had ever seen. They took their Vermont horses with them when they returned to England, and similar opinions were there expressed, and were reiterated by a general officer after the Crimean war.

W. H. Herbert, a scion of the English nobility, a graduate of Cambridge, an English sporting gentleman, after using every facility for becoming thoroughly acquainted with the horses of Europe, and spending two or three fortunes, came to this country and spent the rest of his life. His tastes and proclivities led him to a most thorough study of the horses of America, and as "Frank Forrester," he wrote a great deal about them in constant contributions and as editor of the *Gentleman's Magazine*, and author of "The Horses of Ameriea." a magnificent two volume folio.

And although a raeing man and a constant eulogist of the raee horse, and a zealous advocate for his introduction into Vermont and everywhere else, he is most enthusiastic only when he speaks of the superiority of the Vermont horses for the road, for the military service and for draft. And this was when there was not a race course in the State, nor a racing instinct or effort in the breeding of the stock.

Immediately after this raee eourses under the name of country fair grounds, and the breeding of racers became universal throughout the land, and now there is no region, in Vermont or elsewhere, where the horses will bear such eulogies.

A few owners of noted trotters have made farmers by the hundreds tributary to them and have become wealthy; while the raising of horses has become a lottery in which, in the most favored localities, the broken horse at the age of five does not bring the first cost of the ticket one time in fifty!

Meanwhile a demand for work horses of every class has become urgent throughout the land, for our own and the European market. And if any one of our thousands of country societies had done as much for the roadster or the carriage horse or the draught horse, as is everywhere done to help the runner and trotter, it might have made the fortunes of its patrons. In one region, McLean county, Ill., the raising of draft horses has been tried for nearly twenty years. For a time it was carried on by one family of Quakers, the Dillons. They made it so profitable that others engaged in it; and now it is estimated that a million dollars' worth of draft horses are raised there every year. As they are sold a year or two younger than small horses, and with no expense for breaking or fitting, they cost no more to raise than small horses, and they sell for twice as much, bringing $200 as easily as the small horse does $100. If ten dollars of the half-price is profit, then $110 of the higher price is profit, or eleven times as much on a horse. But for the craze for racing speed, doubtless our work horses would have averaged one-fourth heavier and been worth twice as much. Let racing severely alone and in twenty years the average value of horses will be doubled, and the profit of raising them will be increased four-fold. —*Interior.*

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NEWS OF THE WEEK.

WASHINGTON.

—Wednesday Lasker resolutions reported to the House by the Committee on Foreign Affairs were adopted without division. The House also adopted resolutions cordially reciprocating the wishes of the Liberal Union of the German Parliament for a closer union of the two nations, recognizing its graceful appreciation of its sympathy with those who mourn the death of Edward Lasker, and accepting the resolutions adopted by the Liberal Union, and directing them to be spread on the journal.

—The pension appropriation bill was reported to the House Saturday. The estimates submitted amounted to $40,000,000. Of this amount the committee allows $20,684,400; the bill appropriates 60,000,000, making available a grand total of $80,684,400.

—A number of Southern ladies residing and sojourning in Washington held a meeting, heartily indorsing the Blair educational bill, and asking that Southern women indorse it in some public manner.

COUNTRY.

—The Ohio legislature Wednesday passed the bill declaring "future" deals in stocks, oils etc., to be gambling, making the buyer or seller guilty alike, and imposing a fine on the owner of the premises where the deals are carried on. The penalties for "margin" or "future" transactions are $50 to $1,000 fine, and thirty to ninety days' imprisonment.

—The United States Veterinary Association, at a meeting Tuesday at Boston, discussed the foot and mouth disease and resolved that to the carelessness and incompetency of the United States quarantine authorities at Portland, Me., is due the spread of the infection.

—The foot and mouth disease is alleged to have made its appearance in three herds in Maries county, Mo. An epidemic among cattle has appeared in the vicinity of Rockford, Ill., which kills them within twenty four hours, the carcasses becoming terribly bloated. Simon Beattie telegraphs from Neosho Falls, Kan., that he finds no symptoms of contagious foot and mouth disease in the herds there, the malady being the same which affects cattle in Illinois and Iowa.

—Near Perryville, N. Y., Thursday, a mixed train ran off the track, a passenger coach turning over three times, severely injuring six persons.

—An ice gorge in the Missouri River at Yankton has flooded the bottoms, driving the farmers and their stock to the bluffs, and washing away the railroad track and a bridge.

—A sulphur explosion Friday in the Enterprise colliery, near Mt. Carmel, Pa., killed three men and badly damaged the woodwork of the mine.

—On the explosion of a still in Meriam & Morgan's oil works at Cleveland Wednesday morning the escaping fluid took fire, and, submerging three employes, they were burned to death in presence of many other persons, who were unable to render any assistance.

—While insane at Oakland, Cal., Wednesday night, Mrs. John Schaefer cut her own and her baby's throat. When the husband saw the corpses he also attempted suicide, and a lady was so shocked at the gory scene that she became a raving maniac.

—Andrew Peterson, an avowed polygamist, is on trial at Salt Lake City for registering and voting in violation of the Edmunds law. Seven polygamists are on the jury, who swore that they believed polygamy was revealed, and that they would obey God rather than Congress.

—At Cape May court house, N. J., Monday evening, the 18-year-old son of George Grace poisoned his father, mother and four other members of the family, with "Rough on Rats." The aid of a physician speedily relieved the older persons, but an infant brother of the prisoner is in a precarious condition. The youth thought that by killing off the household he could secure his father's property.

—Near Salem, Ohio, early Thursday morning, the Chicago limited express train rushed into a landslide, which derailed the cars, the locomotive plunging down an embankment and immediately exploding. The engineer and fireman were killed, and three persons were seriously and many others slightly injured. The escape of the passengers is accounted miraculous.

FOREIGN.

—A London dispatch of the 19th says: Tribal rising in Egypt is general from Kassola to Berber. The Arabs between Corosko and Assouan are also threatening to revolt. Sheikh Soliman, with a section of the Haddendowas, who fought at El Teb, will reoccupy Baker Pasha fort near Trinkitat. Osman Digma's force around Taminah has been increased by 3,500. Only two Sheikhs have gone to Suakim. Their tribes are small, numbering less than 1,500 combatants. Their adhesion is very deceptive.

—A later dispatch says: News has just been received that General Gordon has just had a successful encounter with the rebels. He steamed down the river to Halifiyeh, a small town on the Nile, which was surrounded by the Arabs in thousands. General Gordon succeeded in fighting his way to the town against great numbers, rescued the garrison, and brought them back in safety to Khartoum.

—Saturday was the eighty-seventh anniversary of the Emperor William's birthday, and it was celebrated with great enthusiasm at Berlin.

—Dispatches received at Paris Mar. 22, report the capture by the French troops in Tonquin of the town of Thainguien. The Chinese made a very weak defense of the town, and finally fled; leaving the French in possession of a very large quantity of military stores, provisions and ammunition. Several hundred Chinese were killed, but not one of the French force was injured.

CYNOSURE SUBSCRIPTIONS

Received from Mch. 3rd to Mch. 22nd, 1884.

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Eggs		21
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Flax	1 50	1 60
Broom corn	02	@ 08
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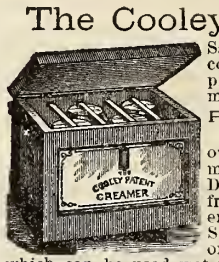
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The vote of the House of Representatives last Thursday, against a longer delay of the payment of the tax due from distillers for some 80,000,000 gallons of their poison held in United States bonded warehouses, was a proper acknowledgement of the temper of the country toward these manufactories of "distilled damnation." This tax now amounts to $72,000,000, and the payment of it will ruin many of the distillers financially; but such a reverse of fortune will be one of the greatest of blessings to them if thereby they are led to see the enormous guilt of their business and repent of it.

The action of our executive, upon a demand from Cardinal McCloskey and other prelates of the Romish church to interpose for the pope, should arouse some apprehension and deserves rebuke. By order of the Italian government the property of the Romish Propaganda was ordered to be sold for unpaid taxes, the Supreme Court of the kingdom having approved the sale. Part of this property was known as the American College, an institution founded upon and supported by gifts to the pope from this country. President Arthur was asked to interfere and prevent the sale of the college and if possible of the whole property. The audacity of such a demand can be explained only by supposing that McCloskey believes that the Romish hierarchy in this country have privileges which no Protestant sect would claim; and the interference of President Arthur in saving the college gives them a good reason for their belief.

The mob in Cincinnati for three nights and two days, whose spirit could not be broken until the blood of seventy-five dead and twice as many wounded men reddened the pavements of that city is a fearful picture for the contemplation of Americans. The mob was not an ordinary outpouring of the slums, but was in large part composed of reputable citizens, and the death roll testifies to their superior character. The Music Hall meeting Friday night was called by the first citizens of the city. Nor was the indignation of these men aroused by a trifling or low motive, as when the New York dens poured out human tigers thirsting for a black man's blood twenty years ago, or in 1877 in Chicago and Pittsburg a little money, more or less, was the motive for ravage and bloodshed. The protest of these men was against a fearful evil—one that assails the very life of society. The vigilance committees of the early days of San Francisco and Virginia City had the same evil to meet or give their own throats to the knife. If knaves at the bar and accomplices in the jurybox are to set free or give only a nominal punishment to murderers, as has been done constantly for years in Chicago and other cities, what protection have peaceful men, unless they take the administration of justice out of the hands of lodge-sworn judges and juries and care for it themselves. This was the protest of Cincinnati and all the towns of southern Ohio, which were ready to lynch the escaped murderer had he fallen into their hands.



WILLIAM WIRT.

The citizens of Lincoln, Ill., made a similar protest last Friday evening against a neighbor, Orrin A. Carpenter, whom they believe has murdered a young girl after accomplishing her ruin—an aggravated Ellen Slade case. A jury in an adjoining county had just acquitted him, and these people who had been his neighbors and business acquaintances for years, see with horror and indignation the perversion of law and justice, breaking down the defenses set up around every home. With one voice they denounce the acquittal of Carpenter as the cap sheaf in the harvest of infamy. They oppose mob violence, but denounce the criminal practice of the State as a disgrace to the intelligence of the people, and a reproach to the civilization of the age, and set forth the necessity of the people acting for themselves, unless a reform is soon brought about. They resolve

"That, thoroughly believing in the guilt of O. A. Carpenter of the murder of Zura Burns, and concurring in the almost unanimous voice of the people of this county, we dispassionately but firmly demand of the said Carpenter that he leave Logan County without delay, and we commend our fellow citizens everywhere to 'lash the rascal naked through the world;' so that if the image of his victim does not soften his calloused heart, the sting of public opinion will teach him that the way of the transgressor is hard."

These indignation meetings pour out execration upon the flagrant incompetency and perjury of juries, the villainy of lawyers, the venality of judges, the defects of criminal codes; but they carefully neglect to inquire into the causes which lie back of and which are like rich soil to the roots of these abuses which, appearing above ground, they seize upon to drag out and destroy, when presently a fresh crop springs up. Were they careful to inquire they would find the oaths of the secret lodge to be the support and stay of the corruption of courts. Carpenter was a Mason, and when first accused of the crime his lodge friends, it was openly published, stood by him. They were not likely to cease in the effort to clear him, when once the job was undertaken. It is the same story from one end of the land to the other; judges, sheriffs, constables, lawyers, juries—the whole machinery of our courts is more or less controlled by this fearful power of the lodge; and to this power we must charge a great part of the abuses which are causing a demand from peaceable citizens for a revolution of our courts of justice. It is upon the altar of the lodge that Cincinnati has just poured out the blood of over two hundred dead and wounded victims. But who shall tell that great city the fact so that she shall hear and believe it?

The British Parliament needs a visit from a Woman's Christian Temperance Union committee. It would tend to modify the manners of some of the members who have lately received the notice of special correspondents. Sir Richard Ashton Cross, they tell us, spoke upon the abolition of episcopal legislative power when "gloriously drunk," "wallowing" about in his place, and finally sitting down on his hat and holding out the crushed tile for the amusement of the Commons who responded with roars of laughter. Sir Robert Peel, who bears a great name most unworthily, and is brother of the new Speaker of the Commons, it is written, drinks, gambles and swaggers like our Congressional bully from Texas, T. Ochiltree. It is a spectacle to make one weep—the House of Commons roaring with laughter at the jokes of a drunken man speaking formally on a serious question of state: and our own House of Representatives presents often as grievous spectacles.

THE FIRST ANTI-MASONIC CANDIDATE.

LIFE AND PUBLIC SERVICES OF WILLIAM WIRT.

BY H. H. HINMAN.

William Wirt was born Nov. 8th, 1772. His parents, who were in moderate circumstances, died when he was yet a child. He received a careful education and studied law with Benjamin Edwards, the father of Ninian Edwards, the first Territorial governor, and afterwards U. S. Senator from Illinois. With the Edwards, father and son, he maintained constant friendship and correspondence.

Mr. Wirt was early distinguished for legal acumen and forensic ability, and was retained by the government in the celebrated trial of Aaron Burr and Blennerhassett for treason. In his early manhood he moved to Virginia and was repeatedly elected to the legislature of that State, though he subsequently returned to Maryland. He was the intimate friend of John Adams, Thomas Jefferson, James Madison, James Monroe and John Quincy Adams. With the last two he was a constitutional adviser. Daniel Webster, Henry Clay, and many other distinguished men shared his friendship.

On the inauguration of Mr. Monroe, March, 1817, he was made Attorney General, and held that office for twelve consecutive years during the administrations of Monroe and J. Q. Adams, and longer than any other Cabinet officer. After the close of his official term he continued to practice with great ability in the Supreme Court of the United States up to near the time of his death, which was January 8th, 1834. He was not only an able lawyer, but a fine writer. His Life of Patrick Henry has been deservedly popular.

But William Wirt will be best and longest remembered for his defence of the Cherokee Indians and their missionaries against the State of Georgia, and his espousal of the Anti-masonic reform. It will be remembered that the Cherokees had their home in Northern Georgia and through the labors of missionaries had made great advancement in Christian civilization. They had their farms, orchards, schoolhouses, and churches, and were steadily pursuing the arts of peace. But Georgia slave-holders wanted their lands, and that State passed acts which had for their object to expel these Indians from their country, and drive them west of the Mississippi. In vain did they appeal to the language of solemn treaties; in vain did the missionaries protest against the destruction of all their labors. Georgia was backed by the entire slave-holding interest, which was made against them.

It is a remarkable fact that President Jackson held one idea of State sovereignty in South Carolina, and quite another for Georgia. Nullification was put down in the former State, but when he was appealed to in behalf of treaty engagements, he declared he could not interfere with the acts of a sovereign State. Among these legislative acts was one forbidding any white person from residing in the Indian territory, except by written permission of the Governor of the State and an oath of fealty to its laws. Its object was to expell the missionaries; and its penalty was imprisonment for four years in the penitentiary. Under this law seven missionaries were arrested, tried, and sentenced to four years imprisonment. Five of them were pardoned on their promise of fealty to Georgia law, but two of them, Worcester and Butler, refused to make any compromise, and took an appeal to the United States Supreme Court. William Wirt plead their case before that court, which, with but one dissenting voice, and that on technical grounds, declared the act of the legislature under which they were convicted, unconstitutional and void. Georgia however, paid no respect to the mandate of the Supreme Court, but kept the men in prison nearly two years longer. At last they were released by pardon, the Governor of Georgia declaring that he "would sooner hang the missionaries than release them at the mandate of the Supreme Court."

The history of this great outrage does not come within the scope of this sketch, but I may add, that the Indians were driven from their homes, and treason triumphed. It was a fitting retribution, that a nation that could thus suffer its treaties to be set aside, and its laws trampled on at the dictation of slave-holders, should also suffer from a slave-holder's rebellion.

In Septemper of 1831, the National Anti-masonic Convention met in the city of Baltimore. Mr. Wirt said of it, that it was composed of men of unquestioned patriotism and of the highest order of intelligence and character. It was the first Presidential nominating convention that was ever held in this country. The most prominent candidates at that time were President Jackson for re-election, and Henry Clay; both distinguished Masons. Most of the Anti-masons were friends of Clay, and had appealed to him to espouse their cause; but he repelled their overtures with disdain. The unanimous choice of the convention was William Wirt for President, and Amos Ellmaker of Pennsylvania, Viee President, who were immediately notified of their nomination. Mr. Wirt replied at once, in a long letter of aeceptance. He would have rejoiced if they had selected some other canditate, but he could not be blind to the facts, that in the Morgan trials Freemasonry had, in the language of the distinguished statesman of New York, "trampled on every government it could not eontrol." He had been a Mason in his early life, but for thirty years had not entered a lodge, and had given the subjeet no attention. It was only from a sense of duty to his country that he felt constrained to accept a position that would bring upon him the malignant opposition of a powerful organization. In his letter of aceeptance he said that he was foreed to believe that the abduction and murder of Morgan "was not the act of a few ignorant men, but was engendered in the *lodges themselves*, enforced under their direetion, and supported at their expense," the conspiracy embracing within its sweep men of all degrees. There is much reason to believe "that the secret energy of the Masonic spirit had entered and polluted even the temples of justice, and that the persons who entertained these unhallowed oaths, considered their allegiance to the lodges as of higher obligation than their allegianee to the country." He adds, "If this is Masonry (and I see no reason to doubt it) it is at war with the fundamental principles of the social eompact, treason against society and a wicked conspiraey against the laws of God and man that ought to be put down." "No man of common prudence can sleep over these diseoveries."

In the subsequent election Andrew Jackson received 219 eleetoral votes; Mr. Clay, 49; Floyd, 11 (the South Carolina vote); and Wirt 7 (the vote of Vermont). Every effort was made to cajole the Anti-masons into the two great political parties, but 228,000 stood firm, and voted for Wirt and Ellmaker. In this and subsequent elections the Anti-masonic party elected William Slade, Governor of Vermont, William H. Seward, Governor of New York, and Joseph Ritner, Governor of Pennsylvania. The decadenee and dissolution of the party resulted from two causes: first, the suspension of a large majority of the lodges in the North, leading the people to think that Masonry had practically eeased to exist, and the rapid development of the question of slavery, whieh gave new direction to public sentiment and whieh finally culminated in the slave-holder's rebellion. There is little doubt that Masonry, which in the South had scarcely felt the force of the Northern protest, made common cause with slavery, and was an important factor in inaugurating and prolonging the war.

In spite of his espousal of an unpopular reform, no man in the nation was more universally respected than Mr. Wirt. At his death both Houses of Congress adjourned and then gathered around his grave; Adams, Jackson, Calhoun, Clay, Van Buren, Marshall, Story, Webster, Southard, Taney, Woodbury, Everett, Cass, Scott, and many others of eminence; and all paid the tribute of profound regard.

The influences that could produce such a man as Mr. Wirt are seen first in the character of his mother, who, though she died when he was eight years old, left her impress on his mind. He says of her, "She was a deeply religious woman, a great reader of religious books; I have often seen her reading her Bible with streaming eyes and voice ehoked with emotion." Under such influences Mr. Wirt grew up with profound regard for religion, and in his latter years (though not attached to any sect) he was an earnest Christian. It is known that he maintained family worship and manifested much fervency in prayer. We get a glimpse of his taste for profound religious truth from the following extract from a letter to his daughter: "I took up Baxter's Saint's Rest and found it like an old sandal-wood box, as fresh and fragrant as if it had just been made, although it has been exhaling its odor for 180 years."

He was an earnest advocate of the temperance reform, and wrote, "I know not the evil that will bear a moment's comparison with intemperance."

The memory of sueh a man is embalmed in the history of his country, as one who was not severed from the purity of his principles by the loftiness of his station, and who *dared to do right* amidst the frowns of the powerful.

A DOG THAT BITES HIS MASTER.

BY REV. J. D. GEHRING.

I have a few more things to say about that Masonic dog, "perjury," which I briefly described in my last. I shall begin where I left off when I closed my last letter.

The charge of perjury against anyone is a very serious thing; for a religious assembly to make the charge is a very doubtful Christian proceeding, to say the least. But, after all, what else can we expect where all but two or three of the male members of a ehurch are oath-bound seeretists, and those who are not, at least friendly to them? The "perjured man," however, might turn upon them and argue as follows:

"You say, if I am a seceded Mason, and, as such, stand up before an intelligent audienee and tell them what I know and think about Masonry, I am a 'perjured man.' Why? How can you prove your assertion? There is only one way to prove it, and that is by showing that I told the truth, and that I was bound by an oath not to reveal the truth to any one. If you, to make the charge of perjury good, assert that what I divulged is true, you are yourselves 'perjured wretches,' for you are under oath *always to conceal and never to reveal* the secrets of Masonry. You have revealed as much as I have, and, hence, if I am guilty of perjury you are even more so, because you regard your oath as binding, and I do not."

I have just been (for the second time) reading your little pamphlet entitled: "*Masonry a Work of Darkness*," by Rev. L. Armstrong, a Presbyterian minister and a seceded Mason of twenty-one degrees. It ought to be cireulated extensively; especially among Christians, and among Masons professing to believe in the religion of Christ.

On page 10 of this little book the author gives us the "Five Points of Masonic Fellowship, with their illustrations." A very brief examination of these Five Points will convince any candid and observant mind that there is probably not a Mason living who has not—and that repeatedly—perjured himself. Let me to meet, the charge of rashness in advance, give the reader a few points of proof:

"Knee to knee—'I promise and swear that I will never forget to pray for a Master Mason, when on my knees.'"

Now, any man who does not *intend* to perform this part of his oath, always and everywhere, perjures himself in the very act of taking the Masonic oath. Failing, by reason of ignoranee, carelessness, or willful neglect, to keep and perform this "Point" of the oath, always and everywhere, brings the crime and guilt of *perjury* upon the soul of the delinquent "Hiramite;" even though he be a presiding Elder, Bishop, or "Doctor" presiding over a theological seminary. Again, the deluded vietim swears to "support and promote a Master Mason's interest," if in his power.

Though strongly tempted so to do I will not now say anything as to the fact that this solemn Masonic "promise and swear," under *a death penalty*, is a *duty* common to all the human race. As a member of the human family and of civilized society, and as a citizen of my country, I am duty-bound to seek and to promote "my neighbor's" interest and well-being, if in my power.

Every Mason takes an oath to do this to Masons only. If he fails, wholly or in part, designedly or otherwise, to keep and to perform this "Point" of his oath, he is guilty of perjury. And more: if his Masonic brethren do not execute upon him, for such violation of his oath, the penalty of "Death," they are themselves "perjured wretches."

That Masons do violate, openly, boldly and persistently, these points of Masonic fellowship, who can doubt? I could name several "Royal Arch" Masons who are guilty of perjury on this, as they no doubt are on other points. I have known Masons to not only neglect to "promote a Master Mason's interest," but actually, and willfully, to seek his harm, in politics and in business. I have known this to happen even among Masonic members of a church.

So much on the eharge of "perjury" made by Masons against Anti-masons, or "seceders."

SHORT SERMON.

Text:—The law maketh men high priests.

My Brethren:—While it is all proper to be imitators of Christ and his apostles, it is an awful blasphemy to be mockers or mimics of them. The Freemason is a mocker of Christ and his holy doctrine.

For what maketh the Masonic high priest? Why, it is the oath; for it is his oath that maketh a Freemason. But was it not also the oath that made Christ our High Priest? Thus the Freemason mocks Christ, by imposing an oath upon a rumseller or a scoffer and making a high priest of him! And the religion which this Masonic high priest administers is claimed to be better than the religion of Christ. Men are taught to do good in the name of the Masonic religion instead of in the name of Christ.

Under the old Jewish religion the law made high priests; but these Masonie high priests are better than the Jewish high priests, because they are made by the Masonic oath, which is an awful, immaculate and inviolable thing! It is death to violate this awful oath! There is nothing so sacred as the Masonic oath! The oath administered by the law of the land is nothing in comparison with it!

My friends, such are the claims of an infidel set of Freemasons; and what is wonderful is, that probably a majority of the Christian elergy of the United States acknowledge these elaims, and serve Masonie high priests. These elergy doubtless read and reread the seventh and eighth ehapters of Hebrews, and even take texts from them, as we have done; and still they uphold the idea that Freemasonry is a new and better covenant with God than Christianity. The high priests of Freemasonry are better than the high priest that sits on the right hand of God! for is not the kingdom of heaven a Grand Lodge above to which the Masonic high priest alone holds the key?

My brethren, the inventors of Freemasonry were a shrewd, crafty, learned set of men, who had great contempt for religious faith, and thought that it would swallow anything. But cunning as their workmanship is, the minister of Christ ought not to be deceived by it. No one is fit to serve at the altars of Christ who suffers himself to be hoodwinked. He is a blind guide who is leading you into the ditch. Therefore, before engaging that man to preaeh for you; make him ascend into the pulpit, and there, before the whole world, tear off the bandages from his eyes by his own hands, and confess to the light, and that alone, which is in Jesus. If he prefers to keep on his hoodwink, out of love for darkness rather than light, then depart from him, and turn him over to the devils of the Grand Lodge below, who want his head for a foot-ball. So Mote it be!

INSPIRED COURAGE.

BY MILTON F. COE.

"They can conquer who believe they can" is a maxim of antiquity. "All things are possible to him that believeth" is a divine utterance. Courage inspired by faith is the great motive-power of success. One devoid of eourage is like a cork upon the water, tossed by every rippling wave. He will do nothing. His nature is wholly passive. Without faith in his friend a man would not have the eourage to stand as his bondman for $50,000. Lack of courage causes one to follow Fox's advice, "Never do today what by any possibility can be put off till tomorrow." Such men never surmount the obstacles which lie in their path, but always stop at them unless they find an easy passage around.

A few years since in the city of Lynn, Mass., dur-

ing a public disturbance, twenty policemen cowed and held in subjection a crowd of about three thousand persons, the mob was led by men who were determined to do violence, especially to the policemen. Armed with clubs, bricks and other weapons of defence, the riotous crowd advanced to the attack, expecting to overwhelm the little band of opponents at the first onset. Instead of yielding, the latter were only more determined to maintain public peace. The policemen passed fearlessly into the heat and center of the crowd, faced the flying bricks and bullets and seizing the ringleaders with a grip that sent a shock of trepidation through the whole rebellious throng. It was the triumph of a *few courageous men* over an irresolute host.

We see about us scores of men sinking to their graves in obscurity simply because they lack pluck to make the first effort, men who, would they only take courage, might astonish the world by their achievements and success. The fact is as Sidney Smith has well said, "That in order to do anything in the world that is worth doing, we must not stand shivering at the brink and thinking of the cold and danger, but jump in and scramble through as best we can." Every man must conquer the obstacles and perplexities he meets or they will conquer *him*. I think it is safe to say that all great men are men of courage.

While it is true that courage cannot be created by human effort, it should be remembered that every man possesses the germ of this quality which can be cultivated by carefully presenting to the mind favorable circumstances and motives. It is also true that this gift may be obtained, as all good gifts may be, in direct answer to prayer.

That element should be sought after and cultivated which not only inspires us to stand against approaching danger but also inspires us with courage *to oppose all wrong* of whatever form or character. One has truly said "The noblest courage is the courage to do *right*." Then let us dare to do *right* though the heavens fall.

PADDLING AND PRAYING.

Said Thomas Jones, an old colored preacher; "When I was escaping from slavery, and found myself out on the ocean, I prayed God to help me, and he *did* help me. I found some boards and got on to them. Well, what did I do then? Did I stop praying, and think because I had got a few boards I could go alone now, and didn't need the Lord's help any more? No! I kept on praying, and held on to the boards. Well, what did I do then? Sit still, and expect the Lord to carry me safely through, and think that I had nothing to do? No! I took a stick for a paddle, and went to paddling and praying. I did not sit still, like those who have a name to live, and are dead; but I just went to paddling, and I did not forget to pray; and by paddling and praying I got through. So God expects us to pray and also to paddle, and not wait for him to do the work that he has set us to do."

There is sound philosophy in the old man's talk. Paddling is needful, as well as praying; and a more ancient teacher once declared that "Faith without works is dead, being alone."

Moderate Drinking.—A young man, with an inherited taste for liquor, was at a Masonic festival, where was present also an English clergyman who was in the habit of freely drinking beer. He called for a bottle, and offered a glass to the young man: "Mr. Cushing, have a glass of wine with me." I looked at him and said, "Don't you touch it." Said the clergyman, sneeringly, "Are you his mental adviser? I hope you are able to take a glass without making a fool of yourself." The young man said: "If my pastor can drink, so can I." He took it. At the end of three weeks he died of strong drink. During his delirium he exclaimed, in his agony, "God won't damn me for drinking unless he also damns Dr. Richmond." That minister murdered my friend, but he walks the earth to-day unhung.—*Mrs. Molloy.*

The religion of Freemasonry is sometimes quite different from the religion of Christianity. The one is secret, the other is for every person in the whole world. The two religions are professed by a single man very often but it would be as easy to serve God and mammon as Christ and Masonry. To escape censure on this point it is often denied that Masonry is a religion, but what then mean such common phrases as these: "The Beautiful new Temple" for . . . . Masonry "was CONSECRATED" at such a time with all the attractions of music, etc., to entice people into its approval.

THE QUERY OF THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

Chapter V.—*Which answers the query.*

During the second evening perfect order and quiet prevailed. Mr. Vallance and his party, with some others, were not present. A suggestion was made, at the saloon where they congregated, to use the "rotten-egg argument" in opposition to the propositions of the speaker, but this hint was not acted upon. Truth to tell the party had left the church the previous evening before the close of the lecture to carry out such a project, but the eggs were not forthcoming, neither could any be found in the stores. With a dim apprehension that "that fool Dan Thompson" had outwitted him, Mr. Vallance resolved to give himself no trouble about the second lecture, so beyond a visit *enmasse* to the precincts of the church, hallooing, shouting and throwing against the building an occasional stone or stick of cord wood, nothing further was attempted. And thus, strange as it may seem (and yet not strange, if we accept Uncle Job's version of the matter, that "the Lord himself took charge of those two meetings"), in a hotbed of secretism the worship of Baal was decried and there was none to gainsay the warning.

Elder Kemp did not attend either meeting. He was visited by his brother in the ministry, who with earnest prayer and humble admonition endeavored to persuade him to exclusive fellowship with Christ and his church, but it was of no avail. The demon of the Lodge, that emissary of the Prince of Darkness, whispered to him the same falsehood breathed to one of old, "*Thou shalt not surely die!*" and, though he did not realize the fact, he had, in the language of Uncle Job, "backslid over it."

I say he did not realize it; in fact he rather considered himself something of a martyr, and, after having received the condolations of his brethren in the lodge, and found his church pews filled with sympathizers, quite a good deal of a hero.

A small room in the village accommodated the few who met together to worship on the Sabbath following the lectures. Elder Lowly had consented to remain over that day and at the close of the "powerful meeting", during which several persons evinced their desire to become Christiens, it was intimated that now was the propitious time in which to begin a series of gospel meetings, and accordingly appointments for each evening of the week were made.

It is not our purpose to follow the little band through this week of meetings nor through those that followed; to detail how the little room was nightly filled with listeners, many of whom came actuated with a desire to know "what those few Anti-masonic folks could do in the line of getting people converted"; and how Carrie and Debbie, Tom, Daniel and Mark Dee were the first fruits of that effort. Suffice it to say that through persecution and opposition of various kinds the work went steadily on in the hands of those who appropriated to themselves these words of the Most High, "*Come out from among them and be ye separate and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*"

During the second week of this meeting a festival for the benefit of the Rev. Mr. Kemp engrossed the minds of a large number of the Lodgeville people. It was to be "a grand affair." The Masonic hall was secured for the purpose and no pains spared to show that gentleman their appreciation of the course he had pursued. Is it to be wondered at that the festival in the course of the evening became a regular dance, or that Elder Kemp felt himself utterly powerless to stem the tide?

To this festival Carrie was invited by Mr. Vallance, but her answer was characteristic of herself: "Thank you, No. The fact of your being a Mason must be a barrier to future association between us. If what Elder Lowly says respecting Masonry is true, and *father says it is*, I advise you to have no more to do with it." His reply was a contemptuous curl of the lip, and later, in the saloon, where he met his companions, her name was bandied from mouth to mouth in coarse jest.

Five years have passed. The old church still stands in Lodgeville, but another occupies the desk,—for Elder Kemp, followed by the prayers of those faithful few who had once been his parishoners, found great unrest till to the "fountain of cleansing" he came to be healed, and severed the chains which bound him to all worship but that of the Triune God. His successor is a worldly man, proud of his talents and *imputed* popularity (for somehow he is not sufficiently appreciated at Lodgeville) while his church exhibits in "pomp and pride" what it lacks in spiritual power.

The "little Anti-masonic church" has grown to one of huge proportions whose influence is felt far and wide. The few devotees of the lodge on surrendering its charter declared that it could not thrive in the midst of such a set of fanatics. The rum-seller moved his location, as he could make no money at Lodgeville,—and besides, serious objections in the form of votes were made to its further continuance. The billiard hall followed suit. Those to whom "tripping the light fantastic toe" is still a pastime are obliged to seek congenial spirits in another town. In short the moral and religious aspect of Lodgeville is completely changed.

The Thompson household numbers now but three persons. Mrs. Mark Dee and Mrs. Tom Rees often run home though to "see mother" and "help her a little." Mr. Trowley is as liberal as of yore and Daniel Thompson, who often laughs softly to himself when he thinks of the effect of his newspaper paragraph in bygone days, though he is a man of few words, can, so his father says, preach the best private sermon he ever heard from the text, "Be ye not unequally yoked together with unbelievers."

THE END.

EMILY FAITHFUL ON MORMONISM.

Miss Emily Faithful the eminent social reformer, has been visiting this country and spoke to a large audience in Central Music Hall, Chicago, last week. She has corresponded during her American tour with the London *Lady's Pictorial*, to which she wrote lately of her observations in Utah:

Salt Lake City, Utah, Jan. 26.

When Brigham Young and his Mormon followers were driven from Nauvoo in 1847, he started with a band of pioneers to find "fresh fields and pastures new," and following for several hundred miles a trapper's trail he reached the summit of the Wasatch Mountains, and there lay before him the beautiful valley which extends some forty miles to the Great Salt Lake. No wonder that the keen eye of the "prophet" at once discerned his opportunities, and that he resolved to build up his "Zion" on this fertile spot. The territory really belonged to Mexico, but Brigham Young hoisted the United States flag, and under the banner of religion established a temporal power which his followers retain to the present hour The Temple Block is the sacred square of the Latter Day Saints, and covers ten acres. Here stands the famous Tabernacle, which seats about ten thousand people, and contains a wonderful organ; near it is the Assembly Hall, which is used for religious services during the winter, and the mysterious Endowment House, into which no Gentile is allowed to penetrate. In this, Mormons are baptized with ceremonies which, to the unconverted, are certainly more honored in the breach than the observance; for they not only include wholesale immersion, but anointing with green olive oil. A garment is then put on which is

NEVER TO BE REMOVED

entirely, as it is supposed to keep the wearer from sickness and even death; so when a clean one is required the "saints" are to slip out a limb at a time. Here, too, is enacted the drama of the Garden of Eden, and the marriages for time and for eternity take place in what is called the "sealing room." We attended the chief service on Sunday, which included the administration of the sacrament—to me one of the most irreverent ceremonies I ever witnessed. It went on while the sermon was being preached. Twelve elders, standing behind a long table, breaking up bread as fast as they could, which was handed round the entire congregation by young men, who followed with silver flagons containing water. The preacher broke off his discourse to partake of each as they passed along the dais on which he stood among the other bishops and apostles who occupied the raised platform above the sacramental table. Behind them sat President Taylor, on whom Brigham Young's mantle has descended.

The hymn which preceded the ceremony commenced:

Behold the great Redeemer die,
A broken law to satisfy;
He dies a sacrifice for sin,
That man may live and glory win.

The sermon, which lasted nearly two hours, was on repentance, faith, baptism, and the laying on of hands, described as the four first principles of the gospel taught by Joseph Smith, for which the saints had been persecuted and would be till the end of the world. Then followed the doctrine of "redemption beyond the grave," which the preacher maintained "was a plan of salvation broad enough to admit all who have lived in the past or who are to come in the future, and ought at once to induce honest and good people to view the religion of the Latter Day Saints with favor." But he warned his hearers to expect

TRIBULATION IN THIS WORLD,

for God had determined to have a "tried people;" but in spite of all persecution the kingdom of God would be built up by the hands of the apostles, for "it is not," he said, "a struggle between the 150,000 Latter Day Saints and the world any more than it was a contest between Luther and the priests, but it is a conflict between truth and error, right and wrong." Nothing could exceed the courtesy shown me by the leading Mormons, and the President gave a large luncheon party in my honor at the

Guardo House, once known as the "Amelia Palace," for it was built by Brigham Young for his favorite wife—his thirteenth! President Taylor is a Cumberland man, and his chief counsellor is from Liverpool, George Q. Cannon. When we arrived at the house one of the daughters met us, and on entering the drawing room the President presented me to a lady, "one of my wives," being the strange formulary. We soon found ourselves in the thick of apostles, priests and priestesses. Foremost among the latter was "Sister Eliza Snow," the Mormon poetess, who celebrated her eightieth birthday two or three days previously, but who has lost none of her vigor or enthusiasm, as she fully showed in an effort she made at the conclusion of the luncheon for my conversion. Opposite me sat Joseph F. Smith nephew of the Mormon founder, and next him a lady from Stockport "sealed" to President Taylor for the life to come. Both of them alluded to their relationship, and regretted I did not see the value of forming associations which would last throughout eternity. It is impossible to convey any idea of my strange experiences both during this visit and the calls I received from the "plural wives"—as the ladies living in polygamy are called—who declared they found peace and happiness in thus "doing the Lord's will" crucifying the "earthly selfishness" which induces a Gentile wife to claim the undivided love and attention of her husband. But one cannot look into their faces without

REALIZING THE PAINFUL STRUGGLES

they have gone through, and the expression "kissing the Lord's rod," which is perpetually on their lips, is an unconscious but pathetic betrayal of the heartaches experienced in the efforts to accept practically the doctrine taught by their so-called "spiritual" pastors and masters, namely, that a woman cannot hope for "exaltation in the life to come" save through the intervention of the man to whom she is married or "sealed." The Mormons boast that not only does the first wife give her "consent" to the other marriages, but she actually takes part in the ceremony, and is quite willing that her husband should thus increase his importance in the church, which he does in exact proportion to the number of wives he has. But not only had I the testimony of some—given in fear and trembling and under the promise that I would not reveal their names—that such consent was forced, but I hold the copy of a sermon preached by Brigham Young himself, in which he says: "It is frequently stated that the women are not happy. Men will say, 'My wife, though an excellent woman, has not seen a happy day since I took another wife;'" and then after an indignant protest, this gentleman, who had nineteen wives in Salt Lake City itself and many more throughout Utah, gave "the women" as he termed them, "his wives as well as the rest," a fortnight to think over it. They were to settle down to their duties without murmuring and whining, or to go their ways. "They must do one of two things," said the preacher, "round up their shoulders to endure the afflictions of this world and

LIVE THEIR RELIGION,

or they may leave. I will go into heaven alone rather than have them fighting and scratching around me." How could the victims of the system go forth into the wilderness with their children? They naturally succumbed to Brigham Young, who was one of the greatest despots that ever lived, and even under the gentle sway of the present day you can see by the depressed faces of the wives the martyrdom they are passing through. How best to free them is another matter. Here and there a woman has had sufficient courage to take her life in her own hands and go forth with her children from the home to which another wife has been brought, but these women are exceptionally brave, and pen cannot describe the sufferings and privations they have encountered.

The government has hitherto failed to deal with this outrage of its laws, and the rectifying influences of moral and intellectual forces have had but little effect.

No one can hate more than I do the employment of force and law against mistaken beliefs in religion and politics, but polygamy as practised in Utah, is a crime against nature involving such terrible degradation, that those who have the interests of women at heart can never rest satisfied until they have freed from the worst form of slavery the heart of man ever yet invented and justified on Biblical and religious grounds. Brigham street is from end to end filled with the residences of Brigham Young's widows and children. Two adjoining houses are occupied by two of his daughters and their numerous families. Both these sisters are married to one man. I could give other instances, but forbear.

Emily Faithfull.

Venerable Relic.—At a sale of books a few days since in New York city, a copy of the second edition of the Bible, as translated into the Indian language by John Eliot, was disposed of for $950. It is one of three of this edition known to be in existence, the other two being in public libraries. It was published at Cambridge in 1685, and the English title says: "Printed by the Commissioners of the United Colonies in New England, at the Charge, and with the Consent of the Corporation in England, for the Propagation of the Gospel amongst the Indians in New England."

—At the Minister's Association of Newberry, S. C., recently, the following was unanimously adopted:

Resolved, That we, the pastors of the several churches in the town of Newberry, do hereby express our sincere and profound conviction, that indulgence in the modern dance, on the part of professing Christians, is detrimental to their religious influence, hurtful to their spirituality and tends to moral evil; and we do, therefore, most earnestly and affectionately urge the members of our churches to abstain from this worldly amusement.

FROM THE ORIENT.

LETTERS FROM GREECE AND ASIA MINOR.

FROM BRO. A. D. ZARAPHONITHES.

Andros, Greece, Via Syra, Feb. 15, 1884.

Dear Bro. Kellogg:—I wrote to you that my wife was very dangerously ill. With the help of God she is well. In her dangerous case I saw very plainly the hand of God. The best doctor of the city whom I called came twice; but it seems as though it would have been the same if he had not come at all, because he did not help us in the case at all. I did not undertake to do anything [Bro. Zaraphonithes is an educated physician.—Ed.] for if I had, and anything had happened to my wife, I would have been accused by the doctor and the people as being very cruel to her. But I had faith that the Lord who had delivered us from many troubles and sorrows would also deliver me from this present distress. So her recovery was through faith and prayer, and I believe that one day, which was her most critical day, he heard my prayers and my tears and saved her life. What man thinks and says and what God does! For every thing which took place was just the opposite of what the doctor said it would be; and as he wanted me to write and tell him how my wife got along after he left, I wrote and told him all about it, and it seems that he got surprised and did not give me any answer. He got a plenty of money from us but did not help us any. I always believed, and so I do now, that God only can save us from all dangers. This has been my faith, and it will continue to be as long as I live.

We have written to you about the priests of this place, and that they were enemies to our religion. In this last sickness of my wife nobody did so much for us as the wife of the priest who is our nearest neighbor. She came regularly every day, and two or three times a day during her long sickness. And that night when my wife was in such a critical condition she stayed here all night. Thus a sister could not do more than she did for us in that time. Unfortunately, two days ago, this same woman was taken very suddenly with convulsions. She had about ten convulsions in two or three hours, one following the other. Providentially I happened to be there immediately after the first convulsion. By using some medicines and so on the woman recovered, and she tells to her friends that Mr. Zaraphonithes saved her life. You can see what feeble instrumentalities God uses to make us not only good friends with these priests, but even more than that.

It may seem to many that there is not much material in what I write, but there are many of the American people who lack faith, and I want them to see what great results God brings from very small means. For it is not a very easy matter to be good friends with these priests, for our religion is a foe to them.

Two weeks ago a priest visited us from the nearest monastery. The same priest in the time past has said many things against me. He was sent to me now by a retired bishop and by the head monk of the monastery. He suffers lately from convulsions, and he came and begged of me to help him in this distress. He got very much frightened and became melancholy and almost a hypochondriac. On his visit to me I gave him but very little medicine, and I told him that the first and great medicine that will cure him is to trust in God. I heard lately that he is better. He thanked me very much for my advice and medicine, and he left me in better spirits. I told him that it is a shame for a priest to have no more faith in God than to feel in that way. The severeness of the weather prevented my going to see him or his coming to me, but I hear that he has had no more spells, and I hope to go and see him soon, for I want to meet the men of the monastery. There are about a dozen priests and deacons, and that bishop is a well educated man, and when he talks with me you would think that he is a Protestant. But they hide their light from the people, for he does not give the people the benefit of his new ideas by telling them anything.

As my time is limited I will close now and will write soon again about the feelings of the people here since we came from Smyrna, and of what we expect to do in the future. The sickness of my wife kept us very much behind with our correspondence. Your brother in Christ,

A. D. Zaraphonithes.

FROM PASTOR ALEXANDER DJEJIJIAN.

Ada Bazar, a town in Bithynia, has a population of 15,000 Mohammedans, Armenian and Greek Christians. The Evangelical Armenian church here was organized in 1846. It is now 27 years since I was privileged to labor for my Master in this town and the surrounding villages. Blessed indeed be our God that now Bithynia has its places of evangelical worship and that although not many, but we have some, who are adorning the doctrine of God our Saviour, "fervent in spirit, serving the Lord." Since 1862 this church has become self-sustaining. Afflictions have been our lot. But though we have been distressed and suffering the Lord has supported us. His Word is ever sure. The floods have not drowned us nor the fire consumed us.

Our annual meeting this year was deeply interesting. It was very encouraging to notice the deep interest taken in the work by our Armenian brethren and sisters, though most of them are poor in this world's goods. In the reports two things chiefly made our hearts glad:

1. That a large number of persons had united with our church on profession of faith this year. Our church at this time has a membership of 104; and

2. The people have shown great liberality in their contributions. It is also very encouraging to notice the deep interest taken by the young members of this congregation both male and female, in the study of English. We have commenced this winter an evening class for this purpose. We have for years endeavored to stir up the young Christians of this congregation to educate themselves in order to be useful men among our people. Out of this congregation a few have gone to labor in other places. Some are colporteurs in Constantinople, etc.; others are preachers; one is a pastor in Nicomedia; and one is a professor in Robert College, Constantinople, and preaches there every Sabbath to a large audience who give close attention to his thoughtful sermons. We have two physicians graduated in the United States, one of whom is with us, and is doing very well indeed, both as a physician and a preacher. He meets the young men on Sabbath evenings for prayer and exhortation. Our Sunday-school numbers about eighty pupils. To the reading and study of the Bible we owe much. We had the Bible in ancient Armenian from the fifth century. But the common people could not understand it. Since it was translated into modern Armenian many thousands have formed the habit of reading the Bible among the Armenians. And the reading of it has done more to advance civilization and pure religion than all the other agencies. Legions of superstitions have fallen before this "sword of the Spirit." We long to see all the races of Turkey—Greeks, Armenians, Turks and Circassians—come under its instruction and influence.

Ada Bazar, Asia Minor, Feb. 29th, 1884.

Reform News.

WESTERN NEW YORK.

Mar. 27th, 1884.

The Niagara County Anti-secrecy Association held the closing session of its annual gathering last evening in Good Templars' Hall. Roads from the country were absolutely impassable, the night was dark and rainy. The Salvation Army had just entered the town and occupied a hall three doors from where we met. Both the Masonic and Odd-fellow signal lights were out and everything seemed to be against us; but despite all hindrances, a faithful few assembled and enjoyed a pleasant and profitable meeting.

In the absence of Elder Alberty, president of the convention, F. W. Capwell of Dale presided, and after a season of devotion and a song by Bro. Clark, called on Bro. Hyatt who gave chapters of his experience with very happy effect. Bro. Clark's remarks following, and a song "in point," were received with applause. No meeting can fail to interest and benefit where Bro. C. is present, to sing and talk as he only can. Others followed with remarks, two shares were taken in the Washington enterprise and a collection to defray expenses. Prayer by Rev. James, pastor of the colored church in Lockport, and the benediction closed the session, and all departed apparently in the best of humor.

Looking back upon the meeting from the shore of Lake Ontario in Canada, I consider it a success. Though the number in attendance was not what could have been desired, they were men and women of influence, character and devout purity, who mean work and are not afraid to do it. Bro. Capwell is so well known that I need only mention his name as an active factor in the convention, from the opening to its closing session. Of Bro. Clark it need only be said, he will be missed as few, if any others, are when his voice is no longer heard in our conventions. Bro. Alberty in his brief "inaugural," when chosen president, showed that he comprehended the situation and is prepared to meet it. Bro. Corliss puts the whole weight of an unsullied reputation, a vigorous and practiced

mind and sturdy muscle into the movement. Peter D. Miller, ably sustained by his estimable wife, never takes a back seat, and recent experiences of "Masonic charity" only revive old memories of "brotherly love" which, while annoying to him, are exceedingly damaging to the craft.

Bro. Allis, a man "peculiar and zealous of good works," gives no quarters to the selfish fraternitics. His hits are very happy and whilc, as a matter-of-fact man, it's safe to put him down as a "terror to evil-docrs and a praise to them that do well." Bro. Freeman, Bro. Hall, Bro. and Sistcr Carl, Bro. and Sister Lewis, with others, arc deserving of honorable mention for the parts they took. But probably the most remarkable character in the convention was the Rev. Mr. James, pastor of the colored church in Lockport. He is a very quiet, unobtrusive man, but when called out speaks with brevity and precision, crowding his sentences with original thought that makes his hearers wish he would say more. He is an "old soldier and has commendations from military officials of the very highest rank, of which any man might be justly proud. He has watched and deeply deplores the effect of secrecy and intemperance on his race, and his faithful testimony has called for sacrifices that he has cheerfully made. May God bless the old colored preacher is the prayer of J. P. Stoddard.

AMONG THE MOUNTAINS OF PENNSYLVANIA.

Utahville, Pa., Mar. 20, 1884.

Dwellers among the mountains have always been distinguishcd for their love of liberty, their patriotism and domestic virtues. "The Switzerland of America" embraces the Apalachian range from Northern Pennsylvania to south-eastern Tcnnessee, and in the people of this region there is probably a finer physical development and as much of simple, manly virtue as can be found in and part of the United States.

Having seen the names of quite a number of readers of thc *Cynosure* who reside in this part of the State, I determined to make them a visit, and aid if possible in their labors of love.

The beautiful young city of Altoona is on the divide between the waters of the Mississippi and the Atlantic. About three miles east I left the main road on Bell Gap branch, which runs about twenty miles to the north-west. With a six-wheel locomotivc and a light train we climbed the mountain side along an exceedingly tortuous track, on the sides of ravines with almost perpendicular banks, and through forests of pine and hemlock. Our progress was slow and seemingly toilsome. There were a few sawmills in the vallcys, and some coal shafts opening out of the mountain sidcs, but no possiblc place for cultivation. But the views were *grand*, and as we passcd around a sharp bend at the head of a ravine we could see our road but a little way off, but so far below us that we could hardly realize that we had but just come over it. In about eight miles we had risen twelve hundred feet, and some of the way onc hundred and sixty feet to the mile. Nearly at thc top is thc village of Loydsville, a mining and lumber town, and farther on over the top there are several pleasant villages and a hilly, but tolerably fertile farming country.

At Glasgow and Utahville I met a most cordial reception, and there was no hesitation as to whether the United Brethren and Baptist churches would be open for lectures. At Glasgow I met an old United Brethren minister, Rev. John Hollern, who had lived here since 1831, and who hcard the first sermon preached in this region. Hc told me of shooting three bears without moving from where he stood, and of preaching many years with no other support than his own hands had wrought. Now in his seventy-fourth year he is greatly grieved at the degeneracy of the church and especially by its subserviency to the dictation of the lodges. It is arranged that I shall lecture on temperance to-morrow night, and that I shall preach and lecture here several times.

Mountaindale, Pa., Mar. 25th.—I have met a most kind reception from these mountain people, and though they are not all of one mind, or all of them perfect patterns of moral cxcellence, they all believe in the apostolic admonitions, "Prove all things. Hold fast that which is good." Since I came into this region the weather has been stormy and the roads very bad; nevcrtheless wc have had good mectings. On Friday, the 21st, I spoke in the U. B. church at Utahville on prohibition, using the finely executed map of the "Mississippi of Intemperance" to illustrate the subject. The ladies of this place have a well constructed W. C. T. U., and are doing a good work. The Good Templars have also an organization that meets in the church, and serves to divide and weaken the temperance forces. Some of the members of the U. B. church, including the former pastor, are members of this order. The present pastor deems it impossible to execute the discipline, though he has no sympathy with any secret order.

On Saturday night I spoke to a full house on the relation of the secret orders to the Gospel of Christ. It was well received. On Sabbath morning I preached in Utahville to a small congregation, and in the evening to a full house in the U. B. church at Glasgow. Last night I had a good congregation at the samc place and spokc to them on the relation of secret societies to civil society and good government. A few Masons and a good number of Oddfellows were prcsent, and, in thc main, listened calmly and candidly.

These are the first lectures cver given in this region. Much credit is due to Bro. Wm. Lovell of Glasgow for devotedness to the cause of reform. Besides paying for tracts and books for free distribution, and for several copies of the *Cynosure*, he becomes a stockholder in our American Publishing Company. Thc weather is now bright and beautiful and I expect to go to Harrisburg and thence up thc Cumberland valley and so on to Washington. Yours in the Lord, H. H. Hinman.

THE EXPOSITIONS IN WASHINGTON, IOWA.

Clarence, Iowa, March 27th, 1884.

Editor Cynosure:—I lately returned from Washington county, where I had been doing some reform work. I reached Washington the 4th inst., was met at the depot by Mr. John Stevenson and son, and received a warm welcome. Arrangements had previously been made for work in several school-houses, and after supper we repaired to the school-house some two and a half miles from Mr. Stevenson's, to hold our first meeting. Although the weather was quite disagreeable we found a full house and had quite an interesting meeting; the following evening the third or sublime degree was exemplified in the same house. Had very small spacc to perform the work and found the house too small to accommodatc thc people. Some of the craft werc present; one of them said the the work was correct.

I worked in four school-houses and trust some good will result from it. Formed the acquaintance of many in that part of the country, mostly United Presbyterians and Covenanters, and a few Baptists. J. T. Stevenson cngineered the whole business. He invited me to Washington county, made the appointments, advertiscd and worked up all the meetings. He is a young man, just starting out in life, is a member of the Covenanter church, a whole-hearted Christian and a gcnuine reformer. He cares not what the world may say or think of him, so long as he knows he is in the line of duty nothing can deter, but he marches straight forward, swerving neither to the right nor left, and seems to have no use whatever for any such word as fail. The Masons were quitc busy in their way; wanted to know why we did not come to the city and work. Somc of thcm offered to help pay expenses, because they said it would do the lodge so much good; after I left they would have more work than they could attend to.

Well, we did go to the city. Music Hall was hired, bills printed and scattered all over the city stating the object of the meeting, and a special invitation given to members of secret orders. Instead of the Masons rejoicing to think wc were going to give them a lift, as they boasted, they were angry. But such is often the case; of course we cannot at all times please everybody. Those Masons who promised to "chip in," when called on for the money, refused to comply, with one exception; one Knight Templar, I was informed, gave a half dollar, and did not changc a word.

The evening for the meeting in Music Hall was very disagreeable indeed; notwithstanding, the Hall was filled; a good many of the craft were present; had a good meeting and no opposition to speak of. I had the pleasure of meeting and conferring with some of the old veterans, brethren Brokaw and Furguson; also met some familiar faces, Revs. Boyd and Williamson of the United Presbyterian church, and Rev. Dr. Maughlin of the Seceder church. I also formed many new acquaintances, among them Rev. Wiley of the Covenanter, and Rev. Fisher of the Seceder church. All seem to be deeply interested in the work My stay in Washington county was very pleasant indeed, and will long be remembered by mc as one of the bright spots in the ever changing scenes of this earthly life.

I notice in Bro. Gault's "Chapter from the Past" thc following: "It was announced by members of the orders on the streets of Clarence, Iowa (the home of Eld. Rathbun), hours before the event occurred, that he was killed at Kellerton." Now I do not know how or where Bro. Gault received this information, but am sure he has been misinformed. It is very unfortunate, indeed, that such a statement appeared in the *Cynosure*. There are quite a number of *Cynosure* readers here, and a good many favorably inclined toward the paper and the cause it advocates. They take what appears in its columns as truth; but somc have said since reading the above, "What kind of man is this Gault," and what kind of Christian paper is this, publishing that which we know to be false? I know Bro. Gault did not knowingly make this mistake, and I hope for the good of the cause, the reputation of thc paper and his own, he will as soon as possible state in the *Cyn sure* where he got his information, and thereby confer a favor on the friends that live here and are compelled to hear it denounced as false, without any mode of escape or defense. S. E. Starry.

CORRESPONDENCE.

LORIMER AND THOMAS.

The (Knight Templar) Reverend Doctor Lorimer bravely defended his Baptist brethrcn, ancient and modern, and justly, as bright examples of loyalty to their conscientious convictions, and to the cause of human liberty and Christian Missions in one of his sermons on the 24th of March. He also contrasted the opposite spirit of time-serving. His heads were these:

1. Baptists bclieve that ascent is morc important than descent.
2. Baptists believe that conscientiousness is more expedient than expediency.
3. That liberality is more wholesome than dogmatism.
4. That radicalism is more sagacious than conservatism.

And he contrasts past persecutions with present privileges, commends the examplcs presented, and urges obedience to Christ.

No one reading his sermon would infer that he was a full-fledged member of the Masonic body, whose defense would seem to require four headings the very opposite of the above. For what is more important to Masonry than

1. To foster a blind faith in its ancient *descent?* (The *Cynosure* believes in its *"descent!"*)

Or 2. To yield implicit obedience to its blind oaths? (No matter what *"conscientiousness"* may prompt its owner to reveal!)

Or 3. What can be more *dogmatic* than the so-called unchangeable landmarks of Masonry?

Or 4. What can be more *"conservative"* against any spirit of "radicalism" or free speech than the awful penalties of its (demoniacal) oaths?

But "wonders will nevcr cease," and it is a living wonder that such preachers as Dr. Lorimer can on Sunday commend so highly thc Christian principles which are so adverse to those of Masonry, and listen and speak at Knight Templar feasts, as he did, not only without protest but with passive commendation to such remarks as those of his Masonic brother, the Rev. Dr. Thomas. Dr. T. said, "He knew of nothing which had more direct bearing on the spiritual growth than Masonry. It was a religion with God above it, with God beneath, and the best of manhood within. And Knight Templary is thc Christianity of Masonry. It is the Gospel where Masonry is the law."

If so, it is evident that these reverend gentlemen support two different Gospels, for certainly the law of Moses was that of the Gospel of Christ, and the New Testament Gospel knows nothing of thc law of Masonry, unless, indeed, the apostle Paul had such a Gospel in view when writing Gal. 1: 4, or our Christ drew its portrait in Matt. 24: 26, when he said, If they say, Behold hc (Christ) is in the secret or inner chamber (of Masonry), *"believe it not."*

Strange, indeed, that such a sermon as this, or Dr. Lorimer, should hold up Christianity as *"the* glory of the past and the hope of the future," and that the same man should in another placc give his moral strength to its competitor as the *"Center of Union"* for Christian and Brahmin, Mohammedan and Jew! Yes, with the prospect of their meeting all together in the grand lodge above if they are but faithful to the laws of Freemasonry!

What meaning have words from the mouths of such Delphic oracles? or why be surprised that largc audiences in this city applaud the Bob Ingersolls in their ribald references to the claims of such a Christianity as Masons support over evcry other religion? T. H.

SECRET SOCIETIES THAT ARE A SECRET.

Dear Cynosure:—The able article by Rev. J. C. K. Milligan in your paper of March 13th says, "There are in this country to-day over 800,000 Nihilists. They control the most if not all the orders and unions among us. Never seen or heard of, they arc everywhere felt, and steadily are carrying on their plans of hellish cruelty. Their hand is against every man's hand, but in their hidden haunts no man's hand can reach them. Even now our beloved land and nation is heaving and groaning from the secret volcanic fires they havc kindled, whose outbreak only King Jesus can restrain."

This statement is startling. Have we besides our great network of secret societies others whose *very existence* is an *unrevealed secret?* If so, our danger is indeed imminent, and we are indced sleeping on a volcano. Therc arc two reasons for believing this statement to be true:

First, the prevalence of crimes and the escapc of criminals which can be explained on no other hypothesis; and the other that the hidden orders of the Old World are known to have their agents in this, and that they are making use of our nation as the base line from which to carry on their plans for destruction of life and property in Great Britain. There is an additional fact, the occasional confession of the existence of such hidden societies.

Recently, in conversation with a minister of the Society of Friends who has charge of an important department in a popular university, he defended secret societies in general, several of which he had been con-

nected with, denouncing all who had revealed the secrets of Masonry as untrustworthy and grossly criminal, and intimated that he had joined a secret order which by one of its covenants required all of its members to *conceal* its *existence*. Of course he did not tell us what nor where such a society was, but said he saw no objection to such an order, and had only discontinued his attendance from press of other engagements. I confess that I was immeasurably astonished that a trusted minister, who represents a people testifying against *all secret orders*, and who receives a liberal support from their voluntary contributions (which he would by no means receive if they knew his principles), should declare himself a practical conspirator, and should be using his influence to corrupt the youth committed to his care. It is altogether probable that *he* does not view the matter in this light. From his standpoint he could not, but where such conduct is practiced and justified by men in *such positions*, it is not strange that the lower strata of society should be honeycombed with wickedness, and that all good men should tremble at the possibilities that are before us.

H. H. HINMAN.

BALLOTS OR BULLETS.

BLOOMINGTON, Ill., March 15, 1884.

This is the title of a lecture delivered last evening by the Rev. C. S. Smith, our colored orator. He is a young man of good appearance on the platform, uses good language, and his utterances show considerable thought and study. In this he is certainly unique among his race, and is entitled to a fair place among orators. His lecture would be a pleasant change in any popular course, and committees would do well to engage him.

He speaks as the attorney of the million colored voters in the South, before the bar of public sentiment. He pleads for the civil and political rights of his clients. He brings a terrible indictment against the unreconstructed rebels, claiming and enforcing the fact that the war is not over, that bullets and not ballots are regnant in the South. He usually succeeds in impressing the jury with some of his own indignation at the wrongs of the shotgun policy as illustrated in the recent elections. He corroborates the statement in the "Fool's Errand" by Judge Tourgee, and speaks in this from personal experience. He has heard the midnight yell of the Ku-Klux and felt the cold steel with which they enforce their commands.

In all this we are heartily in sympathy with Mr. S. and his clients, and as an impartial juror we are bound to give him the case. But when he comes to speak of the remedy we are obliged to differ with him, and if the court indulges us we will state why.

We understand he is working for and in the interests of the Republican party. This is the nostrum and this the quack who has had the case for near a quarter of a century, and the patient is as bad off as ever. Surely it is most time for a change of doctors. The Republican party has had the whole national resources, army and navy, all this time, and by his own showing the case is no better. Surely his generation can hardly expect to live to make many such experiments. "*Mene, tekel, upharsin,*" is written on the Republican walls. She is proved recreant to the trust of her colored wards, and he is a blind fool who proposes to follow her further. Office greed has killed her, and like any other rotten thing the people will spew her out. Her opportunities to right the Southern wrongs are about gone, and (like the sensible rats who desert a sinking ship) the proper course is to keep clear of her in future.

In view of both dominant parties the case is as stated by a colored preacher: "Bredren, here are two roads, de one leads straight to hell, de odder to damnation." "If dat's de case," replied one of his hearers, "dis chile take to de woods."

But the most serious drawback to Mr. S. and his cause is the unfortunate imitative quality of his race. They copy all the vices of the whites, and but few of their virtues. They take instinctively to tobacco, whisky, laziness, vulgarity, dudeism, and *lodgery*. A large number are content not to be colored people but "cullud pussons;" wearing cast-off finery and seeking the pompous titles and grandiloquent shams of the lodge-room. We are informed Mr. Smith is a Mason, bound with blasphemous oaths to foster the very root from which sprang all the woes of his race in America. Masonry laid the plans for a nation whose chief corner-stone was to be slavery, and that long before the days of Calhoun and nullification. Records of this were found in the annals of the lodge of Charleston, S. C. Ku-Kluxism is Masonry gone to seed. Masonry is selfishness, aristocracy and caste. Masonry is the prepared stronghold in which the White Leagues, Ku-Klux, etc., hibernate. Their masks hang fraternally beside the other regalia of the grand puissant and worshipful autocrats in the Masonic lodge. To be handicapped in this way is more than Mr. Smith and his cause can bear and hope for success.

His role is to hang the colored vote like a tail to the Republican kite; to run his yawl attached to the rotten party hulk. But all will go down together, and prudence says, "Stand off and not sink in the vortex."

As we have said, too much association with the villainous and dead-beat part of the white race corrupts the black; just so too much association with the villainous and dead-beat politicians will corrupt both Mr. Smith and his cause.

The men who stood up in the cause of the slave when that cause was unpopular are now in the American party. That party and those men are now contending for civil and political rights for all men. That party and those men alone dare to face the lodge influence, and they alone can crack the cacatrice egg from which was hatched all the evils of which he complains.

Mr. Smith may waste much eloquence and squander much hard work in the interests of Demagogue, Lodgery & Co., who will soon have no spoils to divide; but the true interests of the colored man are in the American camp with the earnest men to whom his cause is so deeply indebted. Reform is what he calls for, but reformers will be such in temperance, in anti-secrecy, in anti-monopoly, in Christianity, as well as in civil abuses of which he complains. In proof of all which we refer him to the American platform. OBS.

PITH AND POINT.

A HINT TO BARNUM.

Get the "oldest Mason" in the country; set him on the white elephant led by a Mormon bishop, and pass him between two files of low-bowing worshipers, Masons on one side and Ku-Klux on the other. Perhaps the apron might as well be raised up a little and put under the old Mason's chin. The lodge would doubtless patronize the show as "good religion enough for them."—KITCHEN GARDNER.

EX-PRESIDENT ALLEN GIVES A WORD OF CHEER.

I consider it a great blessing that the door is open to the use of your columns. The pen is the great power and it is a glorious thing to have it bearing our cause to the people. I am far from blind to the opportunities providentially afforded for useful labor in this field; and I rejoice greatly that many are better situated for the work than I am, so that the ball is kept roling cheeringly. I flatter myself that if life is spared I shall find a change of circumstances wherein I can do something as God may give me light. I presume some of our friends regard me as a sort of backslider from this interest; but I am not. I have, it is true, been made to feel the teeth of the monster we are facing, but that does not terrify me or set me back in resolution.—S. B. ALLEN, *Westfield, Ill.*

ANOTHER "REV. THEOPHLUS DODDS."

Our M. E. minister in Seward, Neb., has espoused their (secret empire), cause; for on last Sabbath, in preaching an Odd-fellow's funeral, he invoked God's blessing on the brotherhood who had come out on this "solemn occasion," to pay the last sad rite to a brother who had fallen. Is it possible that the Rev. gentleman did not know that many of the order on that "solemn occasion" had not been in church for months, that some were infidels, Sabbath breakers, profane, and indulge in strong drink? How this brotherhood has changed the command given by our Saviour, "Whatsoever ye would that men should do to you, do ye even so to them," to say (judging by their fruits), In whatsoever a brother of the order binds himself (by obligation), to help me, the same will I do for him. And yet this minister said that the order was founded on God's truth.—W. O. NORVAL, *Seward. Neb.*

SEED-SOWING AND HARVEST.

I distributed to-day at a school meeting and on the way there, twenty-one catalogues and forty-two American political tracts— a catalogue and tract to each man, until the catalogues gave out. The Anti-secrecy spirit and word are taking good and deep root here, and spreading like a prairie fire. One man, who we had great fears was too far gone with the Masonic infatuation to be rescued until he had got his soul oath-bound, if at all, is reading with much apparent interest Rev. Armstrong's telling little work, "Masonry a Work of Darkness," and was heard to remark that we were spoiling him for a Mason.

Another man in the same neighborhood, already in a secret order, and of whom we had but little hopes, we have had the extreme satisfaction of at last seeing turn away from these things with loathing, and also give a helping hand with us in this work. We to-night sent him some American political tracts, and also *Cynosure* tracts. There is a birthday party at his house this evening—his own and his daughter's birthday celebrated in connection, and a young lady here interested in this work presents him as a birthday present, a copy of "Masonry a Work of Darkness."

We have had the pleasure too of saving one young man from binding his soul with the terrible oaths and penalties of Masonry, who had gone so far as to send into the lodge the first or depositing fee, principally by reading to him E. Ronayne's "Legal Attestation" (in last pages of the Master's Carpet), as to what the candidate goes through in the initiation etc., and the terrible oaths and penalties by which he is bound. He said to-day that he would have his leg cut off sooner than take one of these oaths. His brother was contemplating entering Masonry, but he says now that the little book called "Masonry a Work of Darkness," that we sent over to him, has "forever cooked him on that subject.—CHAS. W. LAMB, *Magnolia, Iowa.*

WHICH INTERPRETATION.

I have one of Morgan's Masonry books, with a key to all the degrees of Freemasonry, and in the Mark Master's degree it says the eight letters on the keystone (H. T. W. S. S. T. K. S.), stands for "*He-that-was-slain-soars-to-kindred-spirits,*" and I got Bernard's exposure from you, which had the eight letters to stand for "*Hiram-Tyre-widow's-son-sent-to-King-Solomon.*" Now please let me know through the *Cynosure* which is right, and oblige a seeker for more light.—H. D. JONES, *Millersburg, Ky.*

NOTE.—The explanation of Bernard is the correct one. The Morgan's Masonry book, so-called, is probably the spurious publication of Fitzgerald of New York, which appeared within a year or two after the revival of Anti-masonry, and seems to be a cunningly devised scheme to deceive the public not in the lodge secret.

BIBLE LESSONS.

LESSON II.—April 13, 1884.—Paul at Ephesus.—Acts 19: 8-22.

Get your Bible and read the lesson.

GOLDEN TEXT.—And many that believed came, and confessed, and showed their deeds.—Acts 19: 18.

"The kingdom of God." That kingdom of God which all the Jews throughout the world were expecting. His preaching had a wide range, including all things that pertained to this kingdom. We pause for a moment to think of the amount of work of all kinds implied in this short record. The daily labor as a tent-maker went on as before (20: 34), probably still in partnership with Aquila and Priscilla. The Sabbaths saw the apostle, evening and morning, in the synagogue preaching (*Plumptre*), and at other times he went from house to house, warning every one, night and day (Acts 20: 20, 31). In these three quiet, eventful years, not only were the foundations of the great Ephesian church laid, but also the early stories of those famous Christian congregations known as the churches of Asia, as well as the churches of the Lycus, Colossæ, Laodicæa, and Hierapolis. It was, perhaps, the most successful period of the busy, stirring career.—*Schaff.*

"And believe not," or as in the *Revised Version, were disobedient.* This explains how they were hardened, by resisting good influences, by disobeying known duty, by trampling on their convictions, by refusing to believe what was true. Simple neglect of known duty will always harden the heart. It was also a result of the hardening process.

"All.... Asia heard the word," *i. e.* the Roman province of Asia, of which Ephesus was the capital. The term "Asia" is always a little vague. It sometimes includes all Mysia, Phrygia, Lydia and Caria. But Paul probably wrote the term more in the old Homeric sense: the whole surrounding country (the western portion of Asia Minor, now part of Turkey). It was only forty years from this time that Pliny, in his famous letter to the emperor Trajan, speaks of the swarms of Christians in the province of Bithynia (no great distance from Ephesus), of which he was governor. Numbers, he says, of all ages, of all ranks, of both sexes, not only in the cities of his province, but in the very villages and remotest country districts, were infected with this superstition (Christianity).—*Schaff.*

"And God wrought special miracles by the hands of (*i. e.*, by means of) Paul." The language of the historian is noteworthy. God works, Paul is the instrument. The imperfect tense of the verb in the Greek implies that these manifestations of God's power were continued during the apostle's stay. This was no mere spasmodic excitement over some powerful discourse.—*Cambridge Bible.*

"Then certain of the vagabond Jews, exorcists." We read in Josephus (*Ant.* viii. 2: 5) that "God gave Solomon skill against demons for the help and cure of men. And he arranged certain incantations whereby diseases were assuaged, and left behind him forms of *exorcism*, wherewith they so put to flight the overpowered evil spirits that they never return. And this method of curing is very prevalent among us up to the present time." The Jews at Ephesus were professors of this pretended art of healing.—*Cambridge Bible.*

"Which had evil spirits." It is not easy to answer the question, What was this demoniacal possession? But we may gather from the Gospel narrative some important ingredients for our description. The demoniac was one whose being was strangely impenetrated by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of demons, evil spirits, unclean spirits, their chief being the Devil or Satan) to be the enemies and the tempters of the souls of men. He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment, but the demoniac for deepest compassion. There appears to have been in him a double will and double consciousness,—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out for mercy. It has been not improbably supposed that some of these demoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial bond between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.—*Alford.*

"But who are ye?" Why should we obey you? you have no power over us as Paul has through Jesus. So all the sins of the heart, and the corruptions and vice of men say to false religions: Jesus we know, for he has delivered many from our power, and has raised up whole nations into a higher life, but who are ye? where are the people you have delivered from sin, or the nations you have raised up from barbarism into civilization?—*Peloubet.*

"And showed their deeds." The "deeds" were those courses of action, connected with witchcraft, sorcery, and exorcism, that were inconsistent with the Christian life. It was a humiliating confession that so many retained these relics of their old life, but the practices were so common, so much a part of their lives, that they probably did not at first realize their evil nature, or how contrary they were to the Gospel. As soon as their eyes were opened by the incident described in the previous verses, they renounced their evil practices, even at great sacrifices to themselves of pride and of property. Every generation of Christians has some of the evils of the age clinging to it at first. Blessed are they whose eyes are opened, and who confess and renounce.—*Peloubet.*

"So mightily grew the word of God." In this complete renunciation of the old evil past, we may probably see

the secret of the capacity for a highes knowledge which St. Paul recognizes ar belonging to Ephesus more than to most other churches.—*Plumptre.*

"He himself staid in Asia for a season." He appears to have gone on with his work for several months after the effect produced by the failure of the pretended exorcist family of Sceva the priest, and the subsequent burning of the precious works on magic, until the uproar excited by the panic-stricken artificers who lived on the pilgrims to the great Diana shrine. This tumult evidently cut short this renewed period of Paul's activity, and he seems to have left Ephesus and his work there with some precipitancy.—*Schaff.*

And many that believed came, and confessed, and showed their deeds. An honest faith is sure to lead to earnest deeds. "Strong reasons make strong actions." These Ephesians, when they realized that the arts which they had been practicing were wholly wrong, that the books which had been their pride, were full of fables, lies, and superstition, confessed their sins publicly, renounced their magical arts, and their wicked practices, and, at great sacrifice to themselves, destroyed their property. And others since their day have followed their example. A French lady, the proprietor of a book store in Paris, heard Father Beauregard preach upon the evils of immoral books, and was thoroughly convicted. She sent for her father, who was a godly man, and asked him to examine her stock and take out all the books he considered injurious. The rejected volumes amounted to $12,100. She burned them all in his presence, glad to make the sacrifice. Let us suppose a case of self-sacrifice. A young man, who has been exceedingly fond of light literature, becomes a Christian. The next day his eye lights upon this fragment in a daily paper. "The best books are those which most resemble good actions. They are purifying, elevating and sustaining; they enlarge and liberalize; they preserve against vulgar worldliness; they tend to produce high-mindedness, cheerfulness and equanimity of character; they fashion and shape and humanize the mind." He reflects that the dime novels, sensational story papers, and trashy popular novels in which he has so long indulged, are decidedly injurious to body, mind and spirit. He knows they will unfit him for usefulness in this life, and deprive him of any chance of happiness in the life to come; and he decides that all this vapid, silly, contaminating reading must be destroyed. He carries all his pernicious books and papers out of doors. Byron has been his favorite poet. But the beautifully bound, gilt volume, containing infidel and immoral suggestions, though the gift of a friend, must be laid upon the pile. As he stands and watches the curling flame destroy his literary possessions, and prays for guidance and direction in his reading for the future, the peace of a pure conscience fills his heart. Have you destroyed whatever in your possession might lead others into sin and misery? Have you, since you believed, confessed and showed your deeds?—*The Illustrator.*

COMMENTS BY E. E. FLAGG.

THE EVIL SPIRITS OF SOCIETY CANNOT BE CAST OUT BY THE EVIL SPIRIT OF SECRECY.

1. *We must speak the truth boldly.* V. 8. Nothing is gained by being afraid to speak our honest convictions but often a great deal is lost. The world respects those who stand up for the right in the face of ridicule and opposition, and this is one step towards respecting the truths which they defend. The want of courage to say "No" to the first glass of wine makes the great army of drunkards; and many a young lad learns to smoke and lays the foundation for a wrecked constitution and enfeebled mental and moral powers because he has never learned to speak this little monosyllable. Girls should learn to speak it as well as boys, for they, too, have to encounter temptation. The number of women, even in refined and fashionable society, who have learned to like the wine-cup too well, is probably much larger than is generally supposed.

2. *If we try to cast out evil spirits in the wrong way we shall certainly suffer defeat.* Vs. 13–16. This world is full of evil spirits which must be cast out before Christ can reign. Liquor is an evil spirit. No one who has seen a drunken man or read about rum's doings in the daily press can help being convinced of this fact. These Jews who tried to cast out the evil spirit did not do it from love to God or man. They only desired the gain and notoriety which their attempt, if successful, would bring them. It was Satan trying to cast out Satan, and no wonder it failed. Now some people think that secret temperance lodges will cast out the demon of rum. This is a great mistake. The testimony of our noblest temperance workers is that they waste in childish ceremonies, regalia and entertainments, the time, strength and money which ought to be used in reform. Hon. S. D. Locke, in a speech favoring liquor selling as a natural and universal right, states that the Temples of Honor in his congressional district met recently at Troy, N. Y., and *unanimously endorsed license.* This was the same thing as acknowledging that the evil spirit of rum was too strong for them to cast out. They are ruled by the god of this world and he neither can nor will cast out his own.

3. *Christians must renounce sin openly.* Vs. 18–20. A rumseller, if truly repentant, empties his barrels of liquid death into the gutter. A Mason who truly sees the evil of the lodge will not think that non-attendance is the same thing as renouncing it. These Ephesian converts burned their books "before all men" because they wanted to prove their sincerity to the world. "They showed their deeds," as Masons do when they expose the secret wickedness of the lodge. The result was a great revival, a result which always follows the confessing and putting away of sin.

LIGHT FROM THE WORD.

Give an instance of some men who were not afraid to say "No." Jer. 35: 2–10. What was their reward? Jer. 35: 18, 19. What is said of those who confess and forsake sin? Prov. 28: 13.

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
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West Preston Baptist Church, Wayne Co., Pa.

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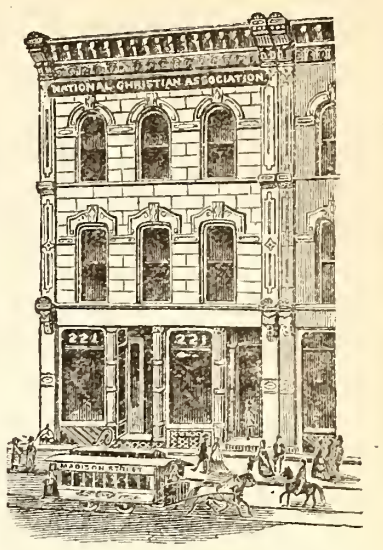
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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 3, 1884.

Omitting Christ from religion, the lodge omits God from the world; for "whosoever (in acts) denieth the Son the same hath not the Father" (1 Jno. 2:23). And there is no way of reaching God but through Christ, the "One Mediator."

Denying miracles is bastardizing the Son of God and impugning the virtue of his mother. For Christ's conception and birth were miracles, as much so as the resurrection of Lazarus.

The "Strong grip of the lion's paw or King of Judah," by which the lodge raises Hiram Abiff from his pretended grave, is a coarse infidel burlesque of Christ, "*The Lion* of the tribe of Judah." Rev. 5: 5.

Anti-masonry any more than anti-slavery will not take a man to heaven. It takes faith in Christ and a holy life to do that. But those ministers who plead eloquently for ordinary every-day piety while their ministry does not exclude and save men from lodge-leprosy, do but prate; as Paul would have done at Ephesus had his Gospel not disturbed the worship of "Diana of the Ephesians."

Prohibition is not as some argue, "prohibiting wine," "dictating what not to drink," etc., etc. It is prohibiting a drink system which facts and figures show to be the ruin of the country. Gen. Phelps has proved nothing when he proves that drinking a spoonful of wine is not sin. Planting trees is not sin, but a joy and beauty; yet God forbade tree-planting near his altar, because every grove in Palestine had become a spiritual and actual brothel, and the sight of a grove to the average Hebrew was like the sight of a decanter of whisky to a drinker. Gen. Phelps would think a man weak and illogical who should condemn Gideon for cutting down Baal's grove, because trees are harmless and good. Yet he is right as against Masonic prohibitionists and their lovers.

HON. WILLIAM WIRT, LL.D.

In the little country village of Bladensburg, Prince George's county, Maryland, six miles northeast of the city of Washington, a Swiss emigrant named Wirt, married a German girl and kept a little old-fashioned "Traveler's Rest." They were the parents of William Wirt. This little boy, native of a village which scarcely maintains itself on the map, and left an orphan just after he was old enough to lead a traveler's horse to water and read the letters on the swinging sign of his father's inn, became one of the most distinguished men in the United States, the friend and peer of Webster, Clay, and Calhoun. He was successively tutor in the family of the father of Gov. Ninian Edwards of Illinois; a lawyer in Culpepper county, Va.; three years clerk of the Virginia House of Delegates; a lawyer in Norfolk, author of various popular books, as the British Spy, and Life of Patrick Henry; member of the Virginia House of Delegates; Chancellor of the Eastern Shore of Virginia; counsel in the trial of Aaron Burr; U. S. Attorney for the District of Virginia; Attorney General of the United States under Monroe and John Quincy Adams; Anti-masonic Candidate for the Presidency in 1832, received 28,000 votes, and the whole electoral vote of Vermont. He died at Washington in 1834, two years after, aged a little less than 62 years.

His plea in the case of Aaron Burr has furnished declamations in schools and colleges ever since its delivery; and few steamboats ever pass Blennerhassett Island, in the Ohio river, without carrying passengers who talk of Wirt's description of "*the shrubbery which a Shenstone might have envied*," and the sleet and hail-storm which fell there on the beautiful wife of Blennerhassett, looking out into the night for her husband, after the serpent Burr had entered into their paradise, and stolen him from her affections to embark in his scheme of treason, secession, and a Southwestern Empire. Burr was not convicted. Probably Jefferson only prosecuted him to drive him by unpopularity from the political arena.

Mr. Wirt had great personal beauty and natural sweetness of disposition. He was educated by an uncle in the family school of Rev. James Hunt, and, though he narrowly escaped the gulf of intemperance, which was the maelstrom of the public men of his day, he adhered to his Christian profession to the last.

LIKE WASHINGTON,

Marshall and other eminent men, while young he had been drawn into the portico of the Masonic lodge —just for the fun of the thing, and the friendship of Masons, but he, as they did, turned from it with loathing and disgust.

He had reached three-score years and the pinnacle of his fame, when the first national nominating convention ever called in the United States, was held by Anti-masons at Baltimore in September, 1831. The Whigs were to meet in the same city in December following. Their candidates were Calhoun, Clay and McLean. Gen. Jackson was President, and candidate for re-election. He was a Royal Arch Mason, but a silent one. The lodge had fallen in the North and slavery had taken it under its dark and bloody wing. Jackson's Cabinet were Masons, and Edward Livingston, Secretary of State, was "Grand High Priest." Clay, too, was a Masonic "High Priest." The Anti-masons had addressed him a coaxing letter, but he spurned them, and clave to the lodge. Union by the opposition might defeat Jackson and give the Administration to the Whigs. Seward, then a young and able politician, and Anti-mason, secured Wirt's consent to run by convincing him that the Whigs would unite on him in December following; and that he could be elected. Wirt consented, was nominated, and accepted the same day.

THEY WERE ALL DISAPPOINTED.

Old Democrats and old Federalists, who had always hated each other were united by the lodge in Jackson's Cabinet. Jackson received 219 electoral votes; Clay 49, Floyd 11, and Wirt 7,—total 286. The lodge hid in the slave-pen; and, the slave-power being satisfied with him, the Northern Democrats "*hurrahed for old Hickory*," and the lodge and slavery triumphed without either showing their heads above the surface of American politics.

Never was a young party better led and equipped to enter the political arena than the Anti-masonic party in 1832. Seward of New York, Stevens of Pennsylvania, and Chase of Ohio were young men and Anti-masons, and each a host in himself. But Mr. Wirt, though a gentleman, Christian, and statesman was no politician. In his letter of acceptance, he said, "*If this be Masonry*, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamantal principles of the social compact, as treason against society, and a wicked conspiracy against the law of God and man which ought to be put down." —*Wirt's Letter.*

But Seward told him with a smile that he "*knew nothing of the principles of Anti-masonry.*" If he did he would know that Anti-masons never would vote for Clay, as Wirt had begged that they might do. But Wirt insisted that they ought not to nominate him. He says (*Kennedy's Life of Wirt, Vol. II., p. 360*): "I told him [Seward] that I had no desire for the office; that I did not know how to electioneer; had no taste for the business, but, on the contrary, despised it."

Accordingly, when the Whig Convention came off (Dec. 1831), and the Masons resolved to run Clay in the face of certain defeat, Wirt piteously begged the Anti-masons to let him off; wrote letter after letter to Chase, Judge Carr and Lomax, urging them to consent to his withdrawal from their nomination, and the Anti-masons went to the polls under a leader who had forsaken and given them up! Yet they cast a strong popular vote for him, and carried the electoral vote of one State

Immediately after Jackson's election the *Providence American* suggested his re-nomination, as Birney was afterward nominated by the Liberal party. But Mr. Wirt wrote at once declining to have anything to do with it. The slavery question was then seized by the lodge as a cover to hide itself under. The war came. The lodge crept back into power, and, now stript of its disguises, it stands out boldly defying the friends of God and man to destroy it!

HAD THADDEUS STEVENS BEEN NOMINATED

instead of Wirt, God alone knows what different results might have followed. But perhaps there was not virtue and intelligence enough in the American people to have met the double issue of slavery and the lodge, by creating a party, true at once to liberty and light. But the slave question, which the lodge used as its weapon of defence, is now out of the way; and Wirt's description of Masonry as a "conspiracy against the laws of God and man," has been verified by the terrible history of our war; and the failure of Mr. Wirt's nomination is worth everything to us, as an instruction and guide. We see now as a certainty, what Wirt only saw dimly, that the lodge is "a political monster, as fearful as the Invisible Tribunal of Germany or the Inquisition of Spain, and ought to be extirpated." (*Wirt's Letter of acceptance.*) We see, too, that the thousands on thousands of liquor saloons, are perpetual caucuses in secret alliance with the lodges. We see that Masons will not destroy Mormonism; nor will moderate drinkers remove the distillery and the saloon. Our remedy for every evil is *Prohibition*. We must have an American party to make a

CLEAN SWEEP OF UN-AMERICAN EVILS.

Prohibition Masons are sworn brothers to Masonic distillers and brewers. The hope to overthrow the one without exterminating the other, is absurdity and folly. On the other hand, the two reforms united against both lodge and liquor, like the two jets of flame from a compound blow-pipe, will melt down the strong entrenchments of our national evils.

But we must not forget that "ours is a Christian and not a heathen nation," and that Christianity underlies every other valuable thing on earth. The Anti-masonry of Mr. Wirt's day forgot this and failed. They found it a severe, practical reality that "without Christ they could do nothing." A political party which omits God, ignores the Bible, and the Sabbath, has nothing left in its platform but an appeal to selfishness to cure sin.

Mr. Wirt treated slavery, too, as he treated the lodge. He started a German colony in Florida, a cardinal principle of which was that no black man should be allowed in it. Of course the experiment failed, as all schemes must, which are based simply on self-interest. The exodus from Egypt, the Lutheran Reformation, the American Revolution, the Abolition of slavery, and the present movements against liquor and the lodge were, each and all, based on a direct appeal to God; while Mr. Wirt asks (Kennedy's Wirt, vol., II, p. 369): "What more is the acceptance of a nomination than a consent to be proposed to the people for an office, on the calculation that the election may be carried?" That having been done, what, he asks, what inconsistency there is in his wishing to withdraw? A reform based on such mere worldly calculation is already defeated. And the hope of the Prohibition party to save our country from saloonism with the lodge, is as futile and vain as Mr. Lincoln's hope of *saving the Union with slavery in it*, for the modern lodge was born in a London grog-shop, and it retains the complexion of its origin. Every Knight Templar conclave, as is well known, brings a deluge of drink to the city where it meets. And yet Mr. Wirt, after his terribly just pictures of Masonry, insisted on the election of Mr. Clay, a Masonic high priest!

The difference between the Masonic and temperance lodges is but the difference in complexion and age between children of the same family, and worshipers of the same god. There must and will, therefore, be a divorce of the secret from open Christian methods of reform. And if the American party holds steadily on its way, the glorious cause of Prohibition will slough off the proud flesh of its secrecy, as the anti-slavery cause threw off the false friendship of the secret Know Nothings; and one great American Prohibition party arise and triumph over all opposition, as surely as the promise of God holds good, that all false plants in morals, religion and politics "*shall be rooted up.*"

THE NEW CONGREGATIONAL CREED.

Tamerlane said he ruled men by "three arts, bribing, dividing and amusing." Satan's policy is the same. Just when slavery began to feel and fear the pressure of truth, Congregationalists and Presbyterians were kept bubbling like caldrons over fire. Every national church organization was divided except Papists and Episcopalians. The Presbyterian Assembly split into Old School and New, and the strife was intense while slavery lasted. Then the parts courted and remarried. Under the "Plan of Union" of 1801, Congregationalists and Presbyterians had an outside connection. That Plan of Union was repealed in 1837, during the hottest of the slavery discussion, and the excuse of Dr. Lyman Beecher for ignoring that discussion in the General Assembly, to which we used to send him, was: "Don't stir the Abolition question till we get this Old School fight off our hands. It will hurt us." Then two Western conventions were held, one at Cincinnati and another at Detroit, to unite the New School and the Congregationalists in one body. We all attended. Great speeches were made, and the slavery question suppressed, for fear of throwing off the New School; which, after all, went back to the Old. Thus the two great intellectual orthodox bodies, which were the chief factors in the Cromwellian struggles for civil liberty in England, were "*amused*" by Satan, by useless ecclesiastical discussions; and their vast constituencies kept in ignorance of the slave question by the very bodies most capable of enlightening them.

Now another great question is upon the American churches rending and dividing, as witness the struggles of that noble body, the United Brethren, and the Congregationalists, who are called by their leaders

to split and form parties on a new Congregational creed, which three of the committee who formed it will not sign, and which Joseph Cook condemns with unmitigated severity. While every member of the creed committee, and every man who will unite in this creed controversy knows that the Masonic lodges, as openly advised by Rob. Morris, are throwing Masons enough into every Congregational church to oust every pastor who will not submit to the degradation of Masonic initiation, and fill the pulpit with preachers who will not dare to assert the divinity of Christ against the deism of the lodge.

THE PROHIBITION COMPROMISE.

Hon. Gideon T. Stewart of Norwalk, Ohio, is chairman of the National Committee of the Prohibition-Home-Protection party. He is a lawyer of ability and success; has devoted time, talent and money to the prohibition cause for years; and he is understood to be open and above-board in his methods of reform, and has neither taste nor wish to pack prohibitionists in layers of degrees, pledged to secrecy from each other, with un-Christian and grandiloquent titles; though perhaps he is willing to tolerate such folly in others. Miss Frances E. Willard named him as her choice for the Presidency some months ago, and several local, and one State convention has since endorsed her nomination.

Our readers know that Mr. Stewart last winter issued an able address to the people of the United States, and called a national nominating convention to meet in Pittsburg, May 21st. The secret wing of the Prohibitionists objected to the time and place, and demanded a recommitment of both, and asked for a convention at Chicago to meet after the Republicans and Democrats had held theirs in this city.

The demand for recommitment had this strong argument to support it: that though there is no rational hope of either old party going for prohibition so as to lose the vote of the breweries, distilleries, and saloons, yet St. John wished to wait till they had shown their hands, so that he can bring in his Kansas battalion of prohibitionists, who are not all ready to sever their old party ties till they have given their parties one more trial.

So Mr. Stewart has consented to a compromise, to hold his party together. Chicago is to give up the convention to Pittsburg, and the time is re-submitted to be decided, whether it shall be May 21st or July 23d, fifteen days after the Democratic convention.

Secretary Stoddard, who is also Secretary of the National committee chosen at Washington, has returned to Chicago, and there will doubtless be an *extempore* consultation of Americans, to deliberate and advise what course we are to pursue and to fix the time and issue calls for conventions by those who are empowered to do so.

Was Wesley a Mason?—*The Christian Advocate* of New York is out of respect for its patron saint, John Wesley, making some stout battles with the lodge, albeit Dr. Buckley, the editor, is a Mason not yet openly renounced. The article from the columns of the *Advocate*, quoting from Wesley's journal, reappeared in these columns lately. The *Keystone* of Philadelphia disputes the *Advocate and Wesley himself*—and affirms that the great English evangelist did belong to the order which defies the Saviour he loved to honor, and says: "Rev. John Wesley was made a Mason October 30, 1788, in Lodge 367, Downpatrick, Ireland." The *Advocate* knocks over the falsehood thus: "At the time when the *Keystone* says that John Wesley was being made a Mason in Ireland he was in the heart of England preaching morning and evening, and traveling all day by coach and chaise." But will the Masonic clamor cease? Will they let Wesley say himself whether he was a Mason or no? Doubtful. The slander will not die till the lodge does. But we must rejoice in the testimony which Dr. Buckley indirectly, but we hope not unintentionally, gives in his effort to keep Wesley's name out of bad company. The *Advance* comment on the matter is unworthy of a brave and Christian spirit. Because the *Advocate* has shown up a Masonic falsehood and defended a saint of God, the *Advance* sneers, "it is getting itself into a controversy, of course."

—We notice that the excellent article by Dr. J. H. Brookes of St. Louis, on "Infidelity in the Pulpit," which were published from the *Truth*, which Dr. Brookes edits, has been credited in some of our exchanges to the *Cynosure*.

—Secretary Stoddard returned from his long stay at the East on Friday morning, and is soon expecting to attend meetings in central Illinois.

—Bro. Hinman's letters leave him on the return trip to Washington, where he expects to assist, for the time being, in the work of the American Publishing Company.

—The *Union Signal*, national organ of the W. C. T. U., contains in its last two numbers very beautiful and tender tributes to the memory of Bro. C. L. Blanchard. These are from Mrs. Willard, the editor; Mrs. Carse, president of the Chicago W. C. T. U.; and from Bro. F. A. Shaver, who was associated with the deceased in business and attended him during his sickness.

—Last Thursday afternoon a fire broke out from some unexplained cause in the office of Ezra A. Cook, the former publisher of the *Cynosure*, and before it was extinguished had cleaned out his office room on the second floor of No. 13 Wabash Avenue and damaged his stock and machinery on the floor above. The deluge of water from a dozen or more engines did more destruction if possible than the fire. The insurance will cover the greater part of the loss, and Mr. Cook expected in a few days to resume his job printing. His book plates were stored in another building, so that except for the loss of the stock on hand there will be little or no delay in supplying orders as usual. Mr. Cook in this his third experience of severe loss by fire since he began business in Chicago, has the sincere sympathy of the *Cynosure* and its readers.

—Rev. P. A. Seguin is meeting a cordial reception in his mission of bringing the Gospel to the French people of Chicago, from various quarters. He is undertaking with energy and with a Pauline spirit of self-help that is truly commendable. He is arranging to teach French classes, and is agent also for the valuable works on Romanism: "Romanism as It Is," edited by Rev. Samuel Barnum, a large and very complete and comprehensive work upon the history, the doctrines and the influence of the Romish church in this and other lands; and Edith O'Gorman's "Convent Life Unveiled," a thrilling narrative of this nun, whose escape from the fearful scenes of a convent life has a world-wide fame. These books can be had by addressing Rev. P. A. Seguin, No. 175 South Green St., Chicago, and enclosing $3.50 for the large book and $1.50 for Miss O'Gorman's "Convent Life."

NOTICE.

The Rev. Jos. Travis, editor of the *Free Methodist*, will deliver the third discourse of the series being delivered under the auspices of the Chicago Anti-secrecy Christian Association in Carpenter Hall, 221 W. Madison St., Tuesday evening, April 8th, at 8 o'clock. Subject: "Secretism and Conscience." Resident readers of the *Cynosure* and friends are cordially invited and urged to be present.

THE MICHIGAN MEETINGS.

THE JOINT STOCK ASSOCIATION.

Williamston, Mar. 28, 1884.

The first annual meeting of the incorporated Association of this State will be held, as announced, in the Free Methodist church in the city of Jackson on the 9th day of April, to commence at 9 o'clock.

This meeting is perhaps the most important ever held in this State, and we do hope that every member of the Association will be present. At least let no one excuse himself for trifles, and let every one that is disposed to help in this great cause of the overthrow of the lodge power come and meet with us. The members of the Association in the vicinity should be sure to attend. No part of the regular business of the Association will be left to be done at Battle Creek. The forenoon will be taken up with the presentation and adoption of amendments to the Constitution and By-laws of the Association. At 2 o'clock, P. M., the election of the officers and Board of Directors. The reports of the Secretary and General Agent, and of the Treasurer will also be presented.

Adjournment will be had in time for the evening trains on the Central railroad and its branches.

We hope that all who can will arrange to attend the meeting of the old Association at Battle Creek, commencing Wednesday evening. But let no one confound the two meetings. The incorporated joint stock Association meets in Jackson, Wednesday morning, at 9 o'clock; the old Association meets in Battle Creek Wednesday evening.

W. H. Ross.

MICHIGAN CHRISTIAN ASSOCIATION MEETING.

The annual meeting for this body will be held in Centennial Hall, Battle Creek, Mich., commencing April 9th, 1884, in the evening. Day sessions on Thursday and Friday. Pres. C. A. Blanchard of Wheaton is expected to be present and speak Thursday evening, April 10. S. E. Starry will work the third degree of Masonry on Friday evening, when it will be clearly proven that the ceremony is similar to ancient sun worship, the worship of Osiris, etc. On Wednesday evening either J. P. Stoddard of Chicago or Pres. J. Blanchard are expected to speak. The day sessions will be devoted to discussions on important topics and such business as may properly come before the Association. We expect to be able to entertain persons from a distance free of charge, or at a very low rate indeed; so nearly so, that *no one need stay away on this account.* Our finances are in better shape than ever before, and our cause is gaining ground. Still, we have not a mint of money to run to yet, and every one will need to come prepared to do all they can in *word and deed* for the cause. Let us make this our very best meeting. Ample arrangements are made for all who wish to attend.

J. L. Bush, *Pres.*

A H. Springstein, *Sec.*

LITERARY.

The *North American Review* for April opens upon the well-battered topic, whether the United States are to regain their former pre-eminent rank as a commercial and naval power on the seas. The subject is discussed by the Hon. Nelson Dingley, M. C., who opposes the project of admitting foreign-built ships to American register, and by Capt. John Codman, who is well known as a zealous advocate of that measure. Judge J. A. Jameson discusses the question, "Shall Our Civilization be Preserved," pointing out the means that are at hand for withstanding the various agencies, physical, moral and intellectual, which threaten to overturn our existing civil an social institutions. The Rev. Dr. Philip Schaff gives a sketch of the "Development of Religious Freedom," an article which will be read with interest wherever the learned writer is known. Felix L. Oswald writes of "Changes in the Climate of North America", with special reference to the increasing frequency of disastrous floods, and Prof. C. A. Eggert offers "A Plea for Modern Languages" in the higher education. Julian Hawthorne discourses of "Literature for Children", with many bad ideas upon religion. Finally, there is a discussion of "Recent Criticisms of the Bible", by Heber Newton and the Rev. A. G. Mortimer.

The April number of *Choice Literature* presents an array of contents so varied and interesting that only to read the titles is sufficient commendation: Salvini on Shakespeare; The Winter Exhibitions; A Lady's Railway Journey in India; The Humming-Bird's Relatives; Our Growing Australian Empire; The Guide of Islam; Senilia: Prose Poems by Ivan Turgenief; Personal Recollections of Gambetta; Dream Upon the Universe—De Quincey's translation from Richter; The Brahmo Somaj Movement in India, by P. C. Mozoomdar; Explorations in Greenland, III, by Edward Whymper; The Brutes on their Master; The Milk in the Cocoanut; Rough Notes of a Naturalist's Visit to Egypt, by Principal Dawson; Sir Joshua Reynolds; The New School of American Fiction; The Congregational Creed; A Serbian Poet; Science Notes; *Choice Literature* is published for $1.00 per year by John B. Alden, 18 Vesey St., New York.

The American Monthly is a new venture in magazine literature begun in this city this month. The name *American* we are glad to see becoming so popular in journalism. It may safely be predicted that it will become more so. This new visitor proposes to discuss intelligently the prominent questions before the people and will aim to present "both sides" of matters in controversy. With the example of the *North American Review* before it, the *American Monthly* evidently does not aim to reach and gain the esteem of the best class of readers. It does not, however, make a very auspicious opening with Dr. Thomas on the New Theology, and an infidel view of agnosticism by C. B. Waite. Eugene J. Hall, of local reputation as a poet, Dr. DeWolf and Dr. McVickar are among the contributors, Dr. DeWolf assailing Old Testament history. This monthly, we fear, uses a good name for a bad purpose.

Messrs. Lord & Thomas, the enterprising Newspaper Advertising Agents of Chicago, have issued a pocket map of the United States, showing in colors the divisions of Standard Time in the five continental sections, also the difference between Standard and Sun Time in all the principal cities on the continent. They will send it to any address on receipt of ten cents.

—The Breton sailors are said to pray as they launch out on the deep, "Keep me, my God, my boat is so small and thy ocean is so wide." One may well offer such a prayer when he attempts to comprehend and set forth in any measure the way of God's providence and the work of his kingdom in the world.

—In 1800 there were, according to the best available statistics, 365,000 in a population of 5,308,483—or about 7 per cent. In 1850 there were 3,529,988 communicants in a population of 21,191,876—about 15 per cent. In 1870, 6,673,396 in a population of 38,588,371—about 17 per cent. In 1880, 10,065,963 in a population of 50,153,866—a little over 20 per cent. The population has increased since 1800 nine fold; the number of evangelical communicants twenty-seven fold, or *three times as much.*

AN EASY TASK.

To get two-month subscribers for 25 cents will not be found a difficult work, if you fail in securing a yearly subscription. Each copy of the *Cynosure* is equal to an ordinary pamphlet of 80 pages. Eight such pamphlets for a quarter of a dollar is not extravagance by far. Let every reader of this paper present this matter to his neighbors.

THE HOME.

GOD KNOWS THE BEST.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand that yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with becoming grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we would push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day; then be content, poor heart!
God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And if through patient toil we reach the land,
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say: "God knew the best."

—*Selected.*

WHAT WE OWE TO ULRIC ZWINGLI.

Five things especially we owe to Zwingli: a juster conception of God—a juster conception of the Scriptures as the imperative dictate of God—a juster conception of the Holy Sacrament—a juster conception of the Christian church—and finally the evangelistic spirit of Protestantism.

These five things are great and the greatest is God. God is a Spirit. Zwingli put emphasis here. Luther demolished merit and annihiliated *free, i. e. self* will. He minimized man and left him a poor, lost and helpless sinner slain before the footstool of redeeming grace. Zwingli, on the other hand, magnified God. Equally asserting Justification by Faith, he carried the justified man up into a rarified and Alpine region. Not only did he say, "*You are saved*," but he went on to say, "*You must be sanctified*. You must put away things inconvenient. God is a Spirit. Worship must be spiritual. Life in union with the Son of God must be spiritual. The idols will he utterly abolish!" This was to tone the Reformation to its noblest pitch. For the character of God himself determines the character of his worshipers. Vision makes the man. Ourselves are what we look at. Religion cannot rise higher than this.

To Zwingli, secondly, we owe a juster notion of the Scripture, in itself and its parts as the direct declaration of God. To Zwingli we owe the chisel-like assertion of that rock of inspiration—self-evidence. The Bible, and in all parts of it—James as well as Genesis, Revelation as well as Romans—radiates lustre Divine.

The Bible is of such a nature that a torn leaf of it found by the wayside by one who never had seen it, would convince him at once that its strange words were the words of God. And such is the nature of things that no sinner can sit at a judge of the Law that commands and condemns him. And such is the nature of things that a critic criticizing testimony cannot embark himself on it to trust it.

The Bible is its own self-evidence. It shines the sun because it is the sun. That is the centre of the spiritual solar system. "The Bible is its own self-evidence!" "No man can possibly improve Divine assertion!" These were the twin germinal truths which underlie Zwingli's great argument at the first Zurich council; and these twin truths devine the real and the lasting difference between all human and Divine theological science.

In human science, based upon discovery, advancement must be gradual; each succeeding generation detects errors and improves upon the methods of the last. Not so in the Divine. Here God has spoken and his Word stands perfect and fills midnight with glory.

And in that glory stand the men, to whom it is *revealed*, in knowledge first, and not to be surpassed by the remotest generations. The second, the remoter generation, may lose lights. The glow that crowned the foremost Alp may dim adown the line. Heidelberg, to-day the oldest of Reformed confessions, has in it more assurance, joy, delight in God, full-heartedness, *gemuthligkeit*, than have the rest beside.

3. To Zwingli we owe the purity of the Lord's Supper. Not that his definition was exact, not that it was adequate. The most ardent admirer of Zwingli must find something frightfully cold in making the Lord's Supper a mere bald, naked sign—a Decoration Day service—the laying a wreath on a grave.

The Lord's Supper is not a sign of death only. It is a seal of life given down. Christ, in the Supper, is not a dead Christ only, but a Christ in resurrection—in present, personal communication and life-giving power.

Luther then had and held a great truth. Zwingli had and held a great truth. I believe that both men meant the same thing, although both men, in divaricating statements went astray.

What then do we owe to Zwingli? Two things:

(1.) An eternal divorce of the corporeal presence of Christ for the bread.

(2.) A true definition. Zwingli himself could not give that definition. Calvin did. But Zwingli's discussion was the alembic out of which came Calvin's definition. After Zwingli, and because Zwingli had made room for him, Calvin could come in and say, "Undoubtedly, 'This is my Body' means more than 'This is my Spirit.'" Undoubtedly, communion of the body and blood is more than fraternity of the members. Undoubtedly, Christ from heaven, not carnally, and not to human comprehension, feeds faith, and by faith the new nature. Undoubtedly, Christ formed within us is sustained by Christ outside of us. Undoubtedly the vine communitates sap to the branches. Undoubtedly we are members, as St. Paul says, "of his flesh and of his bones." Redeemed humanity down here is linked to, nay, it feels the palpitation of humanity enshrining God before the throne.

4. To Zwingli we owe the autonomy and independence of the church. To Zwingli, not to Luther. Luther, extreme in his conservatism, was content with shifting control from priestcraft to princes. Zwingli struck for the full indepedence of the church. As the Alps above the earth, so was Christ's church above the secular. Born from above, she *lives*, she *moves*, she *grows*, she *conquers* by a power Divine. She creates her own officers—rather God creates them by his Word. No man handles God's things but men of God's ordination. This brought out the consistory—what Zwingli called the *still stand*—Switzerland—Jerusalem, which is free, the theocratic, republican, self-competent and relf-respecting church.

Finally, to Zwingli, more than all others, we owe the evangelistic spirit in Protestantism, the spirit of progress. There are three kinds of men in the church—churchmen, creedsmen and lifemen. If Luther stands for the first, and Calvin for the second, Zwingli stands for the last.

Zwingli teaches us the necessity of enterprise—of aggression,—that conservatism also kills,—that swamps mean stagnation, and that they mean slow death. Zwingli points out, that if there be danger of making too much of man as an active co-operator with God—there is also danger of making too little of man and of representing him too exclusively as the mechanical, almost will-less, instrument of a machine-like purpose.

To Zwingli is due the notion of a larger and more generous freedom. To him we trace the sentiment, "In Essestials, unity—in Non-essentials, charity."

Zwingli's attitude is that of stretching out the hand. His is the *symbolic* action of Marburg!

Zwingli and Œcolampadius stand between the two great wings of Protestantism and clasp their hands as peacemakers between them both. They would say to Lutherism, Do not make the church too formal—to Calvanism, Do not make the creed too mathematical, discipline too pitiless, the church of God too naked.—*Extract from Address of Rev. Dr. Geo. S. Bishop, at Philadelphia.*

PROFESSOR THWING says: "Men are not to be coddled and cajoled. Religion is worth all it costs. Eternal life and eternal death are tremendous realities. Sin is not to be cast out by sweetmeats, nor are revivals the result of tea-parties. The social element of a church is best developed in the line of its legitimate work. Warm prayer-meetings, earnest Sunday-school and mission work, hearty congregational rehearsals or song services, and other church fellowships, will infuse a permanent and cohesive life that no temporary schemes can create. Sensible men will not be slow to detect the difference between the reality and the counterfeit, between the healthful activity of genuine life and the temporary devices of a faltering, failing cause."

OUR BOYS AND GIRLS.

BACKBONE AND GRIT.

"The stage has gone, sir, but there's a widow lives here, and she's got a boy, and he'll drive you over. He's a nice little fellow, and Deacon Ball lets him have his team for a trifle, and we like to get him a job when we can."

It was a hot day in July. Away up among the hills that make the lower slope of the Monadnock Mountain a friend lay very ill. In order to reach his temporary home, one must take an early train to the nearest station and trust to the lumbering old coach that made a daily trip to K——. The train was late; the stage, after waiting for some time, was gone. The landlord of the little white hotel appeared in his shirt sleeves, and leaning his elbows on the balcony rail, dropped down on the hot and thirsty traveler what comfort could be extracted from the opening sentence of my sketch.

"Would we not come in and have some dinner?" "Yes." "Would he send for the deacon's team?" "Yes." "And the boy?" "Yes."

And the dinner was eaten and the team came round—an open buggy and an old white horse, and just as we were seated the door of the little brown house across the way opened, and out rushed the "widow's boy." In his mouth the last morsel of his dinner; he had evidently learned how to "eat and run." His feet were clad in last winter's much worn boots, whose wrinkled legs refused to stay within the limits of his narrow, faded trousers. As his legs flew forward his arms flew backward in an ineffectual struggle to get himself inside a jacket much too short in the sleeves.

"There he is," said the hostler; "that's the Widow Beebe's boy. I told him I'd hold the horse while he went home to get a bite."

The horse did not look as if he needed to be held, but the hostler got his dime, and the boy approached in time to relieve my mind as to whether he would conquer the jacket or the jacket would conquer him and turn him wrong side out.

He was sun-burned and freckled, large-mouthed and red-haired—a homely, plain, wretched little Yankee boy; and yet, as we rode through the deep summer bloom and fragrance of the shaded road, winding up the long hills in the glow of the afternoon sun, I learned such a lesson from the little fellow as I shall not soon forget.

He did not look much like a preacher as he sat stooping forward a little, whisking the flies from the deacon's horse, but his sermon was one which I wish might have been heard by all the boys in the land. As it was, I had to spur him on now and then by questions, to get him to tell all about himself.

"My father died, you see, and left my mother the little brown house opposite the tavern. You saw it, didn't you, sir—the one with the lilac bushes under the window? Father was sick a long time, and when he could not work he had to raise money on the house. Deacon Ball let him have it, a little at a time, and when father was gone, mother found the money owed was almost three hundred dollars. At first she thought she would have to give up the house, but the deacon said, 'Let it wait awhile,' and he turned and patted me on the head; 'when Johnny gets big enough to earn something, I will expect him to pay it.' I was only nine then, and I am thirteen now; I remember it, and I remember mother cried and said: 'Yes, deacon, Johnny is my only hope now;' and I wondered and wondered what work I could do. I really felt as if I ought to begin at once, but I could not think of anything to do."

"Well, what did you do?" I asked quickly, for I was afraid he would stop, and I wanted to hear the rest.

"Well, at first I did very funny things for a boy to do. Mother used to knit socks to sell, and she sewed the rags to make rag carpets, and I helped."

"How? What could you do?"

"Well, the people who would like a carpet could not always get the time to make it. So I went to the houses among the farmers and took home their rags, old coats, and everything they had, and out in the woodshed I I ripped and cut them up. Then mother sewed them, and sometimes I sewed some, too; and then I rolled them into balls and took them back to the owners, all ready to be woven into rugs."

"But did they pay for their work?"

"Oh, yes, we got so much per pound; and I felt quite like a young merchant when I weighed them out with our own steelyards. But that was only one way; we've two or three old apple trees out in the back yard by the wall, and we dried the apples and sold them. Then some of the farmers who had a good many apples, began to send them to us to dry, and we paid them so many pounds all dry and had the rest to sell."

"But you surely could not do much in ways like these?"

"No, not much, but something; and we had the knitting."

"Did you knit?"

"Not at first, but after awhile mother began to have the rheumatism in her hands, and the joints became swollen and the fingers twisted, and it hurt her to move them. Then I learned to knit; before that I wound the yarn for her. I had to learn to sew a little, too, for mother didn't like to see the holes without patches."

And he looked half smilingly at the specimen on his knees.

"But you did not mend those?" said I.

"Yes, sir; but I was in a hurry, and mother said it was not done as it ought to be. They had just been washed and I couldn't wait for them to dry."

"Who washed them?"

"I did, and ironed them, too. I can wash and iron almost as good as mother can. She don't mean to let me, but how is she going to help it? She can hardly use her hands at all, and some days she can not leave her chair, so I had to learn to make the beds, and to scrub the floor, and wash the dishes, and I can cook almost as well as a girl."

"Is it possible? I shall have to take supper with you on my way back to the city and test your skill."

Johnny blushed and I added:

"It's a pity, my boy, that you haven't a sister."

"I had one," he said gently, "but she died; and—if she had lived, I shouldn't have wished her to lift, and bring wood and water, and scrub as poor mother always did. Sometimes I wish I could have sprung all the way from a baby to a man. It's such slow work growing up; and it was while mother was waiting for us to grow up that she worked so hard."

"But, my dear boy, you can not expect to be son and daughter and mother, all in one. You can not do the work for a whole family."

"Yes, I can; it isn't much, and I am going to do it and the work my father left undone. I am going to pay that mortgage, if I live."

"Heaven grant you may," I said, fervently, under my breath; "for not many mothers have such a son."

"Mother don't know I mean to do it, and she is very anxious I should go to school, and I mean to sometime; but I know just where the boys in my class are studying, and I get the lessons at home. Mother reads them to me out of the book while I am washing the dishes or doing her work, and we have great fun. I try to remember and repeat it, and if we come to anything we can't make out, I take it over to the teacher in the evening; she is very kind—she tells me."

"Very kind? Who wouldn't be kind to such a boy? How do you expect to save if you spend your time indoors?"

"Oh, I don't do girls work all day; no indeed! I have worked out our taxes on the road. I wasn't much, but I helped the men build a stone wall down by the river; and Deacon Ball lets me do a great deal of work for him, and when I get a chance to take anybody from the hotel to ride, he lets me have his team for almost nothing, and I pay to him whatever I make. And I work on the farm with the men in summer; and I have a cow of my own and sell the milk at the tavern; and we have some hens, too, and sell the eggs. And in the fall I cut and pile the winter's wood in the sheds for the people who haven't any boys—and there's a good many people around here who have not any boys," he added, brushing a fly from the old horse with the tip of his whip.

After this we fell into silence and rode through the sweet New England roads, with Monadnock rising before us, ever near us and more majestic. It impressed me with a sense of its rugged strength—one of the hills, "rock-ribbed and ancient as the sun:" but I glanced from the mountain to the little red-headed morsel of humanity at my side, with a sort of recognition of their kinship. Somehow they seemed to belong together. I felt as if the same sturdy stuff was in both of them. It was only a fancy, but it was confirmed the next day, for when I came back to town after seeing my invalid friend, I called on Deacon Ball. I found him white haired and kindly faced. He kept the village store and owned a pretty house, and was evidently very well to do. Naturally we talked of Johnny, and the deacon said to me, with tears in his old, watery blue eyes:

"Why, bless your heart, sir, you don't think I'm going to take his money, do you? The only son of his mother and she a widow, and tied up into double bow knots with rheumatics, besides! True enough, I let his father have the money, and my wife she says, says she to me, "Well, deacon, my dear, we've not got a child and shall be just as well off a hundred years from now if the widow never pays a cent;" but 'cording to my calculations it's better to let the boy think he's payin'. She says I might as well try to keep a barrel of vinegar from workin' as to keep that boy from workin'. It's the mother in him and it's got to work. We think a good deal of the widow, Mandy and me. I did before I ever saw Mandy: but for all that we hold the mortgage, and Johnny wants to work it out. Mandy and me, we are going to let him work."

I turned away, for I was going to sup at Johnny's house; but before I went I asked the deacon how much Johnny had already paid.

"Well, I don't know; Mandy knows—I pass it to her; she keeps the book. Drop in before you go to the train and I'll show it to you."

I dropped in and the deacon showed me the account. It was the book of a savings bank of a neighboring town, and on its pages were credits of all the little sums the boy had earned or paid; and I saw they were standing in the Widow Beebe's name. I grasped the deacon's hand. He was looking away over the house-tops to where Monadnock was smiling under the good-night kiss of the sun.

"Good-bye sir, good bye," he said, returning my squeeze with interest: "Much obliged, I am sure, Mandy and me too; but don't you be worried about Johnny. When we see it we know the real stuff it takes to make a real man—and Johnny has got it: Johnny is like that mountain over there—chock full of grit and lots of backbone.—*New York World.*

We cannot conquer fate and necessity, but we can yield to them in such a way as to be greater than if we could.—*Hannah Moore.*

TEMPERANCE.

DANGER IN SMOKE.

Kansas is mourning over the death of one of her most valued citizens, Congressman D. C. Haskell. The *Kansas City Times* speaks of the causes of his death as follows:—

"Mr. Haskell died from two causes only. First, overwork; second, oversmoke. He ought to have lived; he might have lived, with reasonable husbandry of his resources, until seventy-five or eighty years would have still found him in the harness. He delighted in physical exercise and had tremendous muscular powers, until within a few years, hard work broke him down and cruelly, wantonly, wasted his energies.

"At the early age of 41 he dies a victim to the two causes named above. During the long hours of the night that he devoted to the study of industrial questions he was an inveterate and constant smoker. Even during the sessions of the House he persisted in his 'day smoke,' and the inevitable chewing of the stump of the cigar."

Schuyler Colfax would have been in his grave years ago if he had not stopped smoking. He was on the point of breaking down, when he listened to wise counsel and threw away the cigar. And Stephen A. Douglas robbed the world of twenty years of his labor by inattention to to the laws of health; in a word, by intemperate habits. And many a youth of to-day will sink into an early grave after a useless life, by reason of the abominable practice of smoking cigarettes, even as many have gone already.

But words of warning will do no good to such. Smoke has a terrible power to blunt the sensibilities, as is manifested in the selfishness of smokers, who seem to have no manner of regard for the feelings of others, but remorselessly puff the nauseating fumes into the faces of men, women and innocent children. We have known husbands and fathers who pretended to have much affection for their families, who would persist in smoking a dirty pipe in the room where a wife or child was suffering with lung diseases! Such conduct is worthy only of barbarians. If their sensibilities could be aroused we would that some of them could see these words, and be led to consider the crime which they are committing.

EFFECTS OF THE USE OF TOBACCO.

Dr. Alexander contributes to the *Phrenological Journal* an inventory of symptoms caused by the excessive use of tobacco. It produces in a more or less pronounced form "1. Headache over the eyes. 2. Nervous headache, without sickness. 3. Nervous headache, with sickness of the stomach. 4. Deafness. 5. Partial blindness or amaurosis. 6. Running at the eyes. 7. Cancer of the lips. 8. Consumption, preceded for years by a cough. 9. Asthma. 10. Dyspepsia. 11. Palpitation of the heart. 12. Paralysis of the upper part of the body. 13. Neuralgia, especially of the face, head and neck. 14. Swelling of the gums and rotting of the teeth. 15. Enfeeblement of the lymphatics. 16. Enlargement of the glands of the face and neck, making the chewer thick about the cheeks and lips. 17. Lethargy. 18. Morbid appetite for spirtuous liquors. 19. Morbid appetite for food, especially highly flavored food. 20. Indistinct taste. 21. Indistinct smell. 22. Imperfect sense of touch. 23. Obtuseness of the moral sense. 24. Stertorous (or snoring) sleep. 25. Uncleanliness of person. 26. A sense of deadness and of great debility on first waking from sleep, until one has had a chew or a smoke. 27. Confirmed and incurable disease, and premature death."

A TOBACCO SLAVE EMANCIPATED.

Bro. Joseph F. Hindes of Baltimore, writes: "I promised you at Ocean Grove that I would write you some little of my experience in being led to give up the use of tobacco. My mind was not exercised on the subject (although I had been using it from childhood), until the summer of 1868. I then commenced *trying*, partly in my own strength and partly trusting in Jesus. I tried and tried, but did not succeed. Sometimes I would stop for several days and then commence again. This state of instability continued for fifteen years. Finally I became thoroughly ashamed of myself, and almost afraid to go to the Lord, having so frequently violated my vows. The Spirit, however, convinced me that I must give it up—my health was very much impaired, my throat was sore, and I suffered from bronchitis and other evils arising from this terrible *poison*. My physician informed me that I must abstain or never get well. On February 2nd, 1883, after attending a meeting for the promotion of holiness, I determined by God's help to give it up or *die*. The Lord gave me grace, and although I had to suffer bodily, my spiritual condition began to improve immediately, because my mind was at peace. Glory be to Jesus, he has kept me moment by moment, and now after about a year's trial, my bodily health is greatly improved, as well as all the faculties of my mind. I have no hesitancy now in testifying that the blood of Jesus cleanseth from all sin. And now after being a slave for forty years, (for I began the use of the weed when nine years of age), I am free. I cannot be too grateful. I feel like praising the Lord continually for the grace by which I have been kept thus far and I know he will keep me to the end of life. Glory, glory, to the Lamb! I am now privileged to attend two or three meetings every week on the line of Christian holiness, and I delight, as opportunity offers, to testify of the great salvation which God has wrought within me. Praise his name!"—*Guide to Holiness.*

THE CHURCHES.

THE LORD'S WORK AT CABIN CREEK, KY.

Bro. Edward Holloway of Clyde, Oakland Co., Mich., came here last fall to attend school and work in the vineyard of the Lord. He wrote me before he came that his health was very poor, but that if the Spirit lead him here he should not mind about his health. I saw when he first came that consumption had its hold upon him. Three brothers had already died of consumption, although they had the best of medical treatment. One, on the borders of the grave, gave his body up to the great Physician and was healed without any medicine.

We live on a creek, and the weather was rainy much of the time after Edward came, and soon he began to grow worse instead of better. His lungs became so sore that a slight pressure against them was painful. He had much pain in them. The least smoke or dust would affect him, and when it rained he could scarcely be about. Although only a few rods from the church, he was often obliged to stay at home during service. He was advised to go home to Michigan, but the Spirit did not lead that way and he would not go. Last New Year's eve, while prayer was being made especially for him, God touched him and he was made whole.

He had been quite sick that day and was in bed, while a few were praying for him in another room. One burdened in prayer for him received the witness that the work would be done. About twelve o'clock he called to me (the whole household was up, five of us,) and said he could almost take hold of the promises; and I offered a few words only in prayer before him, while another with stronger faith than mine was waiting in an adjoining room for the sound of victory, as the Spirit had revealed unto her that the victory would come; and soon the shouts from a strong pair of lungs rang through the house, sending out the words of "Glory, glory, it is done!"

The next day was rainy, but not a sore spot was left on his lungs. He worked out in the rain getting up wood. He now builds fires. No dust or smoke effects him in the least. He had promised God if he would heal him that he would use his voice in preaching the gospel. New Year's night he preached in the church, and his voice is clear and loud, so that he has been heard one-half mile in song and prayer or exhortation. Those that live in the house with us can best appreciate the work that has been done. The praise all belongs to God; no doctor has any share in it for none were employed.

"The day of miracles is passed," they said, "and we will see in a few days he will be as sick as ever." But four weeks have passed since the electric shock from the upper world touched his body, and he is perfectly well to-day. Yes, praise God, there are a few believers in Christ on earth yet, and "these signs shall follow them that believe" is as true to-day as ever.

Since his healing he has been married to Miss Melissa Shattuck of Tyrone, Mich., who came here to take charge of the primary department of my school. They were married in a prayer meeting, where the power of God rested upon the people, they both taking part in prayer, song, and testimony. A Squire performed the ceremony, and although he did not profess religion, he acknowledged the power of God was with the people, and that night he took a public stand for God, and has been trying since to live the religion of Jesus. The bride and groom were dressed perfectly plain, their only ornaments being "the meek and quiet spirit which is in the sight of God of great price."

The Lord is surely here on Cabin Creek, and a few here have been gloriously saved of God. Some, after having been in a church for years without being saved from sin, have given up all, trusted Jesus, and received the witness of adoption. We have a little church here where a few brothers and sisters have given each other their hands. The creed, the covenant, the rules of order, are all printed in a large volume, and every member of the church has a copy. It is the Grand Old Bible. Fashion followers do not join, because they take the covenant, "Be not conformed to this world." Secret society men do not join for they take the covenant, "Let your light shine before men." Tobacco users do not join because the covenant reads, "Whatsoever you do, do all in the name of the Lord Jesus." Pleasure seekers do not join for they understand the covenant says, "Let the God of hope fill you with all joy," and therefore the world cannot be sought for joy. Brethren, pray for us. Bro. John G. Fee visited us and helped in the good work for near two weeks. Yours in the bonds of Christian love,

LURA A. MAINS.

FRENCH MISSION IN CHICAGO.

The Rev. Mr. Seguin, formerly a priest of Rome and for four years an evangelist, opens another French mission next Wednesday evening at 7:45, at Lumbermen's Mission, corner of 21st street and Center Avenue. Mr. Seguin begs from the pastors of the various denominations of this city to co-operate with him in this vast enterprise of enlightening the thousands of French people located here and living without a hope, without the God of the Gospel, and he invites all to be present. The movement is entirely unsectarian, and nothing else but the Gospel is preached, and no discussion allowed.

On Friday evening Mr. Seguin will address the people of Pacific Garden Mission in the French language. Last Friday he addressed the people in English on his past experience and trials. He had the joy to see a Frenchman at the altar at the close of the meeting, and another one who came to shake hands with him, telling him about his soul and the need of such a work as the French Gospel meetings in Chicago.

REVIVAL IN FAYETTE CO., IOWA.

Mr. Editor:—A series of meetings of six weeks duration, held by the undersigned at the school-house two and one-half miles north of Brush Creek, Fayette Co., Iowa, was closed February 24th. Those who were reclaimed and professed conversion were about twenty in number. A small United Brethren class has been organized. This is a new point and this is the only class that has been organized in this vicinity.

The meeting was a very impressive one. It has often been remarked that there never has been a meeting in this country with such excellent order. The boys and young men of this vicinity surely deserve great praise for their good behavior during these meetings. The older people were not unmindful of temporal wants, hence two donations for our benefit amounting to $35.00 were cheerfully arranged for, for which we wish to express our most hearty thanks. It is generally known, we think, that the burden of donation entertainments rests heavily on the ladies. This fact shows the bravery and fortitude of the ladies, as well as the good will of the people. May the Lord bless the people, strengthen the church and preserve us in peace until the coming of our Lord.

J. Walters.
O. R. Robbins.

WORK AMONG THE LUMBERMEN.

Bro. Wm. F. Davis, whose work among the lumbermen at East Saginaw, Mich., has been occasionally mentioned in the *Cynosure*, issues a monthly record of his good work, which should be widely read and as wide an interest created in this Gospel enterprise. In the January report he says:

"The evangelistic labors of Bro. Foote among us, for which, like Paul, he refused compensation, were very fruitful, but after three weeks of faithful preaching he was compelled by a distressing cold and cough to return home, and we have been without special assistance ever since.

"Over fifty professed to accept the Saviour during January. One, captain of a lake schooner, a prodigal from his father's house in Pennsylvania during the past twelve years, said that in all these years he had never entered a church nor heard a Gospel sermon until he came into our hall one evening. He stopped a few minutes, and went out and into the camps to work for eleven days. Then returning again to East Saginaw, he dove into the gambling hells, and thence, reeking with whisky, again entered the mission hall. On that evening all but three present accepted Christ. On being personally solicited, he advocated infidel doctrines, and went away without yielding. The following evening he returned with another woodsman, a Roman Catholic comrade. Again he refused the proffered redemption, and went out into the darkness.

"The next day at the noon meeting he was once more offered the opportunity of rising for prayer. He arose, and in a few broken sentences told the story of his wanderings, asked our prayers and prayed for himself, sobbing like a child, and promised to yield up all to Christ. Peace shone from every feature as he rose from his knees and said: 'Now I can go home and look mother straight in the face.' He went out with a Bible and a roll of assorted tracts and Gospel publications which he distributed in his boarding-house. The next evening his chum accepted the Saviour.

"A man in the last stage of consumption was visited by request. All the future was dark to him, and his mind filled with apprehension. The Word was read to him. He promised to accept Jesus, and give himself and all he had to the Lord. After the prayer he appeared comforted. He had the filthy tobacco habit, and cheerfully renounced it. The bag of poison which was under his pillow and another on the bureau were, with his full consent, emptied into the stove. Liquid poison had also been a bane of his whole life. His wife took the whisky bottle and poured its contents on the ground. The brandy bottle was, in compliance with his wish, treated in the same way, and he promised never to call for any of these poisons again, nor to abuse himself with them, even though others put them before him. Life had nearly ebbed away, but Mr. K. spent its remaining hours in witnessing for Jesus to his blind wife and child, and the neighbors who called.

"Living in the other part of the house with three little children is a poor woman, whose husband is serving out a sentence in Jackson State prison. After K.'s death she testified: 'I heard the most beautifulest singing that afternoon after you were here in the morning. I couldn't think where it came from. I came in here and Mrs. K. was out. I looked into the bed-room and saw it was Mr. K. I never knew he could sing before.' The next day he fell asleep in apparent trust in Jesus. Many gathered to hear the Word read and preached at the funeral, and by request a cottage meeting was appointed at the house of the widow for the next Thursday evening. At this meeting seven persons promised to accept the Saviour. Others have since sought peace in believing. These incidents indicate the nature of some of our city mission work, which is practically a boundless field."

—The *Guide to Holiness* and *Northern Christian Advocate* publish the fact that the Mississippi Methodist Episcopal conference has lately passed resolutions condemning secret societies. This is a grand step in reform. Will churches at the North mark where the breaking away from the lodge curse begins?

—The Moody and Sankey meetings in London Tuesday afternoon and evening last were crowded. A monster meeting of converts was held at St. Panera's Hall.

—One of Mr. Moody's greatest hindrances so he says, is the large number of church members who come to his meetings and keep out the unconverted and non church goers whom he desires to reach. At his first great meeting recently in a new part of London, he asked all who were Christians to rise. Not suspecting what was to follow, about three-fourths of the audience arose, when, quick as he could speak, Mr. Moody said, "Now do not sit down, pass out at once. Glad to know that you are Christians, and so you may go, as I want the sinners to come in." And as the stewards showed the Christians the way out, a great multitude which had been standing at the door crowded in and filled the Tabernacle with the very class which Mr. Moody wished to reach.—*Advance.*

—The Worcester *Daily Spy* of Monday, March 24th, reports in a very interesting way a discourse of Bro. E. D. Bailey in the series of meetings in Washburn Hall in that city thus:

"The song service in Washburn Hall yesterday afternoon was again attended by an audience entirely beyond the capacity of the hall. Before the hour of the service the hall, entrances, corridors and fronts and steps of the platforms were crowded. A larger number than usual found it impossible to get within hearing distance. The service was one of marked power. Rev. E. D. Bailey spoke very pointedly and forcibly of the devices of Satan to draw people away from the gospel and from God. The numerous saloons and kindred resorts in our city, which were accomplishing such a vast amount of evil, skepticism and worldliness, were among the most fruitful of these devices. The gospel of Christ, as the power to deliver from these devices, was earnestly presented. The address was eloquent and appropriate and made a deep impression. In the after meeting many powerful testimonies were given. A large number requested prayers and several in the inquiry meeting decided to become Christians. There is a growing interest in these services, and testimonies are constantly being given by those who have been led to become Christians in them. Rev. Mr. Harris of Fitchburg, Rev. T. W. Cottingham and Mr. A. B. Thombs of this city assisted in the services yesterday."

—General Clinton B. Fisk, speaking at the dedication of the Park Avenue church in New York, said that the Methodists have 27,000 churches, and are building 7,000 a year right along.

—The Cook County Sunday-school Association began its twenty-fifth annual convention Thursday last at Farwell Hall. The Secretary's report shows an increase in Cook County during the year of six schools and 6,712 scholars.

—Joseph Cook in his Monday lecture, March 19th, in Tremont Temple, Boston, criticized the new creed provided for the Congregational churches in somewhat severe terms. Dr. Goodwin of the Chicago First Church, in the Congregational ministers' meeting last week said, with regret, that he could not approve the creed as one of the committee, because it does not speak with emphasis upon the inspiration of the Scriptures and the vicarious atonement of Christ. The Congregational press generally approve the document.

—The Congregationalists at Strawberry Point, Iowa, have lately dedicated their first church. Rev. B. M. Amsden, the former pastor, took part in the exercises.

—Rev. J. D. Potter, the evangelist, has just left Brookfield, Mo., for Cameron. At the former place there were inquirers by the hundred and many found peace with God.

—The dedication of a new church in Williamsburg, Ky., the first ever dedicated in the county, and of a new school building for the American Missionary Association, drew together Dr. J. E. Roy of Atlanta, Dr. Wm. Hays Ward of the *Independent*, Pres. Fairchild of Berea College, and Secretary James Powell of the A. M. A., who all shared in the services of the day.

American Politics.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

of Kansas.

For Vice President,

JOHN A. CONANT,

of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

DO LIKEWISE.

At the Lockport convention steps were taken to organize American clubs throughout Niagara county in the line of a vigorous campaign, and the following persons were appointed delegates to the Chicago convention in June:

Peter D. Miller, Charlotte.
John Alberty, Lockport.
Tristram Corliss, Lockport.
Thomas Allen, Randall Road.
Homer Swiek, South Wilson.
O. P. Scoville, Lewiston.
John Hall, Lockport.
George W. Carl, Lockport.
Myron Orton, Pettin.
Samuel Witmer, Sanborn.

These are representative men of influence and means, and they will not be absent at "roll call" without the very best of reasons.

Every town, county and State in the Union, where there are two, three or more Anti-masons, should at once move in the matter of organization and appoint delegates to the National convention in Chicago. For blanks and helps send to E. D. Bailey, 215 4½ St., N. W., Washington, D. C.

J. P. Stoddard.

OUR NEXT PRESIDENT.

What are the Christian people of the country doing to secure, through either of the two great political parties, the nomination of a Christian citizen for our next President? What are the religious periodicals doing? What efforts are making on the platform where such a man as Joseph Cook speaks to the whole country and to half the civilized world? What are Christian representatives of the people in district and State conventions doing, or proposing to do?

The friends of President Arthur, of Mr. Blaine, of General Logan, of Senator Payne, of Mr. Randall and others, are at work to secure the nomination of their favorite. We are not aware, however, that the friends of any of these, or of other candidates seeking promotion from either the Republican or Democratic party, urge their fitness on the ground of Christian character. Indeed Christian character or Christian principles do not seem to be thought of in the consideration of the availabilities of the different candidates. Some of those who are rising to prominence as candidates have affiliations more or less direct with the Roman Catholic church. While to some people it may seem narrow and bigoted to object to a candidate on this ground, we are willing to say in view of the history of that church, in its relation to civil and municipal government in our own and in other countries, and knowing its position in regard to our public school system, the Christian Sabbath and all moral reforms, that we are opposed to bestowing upon it the prestige and power it would receive from installation in the White House of a family in sympathy with Rome.

Is it not time that the Christian people of the country should exert themselves to obtain a President of pronounced Christian views and sympathies? One who would identify himself openly and decidedly with the

soundest evangelicism of the Protestant church? One whose heart would beat, whose brain would act, whose hand would work in accord with our best type of Christianity?

Are the ten millions of Protestant Christians willing that they shall have nothing more to do with the selection of the next President than simply ratify by their votes the choice of the men who usually set up our Presidential candidates?

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If the Christian people of the country will demand such a platform as the above and back their demand by the power they are capable of wielding, this will be the platform of the grandest political organization that has ever sought the control of the government.

It will not be hard to find the men who would be worthy leaders of this party of "moral ideas." If we were to mention some of them, we would name Judge Strong, Judge Agnew, Felix R. Brunot, and our own General James A. Ekin. All these belong to Pennsylvania. In all the other States of the Union men of equally high character and ability could be found.

If, however, the Christian people of the country cannot secure such a platform as above, and such a man as has been indicated from either of the two great parties they will still have a platform of principles which they can approve and a candidate they can support.—*Evangelical Repository.*

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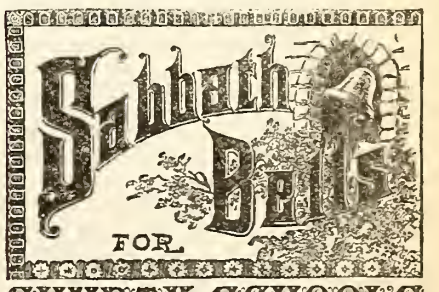
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Early in the spring, at least two weeks before plowing commences, begin bathing the shoulders of each work horse with strong salt brine. I keep in the stalls an old fruit can, and a rag tied to the end of a cob; and it takes but a moment to throw in a handful of salt with some water, stir it up and apply the brine. It toughens and hardens the skin and cools it, allaying inflammation. I do this each evening; after work begins I first wash off the shoulders with clean water. I have never been troubled with sore shoulders since I have taken to carefully selecting collars, keeping them soft with oil, and bathing frequently with the salt water.

The best cure for sore shoulders is rest, and this may be secured without stopping work, by removing the pressure from the irritated spot. One method is to cut a long, narrow slit in the hame groove opposite the soreness, remove part of the stuffing, and make a little depression by pounding the face over the sore. The slit will not injure the collar. Another method is to use pads above and below the tender spot, to keep off the pressure. After considerable experience I consider the best pad one made by stuffing a coat sleeve with hay, about one inch thick between the collar and shoulder, but thinner where it passes under the hames. Hay works into lumps less than rags, hair or wool, and is elastic enough to spring the collar from the shoulders when the draft slackens, giving them opportunity to cool and rest.—*American Agriculturist.*

POSTS THAT WILL LAST.

The decay of wood embedded in the earth is difficult to guard against; but, according to the British Farmers' Gazette, a simple precaution, costing neither money nor labor, will increase the durability of posts put in the ground by fifty per cent. This is simply by taking care that the wood is inverted—*i. e.*, placed in the opposite direction to that in which it grew. Experiments have proved that oak posts put in the ground in the same position in which they grew, top upward, were rotten in twelve years, while their neighbors, cut from the same tree, and placed top downward in the soil, showed no signs of decay for several years afterward. The theory is that the capillary tubes in the tree are so adjusted as to oppose the rising moisture when the wood is inverted.

STRAWBERRIES ON THE FARM.

The catalogues are confusing with their many varieties, old and new. For home use no new or untried kinds are worth taking as a gift; what we want is fruit and plenty of it. Charles Downing, Bidwell, and Sharpless are among the reliable kinds that have been tested, and may be planted with confidence. Having ordered the plants, prepare a place for them. The size of the bed will of course depend upon the number of plants, which are to be two feet apart each way from one another, and two feet from the margins of the bed. Make the soil rich with old, decomposed manure and ashes, to be worked in as deep as possible by spading. When the plants come, their roots should be shortened or cut back to two-thirds or one-half their former length, and all the dead leaves removed. In planting, open a wide hole with the hand and spreading the roots in all directions, separating those that are matted, carefully work the earth in among them, and having covered them with earth press it firmly over them. The plants will soon start into growth, and new leaves open. It is probable that clusters of flower buds will appear in the center of some of the plants; if so, pinch them off as soon as they are seen, as we now wish to raise plants and not fruit. As the season advances runners will be formed, and at length a bud will appear upon the end of each and finally take root. If the runners do not become fixed readily—as they are often blown about by the winds—place a clod of earth upon them to hold them fast. After the plant from the first bud has grown to some size, that will throw out runners, and so on, all the season. The object being to raise as many plants as possible, the runners should be watched, and not allowed to interfere with one another, but distributed evenly over the bed. If necessary, water the bed, and pull up by hand all weeds that appear.—*American Agriculturist.*

THE SUNFLOWER AS AN OIL PLANT.

Inquiries have recently been made of us concerning the cultivation of the sunflower on a large scale for the sake of the oil contained in its seeds. The sunflower as an oil plant is sparingly cultivated in France, and to a greater extent in Southern Russia. In this country, aside from castor oil and linseed, very little has been done in cultivating oil-bearing plants. We have now less need of cultivating them than formerly, as the products of petroleum afford a wonderfully cheap illuminating oil, while oil for other uses is obtained cheaply from cotton seeds, formerly a waste product. Abroad the sunflower is not regarded with much favor as an oil-bearing plant, as the yield is only about fifteen per cent. of the weight of the seeds, while cotton seed (hulled) yields fifty per cent. The ashes of the sunflower stem contain a very large amount of potash, showing that the crop draws very heavily upon the soil for one of its most valuable plant constituents, and would soon impoverish it.—*American Agriculturist.*

Orange county, N. Y., has given special attention to the breeding of fast horses, greatly to the detriment of its interests every way. The local *Farmer* well says—what is doubtless true in other sections also—that for each trotter marketed there for a fair price, at five years old, fifty have been sold for less than cost of service of their sires. "Financially, the whole business has been a curse, and it has had a demoralizing influence as well in many other directions."

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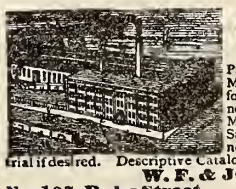
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 6 cents.

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IN BRIEF.

It is reported that the French government is about to lay a further length of 4,530 miles of underground telegraph wires, the cost of which will be about $11,000,000.

The Hon. Thomas Cornell has headed a subscription with $1,000 for a monument to be erected to Lieutenant Chipp, of the ill-fated Arctic steamer Jeannette, in Rondout, New York.

The late Richard Somers Smith of Philadelphia, was the third of six brothers, all of whom lived to celebrate their golden weddings. He was born in 1789, and consequently lived under the administration of every President the United States has yet had.

Scene: an Irish cabin. Pat is ill. Doctor has just called. "Well Pat. have you taken the box of pills I sent you?" "Yes sir, be jabers, I have, but I don't feel any better yet; maybe the lid hasn't come off yet!"

The mill owner who turned the fire hose upon some of his disorderly employes, explained his conduct by saying he was only washing his hands.

The blowing down of an oak near Washington, Ga., revealed a little heap of gold and jewels, diamonds, rubies and pearls, said to be worth $20,000. It is supposed that they are part of the treasures lost by members of the Confederate cabinet.

A long span of wire: the longest span of telegraph wire in the world is said to be stretched across the Kistnah river from hill to hill (each hill being twelve hundred feet high), between Bezorah and Sectanagrum in India. The span is a little over six thousand feet in length. The only contrivance used in stretching this cable across the river was a common windlass.

It indicates the extent to which the slave trade was carried on in the Soudan, the fact that when Col. Baker, then Governor General of Southern Egypt, marched into that country, he found one Arab dealer ready to oppose him with 11,000 armed followers. In the battle which followed 2,000 of them were slain and the remainder put to flight. He afterwards found twenty-five depots into which the Arab had gathered not less than 10,000 slave women. These depots were for the time broken up. It is a part of the spirit of the insurrection there at the present time to restore this detestable traffic.

Not many years ago the occurrence of copper, mica and soapstone vessels in the Indian graves of our Eastern States pointed, it was supposed, to a vast aboriginal commerce. The researches of practical archæologists, however, are constantly bringing to light new sources of supply, that were formerly worked much nearer to the mounds and graves where their productions found their last resting place. The finding of many half-finished pots and rude tools at Chula, Va., was soon followed by the discovery of several large soapstone quarries in the District of Columbia. J. D. McGuire, of Ellicott City, Md., has found soapstone quarries in Maryland, and after considerable research, has discovered how they were worked.

The correspondent of the *Western Christian Advocate* writes: I do not remember to have ever seen any Icelanders in this country until the other day, when at the mouth of Lake Superior, on a Canadian steamer, I saw one hundred and forty. With one exception there were none over five feet five inches in height. They wore moccasins but otherwise they were clad rather after the German style. The one having charge of the company spoke English perfectly, was intelligent, gentlemanly, and very willingly answered my questions relative to his people. He assured me all were church members—Lutherans—had their Bibles, and would have their pastors when they shall have arrived at the place of destination near Lake Winnipeg. I learned that two hundred and fifty had passed through these locks at St. Mary's Falls but two days before, which together made 390, and these were to be followed by others. At this rate how long before that cold and almost barren island will become depopulated? Its population of 70,000 could improve their condition by immigrating to our Northwest, but not in their morals. It is said that there is a Bible in every home in Iceland, not for ornament, but for use; and that these Bible-reading people have no use for theaters, prisons, sheriffs, artillery, or soldiery.

Hugh J. Jewett is a director in twenty railroad companies, Samuel Sloan in twenty-three, Jay Gould in twenty-four, George B. Roberts in twenty-six, Augustus Schell in twenty-eight, Sidney Dillon in thirty-six, and Frederick L. Ames in fifty-two.

REMINISCENCES OF ROCHESTER.

THE FALLS OF THE GENESEE AND SAM PATCH'S FATAL LEAP—ONE OF ITS BUSINESS HOUSES AND ITS GREAT MAGNITUDE.

The present floods, which are either devastating or threatening the conntry in every direction, are justly cause for apprehension. No matter whether they come suddenly or by slow degrees, they are, in either case, a great evil and much to be dreaded, and yet America will always be troubled by these spring overflows. Probably one of the most disastrous that was ever known occurred in Rochester, N. Y., about twenty years ago. The Genesee river, just above the falls, where Sam Patch made his final and fatal leap, became completely blockaded by ice, forming an impassable dam, and the water coming down the Genesee river overflowed the prineipal portion of the city of Rochester. This catastrophe would have been repeated the present year had not the energy and foresight of the city authorities prevented it. The writer happened to be in Rochester at that time and was greatly interested in the manner in which this great catastrophe was averted. Every few moments a roar like the peals of thunder or the booming of cannon would be heard, and in order to see this ice-blasting process, the writer went to the top of the new Warner building, which overlooks the Genesee river. From here he was not only enabled to see the process uninterruptedly, but also the magnificent building which has just been completed. This is unquestionably the finest building devoted to business and manufacturing purposes in America, being entirely fire-proof, eight stories high, and containing over four and a quarter acres of flooring. Mr. Warner treated your correspondent very courteously, and in the course of the conversation said:

"We are doing a tremendous business and are far behind in our orders. This is the season of the year when people, no matter how strong their constitutions may be, feel more or less the pain and indisposition, the headaches, colds, neuralgia, rheumatism, dull pains, sore throats, coughs—all the 1,001 ills that flesh is heir to come this time of the year, if at all. It is natural, therefore, that we should be very busy. This is specially true of our Safe Rheumatic Cure, and it is crowding us very sharply for a new remedy."

"Singular, but I had forgotten that you do not advertise to cure all diseases from one bottle, as is done generally by many other medicine men, but I supposed Warner's Safe Cure was for the cure of rheumatism."

"And so it has been until our remedy which was especially for rheumatism and neuralgia was introduced. We have been three years perfecting this new remedy. Study first taught us there were certain powerful elements in Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure, that made wonderful cures in chronic and acute rheumatism, but during our investigation, we learned of a remarkable cure at a celebrated springs, and put experts to investigate and found that the springs did not contain any valuable properties but the course of treatment that was being given there was performing all the benefit. By carefully combining the active principles of this remedy with our Safe Cure, we have produced our Safe Rheumatic Cure, and the cures it is effecting are simply wonderful, and I do not doubt it will become as popular as our Safe Cure."

"You seem to talk freely in regard to your remedies and appear to have no secrets, Mr. Warner."

"None whatever. The physician with his hundred calls and one hundred diseases, is necessarily compelled to guess at a great deal. We are enabled to follow up and perfect, while physicians can only experiment with their hundred patients and hundred diseases. With the ordinary physician the code binds him down, so that if he makes a discovery, he is bound to give it to the other physicians, which, of course, discourages investigation to a great extent. This is why the great discoveries in medical science of late years have been made by chemists and scientists and not by physicians, and it in a measure accounts for the great value of our remedies, also for the remarkable success of all those doctors who make a specialty of one or two diseases."

"And you find that you are curing as great a number of people as ever before?"

"Yes, a far greater number. We never sold so much of our medicine as now and never knew of so many remarkable cures."

The writer departed after the above interview, but was greatly impressed, not only by the sincerity of Mr. Warner, but by the vastness of all he saw. Mr. Warner's medicines are used throughout the entire length and breadth of the land and we doubt not the results they are effecting are really as wonderful as they are related to be.

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National Christian Association.

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NEWS OF THE WEEK.

WASHINGTON.

—The Fitz John Porter bill still lies upon the table of the Speaker of the House, with the amendments of the Senate, but an attempt will be made to secure its consideration this week. It is pretty well understood that the President will veto the bill if it ever reaches him.

—In furnishing supplies for the relief of the sufferers from the overflow of the Mississipi river, the Secretary of War will follow the same general plan employed with so much success in the case of the sufferers from the Ohio floods.

—Robert Smalls, the well known colored politician of South Carolina, has been elected to Congress to fill the unexpired term of the late E. W. M. Mackey. He will be given a grand reception by the colored people of the District. They have hired a carriage with four white horses to bring him from the depot, and there will be an escort of all the colored military companies in the District. Smalls is a man of considerable ability, and is respected by everybody.

—The joint resolution proposing an amendment to the Constitution to extend the right of suffrage to women, reported favorably to the Senate to-day from the Committee on Woman Suffrage by Senator Palmer, provides that the legislatures of the several States be asked to ratify the following article, which it proposes as an amendment to the Constitution:

SECTION 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SEC. 2. Congress shall have power, by appropriate legislation, to enforce the provisions of this article.

—The bill for the extension of the whisky tax was brought up last week and overwhelmingly defeated after a debate of two days in the House. The vote was 185 to 83.

COUNTRY.

—Berner, who murdered a Mr. Kirk in cold blood for money, and who confessed the crime, was acquitted by a Cincinnati jury last week of the crime of murder, and was only condemned for manslaughter. The public indignation rose to such a pitch that an indignation meeting was held Friday night in the great Music Hall at the call of prominent citizens. Crowds by the thousand filled the streets, unable to enter the building. The temper of the meeting was soon beyond control through indignation at the shameful conduct of lawyers and jury. Ropes were brandished and as the meeting broke up the mob took possession of the streets and attempted to break into the jail to lynch some of the twenty-five murderers confined there. They were repulsed after much firing back and forth. The local military were called out and several were killed or wounded. The mob hung about during Saturday and resumed their attacks at night. Before morning the court-house near the jail was sacked and burned, and continual firing struck down scores of victims. The mob resumed its work Sunday night with more victims, the whole number killed being 75 and 150 wounded. Militia were ordered out from all parts of the State, and the U. S. troops were also called for. By Monday noon it was believed that the worst was over and quiet restored.

—The first through train from the City of Mexico to Chicago arrived Friday morning, the *avant courier* of a large traffic between the two cities.

—The National convention of inventors opened Tuesday at Cincinnati, with 2,000 delegates in attendance.

—The taxable property of Missouri this year is placed at $719,000,000, an increase of $80,000,000 in two years.

—Two earthquake shocks, one lasting fifteen seconds, occurred at San Francisco Tuesday afternoon. The people rushed from their houses in terror, and several structures near the water front were severely damaged.

—The Hungarian Countess de Racouska stopping at Philadelphia, shot and seriously wounded a 12-year-old boy, early Tuesday morning, who had been sent to request her to extinguish her gas. The Countess is in jail.

—At the annual meeting of the Bell Telephone Company at Boston Tuesday the year's earnings were reported to be $2,295,594, and dividends amounting to $1,051,479 had been paid. The earnings of the company in Canada will warrant 6 per cent dividends.

—The bill prohibiting the buying or selling of grain or other produce on fictitious contracts or margins passed the Iowa House Wednesday night. The act had already passed the Senate.

—The Indiana State Temperance Union, in annual session in Indianapolis, decided to hold a political convention and nominate a straightout Prohibition ticket in the event that neither the Republican nor Democratic conventions declared in favor of prohibition.

—Dan Dowd, James Howard, O. W. Semple, William Delane and Dan Kelly, bandits, were hanged at tombstone, A. T., Friday afternoon; William R. McDonald was executed at San Bernardino, Cal., and Joe Howard paid the extreme penalty at Columbia, S. C.—all for murder.

—A mass meeting at Lincoln, Ill., Wednesday denounced the acquittal of O. A. Carpenter of the murder of Zora Burns. The resolutions adopted expressed the belief that Carpenter is guilty of the crime, and demand that he leave Logan county without unnecessary delay.

—A cyclone at Loudon and Pittsburg, Ky., Tuesday night, wrecked the Methodist church and many dwellings, the house of Mr. Broughton being blown down, killing his wife and two children. A dozen persons are reported as fatally injured and several others slightly.

—At Newton, Lenoir, and Mecklenburg, S. C., Tuesday night, a cyclone destroyed hundreds of houses, and probably a dozen persons were killed, among the victims being a whole family and six women.

—Cyclones Tuesday afternoon ravaged the country near Dayton, Ohio, and Colemansville and Falmouth, Ky. Near the former place houses and barns were leveled and two persons killed, while Colemansville was completely wrecked, ten people losing their lives. Near Falmouth forest trees were mowed down in great numbers.

—The Bell Telephone Company at Boston, Thursday, in experimenting with a No. 12 wire and an ordinary instrument, could hear the faintest whisper in an attempted conversation with New York.

—Near Ansonia, Conn., Wednesday afternoon three dams gave way, the surging waters devastating a tract of country a mile long and 20 to 170 yards wide, involving a total damage of $100,000.

—The Citizens' League of Chicago, for the enforcement of State laws against saloons, has taken an active interest in the State League, and a regular organization will be perfected in every large city of the State. Andrew Paxton has been chosen State Agent, and will devote all the time he can spare from the league work in this city to pushing the work throughout the State. It is proposed to make the fight in every county and elect as many of the legislators as possible. The campaign is to be fought hand to hand in every district.

—Representatives of the various labor organizations of the State of Illinois, together with delegates from the granges of the State, met in mass convention in Chicago last week.

—The Woman's Christian Temperance Union of Ontario have petitioned for the introduction of temperance text books in the schools, and are sanguine that their request will be granted.

—In the New York Assembly Thursday night a bill was reported prohibiting the manufacture or sale of any substitutes for butter, and appropriating $30,000 to carry out the objects of the measure.

FOREIGN.

—Prince Leopold, Duke of Albany, the youngest son of Queen Victoria, died suddenly Friday at Cannes, in the south of France.

—Prussia orders the state payment of salaries of the Catholic clergy of the diocese of Cologne to be resumed, beginning January last.

—General Gourko, Governor General of Poland, recently convened the principal officials of that province and gave them notice that the Czar meant there should be an energetic Russification of Poland.

—Thursday General Graham advanced to Tamanieb and burned the village, the Arabs fleeing after making slight resistance. The Cairo authorities consider that Osman Digna's retreat without a decisive battle leaves the opening of the Berber route unsettled, but the campaign is thought to be over.

—A dispatch on Friday from Suakim says the Tenth Hussars, the York and Lancaster regiment, and the Irish Fusileers have embarked for home. The sheiks of the Samarar, Danilet and Hoorah tribes, who represent 5,000 people living between Suakim and Kassala, have come in and have promised to assist in the capture of Osman Digna, whose prestige has been destroyed.

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Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure*, but new only for the other papers.

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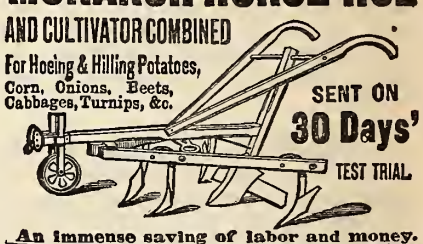
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President Arthur, it is said, is very fond of playing "poker" but since he entered the White House he has never played a game of cards, at least not in the executive mansion. It would be a pleasant thing to say of our President that he had, out of consideration for the moral principle of the people, which condemns card-playing, been willing to forego this questionable amusement. Had he had respect to the equally strong sentiment of the people in favor of continuing the temperence regime of Lucy Hays and Mrs. Garfield, we might give him this credit. But there must be some other reason. If Mr. Arthur's poker-playing was as expensive as that of some men he might well have ceased on the principle of simple economy. There are some other expenses about the White House that have perhaps taken the place of the game. The President gives frequent dinners. Fifty to sixty guests are invited to each and the cost of each plate, *including the wines,* is said to be not less than ten dollars. These sacrifices to the maws of epicures have thus cost Mr. Arthur some $6,000 or more the past season. It is hard to say that this is much better than poker playing.

Illinois has a statute against stock and grain gambling, but it does not seem that the Chicago Board of Trade pays much regard to the matter and the papers join the violation of law by daily printing the price of options just as they do of racing pools in their season. The Ohio legislature has just passed a bill against the dealing in "margins" or "futures" in oil, stocks and provisions as against the public policy. The penalty attached to this law is a fine of from $50 to $1,000 and from one to three months in jail. If Ohio will enforce this law and sharply punish its violation other States which have similar statutes may take courage and finally drive out this popular but pernicious kind of gambling.

The German government has just paid a salary to a Roman Catholic bishop for the first time since the passage of the Falk laws in 1872 and '73. The restoration of the Romish church has so far proceeded that only the dioceses of Cologne, Guesen-Posen and Munster remain under disability. Nine out of the twelve dioceses are now in working order. The backward steps which have been taken by Bismarck in this later journey "to Canossa" are told in another part of this paper. It is a significant fact that most of the Jesuit missionaries are Germans, though they are educated at Jesuit seminaries in Holland or England. The Jesuits have in foreign mission work alone 1,602 priests, 799 teachers and 971 "lay-brethren." If they can send such an army to heathen lands the forces operating in the home fields must be as formidable in number as they are dreadful in their secret, comprehensive and unscrupulous methods.

Of the ultimate causes of the great Cincinnati riot, which are carefully eliminated from the confusion of gore and fire and wounds and misery by several writers in this number of the *Cynosure,* none are more dark or potent than the unlawful and fearful bonds of the lodge. The actual perjury which all this burden of corruption of courts represents is something fearful to contemplate; and if our nation escapes judgment it must be because we are forgiven much as a people. The London *St. James Gazette* tells a story of melancholy Irish humor which shows exactly the state of thousands of our neighbors who are under the false bonds of lodgery: "The other day a priest in Kerry went to his bishop. 'I want you, he said, 'to give me a general dispensing power for cases of perjury.' 'For perjury?' said his lordship. 'What do the people want with that?' 'Faith!' answered the good father, 'they can't get on without it. For, first of all, the moonlighters come to them and swear them that they must say that they didn't know who they were; and then there's the Arrears Act, and they have to take the oath they're not worth a farthing; and you know in the Land Court they can't get a reduction till they say they can't pay their rent. In fact, my lord, the poor people have to perjure themselves at every turn?'"

During the Cincinnati riot various undefined rumors were sent over the wires about the appearance of secret Nihilistic bodies in the fray; and the German Turner societies were also reported in secret meeting, as if the fate of the city depended upon the concealed deliberation of these men. Probably much of this was but rumor, but "a very prominent old citizen" told an *Inter Ocean* correspondent that a secret organization of 500 men had set a night to attack the jail and lynch the worst murderers confined there, but the Music Hall meeting and the mob got there before them. It is a fact, according to the same correspondent, that the whole city was placarded with a small yellow bill containing only the figures 3-10-30 and a star. The old gentleman's explanation of this bill is a reasonable one.

The patrons of the Friends' Boarding School at Providence, Rhode Island, are about to place a marble bust of John Bright, the great English statesman and philanthropist in the hall of that institution. Mr. Bright being informed of the project has written a letter of acknowledgment which is so full of sympathy for America and of hope for the era of international peace that it is worth transcribing: "I did what I could to prevent discord between the two English nations and to teach our people the nature of the great issue which depended on the conflict in which, twenty years ago, your people were engaged. I lamented the conflict, but I wished England should offer her sympathy on the side of freedom to the slave, and in favor of the perpetual union of your great republic. When I look back on the past, I look with unalloyed satisfaction, and would withdraw no word I uttered in connection with the contest on which England and the civilized world looked with profound interest. The question of peace, to which you refer, claims the sympathy of all Christian nations. On your continent we may hope your growing millions may henceforth know nothing of war. None can assail you, and you are anxious to abstain from the quarrels of other nations. Europe unhappily is a great camp. All its nations are armed as if expecting invasion from its neighbor, unconscious apparently that great armies tempt to war the moment any cause of dispute arises. The potentates and the governments of Europe, I doubt not, dread war. They seek to guard themselves against it by arrangements. We in England are not free from blame, but with us the love of peace is increasing, and no government can engage in war without risking and even losing the support of the people. We are so involved with territory and populations over half the globe that difficulties are almost constantly arising, and our danger of wars is greater than almost any other nation. I am, however, confident our feeling against war is sensibly increasing, and I trust and believe the moral sense of our people will more and more condemn it."

MOB LAW AND ITS REMEDIES.

BY H. H. HINMAN.

The recent terrible riot in Cincinnati indicates a most unhealthy state of society and points unmistakably to some malign and occult influence that could occasion and execute these deeds of wickedness. It is a matter of profound interest not to Cincinnati alone, but to the nation and the world that we find and remove the source of evil before other cities become involved in like calamities.

A brutal murder was committed; the evidence was unquestionable and confessed; and yet the jury returned a verdict which the judge declared to be an outrage on justice, and the people felt was with a deliberate purpose to set aside its demands. Sixteen or more other murderers were in the jail awaiting trial, who under similar influences seemed likely to get a similar verdict.

It was but one of many similar instances. Dukes of Pennsylvania committed the double crime of the seduction of Miss Nutt and the murder of her father. The facts developed were undeniable, and yet the jury acquitted him. When young Nutt killed the murderer, all men felt that however unjustifiable the act of the rash young man, and however unreasonable the verdict of his acquittal on the plea of insanity, yet he had simply executed the vengeance which the *law* should have done, and from some malign influence had failed to do.

This continued immunity of crime, and these popular protests of violence and blood indicate:

1. That there is, somewhere in the machinery of our civil society, a *something* that defeats the administration of justice, makes law a *mockery* and our courts but meaningless forms.

2. That in the absence of any other adequate explanation we have a right to infer that this perverting influence is in those secret combinations that are sworn to mutual protection and which constitute another government hidden from, and hence not responsible to public opinion; and with laws and covenants inconsistent with the laws of the land. Besides Freemasonry, which Wm. H. Seward, Francis Granger, Millard Fillmore, and many others declared that "it defeats the administration of justice, and tramples on every government that it cannot control," the whole framework of society is honey-combed with similar institutions; some of which are secret in the sense that a part of the covenant is, that the existence of, and membership in them is to be kept a profound secret. These societies have been organized in Cincinnati. They are the Nihilists of America, not plotting for the overthrow of the forms of government, but rather subverting its laws and perverting our courts into shields and buttresses for crime.

3. That utterly inadequate, unwise and unjustifiable as are these outbursts of outraged justice—they indicate the need of a great reformation in civil society and especially in the administration of law. Such a reformation is especially needful here in Washington, where the ancient prophet might well exclaim, "And judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street and equity cannot enter. Yea, truth faileth and he that departeth from evil maketh himself a prey."

4. In all forms of disease the first indication is to search out the cause, and remove it. Civil society is no exception. There can be no remedy while the foundations of justice are clogged by the influence of these selfish combinations. Any institution whose existence, covenants, laws and penalties are not open to public inspection is a standing menace to public

justice and the authority of the State. The remedy is in making all such societies open to government inspectinn, and providing by law that no juror shall be accepted who is a member of a secret society and when either party is also a member of such society.

5. Favoring and exciting causes are often widely different. Sober-minded people, however much they deplore the perversion of justice will not resort to mob violence as the remedy. Until men are intoxicated by some more potent influence than the eloquence of orators they will continue to be law-abiding. Mad men compose mobs, and whatever may have been the cause of discontent, it always needs the incitement of strong drink. The conspirators against our National Union could never get even a vote for armed rebellion until they were inflamed with alcohol. It is very certain that had there been no saloons in Cincinnati there would have been no mob.

Cincinnati has been taught a terrible lesson which not that city alone, but all others should heed, that the toleration of the traffic in intoxicating drinks is a perpetual injury, and a standing menace of the public peace. The remedy is prohibition. Not this alone, but including this we may hope for a triumph of justice and the supremacy of law.

Washington, D. C.

MASONRY AND CRIME.

Our bad criminal laws, and their worse administration, are driving the people to acts of desperation. They are beginning to feel, not only that the law furnishes no protection to life, but that it cannot be relied on to convict and punish the worst criminals. Trials for murder are mere mockeries of justice. Those who complain about it, find the cause in the incompetence or criminal sympathy of jurors, selected because they confess themselves to be know-nothings; or in the entanglements growing out of endless and senseless legal technicalities; or in the venality of lawyers, who for money will undertake for men whom they know to be vile criminals; to the willingness of judges, on any pretext, to grant delays and rehearings; or to the quibbles of the higher court judges, who treat with suspicion every verdict of guilty, and set it aside on technical grounds the most immaterial.

There is doubtless much truth in all this complaining, but why do the complainers always overlook the chief defects in criminal law and proceedings, and the main reason why great criminals go unpunished? Do they not know when murder is deliberately planned, the murderer looks to the chances of escape, and is apt to have resort to means of insurance against detection and conviction? Do they know nothing of the magic of oaths, grips, signs and passwords? Have they not heard and seen that Masonry recognizes no crime in a Mason but a violation of Masonic law, and that it can always be relied on to screen one of the order who has merely violated a law of the land? Masonry invariably secures immunity from punishment to its own members, whatever the crime they commit, if it be not against itself, and it is almost the only society that thinks it wise or politic to do this. When a Mason commits a high crime, the whole enginery of the lodge is set to work to save him from conviction and punishment. The power of the press is invoked to manufacture public opinion in his favor, and the careful reader can easily distinguish the editorials and correspondence inspired by oath-bound brethren. How careful are they to say that the accused is eminently respectable, and that the best public sentiment is in his favor! How careful the members of the craft are to see that the whole machinery of the court is adjusted to secure a safe verdict! His trial, if possible, must be before a judge who is a Mason; though no judge, if decently honest or modest, could try his accused confederate of the lodge. There must be a safe number of Masons on the jury, though no Mason should ever be allowed on a jury in any case in which a sworn brother is interested. Witnesses are summoned, or made willing, or spirited away, or impeached, as Masonic emergency requires. A divided jury is always possible, when Masonic tactics are relied on, and the fact itself discourages resort to a new trial. If, despite all Masonic methods, a brother is convicted of crime, the grip and oath are yet potent with the constable and the turnkey, and the convicted felon is allowed to "skip." Can the public learn nothing as to the need of criminal law reform, from the trials of Vanderpool, Howgate, Carpenter and hundreds more? Nobody now expects a Masonic murderer to be convicted, no matter what the evidence of his guilt. Unless our courts can be rescued from the control of the lodge, the people may well tremble for the cause of liberty and justice, and be often tempted to invoke the "higher law" to redress great wrongs.

G. W. H.

OUTWARD BOUND.

TO MY FRIENDS, MR. AND MRS. J. BLANCHARD.

There was a vessel strong and true, built by a Master's hand,
With flowing sheets and blipper prow she glided from the land,
Out on the ocean blue and deep either for woe or weal,
Her sky-sails gleaming in the sun, and fathoms deep her keel.

Beside the wheel the pilot stood with heedful eye and brain;
No stronger hand or truer eye, sailed vessel o'er the main:
Men called him Honor; at his post he stood erect and true,
With heart unquailed by wind or tide, or storm that ever blew.

Upon the crosstrees, looking out o'er ocean's breast immense,
With dauntless heart and falcon eye stood sleepless Vigilance;
Each friendly bark he hailed afar, each pirate hull descried,
And never had his warning true one circumstance belied.

There was not one of all the crew who did not well revere
The captain with his clear blue eye and aspect half severe;
His gray hair spoke an aged man—yet his was fadeless youth;
He passed among the sons of men, as valiant Captain Truth.

Oh! goodly was that vessel's course when from the land she bore,
With joyous plaudits from her deck and thunders from the shore,
With every sail swelled by the breeze before the wind she ran,
A nobler vessel never moved by any art of man.

But soon across that peaceful sky the tempest clouds were rolled,
And in its belfry, thunder swung, the bell of fate was tolled:
Straight down that noble vessel went—down in the deep, deep sea,
As when amidst the battle falls a champion of the free.

But when the waves were closed above,—ah, what a change was there!
The vessel sailed another sea, borne by another air,
Another sky had arched above, celestial and serene,
And all the lights of glory hung, where but the storm had been.

And still that gallant vessel sails with all her canvas spread,
Moves all that crew with ten-fold life, men count among the dead;
Beyond our cloudy land of storms, beyond the moon's dark bars,
She sails God's archipelago of systems and of stars.

A. Thomson.

THE CHURCH OF GOD.

BY EDMOND RONAYNE.

"Give none offence neither to the Jews nor to the Gentiles nor to the church of God." 1 Cor. 10:32.

In this little passage of God's Word, the Holy Ghost through the apostle brings before us three distinct and separate bodies of people: the Jews, the Gentiles and the church of God. Under the Mosaic dispensation and up to the day of Pentecost there were on the earth but the two bodies, Jews and Gentiles. But the Lord Jesus Christ having glorified God down here on account of sin, having "finished" the work of atonement and "having obtained eternal redemption" for his people, and being, by virtue of that glorious work, exalted to God's right hand, the Holy Ghost is sent down from heaven to testify of Christ and through the proclamation of the Gospel to *call out* from among Jews and Gentiles "a people to his name." The people thus called out and separated first from among the Jews as in Acts 2, and afterwards from among the Gentiles as in Acts 10, and so on from that time down to the present, are God's heavenly people and denominated by the Holy Ghost "the church of God," but never the church of Christ. The church indeed belongs to Christ, she is his beautiful Bride, his peculiar treasure, having "loved her and given himself for her" (Eph. 5:25); but she has been from all eternity, next to Christ himself, the center of all God's counsels for the glory of his Son. And she is moreover that wonderful structure in which God will display in all the ages and throughout eternity "the exceeding riches of his grace." The first intimation concerning the church which we find in God's Word is in Matt. 16:18, where the Father, having revealed to Peter who Jesus is—"Christ the Son of the living God"—Jesus assures him that "upon this rock"—that which he had then confessed, Christ the Son of the living God—"I will build my church and the gates of hades shall not prevail against it." You will observe he does not say, "I have built" or "I am building," but "I will build," or something that he was to do in the future; and the foundations upon which this building, which he was thus going to erect in the future was to stand, he denominates "this rock." Well, then, in the Acts of the Apostles we find this unique structure being built up: first one hundred and twenty on the morning of the day of Pentecost, then three thousand more added by the Lord that same day, and the number "of the men" increasing to five thousand in Acts 4:4. Christ the Head having taken his seat in heaven the Holy Ghost comes down to carry on the work in his name and to prepare for him a "body" down here. This body is composed of true believers in the Lord Jesus Christ and of none else, and Peter, to whom the revelation of the foundation was given calls every member of it a living stone—"Ye also as living stones are built up a spiritual house." 1 Pet. 2:5. Christ, the rock, the foundation, the "Living Stone," (1 Pet. 2:4) and believers in him, those who receive and trust him during this the time of his rejection by the world, all "living stones" having his life, his nature (1 Jno. 5:12; 2 Pet. 1:4), being united to him, "members of his body, of his flesh and of his bones," (Eph. 5:30), and consequently "members one of another." And so when Saul of Tarsus in his wicked madness was striving with all the energy of his nature to destroy this wonderful thing which the Holy Ghost was building, the Lord Jesus himself arrested from heaven his persecuting career and revealed to him the ever blessed fact of the absolute union of those poor, persecuted believers on the earth with a glorified man in heaven. "Saul, Saul, why persecutest thou ME?" Acts 9.

But as already stated, up to this time the assembly of God was composed exclusively of Jews, but now Peter is chosen, according to the Lord's promise in Matt. 16:19, to "open the door of faith to the Gentiles;" the family and friends of Cornelius are baptized with the Holy Ghost (Acts 10:14) as were the one hundred and twenty Jewish disciples at Pentecost, and thus we have the Jew and Gentile "baptized into one body by the one Spirit" (1 Cor. 12:13), and united to Christ in glory and made in him "one *new man*." Eph. 2:15. This union of Jew and Gentile into one body on earth, and with Christ in heaven is the "Mystery of God" in Col. 2:2, the mystery of the church in Eph. 3:2–6, and which was "kept secret since the world began" (Rom. 16:25), and was now for the first time revealed to Paul, who was especially raised up "to preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8.

Concerning this wonderful structure thus being erected by "the Holy Ghost sent down from heaven," it is stated in Eph. 2:20, 21, "Jesus Christ the chief corner stone in whom all the building *fitly framed together* groweth unto an holy temple in the Lord;" and of the members of this marvelous building it is said "ye are *fellow-citizens with the saints* and of the household of God" (Eph. 2:19), and "builded together an habitation of God through the Spirit. Eph. 2:22. Their calling is heavenly (Heb. 3:1); their blessings are "all spiritual blessings in the heavenlies" (Eph. 1:3); their place is in the heavenlies, quickened together with Christ, raised up together with him and seated *in him* in the heavenlies. Eph. 2:5, 6. They are citizens of heaven (Phil. 3:20), and during their sojourn down here in this terrible scene of darkness, sin and death, they are but "strangers and pilgrims." In the world but not of it, sharing in none of its pursuits or pleasures, their eyes ever watching and their hearts ever listening for the return of that Blessed One who redeemed them to himself with his own precious blood.

This is but a faint outline of what the church of God ought to be, and of the position which true believers in Christ ought to occupy during this interval while the Lord Jesus is hidden in the heavens consequent upon his rejection by the world; but alas! alas! how far different from all this is the place and portion of that which calls herself the church to-day. Like everything else committed to man in the place of responsibility, from Adam down, he has most lamentably failed in his testimony for Christ and the irretrievable ruin and confusion around are but the living witnesses of his sad failure. The Apostle John towards the close of the first century could say of the church in his day, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God and such we are, *therefore the world knoweth us not* because it knew him not." 1 Jno. 3:1. Can this language, beloved friends, be applied even in the remotest degree to anything you behold in professing Christendom to-day? "The world knoweth us not." Is this true even in the faintest manner of any portion of the professing church in these last days of bustling activity and loud profession? Which are the two most popular institutions to-day in this land of boasted commercial advancement and superior intelligence? The church and the theatre. The Word of God has neither a place in the hearts nor in the hands of professing Christians, and the great majority of church members are so lamentably ignorant of God's truth that they could not even turn to the books of the Bible. There is a great deal of profession, a great deal of noise, and a vast amount of religious zeal manifested in these last and perilous times; but ah! beloved friends, where is the real testimony for Christ and the rejection by the world for his name? It is indeed one thing to be rejected because of our own fleshly doings, or because of some peculiar mode of acting in the denomination to which we may belong, but it is another thing altogether to be rejected because of our testimony for Christ and for the glory that is due to his name. Can a heavenly man remain in a Masonic lodge? Not at all. Can a citizen of heaven take any part in the politics of

this world? Why, beloved friends, if he lived for God and was loyal to Christ as he ought to be, the world would cast him out as it cast Christ out. Can "pilgrims and strangers" mix up in the strife and clamor of the politics of the countries through which they pass? By no means; and neither could the children of God down here if they were living as God would have them during the absence of his Son. May the Lord help us to realize our true place and our responsibility in these "last days" of empty profession and Laodicean boastfulness, and may our hearts be stirred up more and more in faithfulness to him and to hear and heed the midnight cry, "Behold the bridegroom cometh, go ye out to meet him." Matt. 25: 6.

Chicago.

SHORT SERMON.

Text:—On whom the tower of Siloam fell.

My Brethren:—People are very apt to resemble the god whom they worship. If you dig up the statue of an ancient Cyprian, you will probably find a smirk or silly smile upon his features, which had doubtless been acquired by the worship of Venus, the goddess of beauty, whom the original had hoped to please by simpering.

The ancient Calvinist is supposed to have always worn a long face, being deeply impressed with the wrath of a righteous God against sinners.

The worshiper of mammon in Wall Street usually has a knit brow, and care-worn face, unless he may have happened to make a strike.

The worshiper of the jug often has the triumphant look of a king, and assumes a reckless swagger, until, finally awakening to his sober senses, he discovers how foolish he has been.

So with the man who is drunk on party spirit. When party spirit enters the soul of man and extrudes therefrom the Spirit of God, he feels, especially if his party is in power, like a king; nay, like a very god. He becomes reckless, and dashes aside both the laws of God and man.

Doubtless they on whom the tower of Siloam fell were of this class. They probably worshiped some party; followed some multitude to do evil; were perhaps opposed to Rome; or were partisans of the Pharisees; or opponents of reformers; had become obstinate, reckless, self-willed. It would doubtless have been in vain to tell them that the laws of gravity, acting on an old undermined tower, resembling Judaism itself, might fall and crush them.

The worshiper of the lodge has two faces. He is terribly murderous and severe against reformers, whom he hates as the devil does a saint; but towards all others he has a sleek, animal, self-satisfied look, having made his own election (to office) secure.

But, my friends, no worse, no fouler spirit ever enters the heart of man than that party spirit which is drugged with Freemasonry. It inspires men to do the most villainous deeds, and to glory in them. The Democratic party, inspired by the Ku-Klux lodge, terrifies, outrages and murders men; while the Republican party, inspired by the Masonic lodge, delights to have Ku-Klux terrors, outrages and murders committed as a means of bringing discredit upon the Democrats and bringing to themselves a renewed lease of power.

My brethren, fear drunkenness from alcohol as much as you please; but of all intoxication fear that most which comes from party spirit. When that spirit goeth into a man, the Spirit of God abandons him, and he enters into back-pay grabs, Credit Mobilier swindles; land-grabs; Indian war outrages; false courage; condonement of treason; fraudulent pensions; river-and-harbor jobs; Star-route frauds, etc., etc.

My friends; you can hardly follow either the Democratic or the Republican multitude without doing wickedly. Therefore vote against them, on all occasions, now and forever, world without end.

So Mote it be!

ENEMIES OF CIVILIZATION.

[From an article by Judge J. A. Jamieson in the *North American Review.*]

One of the causes which, it was supposed, might tend to the destruction of our civilization, is such a radical perversion of the reasoning faculty itself that its verdicts would not correspond to the truth of things; and the supposition was made that a sect should maintain that the end justifies the means and, accordingly, that homicide, even of the innocent, though generally a crime, becomes praiseworthy when deemed necessary to the propagation of the tenets of the sect. What could be done with such teaching as that? Assuming that the teaching would be conducted in secret, or that, if public, the old prejudice in favor of freedom of speech and of the press would prevent its suppression by law, recourse could only be had to measures tending to counteract the evil consequences. To this end, two things might be done: one, to compel the education of the young and to direct it, in order to protect them from the perverting influences of such instruction; and the other, to refute the false reasoning. Of the two, the former would be the more effective, since to be of much avail refutation must reach the minds sought to be influenced by it. The "Provincial Letters" of Pascal in vain refuted, as is generally thought, his Jesuit adversaries. Those letters have been read mainly by Protestants, and if they have prevented the lapse of these to Rome, they have not diminished materially the number of Rome's adherents. It is a dangerous fallacy that "error is powerless for harm when truth is left free to combat it." There must be a combat, and for that, truth must not only be free to advance, but it must advance; and it must be able to strike the enemy in his strongholds. This could be done, in the case supposed, only where society had enabled it to reach the young by compelling them to receive the education it should itself prescribe.

Another widely operating cause grows out of the relations of capital and labor. The conflict between these great forces has developed in our day questions and conditions, industrial, social, and political, of extreme importance and delicacy. How they are to be met and treated can be best shown by considering two of the many phases assumed by the warring parties. The first of these may be characterized as honest labor *versus* honest capital; and the second, as the associate guild of assassins—the Nihilist and the dynamitard—*versus* honest labor and capital.

How shall society deal with these foes, not only at war with each other, but advancing apparently for a deadly assault upon her? Here again we must repeat that the attitude of society itself, especially toward the first, the warring elements of which are credited by us with honesty of purpose, is to the last degree important. Society must be quick to concede whatever is reasonable and just in the demands, and to sympathize with the wrongs of each. The nobility of labor, the vulgarity of idleness, and the meanness and wickedness of grinding the faces of the poor, must be felt and taught. Let society emphasize these truths; that human nature receives the stamp it bears of nobleness, not from the *faineant* rich, but from the laboring poor, who constitute the mass of mankind; that to earn his bread by the sweat of his face is at once the destiny and the unspeakable blessing of man; and that infinite harm has been done by the old wives' fable that labor was laid upon him as a curse. Thus estimating the parties, what can society do to arrest the dangers threatened from their conflicts? As the most promising field for its effort is the young, whom it has both the power and the right to mould, education should be compulsory, and it should be specially adapted to meet the social conditions of the time. The child should be taught that there is no more real antagonism between labor and capital than between the boy and the man; that labor is capital in a rudimentary stage; that seeking to become capital, it is constantly realizing its aim by simple growth. Let labor see that the measure meted out by itself to capital today will be measured out to it to-morrow when it has assumed a more advanced form and position, and let it cease to be jealous of that into which it desires and is destined to ripen. On the other hand, what posture should capital assume toward labor? The answer is that of trustee for it, as well as for itself. the bitterness of the existing struggle between the two will subside when capital shall feel that the law protects it in the possession and enjoyment of what it calls its own, for the good of itself and of those by whose aid it was acquired. The fate of families demonstrates that nothing is so fatal in every sense as the attempt to bring up the children of the rich as drones, and to entail upon them alone the wealth accumulated by their fathers. It is, moreover, to be exacted from capital that it shall abate its haughty contempt for labor; that it shall elevate and dignify it by participating in it, and by numbering its own sons and daughters in its ranks; and, finally, that it shall forestall the calamities threatened by the vastly superior force of the laboring masses by just and timely concessions, and by unforced solicitude for their welfare. Nor is it enough that they severally cultivate the right spirit toward each other; when they cannot agree they must learn to arbitrate their differences, and to forego the exercise of their extreme right to strike or to lock out as too costly and too indecisive. When, by the growth of moderation and of the spirit of compromise, the two powers have demonstrated that they can be trusted to deal with the interests of each other, society will ordain that there shall be three separate legislative bodies, one chosen by labor, one by capital,—to whom all questions affecting their respective interests shall, in the first instance, be submitted,—and the third, the ordinary legislature known to our constitutions, charged to enact into laws the compromises formulated by the other two; or, in case of their disagreement, to establish just measures for them, after having exhausted the usual legislative expedients for avoiding a deadlock.

TO CANOSSA AT LAST.

In January, 1077, Henry IV., the excommunicated Emperor of Germany, but a few months before the mightiest monarch in the world, stood for three days and nights, clad only in a shirt of hair, in the courtyard of the palace of Pope Gregory VII. at Canossa. When at length he had done sufficient penance the Pope admitted him to his presence, received his unconditional submission and gave him absolution. The parallel to that scene was when recently the Crown Prince of Germany paid a visit of ceremony to His Holiness, Leo XIII., kissed his hand and was embraced by him. The accessories were different from those at Canossa; the Prince was welcomed with all splendor, and being a Protestant was not required to make an unconditional submission to the Pope's authority. The two visits had this in common however, that they marked an end of a hard struggle between the most powerful monarch of Europe and the Papacy, and the triumph of the latter. In a great debate in the Reichstag in May, 1872, Bismarck uttered these memorable words: "Of this you may be sure, that we will not go to Canossa, either in our ecclesiastical or political relations." This proud boast is now falsified.

The way has been preparing for this end of the *Kulturkampf* (literally, *worship-fight*), for several years. A word or two about the origin of this contest, as well as of the steps by which the result has been reached, may be of service. At the time when the decrees of the Vatican Council were promulgated the Catholic religion was established in Prussia as well as the Protestant. The bishops and pastors were appointed by the Ministry of Public Worship, and their salaries were paid out of the public treasury. It was clearly seen by Bismarck that the new power lodged by these decrees in the hands of the Pope would in fact make the Catholic prelates independent of the State, and measures were taken to make them acknowledge their allegiance to the State to have precedence over that they owed to the Pope. The Catholic Department of the Ministry of Public Worship was abolished; the Jesuits were expelled; the "Falk laws" were passed, making the prelates entirely subject to the State, and prescribing a gymnasium and University as a prerequisite to the clerical office; civil marriage was made compulsory, and marriages celebrated by the Catholic clergy were declared illegal; and finally the salaries of recalcitrant clergy were withheld, with the object of starving them into submission. The feelings of the German people were greatly embittered by some private correspondence of the Pope with the Emperor William, in which the latter was exhorted to part with his misleading counsellors who had urged him to the approval of these laws, and use his great personal influence for their repeal.

For a time the contest thus begun was carried on with every appearance of success by the Prussian Government. But Bismarck had to deal with an antagonist that never wavers in its purpose and never knows when it is defeated. In the course of a few years his reactionary policy in internal politics and his determined advocacy of a protectionist policy in the revenue laws, alienated him from the National Liberal party, and compelled him to seek other alliances. He could not govern without a majority, he was too stubborn to yield to the Liberals, and resign he would not. His determination was to sweep away all obstacles that withstood his despotic will. The election of a Pope of more liberal tendencies than those of Pius IX. was opportune. The new Pope was anxious for peace with Prussia, and Bismarck was disposed to listen to propositions for compromise. In return for votes from the clericals in the Reichstag he first relaxed the severity of the administration of the "Falk laws," and in so doing broke with Minister Falk, who had drawn them. Concession has since followed concession, until now affairs are very nearly in the condition in which they were before the anti-Catholic legislation began. There is, however, one important exception: the obnoxious laws have never been repealed, and might be re-enforced at any time. The compromise at which Prussia and the Papacy seem to have arrived is that the former shall not be compelled to humble its pride by openly repealing the laws, but shall allow them to become a dead letter. The re-establishment of diplomatic relations between the Pope and the King of Prussia took place some time ago, and the visit of the Crown Prince is a public pledge that the last vestige of strife has vanished, and all is peace. Bismarck has kept his majority, but at what a cost!—*Examiner.*

The *Christian Union* makes a comparative showing of the liquor traffic with that in real necessities. In the United States there is annually spent $900,000,000 for liquor, $505,000,000 for bread, $303,000 000 for meat, $290,000,000 for iron and steel, $237,000,000 for sawed lumber, $210,000,000 for cotton goods, $196,000,000 for boots and shoes, $155,000,000 for sugar and molasses and $85,000,000 for public education.

On Thursday last, March 20, the Hon. Neal Dow, of Maine, reached his 80th birthday. His extraordinary physical and mental vigor at this advanced age affords a conspicuous exemplification of the benefits of total abstinence. May he live to see the now rapidly-approaching triumph of prohibition in national politics.—*N. Y. Witness.*

NO COMPROMISE.

A NOBLE AND MAGNIFICENT ARTICLE.

BY REV. L. DAVIS, D. D.

Thirty years ago Charles Sumner said, "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy,—Freemasonry and slavery,—and they must be destroyed if our country is to be the home of the free, as our ancestors designed it." That Mr. Sumner was right respecting slavery is now universally conceded. No one is now weak enough to criticise his view on that subject. The facts of history and the results of our late civil war abundantly vindicate his judgment as to slavery. It is well known that ten years after these memorable words fell from the lips of this great scholar and statesman, slavery in this country went down in a sea of blood. Although the sword was used as an instrument, the hand of God was in it. This is now clear enough to us all.

Mr. Sumner lived long enough to see the downfall of slavery, but died leaving it to men of like spirit and purpose to break the power of Freemasonry and secretism in general. This is now the one great work to be done. I hold with Mr. Sumner that "this power must be destroyed if our country is to be the home of the free, as our ancestors designed it." It may be said that this is a chimera of the brain, or at least the view of the ignorant. But let it be remembered that not a few of the most enlightened and gifted of our statesmen have held the same view, and openly avowed it. Notably among these may be mentioned the Adamses, Hon. John C. Spencer, chief-justice of New York, William H. Seward, Thaddeus Stephens, Hon. Richard Rush, Daniel Webster, Hon. Henry Wilson, and Wendell Phillips. Mr. Phillips said in 1880, "Every Freemason swears to break the laws, commit the greatest crimes, and repudiate Christianity." In the same address he said, "Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence." Oh, how these brave and earnest words seem to ring in the chambers of our souls! They were written but a short time before his death; and now that he is gone let cowardly politicians and skulking preachers go to his fresh grave and learn how to be honest and brave. Wendell Phillips had convictions, and the rare courage to utter them. Such men are usually called fanatics. But this criticism is both stale and weak, especially if applied to Mr. Phillips. His natural endowments were indeed of the highest order. His education was also most liberal and thorough. For more than a generation he charmed and instructed, by his eloquence and wisdom, thousands of the most cultured people of our time. Certainly such a man could not be a fanatic. And then what shall we say of those other illustrious men mentioned above? Nor these alone, for hundreds of eminent statesmen, scholars, and divines have in like manner openly denounced all secret orders as dangerous to society. Were all these ignorant fanatics? If so, God grant that all our legislative halls, as well as every pulpit in the land, may be filled with men of like spirit and purpose. We want men who believe something on every question of public interest and are willing to say so. Let there be no twisting and squirming. Take a position and defend it like a man. If Baal-worship (secretism) be a crime against God, say so, and like the great and good men referred to, denounce it in the name of your Lord and Master.—*Religious Telescope.*

—A contemporary contains an extended obituary notice of one who, in a certain place, was "a consistent member of the United Presbyterian church for twelve years." The funeral services were conducted in the church and the pastor delivered a "feeling and appropriate sermon for the occasion." When, however, the information is given that the deceased "was a member of the Knights of Honor," and when the members of Apollo Lodge adopt and publish resolutions relating to the death of their "brother," some skepticism is raised as to his having been a "consistent member of the United Presbyterian church." It is possible also, as is not unfrequently the case, that the person in question concealed the fact of his connection with the lodge from his pastor and fellow members in the church, which, if it was done in this case, makes it still more difficult to sustain the declaration of *consistency.*—*Chris. Instructor.*

—The sin of omission is, according to Joseph Cook, the core of the new Congregational creed's offending. A sin, this, which we are generally inclined to overlook. Not, however, when it concerns declarations and manifestoes. If the statutes of the land should omit to denounce certain crimes, it would be a grave fault indeed. So it comes to pass that in what purport to be full creed statements and exhaustive denominational regulations, the sin of omission is as much to be guarded against as the sin of commission (if not more).—*Standard.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

LETTER FROM A PROHIBITIONIST.

The following, from a leading Prohibitionist, is written in a spirit so excellent that it is deemed best to give it to the *Cynosure*, with such comments as may tend to remove any mist that may have enveloped the author or any other candid person seeking for light along this line; and

First, as to the name: We think the point against "American" not well taken, for the excellent reason, the platform is so far removed from anything suggesting "Know Nothingism."

If the point made against the "waiting for developments in the South," really involved the *party* as so acting, it would be an eminently just criticism. The writer, however, only had in mind that class of persons of whom the Prohibitionists themselves complain—who are kept in the Republican ranks by the dread of seeing the Democrats in power, ere the country is completely saved by Republican measures. The *party* has not waited; individuals who ought long ago to have been in its ranks, *have.* Our friend will understand this.

"Its secrecy! What does that mean?" Not what the writer suggests. Neither of the ruling parties endorse Masonry or oath-bound secrecy in their platforms, yet this secretism controls in the councils of both parties. Evidence of this is found in the fact that a large portion of the offices in State and nation are filled by members of secret societies, and few would dare claim that superior merit placed them there. It would ill accord with the spirit of these institutions to be publicly endorsed by any party, but they intend to rule in each all the same.

Our friend thinks there should be a discrimination in favor of the secret temperance societies, because a "great many good and honest persons are to be found in them." He does not seem to have a very exalted opinion of these organizations despite the "good people." Such are not the leading spirits in these societies. Let him go up into Grand Lodge, Division, etc., and he will find Masons and Odd-fellows who pull the strings, while the "good people" in the subordinate lodges act the "jumping-jack." This has not been so well known as it will be.

Nothing can be surer than that, in the Masonic lodges especially, the rum interest finds a useful and a powerful ally; and as Masons are to be found in all the minor orders, so is their baleful influence felt there. Their obligations go wherever a Mason goes, and hence secret temperance societies are to be avoided. If the facts were before the people they would demonstrate that Freemasonry has been more advanced by them than has temperance. And to this intent it is believed they were originally created.

The party that saves this country from the rum traffic and other disorders must be free from the manipulations of the lodge power. Our friend is free to acknowledge the possibility that an obligation may rest on a Mason or an Odd-fellow to help a rum-seller, but thinks that no such possibility exists in the secret temperance orders. And why not, pray? The Mason and the Odd-fellow in becoming a Son of Temperance or Good Templar, casts off no prior claims. His obligation goes with him, and that obligation is paramount to all others. See what Rob. Morris says of the Mason's Covenant, Webb's Monitor, page 240: "The covenant [*i. e.*, the obligation, or oath,] is irrevocable. Even though a Mason may be suspended or expelled, though he may withdraw from the lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches, that denounce Masonry, he cannot cast off or nullify his Masonic covenant. *No law of the land can affect it—no anathema of the church can weaken it. It is irrevocable.*"

The man so enslaved, and who considers his Masonic oaths binding, is a fit tool for conspirators, but is unfitted for membership in a Christian church or for citizenship in a free country. He is a slave!—unfit to rule or help to make the rulers of a free people. The "Prohibition Home Protection party" needs to protect itself from the influence of such oath-bound associates.

Again, our friend thinks that where a Prohibitionist is also a Mason, and a clashing should come between his honest convictions as a Prohibitionist, and his obligation to assist a Masonic brother who is a saloon-keeper, the saloon would not *always* triumph; that the "decision would be according to the *temperament* of the person himself, and the strength of the calls made upon him!" Exactly! His saloon brother's call upon him is re-enforced by as many death penalties as each has taken degrees; and he who adheres to Masonry will feel the strength of the saloon calls upon him and act accordingly, or he is a traitor to Masonry.

Again, he thinks if Masons would obey such obligations, they must "be men of weak moral principle, anyway, and not reliable anywhere." No Anti-mason could have drawn a clearer inference.

"I think the negroes are peculiarly liable to be unduly influenced by secret societies." I ask, how more so than white men? The obligations are the *same,* enforced by the *same* death penalties.

The writer says: "In our party prohibition is the *supreme* issue. In the American party *anti-secrecy* is the supreme issue." Not quite correct. With us, his two are one. The lodge and saloon must fall together. So there is really but one issue.

"Now the instant result of a union between the American and P. H. P. parties would be a *row.*" Evidently. There can be no union or fusion between the two parties as constituted, but good men in the P. H. P. party can come to us, where they can serve the right by open and manly methods, such as God and their own judgments will approve. Other points might be touched upon, but space forbids. We thank our friend for his letter, and hope our remarks may prove as interesting to him as his were to us. J. L. B.

Bro. L.—I am in receipt of your paper, the Washington *National Republican* of Jan. 23d, containing an appeal to our National Committee chairman, and to others of our P. H. P. party leaders, emanating from leaders of the American party. This I have read and re-read, and also read it aloud to my family. I propose in this letter to make some comments on it, and if I expose my woful ignorance on the subject of the position and views of the American party, please bear in mind that it has not been a special study with me as it has to yourself and others, and comes with the mist of novelty to my mind, comparatively speaking.

While the appeal simply asks for a union of the two parties in the series of conventions in Washington, D. C., in Northampton, Mass., in Ohio, and finally in Chicago, the list of reasons given seems to apply to the topic of a union of the two parties at the polls. I can conceive of practical and financial reasons bearing both pro and con on the subject of fusion *conventions,* that would have no bearing whatever on the subject of fusion tickets and united *voting* action.

I will take the appeal as its paragraphs are numbered:

1. The name is not the essential thing: the principle is the all-important matter. The name should be such as to help the spreading of the principle. P. H. P. is a cumbrous name as I *now* view it. "American" is an indefinite name, and has suggestions of the "Know Nothing" movement, being thus a handle for unscrupulous opponents to use against the party.

2. Am glad to know that prohibition has two organized parties in its behalf. It is no disgrace to a party to be small. I sometimes think it an honor to belong to a small party; yet that any party, holding what it believes to be the truth should knowingly wait for developments in the South before pressing its own claims there seems passing strange. That sentence in the second paragraph is to me inexplicable. The fact that *any* party has been able to put the license parties into a minority in many localities is gratifying.

3. The list given of those opposed to secret societies is

large. It is said that these large Christian bodies cannot be brought into a prohibition party "unless its secrecy is dropped." *"Its secrecy!"* What does that mean? Does it mean that its leaders take confidential counsel together as to party policy, needs and methods, as you and I are continually doing? If it means that, I don't think that any person or church has any right to interfere with our doing so. If it means that some of the members of the party are members of secret temperance societies, and that this fact involves the party in responsibility for the existence of such societies, I cannot agree with that inference. The party is responsible for its legislative and executive acts when it comes into power, and in the meantime is responsible for its declarations of principles, which in no case, to my knowledge, endorses secret societies of any sort. I presume some members, and leading members too, may be Catholics, Methodists, infidels, Universalists, Baptists, etc., etc., yet the party has nothing to do with that fact, and cannot be held responsible for the personal preferences of its members, and cannot recognize such preferences so long as the men stand firm and true to the principles of the party.

It seems to me that just here a line should be drawn between secret *temperance* societies and other secret orders. It is possible, for instance, in Masons and Oddfellows and such orders, for a strong obligation to exist to help rumsellers. No such possibility exists in the secret temperance orders, for they unitedly oppose them and their work, after their feeble and many times useless fashion. I am frank to confess that my own experience in these orders does not leave with me a high admiration of their practical workings, though their principles, laws and rituals embody some grand truths. I think I have seen quite a spirit of *trifling* in the meetings. I suppose, however, that other meetings might have been more effective than those I attended. It is possible, I suppose, to make those meetings represent the personality of their members, so that earnest, zealous, positive men might make their societies display like attributes. So I don't feel like condemning *all* such orders on my slight knowledge of *some* of them. I believe good men and women go into them with good motives, and innocent of intent to do harm to the community or to the genius and spirit of our institutions, and would be surprised to learn the act was anything but praiseworthy. Now a voting and a nominating union between the two parties would, as I now believe, involve the acceptance by our people of the tenets of the American party, including a more or less explicit condemnation of secret temperance orders, which would, of course, be an offense to many of the well-meaning and unselfish members thereof, who have by habit and association become attached to such orders.

I know that Lincoln declared that "no government could long exist part slave and part free." But the question of slavery was a *fundamental* one, and his saying was true. Whether the question of "secretism" so-called is equally fundamental is not yet established in my mind. So I am not yet convinced that our party cannot exist with some members in it who choose to work in secret societies. There may be in some way yet unknown to me some influence of "secretism" tending to undermine the true pluck and principle which members of our party so much need. I am open to conviction, but ask for evidence on this point.

4. Where a Prohibitionist is also a Mason, and has a clear consciousness of an obligation to sustain a brother Mason in a business which his prohibition principle abhors, I am quite sure that the struggle between these rival ties will not always end in the triumph of the saloon. It would be decided according to the temperament of the person himself, and the strength of the calls made upon him. Granting that the Masonic obligation calls for sustaining a brother, not only *directly*, by personal action towards him, but also *indirectly*, by so *voting* as not to injure in a remote contingency that brother's business, if, I say, the obligation is as far reaching as that, then I grant that a percentage of Masonic Prohibitionists would fail us under pressure. Yet they would be men of weak moral principle any way, and not reliable any where.

We shall try to get all the colored voters we can away from the Republican party who have used them and misused them, and deliberately flung them as prey to the saloon tiger. I trust the American party will do the same, for one grand step forward will be successfully taken towards prohibition when the Republicans, under license leadership, are overthrown. I think the negroes are peculiarly liable to be unduly influenced by secret societies and sacrifice time, money and possibly principle, at their dictation.

6. All truth is one, all true reforms harmonize, I suppose. Yet how many people tell us that the temperance cause languished from 1860 to 1870, because, they say, "the war and its fruits must be looked after." Temperance could not be looked after because their idea of patriotism must be made the supreme, absorbing issue. That statement is often made and I have never heard it challenged. Have you? Yet, if all reforms harmonize, why could not these be attended to simultaneously? To my mind the answer to this question gives the keynote to the solution of this whole problem of the relations between the two parties. In our party *prohibition* is the supreme issue. In the American party *anti-secrecy* is the supreme issue. In the nature of things there cannot, in my mind, be two issues, *each* supreme. We are apt to act with one predominating motive. With me and with our party prohibition is that motive. I believe it to be a righteous one.

At present we in our town are under pressure to yield our organization and devote our energies to a movement proclaiming "moral suasion only," as its platform. We shall not do it, not because moral suasion is wrong, for it is not wrong, but because our best energies are due to the truth we hold *supreme*, and we cannot accept a platform that shall embarrass us, or divide our love between two objects. Now the instant result of a union between the American and the P. H. P. parties would be a *row*. Our work would be at a standstill, while we defended our course, and sought to make peace by convincing our present members of the validity of the claims of the American party. Our attention would necessarily be drawn to a study of those claims and their basis, and our energies would be withdrawn from an attack upon the license parties. How long this would continue, or what the outcome would be, I cannot say. I can only say, I am married to prohibition, and our platform condemns polygamy, so I cannot accept another spouse if it is "leap-year." Pardon the trifling language. I think you comprehend my position.

In what you have read in this letter I trust you will see no disrespect nor spirit of ridicule of the American party. I honor them as far as I can learn of them for their sincerity and independence, and in so far as they represent *truth* I wish them all prosperity in increasing their own vote and helping us overthrow the license parties. If you discover shallow reasoning here I am sorry. It is not my fault, but my misfortune.

As I most heartily respect you and your views, I have tried in good faith to give a candid examination to the appeal which you sent me. This letter is the result. You are at liberty to show it to any one, but I should be glad to have you return it to me when convenient, with any comment you see fit to make upon it.

Ever your friend and brother,

LITERATURE.

Ancient Egypt under the Pharaohs. By John Kenrick, M. A. Two volumes in one. pp. 902. Price $1. John B. Alden, New York.

The oldest and "the basest of the kingdoms" has for a year or two, because of its geographical situation, and relations with the civilization of Europe, become the center of interest for a large part of the world. The demand for books and lectures upon Egypt has therefore been considerably increased, and among the others the republication of Kenrick's work. The great value of this work lies in its compendious yet comprehensive statement of facts ascertained by discovery and of the writings of ancient historians and geographers. The work was compiled some years ago and therefore does not include the discoveries and conclusions of several eminent scholars during the last few years. These are often voluminous and useless except to the special student, and are also much involved in theories, yet would have furnished matter for a large and useful appendix to this volume. The history, religion, social and political customs, mechanical arts, architecture, etc., of ancient Egypt are well explained, and due space is given also to the climate and physical character of the country. The value of the work for popular information respecting Egypt will hardly be over-estimated and the publisher has furnished a worthy book at so low a price as to be within reach of all who have any desire for information upon the subject.

Chinese Classics: a translation by James Legge, D. D., of the London Missionary Society. Part I., Confucius. Part II. Mencius. pp. 219; price, $1. John B. Alden, New York.

The moral philosophy of one-third of the human race cannot be a matter of indifference to the Christian church whose mission it is to carry the Gospel to all. Such information may to a considerable degree be obtained from these translations, which form perhaps the most important part of Dr. Legge's work. The doctrines of Confucius relate principally to the ethics of political and social life. Dr. Legge argues that he was atheistical, because he ignores a personal God and makes little note of a future life. Other students of Chinese literature defend him from these charges.

The April *English Illustrated Magazine* continues the "Unsentimental Journey through Cornwall," which is the finest illustrated article of the number, and permits those who never visit that part of England an opportunity of gaining a fine conception of its romantic scenery. Every student of English history will read "Changes at Charing Cross" and make a careful study of the frequent illustrations. Not inferior to this in any respect is the "Belfry of Bruges." Archibald Forbes the most celebrated of war correspondents tells in a graphic way how he became engaged in that profession. McMillan and Co., New York.

Vick's Monthly for April confesses the coming of spring and gives notes of value to those preparing for out door work. The spring flowers of Colorado have an illustrated article and a fine colored plate of the passion flower opens the number.

A name for the baby! *"What shall we name it?* a dictionary of baptismal names for children, containing 2,000 names with their meaning and the countries from which they originated," is one of the curiosities of literature which may be useful in families of numerous children. John C. Stockwell, 25 Ann St., New York.

Mrs. Helen Jackson (H. H.) will write in the May *Century* of "The Women of the Bee-Hive," meaning the Mormon women, with whom she feels great sympathy, regarding them as a conscientious and suffering class whose religious position has been misunderstood. Thomas Hughes, M. P., will contribute to the same number an important paper on "Trades-Unionism in England."

Temperance is obviously making progress in Britain. The decrease in the quantity of wine and spirits used last year as compared with ten years ago is nearly five millions of gallons, notwithstanding a considerable increase in the population.

CORRESPONDENCE.

"I'VE BEEN THAR."

Bloomington, Ill.

On hearing this expression used by a gentleman while conversing on the subject of Freemasonry, we were at once carried back to the times of anti-slavery agitation.

Persons who had lived where slavery prevailed supposed themselves eminently qualified to judge of the moral character of the institution from their experience of its inside workings. "I've been thar," said they, "and I know that niggers is better off in slavery than they are in freedom." They knew many slave-holders who were kind and generous to their slaves. They were well fed and clothed. They were fat, hearty and jolly. They were better off than free negroes, and therefore slavery could not be wrong. To such persons the right to slave property was the same as that to any other. To aid the escape of slaves was the same as any stealing. The treatment accorded an Abolitionist was the same as that accorded to a horse thief. To talk to such a person of the moral turpitude of one man holding another in slavery was quite useless. Hadn't he been there, and didn't he know all about it? Were not slave-holders gentlemen, and were not niggers naturally lazy? Were not preachers slave-holders? and did not the patriarchs hold slaves? Does not the Bible command servants to obey their masters? and did not Paul send back a runaway?

Birth and education under slavery had entirely unfitted such persons to judge of the moral character of the institution. "To see ourselves as others see us," is quite as difficult to-day as it ever was.

But if slavery was capable of creating such a moral obliquity, much more is the secret oath-bound lodge capable of warping the moral sense. Should you question the propriety of extra-judicial oaths, they refuse to consider the question. They "have been thar." Should you doubt the propriety of owing allegiance to another government than the United States, they have no doubts on this score as they "have been thar."

Should you speak of the danger of a league offensive and defensive with the worst of men, they scout the idea. Haven't they "been thar, and ain't the lodge full of preachers and church members?" Isn't it ancient and honorable? Was not Christ, the apostles, Washington, and all the Presidents good Masons? Is not the lodge the most moral and benevolent institution on earth? And this you can never gainsay because you have "never been thar."

Aside from the pity you must have for the poor devotee of lodge craft, is it not a fact that outsiders know more of the principles and working of lodgery than he does? With the great cloud of witnesses we have to the inside nature of the thing, and the clear view we enjoy of its every-day fruits; and when we have the word of God as a plain and simple test to try it, are we not much better prepared to judge of its merits than the poor, hoodwinked candidate for idiotic mysteries, however great a virtue he may make of the fact that he has "been thar?"

This also serves as a convenient refuge when pressed in argument that you have never "been thar." To him the lodge is a church or not, is a convivial club or not, is an insurance company or not, is a benevolent and moral reform society or not, just as his purpose requires; and you are powerless to disprove it because you "haven't been thar."

When you desire to praise the lodge you have abundant knowledge and liberty to talk or write, but should you try to question its greatness or goodness then you know nothing about it and have no right to talk, because you have never "been thar." How long will intelligent men suffer this stultifying process to propagate one of the worst relics of the dark ages? Whitcomb.

MASONS DISAGREE.

Delavan, Ill.

Dear Cynosure.—Keep the ball rolling that adhering Masons will equivocate and cannot be trusted for the truth, as the following incident will show. It was told me by a friend in whom the utmost confidence may be placed. Three friends met whom I will designate A, B, and C. Friends A and B were at the house of C. A owed his knowledge of Masonry to books, such as Morgan's exposure and others. B and C were real Masons, and just as they all were seated around the table of the latter, the conversation turned on the truth of Morgan's book. A referred to the book as an exposure of Masonry. B denied its truth in very positive language. C listened intently till B closed his sentence, and then replied to him in the following vigorous language: "You lie, and you know you lie; and you know that I know you lie. You know that I am a Royal Arch Mason as well as yourself." The difference between B and C is this: B would sell his soul to the devil for less than a mess of pottage, even for a mess of so-called Masonic secrets, while C thought more of manly truth than he did of Masonry, and dared to rebuke the other to his face.

Here let me bear testimony to the truth of Morgan's, Ronayne's, and other exposures of Masonry as far as I went in the sublimely ridiculous farce and falsehood that make up the three first degrees, namely, Entered Apprentice, Fellow Craft, and the wonderful tragedy of murdering, burying, and raising to life of a poor miserable dupe, called in the play "Hiram Abiff;" and all this to get that silly substitute of a word Mah-hah-bone, which to me was explained to mean, "There is 'Marrow in the bone.'" Dear *Cynosure*, can you give us a better definition? Yours for light on Masonry,

D. VanDeventer.

FROM SOUTHERN CALIFORNIA.

PASADENA, Cal., Mar. 23, 1884.

DEAR CYNOSURE:—Although in the midst of green fields and flowers, full blooming peach and apricot orchards, and among the golden oranges and lemons of southern California, surrounded, too, by many kind and warm-hearted Christian brethren and sisters, with good meetings, yet here as in other portions of God's heritage there are thorns. Yes, there is an undermining current as destructive to the true church of Christ as can be found anywhere. Pasadena is about as clear of this as any place I ever knew, yet this State as a whole is very much composed of a class of selfish people, or those who care but little for anything except their own interests. They are not sociable enough. The secret society men you know, claim that is one of their aims, to teach sociabilty, but this like many other claims is false. I presume there is not a State in the Union more bitterly cursed with secret societies and combinations than this.

I send you to-day a report of a new order (to me at least), which I clipped from the San Francisco *Call*. I hope you will publish it and give the *Cynosure* readers some light on it if you can. These combinations here seem as destructive to anything that opposes them as the miner's hydraulic force is to the undermining of the mountains where gold is sought. Yet, thank God, the light is springing forth, men of God fearless in their work for the Master, by the help of their great Leader, are making inroads on Satan's forces, and we pray that the time will soon come when here in California there will be a large State organization auxiliary to the N. C. A.

We believe Bro. Stoddard felt the necessity of this when in his remarks at the Washington meeting he said there must be similar headquarters at Boston and San Francisco. I believe the latter place at least should be prayerfully considered by all *Cynosure* workers, and the work started as soon as practicable.

This winter notwithstanding the unusual amount of rain here, has been the most pleasant winter of my life. There has not been frost enough to kill all the tomato vines, and nearly all kinds of vegetables have been plenty all winter. The great land and building boom is still progressing, and is likely to for a few years yet. We ask all reformers seeking homes in a warm climate to call at Pasadena and they will surely be pleased. We will do all we can for them.

With love to all, especially *Cynosure* readers, I am as ever, yours in Christ, T. K. BUFFKIN.

NOTE.—The order referred to is the B'nai B'rith, a Jewish secret society, whose object is to promote the good fellowship of that sect by allowances to sick members, and an insurance at death. It has existed for some time, and so far as we are informed, does not receive other than Jews into membership, a limitation which is of importance.

BAPTISM AND LODGERY.

A tract under the title "What is Baptism?" published in Kentucky for Sunday-schools, etc., carries in it training of reverence for lodgery in the following terms:

"It (baptism) is a symbol of Christ's government. The United States flag is a symbol of this government: the three links is a symbol of Odd-fellowship, the square aud compass of Freemasonry. Would one who is loyal to his country sneer at the flag? *Would the loyal lodge member sneer at its symbol?* Would a loving mother ridicule the photograph of her dead child? So will not the man who loves Jesus speak lightly of baptism." We italicize the words about the lodge.

Well, whether baptism is or is not the symbol of Christ's government is not our question, for no matter what the form of the symbol used, we would warn against the "deceivableness of unrighteousness" in using the patriotic flag, the sacred symbols of the Gospel, or of allegiance to the Lord Jesus Christ as decoy ducks to win "loyal" regard for that "unfruitful work of darkness", Freemasonry! The photograph of a dead child, dear indeed to the fond mother, must also be degraded to the same level as loyalty to Masonry!

Such tracts, however true or perfect in part, carry the poison with them to destroy true and supreme loyalty to Christ. If the language has been used inadvertently it ought to be expunged at once, and all the tracts which contain it destroyed, so that its views otherwise may not become secondary to the cunning devotees of lodgery. "What I say unto you I say unto all, *Watch!*" T. H.

BRO. MOFFATT SPEAKS FOR HIMSELF.

ALBION, Iowa, March 28, 1884.

MR. EDITOR:—I can have no controversy with our friend, General J. W. Phelps, in Sergeant Mason's case, which has no parallel. Sergeant Mason was tempted beyond his power of endurance. Hence I differ with the General in that particular case. I could but think his conscience was less stringent when he was in the army directing men to shoot other men (of which act I approve). I always read Gen. Phelps' articles with much interest and satisfaction, as I did his last one. I consider him a champion of our most needed reform. I wish to correct General Phelps' idea that "I have seemingly acted with the party in power," which I have not done in forty years.

With all deference to the ability and wisdom of Gen. Phelps, I must say also that I am unable to understand his logic on prohibition. I have done what I could in my humble sphere for fifty-six years to stop the liquor traffic. I am fully convinced that nothing short of prohibition can stop that accursed traffic, which, in connection with Masonry, is the devil's fort. I claim that no man is my *peer* as an Anti-mason, according to my ability and means. I was eightcen years old when the Masons murdered Morgan, and for the first time learned that ministers would *lie*. I would use the word "prohibit" instead of "limit," as Gen. Phelps says.

Jeff. Davis—the government paid $100,000 for his capture, then put him in prison, carpeted the floor so the step of the guard should not disturb him; then gave him $27 a week to select his rations. A man who had been the means of famishing and starving to death thousands of good soldiers; who deserved a hundred deaths, could he have suffered so many. Another case of outraged justice by Masonic protection. Had that guard shot Jeff. Davis dead, justice would have been done so far as his life could atone, and no doubt millions would have rejoiced at his death. Justice is always right; can't be wrong. A. C. MOFFATT.

PITH AND POINT.

IS NOT SECRECY GOOD?

I have just commenced taking your paper, and, in connection with the labors of Bro. Hunting, it has been the means in God's hands of opening my eyes wonderfully in regard to the nature and pernicious effect of secret societies, especially on the Christian. I had noticed before some individual cases where they appeared to be very damaging to the Christian life, but I did not know enough of their nature to see as I now do that they were certainly designed by their author, Satan, for this very purpose, to overthrow the kingdom of Christ. Since my eyes have been thus opened I have taken part in a public debate on the subject in our Lyceum, and in studying up the question more fully for this purpose this question arose in my mind, which I would like light on from yourself or some of your correspondents. The question is this: Ought secret societies to be opposed because they are wrong in themselves, regardless of their object; or is it only their object that makes them wrong? Or, in other words, would a secret organization for a good purpose be right? Such, for instance, as the Union League organized in the South to support the Government against the Ku-Klux Klan. It has seemed to me that a secret organization is only a strong form of organization, more effectual than an open one because its mode of working is covered up from the opposition, consequently they cannot prepare to meet its attacks. Now if this be so and we can do a good work such as temperance more effectually through them, we cannot oppose them as a whole. On the other hand, if in themselves they are wrong regardless of their object, it seems to me we cannot stop short of destroying all organizations, for it seems to me that if it is right to organize at all for a good object it is right to organize in the most effectual manner. Please shed a little light on one in the dark.—WM. KNIGHT, *Russell, Kan.*

The brother's logic is wrong. Secrecy is not strength; it is rather an evidence of weakness. The animals that are most secretive in their habits are those which depend upon cunning and not on force. Men who rely on this characteristic for success in any endeavor, as a rule, testify to the immorality of their business, as the sneak thief or the assassin, and not upon the goodness of their cause. The greatest movement that was inaugurated on this earth had no secrecy like the lodge, for Christ and his disciples were the most open of teachers. Every good work since is like theirs. No argument for secret lodges can be drawn from a state of war any more than for murder. The brother can find the argument on this subject well written out in N. C. A. tract No. 15, and in Rev. R. T. Cross' Sermon on Secretism.

ANTI-MASONS, WRITE FOR YOUR PAPER!

Every true man would be willing that, of the multitudes of the communications received, the editor should cause "the survival of the fittest." If his contributions should be rejected, let him relate his experience, what he has heard, seen and felt respecting secret societies. I judge that we should not conclude that a rejected manuscript has no merit, but that there were other communications a little bit better. I shall write as often as possible, and if my articles shall be crowded out, shall consider it all right; for my heart is in the work and my wish is that the Association shall publish the very best they can get or produce. The paper has improved very much, as it probably would have done had it continued under Bro. Cook's management; and it will doubtless continue to improve if we pray earnestly and continually (as the *Cynosure* has requested of its reader), for its success, and the success of all the laborers for reform. But we should not only pray always but labor in every possible way to help forward the reform, and show that we ourselves are reformers. The writer improves every opportunity to solicit subscribers for the reform papers and to oppose secretism, but my opportunities are but few. I rejoice in the Washington movement.—C. GRANGER, *Clarence, Ill.*

Organized opposition to the liquor interest in Norwich, Conn., has reduced the number of licenses in New London county, of which Norwich is the second place in point of population, from 201 in 1880, to 102 in 1884, and something like 100 unlicensed saloons have also been closed in the same period. This decrease in the liquor traffic has been brought about in the face of an increase in the population of the county of four thousand since 1880

BIBLE LESSONS.

LESSON III.—April 20, 1884.—Paul's Preaching.—1 Cor. 1: 17-31.

Get your Bible and read the lesson.

GOLDEN TEXT.—We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.—1 Cor. 1:23.

CHRIST THE POWER OF GOD. I. Christ is the power of God *because in the Divine-Human Saviour are all the sources of power* by which sin can be overcome. (1) Conviction of sin; (2) a way of forgiveness; (3) a revelation of God and heaven, and duty; (4) divine authority; (5) human sympathy; (6) divine aid in the Holy Spirit; (7) a revelation of our danger; (8) a kindling of hope; (9) the drawing of the love of God; (10) a perfect example. II. Christ is shown to be the power of God *by the obstacles it overcomes.* Power is measured in two ways: by the difficulties it overcomes, and by what it does in spite of these difficulties. Now the cleansing of the human heart from sin, the removal of sin from the world, is the most difficult achievement proposed to man. Human art and civilization and labor can do almost everything but this. Here human religions and philosophies are a failure. Here is that which says "Thus far, and no farther, and here shall thy proud waves be stayed." III. Christ is shown to be the power of God *by what it has accomplished* notwithstanding this obstacle. It has changed the face of the world, it has renovated its morals, it has lifted whole nations to a high state of civilization, it is renewing the worst of men, and yearly changing multitudes of lives for the better. It has doubled the number of Christians in the last eighty years. If you take a map of the world like those made by the Government Census Bureau, and put the countries in white where is the highest morality and the greatest happiness, and darken the color as the morality darkens, and place beside it a missionary map with the Christianized countries in white, while the color darkens as the Christianity grows impure, and the countries descend into the blackness of heathenism, the two maps will almost exactly coincide. Where is the most of Christ crucified, there is the most morality and the happiest lives. IV. *Christ is the power of God,* not only in overcoming sin, but for destroying all other evils—sickness, sorrow, death, temptation, ignorance.—*Peloubet.*

CHRIST CRUCIFIED, THE WISDOM OF GOD. (1) In seeking the wisest and best object—our redemption from sin. (2) By making an atonement and overcoming the governmental in the way of the pardon of sin, so that God can forgive sin and yet not make his very mercy increase crime. No government and no other system has ever solved this problem. (3) In his power of convicting men of sin, showing by the cost of the salvation how great is the evil and danger, and contrasting human sin with divine love. (4) In his power of touching and melting the human heart, so that it will seek salvation and desire holiness. (5) By his sending the Holy Spirit to renew the soul and give it life and light. (6) In answering the longings of the soul for certain knowledge of the life beyond. (7) By setting before men a perfect example of a holy life. (8) By the divine and human natures united in Christ—the human, so that we may see God and feel his sympathy and love; the divine, so that he has all power to save to the uttermost, and all of our love and worship of the human Saviour shall be love and worship of God. (9) Christ shows in a wonderful way the love of God to men.—*Peloubet.*

CHRIST UNTO US SANCTIFICATION. It is the privilege, nay, the duty, of every Christian to be not only pardoned and accepted, but sanctified; for the apostle says, "This is the will of God, even your sanctification," and the command is, "Be ye holy and sin not." An infidel, who had been noted for intemperate habits and fiery temper, was converted. He conquered the love for strong drink; he gave up without a struggle both smoking and chewing. He was wonderfully happy in the knowledge of his acceptance with God. But his besetting sin, his fiery temper, he tried in vain to conquer. He could suppress, but he could not exterminate it. He could prevent the angry blow, he could check the angry word, but he could not keep out the bitter, tormenting feeling. Long and earnestly he struggled to be free from the power of this sin, but in vain. There was only a deepened conviction and sadness of heart. At length he had explained to him the perfect way of holiness by faith. He was taught to trust Christ to cleanse him from all sin, just as he had trusted him to forgive sin. He placed himself, burden and all, in Jesus' hands, and believed that he took from him this terrible temper. The next day a severe trial was permitted to come to him. His answer to the insolent man, whom six months before he would have felled to the earth with a single blow, was, "I will not quarrel with you. I will pray for you. If you will not do right and fulfil your part of the bargain, I will do both yours and mine. God bless you." The man turned and left without a word, but he did what he came refusing to do. Christ can save us from our besetting sin, and give us power over our enemies.—*The Illustrator.*

COMMENTS BY E. E. FLAGG.

CHRISTIANITY PREACHES THE CROSS, MASONRY ANOTHER GOSPEL.

1. *To preach Christ crucified is the only way to save the world.* Vs. 17, 18. The Jews preached ceremonial rites, and the Greeks preached philosophy, but all the time the world was growing worse instead of better. Cruelty, licentiousness and avarice pervaded every rank in society. What the world needed was the knowledge of a Saviour, crucified to save sinners. The preaching of this great truth is needed by the world now as much as then, and anything which prevents men from receiving it is a foe to their salvation. Liquor is such a foe. Preaching has no

effect on a brain maddened by whisky and gin or brutalized with beer. The conscience and all those mental and moral faculties by which we discern and embrace truth are deadened in the inebriate. Tobacco has the same effect, though in a less degree. This forms one of the highest and most potent reasons why every one who loves Jesus, though but a little child, should work and pray for the temperance reform. Freemasonry and all the minor secret orders obscure this great truth of Christ's atonement by preaching a doctrine of works, and promising salvation to the moral and immoral alike. But this is not all. They draw off attention from serious things by dances, banquets and other worldly entertainments, and so prevent revivals of religion.

2. *No system of error can stand against the preaching of the Cross.* Vs. 19–26. The same power which was strong enough to cast down the idols of Greece and Rome, and overthrow all their elaborate systems of philosophy can overthrow falsehood now. Masonry claims the support of many distinguished names, but if all the great men in the world supported it God could make their wisdom foolishness. The question is not how great, or how wise, or even how good are the people who support any particular system, but whether that system is in accordance with God's word.

3. *God uses weak instruments for mighty results.* Vs. 26–31. One of Martin Luther's school-masters named John Trebonius always took off his hat when he entered into the presence of his boys, and on being asked the reason said, "How can I tell but that among them there may be some one whose words of power will shake the world?" This much impressed Luther, then a poor charity scholar singing in the streets for his daily bread. We never can tell who God may choose to do great things for the world, but we are sure that boys who drink, and smoke, and break the Sabbath, and read dime novels, will never make leaders in any noble work for humanity. The great tasks of the future must be done by the children of to-day. "God loves the weak and small," and the poorest boy or girl who is now trying to do his will may be honored as his instrument by generations yet to come.

LIGHT FROM THE WORD.

What does Paul say of those who preach another gospel? Gal. 1: 8. Can false systems stand the fire of God's truth? Ps. 24: 4. What weak instruments did God use of old? Ex. 2: 1–10. 1 Sam. 2. 18.

LINES.

SUGGESTED BY THE DEATH OF MY FRIEND, C. L. BLANCHARD.

Under the stars where our loved ones are lying,
We soon shall be resting as sweetly as they,
We soon shall unravel the myst'ry of dying
And walk in the calm of eternity's day.

Ah! soon through the gates as on chariots of fire
We shall sweep as Elijah once swept on before,
And hear the sweet songs of heaven's grand choir
And forget all the sorrows and griefs we once bore.

Oh! a rapturous greeting is waiting us there
On that glorious shore with the loved and the blest,
Where there is no more sorrow no grief and no care
To cloud the blue sky of that Eden of rest.

Then, what tho' our harps on the willows now hang,
And our hearts feel the pain of life's exquisite woe,
A song shall be given for every pang
And Gilead's sweet balm o'er our sorrows shall flow.

Syne.

OBITUARY.

Seaton L. Harness departed this life Feb. 11, 1884. Father Harness was born in Mercer Co., Kentucky, June 10, 1813. In 1830 he, with others, emigrated to Fulton Co., Illinois, embraced religion Oct. 6, 1831, and united with the Cumberland Presbyterian church Dec. 21, the same year, and was baptized March 18, 1832, by Rev. John Berry. This year the Indians commenced hostilities against the white settlers of Illinois, and Father Harness enlisted as a soldier in the celebrated 'Blackhawk war," Gen. Henry and Major Stillman commanding. On the 21st of December, 1835, he was united in wedlock to Miss Melinda Smith, who survives him. In the spring of 1839 he emigrated to Jefferson Co., Iowa, and settled in Liberty Township. The first election for this township, after the organization of the county, was held in his house, as the history of Jefferson county shows. In the spring of 1846 he removed to Van-Buren county, near Birmingham, where he spent the remainder of his days. He loved the house of God, and was always found in his place ready to work for the Master.

Notwithstanding the church of his choice had no rule against fellowshipping the adherents of secret clans, he claimed to be the Lord's free man, detested the sham benevolence and the counterfeit religion of Freemasonry and kindred brotherhoods, and was a constant reader of the *Cynosure*, and a praying and voting Anti-mason.

More than a year prior to his death he "set his house in order," made a disposition of his earthly affairs, and was only waiting for his Saviour to call him home. Although he suffered much he never murmured, always praising the Lord for his goodness. Father Harness leaves a wife and five children, four sons and one daughter, to mourn his loss. May his mantle fall on his children. W. H. H.

"FREEMASONRY ILLUSTRATED."

Paper cover, price 75 cents.

The former price was 60 cents. We cannot send this book hereafter except upon receipt of 75 cents.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

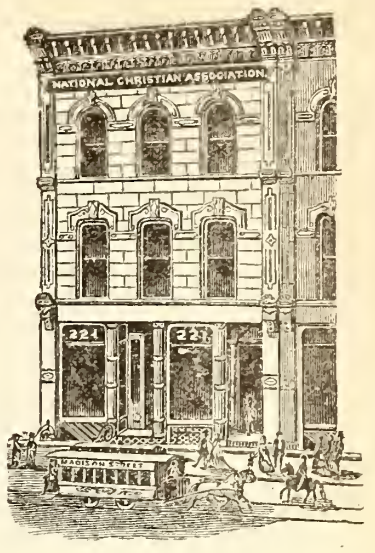
Who depend on voluntary contributions of Christian people in whole or in part for their support:

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Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

NOTICE.

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed. but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Secretaries.—H. L. Kellogg, W. H. Ross and M. N. Butler.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 10, 1884.

We have, and hope soon to give our readers a very interesting letter from Conrad Stegner, Northfield, Minn.,—his conversion on a man-of-war ship in the Pacific Ocean; how he became a Prohibitionist and escaped from tobacco, interwoven with much entertaining matter. He also sends an old temperance paper containing an article by the good Dr. Marsh in 1835, against secret temperance orders, which turned that able and venerable man out of the secretaryship, and put Mr. J. N. Stearns, who joined the secret orders, in his place. Mr. Stegner writes German-English which we must copy before printing it. He has since sent us a short letter against woman suffrage.

REFORM is from a Latin word which means *beauty*, and its adjective, *formosa*, means beautiful. So far is Reform from being a harsh and hateful thing, it is a *re*-forming, or restoring society as God and nature made and meant it, when it has been warped out of shape and disfigured. The little old town of Alexandria, six miles below Washington, is a little quiet paradise to what it was when Franklin and Armfield's slave-prison was the leading institution, and negroes caught in the streets at night without a pass were whipped, or whipable by any white man who met them. Alexandria is *re*formed as a crushed rose restored to its fragrance and bloom, or a warped star to its beams, angles and brilliancy. Who would not be a REformer?

JUNE 18, 1773, JOHN WESLEY read the book *Jachin and Boaz* which cost the author his life. In his (Wesley's) Works *vol. 4, p. 398*, he says of that expose: "I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry! In the face of such a record as this, Masons have been found foolhardy enough to claim Wesley to be a Mason! So they claimed J. Q. Adams and his son Charles Francis in the face of their whole Anti-masonic lives. And what is almost as wonderful, the original mother Methodist *Christian Advocate* of New York comes out with a clear vindication of him from the Masonic falsehood. Surely the day is dawning.

THE CHICAGO LEVER has this strange paragraph a month or so after our American Prohibition Convention at Washington which was addressed by leading Prohibitionists like Dr. Miner of Boston, and others:

> But little has been said in the papers in regard to a convention held in Washington, D. C., on February 22. This convention, as it appears, was a radical Prohibition convention. The Washington *Critic*, in speaking of the resolutions reported by the committee, says:
>
> "The resolutions demand civil rights for all, and the protection of the home and fireside from the use of, and traffic in intoxicating liquors; deprecate the existence of all secret combinations and lodges, and of monopolies which disregard the rights of labor; oppose all combination of capitalist or laborer, which result in strikes or distress; demand the ballot on equal terms for every citizen, with restrictions as shall apply equally to all citizens, native or adopted, and this without respect to nationality, sex or creed; and recommend a uniform national currency, and the recognition of the Bible in the public schools. A supplementary resolution against protective liquor leagues was also adopted."—*Lever, Mar. 27.*

The *Lever* is mistaken. All the Washington dailies gave fair reports of our convention, and the handsome and talented *American Reformer* of New York, gave a fair and full notice before the *Lever* ventured to notice without naming it. The *Lever* approves of the secret deistical lodges. Does this explain its un-Christian course?

THE RELIGIOUS TELESCOPE of March 26th, gives an article by W. S. Titus entitled "*The Wolf getting in*," in which the writer says "A faction of the U. B. Church is attempting the wolf [devil's] paw under the guise of secretism." The next number, April 2, contains a powerful article by the same writer, who says there "still exists in our church a fearful struggle against the lodge power," and calls for the education of children against it. But in the same number, April 2d, the brave, venerable and good Dr. Davis excels even his former self. We make room for Dr. Davis's whole article, "*No Compromise.*" And the same excellent number quotes from the mother M. E. *Advocate* of New York, Wesley's vindication from the false and wicked claim that he was a Mason. Well done, brother Hott! Go on in this good way and Bishop Wright and Prof. Tobey will be lost in the general glow, and "the Brethren" be "united in Christ."

> "The *Lever* has already signified its willingness to support Dr. R. H. McDonald of San Francisco as the Prohibition candidate for President, provided always that the Pittsburg Convention does not object."—*Chicago Lever, April 3d.*

Dr. McDonald has an excellent reputation among good men in California, as a Prohibitionist. But he is a Mason and decided advocate of the lodge which has sworn him into the terrible Masonic alliance with every Mason who is a brewer, distiller, saloonist or drunken Knight Templar. What assurance can Prohibitionists have that he will violate his secret Masonic oaths and be true to Prohibition? If he will betray the lodge and Masons whom he has sworn to "extricate," when he sees them "engaged in any difficulty," how can he be trusted? The *Lever* must and will yet see and say that fealty to the lodge and to Prohibition at the same time is a moral impossibility.

"WHY IS WOMAN SUFFRAGE UNPOPULAR?"

It has been, but can scarcely be said to be so now. Nebraska polls, in all, a hundred thousand votes. When woman suffrage was submitted to the voters, above one-third of them voted for it. If the whole poll of the United States were taken, the proportion would doubtless be about the same. This is not unpopularity.

But this cause was for years unpopular:

1. Because its first advocates were associates of those who abjured all voting by both men or women, on the ground that civil government by force was itself wrong, and to be come out from.

2. That the sacred Scriptures, "those old musty parchments," were of no binding force.

3. They asserted human equality to such an extent that, in Milford, N. H., a meeting was held where a chairman was objected to because it gave him superiority to the rest.

4. Theodore D. Weld, a man of great beauty of character and force of eloquence, at his marriage with Angelina E. Grimke, abjured all official headship in the new family, which certainly was not a *Christian* marriage.

5. Applying this doctrine of the absolute natural equality of men and women, the poet Shelley avowed that, "*Any law* which compelled the husband and wife to live together after they had ceased to love each other, was an intolerable tyranny." So he cast off his first broken-hearted young wife, and took up with Mary Wolstonecraft, who, though holding the same views of marriage, compelled him to be legally married to her, to secure her rights.

6. This false doctrine of the natural physical equality of men and women, led some women to affect men's clothing, in contempt of reason and Scripture.

7. Some of the leaders, as Henry C. Wright, became consulters of familiar spirits.

8. It was stated to me in Washington that Victoria Woodhull, of free-love notoriety, appeared on the platform at some woman suffrage conventions, and was cordially greeted by leaders of the body.

But it is claimed that the cause of woman suffrage has already cast off the infidelity of its origin, as chemistry has cast off alchemy; astronomy, star-gazing, casting nativities and astrology, and republicanism, the rantings of the Fifth-monarchy Levellers.

The late Washington Convention was opened with prayer; though some of the women were said to be infidels, or semi-infidels. And against adverse inferences from the above and other early follies and eccentricities of "woman's rights," it is held by friends of universal suffrage excepting illiteracy, etc., to be applied to the sexes alike:

1. That, in the words of Mrs. Mary B. Willard, "The women now asking the ballot, would neither have desired or dared to demand it for themselves, on the ground of equality or rights; but who ask it in the interests of humanity and mercy."

2. That it is full seventy years since temperance has been publicly agitated; that the argument has long since been carried; and that the liquor-curse has been and still is licensed by male suffrage. When they go up with petitions the legislators tell them "their cause is good and right," but "women have no votes; and we shall be left at home, if we vote against the brewery, distillery and the saloon."

It is further alleged that, a sa rule, women are more moral than men; that two-thirds of the Christian church members in the United States are females. Distillers and brewers declare that "the ballot in women's hands means the destruction of their business;" and they ought to know. Of the millions of mullatto children, born out of wedlock, hundreds, if not thousands are the children of white men, to one born of a white mother. All the experiments thus far, where women have had a chance to act, seem to justify giving them the ballot. And though it is not true that men are tyrants and oppressors of women; but, on the contrary, are disposed to favor them, yet their deprivation of the ballot does operate harshly in multitudes of cases; and in all cases, deprives them of the ordinary motives to study the theory and practice of government; classes them with idiots, imbeciles, convicts and other classes of non-voters; and deprives them of the consideration in society which they would have with ballots in their hands. And as to family discord, unrocked cradles, and buttonless coats, the Bible, reason and nature will vindicate themselves, after the suffrage, as before. And as every enlargement of woman's sphere up from that of a barbarian commodity of bargain and sale, has borne a double blessing in it to herself and society at large. As mixed education in colleges is proving itself altogether the safest and the best, we see no reason why mixed voting at the polls should not prove equally benign. The Ohio irruption of women into the temperance cause, unlike the old Crusades of men, from which it took its name, has not resembled those other crusades in the vices, follies, madness and blood which Peter the Hermit spread from England to Palestine. It began in prayer, proceeded by argument and entreaty, and seems likely to end in benediction. And the women who rally under the magic letters *W. C. T. U.* love their husbands and children no less, while their influence falls on our whole country refreshing as dew-drops and as holy as light.

THE CINCINNATI MOB.

This terrible upheaval is, at length, suppressed. So far as we recollect, it is the first case in which our regiments of militia have shot down their fellow citizens by scores to suppress a mob.

Our readers already know the facts. Twenty-three murderers were in the Cincinnati jail. The worst one of them, Berner, was by a wicked jury given twenty years imprisonment with a prospect of pardon for his crime of cold-blooded, deliberate murder. An indignation meeting was called by good, law-a-biding citizens to censure the judicial corruption. Beer and bad leaders took possession of the crowd, the red flag of the secret European Socialists was raised (which is since explained into a sheriff's vendue flag), the great Court House, containing the land-titles of the city and county was burned; and there would have been a general jail delivery by lynching but for the military execution of half a hundred, more or less, of the rioters. Streets were barricaded, and Cincinnati became, from Friday to Sunday night, the Paris of America.

The editor of the *Cynosure* was a pastor in Cincinnati for nine years, and while there, became cognizant of the following facts, which may throw some light on this holocaust of criminal woe:

1. Dr. Lyman Beecher, then pastor of the Second Presbyterian church, used to say that labor for Christ in Cincinnati came to the least of any place he had ever seen.

2. Elam P. Langdon, a prominent Methodist citizen, who rode with me in a carriage at the last funeral I attended, said in conversation, that he considered the Masonic order fully equal in worth to any of the religious denominations. They were wealthy, he said, owning and renting at that time, one entire block in the city.

3. A woman, who, with her husband, had paid dues promptly, for over a quarter of a century, at her husband's death, applied for the promised funeral and widow's aid. She was refused because the dues were not paid during his sickness. I published the facts in her case and from fifty to one hundred men followed me to the Ohio river, which I was to cross, to put me in. I then preached in my pulpit against secret societies. This was forty-nine years ago. The sermon was popular and was reviewed in the Princeton *Repertory*. The lodge has hounded me since.

4. E. M. Gregory and other Masons started the secret temperance orders there. I advised my people not to join and kept them out.

5. A pro-slavery mob, led by Jo. Graham, broke and threw into the Ohio, three presses, and the city was three days and nights in the power of that mob. Many were killed.

6. Almost every Sabbath witnessed a secret society parade with bands of music. And thousands of youth of both sexes took their first lessons in Sabbath-breaking and other vices, by following these semi-sacred funeral processions to the wooded bluffs about the city. An Indian chief hung himself in a steamboat cabin at the wharf on Thursday, in hot summer weather. The Masons got the corpse, kept it someway till the next Sabbath, and buried it "with *Masonic honors.*" It was a great turn-out.

7. John D. Caldwell, Grand Secretary of "Select Masters" in Ohio, said to me, "We respect such gentlemen as you, because you are sincere; and *you must be aware that we are disintegrating your churches.*" This was the first time that fact had ever occurred to me.

The forces which move multitudes, like those which

move worlds, are hidden. What set that maddened crowd, enraged at the non-enforcement of law, to assail the law, and burn the Court House? The reasons were various:

1. Where the lodge decides the cases, the Court House sinks into popular contempt. There were doubtless, in those crowds, few whose minds and consciences had not been crammed with secret oaths and obligations; and a man who has many oaths, like a woman with many husbands, reverences none.

2. Masons at midnight within tyled doors play at murder of Hiram Abiff, in a pretended joke. And men who play with daggers of lath learn to stab with those of steel.

3. It wanted but half a dozen Irish and German anti-social conspirators trained by land league and Nihilist logic to hate all government, religion and property, to produce the scene of horror through which Cincinnati has passed.

THE NEW CREED.

We wish all Congregationalists who read this paper to understand it. Take the following help from Joseph Cook's Prelude, March 17th, of which the editior of the *Religious Telescope* says: "It is the most powerful arraignment of a church-creed we have ever read. It is withal fronted with a sharp edge of a practical kind which bodes well for evangelical Christianity."

Here follows Mr. Cook's summing up of the creed:

5. The new creed is a fast and loose compromise. It is a tissue of latitudinarian loop-holes. What would be the result of adopting it? A millenium of milk and water. The new creed represents rather what a few holders of eccentric doctrines could be brought to sign than what the denomination, as represented in its councils or the working faith of its active churches, really holds. As, in a spring, the water sinks to the lowest level of the banks around it, so, in the new creed, the doctrine sinks to the lowest level represented by the various conflicting views of the committee which drew it up.

Seven men were appointed by the St. Louis meeting of the National Congregational Council, (1880) to appoint twenty-five men to draw up and print their Congregational creed. Three of the twenty-five refused to sign it when drawn up.

Of those who signed it Dr. W. W. Patton while editor of the *Advance* wrote of the St. Louis ordinance, licensing brothels, with monthly examinations of the inmates: "Let the experiment proceed, till we see the best it has to offer."

Dr. Zachary Eddy was made a Mason "in due form" while pastor of Hon. Seth M. Gates, Warsaw, New York. Mr. Gates was a Leroy seceder from the lodge, and endorsed Morgan's revelation, and stood by it till his death.

The "new creeds" which have been good for anything have been written by the light of the flames of martyrdom, and by men who were willing to die for their belief in the Word of God.

This new Congregational, like the "Tariff-for-revenue and Tariff-for-protection creeds is got up merely to hold a party together. Such creeds staved off the slave-question for long years. So this "new creed" is to keep ministers busy while the lodges are carrying the membership of their churches into the organized deism of secretism. How fit are such men to teach the doctrines of Christ whom the lodge hates, rivals, excludes and ridicules by setting a drunken lodge-master to raise the dead as "*The King of Judah?*"

—Bro. P. S. Feemster, the Kansas agent, has been sick at home with lung fever, which attacked him in February, and has left him with a troublesome cough.

—Bro. Hinman writes from Washington of the continued sickness of Bro. Galloway in Florida. He has sent on a little money to the sick brother, and asks if there is more that can be spared to buy a few comforts for one who has borne many afflictions.

—Rev. A. A. Phelps, who has been engaged in mission work in Nashville, Tenn., has returned to Lima, New York, and is engaged in Gospel and temperance work. Bro. Phelps was on the committee of resolutions of the last Worcester National Convention.

—Due diligence will be used to prevent any fraudulent or otherwise improper advertisement appearing in the *Cynosure*; but if by any means such an one should appear we will esteem it a great favor on the part of those who detect it to notify us promptly.

—Bro. Springstien wishes his regret manifested that there was no mention of God the Father or Jesus Christ in the call for the Michigan State Convention. Truly, without him we can "do nothing."

—The unhappy news comes from Pittsburg that Rev. Dr. Milligan, of the First Reformed Presbyterian church, is in a very low, perhaps critical condition. Consultation with eminent physicians of New York gives occasion for much alarm. Mrs. C. A. Blanchard, daughter of Dr. Milligan leaves Wheaton this week for Pittsburg.

—Later from Kansas, Bro. McMillan of Olathe, Secretary of the State Association, sends word that we regret to put in type, that because of long continued illness Bro. Fcemster has sent in his resignation as State agent. We sincerely hope that his healtb may be early restored, and that his superior abilities may find constant employment either in Kansas or elsewhere.

THE GRAND ARMY RITUAL.

Several are writing that the ritual of the Grand Army of the Republic advertised in the *Cynosure* is defective and incorrect. We have been told as much by seceders from that order, who yet affirmed that it was right in the main. Bro. Shaw of the Michigan *Holiness Record*, Grand Rapids, lately reviewed the character of the order, and was informed by J. R. Bowen, pastor of the M. E. church, Elm Hall, Michigan, that he misrepresented "that excellent order." He writes:

"I was for three years a soldier, and havc for some time been a member of the G. A. R., an organization to which I can conscientiously belong without in any way compromising my religion or duties as a minister of the Gospel. Had I ever discovered a thing in any way contrary to religion I should surely have left the post at once and forever. As to your statements: 1st. *No one is ever blindfolded*, or his vision in any way obscured; 2nd. No such a thing as a coffin, spade, shovel, or any other "implements of execution" are ever used or seen in our post; neither is there such a thing as a guard representing a firing party; such things are only born in a diseased imagination; 3d. No member is ever in any way required to take such an oath as you state to commit *murder*, or an oath that can in any way be so construed. In making such statements you either ignorantly or deliberately tell unmitigated falsehoods and *grossly insult* thousands of good Christian men, who served in defense of our country. *God's cause never demands falsehood*, and when you make such in regard to the army post one naturally loses confidence in what you say about other things."

Bro. Shaw appealed to the publisher of the ritual, who replies:

"My ritual of the Grand Army of the Republic was, as title page shows, issued in 1875, and was copied from a printed copy containing almost every word (all but a few special '*secrets*' not in the print) and with the same title page as mine, except my imprint at the bottom. Copy was furnished by a former member of the order who vouched for its correctness and furnished a few 'secrets' not in the print of copy, but all of the 'ceremonies' were in print including the obligation, coffin scene, etc. Soon after this ritual was issued its substantial correctness was repeatedly vouched for verbally and by correspondents, but such correspondence has not been preserved. My memory is that D. J. Ellsworth of Windsor, Conn., found but a single error in it, and wrote me that he knew it to be correct with that exception.

"It is, however, undoubtedly true that the ritual has been considerably changed within the past two years as I have been repeatedly told by members of the order. With the evidence I have before me I am forced to believe Rev. J. R. Bowen falsifies, and you are at liberty to publish this or make any use of it which you think proper, especially if you publish any part of his letter.

"Cordially yours, EZRA A. COOK."

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet pro vides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Proclaiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure*.

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

REFORM NEWS.

A CONSCIENTIOUS DEACON.

I met recently a man who was deacon in a Baptist church, an Odd-fellow, and a member of thc G. A. R. Hc expressed his opinion of me personally and of the business in which I was engaged. His father, he said, was a good man and a Mason, and he would join if he had money enough. He very strongly asserted that the Grand Army do not use a coffin in their initiations, which I was very ready to admit; but when I said, "You will not deny that the I. O. O. F. have both a coffin and a skeleton," he replied warmly, "I will not be catechised," and strongly intimated that it would bc very agreeable to his feelings if I would leave his house immediately.

In the same town there was a flank movement to "rope in" the few outspoken Antis by means of a temperance boom. A witty speaker, imported from a neighboring State, gave several stirring lectures and proposed to form a "Prohibition Society," with private sessions. Some two hundred, as I was told, united in organizing the society, some protesting against the secrecy, but waved their scruples to render service in putting the saloons out of the town. One elderly and conscientious man, however, declined to be initiated, and so he was appointed "Outside Guardian" to sift thc crowd. A book of instructions was given him which he kindly permitted me to see. It was none other than the constitution aud by-laws of a Good Templar lodge, with the customary obligation and ceremonies. Thus, under pretext of forming a "Prohibition Society" with private meetings for business, the lodge was worming itself into the community and drawing within its coils some at least who had hitherto refused to worship at any save the Christian altar. Satan transformed into an angel of light by turning the noble cause of prohibition into a recruiting agency for one of the darkest systems ever devised for the destruction of men. When will the people learn wisdom and shun the snares spread in secret for their destruction.

J. P. S.

THE INDIAN PROBLEM.

CHAMBERSBURG, Pa.

"Godliness is profitable unto all things." If there were need of proof of this declaration it would be found in thc great advantage of peaceful and Christian methods of dealing with the Indians over the plan of either feeding them as paupers or hunting them as savages.

Yesterday I visited the Indian Training school at Carlisle, Pa.; was most kindly received by the attendant physician, Dr. Given, and furnished with some items which I think may interest the *Cynosure* readers.

There are now under the care of the school 450 scholars from 11 to 21 years of age, about one-third of whom are girls. Capt. Pratt, who is now absent in New Mexico, is expected to return with fifty more. They represent thirty-seven tribes and speak as many languages, so that it becomes a matter of necessity that they all learn to speak English in order to understand each other. This makes an English education easier here than in those Western schools where all speak the same language, and where it is found very difficult to teach them to speak English; partly because it is not a necessity, and partly because they are very sensitive to ridicule on account of failure to speak correctly. All pupils are now received for five years and devote one half of each working day to study and one half to some industrial pursuit, the knowledge of which shall help them in after life. Besides the routine of an English education these Indian boys cultivate 160 acres of land, on which they raised last year 1,600 bushels of wheat, 1,000 bushels of corn, 1,000 bushels of potatoes, besides hay and garden vegetables. Besides they have blacksmith, wagon, harness, shoe and tin shops, and a printing office, which publishes the *Morning Star*.

Last year these boys made two hundred and fifty sets of double harness, fifteen thousand pieces of tinware, and seven tons of stovepipe.

Nor have the arts and duties of domestic life been neglected. All clothing is made on the premises. Two boys make 260 pounds of flour into good bread each day, and the girls do all the laundry and chamber work.

But that they may more fully learn the duties, as well as comforts of home life, a considerable number are kept, for a part of the year at least, on farms in the country, where they have training in Christian families. At present there are about eighty in the country, and last year there were 150.

[*Continued on 12th page.*]

The Home.

HOW TO GROW OLD.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home-light;
Far from the waves that are big with commotion,
Under full sail, and the harbor in sight:
Growing old cheerfully,
Cheerful and bright.

Past all the winds that are adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that lured thee unwilling,
Far from thy course to the Land of the Blest:
Growing old Peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen;
Never a year from the young would's thou borrow,
Thou dost remember what lieth between:
Growing old willingly,
Thankful, serene.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
"It is more blessed to give than to receive:"
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow:
Growing old graciously,
Christian-like grow.

THE BIBLE AND THE CRITICS.

In discussing the question of public biblical criticism, which has been raised by the action of the Rev. Dr. R. Heber Newton, a careful distinction must be made at the outset between that sober, scholarly, and reverent criticism which helps men to a clearer knowledge, and therefore deeper appreciation, of the Word of God, and the wild onslaughts upon holy Scripture, which, when addressed to a congregation of persons entirely untrained in the subtle science of criticism, threaten to deprive them of all that is positive in Christianity. Dr. Newton's criticisms are of the latter class. They are, for the most part, either attacks upon the Bible which have been answered again and again, or theories which, supported by one or two brilliant names, have nevertheless not been accepted by anything like a general *consensus* of scholars.

During the present century, the attacks on the Bible have been chiefly along two lines: the objections of physical science, and the difficulties of historical, ethical, and textual criticisms. As to natural science, it is always shifting,—the dogmas to to-day becoming the exploded theories of to-morrow. Its point of attack has been chiefly the Mosaic account of creation, and so positive and arrogant has it been that some of weak faith have trembled. But most of these theories have been disproved, and Moses again and again vindicated. For example, a few years ago scientists told us that, as vegetation depended for its growth on the actinic principle in the sun's rays, it was ridiculous to believe, as Moses states, that it appeared on the third day, while the sunlight was not seen till the fourth. Now, however, it is generally accepted that the peculiar vegetation of the Carboniferous period, which answers to that of the third day, must have been prior to any direct rays of the sun reaching the earth, as it could only have been produced under the conditions of heat, shade, and humidity. So Moses was right, and so-called science wrong; and the point of attack of yesterday is, to-day, an evidence of accuracy in the Mosaic cosmogony, inexplicable apart from a belief in its inspiration. Science, which is always advancing, and therefore always changing, does not so much disperse the darkness in which we are involved, as expose the *ignes fatui* we mistook for light; and, while accepting its theories as working hypotheses in the fields of investigation, surely we may hesitate to apply them to the very different plane of revealed truth.

The study of the annals of the war which unbelieving criticism has waged against the different books of the Bible leads to much the same conclusion. As an instance, let us take the book of Daniel, because the assault on Daniel has been considered by this school one of its greatest triumphs. Let us examine one objection, that the book is historically inaccurate because—

(1) Belshazzar was not the last king of Babylon;

(2) The last king was not related to Nebuchadnezzar;

(3) The last king was not slain at the capture of Babylon.

For some time the enemy seemed to have a very strong case, since Herodotus, Berosus, Abydenus, Ptolemy's Canon, etc., all agree that the name of the last king was Nabonadius, or Labynetus II. He was one of the conspirators who murdered Laborosoarchod, and was not of royal blood; he was at Borsippa when Babylon was taken, afterward surrendered, and, instead of being put to death by Cyrus, was made Governor of Carmania; and further, the name of Belshazzar is not even mentioned by any historian. Altogether, the biblical account seemed irreconcilable with secular history. In 1838, M. Quatremere, in the "Annales de Philosophie Chretienne," suggested as a possible solution of the difficulty that Belshazzar, a scion of the royal family of Nebuchadnezzar, had been associated with Nabonadius in the kingdom, in order to strengthen the usurper's position, just as the first Mameluke Sultan of Egypt was obliged to associate with himself a young child of the family of Saladin. This was but the hypothesis of a devout and learned critic, who was laboring to explain difficulties in the Word of God, and not to make them.

But in 1854 the name of Belshazzar was deciphered from cuneiform inscriptions at one and the same time, independently, by Oppert in Lower Chaldæa and by Rawlinson in England; and later an inscription was translated by Dr. Hinckes, which showed that Belshazzar was the eldest son of Nabonadius, and of royal blood, since the usurper seems to have married a daughter of Nebuchadnezzar, and that he was made co-regent. He appears to have been intrusted with the defense of Babylon, while the king, after being defeated by Cyrus in the open country, shut himself up in Borsippa, and on learning of the capture of Babylon and death of Belshazzar, surrendered and was made Governor of Carmania.

Here again the point of attack of one age becomes in the next an evidence of extreme accuracy, and this explanation is borne out by a very remarkable and undesigned coincidence. In Dan. 5: 16, Belshazzer says that Daniel shall be third ruler of the kingdom. Why third? Because he was only second himself. This is but one instance, but I believe I am acquainted with nearly all that has been advanced against the book of Daniel, and I do not know any objection that has not been satisfactorily answered.

As a science, criticism is in its infancy. Critics even of the same unbelieving school disagree on almost every point except that of endeavoring to destroy as much as possible of the Word of God,—to name two of the most celebrated, Ewald and Baur. Ewald is quite certain that the Gospel which bears the apostle's name is the work of St. John, and that the Apocalypse is not; Baur, on the other hand, from exactly the same evidence, concludes beyond a doubt that, while the Gospel is not St. John's, the Apocalypse is his only authentic work in the New Testament. The Tubingen school, educated in an atmos phere of doubt, and with the tradition that for every critic to start a view of his own is the right thing, doubtless counts in its ranks some great scholars; but we must remember that they are but a small minority among the Biblical scholars of the world, and that men by their training as well fitted as themselves to appreciate the force of a critical objection, have seen no cause to be shaken by these attacks, but have met and replied to them.—*Dr. Mortimer in the North Am. Review.*

A SPARROW'S LOVE.

I returned home from the chase, and wandered through an alley in my garden. My dog bounded before me. Suddenly he checked himself, and moved forward cautiously, as if he scented game. I glanced down the alley, and perceived a young sparrow with a yellow beak and down upon its head. He had fallen out of the nest (the wind was shaking the beeches in the alley violently), and lay motionless and helpless on the ground, with his little unfledged wings extended. The dog approached it softly, when suddenly an old sparrow, with a black breast, quitted a neighboring tree, dropped like a stone right before the dog's nose, and, with a ruffled plumage and chirping desperately and pitifully, sprang twice at the open, grinning mouth. He had come to protect his little one at the cost of his own life. His little body trembled all over, his voice was hoarse, he was in agony—he offered himself.

The dog must have seemed a gigantic monster to him. But, in spite of that, he had not remained safe on his lofty bough A power stronger than his own will had forced him down. The dog stood still, and turned away. It seemed as though he also felt this power. I hastened to call him back, and went away with a feeling of respect. Yes; smile not! I felt a respect for this heroic little bird and for the depth of his paternal love.

Love, I reflected, is stronger than death and the fear of death; it is love alone that supports and animates all.—*Tourgenieff.*

OUR BOYS AND GIRLS.

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

Nail. Read Eccl. 12.

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. Isa. 22: 23, 24.

1. A nail has a sharp point. Acts 2: 37, 38.
2. Nails must be well fastened. Eccl. 12: 11.
3. Nails useful to hang things on. Mat. 22: 40.
4. For mending broken things. Ezek. 37: 16, 17; Eph. 2: 16–18.
5. For securing treasures. Mat. 24: 35; Col. 2: 3; 2 Cor. 1: 20.
6. For strengthening what is frail. Isa. 35: 3, 4; 54: 2.

LIVES OF CELEBRATED MEN.

A GREAT DUTCHMAN.

(*Condensed from an article in the "Congregationalist," by Rev. C. B. Rice.*)

William the Silent was born in 1533. His father might have been living, as the children will understand, when Columbus discovered America; though I do not think he was. He was one of a family of twelve children. Others of the family besides him grew up to be persons of great usefulness; and this was partly because they all had a most excellent mother, who was a wise friend and helper to them, not only while they were children, but for many years afterwards. The father of William was not rich; but when the boy himself was eleven years old he became, by the death of a cousin, the heir to very great possessions and to many titles of honor and power. Most of the property that came to him in this way was in Holland or in regions near by, which we will now call by the same name; but there was also a town in the south of France that came to William, on account of which he was often called the "Prince of Orange."

The boy soon went away from his home to be brought up after the fashion of those times among princes. He was taught to speak in many languages; and he studied war and government. The kings and great men of that age made much account of rich fare and fine living in their houses; and besides that they spent a large part of their time in carrying on wars with one another, and in trying to deceive one another as to what they meant to do. It was a great thing with William that, living with such men, he did not learn to be false. I cannot say that he was always exactly true; but along with these other men his whole course was straight, like the flight of an arrow over a field of snakes.

Holland was then subject to the king of Spain; and the king of Spain was master besides of the most of Italy, and of nearly all the land that was thought to be worth owning in North and South America; and Spain was the greatest power by far in the whole world. When William was about twenty-six years old he was at Paris upon some public matters, and the king of France told him of a plan he had with the king of Spain, to murder at one stroke all the Protestants in France and Holland. The French king thought that William knew of it, and would be glad to have him talk about it. William had not known of it before, and was not glad to hear of it. But he neither spoke nor looked as if he were in any way surprised; and he did not say a word of what he thought about it, only he began to make plans to stop it. It was because he was able to keep back his thoughts at this time and at other times when few men could have done it, that he came to be called "The Silent." William was ready enough to talk, and was lively and gay in social companies, when he had any time for it. He lived richly, too, in his early years, as other princes did; and he might have spent his whole life in that way if he had chosen.

But there were other things for him to do. The great Reformation which had begun under Luther a few years before he was born, had spread over many parts of Western Europe; and many of the people of Holland had become Protestants. The popes and the kings that held to the pope were doing all they could to stop the Reformation. Laws were made in Holland by which no one might have a book written by any of the reformers, or might speak or even think, in favor of what the reformers believed, or according to what he of his own mind might learn out of the Bible, without being put to death. If people *held on* doing these things they were burned; if they were willing to leave off, having once done them, they were only buried alive or beheaded. Multitudes of women, as well as men were put to death; and children died sometimes with their fathers and mothers. Fifty thousand persons were thus killed in these provinces of Spain within fifteen or twenty years.

The king of Spain, at the time to which we have now come, was Philip II. He set all his mind, such as it was, upon the business of stopping all thinking in religion that was not like his own and the pope's; and he wrote continually from Spain to have the men and women who did not think with him killed faster and faster. And they were killed.

But William the Silent was now setting his thoughts upon saving these people and freeing his country. He was careful and wise in trying to do it. He sincerely meant to serve the king, too, while he might and did what he could to turn him to better ways. He was slow in thinking of rebellion. He was a Catholic, too, himself in his early manhood, although his mother was not; and he came slowly over to be a Protestant, as his thoughts were turned upon such matters, and at a time when he risked his life and all that he had by making the change.

But at last there was no other way but to fight. The whole population, except a few persons mentioned by name, had been at one time condemned to die, by a religious court called the Holy Inquisition and by Philip, —though they could not all be put thus to death. And in 1567 Philip sent the Duke of Alva, a great soldier and in all ways a bloody man, to make shorter work of the Reformation. He put to death eighteen hundred persons in less than three months. William was forced to flee for a time from the country. But he went on preparing such resistance as he could. The work was slow and hard. There was hardly ever a fighting so unequal. The armies he raised were beaten again and again. He had but few trustworthy and skilful men to help him. Many were ready to betray him and sell out the cause. Philip would buy those he could not kill.

If Holland had been all *land* it might never have been free; but Holland is half ocean, and the ocean saved the land. The patriots clung upon the islands, and fought from boats along the rivers and canals; and they let in the waters often around their cities when they were besieged; and the winds and waves themselves fought for them, sometimes after a wonderful manner, that every one should read of; and some of the people stood ready, if nothing else might do, to turn the waters over the whole country and sail away to some new land. But they got slowly a foothold in their own land that they could keep in spite of Spain. William was all the while directing. He looked through the plans that were formed against them. He sought friends for them abroad. He kept them clear of false friends and of false hopes of peace, which Philip gave. He held up their courage when they were ready to despair. He taught them to be careful when they had gained some success. He sought nothing for himself. He took no power except what it was most needful he should take: he took but part of what was urged upon him; and less, perhaps, than he should have taken. He was steadfast and wise and unselfish; and he came thus to be called and to be, as Washington was, the "father of his country;" and under his hand, and under the great providence of God, there rose up a nation that began to be strong and prosperous, even though there was no ending of war.

Philip saw that the war never could end after his mind, while this wise and brave and great-hearted man lived to look through his plans and turn back his soldiers. So, with such a mind as he had and with the advice of a cardinal, a great officer of the Catholic church, he offered to pay 25,000 gold crowns to any one who would kill William, and to make the man or his family "noble" after his kind. There were men enough to try it; and at length, after many attempts, and having been nearly killed once before, he was shot by that man whose name I have already given. It was on the 10th of July, 1584. William was fifty-one years old; only a little older than President Garfield and only a little younger than President Lincoln. His last words were the prayer: "My God, have mercy on this poor people."

There was need of such a prayer. The one hope of the land seemed gone; the people seemed ready to despair. But they did not, and the prayer was answered. The people had some helpers from abroad; and they held on stoutly to help themselves on land and sea; and other wise and brave men rose up among them, and Holland was free; though the war went on for half a century.

You see how William the Silent was standing in that age as a white marble island might stand in the midst of an ocean, keeping its place and its whiteness while storms and dark waters are dashing always upon it. To look upon such a sight, and upon others that are like it in the past, will help you as you grow up to do good and honor God, whatever others may do; and it will help you also, I think, to try and make some beginning in standing up for these great things while you are yet children.— *Christian Intelligencer.*

TEMPERANCE.

LEGAL PROHIBITION.

S. M. KENNEDY.

Write it over heaven's gate,
Write it e're it be too late;
Write it on the sun and moon,
Write it not a whit too soon;
Write it on the face of Mars,
Write it on the myriad stars;
Write it high and write it low,
Write it everywhere you go;
Write it on the nation's dome,
Write it in each happy home;
Write it on the maiden's heart,
Write it—act the manly part;
Write it where a man is found,
Write it all the world around;
Write it on the undriven snow,
Write it—write it— be not slow,
Write it—write the demon's fate,
Write it on the school-boy's slate;
Write it large and write it well,
Write it on the gates of hell—
LEGAL PROHIBITION!

Chicago.

EUREKA! I found in the saloon-cursed city of Lockport, N. Y., what I should be glad to find in every city and town I visit—a prohibition hotel. It is kept by D. C. Tower, on Canal street near Niagara street, and easy of access from the depots and business part of the city. Temperance men in Niagara county and others visiting Lockport should seek out and patronize the house that boldly advertises its principles on its front.

J. P. STODDARD.

TEMPERANCE AND PHYSICAL ENDURANCE.

Weston, the well-known American athlete, has just completed the great feat of walking 5,000 miles in 100 days. He is a total abstainer, and the performance was undertaken to prove that the stimulus of intoxicants was unnecessary for the accomplishment of trials of physical endurance. The whole matter was in charge of a London temperance society, and has been advertised all over the world as a grand temperance argument. A demonstration of the same nature was made last November in London, as the following dispatch of Nov. 11th, 1884, to the *Inter Ocean* of this city describes:

Mr. Keeble, the noted temperance advocate, has become quite a lion among the temperance and church people. He completed yesterday in the city one of the greatest feats of physical endurance on record. Its accomplishment was undertaken for the purpose of proving to the world that the physical system of a sound man who never uses alcohol is capable of sustaining greater and more protracted fatigue than is the physical system of an equally sound man accustomed to its use even in moderation. Mr. Keeble had in most of his temperance lectures insisted upon this point, and generally challenged his opponents to undertake a test with him. Being a man of fine physique, his challenges were not accepted. He then determined to exemplify in his own powers of endurance the virtues of temperance by a feat of endurance in walking, choosing that because he had no experience either as a professional or amateur pedestrian, and regarding walking as the completest form of physical exertion. He undertook to walk 1,000 miles within 445 hours, and to average during the entire period two and one-quarter miles per hour. No person but himself believed he would ever succeed, but he said he would, because he meant to in the interest of religion and humanity. Yesterday he finished his 1,000th mile within the allotted time, and ended apparently fresh and certainly in excellent spirits and health. A dispute arose at the completion of the next to the last mile, growing out of the decimal difficulty in adjusting the time in the last mile to the total distance to be covered, and Mr. Keeble continued walking until the dispute was settled. It was referred to the sporting judges, who happened to be at the time in another part of the city, and before the decision, which was in favor of the pedestrian, was delivered on the premises, Mr. Keeble had walked 456 hours, and covered a total of 1,025 miles, finishing in good condition.

WENDELL PHILLIPS ON PROHIBITION.

The reasons why prohibition should be enacted were stated by Mr. Phillips in an address on Metroplitan Police, a number of years ago, as follows:

"A drunken people can never be the basis of a free government. It is the corner-stone neither of virtue, prosperity, nor progress. To us, therefore, the title deeds of whose estates and the safety of whose lives depend upon the tranquility of the streets, upon the virtue of the masses, the presence of any vice which brutalizes the average mass of mankind, and tends to make it more readily the tool of intriguing and corrupt leaders, is necessarily a stab at the very life of the nation. To prevent the open sale of intoxicating liquor has been the method selected by the State to help its citizens to be virtuous; in other words, the State has enacted what is called the Maine liquor law. You may drink in your own parlors, you may make what indulgences you please your daily rule—the State does not touch you there: there you injure only yourself and those you directly influence—that the State cannot reach. But when you open your doors and say to your fellow-citizens, "Come and indulge," the State has a right to ask, "In what do you invite them to indulge? Is it something that helps, or something that harms the community?"—*Christian Standard.*

NO VIRTUE IN THE WINE CUP.

Sir William Gale, in the course of his examination before a committee of the House of Lords on intemperance, said that alcoholic liquors are never useful to a man in health. "What," said the Duke of Westminster, the chairman, "when a man is exhausted by overwork is there no benefit in a glass of wine?" "Never," said the witness; "few men are oftener weary from overwork than I am, but I never take wine, because it is a mischief and not a benefit."

"Is there no good whatever in wine at any time, to a man in health?" said the chairman. "No good whatever at any time comes from it to a man in health," said one of the most famous medical men in England. I heard a Canon Wilberforce, in Exeter Hall, London, tell a story pertinent to this matter. He said a lady of quality whom he knew well had become a teetotaler by his persuasion. She was afterward traveling in France, and in a railroad accident was seriously wounded. The surgeon said to her:

"Madam, what are your habits?"

"What do you mean by that, sir?"

"I mean what are your habits as to the use of wine?"

"I take none whatever, sir."

"Then you will pull through. If you were accustomed to wine it would be extremely doubtful."—*Boston Traveler.*

THE CHURCHES.

—The anniversary exercises at Allegheny Theological Seminary, United Presbyterian, were held Mar. 25 and 26. Rev. Dr. J. P. Lytle of Sago, Ohio, was chosen president of the Board of Directors. Dr. J. T. Cooper, of Pittsburgh, preached the Baccalaureate sermon. Thirty-five students were in attendance and ten graduated.

—The U. P. Presbytery of Chicago at its late meeting, elected Rev. Dr. Meloy of this city as its ministerial delegate to the General Assembly which meets in St. Louis during the last of May.

—Bro. W. O. Dinius of Montpelier, Ohio, has the joy of reporting that in four revival meetings in the United Brethren churches of that vicinity over a hundred persons were converted to Christ or aroused from a backslidden state.

—In a revival at Greenville, Ohio, conducted by United Brethren, there have been also over 100 conversions. The great work of grace is a great encouragement to all the churches.

—A gathering of the friends of Rev. David Thompson of Monmouth, one of the contributors of the *Cynosure*, was held on the 18th ult., to commemorate the 50th anniversary of his entering the ministry. Pres. J. B. McMichael presided, and Dr. T. H. Hanna of the First U. P. Church presented a collection of very valuable books in behalf of the pastor and congregation of Mt. Hope, Pa.

—Rev. J. B. Galloway of Vernon, Wis., has lately received a token of esteem from his congregation in a purse of $118.

—Dr. Judson Smith, professor of Church history at Oberlin, Ohio, has been selected for the responsible position of secretary of the American Board of Missions. He has accepted the position, and it is thought will have charge of the foreign work of the Board of Africa and China. He is known as a fine scholar and earnest worker. His article on Luther in the January number of the *Bibliotheca Sacra* was one of the best that the Luther year produced.

—Rev. Y. J. Allen, missionary to China from the M. E. church, South, has completed arrangements for the establishment of an American college in Shanghai. He has engaged a corps of nine female and five male teachers, who will depart for China in a few days. Miss Laura Haywood, principal of the Atlanta High School, sister of Rev. Atticus G. Haywood who is so well known in connection with the educational work among the negroes of the South, takes a leading place among the ladies in the new institution.

—Rev. Henry Morgan, pastor of the Independent Methodist church on Shawmut avenue, Boston, died on the 22d ult. of pneumonia, at the age of 59. For 25 years he has labored among the poor of Boston, fighting gambling, drunkenness and the social evil, and with equal animosity the Roman Catholic church, whose priesthood he accused of fostering all vices. He has published several books, "Ned Nevins the Newsboy" being the best and the best known.

—The *Midland* reports the two United Presbyterian churches of St. Louis in a flourishing condition. Rev. John A. Wilson came to the first church in 1876, when it had ninety members. It has now two hundred and the growth is steady, strong and healthful. The Grand Ave. church, Rev. T. C. McKelvey, is just coming out of the mission state with a very promising work before it.

—Two hundred and seventy-two new Lutheran houses of worship were dedicated in this country last year. Of these, 162 were built by German, 62 by English, 7 by German-English, 26 by Swedish, 7 by Norwegian, 7 by Norwegian-Danish, and 1 by Danish congregations.

—When Rev. Myron Winslow Pinkerton, who died on his way to Umzilla's country, first went out, he called on Moffit, in London, home from his fifty years of missionary service in South Africa. The scene, as related by Secretary Clark, who was with him, was very impressive. "When Queen Mary," said the white-haired veteran, "Bloody Mary, who could never forgive herself for surrendering her last stronghold in France, was near her end, she said to her attendants, 'When I die you will find *Calais* graven on my heart.' When I die," said Moffit, "you will find *Africa* graven on my heart." Then he laid his hands on the heads of Pinkerton and his wife breathed upon them his blessing.

—The first printing done on the west side of the Rocky Mountains was a small school-book in the Nez Perces language. It was executed on a press which, with the type and paper, cost about $450, a donation to the Oregon Mission from fifty female members of the native church at Honolulu, Sandwich Islands.

—The *Gospel in all Lands'* Year Book for 1884 gives tables representing the present condition of Foreign Mission work and Societies as follows:

American, 28 societies, 760 ordained and 99 lay missionaries, 1,007 female missionaries, 1,159 ordained native helpers and 5,036 others. The native communicants reported number 198,587. British societies 25, missionaries ordained 1,863, lay 378, female 695; native helpers ordained 1,279, others 14,552; communicants 352,196. Continental societies 22, missionaries ordained 417, lay 142, female 314; native helpers ordained 73. others 1,883; communicants 71,734. Total, societies 75, missionaries ordained 3,040, lay 619, female 2,016; native helpers ordained 2,511, others 21,471, communicants 622,517.

The contributions of Protestant churches in Great Britain and America for 1882 for Foreign Missions were about $8,600,000. Of the amount about one third was contributed in America. In addition to this the contri-

butions of the Continental Missionary Societies amounted to $950,000, making a grand total of over $9,550,000 for Foreign Missions.

—Within four years the Methodist Episcopal church has expended $6,455,000 for religious publications, and the Methodist Book Concern has supplied $3,500,000 worth of literature.

—Captain Bundy held divine service in this city at the Lumber Exchange docks, foot of Franklin street, Thursday afternoon, taking his text from 1 Cor. 13:4: "Charity suffereth long and is kind." A large assemblage of sailors and long-shoremen listened to the sermon, besides many of the lumber-dealers and other gentlemen who happened along.

—Rev. P. A. Seguin has arranged for two services in French during the week at the Railroad Mission on State St. in Chicago; and for two also at the Lumbermen's Mission in the southwest part of the city.

—The third General Council of the Reformed churches throughout the world will meet in Belfast, Ireland, on the 24th of June next, and continue its sessions about ten days. The General Conference of the Evangelical Alliance will be held in Stockholm, Sweden, from August 31st to September 8th. A large number of delegates will go from this country to attend these conventions.

—There has not been a time since the days of George Fox that Friends have been so active in missionary work as they are to-day. Their missions are extending and gathering strength and influence. In the East we have Syria, India and Madagascar; in the West, Mexico and Jamaica, to say nothing of our Indian work and the work in the Southern States. In most of these places we have many native members who are active Christians, and are doing much for the salvation of others. We have meetings established in which God is worshiped with more life and power than in some of our meetings in more favored lands: and we have schools where the children and in some instances grown persons, are being fitted by education for useful life-work. Behind all this we have a church that is becoming more and more a missionary church, thereby partaking of the spirit of our Master who said, "Go ye into all the world."—*Christian Worker.*

UNITED PRESBYTERIAN MISSION SCHOOL AT NORFOLK, VA.

The Norfolk *Virginian* of Mar. 20th notices at some length and with much satisfaction the successful establishment of a noble mission work in that city. The following is an abridgment of its article:

The Freedmen's Mission Board of the United Presbyterian church began operations soon after the war at Vicksburg, Nashville and other points. Later on a flourishing college was established at Knoxville, Tenn., and two good schools were planted in Mecklenburg county, Va., one at Chase City, and the other at Abbyville hard by. The college at Knoxville has at present some 300 students, and is doing a good work in educating its students in the higher branches.

These schools all proved so successful that the board decided to extend its work still further, and with this purpose in view Rev. M. Clarke, of Pittsburg, was authorized to look about for an eligible location where a college could be established similar in its appointments to the one at Knoxville.

The board decided with him that Norfolk furnished the most desirable location, and a school was established here in the early part of last year. Very much to his surprise, the school opened with some 100 pupils, and Mrs. Clarke assisted her husband until another teacher could be secured, and has continued in the work since that time.

The number of pupils increased from time to time until at the close of the session, on the 29th of May, it was found that there had been some 500 applications during the session, and that the total number enrolled amounted to about 450, with an average daily attendance of over 200.

The school was opened again this year under favorable promise, and it was soon found necessary to increase the number of teachers to six—two gentlemen and four ladies, including the principal. The roll now numbers 740 with a daily attendance of about 400. Of course the whole number cannot be handled at one time in the small apartments now used, and they are taught in two installments—one in the forenoon and the other in the afternoon. Mr. Clarke says the pupils are as a rule very bright and make good progress. Not only is the tuition free, but a large amount of clothing has been distributed among the pupils at a nominal charge.

So satisfactory was the result of his first year's experience, that in November last Mr. Clarke broke ground for a college building on Princess Anne avenue, near Church street. The building is now well under way and will probably be completed by the middle of May. It is a large, handsome, three story brick building with mansard roof, and the ground floor measures 68x80. It contains 9 large rooms about 25x30, besides a large airy chapel 40x60, together with basement, halls, laboratory, cloakrooms, etc. Over the front entrance is a marble tablet, with the following inscription: "Norfolk Mission College, United Presbyterian, 1883." The building will be surmounted by a tower 80 feet high, and will be an ornament to the city as well as an honor to the church it represents. Its estimated cost is about $20,000.

Mr. Clarke has already expended some $12,000 here, and expects to spend on an average five or six thousand dollars a year in the good work he is doing.

[*Continued from 9th page.*]

The advantages of this system of training of Indians are:

1. There is reasonable probability that each one thus trained will become a self-supporting citizen instead of a pauper, as most reservation Indians now are. He will become a contributor instead of a burden to society.

2. He is a hostage and a pledge of peace with his tribe.

3. Some will become teachers and civilizers of their people.

4. More important than all else, many become Christians.

The experiment here and at Hampton has demonstrated:

1. That the Indian (not the exceptional, but the average Indian) can be educated, civilized and become a Christian.

2. That this can be done with far greater facility at these schools than among the surroundings of barbarous life.

3. That it is in every way easier, cheaper and more humane, to educate Indian youth and fit them for citizenship than to hunt them as savages or maintain them as paupers.

4. That the true solution of the Indian problem is in the education of the Indian youth and their absorption by the people as a part of our civilized citizens.

I will conclude with the following facts and estimates taken from a report by the Secretary of the Interior. The cost of Indian wars from 1872 to 1882 was $223,-891,264.50. Add to this the cost of subsistence, $5,000,-000 a year, and we have an aggregate of $273,891,264, or $27,000,000 a year. There are probably not more than 87,000 Indians of school age in all the territory of the United States, excluding Alaska, and but a fraction of what is thrown away on their maintenance would educate every one of them. In view of these facts it is passing strange that, with an overflowing treasury, there should be such meager appropriations for this object, and that these Indian schools should be constantly hampered and embarrassed for want of support.

H. H. Hinman.

FROM THE MICHIGAN AGENT.

At the close of my last report I was in Sherwood. Thursday evening was stormy, and but few were present, and stolid indifference was a characteristic of the majority who did come. Sherwood I found to be in a pitiable condition. Here is the Rork college, the Rork church, the Rork students, and the Rork church members, yea, and Mr. Rork himself. The doctrines advocated by Mr. Rork have engendered a deadness in spiritual things. I lectured in the F. M. church. On Friday evening, Feb. 29, I met a larger audience and showed unmistakably the connection between ancient idolatry as practiced in heathendom and present idolatry as practiced in Christendom in the secret chambers. Saturday, March 1, I left for Jackson, and tarried at home over Sabbath for rest.

On Monday I left home for Leslie, west of which place I was announced to speak at the Wicks school-house on this and the following evening. Met a small audience the first evening although the weather was intensely cold. On the second evening more were present, the craft being well represented. All was quiet, however, until the close of the service, when there was considerable spitting of tobacco juice and loud talking, all of which failed to frighten the lecturer or refute the arguments presented.

On Sabbath evening I listened to a sermon from Bro. C. C. Foote in the Presbyterian church at Parma. Some groaned when he referred to Freemasonry. Bro. Foote announced that he would continue the subject on the following evening. I was not present, but learned that Bro. Foote again, among other things, properly and consistently referred to Masonry as a hindrance to walking with Christ. At the close he announced that on the following evening he would preach again from a line of thought upon which he had spent much time and careful study. The meeting was a union meeting between the Baptists and Presbyterians. It will be remembered that only a few weeks previous, in the M. E. church, Bro. Baker had made cutting allusions to the lodge. This being followed by Bro. Foote in the Presbyterian church was too much for Parma. Bro. Foote evidently had no idea of the meeting closing then and there, so he announced as aforesaid. But the "good" Presbyterian preacher arose and stated substantially that as the meeting was not accomplishing anything he thought best to close. Turning to the "good" Baptist preacher he said, "Don't you think so, Bro. Adams?" Bro. Adams said, "Yes." Pointing his finger toward a brother down in the audience he said, "Don't you, brother?" He replied, "Yes." He asked the same of several others, who said "Yes" as promptly as though they had held rehearsal before service. If some one had turned to Bro. Foote and said, "Don't you think you had better take the first train in the morning and go east?" perhaps he would have said, "Yes." He did so at any rate. Fortunately Bro. Foote became somewhat familiar with this kind of ungentlemanly and unchristian treatment some years ago when preaching against slavery. So far as I have been able to learn Parma did not even thank Bro. Foote for his presence and effort. Oh, Parma! God hath it recorded against thee!

A ride of fifty miles by rail and thirteen by stage brought me to the home of Bro. Carpenter in the vicinity of Arnold's Corners. I was announced to speak in the Congregational church, Rev. J. R. Preston, pastor. Here I met a fair audience the first evening, although the mud was deep. I had good attention. Secret societies have never been disturbed here, so it is not surprising if there occurs considerable flinching during the probing of the national wound.

On the second evening I met a large audience. Some estimated that 300 people were present. I gave the "Idolatry of Freemasonry." Some members of the craft were present, and were the first to leave at the close of the lecture. Here I sold no stock but took some subscriptions to the paper, and sold every seven degree exposition I had with me, even to the one I carry as a book of reference, somewhat worn. The sexton told me that, if I should speak there again, the house would not hold the audience if it was a good night. So eager do the people seem to be to hear these truths. From Bro. Carpenter's, where I found hospitality during my stay, I took stage for Coldwater, where I met Bro. Jackson, who took me about thirteen miles in another direction, to California Corners, where posters had been circulated to the effect that I would speak two evenings in the U. B. church.

On the second evening had a good audience and good attention. My Masonic friends were present but kept their jewels. A number of young Odd-fellows were also present. All but one of the expositions of Odd-fellowship were taken after the lecture. The young men said they were going to take them to the lodge and compare notes. A Scotch Covenanter from Ray, Indiana, was present, and at the close of the lecture requested that I come to their church and speak on this subject, to which I agreed. Ray is on the line between Indiana and Michigan. The date for this lecture is not yet fixed. Saturday morning left this place with Bro. Jackson. A ride of fourteen miles brought us to Coldwater, where I attended to accumulated correspondence, and arranged to preach next morning in the U. B. church. Repaired to Bro. Sinclair's, remained over night, and preached as announced in the U. B. church in Ovid. Preached at Fox school house in the afternoon and again at the above church in the evening. From this I announced lectures for Tuesday and Wednesday evenings following.

Tuesday afternoon it rained and in the evening it was intensely dark, somewhat misty and very muddy. Notwithstanding this a number were out to hear. On the following evening it was darker and more muddy, and rained some. But the audience was doubled in numbers and there was good attention while I presented the similarities between the ceremonies of Freemasonry and the ceremonies of false worships all along our past history, for the toleration of which God has cursed whole nations. At the commencement of the second evening's lecture there was an attempt at disturbance. When I arose to sing the opening song a spasm of coughing seized a portion of the audience, which soon became contagious. I waited very quietly until all was still, and not a cough was heard before I sang a note. I would have stood still there one straight half hour if they had continued their coughing. I made no reference whatever to this, only to silently wait until all was still. The leaders felt chagrined. Also when I knelt to pray, a man struck up, "We'll hang Jeff Davis on a sour apple tree." I paid no heed whatever to this, but continued praying. All were quiet but this lone man and myself. He sang through the first verse and ceased, beaten at his own game. I finished my prayer, made no reference to either the man or his song, and went on with the talk. At the close he came forward and apologized. No financial aid from this meeting, but good was done. This is the first lecture of the kind ever held in this place. Sold a few books and took one subscription to the paper. Collected $31.00. Close this report on my way to Jackson to arrange for the annual meeting.

H. A. Day.

BUSINESS.

Bro. Ferren writes from Ellington, N. Y., of his long acquaintance with the *Cynosure*, his high appreciation of its merits and of his trials and successes in securing subscribers. He was 28 years old at the time of Morgan's "taking off," and personally knowing to many of the facts in the case. He was present at the unveiling of the monument at Batavia, but ill health at the time and his advanced age prevented him from taking any active part.

Bro. Yankey of Fayetteville, Pa., takes the premium for the BIG LIST. Monday morning his letter brought us a list of thirty names from Chambersburg and vicinity, all of them for one year each. The cause is good enough for some one to make an effort to surpass this record. Who will undertake it?

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NOTES.

We again wish to call the attention of canvassers for the *Cynosure* to the necessity of their stating in their letters that there is an extra copy due them, when such is the fact.

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2d. When you send in a few names at a time, it is impossible for us to keep the account so as to know when each has his quota of subscribers, for we have not the time.

3d. Some have preferred not to take any commission though sending in full clubs. But we wish it clearly understood that if anyone who wishes it has failed to receive his extra number of the *Cynosure* or any commission due, we hope that they will write us at once that we may correct the error.

4th. We are doing the business for you, friends and if it is not done satisfactorily we hope you will write us a personal letter.

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"The republication of the Reform Story which run through the columns of the *Cynosure* for nearly a year is at last completed, and the book so anxiously expected by thousands of our readers has come from the press of Ezra A. Cook. The book is finely bound and fairly introduces the reader to the treasures within. The publisher has made occasional selections from Masonic works to verify the statements of the text; these make a helpful addition for some who can afford no more complete an armory of this kind."—*Christian Cynosure.*

"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

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"Lucille Vernon" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

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HOME AND HEALTH.

REVIVING DROWNED PERSONS.

Dr. A. Voisin communicated to the Rochelle Congress the satisfactory results which have attended the great efforts made for some years past by the Paris Municipality to improve the treatment of drowned persons in that Capital—efforts which Dr. Voisin has been the chief instrument in carrying out. He now reports the results which have been obtained: 1. The almost absolute certainty of restoring life to persons who have remained under water, or "between two waters," for a period varying from a few seconds to five minutes—no one formerly having been saved after three minutes' submersion. 2. He has succeeded in restoring to life persons who have remained under water from five to twenty minutes. 3. These results have been obtained in individuals not merely in a state of syncope, but in an asphyxiated state, as shown by their violaceous face and lips, their open mouth, and flaccid masseters. 4. These results have been gained in consequence of the excellent arrangements made for the rigorous carrying out of Silvester's method; the effectual application of warmth to the whole surface of the body by calorific generators; the ready access of warm baths and cold douches; the keeping the patient quietly in bed for some hours after his restoration—the whole system being administered by a well-trained and disciplined staff, which is kept in constant readiness.—*Medical Times and Gazette.*

HOME HINTS FOR SPRING.

Bureau and washstand covers are among the most common pieces of fancy work, and are of countless designs. Among the prettiest, this winter, are those of crash or momie cloth, made in scarf pattern, with the ends in embroidery and drawn work, from a quarter to half a yard broad. They may be done with colored silk, but are much prettier when worked with the threads which have been taken from the material. The fringe, which is formed by drawing out threads, when the work is all done, has a broad heading made by alternately taking out and leaving seven or eight threads; and, over those left, working a cross-stitch or feather-stitch. Above this are broad, open patterns of drawn-work, and ribbon may be drawn through, or a bright color placed under. There should be a pin-cushion cover to match. Mantel and window lambrequins are made in the same way, or they may be crocheted with fisherman's twine to imitate the Macrame work, which is so much more difficult. Any pretty pattern of knitted or crocheted edging can be used, and a fringe added, or colored tassels of chenille on each point.

Table linen, in a full, good supply of which a good housekeeper takes pride, is varied and beautiful enough to satify any taste. There are table cloths and napkins suited to every occasion, and every course from soup to coffee and fruit, with appropriate designs in colored or white embroidery; but an initial or monogram, worked in white, with or without fringed sides, which can be washed without fear of losing color, seems most desirable. Damask cloths of red or grayish brown are pretty and economical for breakfast and tea. The latest imported styles for napkins are long and narrow, like towels. These napkins protect the dress very perfectly, and are to be welcomed for this reason.

The large stores in the cities bring out their ginghams, prints and muslins in early spring, and it is well to make up plain summer dresses now. Styles which are simplest and can be done up easily are chosen for such goods. Plain blouse waists plaited or gathered into a belt, a plain overskirt looped high on the hips, with an underskirt tucked or trimmed with gathered flounces, always laundry well. For children, a blouse waist, and skirt of two or three scant ruffles, with a broad sash of the material tied behind, is very pretty.

It is best to make up underclothing early, if done at home. If one wishes a combination of corset-cover, skirt and chemise, which is popular and desirable, a close-fitting polonaise pattern, with the back seams cut off to an ordinary basque length, and two plain breadths gathered on and sewed into the long front side seams, will make a garment quite as satisfactory as those which cost two dollars and a half.—*American Agriculturist.*

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—A turn of the tide has occurred in English ship-building. The decline in freights and multiplicity of disasters to English ships within three years have brought the ship-building on the Tyne and Clyde to a total suspension. No new keels are visible. Several thousand men are idle, and those who are at work are employed in the completion of vessels now rapidly approaching completion.

Samuel Wells Williams, late professor of the Chinese language and literature in Yale College, has bequeathed $5,000 to the college, contingent on the death of his sister. The object of the bequest is to establish a fund that the professorship of Chinese be continued, otherwise to educate Chinese students. He has also bequeathed $1,000 and his cabinet of Chinese minerals and curiosities to the theological seminary.

For making luminous paint this is the receipt: Take oyster shells and clean them with warm water. Put them into the fire for half an hour, and then take them out, cool them, pound them fine, and remove the worthless gray parts. Put the powder into a crucible with alternate layers of sulpher. Close the lid and seal it up with sand made into a stiff paste with beer. After the crucible has been over the fire for an hour and afterward cooled the contents will be found to be white. Sift the powder carefully and mix it with gum water. This gives a paint which remains luminous for a long time after dark if it is first exposed to daylight.

The example of Governor Irvin of Idaho, in returning his salary to the treasury has been imitated by General Charles H. Grosvenor of Ohio, who returns to the government the sum of $3,975, which he recently received under the arrears of pensions act. General Grosvenor says that he does not consider himself justly entitled to the money, but does not want it credited to the conscience fund. It is therefore placed among what is known as "miscellaneous receipts." A great many people have received as large and in some cases larger sums than this under the arrears of pensions act who are not so much entitled to the money as General Grosvenor was, a gallant soldier, and carries with him the wounds which testify to his courage.

A tuneful enemy of ex-Secretary Blaine, by the name of Rosewig, has given him the most cruel blow he has received for many a day. Rosewig has written a piece of music for the piano, entitled "The James G. Blaine Grand March," and it is about as wretched a composition as was ever published. Mr. Blaine is having copies sent him at the rate of five or six a day, and his musical friends are continually offering to play it for him. The matter has become such a nuisance that any package that comes to the house in the shape of a roll of music is now commited to the waste paper basket without being opened, and in the future an allusion to the "march" will be received in the Blaine household with painful silence. The anti-Blaine men are already in negotiation with all the hand-organ manufacturers in the country to include the "march" in their repertoires, and Mr. Blaine's musical admirer will probably become celebrated.

An ancient manuscript of great interest to the Christian world has lately been discovered in a library in Constantinople, and published by the Archbishop of Nicomedia. It is entitled, "Teaching of the Twelve Apostles," and its date is placed by competent scholars as far back as A. D. 120 to 160. In fact, it is the earliest Christian writing in our possession apart from the New Testament. Its length is about the same as that of the Epistle to the Galatians. The original is in Greek, and German translations have within the past few weeks reached this country. Now the Greek itself is here; and a translation by President Roswell D. Hitchcock and Professor Francis Brown, of the Union Seminary, with an introduction, will be published this week by the Scribners. The writing is chiefly important on account of the light it throws on the organization of the primitive church. Says one of the scholars who has seen the book: "The deductions from the contents of this important manuscript are at variance with nearly every polity established. They are all shown to be later growths or developments. The Episcopalian will find slender ground for the Apostolic succession; the Presbyterian loses his ruling elder; the Baptist gets water 'poured' on him, and the Congregationalist gets small comfort. Each denomination will continue on its own way, no doubt, but this document will serve to emphasize the fact rather more than suspected before, that to make a claim is not equivalent to proving it."

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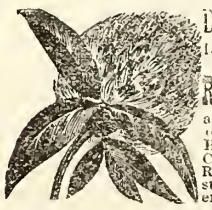


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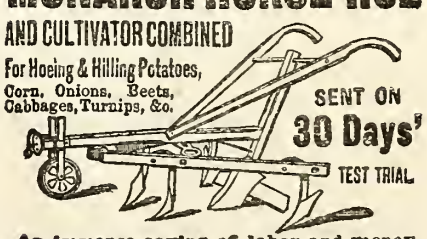


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NEWS OF THE WEEK.

WASHINGTON.

—The residents of Idaho are very much alarmed over the spread of Mormonism in that Territory. Delegate Singiser, of Idaho, in a letter to Senator Platt at Washington, urges the passage of the bill re-apportioning the Legislature of the Territory. He says that prominent people from all over the Territory have written him urging its passage as a necessity in curtailing the rapidly growing power of the Mormon church. Out of the total membership of the Legislature ten of the thirty-six were Mormons.

—There was an interesting incident, says the *Inter Ocean*, in the House when Congressman Wise, of Virginia, arose to move that the Secretary of War be authorized to loan several United States flags belonging to the government to the citizens of Richmond to drape a hall in which a fair for the benefit of disabled Confederate soldiers is to be held. The motion was adopted with significant unanimity.

—The members of the House are preparing to flood the country with political speeches, and have authorized the Doorkeeper to employ assistance in the folding-room, where they are folded and wrapped. This occurs every Presidential year, and, as usually is the case, the more new men there are in the House the more speeches will be printed. Not one in ten are ever delivered, but the orators get leave to print, and then put their speeches in the *Record*.

THE CINCINNATI MOB.

—All was quiet during the week in Cincinnati, but the barricades remained about the jail and a regiment of militia remained on guard. Saturday afternoon, on account of much threatening on the streets, guards were doubled and every preparation made to suppress an uprising, business houses even providing armed guards. Great precautions were thought necessary until after the municipal election. The Sabbath passed quietly.

—Governor Hoadly suggests to the Ohio Legislature that it offer a reward for the arrest of the murderer of Captain Desmond, killed during the Cincinnati riot, and that an appropriation for the relief of Desmond's mother be made. A bill was also introduced that citizens may recover from the State damages for property destroyed during riots.

—The full list of killed and wounded will never be made known. The thing is impossible, as every man of the wounded who could walk away unobserved did so. The best list shows thirty-nine killed and 122 wounded. The list of the killed is probably correct, and the deaths of the wounded will increase it probably to fifty. Experts maintain that the wounded who will recover cannot be fewer than 200.

COUNTRY.

—The trunk line roads will carry delegates and visitors to the Republican and Democratic conventions at Chicago for one unlimited fare for the round trip.

—Three boys, the sons of Cincinnati business men, while driving a spring wagon, were killed Saturday evening by a locomotive at the Spring Grove Cemetery crossing.

—A Texas Pacific train was wrecked near Cisco, Texas, Saturday morning, the baggage car and three coaches tumbling down an embankment. Seven persons were killed and many injured.

—The tug Peter Smith exploded her boiler off Vermillion, on Lake Erie, Sunday, killing two engineers and Captain Smith, of the schooner Sherman, who was on a pleasure trip.

—The City Marshal of Shreve, Ohio, crushed the skull of an inoffensive old man because he could not walk enough while drunk. The indignation of the citizens at the assault was so great that the officer was taken to Wooster to escape lynching.

—During March $8,250,000 worth of property was destroyed by fire, and for the first quarter of 1884 the loss was $27,250,000. $3,000,000 in excess of the record for the corresponding period of 1883.

—At the close of the year the Western Kansas Stock-raisers' Association, now in convention at Dodge City, had a membership of ninety-five, who owned 350,000 head of cattle, valued at $10,000,000.

—Southern cotton-mill owners met Thursday at Augusta, Ga., and organized the Southern and Western Manufacturing Association. The gathering is regarded as the most influential one ever held in the South.

—The North Side German saloon-keepers of Chicago have appointed a committee to organize all saloon-keepers' associations in the city with a view to work among the voters, elect the next legislature and repeal the $500 license.

—The steamer Rebecca Everingham burned Thursday morning to the water's edge at Fitzgerald Landing, Chattahoochee River, forty miles below Columbus, Ga. The fire originated in the stern of the steamer, and it is thought from an electric lamp spark. The passengers saved escaped in their night clothes. Thirteen persons were lost.

—What is called a lake whale has just been caught in Lake Michigan. It is nearly twelve feet long and is five feet in circumference, weighing over 1,000 pounds.

—A cyclone thirty miles south of Chattanooga, Tenn., Tuesday night, wrecked many structures, causing the death of seven persons. An express train was blown from the track, the fireman being killed and the engineer wounded.

—A sudden hurricane struck Pittsburg Wednesday forenoon, wrecking many structures, and entirely destroying Oliver & Roberts' wire-mill, in process of construction. Three persons were buried under a ruined building and fatally hurt. The storm swept through the Monongahela Valley, leaving destruction in its path.

—A brief telegram from Springport, Ind., states that a cyclone struck Oakville, Delaware county, Ind., about 5 o'clock Tuesday afternoon, destroying the entire town. Five persons were killed and several wounded.

—The Chicago, St. Louis & Pacific, and Chicago & Indiana Central Railroads, filed articles of consolidation last week Tuesday, the joint capital being $30,000,000. The combination will be known as the Chicago, St. Louis & Pacific.

—The Indiana Mine Inspector reports 206 collieries in the State, employing 5,403 men, which produced last year 2,560,000 tons of coal. The combined capital is $1,600,000, and the fatal accidents for the period stated numbered eleven.

—By the accident on the Louisville and Nashville Road at Belleville, Ill., Thursday evening, twenty-five persons were wounded. An infant died of its injuries and a half dozen of the victims are believed to be fatally hurt. Two cars left the track and turned over.

—For three days last week forest fires have raged in several counties of Southern North Carolina, destroying turpentine orchards, vast forests of pine, residences, and turpentine distilleries. The fire swept a section of about 150 square miles, leaving the country a blackened wilderness. No lives are reported lost.

FOREIGN.

—The steamer Daniel Steinmann from Antwerp, with five officers, thirty-three sailors and ninety-one passengers, struck about ten o'clock Monday night last week on the Mad Rock shoal, between two and three hundred yards southeast of the light-house on Sambro island, in a dense fog and a fierce gale. She immediately rebounded but a moment later struck on the Gardner shoal, and had an immense hole knocked in her bottom. The water poured into her in a great volume, and she sank within a few minutes after first striking. So far as is yet known only one life-boat was launched, but how many it at first contained cannot be even guessed at. About 11 the men on Sambro island observed the boat making for the shore, and guided it by torches around to a calm cover. Its seven occupants landed safely. Five were of the crew and two passengers. When daylight broke the only portion of the wreck that was visible was the topsail yard, to which two people were seen to be clinging. A boat at once put out and rescued the pair from their perilous position. They proved to be Capt Schoonhoven and a boy passenger, who had clung to a submerged spar all night.

—A dispatch from Cairo April 5th represents General Gordon's position as desperate. The reports from Berber are that the partisans of the Mahdi hold the entire command of the Nile between Khartoum and Shendy. The Governor of Sennaar sent to General Gordon asking for help. The Sennaar garrison, he says, will not be able to hold out another month. General Gordon advises him to try and arrange a capitulation, as help from Khartoum is impossible. The statement made in the House of Commons by the Marquis of Hartington, Secretary of State for War, that General Gordon has never asked for the assistance of English troops is opposed to the official information at Cairo. According to this General Gordon is relying upon relief from Indian troops which he expects to reach him by way of Suakim and Berber. In a private letter to Commander Maxwell, General Gordon writes: "We exist day by day, and though excitement is nice sometimes we can have too much of it. While the responsibility is heavy, I can only place my trust in God's mercy, for there is nothing else.

—The defeat of General Gordon March 16th was caused by the treachery of two black Pashas, who charged into the ranks of their own troops, allowing the enemy to enter the gap made. It is reported they have been court-martialed and shot.

—In the House of Commons, Gladstone replying to Northcote, Thursday, said the time had not yet arrived for sending a peremptory order for General Gordon to withdraw from Khartoum. Gordon was not under orders to remain. He could leave any time he felt so disposed. Gordon believed himself perfectly safe.

—The British Cabinet Friday decided against formally establishing a protectorate over Egypt. In the Lords Earl Granville said the government was not prepared to send a military expedition to the relief of General Gordon. The latest advices from him were assuring.

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Flour	2 25	@6 25
Hay—Timothy	7 00	@10 75
Mess pork per bbl		16 40
Butter, medium to best	12½	@30
Cheese	05	@15
Beans	1 25	@2 20
Eggs		15
Potatoes per bus	20	35
Seeds—Timothy	1 22	@1 26
Flax		1 66
Broom corn	02	@ 08
Hides—Green to dry flint	06	@14½
Lumber—Common	11 00	@18 00
Wool	16	@35
Cattle—Extra	6 40	@6 70
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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A GOOD MINISTER says, "I am among a people some of whom will do nothing unless they can have their own way; who will not help put down whisky unless they can vote against tobacco. I do not wish to be like them, and I am hesitating between voting with the Prohibition or the American party." Tobacco, though vile, and to be condemned, is not to be named in the class with the lodge. Tobacco is a hurtful error. The lodge is a "damnable heresy," which is "denying the Lord." Moses, without jails or prisons, had few capital crimes; *false-worship* was one: but he punished stealing by "restoring double," or at most four-fold. England used to hang for stealing a sheep by a hungry man. So Satan pushes ever to extremes to block reform by multiplying capital sins. The man who puts tobacco on a par with rum is a weak man and ignorant though sincere. So is the Prohibitionist who hopes to overthrow liquor by co-operating with a Christ-excluding lodge. Worship underlies everything else; and false-worship is a fundamental wrong.

The Senate passed the Educational Bill of Mr. H. W. Blair of New Hampshire, last week after many prophecies of its defeat. This bill provides that $77,000,000 shall be appropriated in such a way as to provide for the equalization of school privileges to all children of school age in all States and Territories, without regard to color or race, and gives them an opportunity for education. The expenditure is to extend over eight years, as follows: First year, $7,000,000; second year, $10,000,000; third year, $15,000,000; fourth year, $13,000,000; fifth year, $11,000,000; sixth year, $9,000,000; seventh year, $7,000,000, and eighth year, $5,000,000. The framer of the bill had numerous contingencies to provide against. The illiteracy of the country has its immense bulk in the Southern States, and the jealousy of the Republican Senators from the North was aroused at the probability that politicians could make capital use of this subsidy to forward their personal and ambitious aims. From this fear arose the greatest opposition to the measure. But for years the leaders of the Republican party have advocated such a measure. Judge Tourgee, author of "The Fool's Errand," wrote for it with an eloquent pen as the next great work which the party must take up. Senator Logan introduced a bill to accomplish the same end by means of the whisky tax, and ex-Secretary Blaine urged a modification of Logan's plan. The bill will probably pass the House and soon become law. We are sorry to note that the advanced position of Mr. Blair on the temperance question seemed to inspire the opposition of some of the press correspondents toward the measure.

The abortive attempt of the Cincinnati mob to right a great and fearful wrong will not be altogether a failure. The corruption that had settled like a miasm about our criminal courts needed a terrible and fatal lightening stroke to consume it. Some tokens of a purer atmosphere already appear and they will be more manifest as time passes, and men awaiting trial for capital crimes will be less likely to escape a just penalty now than a month ago. It is said that last year there were in this country fifteen hundred murders and only ninety-three legal executions, while in the same time the lynchings numbered a hundred and eighteen—a result that is not strange in contrast with the first-named facts. The dead of Cincinnati belong to the whole country, and in the economy of justice may be reckoned as part of the penalty the nation must pay for neglecting to enforce the laws against crime.

Gladstone has gained several important, and, from the standpoint of English liberalism, glorious victories during the past few weeks. The attack of the opposition failed because they could propose, not only nothing better. but absolutely nothing worth consideration as a substitute for the policy so ably defended by the Premier. Last week Monday after a great speech Gladstone carried forward the franchise bill one notch nearer success. This measure will extend the franchise to between one and two million more voters in Great Britain and is bitterly fought by some of the Conservative party.

Amid the conflicting reports of the capture of General Gordon at Khartoum in the Soudan by the rebel tribes, varied next day to word that he was recalled, and then again that he is safe from all attacks, it is assuring to read the calm words of his brother, Sir Henry Gordon, who is in direct and as frequent communication with Khartoum as the circumstances allow. He has not the slightest fear for his brother's safety, and regards all the outcry about the treachery of the home government as bosh. The plan originally marked out is being carried out both by Gladstone and Gordon. The latter has nearly completed his work and hopes that his successor may soon be appointed. There are indications that England does not intend to abandon Egypt, and that plans for a fall campaign are carefully maturing.

General Gordon says his brother will not return to England, but will on leaving Egypt return to Western Africa and resume his engagement with the King of the Belgians to take command of the military operations of the International African Association, which now, with Stanley at its head, is developing the trade with the interior by way of the Congo. His life will henceforth be nobly devoted to the civilization of Africa and the extirpation of the slave-trade—a fitting work for a life of singular change, romance and success, devoted to the good of his fellow-men and the glory of his God.

Every star shines for all eyes. Every breeze blows for the whole human race. Every rain drop falls for all life. The light, air, rivers, oceans, mountains, worlds, science, religion, life, all good, yea, God himself, are for all, old and young, male and female, the strong and the weak, everywhere and always. But not so with Masonry. It is for the few, and then only for the strong. Never, nay, never for the weak. Even the weak ones it claims to benefit are limited to only a few accidental cases in connection with themselves. —*Reformer.*

—The following from P. G. M. Joseph Kidder, in the Odd-fellow's department of the N. H. *Statesman* showe that the predicted I. O. O. F. millenium has not yet come: "Treason. In New Jersey some of the Encampments refuse to render the work as laid down in the Ritual. Such insubordination needs to be dealt with in a summary manner."

WHAT DO YOU KNOW ABOUT SECRET SOCIETIES?

BY REV. WILLIAM WISHART, D.D.

When we undertake to investigate the subject of secret societies, there is a difficulty or objection which meets us at the very outset; namely, that the works and doings of these societies are so completely covered under a veil of secrecy and darkness as to be beyond the reach of investigation. Behind this objection the friends of secretism often take refuge when they are assailed and boastfully claim that what cannot be known, cannot justly be condemned: *What do you know about secret societies? You have never been in the lodge. I suppose I ought to understand this thing —I am a Mason and have been in the lodge, but you can know nothing about it.* Such is substantially the language which we often hear from the friends of secretism.

A STRONG PRESUMPTION AGAINST SECRETISM.

But even if we admit *all this* to be true, it affords a very strong presumption against secret societies. Why is it, that we cannot know the secret counsels and doings of the lodge? We live in a land of liberty where the rights of conscience are both protected and respected. There is no truth whether of reason or revelation that cannot be *openly* maintained —no duty whether civil or religious that cannot be *openly* performed without the least fear of molestation or persecution in this land. Why then this secrecy? Why this guarded, oath-bound, and penally enforced concealment? Truth loves the light. An honest man is willing to be searched. But rogues and villains clude examination. As no good reason can be given for this strange and unnecessary concealment, we are forced to the conclusion that it is to be accounted for, on the ground of a bad one. Our Lord gives the true reason—"Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." John 3:19. No good cause in this free country of ours needs to be concealed and certainly no bad one ought to be.

SECRETISM LOVES DARKNESS.

Yet it is worthy of remark that even professedly Christian Masons and Odd-fellows are peculiarly fearful of investigation. They hate and shun the light when it comes from such a direction as to shine into the lodge. You may investigate any other subject sacred or secular, and not in the least disturb their tranquility. You may call in question even the authenticity of the sacred Scriptures or the truth and genuineness of our holy religion, and they will preserve their usual calmness and equanimity. But when we undertake to investigate the subject of secret societies or to examine and discuss their character and claims, they not unfrequently grow nervous —sometimes fly into a rage, and utter the most bitter denunciations; and in some parts of the country they even resort to threats and intimidation in order to prevent the free investigation of this subject.

And why is this the case? Are secret societies so high and holy that their pretentions and claims are not to be called in question? Or do the members of these societies suppose that, because they were led into them hoodwinked and with their eyes shut, other men are bound to receive them in the same way? The members of secret societies are by no means backward about proclaiming their utility and excellency. They are commended as schools of virtue and piety, of brotherly love, and benevolence, yea as equal and sometimes superior to the church of God in promoting the temporal and even the eternal well-being of men. But if we undertake to investigate the validity of these lofty claims and pretentions, we are regarded as transcending our proper rights or denounced as if guilty of unpardonable temerity and presumption.

SECRETISM IN CONFLICT WITH RELIGION.

It is, however, a dictate of our holy religion to receive nothing as true and approve of nothing as right without strict trial by the supreme standard of truth and duty. We are not to receive principles and assume obligations without knowing what they are. We are not to renounce the exercise of our own reason and conscience and blindly surrender ourselves up to the keeping and dictation of others. They cannot answer to God for us. Every man must give an account of himself to God, and hence, every man should think for himself, believe for himself, and act for himself. Implicit faith and blind obedience will do for *fools* and ignorant *dupes*, but not for intelligent Christians—not for Christ's *free men*. Yet secretism demands this implicit faith and blind obedience. The rule of God's Word is: "Prove all things: hold fast that which is good." 1 Thes. 5:21. The rule of Masonry is: *prove nothing* but engage to hold fast every thing whether good or bad.. It will not permit its secrets to be proved or examined outside of the lodge, and it will not permit any man to enter into the lodge until he assumes such obligations as effectually to preclude or foreclose all proper trial or examination of them after he gets to know them. For to what purpose will you inquire into the morality of Masonic oaths after you have already taken them, or investigate the lawfulness of keeping Masonic secrets after you have sworn to keep them, or try the question whether it is lawful to obey Masonic authority after you have pledged yourself by oath to obey it. He who promises *without any equivocation or mental reservation forever to conceal and never reveal any of the secrets that shall at any future period be communicated to him as such*, promises, and if his promise is sincere, *intends* to renounce the exercise of his own judgment and conscience in regard to the lawfulness of keeping these secrets when they are revealed, or else promises and intends knowingly and willfully to disobey God in case these secrets are found to be such as he forbids to be kept. But such a promise, every Mason in entering the lodge, makes, and makes, too, under the solemnity of an oath. He who promises to obey the unknown commands of others, promises and, if his promise is sincere, really *intends* to render a blind obedience to the authority of a fellow man, or else intends knowingly and willfully to obey man rather than God, in case the commands of this fellowman should be contrary to the commands of God. But without such a promise, no man can become a Mason. Such is secretism. It demands that its principles and obligations shall be received without examination. And in this respect it is not only in conflict with the Word of God,

BUT IT IS CONTRARY TO REASON AND COMMON SENSE.

Since the world is so full of counterfeits and impostures, does not common sense tell every man to receive nothing without examination? Everywhere—in religious, in political, in commercial, and in social life, there are pretenders and impostors, and will not every man of reason and common sense be on his guard against deception? You would laugh at the credulity and stupidity of a man who would receive every person and everything as being in *reality* what they pretend to be. Such a person would soon become the dupe of every impostor and if he would exercise such folly in the commercial affairs of life would soon be robbed of all that he possesses. And the man who would ask and endeavor to persuade his fellowmen to accept of his pretentions or acknowledge his claims without examination, justly lays himself liable to suspicion. What would you think of the merchant who would lock up his goods in darkness and endeavor to persuade his customers not only to buy them without any examination, but also solemnly promise to be pleased with them and *never reveal but forever conceal all* defects that might be found in them, after they are obtained. Would you not say that he is a dishonest knave, and that those who would purchase anything from him on such terms, are fools and dupes. And so the man who asks you to pay out your money for a parcel of Masonic secrets, before you know what they are, and at the same time to promise, under oath, forever to conceal and never reveal them, is evidently endeavoring to impose a sham upon you, or to make a dupe or tool of you, for the accomplishment of some dark design or wicked purpose. And I say he impeaches your wisdom and insults your intelligence. Tell him that he must bring out his Masonic secrets and spread them on the counter, and let you examine them before you buy.

BUT THE SECRETS ARE OUT.

We have said this much on the supposition that the members of secret societies have been able to keep their secrets from the world, and that the works of darkness performed behind barred doors and watchful sentinels have never been brought to the light. We are, however, by no means prepared to grant this; because with respect to Masonry especially, it is not true. And indeed I believe the same thing may be affirmed of nearly, if not entirely all of the other secret societies. We have good ground to believe that the secrets of Masonry are all out. Yes, its modes of initiation, oaths, grips, passwords, silly rites, and profane ceremonies have all been faithfully revealed. Many Christian men, as Bernard, Finney, Ronayne and others, have been constrained by conscientious motives—by a deep sense of their duty to God and to their fellow-men, to come out from the lodge, to renounce its obligations, and to proclaim its secrets to the world. We are encompassed about with a great cloud of such witnesses, and their number is still on the increase. The members of the lodge indeed tell us that the testimony of these men in regard to the secrets of Masonry, is not to be received; but why is it not to be received?

THESE MEN ARE BOTH COMPETENT AND CREDITABLE WITNESSES.

In the first place, it will be granted, that these men are competent witnesses. They have confessedly been in all the degrees of the lodge concerning which they testify, and they speak from their own personal knowledge and experience. They speak that they do know, and testify what they have seen. They could not be deceived themselves in regard to the facts concerning which they testify; and if they have not declared the truth, it is because they have willfully and maliciously attempted to deceive others, by proclaiming to the world what they know to be false.

Is there then any reason to doubt the credibility of their testimony? We answer emphatically, No! We maintain that the testimony of these men is in the highest degree credible, not only because they are generally men of eminent piety and of acknowledged veracity; but also because they testify against themselves. They confess with sorrow and shame their own sin and guiltiness, in participating in the idolatrous worship, the wicked oaths and horrid profanity of the lodge. Moreover they have renounced Masonry at the hazard of reputation and life. They know that adhering Masons are bound by their Masonic obligations to persecute those who reveal their secrets. It is well known that in some instances they have ventured to take away their lives. But when they dare not attempt this, they feel bound to injure them in their property and reputation—"to oppose their interests, damage their business, and transfer their character after them wherever they may go."

Certainly then the testimony of these men is entitled to the highest degree of credit; for there is no conceivable motive that could have influenced them to attempt to deceive the public by misrepresenting the secrets of Masonry.

OBJECTIONS.

It is objected, however, that adhering Masons declare the revelations given by these seceding Masons, to be false. We answer: That is just what they must regard themselves as bound by oath to declare, on the supposition that these revelations are true. Their oath of secrecy which they still acknowledge as binding, requires them not only *not to reveal, but forever to conceal the secrets of Masonry*. And of course according to the requisitions of this oath they will declare these revelations to be false. But they reckon a good deal on the credulity, or rather gullibility of their fellow-men, when they suppose that they will receive their testimony in this case. What! Receive the testimony of a man who acknowledges himself under sworn obligation *forever to conceal the truth!* No sane person would do that. Masons have no right to expect us to believe them when they deny that these revelations are true; for what else can they do, so long as they adhere to their Masonic obligation. But certainly their testimony in this case is not to be received.

Again it is objected, that these men who have renounced the obligations of the lodge, are perjured persons and that their testimony is therefore not to be received. We reply, that if they are perjured, then they have truly revealed the secrets of Masonry. For how else could they violate the oath which requires them always to conceal and never reveal the secrets of Masonry, except by revealing these very secrets? If they have revealed something else, they have not violated their oath, and are not perjured perjured persons. This charge of perjury so often brought against seceding Masons, is an unintentional and therefore a most powerful testimony to the truth of their revelations.

BUT ARE SECEDING MASONS PERJURED PERSONS?

We have conceded this, merely for the sake of the argument; but not for a moment can we admit it to be true. We believe that Masonic oaths are sinful nullities, having no binding force whatever. The obligation of all oaths is limited to things lawful as well as possible. A man can no more place himself under a valid obligation to violate the law of God than to fly to the moon. The obligations of the divine law are supreme and indispensable and cannot be made void by any obligation that is voluntarily assumed or self-imposed. A man, for example, might assume or impose upon himself a valid obligation to marry a woman while she is free, but if he would assume such an obligation in relation to another man's wife, who does not see that his assumed obligation would be absolutely null and void; because it would then be in conflict with the previous and paramount obligation of the law of God? No greater absurdity can be imagined than to suppose that an immoral engagement can be rendered obligatory by calling upon God to witness it, and to punish the non-performance of it. According to this theory any man may at will set aside or make void the revealed authority of God —yea, ignorance, vice, and presumption may at any time enlist and interpose the authority of God in opposition to his own most sacred and unchanging laws. According to this theory, those forty men who bound themselves under a curse neither to eat nor drink till they had killed Paul, were really under obligation to do so, and the Apostle's conduct could hardly be justified when he escaped and so left them either to die by starvation or become *perjured persons*. Yea, according to this theory bandits and robbers, after they have leagued themselves together and nerved themselves for their intended deeds of cruelty by horrid curses and imprecations, are under obligation to proceed and fulfill their unhallowed designs.

It is true indeed that an oath which binds us to do anything not forbidden by the law of God, is sacredly to be observed, even though it should be to our temporal loss or detriment. Psalm 15:4. And what then? Are we to infer from this, that all oaths are to be sacredly observed and that it is perjury to violate any oath whatever, even though it be an oath which requires us to violate the immutable law of God? There could not be a more baleful and pernicious fallacy. It was this fallacy that led Herod, for his *oath's sake* to behead John the Baptist (Matt. 14:9): and the scribes and Pharisees in the days of our Lord, had fallen into the same error. They taught that a volantary vow or an assumed obligation was sufficient to annul or make void that immutable precept of the divine law which requires a man to honor his parents. "If a man shall say to his father or mother, it is corban, that is to say a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother." Mark 7:11, 12. But for such teaching our Lord denounced the scribes and Pharisees as *hypocrites and blind guides* who were making the Word of God of *none effect* by their traditions.

MASONIC OATHS ARE THEREFORE NULL AND VOID.

Admitting then that an oath to do wrong, is not obligatory—are Masonic oaths of this kind? Do they require the Mason to do wrong or to violate the law of God? This question we answer without any hesitation in the affirmative. The oath "forever to conceal" the unknown secrets of Masonry; to keep a brother Mason's criminal secrets, murder and treason not excepted; to warn a brother Mason of an approaching danger and to extricate him from his difficulties, whether right or wrong; the imprecation of mutilation and death upon one's self, for revealing the absurd secrets of Masonry or violating its wicked oaths, these and many other oaths in the Masonic system, are positively immoral. They are in direct conflict with the pre-existing and paramount obligations of the law of God. All such oaths are to be repented of but not kept. Moreover when the seceding Mason remembers that he was seduced into these wicked oaths by false assurances and that the same snare is spread for other fect, and farther, that these oaths are fraught with danger to liberty, justice, religion—yea, to both the temporal and eternal well-being of men, may he not justly conclude that he would be guilty of a grievous sin, both against God and man, if he did not come out and expose the whole Masonic system to the world. Such is the conclusion at which seceding Masons have arrived and which has led to the exposure of the whole Masonic system. And we aver that it is correct. The testimony of seceding Masons then, and not that of their Masonic opponents, *whose greatest fear is publicity and whose greatest virtue is a silent tongue*, is to be received. Hence to the question, What do you know about Masonry? our reply is, that we know all that Masons themselves know, and the only difference is, *that we dare tell it.*

Hyesville, O.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.

AN APPEAL TO WOMAN.

BY A WISCONSIN WIFE.

A few noble women are devoting their time and talents to the work of helping their fellow-beings, but how many there are, who, if spoken to in regard to any of the great questions of the day will answer, "O! I do not meddle much with such things; I leave that for the men to do." They are too careless or to indolent to take any interest in anything outside of their own homes. But do these women ever consider what the consequence of such neglect of duty may be? Do you say, sister, that it does not concern you? That it is nothing to you whether there are liquor saloons and secret lodges in the land or not?

Is it nothing to you, mothers, whose little ones are playing about your knees, that those same innocent boys may sometime fill a drunkard's grave? Is it nothing to you, sisters, whose brothers are the light of your life, that they may sometime meet with the same fate? Is it nothing to you, young maiden, that he to whom you have given all your heart's best affection, is bound by horrible oaths to conceal even from you the foul secrets of the lodge of which he is a member? I tell you again that these questions concern you, and they concern the very life of our nation.

Let our children be trained to know the right and wrong of these questions and we need have little fear of the future. This work devolves chiefly on woman, and it is time for her to rouse herself and do her duty in this respect. It is time for her to see where her influence is given. It is of little matter whether that influence is small or great, it should all be on the right side.

Verily we shall not be held guiltless if we are found sleeping at our posts in time of danger. "Work, for the night is coming when no man can work."

PREACHERS' USE OF THE LODGE.—The editor of the *Christian Advocate* recently answered the question, "Is a Methodist minister justified in negotiating for his appointment?" in several negative statements, one of which is as follows:

He is not justified in asking individual members of churches to work for him. If he does it as a Christian minister he lowers himself; and if he undertakes to do it as a Mason or an Odd-fellow, working through members of his order, (a thing that we once did not believe had ever been done, but which we have found has been done), he pursues a course which shows him to be unworthy of the appointment he seeks.

We have known ministers of prominence in that church to assert that the lodge influence was used in the church to secure certain appointments, but had not before seen it so prominently admitted by any of the church *Advocates*. The statement of the editor is a candid and prudent one. There is another fact which, however, underlies all this business. Men join the Odd-fellows and Masons for the express purpose of securing the advantage the order can give them over the uniniated. If they are not to use it they had better save their money and time and character and stay out of the lodge. The advantages to be derived from connection with the lodge are all immeasurably below the use of any truly Christian mind and heart. A Christian minister should not use them and possess them, since others do use them, to the detriment of their fellows. He must not be a partaker in other men's sins.—*Telescope.*

Of all the acts of cowardice, the meanest is that which leads us to abandon a good cause because it is weak, and join a bad cause because it is strong. The smitten deer is sure to be avoided by the herd; it is the instinct of the brute; but, in the higher law, which reigns in the breast of mankind and womankind, you never saw the smitten son abandoned by the mother. I have, in the great questions of the day, educational and religious, in Scotland and in Ireland, cast in my lot with the minority, which, in due season, became the majority; and when I left any cause, it was because it had waxed strong, and did not need my poor aid. We have to see to it that, in the struggle of life, we stand by right and not by might, being sure that, in the end, the right shall have the might.—*Pres. McCosh.*

Strange to say that many appear to be attracted by what is hidden. The association which has mysterious signs and meaningless words, to the uninitiated, is sure of patrons, because it appeals to a natural bent of the spirit.—*Midland.*

BROTHER REFORMERS.

We are workers in one vineyard;
Some are strong and some are weak:
But the smiling of the vintage
Is the common joy we seek.
Some must trail the vine and prune it,
Some must stoop to dress the mould,
But the few can pluck the clusters,
In the autumn's haze and gold.

We are builders, and the temple
Rises slowly day by day;
Some must lay the polished corners
Some the brick of heavy clay,
Only one can place the cap-stone
On the summit grand and high,
While the shout of "Grace unto it,"
Rises to the vaulted sky.

We are fighting in the battle,
But we cannot all command;
Most of us must march at orders,
Forward like a soldier band.
Fame is not the hero's blessing,
But the sense of duty done,
Life and treasure all are ventured
Ere the victory is won.

Golden prizes lie before us,
And the race is open now;
Not the swift alone are victors,
Wearing crowns upon their brow,
For the lame and halt ones running
God hath promised each a gaol;
O my poor and sorrowing brother,
Thou shalt be a victor soul!

Let the blessed kingdom hasten,
When the will of God shall be,
Evermore the law and pleasure
Of his people glad and free;
Would we strive to be the greatest,
Let us then be servants all;
God has crowns and jewels waiting,
For the lowly and the small.

—*From Clark's Selections.*

MASONIC RELIGION.

It is sometimes denied that Freemasonry claims to be a religious institution, and that its teaching is that its members simply by being Masons, and without reference to Christ, are saved. The *Sunday Mercury*, of this city, some time ago defended Masonry against alleged charges brought against it, had these words: "It may truthfully be said that Masonry is, and has always been, as a church, or a religious system, if it may so be considered, wholly free from the bigotry, the intolerance, and the active propagandism which have so disgracefully marred the whole history of Christianity from its inception to the present hour." Again: "It will outlive hereafter as heretofore, all assaults, and its members will here do their beneficent work, quietly and secretly, until the great Grand Master of the Order calls them to a lodge in that 'house not made with hands, eternal in the heavens.'" That the "lodge" here referred to may be reached without Christ is taught in these words: "The confession of Christ as a Saviour—the promised Messiah—is made by the Christian church a fundamental condition of salvation. But is there any authority for this outside of the New Testament? It may very properly be made a condition of admission into the Christian church; but who is to determine that it is universal and absolute as a condition of reconciliation to God and admission into heaven? They who undertake to give that doctrine, or any other, so awful a scope and effect must have much more presumption than piety, and are assuming a most terrible responsibility." This is good Masonic authority. He who thus wrote knows what Masonry is, and what it claims to do. Its teaching is, its fundamental principle is, that Masons in every nation on the earth go to the Grand Lodge above at their death. And they are thus saved without reference to Christ or his atonement. These charges against Freemasonry cannot be successfully denied. The very things charged are admitted and claimed by the highest Masonic authority. The burial service that is read at the Mason's grave assumes that these things are true. Yet in the face of these facts there are professedly Christian men, and even ministers of the Gospel, who are Masons, and who sustain and even defend this badly disguised infidelity and heathenism!—*Christian Instructor.*

Scan very closely the action which demands concealment. The very demand savors of wrong, and a double care should be exercised in such a case, lest it be a wile of the devil.

A GREAT SPEECH IN THE CANADIAN PARLIAMENT.

FROM A SPEECH BY HON. EDWARD BLAKE, MARCH 17, 1884, AGAINST THE BILL FOR THE INCORPORATION OF THE ORANGE LODGE.

"But it is not only upon this ground that I personally am opposed to this Act of incorporation. I entertain views on the point to which I am about to address myself which, I dare say, are shared only by a small minority in this House, but none the less do I entertain them. I am

OPPOSED TO STATE RECOGNITION OF SECRET SOCIETIES.

I do not care how good their purposes or what their objects may be; I believe it is a mistake to lay down the principle that any secret society should be recognized by the State. I think secret, oath-bound societies are, so far as that point may be brought fairly into question in this case—though I agree that we are to decide it upon our own notions of what is right— I say that such societies are contrary to the spirit of English law as to recognized societies. I know they are contrary to the Quebec criminal law. Now the Quebec criminal law is not to be modified by a private bill in this House. He have power to modify, or repeal or to amend it: and an honorable gentleman has before us a bill for its amenement, upon which I hope to have the opportunity if it comes to a second reading, of pointing out what I understand to be the true principles of action in cases of that description; but I say that the Province of Quebec cannot complain if we propose to amend or modify any portion of the criminal law, simply because that portion of the law is exclusively Quebec law at this moment; for we alone have the power—they have not the power to deal with it. But the way to deal with the criminal law is to amend or repeal it by a general Act; and having amended or repealed it to such an extent, if you think fit, as will make this a legal society, as would make it legal to have such a society in the country, then to proceed to pass your private bill authorizing that corporate entity to be created which is no longer contrary to the law of the land. It seems to me to be

UNPRECEDENTED AND CERTAINLY VERY INCONVENIENT

that we should repeal a general criminal law *pro tanto* by the creation of a private corporation; because nobody can doubt that this private bill by which we set up the Orange Society, by which we allow it to continue to extend the number of its lodges and so on ; by which we give it incorporation and State recognition; by which we give it power to hold property—nobody can doubt, I say, that it comes within the criminal law of Quebec. Now that is no way to escape from the operation of the criminal law. A measure might be brought down, as one was brought down in the other chamber last session, dealing with the criminal law on the general principles on which it is thought that it should be dealt with. I still adhere to the view which I have expressed in this House on previous occasions, that unless under the greatest pressure of obvious necessity we should pass common laws for all parts of the Dominion, in respect to those common interests with which we are charged. I conceive it to be an anomaly—perhaps justified in special circumstances, and only to be justified by special and obvious circumstances —that there should be one criminal law for one part of the Dominion and another criminal law for another part; and therefore I think it is fitting that a law should be brought down on the subject of secret societies, making such portions of the Quebec law as it may be deemed fit to retain on the statute book general, and modifying, in the sense which I shall take another opportunity of pointing out, such parts as are not deemed fit to be retained. But it is putting the cart before the horse to legalize by a private bill and vote out of the operation of the subsisting criminal law one institution. Law should be amended first on general principles, and then if you can find that the institution is one which you can legally incorporate, you may proceed to give it incorporation. Now, as I have said, I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies which are, as this professes to be, benevolent—secret societies which do not meddle at all with politcal topics—secret societies whose real action so far as one of the public can know, is not inconsistent with, and does not go beyond the avowed purposes of their association. But I believe the

TENDENCY OF SECRECY ITSELF TO BE INJURIOUS.

I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose. That is my general proposition with reference to secret, oath-bound societies, a point on which, I dare say, as I said before, I am in a small minority; for I suppose the vast bulk of at least the Protestant members of this House belong to one or other of those societies; and I do not wish to be understood as saying that these mischievous tendencies are carried out in many of those societies, the operations of which so far as I know, are beneficial. But these things are to be dealt with on general principles; and I maintain that secrecy is in itself a bad thing; and if societies are beneficial they are beneficial in spite of and not because of this element of secrecy. Now there are of course three attitudes which the State can take towards these societies, that is suppression, recognition and neutrality. And I maintain that unless a society be one for an obviously bad purpose, in this age and under our circumstances, the only course to take is not to suppress, not to recognize it, but to occupy a neutral position with

reference to it: not to interfere one way or the other, not to give State recognition, not to attempt—what is in most cases a fruitless attempt—suppression.

Those who talk of the benefits of secret societies have, I think, read the history of early and of later periods, and of very late periods especially, on the continent, in the United Kingdom and in the United States, after a fashion in which I have not read it. I believe that a great deal of the trouble, social and political, that has occurred in those countries is due to secret societies; and I think that we who hail from one or other of the quarters of the United Kingdom we who are doubly interested in the peace, prosperity and contentment of each one of the three United Kingdoms, must have marked from early days what a baneful influence secret societies have had upon that part of the United Kingdom which unfortunately has given so much cause for trouble and humiliation and difficulty to the Parliament of England, and to the English people throughout the world. When you remember the Ribbon Society, the Phœnix Socie,y, the Fenian Society, all the other societies of this class to which I have referred, you will see very easily what immense possibilities of evil there are in the attribute of secrecy. Now sir, this is a view which is shared by many who have thought on this subject. I met the other day in a book which Mr. A. M. Sullivan has not long since written, an observation which struck me as being so pregnant that I shall trouble the House with it. He says:

"I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and were often on the whole, more perilous to society than open tyranny."

That is the statement of a very eminent man who was actively engaged in an agitation for what he believes and what many of us believe would be the amelioration of the condition of the Irish people. He saw what an important agency these societies would be; but he saw also from a sad personal experience and from his own observation, what evil and demoralizing tendencies they have.

THE DIFFICULTY AS TO STATE RECOGNITION

is this—it is essential; you cannot get rid of it; it is in the circumstance that the society is secret—you cannot determine how far, being secret, it may depart from its professed and avowed objects; how far, being secret, it may go, in what direction it may travel; how far, being ostensibly a religious and benevolent, it may become a political society and not benevolent or religious; how far, being loyal, it may go in the opposite direction, as we know professedly loyal societies have gone in days gone by—how far this may be the case you cannot determine; and therefore I say that State recognition ought not to be given to secret, oath-bound societies. You cannot tell what sort of tyranny may not be exercised by them. It is in the nature of these societies to become tyrannical and despotic. Openness and public discussion are the great guarantees of order, freedom, fairness and moderation. It is in private gatherings of men all of one turn of thought, all of one opinion, that bitterness and misrepresentation and malignity revel and hold high carnival. It is just there that you are sure to have the very worst of that description of difficulty which exists too commonly even in all our public life, and which is tempered only in so far as our discussions are open, in the presence of the world and of men of different opinions. It may be that in oppressed countries, despotically governed, secret societies are

A MELANCHOLY NECESSITY.

It is possible. I do not admit it, but it may be so. It may be the only recourse of those countries which are aspiring to freedom. But that is not the condition of the people of this country. There is nothing here that we want; there is no amelioration of our condition that we desire which we are not free to propose in public gathering, upon which we are not free to engage in public discussion. If we believe that those of a particular creed amongst us entertain sentiments not merely erroneous in point of dogmatic religion (which has nothing to do with the question), but sentiments hostile to the Constitution, or dangerous to social order, we have a right to say so, a right to resist them, a right to challenge their opinions, and a right to challenge them to express their opinions. But we have no right, because we have no necessity, to engage for these purposes in secret societies, which, as I have indicated, have often been the fruitful mothers of malignity, misrepresentation and bigotry. The bill, however, goes much further than simply giving the right to hold property. As I have said, it gives State recognition; it gives a corporate existance. For this purpose it invokes the Interpretation Act; and the last clause gives this society power to carry on its work."

—The world is gradually realizing what Christians have always known—that "godliness is profitable" even in a commercial sense, which is the lowest favorable view. The Rev. George Hood presents this truth by referring to the trade of the United States with the Micronesian and adjacent islands. It seems that the first missionaries went to these islands in 1852, and in 1879 business was carried on which has yielded profit amounting to nearly $700,000. The Board during that year appropriated for that mission $16,795. Or, in other words, missions paid out one dollar, and commerce in trade by the missions received back $40.75.—*Ex.*

—The Protestants of Great Britain last year gave $5,898,280 for foreign missions, of which sum the Church of England gave about one-half. The British Roman Catholics, same year, gave $57,595, not quite one-hundredth part as much.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTICE.

There will be a meeting of the Wisconsin State Central Committee at Baraboo, on the 30th day of April, inst., to appoint delegates to the National Convention of the American party to be held in Chicago in June next.

By order of the Committee.

M. R. BRITTEN, *Chairman.*
ISAAC BANCROFT, *Secretary.*

MASONRY, THE G. A. R. AND THE ANTI-MASONS.

BLACKMORE, Iowa.

Masonry is putting forth extraordinary efforts by organizing Grand Army posts, and they are getting in many that hate Masonry, and yet they are hood-winked, led into G. A. R. post to the tune of Masonry. This is undoubtedly an electioneering trick to cheat us out of all the Anti votes they can, which I fear will be a good many. When the weather gets settled I hope I will be well enough to scatter tracts, solicit subscribers, etc. I feel that we ought to be up and doing; '84 *is here.* W. H. LAYTON.

AMERICAN CLUBS will be the work of organization from now till fall. Blanks can be had of E. D. Bailey at the office of *The American,* Washington, D. C. Wherever there is an American voter let him gain the co-operation of another voter who may be now expecting to throw away his ballot on one of the old parties.

—Hon. S. C. Pomeroy was expected in Chicago last week on private business, and it was hoped that arrangements might be made for the National American Convention. He was for some reason delayed, but we hope to welcome him here soon.

—The *American* has had unexpected and provoking delays. Bro. Bailey writes that the first number will arise, like the welcome rays of a spring morning, on our political horizon this week. Thousands will be reading it with this number of the *Cynosure,* which hails the new morning star of a better day for American politics.

—The difficulty in issuing the new paper was with the printers. The first number would have been out on the first of the month had not this delay occurred. The additional annoyance that might have occurred had not the reform a good building in Washington may be imagined. The office of the *American* is in the N. C. A. building, No. 215 4½ St., N. W. Washington.

—The delegates elected at the political meeting in connection with the Battle Creek convention, to attend the National Convention in this city were: C. C. Foote, Detroit; E. Z. Derbyshire, Ypsilanti; H. A. Day, Parma; Timothy Hudson, Kalamazoo; Dr. M. Veenboor, Grand Rapids; W. H. Ross, Williamston; M. Wilcox, Corunna; W. M. Beeden, Hadley; E. Jarvis, Unionville; J. L. Bush, Whitehall; J. B. Crall, Berrien; S. P. Poole, Belle vue; Geo. Swanson, Bedford. The following State Central Committee was also elected: W. H. Ross, H. A. Day, O. H. Johnson, James Brandt, H. F. Buffham, J. L. Stratton, J. Walter.

CHRISTIANS IN POLITICS.

We hear the rumbling of the storm in the distance. Already the nominating conventions are called; already the great leaders are marshalling their forces for the coming conflict—the campaign of 1884. We remember standing on the heights opposite to Fredericksburg, and seeing three miles of a battle line, one hundred thousand men on each side engaged in deadly conflict. It was a thrilling sight. But it is only as a drop in the bucket to the conflict now in course of preparation. There were men and horses and swords and guns, physical forces, all. But now we see 50,000,000 people going into a conflict where every kind of force will be called into the lists, and all these forces exerted to their utmost power. It will not be a long time, but it will be a ubiquitous battle,—it will rage by the fireside, in the churchyards, in the streets, lanes of cities and villages and in every cornfield. It will not be a firing at long range, but a hand to hand fight where men lock and tussle,—not a wrestling of flesh and blood alone, but a conflict where the spirits of men mingle in dire confusion and wrestle with terrible energy.

There will be mind and money, principle and policy, conscience and corruption, patriotism and partyism on both sides in apparent confusion; and yet it will not be without meaning. In the midst of all this apparently meaningless madness there will be the march of progress. As you watch the waves of the sea in a gale dashing hither and yon, you would not suspect that there is an ocean current moving steadily forward while the waves keep the water from becoming stagnant. So although to an outsider there may not be much meaning in a party conflict, yet it is by the shaking up and sharp scrutinizing of men and parties that we are guarded from corruption, while the deep currents of national sentiment are moving steadily on toward a pure and juster political life. Taxation without representation went down in the Revolution. The right of search on the high seas went down in 1812. Slavery and secession went down in 1865. And by the same march of progress schools, asylums, are being fostered, intemperance and polygamy are being doomed, the Indian is being civilized and there is a general upward tendency. The strange part of it all is, that in some mysterious way progress is developed out of these political conflicts.

What is the silent conservative influence that acts as the ballast to the ship of state in all these storms? No doubt it is Christianity. The nation has a conscience, and it obeys its conscience as the ship obeys its rudder. Beneath all this froth and foam of party prejudice there is in the heart of Christian America a love of right and justice to which politicians dare not do violence. The men who tampered with credit mobilier, with back-salary grab, went down with them. Demagogues may flourish for a time, but they are sure to go down when people get in earnest—for the love of right and justice is stronger than the love of men or parties.

If this view is correct the Christian citizen has a great responsibility. The partisan is the force that drives the machinery of politics, but the Christian voter is the hand that guides the helm. It is the duty of the Christian man to be watchful, to be faithful to discern the right and firmly to maintain it.

And he must not be too narrow in his view of politics. Within certain limits the issues of an election are confined to men, but when a national campaign begins, men are of but little importance. Candidates are only standard bearers, platforms are only battle cries. We must look at the issues at stake in their historical bearings. We must view parties in reference to their mass and make up. No man however good is able to turn the momentum of a bad party. No man is bad enough to resist the ocean current of progress that moves a party in favor of the right. The Christian man ought to associate with the men who by a record of years have shown the highest average of integrity and devotion to the right. If all the Christians of this country will act on this principle, they will naturally gravitate together. They will become the great conservative element in American politics. If they are narrow and local in their views, they will divide their energies and array themselves against each other. Let them look up to God and look away to the future and fix their eyes on the great issues that affect the well-being of the whole country, and then stand firmly by their honest convictions, until the country comes to them. A few such men are the salt of their country.—*Midland.*

PROHIBITION IN KANSAS.—The Republican party of Kansas may as well make up its mind that it has got to fight whisky, and fight it to the end. Whisky has allied itself to the Democratic party. Whisky will not permit any Republican to entertain moderate ideas. It is going to fight Republicans because they are Republicans, just as it fought such well-known anti-prohibitionists as F. P. Martin, L. Rochat, Thomas L. McCormick, E. S. Willis, H. J. Chambers, B. F. Hudson, S. H. Scholes and others, yesterday. As the *Times* says, the saloon men themselves dragged this question into the election at Leavenworth as well as Atchison. Nobody else raised it. The liquor interest has, however, allied itself fully with the Democratic party, and whatever Republicans have thought, or howsoever they have acted heretofore, they have got to fight it. And the saloon-keepers will discover, when this line is drawn, as the *Times* says, that "water has the most friends."—*Atchison Champion.*

Reform News.

MINNESOTA.

Shall we have a lecturer in Minnesota for the year to come? The friends throughout the State will have an opportunity to answer this question in the next few days. We are sending subscription blanks to all the subscribers of the *Cynosure* and friends of the cause, so far as we know, in the State. Any seeing this notice and desiring to help, who do not receive one of these blanks, will receive one by sending their address upon postal card to the undersigned. A prompt and liberal response from all the friends will enable the officers of the State Association to put an able man in the lecture field right away. Friends, what say you? Shall we have a lecturer?

R. J. Williams, *State Agent.*

Winnebago City, Minn.

FROM THE GENERAL AGENT.

Battle Creek, Mich., April 11, 1884.

On Tuesday A. M. I left Chicago in company with Judge Farwell for Oregon, Illinois. Our object was to secure definite action of some kind in the matter of the J. R. Wright bequest. At Aurora we were joined by Mr. Fowler, attorney for Edward Wright, and reached Oregon about three o'clock P. M. Repairing to the office of Mr. Sears, the conference was opened and continued until 9 P. M., when it seemed probable that results satisfactory to all the parties could be reached. Parties whose presence was necessary to a final settlement were summoned by dispatch and the conference opened on the morning of the 9th. Every point was carefully gone over again and reduced to writing, and finally signed by all parties in interest or their legal representatives, and the agreement filed for record with the Clerk of the Court about 4 o'clock P. M. By this arrangement what promised at one time to be a long, unpleasant suit in law was avoided, and good feeling among neighbors maintained.

It was too late for me to reach my appointment here and so I was compelled to forego the pleasure of being at the opening meeting. Bro. Starry was present and the cause did not seriously suffer. The brethren from Jackson came in strong force and delegates from other neighborhoods swelled the number. When Bro. Blanchard and I reached here at 2:30 P. M., the brethren at the depot to meet us showed some feeling of anxiety, but no signs of backing down. The audience was small, but a judicious distribution of 1,500 bills brought out a fair audience to hear Pres. C. A. Blanchard in the evening, to whom he spoke with his wonted freedom and happy effect. He left on the midnight train bearing the benedictions of the faithful to whom he is greatly endeared.

Kalamazoo Depot, 11 P. M.—This morning's session was largely devoted to a discussion of the second plank in the platform of the American party and the general political outlook. Battle Creek is a rallying and radiating center of the Seventh-day Adventists. They had by some means received the impression that it was the purpose of the American party to secure power to enforce the observance of one day as Sabbath, and that as a majority were favorable to the first rather than the seventh day of the week, they would be ostracised and persecuted if they maintained a conscience void of offence toward God. They feared also a union of church and state. These features of our movement were freely discussed with the best of feeling on both sides, and a substantial agreement reached.

It occurred in this, as in many other instances, that when brethren *supposing* that they differed widely came to know each other's views, they found they were really very nearly of the same mind. The effect was very happy on subsequent meetings and will without doubt be very hopeful in future.

The brethren were kind enough to give me so much of the afternoon as could be spared from necessary business, and the attendance was fully as good as the speech. The evening was given up to work on the third degree of Masonry by Bro. S. E. Starry, with introductory remarks by Bro. Day. The introduction was a clear, concise showing of the connection between ancient and modern idolatry, with a stirring appeal and faithful warning. The hall was well filled, and when I left at 8:30, "Dr. Love" was receiving the third degree in Masonry in due and ancient form.

Very much effective work was done in an excellent spirit, which will be reported by the secretary in due time and form for publication. It was an excellent convention, with an increasing interest to and through the closing session. I left early in the hope of meeting Bro. T. Hudson here, in which I am disappointed by reason of his absence. I am to meet Bro. Starry on a train due here at 1 A. M. to-morrow, and with him to go to Chicago, hoping to do some work in Northern Illinois. Let any who want lectures or degree work write me at once at 221 W. Madison St., Chicago.

J. P. Stoddard.

—As the *Cynosure* forms go to press, Bro. Starry is preparing for degree work in Carpenter Hall. A good audience and a good time is expected, as plenty of local assistance is promised.

Correspondence.

LODGES AND LODGES.

Menomonie, Wis.

Dear Cynosure:—We cannot think it strange if our Dunn county *News* should, Athenian like, "spend its time in nothing else but to tell or to hear some new thing;" so we need not be surprised that in its issue of February 23d it should give us the following, under the head of—

"A new society.

"Last Wednesday evening, Supreme Deputy ——, of this city, organized, at the United Workmen's Hall, a lodge of the Knights and Ladies of Honor, a society having for its object: first, the insurance of the lives of its members; and second, social good-fellowship. The following officers were elected and installed: Past Protector, Protector ——, Vice Protector (Mrs. ——), Chaplain (Mrs. ——), Secretary (Mrs. ——), Financial Secretary, Treasurer ——, Guide, Guardian (Mrs. ——), Sentinel. Twenty-four charter members were enrolled, and after transacting routine business, an adjournment was taken to Thursday evening, February 28th, when an opportunity will be afforded others to also join as charter members and get the benefit of the reduced membership fee of $3. The large representation of ladies present was taken as a significant and pleasing feature of the occasion, auguring well for the success of the society."

Now about this "Supreme Deputy." The question arises, Who deputized this important personage to organize and add another to the long list of secret societies already existing? Surely it must have been some higher secret society that desired, or was entirely willing to have this new society formed; or possibly some "Grand" Lodge, of which "old block" this is the "chip." From the fact that the new society was organized in the United Workmen's Hall, it might naturally be inferred that the new germ is an offshoot of the A. O. U. W. But we cannot say, as the "Supreme Deputy" passes for a Mason. However, "The old folks at home" are presumed to give a warm welcome to all the children and grand-children that spring up and settle around them, at the same time claiming and receiving due respect from the remotest members of the great household. Masonry makes no protest to this recent innovation.

But again, this "Supreme Deputy" stands (properly enough) at the head of the Official Board as Past Protector. As this is a new society, the query arises, Of what, or of whom, has he been the Protector in the past? We happen to know that for the last dozen or fifteen years at least, he has been the natural and legal protector of the "Lady of Honor" who now sits in the exalted position of "Vice Protector." The Knight with whom she is associated as *Protector* of this honorable body, is the natural and legal protector of her who is *Chaplain* of this "worshiping (?) assembly." The *Guide* being the liege lord of the *Secretary*, may see to it that her minutes are all correct. The *Guardian*, being the wife of the *Financial Secretary*, may take care not to mistake for him the young gentleman who is the *Treasurer* of this monied corporation, and both together can see that he does not defalcate, or misappropriate the funds. As for the *Sentinel*, the name of *his* better half does not appear, and whether she was present with the "large representation of ladies" does not transpire. Probably the offices were filled without her. But why in the world did not the inventive genius of the concern create one more place or two, so that nothing in this league for "social good-fellowship" should separate husband and wife? As for the lone Treasurer, we are not advised as to whether he is a married man; but it seems that he was put in charge of the snug little sum of $72.00 on the start, and if a dozen more of our citizens desiring to become "Knights and Ladies of Honor" were present at the next meeting, the sum was swollen to more than a round $100.00. A pretty good financial underpinning surely! But when it comes to the life insurance, then goes $20 or $30 annually, according to amounts carried, the dues and assessments from time to time; and then when a Knight or a Lady becomes poor, falls into decay and fails to pay up for a while, then it will be seen that they "have burnt a house to roast a pig," as the Chinaman says, and some one else, very likely, has got the pig.

Doubtless there will be "social good-fellowship," but does it require a secret society with Protectors and Guardians, Secretaries, Sentinel and Guide, to produce this article? Knights and Ladies of Honor! "With malice toward none, and charity for all," we would kindly ask, in the language of Him who in secret said nothing, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Having drank the good "old wine" of Christian fellowship and "social good-fellowship" in the republican simplicity of fellow-citizens and kindred spirits, we have no desire for this "new" secret invention, for we say "the old is better."

Dear *Cynosure*, it may be that the above described society is not new to you. If not, may be you can instruct and entertain your readers with an expose of its imposing ritual.

Since commencing this article we learn that a Ladies' Society auxiliary to the G. A. R. has been organized. When the tree spreads out its branches far enough, and they get full and heavy enough with fruit, there will, we trust, be a general breakdown. In God's good time it shall be "rooted up." Labor in this direction shall not be "in vain in the Lord."

A LAMENT FOR THE CHURCHES.

Sabetha, Kans.

Dear Bro.:—How often have I been led to exclaim with the old prophet, "O that my head were waters and mine eyes a fountain of tears," that I might weep day and night over the wickedness of the American people. When I look all over our situation and see the abominations practiced in these United States I tremble for the church and nation when I remember that God is just. Again I am led to exclaim, How long will it be to the end of these abominations!

In the first place the light of very many of our churches has and is becoming darkness, and it seems to be the blind leading the blind, and we as a people are surely nearing the ditch. Our prophets are prophesying falsely, our priests (that is, a great many of them), are divining for money and the people love to have it so, but what will we do in the end thereof? This will come to an end, for Christ says that every plant that my Heavenly Father hath not planted shall be rooted up; and I ask, is God the planter of all these secret orders? No enlightened mind dare say he is. Then it follows they must all be rooted up. Here commences the tug of war between the true worshipers of Christ and the worshipers of Baal at its secret altars. Can we or shall we doubt which will come off victorious? Although the way may look dark to poor finite beings, "God is his own interpreter, and he will make it plain." Although the pulpit and the press of this country seem to be almost entirely closed against the promulgators of God's truth on the subject of this soul-destroying Baal worship, let God's children take courage. The Lord reigneth; let the earth be glad: he can and will bring order out of all this confusion. Just think, that in all this boasted land of liberty and Christianity, over one half of the churches are closed against the ministers of Christ who preach the Gospel of Christ against Baal worship, and nine-tenths of the professed ministers of Christ dare not open their mouths against Baal worship and heathen burials in this Christian country; their mouths padlocked in favor of Baal; dumb dogs that dare not bark at these heathen altars that are being set up all over. If they cannot see the sword coming they must be blind. Our courts have in a great measure become a farce. The religious organizations and the kingdom of Satan have joined hand in hand against the Lord and his Christ, yet they shall not go unpunished, for the mouth of the Lord hath spoken it.

John Thompson.

BOGUS MINISTERS AND DOCTORS.

Every one who believes the Gospel has a right from the great King and Head of the church to preach it. "Let him that heareth say, Come." Who, then, will dare to forbid anyone to preach that Gospel who has been called to do so by the Spirit of God?

But there is an orderly way. The Spirit is not the author of confusion. Many men who have learned to serve the devil and worship his Satanic agents, the demons in secret lodge, come into Christian churches and "preach Christ and him crucified" as the only Saviour. But "until the unclean spirit is cast out of them," Christ's Spirit forbids their preaching. But let a minister preach as Paul did at Athens, against demon worship, and he will be speedily silenced, as the writer has been, in all churches, and be left to perish in his old age. Why preach Christ, yet not follow him?

We are glad to see from the *Midland*, St. Louis, Mo., and from the *Christian Cynosure*, that there are between three and four thousand Highlanders who are contemplating building a church in Chicago.

About ten years ago a common school teacher in London, Ontario, from the highlands of Scotland, fell out with his church, the Baptist. He was never a student at any college or university; had never studied theology or medicine as a regular student, nor ever was licensed as a preacher or medical practitioner by any board capable of conferring such right in any orderly way. Strange to say, however, that Baptist who had fallen out of membership with his church and with all others, began to preach the Gospel in Gaelic and in English in the Presbyterian churches. He became very popular. He also practiced medicine as he went preaching. He donned the titles of Rev. and Dr., and so went on prospering and to prosper, in his self-constituted assumption.

If the clergy winked at the irregularity, the medicals would not stand it. A visit from Dr. Moore one day to see the quacks diploma dispelled the bubble. The huge marble slab bearing the name and title had to be removed from his door else he must stand a prosecution for practicing without a license.

Death kindly put an end to the trials of an amiable wife, whom all who knew her respected, loved and admired. The quack doctor and vender of other's sermons and popular lectures left London to parts unknown. The Dr. (?) is himself again and ready for employment wherever he may be called. These are often the men who, as Byron says of dead "carcasses, swim by their own rottenness." If this is the Lord's will, "So mote it be." "Amen." Their end shall come quickly. When a church boasts of such a man as its moderator, it looks like the beginning of the end for that church.

Observer.

PITH AND POINT.

WELCOME, THRICE WELCOME, TO A NEW-FOUND FRIEND.

I want the *Cynosure* to welcome into the ranks of anti-secretists Rev. F. H. Gates, pastor of the Baptist church at Smethport, Pa. In the *Baptist Visitor*, edited and owned by him (April No.), he says: "We wish to place ourselves on record as opposed to everything that exalteth itself above Jesus Christ, and distinctly avow our intention to fight against every principle and every measure that is inconsistent with the Gospel, out of harmony with the Bible, and contrary to the will of God. "If they speak not according to *these*, it is because there is no light in them." We shall not fight men, but things, and the weapon with which we fight will be the sword of God's mouth. And the spirit in which we do it will be the Spirit that inspired Martin Luther to say when he stood before the Diet of Worms, "Here I stand. I can do no otherwise. God help me. Amen." I would to God all ministers in the U. B. church did likewise. May God help the dear brother to be "instant in season."—J. C. Young, *Custer City.*

A LEFT-HANDED COMPLIMENT.

While our town has many strong adherents to Masonry, it has a number of staunch opposers, who have labored valiantly in the good cause, sparing neither time nor money. During March there was a revival in progress, conducted by Rev. Woods, a Baptist minister, and Geo. Whitman, the M. E. supply. On Saturday night the 8th of March Rev. Whitman preached, and the service was attended by a number of Masons, who are not in the habit of going to church and who pronounced it a fine sermon. At the close of the meeting the Masons, accompanied by the preacher, went to the lodge room where he was duly initiated into the mysteries of Masonry. Although the State Convention met at this place October last and much good was accomplished, still there are some dark corners of ignorance unreached. Wishing you much success with your paper, I remain,—B. A. R., *Oakland City, Ind.*

WOULD SELL HIMSELF CHEAP.

At the close of a meeting at Sister Kelly's in this county, held by Rev. J. S. Trask, by request of Bro. G. W. Whitlock, a member of the Missionary Baptist church, and Bro. John Julian a Methodist minister, another meeting was appointed for Tuesday night about three miles distant, said brethren to make all necessary arrangements. But afterward, Bro. J. Julian being informed by J. M. Anthony that Rev. J. S. Trask was an Anti mason, refused to assist in the preparation for said meeting, and said he would not hear him preach; and upon being asked if he was a Mason he answered that he was. He was then told by J. M. Anthony that Masonry was no longer a secret, that it was published and that J. S. Trask could give the signs and grips. This he (Julian) denied, and said were he burning at the stake that he would tell anything rather than the truth, and after being told that that would disqualify him for any position, either in the civil or religious government, he remarked that he would be burnt at the stake rather than divulge the secrets of Masonry. —J.M. Anthony, *Brushy Creek, Cross Co., Ark.*

A WORD TO THE LEVER.

The growing dissensions in the Prohibition Home Protection party, arising out of the time and place of holding the National Convention, will still be evidenced by your persistent ignoring of the American Convention held in Washington City, Feb. 20th to 22d, made up of Christian men and women as strongly pledged to prohibition as any men and women in this country. I have carefully looked over the *Lever* for the numbers Feb. 27th, March 6th and 13th, and I cannot find a single paragraph referring to the action of this honorable and consistent body of men. Now, why is this? It is true that they advocate other measures that are for the time being unpopular, but will in the near future press themselves upon the attention of the American people, and *may* be of importance in the settlement of this question of prohibition; for secretism, although allied to the cause of temperance, is really, so far as my observation goes, the relentless foe of prohibition.—D. W. Gilfillan, *Trempeleau, Wis.*

OUT OF THE LODGE AND READY FOR CHRIST'S COMING.

I have noticed recently much said on the second coming of Christ, and I believe also in it. We read in Rev. 7: 1–3: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth nor on the sea nor on any tree. And I saw another angel ascending from the east having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads." To me the seal in the forehead is as plain as the witness of the Spirit of God. I realize this blessing sometimes in my meditations, and sometimes while at family worship, and sometimes at secret prayer. After the Lord converted my soul God showed me the sin of Masonry and my duty to expose the secrets of the same, which duty I complied with. I thank God since that time I remember of few days when I have not at some time realized the Spirit of God with me. Ihave lived in this vicinity for about twenty-five years. I do not remember of ever being called a liar or called dishonest until I helped Edmond Ronayne expose Masonry here at this place. Since then I have been compared to things that it would be unfit for Christians to talk about, and these insults all came from the professed followers of Christ, some of them Masons and others friendly to their cause. I thank God for what I enjoy. I feel thankfu. he has ever kept me through the trials of this life.—F. M Wilson, *Zanesville, Ind.*

THE SERGEANT MASON CASE.

J. W. Phelps, in his answer to Mr. Moffatt, concerning Sergeant Mason; concerning his insolence, his presumption to appear before the American people as a worthy "curiosity;" concerning the insult of the act to the government, to law and order; this was timely and well directed. But, to get a strike at prohibition, it seems to us he went a great deal—yes, far out of his way. Bro. Phelps says: "Nor have I any faith in the efficacy of a reform movement that turns away from the frowning battlements of the lodge, a great public evil, and directs its force against personal bad habits." Also in closing his letter: "Nor will they be spending their time over personal vices while the life of the Republic stands in imminent peril." These statements certainly need qualifying. 1. Does any one expect public virtue without, first, having personal virtue? 1. Does any one expect the morals of rulers to be better, if as good, as they were when at home? 3. Is not the moral and religious standard of all rulers and governments, exactly in proportion to that of the current atmosphere among the subjects? 4. Does any one look on a government as other than a *home* on a large scale?—J. C. Schoenberger, *Chicago.*

Bible Lessons.

LESSON IV.—April 27, 1884.—Abstinence for the Sake of Others. 1 Cor. 8: 1-13.

Get your Bible and read the lesson.

GOLDEN TEXT.—If meat make my brother to offend, I will eat no flesh while the world standeth. 1 Cor. 8: 13.

Self-Denial for the Sake of Others. Vs. 7, 9–13. The Apostle comes now to apply the principle laid down in the first part of our lesson. He admits that the strong brethren at Corinth might safely eat those meats if they had to consider only themselves. But here are other facts which claim their attention.

1. *We live in a world of darkness and danger.* "There is not in every man that knowledge." V. 7. There were some who were not yet able to cast wholly aside the cords of superstition by which they had been bound. In the minds of some believers perhaps, in the mind of the great mass of heathens certainly, there was the belief in the existence of the powers worshiped in the idolatrous rites, and when they partook of these meats they could not, or would not, cast aside their old superstitions. For such to eat of them was therefore sinful, because they did it as an act of worship. And so we are reminded that we are always surrounded by those whose knowledge is very imperfect and who may be easily led astray, and that we must consider them as well as ourselves when we are weighing questions of our liberty in the gospel.

2. *We all influence others by our example.* V. 9. Paul grants to the stronger brethren their personal liberty to gratify these lawful desires, but he reminds them that this may not be expedient for others. "Take heed lest.... this liberty....become a stumbling-block to them that are weak." Remember that you are surrounded by those who are ignorant and easily led into evil, and you must weigh well the results of your example upon them. "If any man see thee, whom he recognizes as having an enlightened conscience, and to whom he looks as a safe pattern, sit at meat in the idol's temple, shall not his conscience be emboldened to eat those things which are offered to idols, and that, too, as an act of worship to the idol?" Thus by your example a brother or a neighbor is led into a sin which will work death if grace prevent not.

3. *The spirit of Christianity demands self-denial for others.* V. 12. Some might be ready to reply: "Must I therefore forego my own pleasure simply because another is so weak and ignorant that my example may lead him into sin and danger? I am not to blame for his weakness or ignorance; let him bear his own responsibility!" Paul's answer is, "If you will not have respect to the welfare of others, if you are not willing to deny yourself some pleasure to save a brother's soul, then you are no Christian. To be a Christian is to be like Christ. And Christ, 'though he was rich, yet for your sake he became poor, that you, through his poverty, might become rich.' If you have none of the spirit of self-denial you are none of his. More than this, if by your indulgence you lead a soul to death you *sin against Christ.* For he regards an injury done to the least member of his body as done to himself." Matt. 25: 45; Acts 9: 5.

"Yes, but I have a right to eat this meat if I want to, and no one shall rob me of my rights."

"Yes, and so did our Lord Jesus Christ possess many rights in heaven. Indeed, from him all our rights are derived. He had a right to the unbroken enjoyment of the rest and peace and glory of his eternal throne. Yet, for your sake and mine, he denied himself these rights; he took upon himself the form of a servant, was made in the likeness of man, obeyed, suffered, and died, that we might live. Can we, therefore, contend for such rights as may be either enjoyed or not when their indulgence would ruin a soul for which Christ paid an infinite price? We cannot if we have the same mind in us which was in Christ Jesus."

It may not be according to the promptings of our selfish hearts, it certainly is not according to the ways of the proud world, it may not accord with the teachings of secular philosophies, but it certainly is according to the fundamental, the distinctive principle of our holy religion to say with Paul, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This is Christ-likc. This is God-like.—*The U. P. Bible Teacher.*

"If meat make my brother to offend, I will eat no meat while the world standeth." "Meat" was the flesh of beasts slain by the heathen priests and sacrificed to their gods in a vile service. What had not been required for the religious rites, was given to the priests or sold in the public markets. Entertainments were sometimes given more or less associated with idol worship, where this meat was offered to the guests. Was it right to eat of it? "This question was," says Stanley, "the greatest practical difficulty in the apostolic age. It was to the heathen converts nearly what the observance of circumcision was to the Jewish converts, or what in later times the maintenance of caste has been to the converts of India." There were reasons why they might partake of this food. It was not essentially sinful; there would arise a difficulty in procuring meats; the prohibition would interfere with Christian liberty. But there were stronger reasons why they should not partake of it.

It had been prohibited by the council at Jerusalem; it was particularly offensive to the Jews, and there was danger that the disciples themselves might be led not only into ceremonial but moral pollutions connected with idolatry. So there are different ways to-day of disposing of those things which are "lawful, but not expedient." The Rev. Dr. Edson says: "They are determined upon considerations of personal inclination and enjoyment. 'If the thing is good, and I want it, why refuse it?' Or the case is submitted to the judgment of society: 'What is the custom? How do my associates dispose of the problem?' A third and higher method asks, 'What is right? What does an enlightened conscience approve?' Conduct which is indecent, dishonorable, hurtful to ourselves, must be condemned. But that which in itself is innocent we may allow. We may stand upon our individual liberties, and if we seek to avoid all that is absolutely wrong we owe to mankind no further debt. But neither of these three distinct methods of dealing with a question of practical morality suits Paul. That which is agreeable, customary, and abstractly right, his conscience might, notwithstanding, thoroughly disapprove. There is a larger question of charity: "How might my habit affect others, and especially my religious associates? Is there any danger of any one stumbling because of my innocently partaking of this meat?" Then, "if meat make my brother to offend, I will eat no more meat while the world standeth."—*The Illustrator.*

COMMENTS BY E. E. FLAGG.

WE MUST ABSTAIN FROM ALL THAT CAN OFFEND OR HURT ANOTHER.

1. *The superiority of love to knowledge.* Vs. 1–3. Mere knowledge, whether of duty or theological doctrines, can never bring us near to God unless love and humility go before. It may even do harm by leading us to despise others and think too much of ourselves. Love carries with it no such temptations, but brings us at once into the closest relationship with the Source of all true knowledge.

2. *Things that are not sinful in themselves may become so through sinful associations.* Vs. 4–7. Meat offered to idols was a snare to weak Christians because connected in their minds with the vile, superstitious and debasing rites of the heathenism they had just renounced. We do not associate a glass of water or milk with drunkenness and revelry, but we do a glass of wine. It is the associations which we connect with certain things that gives them in a great measure their power to do good or harm. Many people cannot see the hurt in a quiet game of cards at home or going to the theatre to see a moral play like Shakespeare's Hamlet; but from time immemorial only evil associations have clustered around the playhouse and the card-table, and a Christian should shun even the appearance of pollution.

3. *It may be possible for one Christian to do without injury to himself what would work great harm to the soul of another.* Vs. 7–11. It has been said that Christians are the only Bible some people read. Instead of guiding their conduct by God's Word they take pattern by others. Such persons are always weak; *i. e.*, they lack strength of Christian principle. The one they imitate may be strong and wise enough to stop short at the danger point while they are drawn further and further into positive sin, and finally utter ruin. This has been oftenest and most sadly illustrated by the use of the wine-cup among ministers and professing Christians. Such persons might take but very little, and feel certain that it did them no harm, but many a young man encouraged by their example would take a little himself, then a little more and a little more till he became a confirmed drunkard. This is one great reason why Christians at the present day generally practice total abstinence.

4. *Love to others is the highest plane of Christian obedience.* Vs. 12, 13. We will suppose that in a family of children the youngest is forbidden to eat a certain dainty for fear it will make him sick, while no such restriction is laid upon the others. Now if the rest who have liberty to eat it should refuse to use this liberty for fear of putting a temptation in their little brother's way, it would be a good illustration of Paul's meaning. If we are true Christians we shall deny ourselves even innocent indulgences rather than hurt a soul for whom Christ died.

LIGHT FROM THE WORD.

What is said of one wise in his own conceit? Prov. 26: 12. From whom does true wisdom come? Job. 28: 12, 23. What is the harm of corrupt associations? 1 Cor. 15: 33. What is said of those who offend the weak? Matt. 18:6. What is the duty of the strong? Rom. 15:1.

—Dr. Cullis' annual holiness convention will not be held at Old Orchard as formerly, but at the new grounds, Intervale Park, N. H.

THE FATAL BOLT.

Would you make the fatal shot,
Would you cut the mystic knot,
Would you conquer in the fight,
Load your piece with sacred light,
With naked limbs--O what a plight!
Behold your preacher seeking light!
On naked knees with hoodwinked eyes
He points his hoodwink toward the skies;
In curtained cells in deepest night,
Behold he pleadeth for the light.
While sun is marching to the West,
He turns his back like all the rest,
Thus looking East with back to sun
He prays for light! Is he in fun?
O *give* him light, the light he shuns,
The thing he fights, from which he runs,
Destruction to the "holy" (craft),
To all the "Orders" Death's keen shaft,
Of sacred light one heavenly ray,
Bright herald of the coming day?
Those sons of light (?) O see them drive
Into the dusky midnight hive!
Come floods of light from N. C. A.,
Bright herald of the dawning day,
In hand the *Christian Cynosure*
With *real* light from Heaven pure,
O guide the sons of sacred day
Full in the upward shining way;
Let her messages of light
Become triumphant in the fight,
Break asunder cable-tow,
Inward cause pure light to flow,
Multiply the sons of light,
Men of valor, sons of might,
Victors in the cause of right.

—N. Callender.

OBITUARY.

Died—At Brandon, Vt., March 15th, 1884, Mr. I. N. Wetmore.

This dear brother had greatly befriended our cause during life and in his death we lose a beloved friend and co-laborer. His wife, who survives him, is a warm friend of reform and has, in her bereavement, the sympathy of many friends.

B.

The *Congregationalist* quotes Joseph Cook as saying that "out of every 10,000 deaths in England seven are murders, Out of every 10,000 in the United States. twenty-one are murders. The proportion of murders to deaths in the United States is not exceeded anywhere on earth except in Italy and Spain," and Mr. Cook asks significantly: "Is it not high time that the young idea east, west, north and especially south, should be taught not to shoot?" Mr. Cook ought to have added that about sixteen of these twenty-one murders are committed by others than those of American blood.

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Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

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Mennonites.

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Moravians.

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United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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New Ruhamah Cong. Hamilton, Miss.
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West Preston Baptist Church, Wayne Co., Pa.

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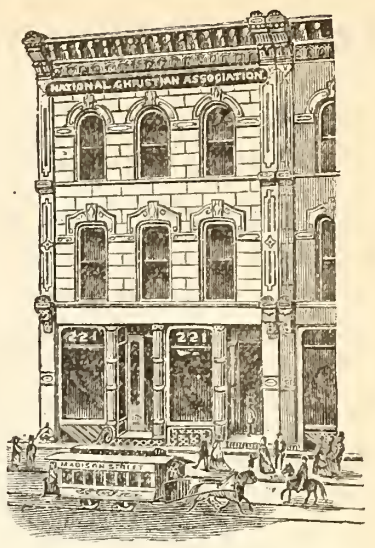
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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 17, 1884.

POLITICAL RIGHTS OF WOMEN.

We have received under the frank of Representative John D. White of Kentucky, his speech citing extensive statements on the case of

MISS ANNA ELLA CARROLL,

which, unless we misjudge, is yet widely to attract the attention of the American people. Her case is succinctly this:

The country under Halleck and McClellan was at the last gasp. The great artery of the nation, the Mississippi, was closed, and the rebels, knowing its importance, had made its banks frown with ramparts and batteries. Lincoln had resolved on attempting to open a pass to New Orleans by a fleet of gun-boats; to push his little extemporized fleet in the very teeth of the rebel power where the odds against them was like that odds against the British at Bunker Hill,—and worse; for the British attacked earthworks thrown up in a night, while the rebel fortifications along the river were constructed with the utmost deliberation, with plenty of time and money and men to plan and execute. Appalled at the certainty of failure, Lincoln was giving up the plan of his River Campaign. England was threatening to acknowledge the Confederacy and join her armies to those of the South.

At that critical moment Anna Ella Carroll planned and presented to the government the Campaign of Tennessee; which let our armies march by the Forts Henry and Donelson into the heart of the rebellion, and brought Grant and his armies to Vicksburg.

Ben Wade was chairman of the committee on the Conduct of the War. He took Miss Carroll's plan to Lincoln whose strong, good sense saw, at once, its inestimable merits. Wade also procured the appointment of Stanton Secretary of War, who in 1862 came into power, pledged to execute that Tennessee campaign, planned, and laid before the government by a woman. The result is known. The roar of the gun-boats which Lincoln turned from the Mississippi up the Tennessee, silenced the clamor of rebel sympathizers in London, who were demonstrating the utter impossibility that the Union could ever be restored, and one flag now floats over the reunited States.

Representative White, a Kentuckian, establishes these thrilling facts by a host of witnesses, such as Lincoln, Thad. Stevens, Henry Wilson, Roscoe Conkling, John Sherman, and from fifty to one hundred others. He gives Ben Wade's letter to Miss Carroll in full, giving in detail the struggle it cost him to carry her plan into effect, against the jealousy of military weaklings like McClellan and others, whose exploits ended in "all quiet on the Potomac," and the air heavy with the effluvium of dead horses and men. Indeed, the name of Miss Carroll had to be kept a profound secret till her Tennessee campaign had been executed. And yet, although these facts and the perfect overwhelming proofs of them, which indeed were never disputed or even questioned, were spread before the House by the committee on Military Affairs, March 3d, 1881, that House, which has given weeks to the traitor General Fitz John Porter, has never voted a penny to pay Miss Carroll, even for the printing and other expenses, which she paid, to get the Tennessee campaign adopted by the government!

Mr. White's speech was in support of his motion for a permanent committee on the Political Rights of Women, and he argues that, if Miss Carroll and her sisters had the ballot, her claims on the country, supported by testimony and authority so overwhelming, would not be neglected or set aside as they have been, while the claims, real or invented, of thousands of the late rebels who now have votes, are respectfully considered. And Mr. White recounts, from a report already before the House, the grounds on which he asks a permanent committee to consider the political rights of women; as:

1. Their property taxed without the owner's voice or representation.
2. Suffrage would prevent unjust discriminations against them in industry and education.
3. Suffrage would give them a voice in laws of divorce, custody of children, and just division of property.
4. Woman suffrage would bear against the modern abominations, liquor traffic, houses of prostitution, gambling, etc., etc.
5. Woman suffrage would bear against war and bloodshed.
6. In short, there is nothing local or national, foreign or domestic, moral or political, present or future, n which the mother, daughter or sister is not equally interested with the father, son or brother; and it is unjust to stifle the voice of that interest.

Suppose woman is man's inferior; does that justify depriving her of her rights? If John Smith never can be Webster, shall he be forbidden to vote? Or suppose woman equal but essentially different from man. The general differs from the poet. Shall one vote and the other not?

Such are some of the arguments of this able speech. The committee called for was ordered, but Carlisle, the Speaker, contrary to custom, rule or reason, put the control of the committee in the hands of those who were opposed to its object.

THE POLITICAL SITUATION.

The American party is behind the other parties whereas it ought to have been before them in preparing for our National nominating convention. But no one is to blame for it.

Last winter leading Prohibitionists wrote us at Washington inviting us to join in their convention, May 21st, at Pittsburg, "*With the understanding that the nominees of that convention be not members of secret orders; or, if members, that they withdraw, and confine their prohibition labors to open work.*" Eight or ten men of us, with Mr. Pomeroy at our head, voted to join the Pittsburg Convention on those terms.

Presto! Opposition arose to the Pittsburg convention by secretists, and their abettors, on the ground that the time was premature. Seeing that the Pittsburg convention would be a strong one, and in the city where our National Association opposed to secret societies started, they froze over the breach by a compromise, giving Pittsburg the convention, but postponing it to the 23d of July.

But one time has been named for the convention of the American party, which is June 20th, or perhaps the evening before.

The rational and just hope of union with the open wing of the Prohibitionists, has caused the delay. But Mr. Capwell, who is chairman of the Central National Committee of the American party, is now making all sail for port; and will issue the call for our National Conveniton *as soon as possible.*

Meantime the *Lever*, which is the political organ of the Prohibitionists, is naturally so fearful that the open Christian Prohibitionists will come where they belong, *i. e.*, to the American party, that it does not dare put the name "*American* party" into its columns, lest the Prohibitionists should find out that they are working over a volcano of hidden lodge-fires, liable, any moment, to break out! How can it be otherwise, when every Mason-Prohibitionist is a secret sworn brother to every Mason-distiller, brewer and saloonist?

The thing, and the only thing for Americans to do, is to "*Watch* and pray lest they enter into temptation "*just this once;*" and to hew to the line, and "vote as they pray."

We shall now soon hear from chairman Capwell, and we cannot hear too soon.

The Michigan Americans have appointed a strong delegation who will be on hand at Chicago, Wisconsin will follow suit, Needles and Butler will be heard from, and the Washington paper will be out now very soon; and the sooner the better.

"*AMERICAN PROHIBITION.*"

At the late meeting at Battle Creek, Mich., anxiety was felt and expressed lest the American platform would be traded for a fusion with the Prohibitionists. Every such utterance gladdens the heart of the *Cynosure*, whose editor, a full quarter of a century, has stood square on the American platform, for God and a pure worship against the self-projected worships of men.

The Prohibition-Home-Protection party would be one with us to-day, but for the secret temperance lodges which are the cats-paws of Masons, to pull their chestnuts out of the fire. In Iowa, when the secret grange was at its best, every prominent granger in the whole State was a Freemason. It is substantially so now with the temperance "order."

These "orders" dislike Gideon T. Stewart and the W. C. T. U., but they mean to control them so as to keep them walking with Freemasons who will betray everything that has Christ in it, as their lodge has not. The W. C. T. U. are with us in heart to-day, but their husbands are many of them Masons.

Now it is our wisdom and duty to unite with the open Christian Prohibitionists, *for they are just like ourselves;* and to keep the American party barred with triple steel against Masons and jack-Masons who are meaner and more wicked than their masters. Hence we joy in the utterance of the Battle Creek meeting. Christ said: "What I say unto you I say unto *all*, WATCH."

HON. EDWARD BLAKE UPON THE SECRET LODGE.

The great speech in the Canadian Parliament by Hon. Edward Blake, upon the demand of the Orange lodge for state recognition and incorporation, well deserves the copious extract given on another page. It was delivered on the 17th of March and was soon followed by the final vote which stood 68 for to 105 against the bill. The speech is printed in full in thirteen solid columns of the Toronto *Daily Globe* of the 29th ult., and is justly praised by that able journal, whose leading editorial of the same date says:

"Mr. Blake's speech on the Orange Incorporation bill is said by men of all parties to have been the most eloquent, powerful and convincing ever delivered in the Parliament of Canada. It is as remarkable for its frankness and fearlessness as for its eloquence. Speaking only for himself he resolved that, while avoiding everything that could give offence, he would leave no room for doubt as to his views, or as to the grounds on which they rest. . . . He objected to incorporating a secret society, and so giving it a state recognition. . . . There is no room for misunderstanding what he said, and there is not one word in it at which any reasonable man can take offence. . . . He did not object to the existence of any party political organization—far from it—but he did object to incorporating a society called benevolent and religious which is a secret society and used for party purposes. . . . One of the finest passages in this magnificent speech is that in which Mr. Blake, declaring his devotion to Protestantism and his belief that many Catholic dogmas are erroneous, declares also that he cannot mark as murderous, as treacherous, or as disloyal, nearly one-half of the people of Canada; and that he does *not* believe that the cause of *Protestantism*, the advancement of the *Gospel*, or the peace, prosperity, welfare, and *government* of the Dominion, *can be promoted by* the Federal *recognition of this secret society*, organized and led as it is in Ontario, and devoted to the propagation of views such as he had exposed."

The editorial of the Hamilton *Evening Times* of March 31st contains also a marked commendation of both Mr. Blake's speech and his position against secret societies, which deserves notice:

"Mr. Blake objected to state recognition of secret societies. He said the state might adopt any one of three attitudes towards secret societies—suppression, recognition or neutrality, and he favored the last. Grant that some secret societies are religious or benevolent. They can change their constitution. They can leave their constitution unaltered, but change their action and objects. Thus the Orange Association, professedly benevolent and ultra-Protestant, is really political. On the testimony of Mr. John White and other leading Orangemen, nine-tenths of the Orangemen vote with the Conservative party, and in England the societies have gone the length of expelling members who voted against Tory candidates. A secret political society is not a good thing for the country. The public interest is served by publicity. Let all charges be made and answered openly, and the truth will be arrived at. The evidence produced by Mr. Blake proves conclusively that the Orange organization has been used to serve political ends, and as a wing of the Conservative party the Orange organization should not look to Reformers for legislative action of a strengthening character."

The Toronto *Globe* of the 4th inst. prints the correspondence of Mr. Blake and the "Grand Secretary" of the Odd-fellow Grand Lodge of Ontario, who asked the intrepid statesman to explain that in his attack on the secret orders he did not mean Odd-fellowship. Mr. Blake nobly replies by sending him a copy of the speech and re-affirming the views therein maintained.

The significance of this episode in the Canadian Parliament, and the cordiality with which the leading papers of the Dominion endorse the radical and statesmanlike position of Mr. Blake, shows that the lodges do not yet wholly control public sentiment: and we are far from despairing that our own Congress shall ere long hear and applaud sentiments as true and as noble, and that the press of the country will sustain them.

HON. H. H. HITCHCOCK, for twenty-six years superintendent of the Galesburg Division of the C. B. & Q. Railroad, died at his home in Galesburg, April 24th, aged 66 years.

Mr. Hitchcock, besides being a capable, influential and popular man, was a humble and sincere Christian. He was a trustee of Knox College; and when the present Masonic incumbent was elected to the presidency, a trustee who was a doctor of divinity chuckled, as they returned to his house, and said, "Well, Bro. Hitchcock, did you know we had elected a Mason for president?" "No!" said Mr. Hitchcock, "I did not." "Nor did I suppose you clergymen who pretend to be Anti-masons, would allow such a candidate to be palmed upon us." The next day Mr. H. said to a prominent Anti-masonic citizen of Galesburg: "We have been betrayed, Mr. C.! I did not dream that those ministers were putting a Freemason on to us."

Mr. Hitchcock was terribly afflicted by sickness and death in his family. One time, while he lay sick, I called on him, and he gave a donation in money to Wheaton College. Said he, "I am interested in your work up there, not only for education, but your opposition to the lodge." "I have met it in my business as a railroad man; and it — is — the — wickedest thing!"—and then stopped, and said no more. This was uttered slowly, and with intervals between his words. He evidently regarded the lodge, not only with loathing, but as a thing of terror. O, the fearful responsibility of a minister of Christ whom such men as Mr. Hitchcock trusts! Knox College thenceforth became a headquarters from which missionaries were sent out to seduce students in Monmouth and other colleges into the worship of anti-Christ. J. B.

—The argument of Dr. Wishart in this number of the *Cynosure* we are not ashamed to commend to the most intelligent readers, who may yet judge with disprejudice of earnest and profound reasoning.

—Rev. Joseph Travis, editor of the *Free Methodist*, gave the third address in the course projected by the Chicago Christian Association on Tuesday evening of last week in Carpenter Hall. The audience was not large but the address was one of the ablest. Bro. Travis has promised a copy for the *Cynosure* as soon as the pressure of his work will allow.

—The latest report from Dr. Milligan of Pittsburgh is quite discouraging to all hope of his recovery, yet if it be the will of the Lord we pray that he may yet remain to plead for Christ and his kingdom among men. A few years ago, when almost given up by the physicians he was wonderfully healed in answer to the importunate prayer of his Pittsburgh congregation.

—Bro. Starry returned from the Michigan State Convention at Battle Creek on Saturday and spent the Sabbath at Wheaton, where he expects to speak during the week. He is also engaged for an evening or two for Morrison, Ill., and is making arrangements for several meetings in Rockford and vicinity.

—Bro. E. Mathews of Michigan, does not lay off the armor of a reformer. He speaks against lodgery on the 15th and 16th of April in the Free Methodist church at Bedford, Michigan.

—The *Cynosure* has welcomed during the past week among its visitors Bro. S. E. Starry of Iowa and Rev. A. T. McDill of the *Christian Instructor*, Philadelphia, who is again on his way to Colorado, expecting to return in time for the United Presbyterian General Assembly at St. Louis. Associated with Rev. D. W. Collins, brother of the president of the N. C. A. National Convention, Bro. McDill is accomplishing a good work against the secret lodge. The *Instructor* is, if possible, the most outspoken of the U. P. journals. From its office also comes that grand and useful book, "In the Coils."

—Dr. S. L. Cook, Indiana lecturer, has lately closed a series of successful meetings in La Grange county. We wish the Dr. had thought enough of what was accomplished for reform to have written more than a postal card.

—The Minnesota friends are moving for more thorough work in their State. Bro. Williams, the State agent, is persuaded that more can be done and the appeal of the State officers should not be unheeded.

—It proves much for the strength and goodness of our cause that men are often moved to publish their testimony against the lodge in tracts or pamphlets for distribution among their neighbors. Such a good work has been done in a neat four-page tract, *"God's Word vs. Secretism,"* by W. H. Clay, of Frontier, Mich., who will send to any one for 10 cents per dozen or 60 cents per hundred.

—The *American Freeman* has transferred its list to the Washington *American*, having accomplished a grand work for northwestern Missouri. We are glad to note that the local interests of Christian reform in that section will not lack an organ. At Blanchard in southwestern Iowa, Rev. Rufus Johnson, who was early engaged in reform publishing in Ohio, has been several years issuing a local paper, the *Record*. He has now associated with himself Revs. R. M. Sherrard of the United Presbyterian church, M. A. Gault, agent and lecturer of the National Reform Association, James Bullock and James R. Sharp, who form a company to engage in the general printing business, the publication of a paper in the interests of national, anti-secret and temperance reform and the printing and circulation of books and tracts on the same subjects. God speed this good work!

CATHOLICISM AND MASONRY.

—A circular was read from Archbishop Lynch in all Catholic churches of Canada during January, stating he had received a letter from Rome asking if it was true the Freemason society was recruiting large numbers of Catholics in this province, as reported in the *Freemasons' Journal*, and had answered very few had joined, and those only who had neglected pascal communion and were otherwise irreligious, who looked only to worldly gain, and not to the eternal salvation of their souls.

—It is stated that the Roman Catholic church, which has always opposed secret societies, and refused absolution to any of its members who joined them, is about to make an exception in favor of Freemasonry in the United States. We are told that, in the United States, Freemasonry is much more Christian than on the Continent. It would be a singular thing, after the bitter opposition of centuries, if the powers at Rome should finally consent that the members of that communion might belong to another and a secret organization.—*Advance.*

OUR WASHINGTON LETTER.

District Investigations thwarted—An Anti-Prohibition kite with great names on its tail.

Dear Cynosure:—There are three matters of paramount interest that at present absorb public attention. The first is the Congressional investigation of the financial affairs of the District. It is abundantly evident that the accounts have been most loosely kept, and there is great reason to think that there has been much official corruption. The special effort seems to be to see "how not to do it." The following from the *National Republican* of this morning shows what is the general impression:

It is understood that a powerful pressure is being brought to bear upon members of the House District committee to stifle the projected investigation into District affairs. Whence comes this pressure and what does it mean? The people will conclude that there must be rottenness and corruption somewhere, or there would not be such a tremendous influence at work to prevent an investigation. By all means let us get at the truth. If the records are clear the District officials should be only too glad to have a Congressional certificate to that effect. If the records are not straight the tax-payers should know it.

What is the source of that pressure is a question easily answered by those who know the prevalence and power of the secret organizations this District.

The next to this is the trial of the ex-detectives, McDevett and Flinder. It appears in evidence that on July 2d, 1880, a package of bonds was stolen from the Metropolitan Bank of this city, that they were hidden for a time in this District; were taken to New York, and finally returned. The two detectives were the agents in the return of the bonds. It appears that they gave the robbers $5,000 to return the rest. It is now believed and sought to be proved that they, the detectives, planned and invited the robbery with a distinct understanding that they were to share in the spoils. It is earnestly hoped that this trial may not be the mere travesty of justice, as similar preceding trials have been.

The third and most momentous matter of interest is the meeting last night in Lincoln Hall of the Citizens National Protective Association, organized some weeks since in this city. In spite of bad weather, there was a large attendance, and a long list of vice presidents. In this list is the name of Hon. Fred. P. Staunton of Virginia and other prominent men. This is an honor (?) which I trust they will make haste to disclaim. The following platform of this Protective league was read by the secretary:

We hold that the Constitution of the United States, based on the Declaration of Independence, guarantees the enjoyment of personal, civil, and religious liberty and the pursuit of happiness, and warrants the enactment of no laws which seek to abridge or restrict the same; that all existing prohibitory laws or contemplated legislation, which tend to abridge personal rights, are tyrannical infringements on Constitutional guarantees, and should be respectively repealed and opposed; that all Sunday laws which abridge religious liberty and prevent the working classes from enjoying the public libraries, museums, art galleries, and public parks, are tyrannical and unjust, and should be repealed, for Sunday was made for man, and not man for Sunday; that the "public school system" is the bulwark of our institutions, and must be kept clear of and free from all sectarian influence and interference; that all organized ecclesiastical interference in civil affairs is in violation of the spirit and letter of the Constitution, the genius of American institutions, and is demoralizing and pernicious, and must be restrained; that all private and corporate property, whether real or personal, should bear the burdens of taxation equally.

The speeches were in entire harmony with the foregoing principles. Mr. Murphy who (mis) represented Iowa, "The Egypt of temperance fanaticism," was "ashamed of the legislation of his State which deprived men of their natural rights. We are entitled not only to full freedom of our consciences but also of our stomachs," etc.

Hon. Mr. Miller of Iowa said, "These fanatics protect distilleries and confiscate all breweries. They even trespass on the Sabbath day to make a market for corn. They are trying under the laws of the State to protect the morality of the young men of Iowa. Under the same law, they are shipping thousands of barrels of whisky into other States to make armies of drunkards of them. The time has come when we must not resort to words."

Hon .Mr. Fielder of New Jersey said that "the inactivity of the people alone enabled the temperance fanatics to go as far as they have. The proper way to check their growth is at the ballot-box." "Do not rest until you have planted similar organizations in every Congressional District in the United States."

Letters were read from Hon. Carl Shurz, Richard Duncan, Hon. Ben. Butterworth, Senator Morgan, Senator Edmunds, and Hon. Mr. Deuster.

I am profoundly impressed with the reverence these men have for personal rights, the honor of religion, the sacredness of the Sabbath, and the preservation of public morals. Especially I am impressed with their profound interest in the cause of temperance; I heartily agree with them, that this is not the time for words only, but for deeds. In all seriousness, we rejoice that the issue is fairly made up and that they, as well as we, are to appeal to the ballot. And may God defend the right. H. H. Hinman.

LITERATURE.

The Dore Gallery of Bible Stories. Large quarto. Price $2.00. John B. Alden, New York.

Paul Gustave Dore, the late gifted and popular French artist, though his paintings in oil would have made him famous, is far better known for his prolific genius in the illustrations of great books. It is said that he executed over 45,000 designs. To be classed among his best works are his illustrations of the Holy Bible, fifty-two of which are reproduced in this sumptuous volume with great skill of the engraver and printer, and each accompanied by a descriptive page by Josephine Pollard. The father and mother who are at a loss how to profitably care for their children on the Sabbath day will find the difficulty solved by opening this Bible Gallery. The illustrations suggest the Bible history from the Creation to the Ascension, and in familiar talks and questions the Scriptures will soon become one of the most entertaining of books. The investment of a dollar or two in such books as this will be found one of the most profitable.

Health by Exercise. By George H. Taylor, M. D. pp. 462. Price 50c. John B. Alden, New York.

Thirty-three years ago Mr. Taylor was an enterprising farmer in Henry county, Illinois, having broken the virgin prairie two or three miles from Wethersfield. He introduced the merino sheep into that neighborhood at that early day. Selling his farm he began the study of what is known as the "Swedish Movement Cure," and introduced the practice so celebrated among Swedish physicians in this country. General Grant, after his late severe fall and subsequent long and painful convalescence, was very much benefitted by a Swedish physician in Washington to whom he was introduced by the Swedish minister. This is a new and enlarged edition of a work originally written some years ago. It teaches the character of the proper exercise to be taken for the removal of any specified physical weakness. The author says his desire is to neither make doctors out of his readers or to shake their confidence in good doctors, but to enable them to have such health that they can do without them. The book is divided into four parts. Part first gives the principles of the movement cure; part second gives examples and applies the principles to practice; part third briefly discusses the pathology of common chronic affections, and how health can be restored; part fourth and last treats of the importance to health of air, food, light, heat, etc., and the benefit of using these rather than drugs for the restoration of health. The reader will find abundant good in the book whether he takes it as the cure of all the ills of life or not. It is far better to keep in health, and a wise knowledge of the efficacy of little things for this end is the most valuable knowledge to be obtained.

—*The American Journalist* of St. Louis began in its March number a series of articles on "Women Journalists," an entertaining sketch of a score or more of American women who have been prominent in public life during the past decade. We are surprised that such a paper should not place among the first in its list the names of Frances E. Willard and her gifted sister-in-law, Mary B. Willard, editor of the *Union-Signal*. Some years ago, before organizing the Woman's Christian Temperance Union, these noble women edited and published a daily paper in this city which was among the best of the time. The *Journalist* has a valuable National Editorial Directory containing the names of the staffs of the leading dailies of the country.

The "Nobles of the Mystic Shrine" is the name of a new degree put down as Masonic by the papers, but evidently distinct from either the American or Scotch Rite degrees. A great meeting of this order is to be held Friday of this week in this city, of which the daily press says:

"Quite an event in the social life of the uppertendom of the secret societies of New York and Chicago is on the tapis, to come off April 18 and 19, in the way of a visit for inspection and exemplification of the ritualistic work of the Ancient Arabic Order of the Nobles of the Mystic Shrine. The Imperial Council, located at New York will visit Chicago, being the guests during their stay of Medinah Temple of the ancient order of this city. The Imperial Council is composed of some of the prominent men of the professional, social and business circles of New York, who will be escorted to this city by many nobles of their own city, together with a number from Lulu Temple, Philadelphia, and Aleppo Temple of Boston."

"The Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine, from New York, together with an escort of nobles from Mecca Temple of New York, Aleppo of Boston, Lulu of Philadelphia, Syrian of Cincinnati, Pyramid of Bridgeport, Conn., Syria of Pittsburg, and Al Koran of Cleveland will arrive here on the morning of April 18, as the guests of Medinah Temple of the Ancient Order of this city."

A meeting of the order held in Cincinnati about the time of the flood issued the following singular notice, which may give the discerning reader some idea of this outlandish society:

Syrian Temple, Cincinnati, Ohio.—Scherif al Ascharaf: Be thou ready on Nahar-es Sabt, the ninth day of the fifth month of Hejra, 1301, Jamaz ul Awwal, answering to Friday, March 7, 1884, E. ·. V. ·., at Cathedral of the A. ·. A. ·. Scottish Rite, Masonic Temple. The Commemorative Festival of the Mysterious Overflowing O-hi-o, augmented by the warnings of Ulema, the solemn ceremony of Martyrdom of Mueddhin, and the procession of Dervishes. Illuminations, Prophecies, choruses, etc., etc. W. B. Melish, 32 Deg., G. ·. Potentate; James A. Collins, 32 Deg. G. ·., Recorder.

The Home.

SPRING.

A little month ago, the sky was gray;
Snow tents were pitched along the mountain's side,
Where March encamped his stormy legions wide,
And shook his standard o'er the fields of day!
But now the sky is blue, the snow is flown,
And every mountain is an emerald throne,
And every cloud a dais fringed with light,
And all below is beautiful and bright!
The forest waves its plume—the hedges blow
The South wind scuds along the meadowy sea,
Thick-flecked with daisied foam—and violets grow
Blue-eyed, and the cowslips star the bloomy lea;
The sky-lark floods the scene with pleasant rhyme;
The ousel twitters in the swaying pine;
And wild bees hum about the beds of thyme,
And bend the clover bells and eglantine;
The snake casts off his skin in mossy nooks;
The long-eared rabbits near their burrows play;
The dormouse wakes; and, see! the noisy rooks
Fly, foraging, about the stacks of hay!

What sights! what sounds! what rustic life and mirth!
Housed the long Winter from the bitter cold,
Huddling the chimney-corners, young and old
Come forth and share the gladness of the Earth.
The ploughmen whistle as the furrows trail
Behind their glittering shares a billowy row;
The milkmaid sings a ditty, while her pail
Grows full and frothy; and the cattle low;
The hounds are yelping in the misty wood,
Starting the fox; the jolly huntsmen cheer,
And horns and guns disturb the listening ear,
And startle Echo in her solitude;
The teamster drives his wagon down the lane,
Flattening a broader rut in weeds and sand;
The angler fishes in the shady pool;
And, loitering down the road, with cap in hand,
The truant chases butterflies—in vain,
Heedless of bell that calls the village lads to school!

Methinks the world is sweeter than of yore;
More fresh and fine, and more exceeding fair;
There is a presence never felt before—
The soul of inspiration everywhere;
Incarnate Youth in every idle limb,
My vernal days, my prime, return anew;
My tranced spirit breathes a silent hymn,
My heart is full of dew.

—*R. H. Stoddard.*

IMMORAL LITERATURE AND ART.

Another cause supposed was the prevalence of an immoral literature. The question what to do with such a literature is not free from difficulty, save, perhaps, as to its grosser forms. These, with their pictorial aggravations, should be relentlessly ferreted out and destroyed. It is amazing that a civilized community should permit in the mails, on the book-stalls, in the hands of its youth, openly, the shameless profanations of the printer's art which are so common amongst us. This is a new danger, which the abundance of money, the cheapness of printed books and papers, and the universality of the reading habit have brought upon us, and which has become extremely pressing while our law-makers have been asleep. Such literature should be dealt with after a new method; it should be treated as we treat venomous serpents; every man's hand should be against it for its extripation, and its authors and venders should be punished. As for the more subtle, but seemingly less harmful forms, while something might be done by forbidding their importation, by declaring them not the subject of legal contract, and by prohibiting their sale to minors of either sex, still more could be effected by a judicious censorship which should forbid the publication of matter not fit to be printed because of its immorality,—a prudential measure, the employment of which the frenzy for freedom to do whatever one pleases has too long, perhaps, discouraged amongst us.

The evil could be cured, however, only by cultivating a taste for better literature, through the multiplication of library facilities, and by a more pointed religious instruction. accompanied by a vigorous campaign against the production and the sale of the noxious matter, like that which is suppressing the sale of intoxicating liquors. And here, also, a change of attitude is much needed. Hitherto, given a work of artistic genius, no matter how filthy its subject or its treatment, the blind devotees of culture have made haste to stamp it as sacred, and have refused to let it die. Words are weak to express the absurdity of such a worship of impurity under the guise of art. No expense or effort is too great on the part of governments to prevent the approach of a plague which which kills its thousands, while they permit the ravages of a moral pestilence which is certain to corrupt the spiritual natures of the millions, old and young, who come under its influence.

Let a true word be spoken of much of the nude art that fills our galleries. It is of two grades. The first is that of which the nudity is the most conspicuous feature,—naked figures, very clearly female and of the human species, but without a touch of imaginative beauty or of spiritual elevation. The second consists of really artistic presentations of that which, uninfluenced by a vicious custom, modesty could never consent to reveal, of which the effect, nevertheless, as of all true art, is elevating and inspiring. But as the higher forms of art are conditioned by the lower, from which they gradually emerge, is it probable that the total effect of nude art production is so far good that it ought to be encouraged, unless a careful discrimination be made of the higher from the lower, and only the former are exhibited?—*North Am. Review.*

GOOD LANGUAGE.

As soon as a child begins to lisp its first broken sentence its education should begin. Habits are formed which will exist to a greater or less degree throughout life. Such being the case, the conversation of the older members of the family should be carefully guarded, lest the little ones hear and learn ungrammatical expressions and slang, which, sad to say, is so rife among our young people of the present day. The servants, with whom children spend much of their time, should be chosen with reference to this matter. A mother should feel it her duty to point out any grammatical mistakes made by them, and insist on their language being correct, respectful and devoid of slang at all times. It is exceedingly difficult to break children of habits once formed, and care in this direction will save much trouble and annoyance. One way to cultivate the use of language, and at the same time learn of the occupations and companions of her children, is for the mother to encourage the daily narration of what they have seen, heard and enjoyed, and the telling of their little experiences. The study of pictures, moreover, in which every child delights, may be used as a great provocation of language. Children always love to look at pictures, and can almost always be induced to talk about them. This study teaches them observation, and how to accurately describe whatever they see. When stories are read to children they should be obliged to reproduce them, using as far as possible the language of the book. The memory is strengthened in this way, a habit of attention formed, and the power of expression increased. If such plans as these are systematically carried out, they will prove a wonderful help in the thorough education of a child. The constant, careful teaching and kind suggestions of parents will accomplish a work which can never be performed by study.—*Selected.*

CHURCH BUILDINGS.

It is a significant fact that the early Christians built no houses especially designed for worship, only as every house in which they dwelt was a house of praise. Their business was character-building, not temple-construction. They invested in the souls of men, not in the wood and brick and "hammered stone." They proclaimed and lived the truth; consequently their success in any locality did not depend on their assembling in a fine chapel, with good music and a gifted preacher. They left such things to others, and for themselves preferred an outward poverty and simplicity, being fully satisfied to rejoice in spiritual riches.

We do not object to suitable houses for worship, nor to religious instruction for the churches; but let the former be plain, and the latter Scriptural. Let the Apostacy have pagan architecture and pagan doctrines, and let Christians be done with all imitations of such ways. The admonition of Peter to Christian wives is equally applicable to the churches: "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—*Baptist Weekly.*

Archbishop Secker, in his *Wedding Ring*, has the following, which is worth reading twice: "Hast thou a soft heart?—it is of God's breaking. Hast thou a sweet wife?—she is of God's making. How happy are those marriages where Christ is at the wedding! Let none but those who nave found favor in God's eyes find favor in yours. Husbands' should spread a mantle of charity over their wives' infirmities. Do not put out the candle because of the snuff. Husbands and wives should provoke one another to love; and they should love one another, notwithstanding provocations. The tree of love should grow up in the midst of the family, as the tree of life grew in the garden of Eden. Good servants are a great blessing; good children a greater blessing; but a good wife is the greatest blessing; and such a help—let him seek for her that lacks one; let him sigh for her that hath lost one; let him delight in her that enjoys one."

MAXIMS OF SPURGEON.

Judge a daughter by her mother. Do not throw the handle after the hatchet. Hear both sides or none. As is God's majesty, such is his mercy. Too much sail suits not a small boat. Call a fig a fig. Dependence on others is a bad breakfast and a worse supper. Leave it alone, if you cannot improve it. Those who are in the same boat should row together. Learn to hear, and hear to learn. Mind your courting does not end in court. He who is full of care lives a hare. Time enough is little enough. No bees, no honey. He that has no wife is poor. Never meet trouble half way. Before you get a bird, provide a cage.

The seed must die before the corn appears
Out of the ground, in blade and fruitful ears.
Low have the ears before the sickle lain,
Ere thou canst treasure up the golden grain.
The grain is crushed before the bread is made,
And the bread broke ere life to man conveyed.
Oh, be content to die, to be laid low,
And to be crushed and to be broken so,
If thou upon God's table may'st be bread,
Life-giving food for souls an hungered.

—*R. C. Trench.*

Happy the man who is poor through life and dies poor. He escapes innumerable annoyances and dangers. No fall in stocks or bonds, or failure of banks, troubles him. His house is sacred from the inroads of burglars; he is not tracked and murdered by highwaymen, or hustled by pickpockets. Those gentry are not such fools as to risk their necks or the penitentiary for nothing. Best of all, there are no long wrangles about his will after his death, including a ripping up and exposure to the public of all his private life. Many estates left for relations or good purposes are wasted among lawyers, and many are appropriated to their own use by agents, administrators, receivers, or executors. If he has only enough to maintain a family frugally and educate his children, he will escape more than half of the vexations which attend speculators and persons of wealth. And it will be far easier for him to be a consistent Christian than if he were wealthy. His children are also likely to prove good members of society than are the children of wealthy men. These thoughts are excited by the numerous and very expensive cases of disputed wills, and the more numerous defalcations of trustees, agents, and managers of great estates.

OUR BOYS AND GIRLS.

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

Oil. Read Matt. 25: 1–13.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. Matt. 25: 8.

1. Lamps useless without oil. Ex. 27: 20; Matt. 7: 22.
2. Oil must be continually supplied. Lev. 24: 2–4; Heb. 4: 16; Zech. 4: 1–6.
3. Pouring oil on the head a mark of friendship. Ps. 23: 5; 141: 5; Luke 7: 46.
4. Oil must be fresh. Ps. 92: 10; Lam. 3: 23.
5. Oil has healing properties. Luke 10: 34; James 5: 14.
6. Oil nourishes and strengthens. Deut. 8: 8; Ps. 63: 5.
7. Oil makes machinery, hinges, or locks, move smoothly. Eph. 4: 3; Ps. 133.—*Notes for Bible Study.*

THE FIRST COPPER CENTS.

The earliest American copper coins made by any State were made at Rupert in Vermont, and before Vermont had been admitted into the Union. A mint was there established for eight or ten years, having a capacity to stamp sixty coppers, upon which the so-called "baby-head" goddess of liberty appeared; but truth compels me to say that this goddess was no more comely than that on the coins of the present day, although she was one hundred years younger. The owner of the mint, Reuben Harmon, was bound to pay the State two and one-half per cent for his privilege. At first these coins passed two for a penny, then four and then eight, when they no longer paid for the cost, mainly on account of the sudden competition of other States, and of the large importations of Birmingham hardware, commonly called "Bungtown coppers." We had no protective tariff then, and we have none now against "Bungtowns," whether of copper or silver.

In 1787, by authority of Congress, a contract was made with James Jarvis for three hundred tons of copper coin, of the Federal standard, and cents were coined at the New Haven mint of the following description: On one side thirteen circles linked together, a small circle in the middle with the words, "We are one;" on the other side a sundial and below the dial the words, "Mind your business."

In 1792 Congress authorized the coinage of a copper cent weighing 264 grains, which was reduced in 1793 to

208 grains, again reduced in 1796 to 168 grains, later to 140 grains, on which the so-called "booby-head" appears, and in 1857 to 72 grains, of which 88 per cent was to be copper and 12 per cent nickel. In 1864 it was once more reduced to 48 grains—95 per cent of copper and five per cent of tin or zinc. Finally in 1882 the last change was made, to three-fourths of copper and one-fourth of nickel, but the weight remains at 48 grains.

The frequent and wide alterations which have been made in our copper coins show that intrinsic value has almost vanished, and they bear no proportional value to other coins: but at the start, when copper bore a much higher price, the weight of the cent was fixed at five and a half times what it is now! In the southern portion of our country and especially on the Pacific coast, copper coins have been as uncurrent as the yellow-colored Chinaman, or for a long time they were practically tabooed, and even now they are unwelcome travelers much in need of a passport. Wherever not altogether snubbed the copper cent must pass, as Wood's notable copper coins must have passed in America or Ireland, far above any real value, and with little other merit beyond that of the dusky color now supplied on its face to our recent Indian image "Liberty." After common use these coins assume a deeper Ethiopic complexion and become petty nuisances, scents as well as cents, redolent of many coppery smells which are easily translated to other coins or to any thing with which they hold pocket intercourse. Copper as a metal is wondrously useful, daily becoming more so, but neither Lycurgus nor Hamilton would at this day think of stamping it as money. Certainly we can do better. If the cent and two-cent coins were now made wholly of nickel the government would obtain an ample seigniorage; and the nickel when compared with swarthy copper, is immaculate, or clean and bright. The importance of the cent coinage will be realized when we find that over 40,000,000 pieces were coined the past year.—*The Interior.*

A SAILOR'S STORY.

It was an unbroken waste of waters; the steamer had been at sea for four days. Rose was going to America to meet her brother who had sent for her. Knowing no one on board she was lonely. Having risen early one morning she stood by the ship's rail watching the sweep of the majestic ocean, and thinking of him who "holdeth the waters in the hollow of his hand." She found herself near an old sailor who was sitting on a coil of ropes mending a sail, and whose pleasant face invited conversation.

"Good morning," she said. "Have you been long on this vessel?"

"Yes, Miss; nigh onto ten years."

"Do you like the sea?"

"Well, Miss, I ain't good for much else than reefin' a tops'l or haulin' a bowlin', and it seems second nature for me to be on shipboard, and when I've been on shore for a month or two I always long to be off again, so I guess I may say I love the sea."

"Do you ever feel afraid when you are in an angry storm?"

"Never nowadays, Miss."

"Why do you say 'nowadays'? "

"Well Miss, if I gave you the reason I would have to spin you a long yarn."

"Can't you let me hear it?"

"Well, if it will please you to listen to an old tar's story, I have no objection, particularly if it will do you any good. First place, Miss, may I be so bold as to ask you if you are a Christian?"

"Yes; I love God and trust in my Saviour."

"Thank the good Lord for that! And now I can spin my yarn freer-like. Twenty-five years ago I was a wild lad, fond of my toddy and not good for much. My dear old mother prayed for me constantly, but I used to come home drunk and abuse her. God forgive me! Well, she couldn't stand it, poor body, and she took to her bed and died. Before she breathed her last she beckoned me to her bedside and said:

" 'James, I won't ask you to make me a promise; you have broken them too often, but I have put you into God's hands, and I know you will be saved. I die in hope. Good bye.' "

"Well, we buried her, and somehow or other I couldn't get her words out of my mind. I was dreadfully unhappy. I couldn't stand it and so took to drinkin' hard. We lived in a seaport town, and many of our lads were sailors. In one of my drunken sprees I shipped on a clipper ship running between New York and Liverpool.

"When I came to myself I would gladly have backed out, but I couldn't. I was a good common sailor, and concluded to make the best of it—for one trip, anyhow. We had one of the roughest passages the ship was ever known to make. You asked me if I ever feel afraid. I did then. I had to go aloft to take in sail when the wind was blowin' almost a hurricane. My conscience had troubled me ever since my poor mother's death. I felt I had brought her 'gray hairs in sorrow to the grave,' and I was afraid of God and the hereafter. I couldn't help feeling too that I might be a Jonah. Every time I went aloft I was in mortal fear of fallin' off the yards into the boilin' sea.

"There was a passenger on the ship who bunked in one of the stern state rooms; he used to go to the fo'cas'l on Sabbath and read to the watch below out of the Bible, and sing hymns to us about Christ. This used to trouble me; somehow it made me more afraid.

"One night, while 'way out on the main yard takin' up the end of the sail, the ship gave a sudden lurch. I lost my hold and fell into the sea. Miss, I can't begin to tell you the thoughts that went through my mind even before I reached the waves. I struck the water feet foremost and soon rose to the surface. I was a good swimmer and kept afloat with a faint hope that a boat might be lowered for me; but I knew the reputation for cruelty these clipper ships had, and how long it would take to bring the ship into the wind so as to lower a boat, and gave myself up for lost. What was my joy when I saw the vessel luff round and a boat leave her side! But it was difficult for the boat's crew to find me. At that moment a bright light gleamed out of the stern port of the clipper. It fell upon me as I rose on the top of a wave. It seems that the boat's crew at that moment caught a glimpse of my head and upraised arm. I was picked up and dragged on board so exhausted that I fainted.

"The next day was Sabbath. All night I lay wondering why God had so wonderfully saved me, for I was sure it was the flash of that light that rescued me. I began to thank God and then, somehow, I thought he must have some interest in me to do all this; and this broke me down and I prayed to him to keep hold of me and pardon my sins.

"Next day the man who used to read to us on Sabbath obtained permission of the captain for me to go into his state room for a while. I went in gladly, for I wanted to talk to him alone. I told him some of my bad life and how I felt the last night. He said:

" 'James, I was praying that this wonderful rescue might be blessed to you. Do you know where that light came from that flashed on you? It was from that reflector there in the state room. I took it down, opened my port and held the strong light before it. I swept the waves with it right and left until I found you, and then held the focus on you as steadily as I could until you were discovered and rescued.'

"I sobbed aloud. 'You saved me! You saved me!' was all I could say.

" 'But, James,' continued the good man, 'I asked for you not merely to tell you how my little light helped you, but to say that Jesus is throwing the full light of his tender love upon you. Your mother's prayers and hopes may be fulfilled to-night, if you will believe in his merciful love and give your life to him in gratitude.'

"More and more, Miss, did I believe that he did care for and love me. I said:

" 'Yes, yes, dear sir, I will believe and trust him!'

"He knelt down and prayed with me, and then and there I gave myself to Jesus.

"I haven't been afraid of the sea since, Miss; and if you are a Christian you know the reason. It is his beautiful ocean and he made it. I am his child and he loves me. He it is who holdeth 'the winds in his fists' and the 'waters in the hollow of his hand.' My Friend it was who walked once upon its waves and said, 'Peace, be still!' I may yet be wrecked and cast away in the angry waters, if he wills, but I have no fear, for I will be forever with him.

"I have followed the sea ever since, and by holding out to him the true light, my Saviour has permitted me to help and save many a poor fellow cast away on life's sea."

The old man's face glowed, and Rose as she gazed with tearful eyes, now knew the secret of the sweet serenity that beautified the weather-beaten visage of that Christian sailor. She held out her hand, and as he took it, she said with emotion:

"God bless you dear brother! You have preached to me a better sermon this morning on the broad sea than ever I heard on land, and it has done me a world of good."—*Christian Observer.*

TEMPERANCE.

THE OPIUM DENS OF LONDON.

The lazzaroni of Naples, the denizens of Seven Dials, and the poorer classes of Scandinavia and Russia have been to me an interesting study, but the experiences had among the opium dens of London are peculiarly unique. About thirty years ago a city missionary introduced me to the misery of Well Close Square, as revealed in a meeting of thieves and prostitutes whom he gathered once a week. There I saw unrest, dissatisfaction, a desire for a better life. Genuine emotion amounting to agony showed how sick of sin they were. Transitory perhaps, but sincere. Not so the appearances of the devotees of opium. One is reminded of Homer's story of Circe and her infernal wiles, by which her victims "drunk oblivion of their native coast," and lay like the lotus-eaters, content in sensual stupefaction.

My time allows me to record but a few ungarnished facts. Names and localities must be suppressed. My guide is kindly received where it would be difficult for the police to enter, and where it would be unsafe for a stranger. He has refused to act as an agent for the detection of crime for his work of Christian benevolence among the Asiatics would cease the moment he betrays their confidence and acts the part of a spy. Twenty languages have opened to him their lore. In one den he spoke in Arabic, and in another in Malay and in a third Spanish. Along the street we met Moslems and other Orientals, with a strange garb and a stranger speech. He talked with them as with townsmen. Though born in London, he has for thirty years labored among sailors and others of Eastern birth, studying meanwhile their various tongues.

It was early in the evening when we started. The sodden sky soon darkened into night. The street lights looked weird and dim as we turned out of the broader avenues into the narrower, gloomier streets of London, where sin and death find many victims. The first haunt was a gambling, as well as an opium, resort. It was kept by a Chinaman. Seven of his countrymen we found huddled together in a small, dark office room on the first floor, smoking tobacco. The opium bunks were not as yet filled, so we passed to the gambling den. This was in the third story of the old rookery. A small and crooked staircase led to it. A plain wooden table, four feet wide and five feet long, stood in the center of the chamber. A pile of Chinese coin lay at one end of the table, which was covered with coarse matting and bordered with a raised moulding, smooth, grimy and greasy. The keeper saw my interest in the fixtures and handed me two of the coin as mementoes, also a half-dozen chord sticks, which he sold to players at about a dime a hundred, to be burned before Quang Kong the idol, to insure success in the game. This god was placed at the side of the room and sticks were burning continually before it. These were also used, as wax candles before Romish idols, to secure peace to the souls of the dead. Sailors thus remember lost companions. This grim keeper is a desperate fellow. He has been in prison for a "knock-down and drag-out" affair. Knowing well my escort and his business, he relaxed his vigilant and cautious style and talked freely with his friends.

In the second den, a few blocks away, an attendant pushed aside a rolling section of the partition and we found ourselves in a sort of close dungeon, with but one occupant. He was reclining on a dirty, stenchful couch, but languidly sat up as he was approached and addressed. He took a bit of the drug that looked like tar and held it by a wire or bodkin over a small enclosed oil lamp. After repeated turnings, he thrust the drug into the earthen bowl of his long bamboo pipe and began to puff as he pressed the bowl against the dim flame. The bluish cloud that enveloped him was anything but agreeable to us. We remonstrated with him for his self-abuse, and in broken English he admitted that it was "no good." He was, however, joined to his idols, and so we let him alone.

The scenes of that Saturday night will never cease to haunt me. Space forbids minute embellishing details. I was glad to get a breath of outside air, foul as that was and was ill all night following. The fumes produced incipient vertigo, like certain anesthetics. A dozen pipes will produce intoxication and a score will induce torpor, dreamful or dreadful, according to circumstances.

We are to encounter in America, as here, an enemy in comparison with which, as a recent writer observes, alcoholic intemperance is almost harmless. New York has her opium dens as well as London. Their blear-eyed patrons are Americans. Both sexes and all ages are represented. What is to be done about it?—*Prof. E. P. Thwing, in Congregationalist.*

AN AID TO CURING ALCOHOLISM.

We believe the best authorities are generally skeptical as to there being any sure cure for confirmed habits of inebriety unless the effort in that direction be aided by a strong exercise of the will of the unfortunate subject of the bad habit. There are, however, many remedies recommended as aids in diverting or in a minor degree satisfying the appetite for strong liquors, which are undoubtedly of great advantage in some cases, and one of these is thus recommended by a self-styled "rescued man": "I was one of those unfortunates given to strong drink. When I left it off I felt a horrid want of something I must have or go distracted. I could neither eat, work nor sleep. Explaining my affliction to a man of much education and experience, he advised me to make a decoction of ground quassia, a half ounce steeped in a pint of vinegar, and to put about a small teaspoonful of it in a little water, and to drink it down every time the liquor thirst came on me violent. I found it satisfied the cravings, and it suffused a feeling of stimulus and strength. I continued this cure and persevered till the thirst was conquered. For two years I have not tasted liquor, and I have no desire for it. Lately, to try my strength, I have handled and smelt whisky, but I have no temptation to take it. I give this for the consideration of the unfortunate, several of whom I know have recovered by means which I no longer require."—*Scientific American.*

Joseph Cook recently answered the following questions in the course of his morning lecture service: "Is unfermented wine a fact in modern times?" There are in New York and Brooklyn, in London and Edinburg, many establishments which claim to sell unfermented juice of the grape. I am now entering upon the question as to the unfermented wine in Biblical times; for the inquiry does not bring up this vexed point. A distinguished chemist, whom I know very well, made a careful examination of all the processes of an establishment in London that claims to sell unfermented wine. He gave me authority to say that he was fully convinced that unfermented wine, or unfermented juice of the grape, is now sold in London and in many places in the British Islands. Thousands of English and Scottish churches use only what is called unfermented wine at their communion service. In the United States great numbers of the churches use only the unfermented juice of the grape at the Lord's table.

"Ought the use of such unfermented juice of the grape to be required in the communion service?" The question is one that should not be allowed to divide the churches and produce bitterness of feeling; nevertheless I believe that, in a quiet way, we ought to promote the use of the unfermented juice of the grape at the holy service of the Eucharist. There is not the least doubt that a reformed inebriate is justified in abstaining from the use of alcoholic wine at the communion service, lest it should awaken a thirst which he is unable to control. Offered wine by his pastor, a reformed drunkard may stumble over his spiritual misleader into temporal and eternal ruin.

—About fifty persons have turned to the Lord as a result of meetings held in Farmington, N. H., by Elder Mark Stevens.

The Churches.

—A revival begun among the Free Methodist brethren at Beaver City, Nebraska, has continued several weeks, and resulted in the conversion of some thirty persons.

—Prof. W. G. Moorehead, of Xenia, Ohio, has been chosen to deliver the annual address before the students of Union Biblical Seminary during the week of the approaching commencement.

—Rev. A. W. Geeslin, editor of the exposition of the grange sold at the N. C. A. office, is now employed as a soliciting agent for Avalon College.

—Rev. Halleck Floyd of Indiana, has been working in the interests of Union Biblical Seminary of Dayton, during the past two months, meeting with encouraging success.

—Bro. C. W. Hiatt, who has been recuperating at his father's home in Wheaton for several weeks, returned to Oberlin Seminary on Monday. On the evening before he preached to a large audience at the regular Sabbath evening service in Farwell Hall.

—At the Wednesday evening meeting of the Union Park Congregational church the new creed was read, and after considerable discussion there was a unanimous vote in favor of adopting it, thus being the first church to accept the work of the creed committee. Dr. Noble has been an able advocate of it, but at the meeting left the members to exercise the utmost freedom, and all passed off very pleasantly. Thus there is already a difference established between Congregational churches in this city, for we understand that Dr. Goodwin of the First Congregational church is opposed to the new creed, and doubtless will carry his congregation with him.

—Prof. W. G. Moorehead, D. D., of Xenia Theological Seminary, Ohio, preached Sabbath evening for Dr. Meloy in the United Presbyterian church. Prof. Moorehead is in Chicago to assist in the Training School for Christian workers suggested and urged by Mr. Moody when he last visited the city, and for which arrangements have been made by the church of which he is an officer.

—S. Y. Harmer, a retired Methodist Episcopal minister, author of the familiar hymn, "In the Christian's Home in Glory," and other religious poems, died lately at Clarence, Iowa.

—Miss Eunice Knapp who is associated with Mrs. Mumford in the Faith mission in Philippopolis, Bulgaria, relates in a letter to the *Free Methodist* how prayer was answered when the funds of the mission household were exhausted and help was asked for. She says:

"I hadn't the most remote idea how it was coming, but you know the Lord can do *all* things. Then I resumed my writing, finished my letter and sealed it up. The dinner bell rang and I went down. Mrs. M. proposed that we repeat a verse before eating. She repeated, 'Cast thy bread upon the waters, and it shall return to thee after many days.' I wondered to myself what bread had been coming back to her, but said nothing. As Mrs. W. unrolled her napkin, out came *seven gold pieces*. Well, we were surprised enough. I concluded Mrs. M. had been out borrowing money somewhere, but she had not. About eight years ago she loaned a young man (a Bulgarian), some money to go to America with. He went, studied theology and medicine, and has now returned, and is preaching and practicing medicine in Sofia, Bulgaria. He had now returned part of the money, and this it was which came while the mails were stopped on account of the heavy snows, and just when we needed it so much."

—The rule of the Society of Friends, under the head of "Secret Societies" in the Discipline, reads thus: "We would affectionately and earnestly advise all our members against connecting themselves with any secret societies, although they may appear to be for the promotion of good objects, believing that their tendency is evil, and that they are calculated to lead from a dependence upon Christ and the Christian religion, and frequently into practical infidelity. If any of our members should so far depart from our Christian views and principles as to take a secret oath or participate in the vain and ostentatious shows and public processions, accompanied with music, badges, and other insignia of such societies, which we believe to be unbecoming a Christian, they are to be treated with, and if not brought to a sense of their error, to be disowned."

—A missionary writing of the recent meeting of Presbytery in Saltillo, says: "It was pleasant to see our only ordained native pastor in the moderator's chair, and his dignified manner, his deep, rich voice, and his simple earnestness proved more plainly than a multitude of words that the religion of Jesus Christ raises men to their true position. Five of the native evangelists were ordained pastors."

—The Rev. James Sadler gives a sickening account of how the Chinese of Amoy destroy their infant daughters. It is not regarded as a crime except among the native Christians, who labor to put their heathen neighbors in possession of a conscience on this subject. The Amoy Congregational Union has decided to raise money to receive and support infants abandoned to die or given over to destruction, and many have already been saved and baptized.—*Presbyterian.*

—The American *Psychological Journal* denies that religion tends to insanity, but affirms the reverse, that faith in God is a powerful preventive of that disease.

—A genuine case of leprosy, with all its attendant horrors, has been reported from Lincoln, Cal. The victim is a boy twelve years old. Cause, cigarette smoking.

—The *Missionary Herald* reports a legacy received from the estate of the late Geo. H. Williams of Putnam, Ct., amounting to $1,759.08. His "works do follow."

—A son of the commander-in-chief of the Japanese army was lately received into the Methodist church of Wilbraham, Mass., where he is attending school.

—A nephew of the King of Corea, a son of its prime minister, and the son of a military mandarin, have entered the Southern Methodist College at Shanghai, China.

—In a church erected at Komatsu, Japan, are two hundred stones that had been maliciously hurled at the Christian missionaries when they began their labors there.—*Christian Weekly.*

—Nine new converts among the Omaha Indians have been added to the church, and thirteen children baptized. Twenty-two conversions are reported among the Dacotas and seven among the Nez Perces. Fifteen new converts baptized at two inland cities in Japan. Seven new members admitted to the Second Church of Canton, China, and a church of twenty-three members organized at Lin Po, of whom nineteen were received by letter and four on confession of their faith. The church at Kolapore, India, reports four additions. One hundred and twenty have been received into the Syrian churches the past year. Eight members were received by two interior churches in Liberia. Two added to the church at Bahia, Brazil. One to the church of Bogota, U. S. Columbia. Rev. Henry Shaw reports ten new members baptized on a missionary tour from Monterey, Mexico.—*Interior.*

FRENCH CATHOLIC EVANGELIZATION.

Editor Christian Cynosure:—Please allow me a small space in the columns of your fearless review to sound an alarm and make an appeal to those who profess to be and are in reality genuine Protestants and Christians. It is high time to awake out of sleep. Four years ago it was my glorious privilege to give up the Pope for Christ, to exchange the lying traditions of Rome for the simple and pure Gospel of Christ. When saved by the grace of God which came to me by the faith in Christ whom I accepted as my personal Saviour, I told him, "Thou hast saved me, save also my countrymen." Although a vile instrument, God has chosen me to bring to naught things that are; God often chooses the weak things of the world to confound the things which are mighty, says Paul. Since my conversion many a mighty Roman Catholic has become a child of God. Missions have been established in New York and New Jersey where the God of the Gospel is worshiped in spirit and truth.

I have come in the West to continue my evangelistic work; already two missions are opened. Our French are certainly listening to the Gospel truth. God is moving among and around them. They have come to understand that Protestantism is the friend of order, peace and morality. In France the Word of God has free course and is glorified, no man forbidding and not a few rejoicing. In August, 1871, the Rev. Mr. McAll visited Paris, in January, 1872; he commenced his first meeting in Belleville; in 1879 he had twenty-three missions in Paris and four in Lyons, the stronghold of Romanism; and since the work has trebled and prospered beyond all thought, and the sphere has been widening year after year.

What is done there can be done in this Christian Republic of America among our various nationalities. There is power to lay hold upon great enterprises for God's glory and say, "They shall be done." Before the eyes of him who has this power enormous difficulties are only incentives to holy doing. Of all the grand things Paul ever uttered this stands as the grandest: "I can do all things through Christ which strengtheneth me." To his help he does not summon the armies of heaven and earth, but God himself, and holds him in the grip of an all-prevailing faith. He seems to have prayed, "Give me the Roman Empire for Christ," and in the confidence that his prayer was heard he went to work to take possession of it. Not quite as ambitious as Paul, I would only say to God, "Give me the few thousands of French unconverted of Chicago." This can be done if only those who profess to be Christians were awaking out of their sleep.

In our days there is too much talking about the power and intelligence of the Protestants as a security against the general apostacy, of which we see so many signs in the horizon. No human power, no human intelligence will stand when God, in order to chastise his own children, will take away their lamps to deliver them into the hand of the merciless instrument of his vengeance, the Pope. Although the Pope who ordered the slaughter of the 75,000 French Protestants in France and tens of thousands of Protestants thrown down from the top of the high mountains of Piedmont on the naked stones, although that Pope is dead, the spirit of his church still lives, and we see it every day.

Last summer I visited France, Ireland, Scotland, and especially England. Previous to my visit in Europe I had heard many a time about the intelligence and the power of the English people being a bulwark against Popery. During my stay there I was quite astonished to see that God is extinguishing the lights in the midst of those "so wise Protestants of England." I saw that the reverse of my previous conceptions was true. I observed that England is a ripe fruit for the Romish church. There are thousands of Protestant ministers who do more than all the Jesuits of the world to prepare the English people to submit themselves to the "man of sin," to the Pope. Even the sturdy Presbyterian Scotland is now forgetting that they owe their glorious privileges, their liberties, their religious freedom, to a reformed priest, John Knox. The Jesuits are swarming there, and most especially in England. The whole of Lancashire is their stronghold.

Now, if we come back here in this land of America, look at New York for instance, the progress of the Jesuits is without parallel in history. Listen to their utterances. Hecker, a Paulist of New York, tells us in few words what this country will be in a near future if Protestants continue to slumber: "We will take this country and build our institutions over the grave of Protestantism." "There is ere long," says he, "to be a state religion in this country, and that state religion is to be Roman Catholic." "I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools," says Walker, another Romish priest. "Let the public school system go where it came from—the devil," says the *Freeman's Journal* of New York. All the bishops, priests, nuns, friars, monks, who enjoy the freedom of this country, all their journals are unanimous to curse Protestantism, the Bible. "We hate Protestantism," says the Catholic *Visitor;* "we detest it with our whole heart and soul."

If there ever was a solemn hour in which all the children of God ought to rally around the banners of Truth and Light, as found in the Bible, the great bulwark of this free American nation, and in Jesus and him alone, the great Captain of our salvation from sin, hell and Romanists, that hour has now come. Let the Protestants close their ranks and present a united front to the enemy by praying the Almighty God to send his precious gift to these benighted brethren, and this will be done by spreading the Gospel of Christ among these deluded people of every nationality. Among these various nationalities which form this vast empire there is one to whom Americans are indebted most especially, and it is the French nation, who, one hundred years ago, fought a good battle by the side of Washington to secure civil freedom and liberty to this country. Why now shouldn't they pay them by giving them religious freedom in exchange. In their name and for the sake of these French souls, I to-day come to your American Protestants to ask you to help me in this arduous but glorious and valuable work of love of rescuing the perishing souls. We want a more heroic faith to-day. We want men and women who, like Dr. Reynolds, the temperance reformer, can say, "I believe everything between the two lids of the Bible, whether I understand it or not."

It is high time to awake out of sleep. Let a true Christian spirit of Protestantism be revived. Let the children of the French martyrs be told when, where and why the blood of their fathers was shed. Let the origin, the tendencies, the errors, the crimes, the idolatrous worship of Rome be brought under the eyes of the people in their true colors. Let the Protestants be told what will become of their Bible if the church of Rome prevails. Let the citizens of this young country be warned of what will become of their liberties if the Pope succeeds in conquering this continent of America. Let us form altogether a strong Gospel current in order to resist the Papal aggressive tide with which we have to do in this country.

P. A. Seguin.

HUMAN CREEDS, DOUBTS AND DENIALS.

The new Congregational creed is a topic of great interest, and has ventilated the minds of many who reposed quietly in old forms. Hitherto Congregationalists have virtually been adherents of the Presbyterian Westminster Confession, but we find now that modern thought has outgrown that old standard, and church members of unquestioned character and intelligence plainly avow their unbelief and their desire for a change of their old creed language whilst they continue in these churches.

It was my fortune to attend a meeting on the creed in the large Union Park Congregational church in Chicago, where I heard language which not only fully justifies the above remarks but much more, and I charge creeds with the following evils:

They *foster hypocrisy*, by limiting to some special man-made form of words the doctrines of Christianity and by

encouraging a professed conformity where it does not in heart exist. One most intelligent and respected gentleman being called on, said he was for years a Presbyterian, but did not accept all the creed, nor did he know any one who did! Yet he continued a member in silent conformity! Is not such conduct a stumbling block to young men and other enquirers of conscientious convictions?

But there was no enthusiasm for the new creed, and the belief was freely expressed that it would need to be modified within a few years. Allusions were made to some doctrines which seemed to be left open, such as future probation, but the majority agreed that for the sake of unity it was best to leave the words as they were. A college professor said he would personally have preferred that the day of judgment should be expressed as for "*deeds done in the body,*" so as to shut off the possibility of regarding the judgment as being for deeds done in a state of future probation. But he would coincide with the prefereuces of his brethren.

Creeds cause divisions. Instead of members being agreed on the language of Scripture, yet having the right of personal interpretation, they force expressions on their members which often wound the tender conscience and check freedom of the mind and will, and cause such persons to leave the church altogether. Few men, indeed, can go through life with a stereotyped faith in everything. There will be modificatious and changes of opinion, even while admitting the correctness of the Scripture record. But this cannot be allowed towards merely humau forms of words. Hence divisions or hypocrisy.

Creeds are popish in character and adverse to the spirit of Protestantism. The creed, like the pope, becomes the authority for faith, and the criterion for religious education of the young—thereby weakening the supreme authority of the Scriptures over the mind and heart.

Creeds encourage skepticism. Skeptics point to the numerous creeds and scornfully treat the Scriptures as if they too, were man-made. As in the State there are differing political parties who do not question the Constitution, but are equally ready to maintain it, so there may be among believers iu Christ some differences which should uot cause "divisions;" for all should be one in him.

Creeds *pro tem* are to sects what the landmarks are to Freemasonry. They demand a nominal conformity to them even whilst members may not believe them. There are no doubt many Freemasons who, having entered into the lodge by misapprehension, find out their deception, but remain under, as it were, a moral protest, whilst outwardly true. Thus the lodge trains men to the practice of a like inconsistency as church members. How lamentable that the sophistries of lodgery and creedism should be so prevalent, and so enchain the noblest powers of man as spiders do flies, in the merest cobwebs, which fetter their heavenward wings and too often, alas! bind their souls to delusion and death! T. H.

JOSEPH COOK ON THE NEW CREED.

Mr. Joseph Cook a week or two ago, at his Monday lecture, criticised the new Congregational creed with some severity. He was in turn pretty sharply scored by the Congregational journals and some of the professedly independent religious weeklies. Among the points made against him was one declaring that he had made assertions in regard to members of the Committee and other men that were not supported by facts. In the "postlude" to his lecture of Monday, March 24th, Mr. Cook vindicated himself thoroughly by reading letters he had received from Rev. Drs. E. K. Alden, A. C. Thompson, A. H. Plumb, and E. B. Webb, of Boston; Rev. Dr. W. S. Karr, Professor in Hartford Theological Seminary; Rev. Profs. Edward A. Park, D. D., and Austin Phelps, D. D. of Andover. These letters give ample support to the statements of Mr. Cook.

A vigorous attempt has also been made by some of the daily newspapers in various cities to induce their readers to believe that Mr. Cook has seriously injured his reputation, has shown himself to be ignorant, rash in utterance, and an untrustworthy instructor. The letters overthrow all such accusations. It is not a correct representation of the case to announce that Mr. Cook has lost standing by his treatment of the new creed; on the contrary, his courageous animadversions upon that document have strengthened the regard for him felt by those who believe the Bible and who have no sympathy with a retreat or anything that looks like a retreat before the attacks of unbelief or partial belief.—*Christian Intelligencer.*

Upon the same persons and topics the *United Presbyterian* makes some pertinent remarks:

"Several of the papers speak almost fiercely of Mr. Joseph Cook's discussion of the new Congregational creed, which, they allege, was unfair in both its spirit and analysis. Perhaps it was, but the disgust at it is itself unfair. Mr. Cook has been attacking something in nearly all his lectures and these papers have been delighted with it; now when his hammer falls on them they should bear it in a Christian spirit. They have no right to claim more mercy for themselves than they show to others."

"When Joseph Cook was paying his respects to the new creed, he said: 'The Solemn League and Covenant published in this volume which I happened to buy in Edinburgh, I read not far from John Knox's grave, at the midnight service in St. Giles's Cathedral, on the last day of the year 1880. The very touch of that book is electric. That scene, when three kingdoms adopted the League and Covenant for the guidance of their affairs; when Cromwell and Milton, and the great Presbyters of Scotland locked hands in the reformation of the foremost country at the present time, then just rising to its greatness, appears to me to be altogether too dignified and glorious an historic picture to be sneered at by any shrivelled successors of the Puritans and Pilgrims.' It is this refereuce to 'shrivelled successors of the Puritans and Pilgrims' that stirs up so much indignation."

—As a result of the revival at the Lake Avenue Baptist church, Rochester, N. Y., abont 120 persons have been baptized on profession of their faith in Christ, the one hundredth person baptized being a woman eighty-four years of age.

NEWS OF THE WEEK.

WASHINGTON.

—The House on Friday began the consideration of the pension appropriation bill, which reappropriates $66,000,000, the unexpended balance of the appropriation made last year, and appropriates besides $20,000,000. This is $20,000,000 less than the estimates.

—The Senate Monday last passed the educational bill. The measure as passed appropriates $77,000,000 to distribute among the States in proportion to illiteracy on the basis of the census of 1880, a payment of the money to be extended over a series of eight years.

—In the House of Representatives the proposition of Mr. Converse, of Ohio, to restore the duty on wool was defeated by a vote of 126 to 118.

—Mr. Blaine finished the last chapter of the first volume of his book on March 17. The first volume will be ready for delivery to subscribers somewhere near the first of May, so as to give them time to read it before the Chicago conveution. The secoud volume has been begun, and the manuscript is being furnished to the publishers by chapters.

—Gross postal receipts for the quarter euding Sept 30, 1883, ascertained, $10,595, 867; gross receipts for the quarter ending Dec. 31, 1883, ascertaiued, $11,159,616; gross revenue for the quarter ending March 31, 1883, estimated from special returns received from 137 letter-carrier offices, including all the large cities, $10,769,614; estimated gross revenne for the quarter ending Junc 30, 1884, $10,737,349; total estimated revenue for the year, $43,262,446: total revenue for the year ending Junc 30, 1883, $45,508,692; falling off in income for the present year, $2,246,246.

—The Senate in executive session passed a resolution authorizing the President to recognize the African International Association as the ruling power in the Congo region; and the resolution will be certified to the President. The injunction of secrecy was not removed.

—A petition signed by about 12,000 of the Andersonville Survivors' Association, asking that the soldiers confined in rebel prisons during the late war be pensioned, has been received by the House.

—The friends of Fitz John Porter having become convinced that the President will veto the bill for his relief, have decided to lay it on the Speaker's table until after the Chicago convention, so that the President may not be able to make any politcal capital ont of the act.

COUNTRY.

—A Fourth avenue, Chicago, saloon-keeper, named Nutt, took out a $150 license to sell beer. He was detected selling whisky, and, with two of his assistants, was arrested. His case, the first under the Harper law, will be closely watched.

—A convention of twenty men, calling themselves the White Man Republican party, assembled Tuesday at Atlanta, Ga. A motion to call the new organization the Whig party was tabled. Arthur's administration was indorsed, and the Federal officials in the State were censured.

—The heaviest snowstorm of the winter prevailed Wednesday in the Pennsylvania coal region. Railroad travel is retarded and some collieries suspended. Heavy snow also fell in Maryland.

—Judge Jackson in the United States Court at Parkersburg last week Monday sentenced David C. Keller, pilot of the steamer Scioto when the collision between her and the John Lomas took place, at Miugo, Ohio, July 4, 1882, to pay a fine of $500 and serve two years in the penitentiary for manslaughter, of which he was convicted a few weeks ago.

—The Versailles (Ohio) Exchange Bank closed its doors Tuesday morning. The losses, about $60,000, fall upon the stockholders.

—The First National Bank of St. Albans, Vt., has been closed by the bank examiner. Speculation in stocks caused the trouble.

—The National Bank at Monmouth, Ill., snspended Tuesday, owing to a shortage in the accounts of Cashier B. T. O. Hubbard of $114,000, which he lost in speculation. Hubbard has turned over to the directors property worth 75,000. The deposits will reach $217,000, and public feeling is that the depositors will lose nothing.

—Heavy rains continue throughout California. The Southern Pacific Railway is damaged by washouts in different places, and persons that left for the East by that route Tuesday and Wednesday last were obliged to return to San Francisco.

—The Pocahontas (Va.) mine was entered Friday, and the remains of sixteen victims of the explosion were removed. Some were headless trunks, others had the arms and legs torn away, and all were unrecognizable, save by their wearing apparel or other special marks. Death was believed to be instantaneous in all cases.

—A few nights ago tweuty sheep in Poland Township, Ohio, were killed by being hurled by wind over the ground with frightful velocity.

—Immigration to the Northwest has set in for the season, and it is eveu larger than last year. It is probable that more people will go into Dakota and Montana than have gone any year yet, and the railways of this part of the country will be favored with an unusual degree of prosperity.

—In a collision on the Lehigh Valley Road, near Allentown, Pa., Friday, the fireman was thrown into the firebox and burned alive. Thirty cars were demolished.

—Freight trains were in collison at Steubenville and Scott Haven, Ohio, Saturday. At the former place both engines and a great number of cars were wrecked, and at the latter point the wreck blockaded the tracks for a quarter of a mile.

—The Cincinnati mob is having some effect npon the country. Michael Mooney, the Joliet convict-murderer, was sentenced by Judge Upton at Waukegan, Ill., Saturday, to be hanged May 23. Chist Rubling, for killing Albert Lucia, was sentenced at Sterling, Ill., to be executed May 16.

FOREIGN.

—Emperor William of Germany will meet Queen Victoria at Darmstadt on the 21st inst.

—The number of persons killed during the Haytian revolution is officially declared to have been 7,000.

—It is reported an attempt was made to destroy with dynamite the magazine of Fort George, a few miles from Inverness. The marauders escaped in boats, but not before a sentry bayoneted one of them.

—Gladstone made a powerful speech in the Commons Monday last in support of the Franchise bill. He said it was a good thing for the state that the largest number of capable citizens should possess the franchise. He defended the extension of the franchise in Ireland as an act of right and justice. The Franchise bill passed to a second reading by a vote of 390 to 210.

—One-half of Mandalay, the capital of Burmah a city of 90,000 people, has been burned.

—The latest advices from Shanghai report a serious political crisis at Pekin. The Empress has publicly degraded Prince Kung and four members of the Privy Council They were stripped of all their honors because of the dilatory manner in which they have dealt with Tonquin affairs.

—The tribes between Berber and Shendy, in the Soudan, are reported to be in a state of insurrection. The rebels are besieging Shendy and a portion of the Berber garrison has gone to that city's relief.

—The Chilian minister to France announces that a truce between Chili and Bolivia has been proclaimed, the terms of which provide that the Bolivian territory occupied by the Chilians shall remain under Chilian law, and that trade between Chili and Bolivia shall be free.

CHEAPEST AND BEST.

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If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet,* with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Proclaiming God,* by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book,* a new and enlarged edition now in press, containiug all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excelleut history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5. Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

HOME AND HEALTH.

HEALTHY VS. INJURIOUS BRAIN WORK.

There is such a thing as mind strengthening work. In truth, it is, as every physiologist knows, only by work minds, or more strictly speaking, brains, can be strengthened in their growth and naturally developed. The exercise of those centers of the nervous system with whose function what we call consciousness and intellect are associated, is as essential to their nutrition as activity is to the healthy growth of any other part of the organism, whether nervous or muscular. Every part of the living body is developed, and enjoys vitality, by the law which makes the appropriation of food dependent upon, and commensurate with, the amount of work it does. It feeds in proportion as it works, as truly as it works in proportion as it feeds. This canon of organic life is the foundation of those estimates which physiologists form when they compute the value of food in measures of weight lifting power. It is, however, necessary to recognize that, although these propositions are true in the abstract, they need the introduction of a new integer or combining power before any sum of results can be worked out.

We know that food is practically just as truly outside the body after it has been eaten, digested, and even taken into the blood current, as it is when it lies on the table. Nutrition is a tissue function, and its performance depends on the appetite and feeding power—which is something different from the organic *need*—of the tissue with which the nutrient fluid is brought into contact. Again, any particular part of the organism may be so exhausted by work that it has not power enough left to feed. It is a matter of the highest practical moment that this fact should be recognized. There is undoubtedly a point at which work ceases to be strengthening and becomes exhausting—self-exhausting and self-destructing so far as the particular tissue in activity is concerned.

Work may be carried too far, in fact to such a point that not only the last reserve of power for action, but the ultimate unit, so to say, of the force of nutrition, which is, as we now believe, identical with the force of general activity, may be expended in work and the organism left so utterly powerless that its exhausted tissues can no longer appropriate the food supplied or placed within their normal reach. We have said that it is necessary this should be understood. It has a special bearing on the question of brain work in childhood and adolescence.

Just as extreme weakness and faintness of the body as a whole produce restlessness and loss of control, so extreme exhaustion of the brain produces mental agitation and loss of healthy self-consciousness. This is how and why the "overworked" become deranged. One of the earliest indications, or *symptoms*, of brain exhaustion is commonly irritability; then comes sleeplessness of the sort which seems to consist in inability to stop thinking either of a particular subject or things in general; next, the mental unrestful or uncontrollable thought gets the better of the will, even during the ordinary hours of wakefulness and activity, which is a step further toward the verge of sanity than the mere persistence of thought at the hour of sleep—this way lies madness; and, finally, the thinking faculty, or, as we say, the imagination, gets the better of the will, and asserts supremacy for its phantoms, those of sight or of hearing being the most turbulent and dominant which happen to be most commonly used in intellectual work, and therefore must be developed by the individual cerebrum—this *is* madness. Such is the story of overwork of the brain or mind; and it is easy to see that at any stage of the progress from bad to worse the will may be overpowered, and the judgment perverted in such a manner as to impel the victim of this mind trouble to seek refuge in death, or to so disorder his consciousness that he supposes himself to be acting in obedience to some just and worthy behest when he commits an act of self-destruction or does something in the doing of which he accidentally dies. Such, in the main, is the story of suicide from overwork.

What, then, can be the excuse pleadable by those who heap on the brains of the young or adolescent such burdens of mind labor and worry as exhaust their very faculties of self-help and leave them a prey to the vagaries of a starved brain? We pity the suffering of those shipwrecked sailors who after exposure in an open boat, perhaps without food, for hours or days "go mad" and, raving of feasts and pleasures the antitheses of their actual experience, fall on each other or throw themselves overboard. Have we no pity for *brains* dying of lack of food because we have compelled them to expend their very last unit of force in work, and now they are distraught in the act of dying?

It may be a sublime ideal, that of a highly educated people; but if it should happen that the realization of this beautiful dream of our philosophic reformers can only be achieved by the slaughter of the weak, it will scarcely console the rational conscience to reflect that, after all, "the survival of the fittest" is the law of Nature.—*Lancet.*

RUNNING FOR TRAINS.

The *Medical and Surgical Reporter* cautions those persons who are in the habit of "running for trains" against the practice.

Even to one whose heart is sound, running, when not accustomed to such hurried movement, is certainly not beneficial to the delicate cords and valves of the heart; and should this organ be diseased, it must prove very injurious.

We all know that violent and tumultuous action is to be avoided when the heart is weak, and we also know that running is not the way to avoid it.

In our own experience, says the writer, we know several instances where men who had previously supposed themselves to be *sound* have run for trains, and getting aboard have fallen exhausted into seats from which they never arose.

Better miss a train than run the risk of running into the jaws of death; for this strain on the heart cannot prove beneficial to one that is sound, while it is likely to prove disastrous to one that is weak.

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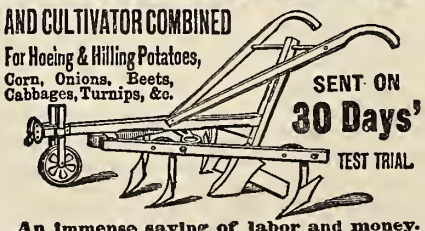
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IN BRIEF.

The Chicago *Tribune* publishes a list of dead co-operative insurance companies. In the New England States thirty one have gone "where the woodbine twineth." New York State adds thirty-nine to the list; Pennsylvania one hundred and ninety-four; Ohio eighty-four; Illinois and Kansas forty-one; and the South twenty. Total, four hundred and nine.

Many people are speculating as to the cause of the depression in the general business of the country. The fact that about $250,000,000 were expended last year in the construction of railroads, and that within the period included in 1879–'83, about $1,250,000,000 went in the same direction, would indicate at least one cause of our business difficulties. Many of these roads were not needed and will have to wait for profitable business until the country grows up to them. Others are competitive lines, and simply take away the profits of the older lines. The tendency has been to over-production, and there must be a stop, as the investment of unproductive capital cannot go on, and construction must gradually decrease until it has reached a sound business basis.

In a hut on a narrow street in the French village of Auberine-en-Royans, lives a woman whose age is declared, on evidence which the *London Lancet* accepts as authentic, to be 123 years. Her marriage certificate shows that she was married one hundred years ago last January. She has no infirmities except slight deafness, and she is comparatively erect. She is supported entirely on the alms of visitors, who come from great distances to see her; and in her household work she is assisted by her neighbors. She lives almost exclusively on soup made with bread. The neighborhood physician says she is never ill. Moreover, she is not one of the prodigies who thrive in spite of dirt aud neglect, but is of scrupulously clean habits.

"THE THIRD HOUSE."

ITS GOOD AND BAD MEMBERS—THE REMARKABLE EXPERIENCES OF A CLOSE OBSERVER OF ITS WORKINGS DURING A LONG RESIDENCE AT WASHINGTON.

(*Correspondence Rochester Democrat.*)

No city upon the American continent has a larger floating population than Washington. It is estimated that during the sessions of Congress twenty-five thousand people, whose homes are in various parts of this and other countries, make this city their place of residence. Some come here attracted by the advantages the city offers for making the acquaintance of public men; others have various claims which they wish to present, while the great majority gather here, as the crows flock to the carrion, for the sole purpose of getting a morsel at the public crib. The latter class as a general thing, originate the many schemes which terminate in vicious bills, all of which are neither directed at the public treasury, or toward that revenue which the blackmailing of corporations or private enterprises may bring.

While walking down Pennsylvania avenue the other day I met Mr. William M. Ashley, formerly of your city, whose long residence here has made him unusually well acquainted with the operations of the lobby.

Having made my wants in this particular direction known, in answer to an interrogative, Mr. Ashley said:

"Yes, during my residence here I have become well acquainted with the workings of the 'Third House,' as it is termed, and could tell you of numerous jobs, which, like the 'Heathen Chinee,' are peculiar."

"You do not regard the lobby as a body vicious, do you?"

"Not necessarily so; there are good and bad men comprising that body; yet there have been times when it must be admitted that the combined power of the 'Third House' has overridden the will of the people. The bad influence of the lobby can be seen in the numerous blood-bills that are introduced at every session."

"But how can these be discovered?"

"Easily enough to the person who has made the thing a study. I can detect them at a glance."

"Tell me, to what bills do you refer?"

"Well, take the annual gas bills, for instance. They are introduced for the purpose of bleeding the Washington Gas Light company. They usually result in an investigating committee which never amounts to anything more than a draft upon the public treasury for the expense of the investigation Another squeeze is the *abattoir* bills, as they are called. These of course are fought by the butchers and market men. The first attempt to force a bill of this description was in 1877, when a prominent Washington politician offered a fabulous sum for the franchise."

"Anything else in this line that you think of, Mr. Ashley?"

"Yes, there's the job to reclaim the Potomac flats, which, had it become a law, would have resulted in an enormous steal. The work is now being done by the government itself, and will rid the place of that malarial atmosphere of which we hear so much outside the city."

"During your residence here have you experienced the bad results of living in this climate?"

"Well, while I have not at all times enjoyed good health, I am certain that the difficulty which laid me up so long was not malarial. It was something that had troubled me for years. A shooting, stinging pain that at times attaeked different parts of my body. One day my right arm and leg would torture me with pain, there would be great redness, heat and swelling of the parts, and perhaps the next day the left arm and leg would be similarly affected. Then again it would locate in some particlar part of my body, and produce a tenderness which would well nigh drive me frantic. There would be weeks at a time that I would be afflicted with an intermitting kind of pain that would come on every afternoon and leave me comparatively free from suffering during the balance of the twenty-four hours. Then I would have terrible paroxysms of pain coming on at any time during the day or night when I would be obliged to lie upon my back for hours and keep as motionless as possible. Every time I attempted to move a chilly sensation would pass over my body, or I would faint from hot flashes. I suffered from a spasmodic contraction of the muscles and a soreness of the back and bowels, and even my eyeballs became sore and distressed me greatly whenever I wiped my face. I became ill-tempered, peevish, fretful, irritable and desperately despondent."

"Of course you consulted the doctors regarding your difficulty?"

"Consulted them? well I should say I did. Some told me I had neuralgia; others that I had inflammatory rheumatism, for which there was no cure; that I would be afflicted all my life, and that time alone would mitigate my sufferings."

"But didn't they try to relieve your miseries?"

"Yes, they vomited aud physicked me, blistered and bled me, plastered and oiled me, sweat, steamed and everything but froze me, but without avail."

"But how did you finally recover?"

"I had a friend living in Michigan who had been afflicted in a similar way and had been cured. He wrote me regarding his recovery and advised me to try the remedy which cured him. I procured a bottle and commenced its use, taking a tablespoonful after each meal and at bedtime. I had used it about a week when I noticed a decrease of the soreness of the joints and a general feeling of relief. I persevered in its use and finally got so I could move around without limping, when I told my friends that it was Warner's Safe Rheumatic Cure that had put me on my feet."

"And do you regard your cure as permanent?"

"Certainly; I haven't been so well in years as I am now, and although I have been subjected to frequent and severe changes of weather this winter, I have not felt the first intimation of the return of my rheumatic trouble."

"Do you object to the publication of this interview, Mr. Ashley?"

"Not at all, sir. I look upon it as a duty I owe my fellow creatures to alleviate their sufferings so far as I am able, and any communication regarding my symptoms and cure that may be sent to me at 506 Maine avenue will receive prompt and careful attention."

"Judging from your recital, Mr. Ashley, there must be wonderful curative properties about this medicine."

"Indeed, there is sir, for no man suffered more nor longer than did I before this remedy gave me relief."

"To go back to the original subject, Mr. Ashley, I suppose you see the same familiar faces about the lobby session after session?"

"No, not so much so as you might think. New faces are constantly seen, and old ones disappear. The strain upon lobbyists is necessarily very great, and when you add to this the demoralizing effect of late hours and intemperate habits and the fact that they are after found out in their steals, their disappearance can easily be accounted for."

"What proportion of these blood-bills are successful?"

"A very small percentage, sir. Notwithstanding the power and influence of the lobby, but few of these vicious measures pass. Were they successful it would be a sad commentary upon our system of government, and would virtually annihilate one branch of it. The great majority of them are either reported adversely or smothered in committee by the watchfulness and loyalty of our Congressmen."

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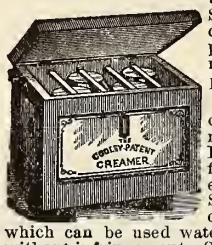
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Since the Chicago saloon-keepers have been obliged to comply to the Harper high license law, 2,131 five hundred dollar licenses have been issued and 382 for the sale of beer alone which figures at $150. To meet this license expense one association of saloonists asks for a lower rate on beer from the breweries and another decides to abolish free lunches. Already convictions have begun of saloons with a beer license for selling wine, and the authorities are taking no pains to prevent a continual violation of law in this way. This is one of the universal accomplishments of license, high or low.

The happiness and thrift of Switzerland, with her abundance of light wines, has been a glowing picture exhibited for years in this country by the patrons of the private wine cellars and of the expensive drinking places. The doggery they scouted and would join the prohibition fanatics in driving from the land; but the malt drinks and wines were the true temperance beverages. But their picture has faded, their ideal of a happy and prosperous country has vanished, for the Federal Council of Switzerland is now taking measures to save that country from utter destruction by drunkenness. Improvidence and poverty is increasing in proportion to the increase in the drinking habit. Much of the trouble is due to the imported French liquors, but the love of drink was co-existent with the wine-drinking habits of the people. A national commission, such as our Congress has long been importuned to appoint, was chosen to investigate the cause and result of the Swiss drinking habits. Their report last fall was a fearful array of the evils of drink, and the agitation that has followed will result in severe measures by the state, and no cold-blooded plea about sumptuary laws is likely to stop the prohibition movement.

President Taylor of the Mormon church declares there are no waifs and strays in Salt Lake City. But Kate Field, the well known correspondent and lecturer, confirms the estimate of Governor Murray that there are more of that unfortunate and vagabond class there than in any other town of equal population. And the Mormon authorities are relaxing no effort for the increase of the number. The other day three hundred Mormon emigrants from central Europe landed in New York, most of them young women for sacrifice to the Mormon demon of lust. The Chicago papers of Saturday announced the arrival of two carloads of Mormon missionaries, on their was to Europe for more women. Shall not this business end until we have a Cincinnati mob about it?

The Pope has issued a new encyclical letter against Freemasonry and other secret societies which will be printed in this country this week. The Paris *Defense* says that the argument of the letter is based on the theory that the Masonic system leads to a denial of Christ. The theory is good for facts prove it: and we shall not object to a good article on this topic, though it may come from the Vatican.

A summary of this letter has already been telegraphed from Rome. This abstract says that the Pope believes the press, marriage, education, the sovereignty of the people, the atheism of the state, are all drifting toward a return of paganism, and for this secret societies generally and Freemasonry in particular are responsible. He holds that the plan of the secret societies is no longer a mystery, that it is a struggle against the church, that Masonry deceives the innocent by a varnish of toleration, but is in fact the source and strength of socialism and has placed the papacy in an intolerable situation. The Pope holds that governments should choose between Masonry and the church, "which sustains authority and inculcates obedience," and he directs bishops to "unmask secret societies and make people abhor them," to extend Christian education, to urge the people to form Catholic associations, and to train the children never to join any society without consulting their priests.

Dr. Gatling, the inventor of the piece of ordnance which bears his name, says he was led to invention from the emotion aroused on seeing the bodies of dead soldiers brought home during the first year of the rebellion. He was then living in Indianapolis. One day he say nineteen coffins at the depot, all but three of the bodies within having perished from disease. He was led to consider that a gun might be invented which by the rapidity of its firing should do the work of a hundred men, so that but few need be exposed to the dangers of the camp and more remain at home. The result was the Gatling gun which will shoot two miles or more at the rate of 1,200 a minute. If the new air-gun for the discharge of dynamite is perfected, we shall have another formidable weapon, far more terrible than ordinary cannon and easily managed by two or three men. But if war is reduced to a battle with machinery what shall be done for victims? Dr. Gatling's humanitarian invention has not yet given us much hope that it will help to a disbandment of armies or the settlement of difficulties without war. It has been in constant use for twenty years, but few armies have been thereby reduced or wars cut short. The age of peace which only Christ can usher in is heralded by other tokens than machines for killing men.

When Freemasons, Odd-fellows and the "Grand Army" select candidates for quiet, unambitious citizens who prefer not to take their rights of suffrage through the medium of a secret lodge we shall more and more often be astonished at sudden reports of wide-spread organizations for political purposes. Such is the news of the "New Era," a secret Ben Butler society—why should not Butler have his society as well as Logan his Grand Army? The existence of the New Era, say the telegrams from Washington, "has been kept as secret as possible, but it has made startling progress. Its members have been recruited from greenback and anti-monopoly clubs, trades unions, Knights of Labor assemblies, and from malcontents in both the old parties. They are all oath-bound, under the best of discipline, and are now beginning their public work for the first time in creating a strong sentiment for Butler's nomination for the Presidency. The wonderful growth of this secret political organization can best be explained by stating that in less than a year it has secured a membership of 40,000 in Michigan, 100,000 in Illinois, 30,000 in Wisconsin, 35,000 in Iowa, and even greater numbers in New York and Pennsylvania, while it has a vigorous organization all through the West, and even among the laborers and greenbackers of New England. The farmers' alliances have also increased in the West under some secret stimulus, and even the old grange association finds itself unconsciously raising its head again and drifting toward a Butler movement."

Richard Oglesby joined the Grand Army of the Republic in January just before the State "Grand Encampment" at Decatur, Illinois. Everybody knew his object—he wanted the nomination for governor, and he has it. The 17,000 members of that secret order have decided for the rest of the voters of Illinois. Another man wanted to be lieutenant governor. He was a Freemason of thirty-three degrees; at the time of the Chicago Knight Templar conclave he was the "Grand Commander" of that order in the State; has also been one of the highest officials among Illinois Odd-fellows. He got what he wanted, although it would be hard to say what are his qualifications for the office. He has been State Treasurer and $15,000 was reported stolen from his office; but the vague report of the robbery and equally vague and improbable report that he had made good the loss was all the voters ever heard of the matter. In placing Oglesby and Smith at the head of their ticket the Illinois Republicans have acknowledged their subserviency to the lodge, and every true and patriotic American citizen should separate himself from such a party.

THE COMING OF THE LORD.

BY REV. B. F. WORRALL.

I do not remember of being told what star ruled the hour when I was born; or, if I had been so informed I have entirely forgotten which of the planets set its seal to my destiny, so that I could not avoid taking my stand on the unpopular side of reformatory and other questions. Consequently I was an Abolitionist in the *ante-bellum* times—am now a Prohibitionist, an Anti-secretist and a Second Adventist so far as the coming of the Lord is concerned, "nor doth it yet appear what I shall be."

It is possible that as a Premillenarian, I may attach an undue importance to the signs of the times, and may fail to see in the riot of Cincinnati the unmistakably indication that the angels will have but few, if any tares to remove from the field when the reaping time has come. Be that as it may, my faith in the declaration that "evil men and seducers shall wax worse and worse, deceiving and being deceived," was not shaken by that outbreak of the pent up passions which are only awaiting their time when the leash shall be slipped, and the yelping of the hell-hounds will be heard in the land in their hot pursuit after blood.

Nor were my pessimistic notions greatly modified on reading in the *Congregationalist* of the 3d inst., an editorial headed, "Moral Reform in Cities." For the benefit of those who are entertaining the notion that when the Son of Man comes he will find but little faith on the earth instead of universal piety, we will quote the first paragraph, which contains the key-note of the article. The writer says:

"During tbe last two or three years tbe moral condition of Boston has degenerated rapidly. Gambling hells, liquor saloons and brotbels have multiplied swiftly, and have carried on their work of corruption and ruin with sbameless and increasing boldness. As tbe population of any large city grows, the proportion of its vicious people to tbe respectable is apt to increase. At any rate the actual number of the immoral of all sorts enlarges rapidly, and the problem bow to deal witb this element sooner or later becomes solemn, not to say appalling. We are facing that problem just at present in tbis city. One of its worst features is tbe fact tbat it looks as if some of the police force bave been in league with offenders of tbe worst sorts, to such a degree that it bas become almost impossible to make a successful raid upon any den of iniquity, because its keepers were sure to be warned in ample season to prepare for it. Wc bave no doubt tbat tbe same corrupt partnersbip of criminals witb tbe supposed enforcers of the law exists elsewbere also."

And can it be that the Bostonians are growing no better fast. Had such a statement as the above been made of Chicago, or of some other city in the West, we might still hope that the world was pressing on with rapid strides toward the millennial glory which some fancy will precede the coming of the Lord, notwithstanding the falling away in that quarter. But when the shadow is going backward on the dial in the East whither shall hoodwinked humanity go in search of light? We are glad that the good people at the "Hub" are facing the problem, and we hope

they will be led to a wise solution of the same, and that when they have learned the true source of the danger now threatening them, they will promptly remove it, no matter what the cost may be. Had they faced the music a few years ago, and quit themselves like men, Charles A. Blanchard and others of his way of thinking, would have told them how it was that wrong-doers of every name "were sure to be warned in ample season," to make good their escape from the police force which was, and still is, "in league with offenders of the worst sorts." Why should any one be surprised at such a deplorable state of things, when he remembers that in Boston and elsewhere, there are a host of secret societies which oblige their members to assist each other, "right or wrong," and to give the brotherhood timely warning of the approach of danger, "murder and treason," in some cases excepted.

And now that the mayor and the good people of Boston are waking up to the importance of law and order, and are recognizing the necessity of having a police force which is not in sympathy with the disturbers of the peace, it might be well for the venerable ex-President of Wheaton College to call on them in the hour of their affliction and show them the way out of their difficulties by reading to them the sworn obligations of Royal Arch and other Masons, and commenting thereon undisturbed by mob violence, in sharp contrast to other days not soon to be forgotten.

Olathe, Kans., April, 1884.

INVESTIGATIONS.

BY GEN'L J. W. PHELPS.

Since the days of Lincoln's lax administration, the false glory of which is kept alive for political not for any useful purposes, there have been a great many investigations. These have all resulted in nothing, save and excepting only this, viz.: they all prove that President Lincoln's administration was very lax; one in which every vice could easily take root and grow.

But when the country is in the line of investigation, why not be thorough and go to the bottom of matters? For instance,—has it ever been proved that the crew on board the City of Columbus were not working the lodge instead of working the ship? Has it ever been properly shown that the lodge does not lie at the bottom of every one of the enormous frauds that have been committed in and around Congress during the last twenty years? Is the American people fully aware that Congress, by chartering the Masonic lodge in the District of Columbia just twenty years ago, transferred a very large part of the power of the people's representatives to the leaders of the lodge such as Andrew Johnson, Mr. Hayes, Gen. Garfield, Gen. Butler, Gen. Logan, Ben Perley Poore, Albert Pike, Robert Morris, etc? These politicians and numerous others have had the threads of political action placed in their hands by the lodge, so that they could easily tell through a Brady or a Dorsey, or other willing agent, where a few "promises to pay" would "do the most good." They can control not only political affairs but also Congressional legislation and the interests of the country.

In investigating the Star-route frauds what power is there at work to prevent the discovery of the truth which everybody knows? Is not that power one and the same with that which is subverting all our courts of justice, viz.: the Masonic lodge? Is it not absurd for Congress to part with its power to the Masonic lodge of the District of Columbia, and then think to be able to expose and punish crime? When the lodge is thoroughly at work in all the departments of government, what chance is there left for the wholesome operation of the Constitutional powers of Congress?

Who were the men in power, or were supposed to be in power, at the time of the commission of the Star-route frauds? (for those frauds are a good example of what the lodge can do). They were Mr. Hayes, Mr. Evarts and some other great lawyers. Why were they so silent while that fraud was incubating? Why are they not held accountable for it? Why are they not appointed to *investigate* it?—for certainly they ought to know more about it than anybody else excepting the parties concerned, or the leaders of the lodge.

Mr. Lincoln's administration is extolled for abolishing slavery, which had been a foregone conclusion in the popular mind for at least thirty years; but in lieu of slavery which the lodge shielded and fostered, Mr. Lincoln's administration has given us the lodge itself as a legally recognized power, which is far more hostile to our liberties than slavery itself. If Mr. Lincoln had called in the aid of French or English troops, which probably might have been had, so ready was all Christendom to fight for our cause, and those troops should have remained, on their own account, as garrisons of all our chief cities, they could not be so formidable a foe to our institutions as is this Masonic lodge which President Lincoln's administration invested with charter powers. Never before in the history of the Republic had Congress ever ventured on a step so mean, so unworthy, and so dangerous to the noble character of our American institutions. The lodge is a wooden horse which Lincoln's administration received from the slave-power, and dragged into the citadel by tearing down the safeguards of the Constitution to give it admission.

No one will admit that President Lincoln's administration was *intentionally* bad. No one will accuse *him* "of paving hell with bad intentions;" but neither can any man of just sentiment deny but that his administration has supplied ready and abundant material for that purpose. The old Whig and Anti-masonic sentiment which gave character to his election became utterly forgotten under his administration; and he himself, a pattern of personal kindness and generosity, lost his life by a member of that same band of assassins which his administration had chartered. The Anti-masonic element that entered Mr. Lincoln's election to the Presidency, was utterly betrayed by the act chartering "Masonic Hall Association;" and a member of the lodge in return betrayed him, taking his life.

Among the numerous crimes and vices that present themselves for investigation of late years, it would be well to present Lincoln's administration for that purpose, for its short-comings are likely to prove the source of many errors, which, if their cause is seen, may possibly be prevented. Whatever persons may think due to Mr. Lincoln's character as a man, it is time that the old Whig and Anti-masonic sentiment should also receive its due; for while that sentiment was the moving power that gained everything that was gained to the cause of our Republican institutions during and since the war of the rebellion, the sentiment itself has become wholly lost light of in the adoration which has been paid to the Masonic lodge hidden under the blaze of Lincoln's glory. One of the first necessary steps towards the indication of that sentiment, and to render it once more an active factor in our civil and religious affairs, is to rally it to the work of sweeping out of existence that odious lodge-power which Congress chartered in April, 1864.

Brattleboro, April 7th, 1884.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"Brother Peck used to relate a story," said Mrs. F., "that I think was never in print, and might make a good one to write out for publication: Father A. was an itinerant Methodist minister of the old times; a powerful preacher, but a very illiterate man, hardly able to sign his name. Bro. Peck heard him at a camp-meeting in Connecticut more than sixty years ago. He took his text from the chapter about the servant and his one talent: 'I knew that thou wast an austere man;' but as he was not a ready reader he made a mistake and called it *oyster man.* People smiled and wondered what he would make out of such a queer text. But it was enough for Father A. to believe that the text was in the Bible and that God told him to preach from it. He described the man going into the oyster beds, raking them over, separating the bad from the good; and as he went on the smiles faded out, sinners cried for mercy, scoffers trembled and saints rejoiced, for the Spirit attended his words with power. I believe, but I am not quite sure, it is so long ago, that brother Peck owed his conversion to Father A's. sermon about 'the oyster man.' Anyway he used to say it was the grandest sermon he ever heard preached. Hundreds were converted, and a great work of grace began which spread over all that part of the country."

The truth that God can work through the feeblest instruments has been so generally accepted as a theological doctrine that the tendency is to lose sight of it as a mighty and significant FACT; a fact so full of precious encouragement that every Christian worker ought to keep it constantly before him. We need all the help and stimulus we can get, and many of us get very little. Surely when God's Word is strewn with promises like the stars in the sky for multitude; when even its toughest, thorniest doctrine bears, like the cocoanut, milk for the weakest believer at its heart, why should we be discouraged as if anything could be lacking that we really needed to equip us for his service. "God has *chosen* the foolish things of the world to confound the things which are wise, and the weak things of the world to confound the things that are mighty." This is one side of that doctrine of election which has troubled so many souls, as if the omnipotence of the Divine will was a grim barrier across the path of salvation, instead of being like a great rock for strength and refuge, with its cool refreshing shadow in the hot weary noontide, its tiny wind-flowers waving in and out of every crevice. When we wonder if it is possible for our feeble selves to do any great thing for God, is it not a world of comfort to know that he can use our ignorance, our lack of talents, our stammering tongues; nay, that he deliberately makes choice of what the world despises? The laws of grace are all on the side of the feeble and ignorant. Dear Christian brother or sister, afraid to speak a word in season lest it should not prove the right one; afraid of lifting the voice in prayer or exhortation lest you should make some blunder that would cause thoughtless ones to smile; afraid to speak out when you hear Gospel truths assailed because you have never read Huxley, Darwin and other "advanced" thinkers; afraid to bear your testimony against some popular sin because those "who seem to be pillars" in the church and community are all silent; you may be as you say, unlearned, unlettered, slow of speech, but God does not need *your* wisdom, your strength, or your eloquence with which to defend his truth. He is greater than all your mistakes, and he can take every blunder which has an earnest loving purpose to serve him behind it, and work out with it the grandest results.

Mistakes are a part of our Christian training just as much as blots and crooked letters are a part of a child's copybook. The Bible from Genesis to Revelation has not a single promise for the strong or the wise; they are all for the weak and the ignorant. Then let us be willing to make blunders for God's glory which is truly as Faber sings:

* * * "A wonderous thing,
Most strange in all its ways;
And of all things on earth least like
What men agree to praise."

"O NIGHT WAS MADE FOR PRAYER!"

BY JAMES HOMER KENNEDY.

O night was made for prayer!
When the vain world is shut out from our view,
And God is everywhere!
While the stars hold their midnight watches true—
O night is made for prayer!

Lift up thine earnest voice,
O, child of poverty and dust, to Him
Who bids thy soul rejoice;
Though every star that lights thy life grow dim—
Lift up thine earnest voice!

God is the joy and light
Of Heaven and Earth!—though sinful dust may brood
Darkness, and death, and night,
Of thy heart's faith, and love, and gratitude,
God is the joy and light!

Lift up thy voice in prayer!
God is thy sun and shield,—the hours of shade
His awful glory wear!
For prayer and praise sublime, O night was made—
Lift up thy voice in prayer!

Celestial, Heaven-imbued,
Eternity lies open to thy gaze
With its infinitude
Of suns, beyond night's solitude, that blaze,
Celestial, Heaven-imbued.

Contemplate those bright stars
And constellations, that in grandeur shine;
Forget earth's petty jars:
Read on thy knees the Book of Truth Divine—
Contemplate those bright stars.

O Heaven, immortal Heaven,
Has many sweet attractions!—they are there
Who joyed in sins forgiven,
And used to join with us in solemn prayer—
O Heaven, immortal Heaven!

Thou art our ransomed home—
Thou hast our treasures, and our hearts,—from thee
Our spirit-raptures come;
Our friends again in glory we shall see—
Thou art our ransomed home.

Like the night-firmament,
Who many turn to righteousness divine,
As stars, the excellent—
They that be wise shall shine, forever shine—
Like the night-firmament.

O night was made for prayer!
Yes, light about us art thou raven night;
God's presence everywhere
Is felt—thy darkness veileth not His light;
O night was made for prayer!

Woodbine, Ill.

Whatever may be the minor differences in the various secret orders, which as unrepublican fungi infect the body politic, and the social fabric of the American Republic, the one instinct of a desire to be seen on parade, moves all of them. No opportunity is allowed to pass unimproved in the which they may thrust themselves before the public, and especially so

when they can make it appear they are thereby playing the benefactor.

We remember some years ago on the prairies of western Iowa, there died a man who, for some fifteen years previous to his decease, had not attended lodge, and since leaving the East, had paid no dues, and considered himself outside. But the Masonic lodge in the village twelve miles away heard of his demise, and although the wife did not want them, and the children did not want them, nor did any of the neighbors want them, they came to bury him, and without any expressed wish on the part of the departed, they thrust themselves between the corpse and the relatives. This recollection has been revived in reading how the Knights of Pythias, in a certain Texas town, hurried up to get hold of the remains of a desperado, whom some one had shot, and who was being brought home for interment. These secretists must be seen in their regalia, and their mummeries must be heard, if they have to trample on the most sacred of family rights or make a demi-god of a desperado to get the chance.—*Free Methodist.*

HISTORY REPEATING ITSELF.

That was an extraordinary spectacle which was lately exhibited in Washington by ambitious candidates for the Presidency. It was in Masonic Hall, and the audience consisted of fifteen hundred soldiers of the standing secret Grand Army of the Republic, an army which appoints its own officers; makes our Presidents, and owes no allegiance to anybody but itself or the lodge. There sat the Presidental candidates upon the stage—Grant, Arthur, Logan, Hawley, Lincoln—while to the bows that they made and the words which they uttered, the soldiers thundered back long and loud applause. Gen. Grant told how President Lincoln had made him a handsome apology, although President Lincoln had never apologized to the American people for failing to execute their Constitution in its provision against treason, nor had Grant enabled the law to punish treason.

Now, wherein are these appeals of Presidential candidates to Grand Army soldiers for political support any different in principle or in dangerous tendency from the appeals made by Roman generals to the pretorian soldiers for their support in grasping at the Empire?

Why does Gen. Grant aim at a third term? Did he not do his work thoroughly while commanding General and President that he should seek office now in order to complete what he failed to do then? Does he advance his own short-comings as a claim to additional distinction? The twenty-six hundred thousand men that were furnished to him by the Republic to secure the reign of peace and law are now appealed to in order to make himself—what but an Emperor? Never did a Roman general appeal to the foreign German or Gaelic soldiery for the support of his aspirations to the Empire with more illicit promise of return than Gen. Grant now appeals to rebel soldiers for their support in his aspirations to the Presidency. He appeals to rebel soldiers and to Democrats, not to American citizens, to make him President; and what does he offer in return but "pensions to all?" And wherein were the other Presidential aspirants on the stage any safer representatives of American interests than he? Has Gen. Grant done anything towards Americanizing the rebel soldiers? Does he intend to Americanize them except by buying them off with pensions? That is the way that foreign soldiers were Romanized. But it resulted in terrible chaos and confusion. Is not history repeating itself with us? KITCHEN GARDENER.

DANCING AT THE CAPITAL.

Dancing is the favorite amusement at the capital of our nation. Accompanying a President's induction into office occurs the "inaugural ball." The people even danced at a fair held for the purpose of raising money for a memorial hospital in honor of Mr. Garfield. One day in tears; the next reveling. He was hardly laid away before arrangements were being made for a series of balls.

During this gay season we had room and board in a temperance house, a few feet from Masonic Hall, the popular resort of all who like to "trip the light fantastic toe." Some of the churches and societies got up a series of fairs, ostensibly for charity, but more for balls, and for *twenty-four* nights music and dancing were heard, often until three in the morning, when the affairs appeared to break up in a row.

Once or twice we had the curiosity to look down into the hall below and see those in attendance. Though in mid-winter and very cold, the ladies were dressed in light, airy costumes, many having low necks and short sleeves, all in harmony with the place. First came enchanting music from a band; and as we listened to this night after night, we could not but think of the base use which is often made of music. Though innocent in itself, in the hands of wicked men it is made to appeal only to the passions. In the hands of those skillful performers, it became louder and quicker, until the eager, restless throng, impatient to begin, commenced swinging around, face to face, in lascivious embrace, in the so-called round dance. Never before were we so much impressed with the ensnaring nature of the dance. Could any be respectable who were thus engaged? Would a decent man ask a woman to go to such a place? As the evening advanced the rattle of glasses and the noise of falling bottles in the alley below told too plainly that the usual accompaniment of the ball-room was there. After this the crowd became more noisy and boisterous, the musicians partaking in the excitement, and making strange medleys in time and music, while the confusion which followed brought to mind the words of the old adage, "Whom the gods wish to destroy they first make mad."

Just before Lent the annual ball for the benefit of the orphans came off. It was then, as always, the great social event of the season. This had more prestige than the others from the fact that the President and members of Congress, and their wives, were expected to attend. It gave those ladies (many of whom are light and gay) an opportunity of making a display of their charming toilets—a consideration of great importance, as would appear from the way in which such things are written up. If any had scruples about dancing, they were dismissed with the thought that it was helping the orphans. They reasoned, like many others do in regard to such matters, that the end sanctified the means. The ball-room that evening presented a scene of great brilliancy, with old and young together. Still the same objectionable features were there; only it was wickedness in a more refined and subtle garb. The elegant silks and velvets in the ladies' trains, dragging on the floor, cost more than all made that night for the orphans. It is needless to say that many were there who would not think of exposing themselves going to church or to hear a lecture on moral reform. The Cabinet officer, with his eight-thousand-dollar salary, was there; and the government clerk, whose salary is barely enough to pay his board and washing. The gambler and libertine were there. Masons and their wives were there. The young man and woman far from the hallowed influences of the home were there, listening to the voice of the tempter. No wonder there are sometimes sad wrecks among those who have left their homes to go to Washington for clerkships. The old officials set a bad example, and the young follow it. "Evil communications corrupt good manners." Many a young man has learned to love the cup that inebriates, in the ball-room and dance-house. Worn and tired with their lawful work and late hours, they are ready to fall before temptation. Soon reputation is gone, and they are turned out of employment, friendless and penniless.

When the Lenten period set in all these gaieties ceased. With whom this conventional custom originated we do not know, unless with Episcopalians and Catholics, whose observance of Lent is as strictly kept as the Sabbath.

At the capital, as everywhere else, this love of pleasure and amusement is growing, and it is becoming more and more difficult to draw dividing lines. "How can I be most amused and find most pleasure?" is a question oftener asked than "What must I do to be saved?" The enemy of souls could not have invented a more insidious way of leading folks astray than by promiscuous balls. It appears as if Masons wanted to familiarize old and young with Masonry and the lodge. They build and rent halls, and the vilest are admitted provided they pay their fees at the door. All their boast about protecting wives and daughters is mere pretense. They not only permit liquors to be used on their premises, but they use them at their banquets, thus giving the lie to their boasted temperance principles.

We have given but a faint picture of the temptations of society life in Washington, as seen from our standpoint. Reader, would you like to have your wife, daughter or brother attend balls in such places? Then be careful not to begin to dance in the home. It is a growing passion, and one which needs curbing, or it will end, as we have been describing, in the public ball-room. Time spent in this way is not safe or profitable for this life; and what of the life to come? "As a man soweth, so shall he reap."—*Mrs. S. J. Collins, in the United Presbyterian.*

A correspondent says: "Your short article on the 'Religion of Masonry' in your last issue reminded me of an occurrence which took place in this town —— last week. I had it from the lips of one who was present and heard it. They were burying a Mason. The services took place in a Methodist Episcopal church. The pastor said among other things, in referring to the fact that the man was a Mason, Odd-fellow, etc.: 'The question *once* was whether a man could be a Christian and belong to these orders. The question *now* is whether a man can be a Christian and *not* belong to them.' This is further than I had ever known any man to go in advocacy of these orders. Is it not dreadful? And a minister of the Gospel too! I was told farther in regard to the death and funeral of this man, that the Odd-fellows had taken care of him—two of them being appointed to be with him in the day and two in the night. When he died one of the Odd-fellows went to a hall near by where he found three Masons playing cards. He told them that Mr. —— was dead. They looked up from their game and said, 'Is he?' and then went on with the game. The dead man had requested that he should be buried by the Odd-fellows and Masons jointly. But the Masons said nay, and they and the Odd-fellows almost came to blows over the dead man. Two or three Odd-fellows took part in the funeral services, but they were also Masons, and wore the Masonic regalia. Notwithstanding all this a minister of the Gospel could say that to put a man's religion beyond a doubt he must belong to one or other of these *benevolent* orders! Shame on such ministers."—*Christian Instructor.*

THE CENTURY ON SECTARIANISM.

The evils of sectarianism, foretold by the prophets of the New Testament, forewarned against by Christ himself, are so great and so apparent that the most enthusiastic sectary seldom ventures to deny or even to belittle them. The energies of the Church of Christ, which should be wholly devoted to battling against superstition, ignorance, intemperance, covetousness, lust, and all forms of selfishness and worldliness, are diverted into controversies about forms, symbols, rites, and formularies of doctrine. While Hereules' right hand is busy contending with his left, the serpents threaten to destroy him; to destroy them he needs all the strength of both his hands.

This spirit of sectarianism is, by the confession of all missionary workers, the greatest obstacle to successful Christian work in our own land, and to missionary work abroad. The rival sects compete for congregations in the new towns of the West, with a rivalry as intense and sometimes almost as unscrupulous as that of trade. In a single village in Kansas, numbering not over a thousand souls all told, there are, or were a few years ago, three Presbyterian churches—a Northern, a Southern, and a Cumberland Presbyterian. Of course, other denominations were represented in this very churchly but very unsanctified community. At the same time there are, or were, one hundred and fifty miles of railroad, with small villages scattered along its line, and not a single Protestant meeting-house of any description from one end to the other.

Mormondom is an army; Romanism is an army; the liquor traffic is an army; all three are well organized and officered. That Protestantism, broken up into independent companies of minute-men, produces any effect whatever in checking the advance of these three great armies, is due not to the miserable methods which it employs, but to the magnificent divine endowment of truth with which it has been entrusted, and which it can not utterly despoil of its power. Abroad the effect of sectarianism on Christian progress is less disastrous, because the foreign missionary is rarely, if ever, a sectary, and pays as little attention to sectarian distinction as he can do and avoid conflict with the churches from which he draws his support at home. But in spite of this fact, sectarianism is the chief obstacle to the progress of foreign missions. Mr. Mazoomdar, being told that he is only in the vestibule of Christianity, replies with a sarcasm, which, despite its exaggeration, has enough truth in it to be humiliating to the Christian, that when he looks within the open door and sees the gladiators fighting with one another in the arena, he is more inclined to flee from the vestibule than to pass within the amphitheater of the church itself.—*Century for March.*

The action of a prominent railroad in prohibiting card-playing on its trains deserves the commendation of all good citizens. Even though it is done for business reasons, it is still a public benefit. On some of the trains card parties are so many that a passenger, no matter how much he dislikes them, cannot get out of their way. If he be a Christian passenger he is likely to be offended by the practice of a vice in so open a way and in a place where he believes he should be proteeted from such insult. Whether Christians or not, the better class of travelers dislike to see their coaches turned into saloons of that character. They would not go to a saloon, nor would they do business at houses where gambling was thrust upon them, and they are properly disgusted when, on a car where they have bought certain rights supposed to belong to travellers, they must endure what is so disagreeable to them. The example set by this railroad should be followed by all others in the country.—*United Presbyterian.*

WASHINGTON LETTER.

"None calleth for justice nor any pleadeth for truth." The characteristic of the age that men have lost their abhorence of iniquity. Crime is deplored so far as it affects individual interests but criminals are regarded as unfortunate, and in very many instances escape all punishment. The recent Congressional investigation in the Star-route case shows that there was a mass of evidence that would have made the guilt of the accused most positive and unquestionable. The trial and conviction last Saturday in Alexandria of two persons for adultery, under circumstances of unusual aggravation, resulted in a fine of $20 each, a travesty on both law and justice.

The recent trial of the ex-detectives McDevett and Flinder resulted in an acquittal without the jury leaving their seats. The verdict could not be otherwise under the ruling of the court.

The following from the editorial of the *National Republicvn* of this morning shows in what light it is seen by the impartial:

Judge Wylie left very little for the jury to do in the detective cases Saturday. The judge's charge was, in fact, an acquittal. Of Judge Wylie's interpretation of the law it would perhaps be presumptuous for a simple layman to speak further than to say that, if it is correct, no detective in collusion with thieves could be convicted unless he actually made his arrangements with them in the presence of witnesses of good character. A layman might also be permitted to say that, if Judge Wylie's interpretation of the law is correct, the season for amending the law has arrived.

There is certainly nothing in the result of these trials to encourage good citizens to further attempts to detect crime and hring criminals to justice. The freedom of the city appears to have been extended to "crooks" and their associates. In these days of police inefficiency about the only thing left for a citizen to do is to convert his house into a castle and himself into a walking arsenal for protection of property and life.

It is time that conservative men—the people whose interests are constantly imperiled—should begin to enquire what it is that prevents the laws being enforced and why courts and juries are utterly unreliable—above all, there needs to be a revival of justice—a quickening of the public conscience; and especially a removal of all those secret combinations that pervert men's judgment and are practical conspiracies against society.

The "Window Glass Worker's Association" has sent a circular to manufacturers threatening to take matters into their own hands if the latter cut the rates agreed upon for glass, and take steps to maintain their wages.

I presume it will be difficult for the association to control the price of window glass or any other commodity in general use. The law of supply and demand is more powerful than the mandates of individual, societies, or of states. I remember when some grangers in Wisconsin resolved that a certain kind of oats should never be sold for less than ten dollars per bushel, but in a short time they were abundant in the market at their relative value, about thirty cents per bushel.

THE EDUCATIONAL BILL.

It seems probable that this important measure, the most important that has engaged the attention of Congress will be adopted, as it has already passed the Senate. I notice with great satisfaction that some Southern Democrats do not see in it any invasion of State rights; or, if it conflicts with former theories, they are willing to waive them in view of the imminent danger of popular ignorance. We regret that others, like Mr. Bayard, fear that local government will be overthrown if the nation should aid in making such government intelligent. Some, like Mr. Morgan, hold that it is an insult to aid in educating those who have the means to educate themselves. This is the old selfish and obsolete plea against any aid to popular education.

By the census of 1880 there were in the United States about five millions of persons over two years of age who could not read, and six millions who could not write. This mass of ignorance, mainly in the South, is a public danger, especially to the States where it exists.

No one doubts the right and duty of the National Government to defend South Carolina and Louisiana from foreign invasion, yet if we can believe the testimony of the Senators and Representatives of these States, the danger from the coming into power of the ignorant masses is far more imminent than would be a foreign invasion. It would be comparatively easy to repel the former, but impossible to control the latter.

Ignorance is the twin sister of crime, the greatest of dangers to a republic. We must provide against it if we would have national security. We owe it to the South that the sin of slavery, of which, with them, we were joint partakers, shall be, as far as possible, atoned for by mutual co-operation in the education of freedmen. We owe it to the negro that we shall teach him to use the ballot that we have thrust upon him. And we owe it to ourselves that we provide for our common defence against this terrible menace to good government. It is cheaper, easier and wiser to provide for general education than to suffer the consequence of popular ignorance and moral debasement.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the world from error,
There were no need of arsenals and forts.

The warrior's name would he a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the mark of Cain.

EMANCIPATION DAY.

The colored citizens of the District to-day celebrated the emancipation anniversary with a pageant and enthusiasm which equaled that of any celebration of the kind in past years.

Gaily-decorated wagons, loaded down to the hubs with colored families, anchored around the corners. Most aristocratic hacks and harouches paraded up and down the streets. Gorgeous regalia, gay uniforms and flying banners gave color to the scene, while the ear was greeted in all directions hy the piping of the fife and the beating of drums.

The chariots, on which were enthroned the queens representing different districts of the city, were noticeable features of the procession. These chariots or cars were made of large hox wagons, gaily decorated and canopied. The queens were surrounded by their maidens and hachelors of honor and gentlemen of the household. The South Washington chariot had a hevy of little girls in white sitting helow the dais on which thequeen was enthroned.

The above extracts from an elaborate report in the *Evening Star* of the 16th show how general and deep was the interest in the twenty-second anniversary of emancipation in this District. To those who remember the long, often seemingly hopeless conflict that preceded emancipation; the obloquy heaped on petitioners and petitions for this object; the haste and earnestness with which politicians and political parties disclaimed all sympathy with "abolition," and vied with each other in denouncing all discussions of the question "either in Congress or out of it," there can be no other than intense satisfaction at the great change. The great procession was conducted with perfect order and an excellent spirit. I noticed that several of the fine carriages loaded with richly dressed colored people were driven by white men, and many white citizens witnessed the exercises.

There were a few things that I saw with regret; their fondness for military display and their ostentatious parade of their secret orders. These were out in full force, and while not worse than among white people, they are an incubus harder to be borne by a people who have less surplus means to expend in follies. There was a grand procession not only of Masons and Odd-fellows, but of "Knights of Moses" and "Gallilean Fishermen." Among the ludicrous things was ah undertaker's wagon bearing aloft in grand display a lot of Masonic and Odd-fellows regalia. May it be speedily consigned to mother earth!

When all of our colored citizens shall have learned that true freedom consists not in glorying in these excrescences on the body politic but in independence, self-respect and Christian manliness, it will be a step forward of immense advantage.

I notice in this morning's *National Republican* a serious charge against that distinguished Freemason, Judge Advocate General Swaim. A leading banker affirms that he so far forgot to square his actions by the rule of virtue that he cheated the bank out of $5,000. For this alleged offence charges are formerly preferred, and a court-martial demanded. The charge is denied and re-affirmed, and it is to be feared that "the cement of brotherly love" between the brethren is in great danger of being broken.

There is a deep feeling as to the result of the trial of the ex-detectives. At a meeting last night of the citizens committee, the police system of the city was roundly criticized, and Judge Wylie came in for his share. It was determined to form a thorough and permanent organization. After reciting a large number of facts showing that there had been contradictory rulings and criminal neglect, if not positive collusion with crime, the report concludes by saying: "These facts appear to indicate that there exists great uncertainty in the administration of the criminal laws of this District, and made the inquiry a serious one as to what steps should be taken in bringing the criminals to justice." They also resolved:

"That in adopting the report just submitted, it is the sense of this committee that we should not relax our efforts for the protection of life and property in this District, and for the speedy trial of those indicted for crime, and their punishment when found guilty."

If this committee will commence their reform by chalenging "*for cause*," every person who is a member of a secret order, and by impeaching all judges who violate both law and equity by partial decisions, they will have taken the first step towards a much needed deliverance.

H. H. Hinman.

—Bro. A. H. Springstein, of Pontiac, Mich., has lecture engagements to fill in Macomb county, same State, soon.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A.. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

NOTICE.

The National Convention of the American Party will meet in Chicago, June 20th, next, to nominate candidates for President and Vice-President of the United States, or approve nominations already made. The official call will appear in next week's *Cynosure*.

J. P. Stoddard,
Western Sec'y of Central Committee.

PREPARE FOR THE NATIONAL POLITICAL CONVENTION.

The Central Committee of the American party appointed by the National Convention, Washington, D. C., Feb. 22d, 1884:

Franklin W. Capwell, Dale, Wyoming Co., N. Y.
Hon. Samuel C. Pomeroy, No. 1339 K St., N. W. Washington, D. C.
John A. Conant, Willimantic, Windham Co., Conn.
Edwin D. Bailey, 215, 4½ St., N.W., Washington. } Sec'ys.
J. P. Stoddard, 221 W. Madison St., Chicago. }

At a meeting of the National Committee in Washington the names of persons known to be interested in the work of the American party were suggested to constitute central committees for the several States. This was done not to embarrass or forestall the action of any State, holding a convention in which committees for States, and delegates to the National Convention might properly be chosen, but to secure a fair representation from those States or districts not organized. The work of organizing a political movement in the face of strong secret and open opposition is not easy, or one to be accomplished in a single year. It is unsafe to depend on a spontaneous uprising of public sentiment that will speedily crystallize into an organic body. The work must progress step by step, building up from the bottom, and taking shape as it advances. There are but few States now organized for *political* work, and the time intervening between this and the National Convention in June is too short to allow of very extensive or thorough work on this line. The chairman (named by the Central Committee) of each State committee has been notified of his appointment, and furnished with blanks for enrolling names and organizing "American party clubs." In those States where there has not been a convention held and delegates appointed to the June National Convention, the chairmen of the several State committees named by the National Committee, should call their respective committees together, and appoint a number of delegates equal to the number of Congressional districts in their respective States, adding two delegates at large and use all proper effort to secure their attendance at the June Convention. This is a matter of very great importance, and one not admitting delay. Will these several committees do the work assigned them *and begin at once*, or notify the Central Committee that they wish to be excused? I will give

one State as an example, so that all who will act may understand how to procced.

The Illinois committee suggested by the National Committee consists of

Lemuel N. Stratton, Wheaton, DuPage Co., Illinois, Chairman; A. G. Laird, Chicago, Secretary; Ezra A. Cook, William I. Phillips, Thomas B. Arnold, Chicago; J. S. Hickman, Goodwine, Iroquois Co.; and Jerome Howe, Wenona, Marshall Co.

The number of Congressional districts in Illinois is twenty. The chairman should secure a meeting of his committee at the earliest date practicable and they should select twenty-two known and true Americans, and appoint them delegates to the National Convention—twenty for the Congressional districts and two at large. These delegates should be notified at once of their appointment and their pledges to attend the National Convention obtained. When the committee is in session it should make provision to fill any vacancies that may occur, either by authorizing the chairman to appoint substitutes or in such way as they may deem best. This committee should also push the organization of American clubs and a liberal circulation of reform literature among the people. It is a well known fact that the American votes cast have been omitted in numerous election reports, and our real strength has never been shown. To obviate the recurrence of this, an American club should be organized in every voting precinct where there are three or more true American voters, to whom tickets may be furnished, and who will see that there is an honest count at the polls and a truthful report made of all ballots cast.

The chairmen of the several committees have been notificd of their appointment, but it will perhaps be well to insert them here as a reminder and an appeal to enter at once upon the work:

Jessie Ward, Partridge, Alabama; George Buck, Putnam, Conn.; John Dorcas, St. Louis, Dakota; Jonathan Winslow, Fairmount, Ind.; James M. Kent, Clarence, Iowa; H. Curtis, Olathe, Kansas; John G. Fee, Berea, Ky.; John Hamilton, Bayou, La.; J. S. Rice, N. Pownell, Me.; Samuel A. Pratt, Worcester, Mass.; William Morrell, St. Charles, Minn.; Eli Tapley, Columbus, Miss.; Geo. W. Needles, Albany, Mo.; Simeon Austin, Fairmount, Neb.; Benjamin M. Mason, Moultonborough, N. H.; James Prouty, Vineland, N. J.; Franklin W. Capwell, Dale, N. Y.; Capt. J. M. Scott, Alexandria, Ohio; J. M. Bishop, Chambersburg, Pa.; M. S. McCord, Providence, R. I.; S. F. Thompson, Dixon, Tenn.; Samuel Strother, Paris, Texas; Moses Plummer, Groton, Vt.; M. R. Britten, Vienna, Wis.

The time for pushing the work of organization and circulating our reform literature is very opportune. The brave and able advocacy of unpopular truths so long continued in the *Christian Cynosure*, is now emphasized by the *American*, issued from political head-quarters at Washington as the political organ of the American party. The appearance of another national organ not in any sense a rival of the "Old Standard Bearer" of Christian and political reforms, but having its special mission, should inspire new courage and lead to more persistent effort. There will be no toning down to catch the populace for political ends, but a straight-forward advocacy of each plank in the American party platform, and if our friends will rally to the standard and push on the work of organizing and appointing delegates you may be as much surprised by the results of the Chicago Convention as some were to learn that our Washington purchase was paid for almost two years before the note became due. Trusting in God, inspired by a consciousness of being right and encouraged by the successes of the past, let us renew our strength and redouble our energies, and at least make our power felt in the approaching Presidential election.

J. P. Stoddard,
Western Sec'y of National Central Committee.

WESTERN NEW YORK.

Dale, N. Y., April 19, 1884.

Editor Cynosure:—Since we last wrote we have been chiefly engaged in arranging for a series of conventions to be held in co-operation with the National Convention of June next.

We mean, by God's help, to make the Empire State tell for right in the coming election. We believe "that political ends are to be eradicated by concerted political action, and having no faith in the ability, desire or purpose of either prominent existing party to effect a radical change, we feel impelled by duty to God and love of country, to sever former party affiliations and unite our efforts with a party embracing in its platform reforms fundamental to the prosperity of our civil government." Bro. Bailey sends us several blanks with the above heading. We believe this is the right way to push the work, but they should have been sent out sooner.

In order to accomplish anything we must work; in order to work successfully we must be organized. Several friends are circulating pledges and are meeting with more success than they had anticipated. Town organizations are in this way being formed. If we ever strike a blow that will tell now is the time.

Already the two prominent parties are anticipating grave dissensions. The American Prohibition party is destined to draw largely from their ranks. Then there are divisions among themselves; some talk Conkling, others Arthur, and another class (mostly Catholics) Sherman. What the result will be time only will tell, but unless we miss our guess the next election will witness such a breaking up of old parties as has never been before on this continent. Shall the right take the lead?

What do you say, brethren? Are we willing each and every one of us to do our part? God says, "Choose this day"; and having chosen, the word comes, "Go work today."

As I have been engaged in this work but a short time, perhaps I am not a competent judge, but it seems to me that in my brief experience there has never been a time when the better portion of the people have been awake to evils that surrounded them as they are to-day. We have been often astonished in private conversation to see the number of voters that were opposed to secret societies. Thousands are reaping the vengeance of these secret clans and long to see the day when deliverance will come, but are silent because perchance they would lose custom at the store, practice at the bar, or be injured in some other way. Fire may smoulder for a time, but it will break out. Now what we want is to organize town clubs in accordance with Bro. Bailey's plan; these clubs to send delegates to such county meetings as may be held, have lectures and get others to join them, and in this way keep the ball rolling.

After consultation with our State president, F. W. Capwell, and others, we have arranged a series of county conventions without waiting to complete town clubs. Accordingly, after visiting the following towns and cities, we issue the following call:

The friends in Genesee county will meet at Batavia, April 28th and 29th.

In Orleans county, at Albion, April 30th and May 1st.

In Monroe county, at Rochester, May 5th and 6th.

In Onondaga county, at Syracuse, May 7th and 8th.

In Ontario county, at Canandaigua, May 9th and 10th.

In Livingstone county, at York, May 12th and 13th.

In Wyoming county, at Warsaw, May 15th and 16th.

Friends attending convention at Rochester should call at No. 47, St. Joseph street, for direction; at Syracuse, at the Wesleyan Methodist Publishing House. At other places they will find the meeting without difficulty. Let every church and community in sympathy send as many delegates as possible to the convention in your county.

Come, friends, praying that God will bless the efforts put forth to the honor of his name, and to the advancement of his kingdom in the earth. The exercises will be conducted by General Agent J. P. Stoddard, of Chicago; other able speakers are expected. Father Clark, reform singer, is expected to be with us part of the time. Each meeting will commence with a lecture on the evening of the first day mentioned; the following day will be occupied in organization, speaking, and such business as may come before the bodies assembled.

W. B. Stoddard, *State Agent.*

FALSE COINAGE.

Editor of the Cynosure:—In your issue of April 10th, on page 3, there is a misprint. In the last paragraph but one of the Short Sermon, "false courage" is printed, instead of false coinage.

You are aware that a Republican Congress has issued pieces of silver which are worth less than 90 cents, but which bear the impression of one dollar or one hundred cents. This false coinage also bears the imprint, we believe, of this pious motto, "In God We Trust."—the motto of the Pilgrims.

Now this is one of the numerous corrupt acts which we as Americans charge against the Republican party, and on account of which we claim that a new party is necessary. Where a government sets the example of falsifying its coin in the name of God, can it be wondered at if its subjects should become equally false in their business transactions? Ought we not to expect that money making "failures" in business might become the order of the day?

Who and what is this Republican party that presumes upon such despotic acts? We must remember that the political sentiment which gave to it its initial character and force, and which sustained Mr. Lincoln's election, was the old Whig Anti-masonic sentiment. This was the sentiment that gave Mr. Lincoln his power to face slavery. Mr. Lincoln's administration has been extolled because of its abolishment of slavery. But we must not forget that it was also his administration which ventured on a fatal step that no other administration had ever dared to do, viz.; to charter a Masonic Hall Association, thus giving a legal existence to an institution that is more dangerous to our liberties than slavery itself. So utterly was the old Whig Anti-masonic sentiment forgotten by Lincoln's administration that that administration invested the Masonic lodge with chartered powers! The Anti-masonic sentiment that went to swell the majority for his election to the Presidency was so far betrayed by his administration as to be almost quelched under the ascendency which that administration has given to the lodge!

And what was this old Anti-masonic sentiment that helped to elect Lincoln? Why, it was simply American sentiment, or the sentiment that now animates the American party. And that sentiment must be revived throughout the country—must be resurrected from oblivion, neglect and abandonment, and be brought into action as the reform power which is to redeem the Republic from the course of fraud and corruption into which the Masonized Republican party has led it.

Such is the actual historical position of our American party: it represents the old Anti-masonic party of former years. It aims at reviving American sentiment and American feeling and habit, as opposed to this odious foreign institution, the lodge, which a Republican Congress has invested with chartered power. It aims at purging the country from such a Masonic, hypocritical party as this Republican party, which while pretending to trust in God, falsifies our coin.

It is a monstrous crime, and one of infinite ramification and bad example for a government to falsify the coin of a country; and especially under pious pretences. This crime comes from Masonic teaching, not from liquor-drinking; from the lodge, not from the saloon. Nor is there any evidence that the Prohibition party would not sustain this crime; for a party that would extrude wine from the sacrament and make it a crime to manufacture wine, would hardly vindicate the old American idea of making nothing but a full amount of gold and silver a legal tender for debts.

We must have the true courage to stick to our American principles, in order to accomplish the reform which we have labored at through much ill report, for many long and weary years. So Mote it be.

CORRESPONDENCE.

THE GRAND ARMY DYNASTY.

We have now had five Presidents of the Grand Army Dynasty, viz., Gen. Andrew Johnson, Gen. Grant, Gen. Hayes, Gen. Garfield and Gen. Arthur. The whole dynasty, thus far, has been marked for fraud, corruption and assassination. Ought the American people to continue this dynasty any longer? We must not confound the Grand Army of the Republic with that patriotic band of men who turned out to save the country. The objective point of the two armies is altogether different. The objective point of the army of patriots was to save the Republic, while the objective point of the Grand Army of the Republic is the treasury, and for getting office and distinction for themselves, and their sons, and their sons' sons.

The debt of the country is never likely to be paid off so long as this Grand Army dynasty remains in power. It pays a great deal better to belong to the Grand Army than it does to do an honest day's work.

The army that saved the country was in reality the Army of the Republic; but this Grand Army, got up by Gens. Logan, Butler and Sickles, is in reality the Grand Army of the Secret Empire. It is the army of the Masonic lodge and not of the republic. Never vote for a Freemason.

Anti-mason 33rd Degree.

WILL THE LODGE CAPTURE THE CONGREGATIONAL CHURCHES?

Arlington Heights, Mass., April 9th, 1884.

Dear Cynosure:—Your brief article in the last *Cynosure* headed "The Congregational Creed," mentioning Tamerlane's three kinds of tactics, bribing, dividing and amusing, and telling of the open advice of Rob Morris to throw Masons enough into the churches to control them, was a kind of painful satisfaction.

I have been saying this thing from my own painful observation of the dreadful facts, and did not know any of the secret ring would take the responsibility of saying this in words. That it is so, when it is possible, I have no more doubt than that there is a God in heaven. My friends have been chiding me, though most assuredly I have never sought this thing, saying they were after larger game than to oppose secret societies, and would

hardly allow the facts. Talking to a college president in Boston who said such things to me, I replied that of my certain knowledge a minister who was a smoker and advocate of drinking and a Freemason, was put into a large church, and other and better men put into poor ones or kept out and headed off from any. He said, "There may be something in that." I told Dr. Langwatty years ago, as I pointed out things that were transpiring, "You will all be bound hand and foot and unable to help yourselves." Here are two chronological sequences: I met Dr. Brem and said to him, the secret societies are controlling all things round here. He faithfully replied, "I am sorry that it is so." Only a little while after he is superseded, and the Chicago *Advance* asked who had retired him? But it was a faint voice and soon at rest after recommending his successor. Let the *Advance* be doubly wary now lest it be used by the lodge.

I am as sure as I live that the Masons and Odd-fellows are manning and unmanning the pulpits of the Congregational body, and if they cannot find the willing tools in the body—and thank God, they have found it difficult up till now—they call in from other bodies men for their purposes.

The Methodist body is well known to be well given over, by the fact of the initiation of the majority of its ministers to lodge rule. The Baptist and Presbyterian churches are by no means free from the taint of the lodge. But there have been and are deadly and persistent efforts to take and hold the Congregational body; and her proper guardians reply, as did Dr. C. (not of the body) when told "The lodges are destroying the churches and precious souls for whom Christ died," "Never mind that; you can't fight Masonry." Or, as another (Dr. B.), said, "I don't care about it one way or another."

But there is another aspect of this not so deeply tinged with the melancholy, and that is the hope that when the real doings are avowed it will open the eyes of the people, the members of our churches. The people will not believe they are being made merchandise of; and leaving out those who want to share in the spoils, to a limited degree they are to be commended because they will not. When they get some eye opener they will be the more ready to prove all things and hold fast only the good. Then there will be a place and call for that which I would have done, had I only had the means, in printing and circulating perhaps by the million simply the question: "Is your minister a Freemason?" your doctor? your lawyer? your judge?

It is good to find God answering prayer, and I cannot but think the real outcome of this avowal must be to bring the lodges into contempt. You need not tell me that the men and women of Massachusetts, New England and New York, the men of America, successors of the Pilgrims are going to submit to anti-Christ and oligarchy in the lodge rule and tyranny; that the men and sons of the men who resisted successfully the rampant slave-holders will tamely submit to the cunning, secret, sneaking, or arrogant rule of the lodgeites.

You need not think that he who loved the church and gave himself for it, that it might be purified unto himself and without spot or wrinkle, is going to see the fair garments of his bride trailed in the filth, selfishness, feasting, gluttony, gaud and show, immoral oaths, secret and open abominations of the lodge, without care or the lifting of his voice and arm of power. Christ is the light of the world, and if in answer to earnest and tearful, united prayer he pleases to expose this thing, it is only assurance that he means its destruction by the brightness of his coming, and the prevalence of equal love to all men and the fulfillment of the disciples' new commandment, that they as disciples should love one another as Christ loved them. But who can love with complacency, confidence and affection the man who calls himself a Christian yet has a sworn secret against you or without you? It takes other things than abominable oaths to make two persons love as Christians. I can give other facts if it is wise to publish them; and I wanted to say to say something of the tactics of the present endeavor to divert the Congregational body and bring down whatever is possible on faithful though not infallible Joseph Cook.

George Juchan.

THE ORDER OF THE IRON HALL.

ANOTHER LODGE FRAUD.

Philadelphia, April, 1884.

Christian Cynosure:—As your mission is to expose fraud, I beg to call your attention to a "Wild Cat" organization, whose emblem of an iron safe is symbolical of the fact that those entrusting their money by becoming members will in most cases fail to find the key when their money is due.

By becoming a member of this strong (iron) organization, and paying $2.50 monthly assessments and $1 quarterly for local expenses, at the end of seven years the member is entitled to $1,000. In Philadelphia, parties are told directly that the $1,000 will be paid. But close examination of the laws show the founders to have been more discreet, and intelligent enough to know how to convey one idea while legally protecting themselves by saying something else. The idea conveyed is that $1,000 will be paid, but in the laws of the "supreme" body I read:

"When the amount received for one assessment, less the reserve fund (20 per cent.), shall equal an amount less than $1,000, the sum to be paid shall in no case exceed the amount of one assessment, less the reserve, and said amount shall be all that can be claimed by any one."

A further inducement to membership is weekly benefits, when sick, of $25 per week, to the amount of $500. The idea conveyed is, that payment is made on a sworn certificate from the attending physician, but by their rule of custom it all depends on the physician of the local branch. In case of appeal to law, the member is told that the attending physician has only the power to say what is the matter; the physican of the local branch who may not have seen the party while sick, has autocratic power to report the member not entitled; and that is according to the law the member has promised to subject himself to. Once in awhile a member may receive benefits, but it is mostly to use an innocent man as a decoy duck to induce his friends to join. If he is of no use he cannot get a second payment. As far as I know personally the attempt is principally with the German element. From limited knowledge of English and frugal habits they are duped, but many will be deceived by good talkers. Their forms I know nothing of. My desire is to make known the fraud, to protect the innocent and ignorant.

The organization is called, *"Order of the Iron Hall."* The members have joined themselves under an act of legislature of Indiana. The papers were filed for record in the recorder's office of Marion county, Indiana, Dec. 17, 1881, but the constitution and laws which mention the fact of their being filed does not say they are or were recorded. I became interested in the matter from attending a member, and thinking fraud should be exposed, I intend sending communications to Philadelphia papers, but whether they will publish or not is a question. R.

AN UNHUNG VILLAIN BUT GOOD MASON.

Homerville, O., March, 1884.

Editor Christian Cynosure:—There is a young man, Mr. L., not far from Albion, Ohio, who less than a year ago married a respectable girl and moved on to a farm which he had previously bought, and there commenced keeping house with as fair prospects of happiness as the majority of young people. But as there was a serpent in the first Eden, so there is always one lurking around to creep into every happy home. There is a creature (I had almost written man) belonging to the Freemasons and the M. E. church, pretending to be a gentleman, but his past life clearly proves him a villain. He has destroyed the peace in families by destroying the confidence between man and wife, and caused happy homes to be the scene of discord and contention. But there has always been some way for him to escape punishment due him. So he grows bolder and more barefaced in his villainy. He has professed to be a great friend to this Mr. L. Not many weeks since he called at the latter's house and found his wife alone. He made some improper advances to her which she resented; when he found she did not intend to yield willingly he resorted to compulsion, but still failed in his hellish purpose. When her husband returned and learned the facts of the case he scarcely knew what to do, but finally decided to have the man punished as he deserved. He proceeded to have him arrested and brought before a justice, where he waived examination and was bound over to appear at court. Of course everybody is indignant, and only now and then a Mason will venture to uphold him in the least; and one less cautious than the majority said if they could get five Masons on the grand jury they could not find an indictment against him.

This case is causing a great deal of interest among Anti-masons, and it brings a few questions to the mind of every thinking person. If Masons can help a man through such crime as this, what is it they cannot do and where are the wives and daughters of Anti-masons to look for protection? Are there no sober-minded men among the Masons that would cry shame on such proceedings? Can a wretch like this one I have described come to the homes of Anti-masons and offer any insult their base natures may prompt, and the law offer no protection; or, if it does, find some secret power working to undermine it? This is the fifth or sixth time he has committed a similar offence. It is a well-known fact that his life has been threatened at different times. Only a few years since there was a reception prepared for him in the form of a new coat composed of tar and feathers, but some Masonic friend warned him of his danger and he escaped getting his just deserts. No one can account for his escaping from justice so often unless Masonry helps him. If Masonry acquits such villains and turns them loose to curse society with their pernicious influence, which can be compared to nothing but some deadly miasma, then is it indeed a curse to our fair land, for it urges men—I might say compels them—to take the law in their own hands and resort to lynching for redress for their wrongs. Who could blame this wronged husband (if this villain should be acquitted) if he should say he would have revenge, and make his words good! The name of this wretch is Oliver Lee. If you doubt a word I have written concerning this you can write to some of your subscribers for proof at Albion, Ashland county, Ohio. J. B.

PITH AND POINT.

A SECEDER'S TRIALS AND VICTORY.

I am the only seceded Mason in this place who has come out plainly on the subject. There are two more from the same lodge I belonged to who have left it or given it up for religious reasons, but they have not come out clearly, or have not confessed the secret works of the lodge. I find the road pretty rough to travel. I have lived in this vicinity for about twenty-five years. Never, that I remember, was I called a *liar* or dishonest or compared to anything low or mean till after the Lord converted my soul and I left the lodge. But I thank God for what I enjoy this evening. Christ tells us plainly, "In the world you shall have tribulations, but in me you have peace.—F. M. Wilson, *Zanesville, Ind.*

THE PRIMITIVE BAPTISTS IN ALABAMA.

I thank you for the few specimens of tracts treating upon the evils of Freemasonry you kindly sent me. If I was able I would purchase a thousand such sheets and distribute them among my people down here. I belong to a people that is called Primitive Baptist. We would no more fellowship a Mason among us than we would Satan himself. But we are a much persecuted people; and if it were not for the fear of public exposure of the craft, they would whip, crop and brand every one of us. All the judges, lawyers and officers of State and counties are leading men, and all would-be leading men are Masons or trying to be Masons. Our whole community is contaminated with this loathsome plague. Grand nor petit juries cannot be empanelled without an eye single to the advantages of Masons. I cannot begin to picture to you the evils some people have to undergo in consequence of this foul leprosy. I cry out against those things from the pulpit wherever I go, but it makes me very unpopular among the aristocrats of our State.—J. C. Shelton, *Brooksville, Ala.*

DIDN'T CURE.

We have noticed in your paper some miracles brought about by the use of Warner's Safe Remedies.

Now my wife has used twenty-four bottles of the stuff, without any great good or benefit that we could see. Neighbors have used two, five, ten bottles, and no resurrection yet. Now I have become disgusted at reading the trash. It is injuring your paper here; and, by the by, if I had not bought so much of it I could have paid my subscription. I don't know but they might pour a bottleful on a mummy and bring him to life! It is deceiving poor people to get money.—D. H. Newman, *Spencer, New York.*

Note.—As the *Cynosure* has before said of the advertisements, we cannot recommend articles advertised when we know nothing of them, nor is it expected that we are to test everything that is advertised. Special care will be taken to reject everything that is spurious and fraudulent. Warner's remedies we have heard highly commended by several worthy persons who have used them. They may be worthless in many cases also. It is a good rule to avoid patent medicines by a wholesome diet that will prevent the necessity of using them; and as for articles attractive only because they are cheap it is also a rule that they are worth not a cent more than they cost.

WHICH BROTHERHOOD?

At one time I attended a revival meeting with an honest Odd-fellow of the M. E. church. It is a mystery how the lodge deludes good and honest men; and this good brother was deluded, for he doubtless thought it no more harm to belong to the lodge, or that it was "conforming to this world," any more than it was to plow corn, though it is plain to be seen that we need corn, but not lodges. I tried to make him see that when a Christian belonged to any institution where a majority of its members are worldlings that such an one would be "unequally yoked together with unbelievers." I told him that before I was converted I belonged to a Good Templar lodge: in that lodge were about one hundred members, only ten or twelve of whom were church members. We elected officers every quarter by ballot. Among the officers elected was a chaplain. The majority being of the world, they elected a chaplain of the world, and he prayed a printed prayer of the world; for it had not in it the name of Jesus Christ; and the church members were ruled by the worldly majority. In this case did not the Christians have the unequal or short end of the temperance yoke? They swore me on the Bible contrary to the Bible, all in the name of temperance.

My good M. E. brother tells me that the lodge will not save any one and that it will not do to cling to it for salvation; that it is an institution of man. We were coming home from meeting and on our way called on an Odd-fellow who is a very profane man. The two shook hands and called each other "brother," and we exhorted him to become a Christian. Our Odd-fellow brother replied to our exhortation that "Odd-fellowship was as good a religion as he wanted." I told my M. E. brother that if such worldly institutions did not exist it would be impossible for men to cling to them for salvation, and that the lodge had better be destroyed than for it to drag even one immortal soul down to hell.—Cyrus J. Smith, *Clearfield Iowa.*

ONE OF THEIR TRICKS.

A dozen men, more or less, would dress up towards the close of day, with finely brushed silk hats, etc.; drive up in a large wagon drawn by four horses to the door of the principal village hotel, and there appear to be waiting for somebody, or something, for a quarter of an hour or so, and then drive off with a great show of importance. This was done once or twice a year, and always with an air and bearing of great mystery, as if something of consequence was on hand. Strangers would naturally ask what it all meant; and they would be answered that the men were Masons; that they were going up to a neighboring town to hold some meeting, and that it was their regular custom, etc.

Now these important-looking men going on one of their sprees, would impress upon the minds of the villagers in this way a very great idea of themselves and of Freemasonry; whereas, neither the men themselves nor their Freemasonry could stand examination by a man of sense. The villagers allow themselves to be imposed on, and award the tricksters all the importance which their pompous demonstrations would seem to imply; vote for them, and favor them. Such tricksters will flourish so long as they can get men and women to look on, wonder and admire, and no longer. A Looker On.

OBITUARY.

Died, near Aroma, Indiana, on the 18th of March, Melinda Harvey, wife of John Harvey. Deceased was born in Wayne county, Indiana, on the 25th of May, 1817. In 1833 she married John Harvey. Two years after they moved to Hamilton county, built a small log cabin in the woods, and commenced contending faithfully with the forest for what is now a beautiful farm with good substantial building upon it.

Mrs. H. had a birth right in the Friends church, and she and her husband were faithful members of the same until the recent separation of Friends. Since that time, there being no other conservative friends at Sugar Ridge, they have held meeting alone in their own house twice a week. Whatever they thought was right for them to do they did. They often talked of death and the future to each other. She was fully prepared and is now no doubt at rest awaiting the coming of her dear companion with whom she lived so happily for over fifty years.

GOOD WORDS.

"I like the paper very much. It is the only religious paper I ever read that feared God rather than man.—H. Upton, *Pierce, Neb.*

The *Cynosure* increases in interest and improves in quality every day. It is eagerly looked for each week, and as eagerly perused. The cause it advocates is a mighty one—one capable of exercising the greatest talents. For originality, outspoken denunciation of wrong in every form, and the fearless advocacy of the right, there is no paper in America that excels the *Cynosure.*—C. M. Strickler, *Clearport, O.*

I am delighted with your paper. It is certainly valued amongst my best exchanges. It is good to sow good seed.—J. F. Avery, *Editor Buds and Blossoms, Halifax, Nova Scotia.*

ON THE EDITOR'S WASHINGTON ADDRESS—"FREEMASONRY AND FREE GOVERNMENT."

It seems to me the crowning effort (in the line of address) of your life was the address you delivered at Washington, and reported in the *Cynosure,* 20th March. As E. and I read it over and over it brings fresh to mind the exceedingly happy hours we have spent with you and Mrs. B. Often we talk of your Bible readings at Syracuse. O how precious! We are looking forward, God willing, to great enjoyment at Chicago at our gathering in June. My wife has never been to Chicago. I pray the good Lord to increase her strength, so that she may accompany me there. Bro. J. P. Stoddard has doubtless told you of the most excellent meeting at Lockport—small in number but great in interest. We are planning county meetings all over New York. We expect to have a host of delegates at the National Ratification meeting in Chicago, June 30. —F. W. Capwell, *President of the N. C. A., and Chairman of the National Political Committee.*

Permit an humble citizen to offer you his congratulations and to thank you for the brave and strong words for God and humanity uttered by you in the late Washington Convention. It is truly occasion for devout thankfulness and gratitude to the Great Disposer of events and a souree of gratification to you and to every friend of truth and righteousness, to every lover of civil and religious liberty, that now, after a long and eventful life in the service of God and humanity as a reformer, you have been permitted to stand in the capital of this great nation, and there arraign and condemn—and that, too, in the very presence of the White House—the dark empire of secretism, the monster evil, the giant curse of this and all lands.—Dr. J. N. Norris, *Birmingham, Iowa.*

One of the most singular features in the scenery of the Territory of Idaho, is the occurrence of dark, rocky chasms, into which large streams and creeks suddenly discharge themselves, disappear, and are never more seen. These fissures are old lava channels, produced by the outside of the molten mass cooling and forming a tube, which, on the fiery stream becoming exhausted, has been left empty, while the roof of the lava duct having at some point fallen in, presents there the opening into which the river plunges and is lost. At one place on the precipitous banks of the Snake, one of these under-ground rivers comes gushing into light from a cleft high up in the basaltic walls, where it leaps in the form of a cataract into the torrent below. Where this stream has its origin, or at what point it is swallowed up, is utterly unknown, though it is believed that its sources are a long way up in the north country. Besides becoming the channels of living streams, these lava conduits are frequently found impacted with ice masses, which never entirely melt.

THE CYNOSURE CLUBBING LIST

Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure,* but new only for the other papers.

The Cynosure and—		
The Christian	$3.00	$2.50
The Missionary Review	3.50	3.00
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*$1.00 worth of seeds to new subscribers.

The only condition for obtaining the great reduction above is, that whoever orders shall subscribe for the *Cynosure.* After receiving the first copy of any periodical any necessary complaints should be sent to the office where it is published. If several of the above papers are wanted, write for special rates to

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Chicago, Ill.

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J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Buf kins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Berea, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D. A. Richards, Clarksville, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship: .

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co.,Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka, Florida.

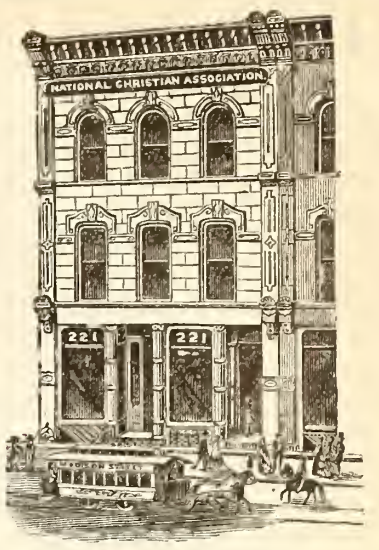
Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphonithes, Andros, Greece.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

NOTICE.

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.
Vice-Pres.—Jos. Travis, Chicago.
Rec. Sec.—John D. Nutting, Oberlin.
Cor. Sec. and Gen. Agent.—J. P. Stoddard, 221 W. Madison Street, Chicago.
Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.
Directors.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D.,
Secretaries.—Rev. S. A. George, H. L Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

Alabama.—Pres., W. A. McAlpine; Sec., G. M. Elliott; Treas., E. Fishel, all of Selma.

California.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.

Illinois.—Pres., J. C. Elliott, Swanwick; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.

Indiana.—Pres., I. W. Lowman, Auburn; Sec., S. L. Cook, Albion; Treas. Benj. Ulsh, Silver Lake.

Iowa.—Pres., Henry Avery, College Springs; Rec. Sec., A. W. Hall, College Springs; Co. Sec., C. D. Trumbull, Morning Sun; Treas., J A. Laird, Wayne.

Kansas.—Pres., B. F. Worrell, Olathe; Sec., W. W. McMillen, Olathe; Treas., H. Curtis, Olathe.

Massachus tts.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.

Michigan.—Pres., J. L. Bush, Muskegon; Rec. Sec'y, A H Springstein, Pontiac; Cor. Sec'y, H. A. Day, Parma; Treas., Geo. Swanson, Jr., Jackson.

Minnesota.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.

Missouri.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec., M. N. Butler, Albany.

Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

New Hampshire.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.

New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.

Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec. John Bosley, Grafton; Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 24, 1884.

"THE NEW CREED" divides leading Congregationalists about equally, and we shall not soon hear the last of it. As *Taylorism* and *Tylerism* engrossed the minds of Congregationalists; and Old and New School theology those of the Presbyterians, most dangerous to to the slave power, and so for years protected slavery from the praying, thinking and giving Christians in the United States; so this new creed discussion is protecting the secret false worships of this country from precisely those minds from which the lodge has most to fear. As those old theological controversies vanished into thin air when they ceased to shelter slavery, so this new controversy will disappear and leave no scars when its work is done.

THE WANT OF PRAYER, regular, constant prayer is the most discouraging feature of the present reforms. Germany was revolutionized by prayer. Luther's prayers were wonderful as his instructions. Scotland was redeemed from popery by prayer without shedding a drop of popish blood. But when the German Protestants took arms, the Reformation stopped, and has not advanced a step in Europe since. We need and must have a Pentecost, or the civil oath will soon be of no effect, mobs will burn down court houses, because the lodge, not the court, decides cases; and the Bible and the Sabbath gone, our history will be that of France and not of Scotland.

THE COMING CANVASS.

The Republicans of Illinois met last week by a large representation, in Peoria, and nominated Hon. Richard Oglesby, for Governor; with a complement of State officers. We waded through column after column of the convention proceedings, and if any one can discover in the whole mass of bustle and boast, any sound political principle ennunciated, or any object pursued, but securing personal nominations and the success of the party in November next, he is more fortunate than we. The whole convention scene reminded one of Bunyan's "Vanity Fair."

Peoria is the headquarters of whisky; manufacturing more of that article than any other single spot on the globe. Of course, the grand question of prohibition which is laying its hand on States and State constitutions, cut about such a figure in this boastful body as a deaf mute might in a militia training. Illinois Republicans depend, for holding the Prohibitionists in this State, on the record of the party in Iowa and Kansas; to which they point and say, "Can it be that we are a liquor party with such allies in other States?"

But the Chicago *Daily News* gives the key which uncovers the secret spring of this noisy Peoria convention. It tells us in plain round terms, that "*The Grand Army of the Republic* carried all before it" there. This we are fully prepared to believe. A year or so since, Gen. Sohn A Logan began to pay a profound court to this *Grand Army*, which was organized after the fighting was over. In Colorado, with the inflammability of mining communities, this army held monster meetings with Logan as their head, and central figure. And, from that hour, recruits have been pouring into its ranks without drum or fife, at a rapid rate. The additions to their secret ranks in Illinois (Logan's State), are stated variously at ten or more thousands. As the "*veterans*" of the real army, the chief stock in trade of this spurious "army," are rapidly diminishing, means are already found to enlist or "accept" as *veterans*, men who never shouldered a musket unless at a militia sham fight where cartridges are blank; and now lately it is proposed to perpetuate this secret "order" by forming little boys into a kind of Grand Army Bands of Hope.

"Uncle Dick" Oglesby lately joined this Grand Army, though some doubt whether he will be able to say its prayer after the chaplain without swearing. But he is nominated Governor by acclamation; and throughout the Peoria Republican convention, "Coming events cast their shadows before," if Oglesby's and Logan's elections are such "coming events;" of which, however, there are possible doubts.

In 1783, the year after peace, a society was formed with the name

"CINCINNATI:"

with precisely the same proposed objects in view with this modern one; viz.: "To perpetuate feelings of patriotism, friendship, and fraternity," and "to relieve the wants of the families of such as had fallen in the war." How many "*wants*" of families were relieved, does not appear. But though Washington was made its President the society became intensely unpopular.

Jefferson, in a letter to Washington, April 16, 1784, thus states the objections of the Democracy of that day to this secret "order." He says: "They urge that it is against the letter of some of our Constitutions, and against the spirit of all of them, viz., the natural equality of man, and the denial of every pre-eminence except that of legal office." And he urges "That it keeps up a distinction between the civil and the military, which it is for the happiness of both to obliterate; and that when the members assemble, they will be proposing to do something, and what that something may be, will depend on actual circumstances." It is stated that this Democratic opposition, and the force of Jefferson's reasons, led Washington to advise the disbandment of the secret military order of 1783.

Tempores mutant, et nos mutamur cum illis. Surely "we change with the times." Gen. John A. Logan, who, we have been told on excellent authority, moved and carried the infamous black code in our Legislature, which made Illinois virtually a slave State, is now the glory of those who boast the abolition of slavery as their grand achievement: and the author of the "*demijohn education*" proposition, to base popular education on taxes paid by licensed liquor, is to be, if Peoria whisky can bring it about, the candidate of "the True Temperance party." When this great event transpires in the Republican Chicago convention June 3d, next, may we be there to see. Mr. Logan's nomination, by that convention, will be a trinity of wonders:—Democratic Republicans, turned into tools of military shams, supporting the tricks and titles of ringcraft: Republican Prohibitionists shouting for the hero of liquor license, and the laurels of Abolition placed by Republicans on the head which invented and carried the black code of Illinois.

—A remarkable letter was received from India just as we were getting ready for press, which will appear next week. It is from a Methodist missionary, Rev. C. B. Ward, who offers to send tracts and other documents upon the lodge to every Gospel missionary in India, Burmah and Ccylon. Who will send the N. C. A. treasurer $25 to pay for sending the documents?

—The late Wheaton, Ill., borough election, April 7th, after a spirited struggle, resulted in ousting the license board chosen during the high license craze last year. The temperance majority was larger than ever before. The sheriff of the county, Capt. Jones, who has been also master of the small Masonic lodge in Wheaton, took a young man out of the jail, confined there for assaulting his mother while in drink, and led him up to the polls to vote for license to sell more liquor, and then led him back to board at the county's expense. This is the way the lodge and liquor save public expense by license revenue.

—It was in harmony with the general rule that at least three of the five members of the above board of last year were Freemasons, while the new prohibition board are all opposed to the lodge. The son of one of the saloon-keepers has draped his closed-up establishment in mourning and decorated the town pump with flags.

—The *Lutheran Witness*, Cleveland, Ohio, publishes a brief extract of the great speech in the Canadian Parliament against Orangism and secret lodgery, and says of the orator:

"The Hon. Edward Blake is the leader of the Reform party of Canada, being now in opposition. He is not only honest and sincere in his convictions, but also one of the ablest of public men Canada can boast of. It may be significant to state here that he is not a Roman Catholic, but that he is called by some the Protestant of Protestants, and that he himself declares in his very speech: 'I am a firm Protestant.' The Orange Incorporation Bill was rejected this session of Parliament, the same as last session."

—Joseph Catterlin, for many years residing at Kewanee, Ill., and now with a son-in-law, Bro. Thompson, on West Indiana street, Chicago, is perhaps the oldest Anti-mason. He has reached the extreme age of 95 years, and through the failing of his strength is confined to his bed, yet feels a warm interest in every movement for the exaltation of Christ against secretism.

—The *Christian Commonwealth* of London, England, says that among its American items that in a sermon on the "Modern Migrations of Nations," by the late Rev. C. T. Collins, attention is called to the fact of the great multiplication of secret organizations in our modern American society. In Cleveland, for example, it is stated that there are 159 churches, synagogues, chapels and inns, and 283 of what are practically secret societies of sufficient importance for the directory.

—The letters of inquiry about the Grand Army of the Republic ritual sold at this office, suggest that it would be useful if seceders from that order will send us a written statement respecting the correctness of that ritual, as a number have incidentally done in years past. The ritual, we know, has been somewhat changed since the exposition was published, but there has been plenty of evidence that when first published it was correct. This is the evidence we want. Will all readers of this note please assist in getting it?

The *National Monitor*, Brooklyn, N. Y., gives a hearty endorsement of the American platform which it prints thus:

"The principles enunciated in this platform are as sound as a silver dollar, and comprise the larger part of the moral being of the men whose names stand at the head of it as presidential candidates. Sooner or later right, as against wrong, virtue, as against vice, must triumph. God must be recognized by the nations of the earth, or the nations of the earth refusing this recognition must perish. God made this world, and God peopled it, and gave it an all-sufficient constitution that can neither be amended nor supplanted."

COL. C. G. HAMMOND.

This distinguished civilian died suddenly in Marshall Field's store in Chicago on Tuesday, April 15, 1884, nearly eighty years of age.

We reprint from the *Cynosure* of Dec. 14th 1882, Mr Hammond's corroboration of Thurlow Weed's letter concerning the murder of Morgan by Freemasons. When Mr. Hammond was depot master of the Michigan Central depot letters were written to the prominent officers and owners of the road at the East in behalf of the Sabbath, and against its violation by the road. Mr. Hammond replied, thanking earnestly those who had written him in behalf of the Sabbath. He said their action on the subject would be of vast benefit, as it would lead the company to avoid Sabbath breaking and depreciating the value of their stock by making friends of the Sabbath unwilling to become owners of it. He said:

"When Mr. Joy applied to me to take charge of this post the first question I asked was, 'Will there be any work for me to do on the Sabbath?' The answer was, 'No,' and no it has been so far as I am concerned: but others have had Sunday labor very much to their injury and my regret."

When, after some time, he became Superintendent of the Chicago, Burlington and Quincy road, among his first official acts was a strong proclamation giving the road employes assurance that they would be permitted to rest on the Sabbath, and requiring any unnecessary work done on the road to be at once reported to him. Since that time greed and competition have been continually encroaching on the Sabbath by the management of railroads; though the carrying trade of the country could be done cheaper and safer by running their stock six days instead of seven. The encroachments have been caused most frequently by the clamors of speculators and weak and unscrupulous men, who wish to spend their Sabbaths or part of them in Chicago and to be present early on Monday morning. Thousands of bright young men are annually wrecked in their morals by railroad labor on the Sabbath. Yet if the churches are once roused to its rescue they will be astonished to find how easy it is to adjust railroading so as to give the Sabbath to God.

Col. Hammond, at the time of the Morgan abduction, was living at Canandaigua, N. Y., and was thoroughly conversant with all that occurred in that vicinity. He said to a newspaper reporter in December, 1882, soon after the death of Thurlow Weed and the publication of his Batavia letter, that he had read the statement of Mr. Weed, and knew it to be absolutely true. It agreed in almost every particular with the facts as he knew them, and in what he did not have positive personal knowledge, the death of Morgan, the statement agreed with what was generally believed, and actually known to be true in the neighborhood of Canandaigua. He was a young man at the time, and it was his first participation in politics to attend the Anti-masonic convention held at Rochester shortly after the occurrence. He cast his first vote for that ticket. His friends were nearly all Masons, and he had no prejudices against the order until that time. He thought that was going too far, and then gave his influence to the Anti-masonic party, following Seward and Weed. He related a number of incidents of the abduction, all of which corroborate the statement of Mr. Weed. He was personally acquainted with nearly all the men taking part in the affair, and was present at the time they were tried. He most sincerely believes that Morgan was drowned in the Niagara river, and that the body found months later was that of the traitor to Masonry. It was positively known that six men went out in the boat, and but five returned. Colonel Hammond said he believed the Anti-masonic movement brought out Seward and gave him the opportunity to develop into a great man. He jumped into the movement at the right time, and rode on the crest wave to greatness. Whether his connection with the movement had anything to do with the defeat of Mr. Seward's aspirations to the Presidency

he did not know, but he never heard Masons bring up the charge against him. They were too willing to hush up the matter and not give any cause for a revival of the old story of the Morgan affair.

Colonel Hammond left Canandaigua in 1834, and came West, but while he still resided there he knew there were many Masons who believed as he did concerning the end of Morgan.

THE SECRET EMPIRE.

—The lodges of Springfield, Ill., presume to be the chief mourners at the grave of Abraham Lincoln. On the nineteenth anniversary of his death, April 14th, the Grand Army of the Republic, the Knights of Pythias, and the Sons of Veterans were named, with the National Guard, as observing the anniversary.

—A New York dispatch mentions an episode in the life of a prominent member of a labor lodge: "Mr. Peter J. Meany, a well-known Brooklyn politician, has mysteriously disappeared, and it is said that he has skipped for Canada. He had a gambling-house at Coney Island, which was raided last winter, but it is thought that was not the reason of his leaving. A Democratic politician of Brooklyn and a friend of Meany's says in his opinion Meany left because he was short about $20,000 in his accounts as Treasurer of the Iron-Moulder's Union, a position which he he has held for a number of years."

—Every professional cheat knows the value of Masonry. The following shows that they sometimes put it to a legitimate use; for there is no greater fraud: "Seven railroads in this and other cities have of late been in receipt of letters from one 'Arthur H. Ainsworth, editor.' He writes on letter-heads bearing the following caption: "Office of the *Masonic Times.* Devoted to the interests of Freemasonry in the West. Published weekly at the office of publication. Subscription, $2.50 per year. Arthur H. Ainsworth, editor.' "

Phocion Howard, of Danville, Ill., who has been corresponding much of late on State politics for the *Inter Ocean,* is "Supreme Commander for the Society of the Areopagus of North America." The *Inter Ocean* of Monday reprints from the Alton *Daily Telegraph* the assertion that this same Howard "can crowd more ignorance into a paragraph than any other correspondent in the country.

ANTI-SLAVERY PAMPHLETS

Bearing date before 1850, especially annual reports of State and National Anti-slavery societies, wanted at fair prices, by WILLIAM BIRNEY, *Washington, D. C.*

COMMENT ON THE CINCINNATI RIOT.

Gen. Averill of Minnesota, a prominent officer during the war, retired list, is a gentleman who has made a very profound study of the social and political questions of this country. In talking recently of the outbreak in Cincinnati he said: "The most discouraging feature about this outbreak is not the loss of lives nor the destruction of property. The unfortunate feature is the disclosure of the fact of the breaking down of our judicial and jury system in the confidence of the public. There is never any such great outbreak as has taken place at Cincinnati without some very deep seated cause. The outrageous verdicts of juries, the corruption of judges, the infamous means employed by criminal lawyers, in the defense of criminals, has gradually but surely destroyed all confidence in the courts of our great cities. In partially settled localities the standard is better, but in the cities, where ward politicians and the corruption of modern municipal governments have done so much to destroy the character of the courts, the public have great reason for indignation. What will be the outcome of it I have no manner of foreseeing. Just such outbreaks as this one in Cincinnati may be expected at any time in any of our large cities. It may not be for the same cause, but the absolute rottenness and dishonesty of the municipal administrations of the larger cities of this country will certainly bring down a whirlwind of retribution from an outraged people. I am far from advocating anything in the way of mob rule and I am far from saying that any such popular outbreak is any way of remedying the evil; but where great wrongs exist the remedies for righting them are generally pretty violent. That is where is going to come the test of the republican form of government. Its weakness now is found in the great cities, in the centers of capital and trade which are at present dominated and eaten into by the very lowest elements of society—*Ex.*

"INTEMPERANCE AND LODGERY."—A Connecticut friend sends us five dollars to aid in our benevolent work and writes: "I rejoice that you are not afraid to express your mind and lift up your voice against evil, even if it is popular. * * * Intemperance and lodgery are closely allied; even temperance secret societies are a greater curse to the cause of temperance than they are help. I have reason to know whereof I affirm, having been a member of two such societies, and closely observed their workings. Many good, earnest Christian men have been influenced to join such societies—hoping thereby to help forward the car of temperance, but, alas! how many have been sadly disappointed. 'Evil seeks *darkness,* but righteousness needs no screens.' How true! God says, 'Let your light shine.' Lodgery says, 'No; let us put it under a bushel.' God says, 'Thou shalt not forswear thyself.' Lodgery says, 'Yes, take this solemn, terrible oath.' In short, secret, oath-bound societies have no defense from a Christian standpoint; but fall, rather, under absolute condemnation. Let not the things that are God's be mixed up with the things that are Cæsar's.' —*National Monitor, Brooklyn, N. Y.*

REFORM NEWS.

NEBRASKA STATE MEETING.

BLANCHARD, Iowa, April 14, 1884.

EDITOR CYNOSURE:—The longer I live and the more experience I have in the field of reform, the more I realize that secret combinations are the greatest obstructions in the way. In every town of importance, and especially in every county seat, the press, the pulpit, the legislation, is controlled by secret societies. Ministers who dare not say it publicly, tell me that these societies, behind the courts, are the greatest barriers to temperance and other legislation. There are only a few places where you can get an audience if you speak out against these orders, so powerful is the hold they have on the public mind.

I recently spent a month in Nebraska, lecturing on National Reform. We use the moral law or the Decalogue as our leverage, showing that if the national legislation was brought up to that standard, it would settle the prohibition question, the anti-monopoly question, the Sabbath question, the divorce question, the anti-secret question, and every other moral question. I confess this last issue, oath-bound secrecy, although the greatest violation of the Third Commandment, yet it is the most difficult to deal with. You have to put in the thin edge of the wedge and then tap it gently, or you do not get a hearing. Ninety-nine doors in a hundred will be closed against you if you announce your subject as "anti-secrecy."

Bro. E. B. Graham of Omaha, is chairman of the Executive Committee of the State Association. He proposes to have the largest rally of the anti-secret friends at the next State convention. At his suggestion I made inquiry of friends at the different points I visited, in regard to a good place for holding the meeting. It was proposed to combine the national reform and anti-secret issues and to meet in a town of some influence where we would have friends to rally for the cause. But I did not find such a town. Ministers are afraid to beard this lion. It would awaken too much opposition. Some of their members in business would be sacrificed. A quiet, indirect testimony is all they feel able to bear at present.

There may be points I have not visited where friends will welcome such a convention. If so, will they please notify Bro. Graham of Omaha, as the time for holding it is hastening on. M. A. GAULT.

KANSAS ITEMS.

STRAWBERRY, Kansas.

EDITOR CYNOSURE:—The U. B. church near here has had a good revival; between thirty and forty conversions and reclamations, I hear. One Mason was converted. I offered him a *Cynosure,* very kindly explaining the character of it. Said he knew all about it and didn't want it, and turned away as though he didn't "take much stock" in myself either, though very friendly before.

In Clyde the G. A. R. paraded the streets in arms. If the ex-Confederates should do in the Southern cities and towns as the G. A. R. does in the North it would augur perilous times.

Sulphur Springs, when laid out, left a lot for an Odd-fellow temple, but the United Brethren church got a hold there and the temple was never built. Miltonvale has a lodge of whiskyites. One Odd-fellow returned from the Miltonvale lodge so full that when he went out to plow fire guard last fall he plowed around a neighbor's well, till he sobered off. He then went to the wagon and broke the bottle over the tire, remarking that a man could not be a good Odd-fellow and get drunk; but afterward he said, Odd-fellow or no Odd-fellow, he was going to have his whisky, and did. He was elected justice of the peace lately.

Chetopa (Indian name meaning four lodges) has ten secret societies. They out-lodge the heathen Indians.

A Mormon preacher has been lecturing at Strawberry in favor of Masonry. Masonic lecturers are speaking at different points to counteract Anti lectures. The signs are good. An Anti-mason in Clifton used strategy on a saloon-keeper and caught him in the act of law-breaking and he had to dance to the tune of several hundred dollars. The Anti-mason was surrounded by a raging mob of whiskyites, when the M. E. minister, a Mason, came on the scene and, as I am informed, told them if they laid hands on that man he would take up the battle for him, which dispersed them. A Masonic saloon-keeper in this county was fined, costs and all amounting to a thousand dollars, and put in jail, but in a few weeks he was released of the whole thing and went at it again.

Palmer, it is said, has a lodge whisky ring the members of which can get drinks by the proper sign.

When traveling recently I had two tilts with infidelity. In one instance a "three links" bought of an agent in my presence the work of Tom Paine and took sides against me at first, but finally whipped around to my side. Stopping a few minutes in Perryville, Jefferson Co., I was informed that some years ago it had a U. B. organization and a Masonic lodge, but now both are extinct. There are two church edifices there and three denominations holding forth, but Christianity is at a very low ebb. There is a flourishing Odd-fellow lodge there, however. It has a good but dormant anti-lodge sentiment there, too, that does not seem to be posted on the anti-lodge-prohibition-American movement. S. HART.

CHICAGO AND WHEATON.

Taking advantage of Bro. Starry's call to the Michigan State Convention at Battle Creek, expositions were held in Chicago and Wheaton last week. With the Carpenter Hall meeting came a wet, unpleasant evening, and the attendance was not large, but among those present were a number of strangers to whom such meetings were a new experience. The exemplification of the Master's degree was made without any jar or unexpected circumstance, except that Bro. Ronayne, who was sitting in the rear, brought out with startling effect some more exceptionable part of the ritual by a pointed question. His interest arose as the work proceeded until, in the second section of the degree, he came forward and took a leading part as "Senior Warden," thus proving by the most emphatic demonstration the essential uniformity of Masonry. Starry was made a Mason in Springville, Iowa, years before Ronayne was made a Mason in Quebec: but while one is working a degree the other could come in and take part at any time without a break or jar in the proceedings.

At Wheaton the meeting was held in Central Hall on a day's notice. The hall was crowded so that hardly standing room remained. In the opinion of some who have been friendly but not active in our reform, it was one of the most effective meetings against the lodge ever held in the place. A few years ago the College was attacked, for one reason among others, that its president was making the name *Wheaton* odious through Anti-masonry, and in 1877, a meeting gotten up by Bro. Hinman to discuss the character of the railroad riots, which were controlled by secret orders, was captured by those desiring peace with the lodge. Anti-masonry, as well as prohibition, has been growing since then, and many were present perhaps for the first time to hear the character of Freemasonry exposed and denounced publicly; and what is more, the general expression was one of approval. A few remarks explaining the character of the argument of an exposition of Freemasonry were made by Pres. J. Blanchard and Bro. J. P. Stoddard, and Bro. Starry told in a few words his story of lodge experience and renunciation. The exposition went on smoothly and with a lively interest on the part of everybody; even to the members of the lodge who were present. Several of the pastors of the village were present and were plainly and deeply impressed by the performance.

Bro. Starry returned to Iowa Saturday morning, with the best wishes of all the friends, and a special commendation from the *Cynosure* to every friend of the reform.

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure.* Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet pro vides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet,* with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Proclaiming God,* by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book,* a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5 Copies of any of the pamphlets sold by the N. C. A., to the amount of 25 cents.

The Home.

LOST, THE SOUND OF FOOTSTEPS.

BY ALICE M. BALL.

Lost, the sound of footsteps—my own footsteps; just once more
Do I long to hear the music of my feet upon the floor;
Dream I of the days, now vanished, when my lips first learned to talk,
Of the mother's love that fondly taught a little child to walk;
In the silence that surrounds me, tired of silence, tired of pain,
Do I long for hands to guide me, till I've learned to walk again.

Lost, the sound of footsteps; how the days have come and gone,
And my steps, forever silenced, wake no echo in our home,
Music floats about me, sweetly wafted on the air,
And the hum of merry voices sounds about me everywhere,
While I fondly long for music, that can be mine never more—
Just the music of my footsteps—my own footsteps on the floor.

Lost, the sound of footsteps; and I wait day after day,
In the midst of this long silence, where the Master bids me stay,
And dream of spacious meadows, where my child feet used to roam;
Of the footprints left so often on the graveled walks at home.
Does the Father know how restless our weak human feet may grow?
And guide them just as safely, when they lie in shadows so?

Lost, the sound of footsteps; when the soul's work here is done,
When the gates of heaven are opened, and our Father bids me come
From this silence so unbroken by the tread of human feet,
Over where immortal footsteps echo on the golden street.
Then, till then, dear Father, teach me, that through all these fearful depths,
In the silence that surrounds me, Thou art guiding still my steps;
And when life for me is over, even in heaven, may I once more
Hear again the sound of footsteps; my own footsteps on the floor.

—*Household.*

Note.—Since writing the above pathetic lines, Miss Ball has been healed by the prayer of faith.—S. C. K.

WHAT HAS THE BIBLE DONE?

The Bible is a wonderful quickener of the human mind. It has made more readers and thinkers, more teachers and preachers, more scholars and philosophers, than all the books in the world besides. It has produced incalculably more books than any other book ever produced. It has been mentioned as a remarkable fact that Shakspeare's works have given birth to four or five thousand other books. The Bible has given birth to millions. It has produced the richest and most varied literature the world ever saw. The best books in the world are its offspring, the books that are richest in truth and goodness, in holy feeling and transforming power. It is still producing good books in countless multitudes, in every line of thought, and it is likely to continue to do so as long as time shall last.

The Bible has exerted the happiest influence on men's temporal interests. It has raised the nations that have accepted its teachings and reduced them in a considerable measure to practice, from a state of barbarism to the highest forms of civilization. It has improved their health. It has increased their wealth. It has abolished serfdom and slavery, and promoted civil and religious liberty. It has favored peace. It has promoted learning and science, and improved and multiplied the useful arts. It has increased man's power over nature to an extent truly astonishing. It has favored trade and commerce, and increased and multiplied the conveniences and comforts of life. It has improved the very face of the earth, turning forests and wastes into fruitful fields and rich and beautiful gardens. It has made roads, built bridges, and erected lighthouses. It has favored marriage, restricted divorce, checked licentiousness, and greatly promoted domestic happiness. It has secured to men a seventh day's rest, and lightened their tasks on every day of the week. It has abolished the grosser forms of superstition, and freed men from a thousand horrors, obscenities, and cruelties.

It has produced a kind of men and women such as never appeared on earth before—men and women that take more pleasure in promoting the improvement and comfort of others, than in living for their own gratification.

It has produced a kind of institutions such as never were seen in pagan lands—asylums for the deaf, the dumb, and the blind; homes for the fatherless, the widow, and the stranger; hospitals for the aged, the sick, the helpless, and the insane, and the relief of all the varying wants and sorrows of mankind.

It has given birth to a kind of movements unknown to the nations of old; temperance movements, sanitary movements, educational movements, movements for every description of moral, social, and national reform.

It has produced a kind of governments such as never existed on earth before,—governments strong enough to maintain order, yet liberal enough to allow the intellectual, the moral, and the religious development of the people.

It has produced a feeling of brotherhood among men of different ranks and of different nations, and is tending to unite the people of all lands in one great family of faith and love.

It has awakened an interest in woman not known in pagan lands, and has converted her from a slave, a drudge, or a toy, into the companion, the counselor, the comforter and the equal of man.

It has awakened an unprecedented interest in children, delivering them from a state of slavery, and placing within their reach all the comforts and blessings of a free and happy life.

It has multiplied schools and colleges without end, extending the advantages of a good education to the children of all classes.

It has begotten an interest in the abject classes not felt before, and proved the means of raising millions of them, both men and women, to temperance, purity, and bliss, turning the corrupters and disturbers of society into its teachers and benefactors.

It has begotten in men's hearts new hopes and anticipations with regard to the future of their race, giving them a promise, and opening to them a prospect, of a regenerated and happy world.—*Joseph Barker, a Converted Infidel.*

NO TIME TO WASTE IN MAKING MONEY.

There is a legend well known to most of us—and which has an advantage over most legends in that it is substantially true—that a very distinguished man of science in this country was once approached by an eminent practical man, and urged to turn his great powers in a scientific investigation and exposition to effect in making a fortune.

And, to the great surprise of that man of business, the man of science responded, "But, my dear sir, *I have no time to waste in making money.*"

Of all the recent great results of science, I think, sir, that those words have struck deepest and spread farthest in the average carnal mind on our side of the Atlantic.

"No time to waste in making money!" I have stood, sir, in the presence of a very eminent man of affairs—one whose word is a power in the great marts of the world, and watched him as he heard for the first time this astonishing *dictum*. He stood silent—apparently in awe. The words seemed to reverberate among the convolutions of his brain, and to be re-echoed far away, back, from depth to depth, among the deepest recesses of his consciousness—"No time to waste in making money!"—*Pres. A. D. White.*

THE PREACHER'S SALARY.

Nothing more cruel to a preacher, or disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. He is the creature of a popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Manliness cannot live in such a man, except it be a torture—a torture endured simply because there are others who depend upon the charity doled out to him. Good, manly preachers do not want gifts; they want wages. They need them, and the people owe them; but they take to themselves the credit of benefactors, and place their preachers in an awkward and false position. If Christians do not sufficiently recognize the legitimacy of the preacher's calling to render him fully his wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids and precludes influence. The world will be quite ready to take the preacher at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way for its ministry.—*Sel.*

An infidel on a steamboat was arguing that when he died there would be no more of him than of his old white horse, and turning to Mr. Hamline, afterwards a bishop of the Methodist Episcopal church, he said, "Can you prove otherwise, stranger?" Mr. H. replied, "If when your old horse is reposing under the shade on a hot day, I should approach and whisper in his ear arguments to prove that he is immortal, would you not deem me a fool?" The company broke up in a roar of laughter. The poor man was left to hide himself as best he could. This was answering a fool according to his folly.

—In Erie, Pennsylvania, the courts recently rendered a decision of considerable importance for congregations. A sewer had been built through a part of the city, and the First Universalist church had been assessed for a part of the cost. The payment was refused, because according to the State law church property was free from taxation. The matter was taken to court, on the ground that the claim was not for taxes proper, but for improvements, but the decision was in favor of the church. The Supreme Court of the State was appealed to, but they a few days ago confirmed the decision of the lower court, so that according to their view church property, at least in Pennsylvania, cannot be taxed for city improvements.

The Invisible Children.—Oh, it is not when your children are with you; it is not when you see and hear them, that they are most to you; it is when the sad assemblage is gone; it is when the daisies have resumed their growing again in the place where the little form was laid; it is when you have carried your children out, and said farewell, and come home again, and day and night are full of sweet memories; it is when summer and winter are full of touches and suggestions of them; it is when you cannot look up toward God without thinking of them; nor look down toward yourself and not think of them; it is when they have gone out of your arms, and are living to you only by the power of imagination, that they are the most to you. The invisible children are the realest children, the sweetest children, the truest children, the children that touch our hearts as no hands of flesh ever could touch them.—*Sel.*

OUR BOYS AND GIRLS.

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

Palm. Read John 12: 12–16.

The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Ps. 92: 12.

1. The palm tree grows in the desert. Ex. 15: 27; Neh. 8: 15.
2. Water is always found near the palm. Num. 33: 9; John 4: 14.
3. Its leaves and fruit very valuable. Ps. 1: 3; Gal. 5: 22, 23.
4. It bears its best fruit when old. Ps. 92: 14.
5. It grows tall and straight. Song 7: 7; John 1: 47.
6. Palm branches the emblem of victory. Lev. 23: 40; Rev. 7: 9.—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

THE LITTLE SCOTCH BOY WHO BECAME A GREAT TRAVELER.

All the children who are fond of reading books of travel, I am sure, have read the stories of Paul du Chaillu, and of his wonderful adventures in Africa, which he wrote specially for young people; but about the great Dr. Livingstone, whose travels were for a different object, and who wrote books for the grown-up people, the children may not know so much. The story of his life is a very interesting and instructive one, and shows how perseverance, industry and honesty can conquer all obstacles and make of an obscure little country boy a great and noble man.

Like many of the famous men of our own country, who have been born in remote country towns, and whose early life has been that of a farmer's boy or factory hand, so David Livingstone, or Davis, as his companions called him, was born at Blantyre, in Scotland, a small village near Glasgow, and at ten years of age was put to work in the cotton mill of the town, where he stayed till he was about twenty years old. From the time he was a little boy he had a strong love for learning, and would sit up late at night to read and study, and even carry his book into the mill with him, reading a sentence from it whenever his work permitted him to glance at the open page. Think of this as an example of industry and diligence, boys and girls, who find it so hard to study and "hate" your books and school. You have luxurious, comfortable homes; Livingtone's home was poor and unpretending; many of you have servants to do everything for you, and know nothing of what it is to work; he, when a little boy, began the hard, monotonous toil of a factory hand, and did everything for himself; many of you grow cross and fretful when asked to do the slightest service; he bore the most irksome toil with patience, and learned to profit by the discipline. He continued in the factory until quite a young man, having gained an advanced position by his diligence and perseverance.

When he was about twenty-one years old, he one day read a paper appealing to the churches of England and America for missionaries to China. This moved his heart very strongly, and he decided to become a missionary, although he could not then tell to what country he should go. His life thus far had been spent among poor people at the mills, whose sorrows and wants and burdens he was thoroughly acquainted with, so that his generous, sympathetic heart went out to the poor benighted people in distant lands who had not the opportunities for growing better and becoming good men and women that even the mill people had, and he determined to prepare himself to go to these poor, ignorant barbarians and try to benefit them. So, then, he left his home and studied medicine at first, as useful in his work among the people who knew nothing of doctors and medicine as you do; and after that he studied theology, which was to help him in preaching and instructing those to whom he was going. Thus he spent four or five years in preparing for his journeys, working hard and paying his way as he went. At last he felt himself ready to go, and after say-

ing farewell to home he set sail for Africa, and after a voyage of three months landed in Cape Town, the southernmost point on the African land. He made but a brief stay here, hastening on to begin his work among the savage tribes in the interior. Indeed, it was a strange country to which he had come; a land of rocky ravines, of tangled forests, of desolate wastes, of thick jungles, unlike the land you know, of cultivated fields and pleasant homes, and beautiful rivers with boats upon their waters and railways along their banks.

The people, too, were strange, and lived under different laws and customs from ours. The tribes were named after different animals, which they worshiped superstitiously, and which they feared to kill or eat; part of their religious service was a weird, wild dance, which varied with each tribe, so that when two strangers would meet they would ask: "What do you dance?"—just as sometimes you hear your father, perhaps, ask a strange gentleman: "What city do you come from?" All kinds of wild animals inhabit this country, and were the terror of people. Fierce lions, hyenas, jackals, and wild dogs or dingoes roamed about at night and preyed upon the harmless zebras and antelopes, and on one occasion Dr. Livingstone was attacked and very near killed by a lion which he and a party of natives were hunting.

In so wonderful a country you may be sure he met with many strange and thrilling adventures, that sound like those of the beautiful young prince in your book of fairy stories, but are better than those because they show the perils a noble and heroic man encountered for the sake of doing good and benefiting mankind.

If I should undertake to tell you of all the wonderful things that happened to him; how he traveled into the heart of that great unknown country of Africa; how he discovered new lands, new rivers, and new lakes; how he was often near being left alone in the wilderness by his faithless followers; how he went for months and years without letters or news of any sort from home; how he was once reported by some deserting servants to have been killed, and was discovered by one of our own countrymen, Mr. Stanley, who tells of all his adventures in finding Dr. Livingstone; how at last he was overcome by the hardships and sickness of his wandering life, and died in the forest alone, with no friends near but his native servants, who found him on his knees by his bed with his head bowed in prayer—to tell you of all these things, and how they brought the body of this great and good man home to London, and gave him a grand tomb in beautiful Westminster Abbey, would take too long a time; and besides. children, I think you would rather ask your father and mother to read it to you, or else read it yourselves out of some book that tells it better than I can.—*Christian Union.*

An elephant keeper noticed that when his pets were fed on cakes and sweetmeats by the children they became unwell. Not being able to stand in front of them all the while, he had a sign painted warning visitors not to feed them. He was in the habit of pointing to this sign when he saw any one about to drop a cake or nut into the outstretched trunk. The keeper was sorely puzzled to find out who tore the sign down whenever his back was turned, until one day he caught one of the wise brutes dexterously removing it from the peg on which it hung and throwing it into a corner where it would not be noticed.

—Fifty years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a slave. First he was sold for a horse. Then his buyer thought him a bad exchange for the horse, and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him, and again he was returned, to be sold for tobacco, with the same result. Nobody wanted the poor, miserable slave boy, who was on the point of committing suicide, when he was bought by a Portuguese trader, and carried away in a slave-ship. How little that wretched boy knew what the future had in store for him as he lay chained in the hold of the crowded slave-ship! But one of England's war-ships that were clearing the high seas of the slavers bore down upon the Portuguese vessel, rescued the captives, and the African boy was placed under Christian influences, baptized and educated, and to-day he is Bishop Crowther, England's black bishop in Africa.—*The Gospel in All Lands.*

TEMPERANCE.

COMPOSITION OF BEER.

In the manufacture of good beer, as it is called (I speak not now of the abominable adulterations, though they are common enough), three things are necessary; malt, hops and water. The water, though useful, is not food. The hop gives flavor, and helps to preserve the liquor, but it contains no feeding properties. To name its chemical constituents will suffice. These are volatile oil, resin—a bitter principle—tannin, malic acid, acetate, hydrochlorate, and sulphate of ammonia. The malt then is the only substance that can make the liquor feeding, either as it remains in the liquor, or as it may be converted into some other substance. Malt, we all know, is vegetated barley. Barley is food next in nutrition to wheat, and all we have to do is to ascertain how much of this feeding substance is found in the beer when men drink it. The brewing process will give us that, in tracing which we shall find, that at every step the object is, not to secure a feeding, but an intoxicating liquor, and to obtain this the feeding properties of the barley are sacrificed at every stage.

In making a gallon of beer six pounds of barley are used, which to commence with, is six pounds of nutritious food. In manufacturing this into beer it has to undergo four processes, in every one of which it loses part of its nutriment. The first is *malting* or sprouting. By this process the maltsters spoil the barley of one-fourth of of its nutriment, just in the same way as wheat is spoiled if it gets wet and sprouts in the field. Every housekeeper knows that when potatoes or onions sprout they lose much of their nutritive properties. The next process is that of *mashing* by which a saccharine solution is extracted from the grain, and here one-third of the barley is lost. Then follows the *fermenting* process, by which another fourth of it is converted into alcohol. The fourth process is that of *fining*. People don't like thick or muddy beer; and as some thick matter cannot be prevented coming over in mashing, the liquor is put to settle, and those settlings are disposed of as "barrel-bottoms." These bottoms are really parts of the barley, and here is another loss. Now in this gallon of beer how much of the barley is there left? At the outset you had some six pounds, or *ninety six ounces*. What is there now? Less than *ten ounces*. The truth of this you can easily ascertain. Get a pint of ale or beer and place it in a saucepan, then gently boil it over the fire. The fluid part will go—the solid part will remain. Thus every grain of solid matter can be obtained and properties and amount fully ascertained.

Scientific men have frequently made the experiment, and by careful tests demonstrated that the average quantity of solid matter found in a gallon of malt liquor is less than *ten ounces*. So that in manufacturing ale or beer you actually lose very nearly eighty parts out of eighty-eight, and all that you obtain in the place of it is upward of three ounces of alcoholic poison, which constitutes the strength of the liquor. What would you think of a man who should buy ninety-six ounces of wheat, making it it sprout, drying it, pouring hot water upon it, giving a part to the pigs, and throwing a part down the gutter, should waste upward of eighty ounces and should leave for himself and family only ten ounces? What if he did this for the purpose of getting about four ounces of poison, which will injure his health, destroy his reason, and corrupt his heart? Would you say that God sent the grain to be thus wasted, or would you call the poison which the ingenuity of this prodigal had extracted "a good creature of God?" Much has been said of waste and extravagances, but we know of no instance or example that will bear any parallel with the prodigality that is practiced in converting barley into malt and malt into beer. Cleopatra is said to have dissolved a precious gem in her glass and to have drunk at a banquet as a proof of the little value she could afford to set upon what was costly; but gems are less valuable than the food which God has created for the sustenance of life, and therefore he who destroys the precious grain of the earth destroys what is more valuable than pearls. and his criminality is not a little enhanced that he does this for the purpose of producing a poison. What then, we ask, is there to support or strengthen a man in a pint of ale or beer? Its contents are *fourteen ounces of water*, part of an ounce of the extract of barley, and nearly an ounce of alcohol. The water and alcohol go immediately into the veins, and while the alcohol poisons, the water, if not needed, unnecessarily dilutes the blood, overcharges the vessels and loads the kidneys and bladder; while there remains less than an ounce of indigestible extract of malt, which has been grown, roasted, scalded, boiled, embittered, fermented and drenched with water and alcohol till it seems unfit for the brute, far less the human stomach. Yet this is all that is left in the stomach to be digested. No wonder that all beer-drinkers feel a constant pain and sinking in their stomach, and that they are always craving for more drink.—*Rev. J. B. Dunn.*

Plainfield, N. J., is the scene of a remarkable temperance revival. Hundreds of drinkers have signed the pledge. Rum-shops have been closed. Men who have rented property for the sale of rum have publicly acknowledged their sin in so doing, professed repentance, and entered heartily into the work of reform. A wholesale liquor dealer went down to his firm in New York, resigned his place, returned to Plainfield, and in the evening meeting proclaimed himself henceforth a temperance man. The movement has been conducted entirely on Gospel principles and has had the hearty co-operation of all the pastors of the place. Much has also been accomplished in the same direction at Bound Brook and Somerville.—*Ex.*

How beautifully high license works: According to the sworn statement of W. D. Christy, City Clerk of the city of Des Moines, Iowa, the license fee in that city in 1871 was $150 per year, and that year there were twelve saloons. The next year the fee was increased to $200 and that year they had twenty-five saloons. The fee remained at $200 until 1880, when it was made $250, and the number of saloons rose to forty-nine, a gain of ten over 1879, the last year of the $200 fee. The fee was $250 until 1882, by which time there were fifty licensed saloons, and several that paid no license. In 1882 they clapped on a thousand dollar fee, and the first quarter *sixty* saloons took out license. Now the question is, if Des Moines keeps on raising the license fee, how long before she will have prohibition?

Here is a hint for the Christian agriculturist. One of Illinois' best men, a citizen of whisky ridden Peoria—of course you guess—I may as well tell. It was William Reynolds, president of the State Sunday-school Association, was invited to subscribe to the fund for the county fair. He immediately set down a good round sum, as he generally does, on condition that no intoxicants should be sold on the grounds during the fair. Several others followed his lead. Result: These subscriptions were never collected.—*Signal.*

BIBLE LESSONS.

LESSON V.—May 4, 1884.—Christian Love. 1 Cor. 13: 1-13. *Get your Bible and read the lesson.*

GOLDEN TEXT.—Love is the fulfilling of the law. Rom. 13: 10.

"Though I speak with the tongues of men." It is impossible to fix the exact number of known languages, but their number can hardly be less than 900. The gift of tongues here referred to is the same as that which was given at Pentecost (see First Quarter, Lesson II., 1883). —The gift of tongues is placed first as that most overestimated at Corinth.—*Ellicott.* This was one of the most showy gifts, one most likely to be used for ostentation and pride (1 Cor. 14: 2). By "the tongues" is probably meant eloquence, as well as speaking in other languages.—*Prof. Isaac Hall.*

"And have not *charity*." The Greek word (*agape*) which is here used for *love* is peculiar to the New Testament (and a few passages in the LXX.). It is not to be found in any heathen writer. The word "charity," which signifies either tolerance or almsgiving, is an insufficient rendering of the original, and destroys the force of the passage, especially in verse 3, where "almsgiving" without love is pronounced worthless. The Latin *caritas* was used as the rendering of *agape*, probaply because the ordinary Latin word *amor* (love) was considered too significant of a mere earthly or fleshly affection; and hence the word "charity" in the English version. The word "love" had better be restored here. The rare purity of its surrounding atmosphere will completely deprive it of any earthly or sensual taint. It would be impossible to define love, as it is impossible to define life; but the best conception of what St. Paul means by love can be found from the description which he subsequently gave of it.—*Ellicott.* It contains all the fervor of the Hebrew *"aspiration"* and *"desire,"* and of the *personal affection* of the Greek, *benevolence toward men, affection toward God.*—It is the parent of all other virtues, containing them within it. It is the sum of all other virtues, for "the greatest is charity." Humility, truthfulness, patience, magnanimity, the chasteness of temper that makes the soul white, the spirit of forgiveness that makes the soul Godlike, every excellence that exalts, every trait that adorns, is the child of benevolence.—*Richard S. Storrs, D. D.*

"Tinkling cymbal." Without love he would be no more acceptable to God than was the clangor of the brazen instruments employed in the idolatrous worship of the Egyptian Isis, or the noise of the tinkling cymbals which accompanied the orgies of the Greek Cybele.—*J. Wentworth Butler.* Such eloquence, without love, has little effect for good, does little for the character of the speaker, has little value in the world.—*Peloubet.*

"And understand all mysteries." The secret divine purposes, the hard questions that had perplexed rabbis and people, the dark things of God's providence, and his Word, and his world; the enigma's of the ages which all philosophers had failed to answer.—*Henry.*

"And all knowledge." The truths revealed and known, the whole range of Christian doctrine.—*Henry.*

"And though I have all faith." Not saving faith, but miraculous faith; the faith by which persons were enabled to work miracles.—*Henry.*

"And though I bestow all my goods." Here we have the thought of a charity extensive in its diffusion, as well as completeness in its self-sacrifice. The whole of the bestower's property given in charity, and so divided as to reach the largest number.—*Ellicott.*

"And though I give my body to be burned." This is a still higher work of love; namely, self-sacrifice for country or friends. Even a martyr's death might be included here. There may be an ostentation of self-sacrifice, an unlovely and counterfeit martyr spirit, an attempt to purchase heaven by almsgiving or apparent self-sacrifice.—*Riddle.*

"It profiteth me nothing." Love *cannot* act from a selfish motive. When a Buddhist ascetic leaps with smiling face on the blazing pyre, immolating his body that he may immortalize his spirit, what does it profit him? Nothing. The fanatic is in love with himself, and with no one else; he seeks his own sole happiness, whether in the shape of a coming deification, or of a present glorification of self. It should be borne in mind that the apostle had been staying in Athens, where he had probably seen or heard about the tomb of the Indian, with its epitaph: "Here lies Zarmanochegas, who made his own self immortal."—*Lightfoot.*

When Dr. Lionel Beal wishes to show what *Life* is, he applies the microscope to our bodies and finds at last "bioplasts," or life-workers or formers, so small that ten of them could move side by side on a razor's edge, one one-thousandth of an inch broad. And yet he can only tell what life is by what it does. So no one can define what love is, except, as Paul does in this description, by showing what it does, how it acts, what qualities it has. There are two sides to the picture:

I. NEGATIVE.	II. POSITIVE.
Charity is NOT—	*Charity is*—
impatient.	patient.
envious.	benevolent.
proud and self-conceited.	humble and modest.
discourteous, indelicate.	courteous, with good taste.
selfish.	generous.
bad-tempered, fretful.	good-tempered.
evil-speaking, slanderous.	thinks well of others.
unbelieving.	truth-loving.
discontented.	hopeful.
easily discouraged.	faithful.
	long-suffering.

Take these evils from the world, and it would be like the dawn driving away the darkness and storms of the

night. Fill the world with these good qualities, and it would be like spring clothing the earth with verdure and flowers and fruits in the balmy air of June.—*Peloubet.*

"They shall fail," *i. e.*, be done away with. The gift shall cease to be necessary, for we shall speak with God face to face; and therefore it shall not be continued. When the prophecy is fulfilled, and the promised good is enjoyed, it is no more the prophecy; it is absorbed in its fulfilment.—*Peloubet.*

"Knowledge, it shall vanish away." All the knowledge which we now possess, valuable as it is, will be obscured and lost, and rendered comparatively valueless, in the fuller splendors of the eternal world; as the feeble light of the stars, beautiful and valuable as it is, *vanishes*, or is lost in the splendors of the rising sun.—*Barnes.* Said Cosrou to Mirza, "When the gates of Paradise are thrown open before thee, thy mind shall be irradiated in a moment. Here thou canst do little more than pile error upon error; there thou shalt build truth upon truth."

"But when that which is perfect is come." In the future world, after the resurrection, when our entire redemption begins.—*Prof. Riddle.*

"That which is in part shall be done away." Because the perfect includes the part, and vastly more. And all the imperfections of partial knowledge shall vanish in the light of full knowledge, as our childish ideas of the stars as points of light, as God's candles, are absorbed in manhood's knowledge of them as vast suns. So what the child learns with infinite pains about the letters of the alphabet vanishes in manhood's knowledge of literature. So our knowledge of the parts of a picture vanishes in the knowledge that comes from seeing it as a whole.—*Peloubet.*

"Darkly," *obscurely;* literally, *in an enigma.* In the presence of a profound riddle, with a problem before us and around us which we cannot solve. It is possible the apostle meant, "We look through a vague medium *on* a dark enigma." The enigma itself may be God's deep counsel of redemption, the contents of the gospel, which is a central mystery revealed, yet environed by a margin of mysteries unrevealed.—*Cook.*

"Face to face." Nearly all our words which express spiritual truths are metaphors or illustrations from physical facts; as *Spirit* and *spiritual*, from the wind; *heaven*, the perfect participle of heave, the uplifted air; *sincere* (sine cera), without wax. *Now* we see spiritual things through these enigmas; then by direct intuition, the veil of metaphor, of the flesh, being taken away.—*Peloubet.*

"But the greatest of these is charity." Love is the greatest, (1) for latitude, embracing all beings; (2) for endurance, it is eternal; (3) for honor, it is like God; (4) for nobility, because beneficial to man; (5) for manifestation, in its visible fruits.—*Thos. Adams.* Love is the more important virtue because (1) it exerts a wider influence; (2) it is more necessary to the happiness of society; (3) it overcomes more evils; (4) it is *the* great principle which is to bind the universe in harmony, which unites God to his creatures, and his creatures to himself, and which binds and confederates all holy beings with each other.—*Barnes.*

COMMENTS BY E. E. FLAGG.

THE FALSENESS OF LODGE CHARITY.

1. *All other gifts without charity are nothing.* Vs. 1–3. It does not matter how wise, eloquent or liberal a man may be who has not true charity; and the same rule which applies to a single individual, we can apply to organizations of men which profess to work for good objects. Of these none put forward such vast and high-sounding claims as do the various secret orders. Temperance societies claim to reform the drunkard; Masons and Odd-fellows profess to take care of the sick and poor, the widow and the orphan, but unless it can be proved that they actually practice true charity, their boasted claims are like the sounding brass and the tinkling cymbal.

2. *The characteristics of true charity are not found in the secret lodge.* Vs. 4–7. The lodge shows no mercy to those who violate its obligations. The penalty in Masonry is death in the most horrible forms. In the G. A. R. "of being treated and punished as a traitor." In the grange and the United Sons of Industry, "total expulsion from the order without the possibility of reinstatement, and to be *forever* disgraced among the brotherhood." This is not the charity which suffereth long and is kind. The church labors with offenders, expels them with sorrow when obliged to do so; and if they give evidence of genuine repentance, stands ready to forgive and take them back in the spirit of her Divine Master. "Charity envieth not," yet the numerous quarrels between lodges prove the truth of what has been frequently testified by seceders, that nowhere is there greater jealousy and strife than among secret orders. "Vaunteth not itself; is not puffed up." The lodge trumpets its good deeds far and wide, and puffs up the vanity of its members with the most grandiloquent titles the human mind can invent. "Doth not behave itself unseemly." The secret ceremonials of Freemasonry and Odd-fellowship are disgraceful and ridiculous to the highest degree. "Seeketh not her own." The lodge seeks nothing but her own, for she binds her members to do good only to those of their own order.

3. *Charity never faileth.* V. 8. Every institution must fall which like the lodge is founded on human selfishness disguised as charity. It is a broken cistern that can hold no water. True charity is a fountain that flows alike in seasons of rain or drouth. Charity never fails because God is love, and every act or word that springs from love partakes of his own eternity.

4. *The Christian puts away childish things.* V. 11. The ceremonies of the lodge, even when they have a seeming innocence, are too puerile and childish for Christian men and women. Only children are expected to be amused with childish things, and even they drop them gradually as they advance to maturer years.

5. *The lodge is deficient in faith and hope as well as charity.* V. 13. Lodgemen can have no faith in their fellowmen or they would not hold their meetings behind guarded doors. Their hope is not founded on Christ and will fail them in the hour of need, and their charity, as we have shown, is a hypocritical pretense.

LIGHT FROM THE WORD.

How can we distinguish true charity from false? Matt. 7: 20. How does the church act with offenders? Matt. 18: 15–17; 2 Thess. 3: 15; 2 Cor. 2: 6–8. *Then what must we conclude at the outset regarding the charity of the lodge?*

THE CHURCHES.

—Rev. W. T. Moffett, formerly of Illinois, has just organized the first United Presbyterian church in Dakota.

—The Woman's Missionary convention of the United Presbyterian church meets this year at Sparta, Ill., May 28th. The General Assembly of the same church meets in St. Louis about the same time.

—The Alabama Congregational Association proves that brethren Hinman and Feemster sowed good seed when working in the South. At the meeting in Montgomery, March 28, among the topics for review and discussion was "Secret Societies." Dr. Roy in his report to the *Advance* says, "Five years ago this body gave forth a strong testimony on the subject of secret societies. This year it showed that its shield was still holding temper in the heat of the conflict."

—A new church called the People's Tabernacle was lately organized in Cleveland, Ohio, which adopted the creed of the Chicago Avenue (Mr. Moody's) church of this city. The beauty of this creed is that it is a brief statement of doctrines composed entirely of selections from Scripture.

—In the last *Bibliotheca Sacra* Prof. Curtiss, of this city, relates an incident which occurred in the meeting conducted by Messrs. Moody and Sankey in Europe. Quoting from the *Inverness Advertiser*, he gives the following: "An immense hall was crowded last night. It looked as if all our jails, poorhouses and brothels had been emptied pell-mell into this wide area." The writer declared that he went steeled against any kind of excitement. A skeptic said to him as he was leaving the hall, with reference to the Christian helpers, "What brings these gentlemen and ladies here? Not money, not fame. There is a power at work here which I cannot fathom." Then another answered, "Yes, but do you know sir, that there are fine ladies nursing children in wretched hovels to-night, in order to let their poor mothers come here to this meeting?" It is more and more apparent that Mr. Moody is one of the true prophets of the latter days, raised up by God for a peculiar, a wonderful and a lasting work.—*Advance.*

—The mission of Messrs. Moody and Sankey in London, says the *Irish Christian Advocate*, has been attended by results beyond even the exaggerated expectations of the most enthusiastic. At Stratford an exceedingly interesting incident took place. Two nights before the mission opened Mr. Bradlaugh appeared in the town hall in his old character of secularist lecturer, a *role* in which he has acquired an objectionable individuality which it is hard to separate from his public career, even if the one were not the shadow of the other. He attracted an immense audience; but, strange to say, the secretary of the club under whose auspices he delivered the lecture, was in a few days converted under Mr. Moody's teachings. There is still power, even for the worst of mankind, in the Word of God.—*Telescope.*

—Cyrus H. McCormick, the reaper manufacturer, made a formal tender to the Presbyterian Theological Seminary of the Northwest, at the commencement exercises, of the buildings which he has recently erected for the use of the institution. The gift constitutes four residences, for the use of Profs. Skinner, Craig, Marquis and Johnson, and a dormitory which is to be five stories high, 40 x 130 feet in dimensions, and capable of accommodating seventy students. The five buildings represent a total cost of $100,000. In accepting the gift the trustees passed resolutions thanking the donor and the generous spirit which had prompted him to do so much toward establishing a theological seminary in the Northwest.

—Rev. W. M. Givens reports in the *Telescope* the work of one of the "minor orders" upon the life of a church: "Annapolis Mission, in the north-eastern part of the [Olney] district, was a few years ago a very promising circuit; but when the grange swept over this State a cruel wave struck this field of labor and reduced it to a second class mission. The grange is dead, but the church has barely survived. Bro. Cardwell is on this misson. He has worked as best he could, being blind.

—In the same paper Rev. P. B. Williams reports a gracious revival in Indianapolis: "This work was commenced under unfavorable circumstances. Many wondered if we were able to suport a movement of this kind: others, whether it would be profitable. But now all are ready to say it was a grand success. In all, there were 266 conversions, and 88 united with the church. This, considering two reasons, is a good per cent of the converts. First, many converts were already members of other churches; second, the host of secret society members who professed conversion help to cut down the per cent. And yet I am glad to be able to state to the church at large that quite a number gave up their lodge relations to become members of the church. Others have promised me that they will. Quite a number more will unite with us here. We have now received here 107 accessions to the church, making at present 196 members."

—The first edition of the entire Bible in the Zulu language has been recived at the mission stations in that country from America, where it was printed by the American Bible Society, under the superintendence of Rev. S. C. Pixley. The translation has been made from the original languages, and much labor has been bestowed upon it by different members of the mission during the last thirty-five years. The price is only six English shillings, and two shillings for the New Testament.

—The tabular view of the missions of the American Board at the close of 1883, presents the following facts: The Board has 19 missions, besides the North Pacific Institute, under its care, having 80 stations and 682 outstations. It employs 402 American laborers, of whom 147 are ordained ministers, 6 male and 2 female physicians, and 100 women other than the wives of missionaries. Of native laborers it has 144 pastors, 368 preachers, 1,011 teachers and 307 other helpers; a total of 1,830 native workers and 2,230 both native and foreign. It has gathered 275 churches with 19,333 members, of whom 1,688 were added in 1883. Its educational work is represented by 57 colleges and high schools with 2,066 pupils, 39 girls' boarding-schools with 1,549 pupils, and 835 common schools with 31,254 scholars—a total, under instruction, of 35,705. The receipts from all sources for the year ending August 31st, 1883, were $591,488.17, the expenditures $590,266.31. For the current year the Board asks its contributors for $1,000,000 to carry on and extend its already great and blessed work. Judging from past experience, if not gained this year it will not be long before this point is reached and surpassed.

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Chicago, April 3, 1884.

DEAR BROTHER:

As fellow-workers in the Gospel and in the Sabbath school, we have become painfully impressed with the prevalent disuse of the Bible as a *text book*. We rejoice heartily with all Christian people in the uniformity of Scripture instruction secured by the system of International Lessons and Leaflets, and we appreciate the valuable service rendered by the great variety of lesson leaves, class books and other helps so generally employed; but we are constrained to feel that there is need of making all these supplementary to the use of the Bible itself. We are led to believe that large numbers of the scholars never use it in preparing or reciting the lesson, and too often they have the teacher's example for depending entirely on the helps, with no Bible at hand. How can any such fragmentary method be any less injurious in a Sunday school than in a secular school?

Such a method tends inevitably to keep God's Word from the place it should occupy as the *text book* He has Himself provided. Such a disuse of the sacred volume prevents the familiarity with it, which is so desirable, and tends to a fragmentary and superficial method of study, by the exclusion of all reference to the context and to parallel passages, and in general leaves out of sight the divine order and relations of Scripture truths.

We feel assured that you will agree with us in the principle, for all evangelical Christians make the Sunday school, at least in theory, a distinctively Bible school. Therefore we venture nothing in requesting your sympathy and co-operation with pen and voice, in an organized effort to put the Bible into the hands of every Sunday school teacher and scholar in our country, and to secure its constant employment in studying the lessons both at home and in school.

Should not each scholar be persuaded, if possible, even at some sacrifice, to purchase a Bible for himself, or at any rate to own one?

Should not each teacher encourage its actual use among his scholars by precept and by example?

Should not each school adopt for itself a rule enjoining the use of that blessed Book in all regular exercises?

Perhaps you have already secured to the Bible in your school the place thus suggested. If so, kindly give us the result. But in any case we desire to know whether your experience has led you to approve the change which we urge.

In order to obtain definite returns from this letter, we recommend that the *first Sunday of October next* be fixed as the date upon which each Sunday school shall strenously endeavor that every member be possessed of a Bible of his own. That time is far enough in the future to secure concert of action among the schools, to obtain the necessary supplies of books, and to enable every scholar to *earn or save* money enough for the purchase.

If this recommendation be approved, we suggest also that the *first Sunday of November next* be observed by Sunday schools as a day of thanksgiving for the open Bible, and of prayer for the promised blessing upon its use.

Please favor us with your reply in full at the earliest practicable date, that we may be enabled to bring these recommendations before all the Sunday schools in the country if our circular letter meets general approbation.

We remain yours,

CHAS. EDWARD CHENEY,
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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FARM AND GARDEN.

POTATO CULTURE.

In the present culture of potatoes greater attention is given to varieties produced than in the earlier days of the industry. This is true not only of those producers who grow potatoes for market, but also of those who aim only to supply their own tables. Among the recently introduced varieties there are an immense number of new seedlings, many of which give unmistakable evidence in appearance and character of belonging to the Rose family. Some of the varieties are not true seedlings, but have been changed into kinds distinct from the original by careful selection of seed. Many of these recent introductions seem unusually short-lived, especially when they fall into the hands of careless and unskillful cultivators. A variety of potato created by selection of seed is really only a sport, and needs to be bred with as much care as is displayed by the skillful breeder of Jersey or Shorthorn cattle in the selection of sires and dams.

General advice is of but little value in the management of special cases or under varying conditions. It matters but little how good or productive a new potato may be, the public must first learn its distinctive merits before any considerable demand can be created. We have in mind one of the best potatoes now grown, yet which was unsalable at first for several years, simply because the public was ignorant of its value. The potato under consideration was a dark-skinned tuber, and buyers were repelled by its appearance. Many of the lots first raised could only be disposed of on trial. Those who made the test were pleased, ordered large quantities, and spread the good news among their neighbors. In a few years a good local market was secured for this neighborhood favorite; yet to this day this potato, though productive and possessed of late keeping qualities, cannot be grown and sold to a profit for shipment, as it is not sought for in city markets, or outside of its local habitat.

A questionable method is practiced by some growers in selling new varieties of potatoes under the name of some familiar kind which in shape and form they most resemble. This is inexcusable, even under the common plea that the buyer may be benefited. The buyer is certainly deceived and often defrauded in such a transaction. As a case in point, the Late Rose has been so frequently sold for the Early Rose that discredit has been brought upon all potatoes of this class. The usual method of detecting this fraud is to cut into the potato. If it be red inside it is Late Rose and presumably of inferior quality. On the other hand, some really distinct and valuable new varieties of potatoes are red inside, which operates to their disadvantage, the popular prejudice being opposed to tubers thus colored. This fact should render farmers cautious about planting such seed, at least until a market for these varieties is assured.

The popular fancy demand a potato rather long or oval in shape, slightly flattened on one side, with few and shallow eyes and a smooth skin. Those of a medium size are preferred, since the very largest potatoes are apt to carry hollow insides. Again, many of the large tubers are inclined to coarseness and are of inferior quality, though these defects do not exist in all large varieties. In growing such potatoes, it is best, therefore, to plant on ground not very highly manured, and close enough, so that the tubers will grow only of medium size.

Since the general failure of the Peachblow many people have forgotten the taste of a really good potato. Most of the Rose class of potatoes are as nearly flavorless as possible. This is their distinctive merit, and is also their weakness. Persons who remember the old potato flavor of the Peachblow are not satisfied with the balls of white starch which illustrate the modern potato any more than were the children of Israel with the manna that fell in the wilderness. The individual taste of most of the consumers has degenerated so that the difference is not appreciated; but those who are really potato hungry will readily distinguish it. What is demanded to-day is a potato of the vigorous and productive habit, combined with the flavor of the old-fashioned Peachblow, and with eyes rather nearer the surface. If the coming potato could also resemble the Peachblow in appearance it would add to its popularity, though such a variety, whatever its appearance, would soon make a market for itself. There are still localities where a few Peachblows are grown in a limited way, and every spring, especially in New York State, there is an inquiry for such potatoes, both for seeding and eating. However, the glory of the old Peachblow seems to have departed, and, despite the many good and even more productive new varieties, it is difficult to name one to take its place. It was this and the Mercer or Meshannock that gave people the liking for potatoes. Nowadays most families use potatoes extensively, more from force of habit than anything else, and a most important branch of farm economy has potato culture already become.—*American Cultivator.*

DAIRY INTERESTS OF THE UNITED STATES.

A paper read before the Milk Association of Deckertown, N. J., March 8th, furnishes much valuable information relative to the dairy interests of the United States. It is shown that it requires 15,000,000 cows to supply the demand for milk and its products in this country, and that there are invested in the dairying business of the United States over $2,000,000,000, an amount nearly double the capital invested in banking and other commercial industries. It requires the cultivation of over 60,000,000 acres of land to furnish food for the above number of cows. More than $200,000,000 is invested in dairy machinery and implements alone. The men employed in dairying occupations number 700,000, and 1,000,000 horses are necessary. The cows and horses consume annually 30,000 tons of hay, 90,000,000 bushels of cornmeal, and the same amount of oatmeal, 275,000,000 bushels of oats, 2,000,000 bushels of bran, and 30,000,000 bushels of corn, to say nothing of the brewery grains and questionable feed of various kinds that are used all over the country. It costs $400,000,000 to feed these cows and horses. The hired help engaged on the dairy farms of the Union costs $168,000,000, or an average price of $20 a month per capita. The annual yield of the average cow is placed at 450 gallons, making the total milk product 6,750,000,000 gallons a year. The farmers' receipts for this milk, averaging it at 12 cents a gallon, amount to $810,000,000. Cheese and butter use up 50 per cent of the milk yield. To make a pound of cheese 10 pounds of milk are required, and 27 pounds of milk make one of butter. The comparative nutritive qualities of milk is as 3½ pounds to one pound of prime beef. A fat steer furnishes 50 per cent of boneless beef, but it would require about 24,000,000 steers, weighing 1,500 pounds each, to produce the same amount of nutrition as the 15,000,000 cows supply with their annual yield of milk.

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NEWS OF THE WEEK.

WASHINGTON.

—The probability is that no measure regulating the counting of the electoral vote will be passed at this session of Congress. This may turn out unfortunately, as there is no certain assurance that complications concerning the election of President may not ensue, especially if there should be several candidates in the field.

—Majority and minority reports have been prepared by the subcommittee of the House committee on Pacific railroads. The former proposes to extend the provisions of the Thurman act to the Kansas Pacific road, and to withhold from the subsidized lines all payments for services rendered. The minority report states that at the maturity of the bonds issued there will be due the government $102,376,312.

—A petition was received by the Senate from Mrs. James A. Garfield and five hundred other citizens of Cleveland, praying that the Nez Perces be returned to their home.

—The House committee on Territories, by a vote of 7 to 5, has adopted the substitute offered by Mr. Alexander to Cassidy's bill providing for the appointment by the President of a commission to govern Utah. The provision relative to marriages requires they shall be solemnized by a minister, judge, or justice of the peace, and the person so officiating shall file a certificate of marriage before the County Recorder.

—Senator Sherman reported to-day from the Committee on Library an amendment to the sundry civil appropriation bills, proposing an appropriation of $15,000 for the purchase of Mrs. Fassett's painting, "The Electoral Commission."

—Friday the House committee on Postoffices and Postroads by a vote of 10 to 1 adopted a resolution declaring it the sense of the committee that it is expedient to adopt the contract system of postal telegraphy.

COUNTRY.

—All cases in the Federal docket at Charleston, S. C., for violation of the national election laws were discontinued Friday upon motion of the District Attorney, the latter claiming that in the present state of public sentiment convictions were impossible.

—A decline of 3 cents in highwines at Cincinnati Friday caused excitement in the whisky pool, which had not ordered the reduction, and is reported now in danger of collapse.

—A sudden storm Friday morning wrecked the colored church at Dallas, Texas, which was used also as a school. A wing of the structure fell in, injuring several children seriously, one fatally. Shade trees and fences in several parts of the city were leveled.

—E. D. Hogan, the aeronaut, made a balloon ascension Friday from Jackson, Mich., a lumber wagon being attached to his balloon. A dispatch (not confirmed) was received later from Cambridge, Ohio, that Hogan had fallen to the earth.

—The memorial services of the late Wendell Phillips were held in Tremont Temple, Boston, Friday afternoon, hundreds being unable to gain admission. The Governor and Council, Federal and State Judges, municipal officers, and literary and other distinguished persons were present in great numbers. George William Curtis delivered the oration.

—Judge William P. Murphy, of Sparta, Ill., accidentally fell from a third-story window at St. Louis, Thursday night, and was killed.

—A cyclone swept Blackhawk, Miss., Monday, leveling the school, church, dwellings and barns, and seriously injuring many persons. The value of property destroyed is large. A tornado visited Chiply, Ga., and its vicinity early Tuesday, devastating the district and killing several persons.

—Mary M. Windsor, recently an inmate of a convent, lectured at Annapolis, Md., Tuesday night, alleging gross immoralities between priests whom she named and Sisters of Mercy.

—Widespread terror prevailed in the Shenandoah valley the other evening, occasioned by a crazy balloon cutting queer antics in the heavens. There was not wind enough to carry it along very rapidly, and it became the toy of capricious upper currents. Being a large one, that had gotten away from an aeronaut in Tennessee, it was rather difficult to recognize, as the gas had escaped until it had lost its shape. At times it was the very figure of an immense eagle.

—Queen Pomare V., of Tahiti, arrived in New York from Havre Tuesday. She will stop a few days, and then proceed to San Francisco, whence she will sail on the 1st of May for Tahiti.

—It is calculated that there are now residing in the United States nearly a thousand Japanese, and of this number it is said that not one has ever been convicted of any criminal offense in an American court.

—An exploring party that has just returned from a point 150 miles north of Missoula, M. T., reports having found twenty-two cascades, each of which is over five hundred feet high. They also discovered a true glacier a mile in width and over five hundred feet in height. According to their stories the Yellowstone is nowhere alongside of this wonderful place.

—A dispatch from Brenham, Texas, says: A negro named Gibbs brutally murdered the wife of L. P. Moore, a prominent farmer of Burelson county, on Saturday evening, because she would not allow him to sit at the supper table with the family. The whole community turned out, and on Sunday afternoon overtook Gibbs ten miles away and captured him after a fight, in which the negro was wounded. He was taken back to Moore's place where the exasperated citizens chained him to a post and burned him to death. Gibbs was an escaped convict.

—The first installment of the cost of the Cincinnati riots is the introduction of a bill into the legislature appropriating $500,000 to restore the records destroyed in the burning of the court house.

—Two terrible accidents occurred on the Western & Atlantic railway, April 15, one to a passenger train and the other to a north-bound freight train. The passenger went through a trestle bridge near Ackworth, Ga., and the engine, tender, mail-car and smoking-car were dashed into the torrent many feet below. Three persons were killed. The engine is a total wreck. About the same time a north-bound freight train went through a trestle five miles from the scene of the above accident. The engineer and fireman were instantly killed. Both accidents are due to the terrific rain storm.

FOREIGN.

—General Gordon has received from the English government a message urging him to withdraw from the Khartoum, but ignores the advice.

—Patrick Joyce, Secretary of the Fenian Brotherhood, has issued a circular addressed to all Irishmen calling upon them to continue the dynamite policy.

—A dispatch from General Gordon states that the Tegeba tribes had twice defeated El Mahdi, which places the False Prophet in precisely the same position as General Gordon is, completely hemmed in. Zebehr Pasha is willing to go to Khartoum and act under the authority of the Khedive, but not under General Gordon.

—The Pope has issued to the cardinals an encyclical relating to secret political societies The Pope's letter to the cardinals gives an elaborate explanation, historical, philosophical and political of the origin and purpose of political secret societies. He pronounces Freemasony the inspiring element in all the secret associations of Italy.

—The Catholic mob which assailed the Protestants at Carbonnear, N. F., April 13th was later dispersed by the Protestants. One man was fatally wounded. On Monday a Catholic shot at an Orangeman when the partisans of the latter turned out with guns and bayonets and paraded the streets all night. A war ship is en route to the scene of the disturbance.

—The exodus to the States continues from Canada. Large numbers are leaving from all the country districts, principally for the New England manufacturing centers. It is said the Catholic bishops will shortly issue pastorates urging their flocks to stay at home.

—The latest advices from Shanhai indicate that the Chinese government is greatly exercised at the recent French successes in Tonquin. Persons in any way responsible for the reverses are being degraded and punished, and active measures are being taken to prevent a further loss of prestige. The viceroy of Canton has been publicly degraded for refusing to obey orders. The officers answerable for the loss of Bach Ninh have been condemned to be beheaded, and the governor of Yunnan has been summoned to Pekin to receive punishment. A general levy of men for the Chinese army has been ordered.

BUSINESS.

NOTES.

We again wish to call the attention of canvassers for the *Cynosure* to the necessity of their stating in their letters that there is an extra copy due them, when such is the fact.

1st. Unless you do state it, the subscription clerk may not think of it.

2d. When you send in a few names at a time, it is impossible for us to keep the account so as to know when each has his quota of subscribers, for we have not the time.

3d. Some have preferred not to take any commission though sending in full clubs. But we wish it clearly understood that if anyone who wishes it has failed to receive his extra number of the *Cynosure* or any commission due, we hope that they will write us at once that we may correct the error.

4th. We are doing the business for you, friends and if it is not done satisfactorily we hope you will write us a personal letter.

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No. 3	79	@80
Winter No 2		96½
Corn—No. 2	51	@52
Oats—No. 2		@31½
Rye—No. 2		61
Bran per ton		12 50
Flour	2 25	@6 25
Hay—Timothy	7 00	@10 75
Mess pork per bbl		15 00
Butter, medium to best	12½	@28
Cheese	05	@14½
Beans	1 25	@2 20
Eggs		14
Potatoes per bus	20	40
Seeds—Timothy	1.10	@1 28
Flax		1 65
Broom corn	02	@ 08
Hides—Green to dry flint	06	@14½
Lumber—Common	11 00	@18 00
Wool	16	@35
Cattle—Extra	6 10	@6 75
Common to good	3 00	@5 70
Hogs	5 00	@6 15
Sheep	4 00	@5 60

NEW YORK.

Flour	2 75	@6 75
Wheat—Winter	80	@1 12
Spring	92	98
Corn	49	@63
Oats	37½	@48
Mess Pork		16 75
Eggs		15¾
Butter		32
Wool	10	@46

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[from the baltimore daily news.]

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Moncure D. Conway, whose checkered public life, begun as a pro-slavery Methodist preacher, has run through the phases of an anti-slavery advocate, a Unitarian preacher and lecturer, and last in London a preacher of the "Rationalistic faith," has determined to give up his London church and the pulpit for America and a literary life. It does not seem like a compliment to this country when he speaks of Americans as easily influenced in favor of "right changes," and therefore a more fruitful field for the infidel notions which he is now promulgating. He thinks that Washington is the central point for this work, and he will make no mean addition to the failing influence of Ingersoll. It is an interesting question why infidelity and the lodge make Washington their headquarters.

A paper signed by seven hundred names led by Charles Francis Adams, Jr., and his brother John Quincy calls a meeting in Boston this week to form a league against the continued high tariff rates of the government. Their reasoning sounds sweeter to a poor man than that of the protectionist, thus: "The present enormous surplus in the national revenue is demoralizing and dangerous, and should be cut down without further delay, not by increasing public expenditure, but by lessening the burden of taxation. This burden should be removed from the necessaries of life and not from whisky and tobacco. The policy of taxing imports, not for the purpose of raising revenue, but for obstructing trade, is unsound, and must ultimately be abandoned."

The Odd-fellows may yet be able to say from experience "You know how it is yourself," but not after the manner of the great and lamented Mason, William Tweed. A few years ago ambitious and snobbish members of that order got up a set of degrees, corresponding to Knight Templarism in Freemasonry. But this "circle," by a singular taste called "Patriarchal," could not manage the horse they had caught. The Odd-fellow Grand Lodge decided after a desperate struggle that its members had no authority for surplus degrees and must give them up or leave the order. The alternative was avoided by making the "Patriarchal Circle" a new secret society, distinct from Odd-fellowship. But the old society leaders are beginning to tremble for their supremacy. They fear the new lodge is working under its own grips to get into the saddle again, and a "Patriarchal" correspondent of the *Inter Ocean* seems to intimate that the thing is already accomplished. "Don't trouble yourself," he writes to an alarmed Odd-fellow. "Even if the P. C. members are working secretly to get control of the order of Odd-fellowship, it will do you no harm, for it will get into good hands, and if you are repentant, and say you are sorry for what you have done against the circle, and will never do so any more, the boys won't hurt you."



JAMES G. BIRNEY.

[See pages 3 and 8.]

The courts have "sins of commission" as well as of "omission" for which they are heaping up popular wrath and preparing for a Cincinnati mob. A Chicago justice has fined a ragged and friendless news-boy $10 for getting drunk; and a week ago, in Judge Williamson's court, two men were sent to the penitentiary, one for a year the other for three for stealing a bag or coal from the Alton railway company! They were poor men and friendless, and could do nothing against a powerful corporation, and perhaps stole to mitigate the suffering of wife and children. But thieves and gamblers and confidence men by the score, who are able to make known their distress Masonically, or can employ a shrewd and unscrupulous lawyer, find no trouble in avoiding just punishment. A change must come in the administration of justice. Thousands are repeating under breath, "It must come;" but they dread the storm that shall sweep away the refuge of lies. It will beat down many an innocent head with the guilty.

Mr. Young, auditor of the Union Pacific Railroad at Omaha, deserves mention beside the late Col. Hammond in his regard for the Sabbath day. A base ball club made up of railway employes has planned an eastward trip; but Mr. Young forbids his clerks to leave their desks, because the club has Sunday games on its programme. Little of that righteous concern for the law of God had a Fort Wayne grand jury a few days since. A base ball club was before them for indictment for playing on the Sabbath. The judge pointed out the violation of law, but the jury excused the boys!

A conference of Ben. Butler with some of his henchman in New York gives color of truth to the alarming story about the great Butler secret society which will try to carry him into the White House next November. With Walter H. Sharpe, John W. Keogh and John F. Henry, he has arranged for the nomination by the anti-monopoly party of Butler and Reagan of Texas, the Greenback convention in Indianapolis to endorse the ticket. Henry is president of the anti-monopoly organization formed here in McCormick Hall last year. Keogh was one of the speakers at that meeting who tired the crowd out and stepped from the platform to the rear of the hall to smoke and swear. Sharpe, we believe, published a few years ago the *Advocate* in New York and had Dr. Albert G. Mackey for his Masonic editor. He is to run the Butler machine. Audacity is the timber under this platform. That it should ever succeed seems monstrous and impossible—but Butler was governor of Massachusetts for no better reason than he has for being President.

A GREAT DISCOVERY.

BY ELDER NATHAN CALLENDER.

Fifty years ago we were taught that the millenial glory would be the result of converting sinners from sin to holiness and never thought that sin itself might be sanctified and so secure the same result. True, we might have learned this of Rome centuries ago. She could tamper with fundamental law and make the means sanctify the end. Not till within the last half century have Protestants found this new way. Time was when we all believed that sinners must be converted from card-playing and all such things, to Christ and to the church, but it is now generally thought, that by taking gambling right among the saints, and so by sacred contact its virus is removed, and thus this practice so long condemned by the church is made a saintly exercise. In this way the church can utilize gambling to her own aggrandizement and edification. What economy! Many years ago it was not regarded as specially saintly to frequent the opera and theatre, but these practices are not only soundly converted to the church, but are now the chief attraction in pulpit and orchestra. A church without operatic preaching and singing would be deemed "behind the times" and doomed in the world's esteem.

Fifty years ago profane swearing in the street and in the lodge, was in the eye of the church, a grievous sin, and was subject to prompt discipline. Now so many "*good men*" (?) have adopted these practices that the church takes them into her fellowship, while ministers, class-leaders, deacons and elders are foremost in lodge swearing, the worst sort of profanity, till sanctified by the church. So what used to be condemned by the church as downright profanity is now sanctified to her use and is made her "*handmaid.*" If you cannot convert the sinner from the lodge to the church, why then, convert the lodge to the church, which means, always and ever, *the church to the lodge.* "So mote it be," responds the Grand Master.

This is to be as wise as a serpent and harmless as a scorpion. Let us go on in this direction in the same ratio for fifty years to come and all the sins recognized and forbidden in the Decalogue, will be sanctified by and to the church. Then the enmity between the seed of the woman and the seed of the serpent will be abolished and the world and the church go hand in hand to the "Grand Lodge above," or some other good place where "dogs and sorcerers and fornicators and murderers and idolators and all that love and make a lie" shall repose in sweet wedlock. Is not this a short route to the millennium? When all the crimes known to this apostate world are sanctified and adopted by the church our conflicts will all be accomplished. Though the world continue to hate the Master, it cannot hate his unfaithful Bride which ceases to testify of its works that they are evil.

Who, but the church, can regulate the moral sense? God's people have in every age given tone to the people's conscience. But when the "salt has lost its savor" and pride, worldly amusements, profane swearing, and the legions of wrongs are sanctified by the church *to* the church, she must soon be "trodden under foot of men," unless she repents and faces right about. A corpse has the human form but it is not a *man.* The man has gone out and the result you see in the ghastly, cold, motionless form of a man, called a *corpse.* So when a religious society, called a church, having the form of godliness but denying the power

thereof, ceases to be "led by the Spirit of God," it is lifeless, soulless, and is hence a moral corpse. Such is Rome to-day and such will be soon, if not already so, such religious bodies as are led by the spirit of the world. When God's people take high ground for God, against all sin, sinners will be struck under pungent conviction, as of old, and flee for refuge to lay hold on Christ, but when nearly all the sins of the world are *adopted* by the church, our revivals will need reviving and our conversions will need converting.

Thompson, Pa.

SHORT SERMON.

TEXT:—Not mine to give.

MY BRETHREN:—The true reformer may get a glimpse of the promised land. If his standpoint of disinterestedness is as high as Mount Pisgah, he may look across the streams and mists of the intervening valleys and see the green and smiling fields beyond. But he must not be impatient; he must not hasten down from the mountain, get ahead of the ark, swim the river, and rush into the goodly land of promise in order to get the first choice lot for himself.

My friends; when our Lord had set his face towards Jerusalem with the solemn purpose of meeting the Tempter in his last strong-hold, viz.: in the temple itself, he was appealed to by an ambitious woman for the first two places in his kingdom for her two sons, who were doubtless devoted followers of the Lord, and very able, sincere men. Yet with all their sincerity, there doubtless lingered a strong selfish feeling that their Lord's kingdom was to be one of earthly wealth and grandeur.

But the Lord told the ambitious office-seeking woman that the kingdom of heaven was not made for furnishing offices to its followers. It was the duty of its subjects to serve it, not to plot for posts or offices of distinction in it. We cannot make terms with the kingdom of heaven; log-roll for its benefits, and serve it on the condition that it will serve us with offices of trust, and profit, and distinction. As true reformers we must show a stronger desire to serve our cause than to take the elevated seats on its right hand and on its left. Our cause has nothing to give at our asking; it is despotic, and may demand anything of us. We belong to it; are slaves to it, and can have no other desire but to serve it.

My friends, there is no greater cause on the face of the globe than Anti-masonry. It is the cause of humanity against the devices of the devil; the cause of republics against imperialism; the cause of liberty against slavery; the cause of truth against glaring, shameless falsehood. No man down on his face in the dust before the image of a snake imploring divine aid and protection ever exhibited a more wretched spectacle, or one less suiting the dignity of human nature, than does the man under Christian light who worships the darkening moral monstrosities of the Masonic lodge.

Yea, verily, my friends, there is no greater earthly cause than ours. It aims to emancipate not a few Africans only from slavery, but the whole human race; not a few wretched unfortunates only from wine, and opium and strong drink, but the whole world from the deadly, soul-destroying intoxication of secret acts and Christless worship.

My friends, we must have Presidents; and it is our duty to vote for Anti-masonic Presidents; but we must never forget that out first duty is to our cause. We should labor and pray for the coming of Anti-masonry; and should never vote for a Freemason under any circumstances, for that would be moral confusion. If we are not permitted to seek for seats on the right and left of majesty for ourselves, least of all should we vote to put Masons or self-seekers there. O that there might be millions of voters who in a question of true reform would dare to stand alone and ask for no office either on the right or left.

SO MOTE IT BE!

ELIJAH'S GREAT TRIAL TEST.

BY REV. GEO. THOMPSON.

It had been a time of general wickedness in Israel. Ahab married a heathen, idolatrous wife, erected altars to 450 priests of Baal, and "sold himself to work wickedness." Jezebel sought to slay the true worshipers of Jehovah, and many were put to death.

At this juncture Elijah appeared to Ahab, and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew, nor rain, these years, but according to my Word" (1 Kings 17: 1); and he "prayed that it might not rain, and it rained not for three years and six months."

Elijah was provided for all this time. Ahab sought him in all the kingdoms, but found him not.

Suddenly (after three and a half years of famine), Elijah appeared and called a general meeting of king and people, and of the false prophets, to Mt. Carmel. It was a great and notable gathering.

Then Elijah boldly cried aloud to the multitude, "How long halt ye between two opinions? If the LORD be GOD, follow him; but if Baal, then follow him." But no one answered. Then he proposed a *test*, to which they all agreed. The test is made.

Baal is vanquished and Jehovah triumphant. The priests of Baal are put to shame, and Elijah is soon "master of the occasion." All look upon him with awe, and are ready to do his bidding. Not a "dog moves his tongue against him." Ahab looks on with wonder, and is ready to obey the Prophet, whose life he so long and zealously sought.

In the enthusiasm of the moment Elijah gave the astounding command, "TAKE THE PROPHETS OF BAAL. LET NONE ESCAPE." "And they took them; and Elijah brought them down to the brook Kishon, and slew them there."

How wonderful all! But he takes them at their word. They had agreed to the test before all; and since it had been thus *proved* that GOD was the proper object of worship, it followed that Baal was a deception, and his priests false teachers; and such were required to be *put to death*. There were none to oppose the execution. It was done.

Did these things really happen? (1) The Bible (1 Kings 18) says that they did. But if any doubt this word, then (2) The *names* given to places there, from that time to this, are clear proof of the same.

The celebration of the Fourth of July is proof that there was such an event as our "Declaration of Independence."

So the remembrance of these events has been perpetuated to the present among the people of that country, by the names given as follows: (1) There is still a broad terrace there on Mt. Carmel, suitable for such a gathering, called by the people "The place of burning!" (2) The large spring is still there which supplied the water needed for the occasion (3) A mound there is called "The hill of the Priests.' (4) The brook is named Nahr-el-mokatta, which means "The river of Slaughter." (5.) The mount is called "The mount of Elijah."

These names would never have been so given, and handed down if the events of 1 Kings 18, had not been a reality.

Then the Bible is *true*, and GOD is still the one supreme object of love and worship; and all other systems are deceptions and ruinous. O, votaries of the world, "how long halt ye?" Will you not submit to and love him as your God before it is too late?

Christians, be his faithful witnesses, and so live that he can hear your prayers, that God will arise and plead his own cause.

The worshipers of Baal are yet numerous, and their priests, under the names of "Worshipful Master," "Grand High Priest," "Most Excellent," etc., etc., are many times 450. (For proof of this statement see "THE MASTER'S CARPET," by E. Ronayne, and the numerous quotations from standard Masonic authorities). The facts therein stated are startling, and unknown to the lower degrees.

Pierson says "The religious system of Masonry comes from the East, and has reference to the primitive religion, whose first occupation was the *worship of the sun.*" (Baal was the sun god of the ancients).

Again he says "All of the Masonic symbols of the present day can only be thoroughly comprehended, and properly appreciated *by this reference to sun worship.*" Hence their facing the East.

Would that every one could read this book. Let light go forth, and discussion increase, and conventions be called, and papers be multiplied, and Elijahic prayers ascend, till the fire of God shall descend to consume "with the brightness of his coming" these relics of ancient heathenism, and abominable idolatries and cruel tyrannies which enslave so many of our sons, and fathers, and rulers; and inflict so much evil upon us as a nation and as churches.

Oberlin, Ohio.

FREEMASONRY A RELIGION.—H. E. Reynolds, in Mysteries of Masonry, says on page seven, "All the work of our order is for the sake of divine life." Again he says, "The degrees of Masonry are degrees of regeneration." Again he says, "When a man becomes a Royal Arch Mason, he is a man-angel and is led of the Lord."

Dr. Oliver, a very eminent and high Mason, who has written much and is high authority in Masonry, says in his work, Star in the East, p. 18, "The business of Masonry is enforcing the duties of religion." On p. 20, "Masons never assemble for any purpose, but they perform acts of religion."

Preston also says, "Where there is no religion there can be no Masonry."

The above authorities are not to be disputed with impunity or denial by Masons.

Such religion as is here taught is a religion without Christ. In great charity I am inclined to believe that many men who are Masons, yet mean to be good, are connected to an institution that they but little understand. May they be manly and willing to investigate that they may know the truth and it shall make them free.—*The Rescue.*

THE GRAND ARMY.

We personally served too many years in the late "unpleasantness" between the North and South, and know too much of the perils and hardships of a soldier's life to have it in our heart to say one word to cast a shadow over the name and fame of our country's brave defenders. While this is true, we have no words of warning which can be too earnest as against the deception practiced by the votaries of secretism, in leading them with their war record of honor into secret sworn clans. Such relations to secrecy seem to us the most unnatural relation possible for the soldier. What has he to conceal that can in any way bear upon his soldierly character and interest? His record while under the "star spangled banner" was sufficiently honorable to be known and read by all men. Returning to the ranks of honorable citizenship, in these relations, as in those of the camp and battle-field, the true soldier has no wonderful secret to conceal from the people whose homes he so heroically defended. Neither has he any legitimate use for any of the senseless secrets that Fremasonry may invent and offer to sell him for a premium. It illy becomes the soldier who marched and fought in full view of an admiring nation, for the life of which he made the repeated public tender of his own, to seek to hide away from public observation in some sworn, tyled, and curtained dark corner, as though engaged in a service unsuited to general "inspection" and "review." If soldiers see fit to associate themselves together in an open, soldier-like manner, to perpetuate the memories, and mutual sympathies of camp-life, let them do it with the same frankness and independence of character and work as characterized their military career. Away with the mummeries of secretism in the presence of such honorable patriotism! Once in the coils of the lodge system, which is in these minor branches invented and manipulated by the anti-Christ of Freemasonry, it is not easy telling into what the deceived and duped may not be led, almost or quite unawares. Take as an example, the effort being made to capture the Grand Army in the interests of those who slew half a million of our comrades, and filled our land with widows and fatherless children; and not only to turn the Grand Army of the Republic over to them, but to transform it into a theatrical troupe in their interests. We clip the following from the *Syracuse Daily Journal* of March 26th:

"The committee of Confederate soldiers at its conference in New York, Tuesday, with representatives of the Grand Army, with regard to the proposed Home for Destitute Soldiers in the South, decided that the best means for procuring money for the enterprise was to hold a mass meeting at an early date. A committee was appointed to make the necessary arrangements. A committee of the Grand Army representatives was appointed to make arrangements for giving theatrical performances to aid the proposed Soldiers' Home."

While universal charity is a precious grace, we believe in this especial case, if the rebel soldiers are to be pensioned, let the "Confederacy" see to its own, while the Union and Union soldiers see to it that the heroic army that instrumentally saved to the country the security and blessings of a government, and wrested the millions in bonds from the grasp of oppression, are cared for in as tender and liberal manner as possible. In this case it is clear that charity begins with the destitute and homeless loyal and true, and we protest against ordering the patriotism of the North into the theatre business in the interest of Southern treason. We protest against this transformation of the army into a theatrical troupe for any purpose whatever. This but shows the immoral drift and tendency of secret societies. We warn especially all professed Christians against associations which may call upon them to engage in morally corrupt enterprises. We again warn all our dear brethren against all secret societies as un-Scriptural and un-Christian, whatever may be the nature of their professed objects. We warn our people, as well, against the sophistries of those who seek in any way to countenance and defend these anti-gospel secret institutions, which in their nature of direct antagonism to social evil and religious interests, are planting a secret mine of dynamite destruction under everything dear to society, civilization and the Christian religion. We have no disposition to offend any of our old companions in arms, but to give them a soldier's most earnest and affectionate advice to keep clear of all secret societies.—*Wesleyan.*

JAMES G. BIRNEY.

HIS RELATION TO THE ANTI-SLAVERY MOVEMENT AND PLACE IN HISTORY.

BY A LIBERTY PARTY VOTER IN 1840.

The advent of James G. Birney marked a new era in the anti-slavery movement. He was the first Abolitionist who, in that great division of our history which began with the Missouri Compromise and ended with the Rebellion, conceived, attempted and achieved the organization of a national party on the principles of constitutional freedom. This is not inconsistent with the facts that Lundy had steadily advocated political action against slavery, and that Holley was the most active man in the nominating conventions of 1839 and 1840. The guiding and shaping influences of the infancy of the party now known as Republican were those of James G. Birney. His public career began in the summer of 1832 and came to a close in August, 1845.

The father of James G. Birney was a native of north Ireland. When sixteen years of age he migrated to the United States. After a thorough mercantile training in Philadelphia, he made his home at Danville, a flourishing town in the famous blue grass region of Kentucky. There he became a leading merchant, a manufacturer, and the president of the local bank. He was intelligent and well-informed, especially in politics and history; but he was chiefly remarkable for force of character. He was a personal friend of Henry Clay and his steady supporter. He built an Episcopal church, and was punctual in attendance on Sunday mornings. He paid a large part of the rector's salary and brought him home, after sermon, to dine; but, if occasion served, he handled his theological notions without gloves. He owned about thirty slaves and lived in good Kentucky style. His wife died when the subject of our sketch was three years of age.

James G. Birney was born at Danville, February 4, 1792. From early youth he was educated with a view to a career as a lawyer and statesman. After thorough preparation by private tutors and at Transylvania University, he was sent, in 1806, to the college at Princeton, New Jersey.

That State was then passing through the experiences of gradual emancipation under a law passed in 1804. Slavery must have been frequently a topic of debate among the students, and the young Kentuckian must have become familiar with the idea of emancipation. There were Abolition societies then not only in New Jersey but in the neighboring States, and a biennial convention of them met in Philadelphia. The most illustrious men of the nation were members. Distinguished statesmen, including Franklin, Jefferson, Jay and Hamilton had been or were then members. Congress, too, was maturing the laws against the slave trade, which were passed in 1807.

For the first time in his life he was brought under the steady pressure of religious influence, and he saw the church represented by learned and able men. Though he did not become, during his college course, a convert either to Abolitionism or Presbyterianism, the seeds of both were sown, and they germinated many years afterwards. He was graduated with the second honor in the class of 1810. The next year was passed in travel and in making the acquaintance of the leading public men of his native State. He was much noticed by Henry Clay and the friendly relations begun then lasted many years.

In the autumn of 1811, he became a law student, at Philadelphia, in the office of Alexander J. Dallas, then United States District Attorney, and, in 1814, Secretary of the Treasury. He remained there until his admission to the bar in the spring of 1814, when he returned to Kentucky and entered at once upon the practice of the law. He had then resided nearly seven years in States in which gradual emancipation was taking place. His personal habits had been formed under the influence of free institutions, and his habits of thought were probably more cosmopolitan than was then common in Kentucky.

In 1815, he was elected to the Legislature and served two terms. In 1816, he married a daughter of Judge McDowell, United States District Judge, whose family connection was the largest and most influential one in the State. In the autumn of 1817, he removed to a cotton plantation near Huntsville, Alabama, taking with him about thirty slaves.

Having traced our hero to what was apparently a poor training school for the anti-slavery champion of 1834, let us consider what manner of man he then was. He had inherited from his father a robust and active body. He had always been healthy, bright and vigorous. The father was a frank, bold and vehement man; the son was courageous, and remarkable for his entire truthfulness and moral power. His manners were those of a genial and perfectly self-possessed man, accustomed to the best society. He had committed the freaks, follies and extravagances to be expected from a generous youth with an unlimited supply of money. In the South of his day, card-playing was common, and the side-board was always covered with cut-glass decanters. He was always free from the vice of tobacco chewing and profanity. He resided in Alabama fifteen years.

We will now glance hastily at certain events, bearing directly or indirectly on slavery, of the decade and a half of his Alabama residence. This was a most important epoch in the formation of our national character.

During its course, immigration began to pour into the Northern States from Great Britain, caused by the hard times resulting from the great contraction of British currency in 1819, and the industrial reaction after the Napoleonic wars. Agitation on the subject of slavery was carried on in every civilized country as well as our own. In Great Britain, the discussion of colonial slavery was revived in 1820, and it was extended, in 1823, by the organization of the English Society for gradual abolition, and the passage in Parliament of an act greatly mitigating colonial slavery. Auxiliaries were formed, conventions were held, public addresses made, bills introduced into Parliament, and the publications of the Society, in the form of tracts, were scattered broadcast over Great Britain, and found their way into the United States. The works of Clarkson and speeches of Wilberforce had a large circulation, even in this country. English newspapers were full of the subject and their articles were copied by our press more freely than at a later period. The agitation in England was greatly increased by the slave insurrection which took place in Jamaica in December, 1831, and caused the destruction of fifteen millions of dollars worth of property and the massacre of four thousand persons. The whole civilized world stood appalled. In 1832, the British Government adopted the principle of compulsory gradual emancipation in the colonies, and a bill to that effect was brought in and passed August 28, 1833. It went into effect August 1, 1834, and gave freedom to 800,000 slaves near our borders.

In 1826, Austria proclaimed the doctrine that any slave escaping to or brought upon her soil or upon one of her vessels became free. In the same year, Brazil passed an Emancipation Act; and in 1829, Mexico abolished slavery within her limits and extended freedom to the western boundary of Louisiana. The French Revolution of 1830 gave increased activity to the discussion of the rights of man. It was followed, in 1831, by a convention between England and France, for the suppression of the slave trade.

The Congressional debates on slavery followed each other almost without intermission during these fifteen years. Those relating to the admission of Missouri as a slave State convulsed the country. Parties were almost equally divided and the ability shown in the debate has never been surpassed. On the free State side more than thirty members distinguished themselves. Their speeches were widely circulated. The contest was carried into the next elections, and most of the Northern members who voted for the admission were not re-elected. In 1820, Congress legislated against the African slave trade; in 1822, the President called for legislation of a more stringent character on that subject; in 1823 and 1824, Congress discussed it at length; and in 1829, the House of Representatives, by a vote of 114 to 66, adopted a resolution against the slave traffic in the District of Columbia, and instructed the Committee on the District of Columbia to inquire into the expediency of gradual abolition in that District. Part of the preamble is as follows:

> "Slave-dealers, gaining confidence from impunity, have made the seat of the Federal Government their headquarters for carrying on the domestic slave trade".

In 1822, a wide-spread conspiracy was formed at the South for the purpose of establishing slavery by law in the State of Illinois. To promote it, settlers with slaves were sent into the State, as they were sent into Kansas thirty years later. Resistance was made. The question was made a test one at the elections and was discussed on the stump in all parts of the State. The conspirators were finally defeated in 1824. In its day it was the sensational topic, and it kept fresh in the minds of the people the events of the great struggle of 1819–20.

In 1828, more than a thousand citizens of the District of Columbia petitioned Congress against slavery and the slave traffic; and in 1829, the Grand Jury of the District made a presentment against the latter. In 1827, abolition of slavery was finally effected in New York, and Alabama passed an act prohibiting the importation of slaves into her limits. About the same time the last vestiges of slavery disappeared in New Jersey and Pennsylvania. In Virginia there were, during the epoch under review, four years of almost continuous discussion of slavery. The State Convention of 1829–1830 gave much of its time to the subject, and the Legislatures of 1831–1832 brought out the best talent of the State in attack and defense. Very little, if anything, has since been added to the argument on either side, with the single exception that the relation of the National Government to slavery was not touched. The immediate cause of the debates in the Legislature was that a bloody slave insurrection, headed by Nat Turner, had broken out in Southampton county, Virginia, in August, 1831. It cost the lives of more than four hundred persons, black and white, and threw the State into the wildest commotion.

Anti-slavery literature was not wanting. The tracts, periodicals and newspapers from England were abundant. Several anti-slavery volumes had been published by Americans: one by Elias Hicks, the Quaker, 1814; another by Dr. Jesse Torrey, of Philadelphia, in 1817; a third by James Duncan, of Indiana, in 1824; and a fourth by Rev. John Rankin, a Presbyterian from Kentucky, 1824. The last was an able presentation of personal experience and observation, and had a large circulation. In 1827, George M. Stroud, a Philadelphia lawyer, published a collection of all the laws of the several States relating to slavery. For effective value, this book by Stroud ranks with Theodore D. Weld's "Slavery as it is," and Mrs. Stowe's "Uncle Tom's Cabin." Elizabeth M. Chandler published a book of anti-slavery poems of some merit. The different Abolition societies published addresses and reports. Among the best of these may be mentioned the *Address to the People of North Carolina* in 1830, by the State Manumission Society. It was written by William Swain. Between 1820 and 1831 there were but four newspapers specially devoted to the abolition of slavery: Benjamin Lundy's was the most prominent. He had published it in Ohio, from 1816 to 1819. Elihu Embree, in 1820, published the *Emancipator*, at Jonesborough in East Tennessee. On his death, Lundy left Ohio, where he had been publishing a similar paper, and took charge of Embree's paper. He afterwards removed to Baltimore and published it there until 1830, and afterwards in Philadelphia. The other three were "*The African Observer*," at Philadelphia, "*The Freedom's Journal*," at New York, and "*The Liberal*," at New Orleans. Some of the leading newspapers discussed freely the slavery question. Among these were the Cincinnati *Gazette*, edited by Charles Hammond. William Goodell wrote a poem against slavery as early as 1820, and articles of the same kind in a newspaper at Providence as early as 1821; and Joshua Leavitt began his career in 1825 as an anti-slavery newspaper writer.

In the decade between 1820 and 1831, Abolition societies were numerous. The one established by Franklin at Philadelphia was the oldest. In 1815, Lundy had organized several in Ohio, and they had multiplied. State societies and auxiliaries existed in New York, New Jersey, Maryland, Delaware, Virginia and North Carolina. In 1826 the Manumission societies of North Carolina had three thousand members. A similar society existed in Loudon county, Va., and was active. The American Convention for Abolition met in 1823, 1826, 1828, 1829, and perhaps in other years. In 1826 it had 81 auxiliaries, of which 73 were in the South. With the mitigation of slavery and imminence of emancipation in the British colonies, the attention of the people of the Northern States were drawn more to slavery after 1823; discussion of the subject became general, and renewed activity was infused into the organization of societies. The effect of the bloody slave insurrection in Virginia in August, 1831, was to arrest this activity and enable the slave power to crush out abolition in Virginia and Kentucky, to stop agitation in the slave States, to get control of the political parties of the country, to inaugurate mob law against Abolitionists in the North, and to push the scheme for the separation of Texas from Mexico, with a view to its annexation to the Union as five or more slave States.

In 1822 Mr. Birney gave up his cotton plantation and resumed the practice of law, and in 1823 he removed to the city of Huntsville for that purpose. He was personally popular, and was at once elected solicitor, but resigned at the end of a year because of the rapid increase of his civil business. He soon became the acknowledged leader of the bar in North Alabama, and was offered a seat on the bench of the Supreme Court, but declined. After 1824 he was placed in the political minority by his adhesion to Clay and Adams. He was one of the candidates in 1828 for elector on the Adams ticket, and, to carry some local measure, he was elected about 1829 to the Legislature.

The turning point in his career was his profession of religion and connection with the Presbyterian church in the spring of 1826. The change was sincere and vital. From that time he lived on a higher plane; his sympathies were enlarged and he sought to do good. He had been a Mason, but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order. He contributed liberally to benevolent enterprises, aided in establishing at Huntsville an academy for boys and an institute for girls, and was the chief actor in establishing the State University. Having been the legal counsel of the Cherokee nation, he became the efficient protector of the Indians. He favored the Alabama law prohibiting the further importation of slaves into that State. So far as appears he had never regarded slavery as a divine institution or defended it on any ground of natural right. In May, 1832, in a conversation with Theodore D. Weld, he admitted that property in slaves could not be defended on any sound, legal principles. He probably always looked on it as a political evil, harmful to the whites, entailed, unavoidable and perhaps necessary in the culture of the great staple of the South. He thought it the duty of masters to be humane, not to separate families, and to provide well for the comfort of the slaves. His attention was first drawn to the subject in 1830, when an agent of the Colonization Society lectured in Huntsville. A society was formed of which Mr. Birney became a member. On the 21st of August, 1831, there occurred the massacre of women and children, in Virginia, known as "The Southampton Insurrection." He began then to regard slavery as a constant menace and imminent danger to the South. His eyes were opened to its corrupting influences upon the young. At that time he had seven children, six of them boys. In the winter of 1831–2 he decided to visit Illinois, with a view to a removal. This he did in the spring of 1832, and selected Jacksonville as the place of his future residence. He had advertised his property for sale when he received an unsolicited and unexpected appointment dated June 11, 1832, from the American Colonization Society, as its agent for the States of Alabama, Mississippi, Louisiana and Tennessee. The salary was very small, being about a tithe of his professional income; but he accepted in the hope of doing good. In the autumn and winter of 1832–3 he organized State Colonization Societies in those four States, and lectured in their principal cities.

During these journeys he learned the views of many representatives of the slave-holding interest and saw more of the workings of slavery. He returned from them with the conviction that the Colonization cause was hopeless in the far South; that the best way to arrest the development of the evil was to stop the supply of slaves from the border States; and that emancipation in the latter should be added to Liberian colonization of freedmen from the South. This conviction was acted on with his characteristic decision. He was in possession of what was then considered a large fortune, and there was noth-

ing to prevent him from devoting his time to the work. Resigning his agency, he removed in November, 1833, to Kentucky, his native State, where his personal popularity and influential connection gave him great advantages. In the December following he aided in organizing at Lexington the Kentucky Gradual Emancipation Society. Its membership comprised between sixty and seventy slave-holders. Some of them, for instance, Judge John Green, Professor Buchanan, and Dr. Luke Munsell, were men of mark and influence.

The slave-holding interest, already disturbed and alarmed by the Southampton insurrection and emancipation in the West Indies, and plotting Texas annexation, had become agitated to its depths throughout the entire South. A movement by slave-holders boded serious danger to the system of slave labor, and the necessity of suppressing it was manifest. A powerful social pressure was brought to bear upon the members of the society. The timid among them withdrew; a prominent clergyman, a native of New England, was driven from his pulpit and the State; several found it prudent to sell their property and migrate to the States north of the Ohio; and, at the end of three months, scarce a vestige of the society was left. It did not hold a second meeting. This was but the beginning of the popular feeling which culminated in the mobs and personal outrages which dishonored the five years ending with 1838 in every part of the Northern States, and in the lynchings and murders which were perpetrated in the South from 1834 until the time of the Rebellion. For a time Mr. Birney was a marked exception to the persecution. The kindly feeling towards him, as a favorite son of Kentucky, was deeply rooted. He published articles, made speeches, and held public discussions. One held in the large Presbyterian church at Danville, with Dr. Young, president of Centre College, continued several days, and was attended by immense crowds. He now began a careful study of all the literature, law and history of slavery. He studied carefully the National Constitution and the reported legal decisions on the subject; and he procured and read the works of Clarkson, the speeches of Wilberforce, the Parliamentary and Congressional debates on slavery and the slave trade, the works of Hicks, Torrey and Rankin, and some or all of the tracts published by the Tappans at New York. His views ripened rapidly. In May, 1834, he saw clearly that the slave himself had rights, and, as soon as the necessary formalities could be perfected, he emancipated his slaves. This marks the date of his final adoption of the Abolition doctrines towards which he had been steadily tending since August, 1831.

Becoming convinced that the Colonization Society had fallen under slave-holding influences, and had become a hindrance to emancipation, he resigned the vice-presidency of the Kentucky branch, giving his reasons for the step in a letter, which was promptly republished in a large pamphlet edition at New York and in many Northern papers, and attracted the attention of the whole country. Its effect on public opinion may be inferred from the enthusiasm of the Rev. Dr. Coxe of New York, a famous preacher. Referring to it, he said in a sermon:

"A Birney has shaken the continent by putting down his foot; and his fame will be envied before his arguments are answered or their force forgotten."

This letter was followed Sept. 2, 1834, by one appealing to the Christian sentiment of the South. The following winter and spring were passed in further studies of the legal aspects of slavery and in efforts to ascertain and rally upon some plan of organized action the opponents of slavery in Kentucky. Feeling the need of a medium of communication with them, and of explanation to the people of the State, he issued a prospectus for a weekly paper, the first number of which was to be issued on the first day of August, 1835. The ascendency of the slave-holding interest had by this time been established, and early in July a mass meeting was held at Danville, which passed resolutions pledging the persons present to prevent at all hazards the proposed publication. A large committee was appointed to confer with Mr. Birney. He declined to yield. The committee then waited on the man who owned the printing office and had contracted to publish the paper and found means to send him and his family out of the State the same night. They took possession of his office under claim of purchase, and gave public notice that any man who should thereafter contract to print Mr. Birney's paper would be summarily dealt with.

It was soon made clear to Mr. Birney that he could neither print a paper nor hold a meeting in Kentucky, and that he could not travel in the State without losing his life. Even in his native town the change of public feeling toward him was marked. His movements were watched, his letters and mail scrutinized at the post office and the persons to whom he spoke questioned. His family, too, were subjected in some degree to what is now known as "Boycotting." The end had come. He could not remain in Kentucky. Two years of effort in behalf of his native State had demonstrated that free speech and a free press would not be tolerated within its borders. In that brief period the slave power, sensible of its danger, and preparing for its great measure, the annexation of Texas, in from five to nine slave States, had revealed its gigantic strength. It controlled the leading commercial influences of the country; it was the master of both political parties. At its bidding mobs raged in fury through the streets of Utica, New York city, and all the principal towns of the North to destroy presses and silence speakers known to favor freedom. For liberty, justice and the rights of free citizens, 1835 was the most gloomy year known to American history. As Mr. Birney expressed it, the nation was living down the foundation principles of its government. With the deepest sense of the serious danger of the supremacy of the South in the Senate, and a determination to do what he could to prevent it, he removed to Cincinnati in September, 1835, and issued his prospectus for the *Philanthropist*.

In the three years of his experience Mr. Birney had been forced by the logic of events and the revelation of the astonishing power of the slave-holding interest into a position not at first contemplated by him. Beginning with a humanitarian effort to enable freedmen in the far South to migrate to Liberia and save the South from the horrors of slave insurrections, passing from that to one in behalf of his native State, he found himself an exile from that State, and compelled to choose between abandoning the contest and grappling with slavery as the great moral and political evil of the nation. He did not hesitate. That he expected from the very first to accomplish his end by political means is proved by the facts already stated. He had been bred for politics, had been a public man, was a lawyer, and was thoroughly familiar with the history of slavery and emancipation. His movements for colonization and for emancipation in Kentucky had all looked to political action. He had publicly abandoned the Whig party. He was of mature age and was not a sentimentalist. His habit of thought was eminently practical; he was unable to divorce conviction from action: the firstlings of his thought were the firstlings of his hand. As a matter of fact he landed in Cincinnati with a lively sense of the imminent danger of the permanent ascendency of the slave-power in national affairs, and a well-defined intention to organize the anti-slavery men of the North for political action.

It was not long before he found that such an organization was much more difficult than he had supposed. He had been under illusions arising from ignorance of certain peculiarities of Northern thought and social action. The North had changed since his life in Princeton and Philadelphia. With the peace of 1815 there had begun a new era of material prosperity and general education. Vast numbers of immigrants had poured into the Northern States; manufacturing industries had been multiplied; turnpikes, steamboats and railroads had come into use; the busy hives of the Eastern States had swarmed to the fertile West; newspapers and magazines had quadrupled in number and circulation; common school systems, academies, colleges and universities had filled the North with persons of more or less education; religious newspapers were known for the first time; religious revivals were frequent; there were popular discussions, great theological debates, social reforms, Anti-masonic societies, peace societies, religious anniversaries and conventions. The lecture platform had become an institution: nearly every church opened its doors for discourses of itinerant speakers on every conceivable topic. The lecturers were of every grade of intellect and character, ranging from the polished professor of astronomy or belles lettres who attracted cultivated audiences in cities to the seedy "crank" who stole around through the country school-houses to lecture on the second advent. Most men were engaged in the feverish pursuit of wealth; they found recreation in the oratory of itinerants. They avoided politics which took too much time from business and were of no practical utility, the country being destined to prosper. Politicians were generally poor and, with a few exceptions, little respected.

Mr. Birney was sadly disappointed to find himself almost alone in his idea of political action. The rank and file of the Abolitionists belonged to the intelligent, respectable, moral and well-to-do classes, but most of them were rather sentimental than practical. They had a lively sympathy with fugitive slaves, clear notions of the way to operate the underground railroad, great repugnance to the use of cotton or other slave-grown product, a strong sense of the rights of petition, free speech and a free press, of the horror of selling men, women and children on the auction block and of the sinfulness of slave-holding generally: but the idea of voting their convictions into practical operation was not yet accepted. That seemed to most of them either inexpedient or carrying a noble sentiment into "the dirty mire of politics." The lecturers were most of them earnest men; some of them were able, eloquent and effective. But as a class they were inexperienced in public affairs. It was impossible, too, to prevent the intermeddling of eccentrics. In a certain measure, these gave plausible pretexts to the enemies of the cause to associate it with erratic notions. One wanted all money abolished by law; another advocated the community system of labor; a third, slave insurrection; a fourth, a stampede of all the slaves to the North, taking all property they could lay hands on, and there were labored disquisitions to prove that this was not stealing; a fifth, the dissolution of the Union and the secession of the Northern States; a sixth, non-resistance as a philosophy, the sinfulness of all systems of force, including penal law and human government and as a corollary, the sinfulness *per se* of political parties, voting and petitioning; a seventh, the abolition of jails and dependence upon the sentiment of love alone for the restraint of thieves, ruffians, robbers and murderers; an eighth had laboriously collected all the strongest epithets in the English language to be hurled with little regard to their applicability at slave-holders and their apologists, instead of arguments; and a ninth, making the false and fatal admission that the slave-holders had the Constitution on their side, endeavored to attract public attention to themselves by stigmatizing the fundamental law as an "agreement with death and a covenant with hell." The overmastering appetite for personal notoriety greatly prejudiced the anti-slavery cause. Some of these gentlemen cultivated oddity of personal appearance: they wore Byronic collars and outlandish garments or allowed their hair to flow over their shoulders or their beards to hang over their breasts. To Mr. Birney these people were strange. At first he was amused. One day after listening to a gentleman with long locks who had spoken well, he said: "Now if some friend would only tell him that an Abolitionist need not out-hair a buffalo." He was accustomed to say that the stream would work itself clear in good time of these impurities.

He resided at Cincinnati two years, where all his energies were given to the work. He edited, wrote legal arguments, made the acquaintance of young men of promise, traveled, lectured, attended conventions and anniversaries, spoke to legislative committees, and did everything to consolidate and direct to practical purposes the growing anti-slavery sentiment of the country. One of his first coadjutors in the *Philanthropist* was Gamaliel Bailey, afterwards the distinguished editor. He labored long with S. P. Chase, who did not, however, identify himself with the cause until 1841. One of his chief objects in travel was to converse personally with every leading man in the ranks, with a view to harmonize action and direct it to political ends.

In 1836, the N. Y. State Anti-slavery Society passed a resolution expressing deep regret that citizens of free States should aid in electing men to office who would trample under foot the great principles of civil liberty. Finding it premature to attempt any national party organization at that time, he encouraged in his paper and by active private correspondence the practice of questioning candidates in localities where practicable, having little faith in it but hoping it would lead to something better. The results were various: discussion was caused, the attention of politicians attracted and Abolitionists led gradually into concert for political action. During these two years, his press was mobbed five times. In June, 1836, the mob spirit at Cincinnati was lashed to fury by visitors from the South, who made it known that the Southern trade of the city depended on the expulsion of Mr. Birney and the destruction of his press. A mass meeting of thousands was held at the Court House in the evening. The mob was to march thence, destroy the editor's house and office, and inflict violence on him. Among the numerous illustrations of his fearlessness, nerve and moral power, his conduct on this occasion may be selected for mention. Unaccompanied, except by a son seventeen years of age, he attended the meeting. At the close of a furious speech against him, Mr. Birney, who had been standing near the speaker, stepped forward and said: "My name is Birney and I ask to be heard." The wildest uproar followed, but, through the influence of Gen. Lytle, the presiding officer, quiet was restored. Mr. Birney then made one of the best speeches of his life, and retired without being molested. On reaching home, he saw that about forty pieces of firearms, which he kept there for self-defense, were properly loaded and capped. The mob did not come that night, but in his absence from town in July, it destroyed his press and the entire contents of his printing office, throwing them into the Ohio River. A number of anti-slavery meetings in different cities and towns were broken up by mobs in 1836 and early in 1837. Several times his life was endangered by personal violence. As the year 1838 wore on, however, especially after the burning of Pennsylvania Hall, the right of citizens to assemble peaceably seemed to be won, in most parts of the North. In September, 1837, Mr. Birney went to New York as the Corresponding Secretary of the American Anti-slavery Society, turning over the *Philanthropist* to the Ohio A. S. Society. That paper had been a business success from the beginning, the receipts from subscribers being in excess of ordinary expenses. Mr. Birney's pecuniary losses, however, from the mobs were heavy.

At that time he had become recognized by both friends and enemies as the chief representative of the legitimate, practical and constitutional anti-slavery movement. His intelligence, candor, firmness and moderation were known; and he was regarded as a safe guide for a cause requiring prudent and wise counsel. It is probable that his call to New York was dictated by an apprehension on the part of the Executive Committee of danger to the cause by an attempt in certain localities to identify it with the "no human government," "no-voting" and woman suffrage movements, between which, in spite of fundamental antagonism in principle, a temporary coalition had been patched up. On the 16th of February, 1838, Hon. F. H. Elmore, of S. C., at the instance of the entire Southern delegation in Congress, wrote to Mr. Birney for full information in regard to the anti-slavery movement. In a later letter, Mr. Elmore said: "I heard of you as a man of intelligence, sincerity and truth, who, although laboring in a bad cause, did it with ability and from a mistaken conviction of its justice." In his elaborate answer, Mr. Biruey says:

"The Abolitionists regard the Constitution with unabated affection." They have "nothing to ask except what the Constitution authorizes, no change to desire, except that the Constitution may be restored to its pristine republican purity." He speaks of "the ascendancy that slavery has acquired and the apprehension that it will soon overmaster the Constitution itself;" of the "usurpations on the part of the South and the unworthy concessions to it by the North"; and alludes to the Missouri Compromise "by which the nation was wheedled out of its honor." This characterized the means adopted by Mr. Clay to secure the passage of that measure. He said, too, that certain officials in New Hampshire and Vermont, who had spoken contemptuously of anti-slavery men, would "soon be made to see the grossness of their error." The letter clearly looked to political action. While Mr. Birney was preparing it, his friend, William Jay, who had adopted his views, was preparing his remarkable book on *"The Action of the Federal Government in Behalf of Slavery."* This was published in 1838 and had a large circulation. A still larger and revised edition was published in 1839. Mr. Birney's efforts at New York

were directed to strengthen the practical side of anti-slavery action; to stimulate local organization for obtaining legislative action in behalf of trial by jury and of personal liberty. Instead of centralizing, he preferred measures requiring discussion and action in every township and county. Four hundred and forty societies were organized in the first year; sixty lecturers, prudently chosen, and free from the "no-human-government" heresy, were sent out; and tracts and newspapers were liberally distributed. He visited in person the principal cities and lectured chiefly on the political encroachments of slavery; and, in the summer of 1838, at a large convention in Northern Ohio, he publicly declared his conviction that all the anti-slavery agitation would be sterile unless it resulted in the formation of a national political party. He thought the time had come. On his return to New York, he prepared a clear and terse statement of his reasons, and had it sent in lithographed form to all the leading anti-slavery men, soliciting their views in return. The discussion on this subject grew general and threatened disruption. At first, the majority was hostile; but the project gained friends rapidly. Elizur Wright, John G. Whittier, Alvan Stewart, Gerrit Smith, Beriah Green, William Goodell, Joshua Leavitt, Samuel Lewis, ex-Senator Thomas Morris, Dr. Brisbane, Thomas Earle, Myron Holley and other leaders concurred. The *Rochester Freeman* was chosen, because of its unofficial character, to be the first paper to advocate it; and it was followed by the *Emancipator, Friend of Man* and *Massachusetts Abolitionist;* but the *Liberator,* with its following, was hostile, and all the other anti-slavery papers either wavering or lukewarm. Six State anti-slavery societies condemned it. "Great numbers of *professed* Abolitionists were too closely wedded to their parties to abandon them," and a few had adopted the anarchical ideas of the "no-human-government" faction and were disposed rather to throw off all political responsibilities than to add to them. Mr. Birney remained firm. In the early part of 1839, he thus characterized the plan of questioning candidates and its fruitlessness: "Our political movement, heretofore, may be compared to the wake of a vessel at sea, never increasing in length, no matter how many thousands of miles she may sail." * * * "I look on the independent party movement as proof, not only of the greater force and energy of the anti-slavery cause, but of its greater expansion; and I am not more surprised at it than I would be at seeing the young of a noble bird, grown too large for the nest, and feeling its strength and courage equal to the attempt, committing itself to the bosom of the air and training its powers in the region of thunders and lightnings and storms."

It is to the writings of Mr. Birney and Wm. Jay that the student of the political aspects of the anti-slavery movement must go for light. They are the armory from which the orators, platform makers and writers of the anti-slavery political party took their best weapons for many years. The best history of the aggressions of the slave power was written by Mr. Birney; and it was he who first presented in many lights the doctrine of the inherent antagonism of the free and slave labor systems, under a common government. The phrase "irrepressible conflict" uttered in 1860 by Mr. Seward, was used before 1840, by Mr. Birney. In 1840 he wrote:

"The conclusion of the whole matter is that as a people we are trying an experiment as unphilosophical in theory as it has been, and ever will be, found impossible in practice: to make a harmonious whole out of parts that are, in principle and essence, discordant. It is in vain to think of a sincere union between the North and the South, if the first remain true to her republican principles and habits and the latter persist in her slave-holding despotism. They are incapable from their natures of being made one. * * * 'One or the other must, in the end, gain the entire ascendency.' " (See letter of acceptance).

One of the most able and instructive documents of the anti-slavery conflict was Mr. Birney's letter of March, 1838, in answer to a demand for information about anti-slavery designs and measures, made upon him by Mr. Calhoun and other South Carolina Congressmen. The several letters of Mr. Elmore, who wrote in behalf of his colleagues, disclose the high respect felt by the South for Mr. Birney. In the one of May 5th he says:

"I heard of you as a man of intelligence, sincerity and truth: who, though laboring in a bad cause, did it with ability and from a mistaken conviction of its justice."

No man stood higher in the esteem of both friends and foes than the subject of this sketch. President Kellogg of Illinois, who visited England in 1844, four years after Mr. Birney's visit there, thus writes:

"It was truly refreshing to me while I was in Great Britain, amid the many complaints against my countrymen, to which I was obliged to listen, to hear an excellent friend, James G. Birney, so frequently spoken of and always in terms of unqualified approbation and respect."

As Mr. Birney had been for several months before the British public as a speaker, this tribute to him is valuable. No man who has taken a prominent part for twelve years in a heated controversy can have altogether escaped using personalities. The only occasion on which Mr. Birney ever used one was when he found himself obliged by Mr. Adams' course in Congress to warn Abolitionists to withhold their confidence from the man who had so nobly maintained the right of free mails, free press, free speech and free petition. For these services the Abolitionists had elected Mr. Adams to Congress, where he had refused to vote for the abolition of slavery in the District of Columbia, or for rejecting the application of Florida for admission as a slave State; and he had spoken contemptuously of the characteristic doctrines of the voting Abolitionists. Mr. Birney in a published letter stated the facts and said:

"Mr. Adams owes much of his present popularity, may I not say nearly all? to his connection with the anti-slavery agitation. Abolitionists have contributed more than any other class of persons to swell the tide of his influence. That influence is now active in fortifying against them every practicable point at which they have attacked slavery in this country; and his *quasi* sympathy with them gives it an independent and unusual force." "His course in my judgment has been eccentric, whimsical and inconsistent; defended in part by weak and inconclusive not to say frivolous arguments; and taken as a whole, thus far, is unworthy of a statesman of large views and a right temper in a great national conjuncture."

So long as John Quincy Adams was true to right principles he had no better friend than James G. Birney. To Senators Morris, Chase, Sumner, and Wilson, as also to Slade, Giddings, Wilmot, Lovejoy and other true men in Congress, Mr. Birney always extended cordial sympathy. With his co-laborers, William Jay, the Tappans, Theodore D. Weld, Joshua Leavitt, H. B. Stanton, Elizur Wright, Beriah Green, Gerrit Smith, Samuel Lewis, Dr. Bailey, Dr. Brisbane, Jonathan Blanchard, Leicester King, William Goodell and other noble men he always lived in uninterrupted friendship. Between Mr. Weld and himself the relation was for life that of two brothers.

In 1838 it became his duty, as representing the political-action Abolitionists, to declare publicly what was already an accomplished fact,—that the "no-human government" faction at Boston had withdrawn itself from the main Abolition movement and ought to withdraw from the American Anti-slavery Society. He did this without reflecting upon the motives or honesty of any of the parties, putting it upon the grounds that they had changed their views since joining the Society, the constitution and declaration of which recognized the U. S. Constitution and the law, both of which were rejected by the "no-human government," non-resistant, non-voting party. He said:

"Could they be agreed and could they walk together? It seems to me not. And simply because their aim, their objects are radically and essentially different. So with the no-government and the pro-government Abolitionists. One party is for sustaining and purifying governments and bringing them into perfect conformity with the principles of divine government,—the other for destroying all government."

The fact is that the no-human government faction had covered up and lost sight of abolition, piling upon it a great number of temporary notions and transcendental absurdities such as: the sinfulness of force in all its manifestations, whether congresses, legislatures, courts or jails or slavery. With them it was a sin to vote for the abolition of slavery. Oddly enough they made an exception in favor of petitions; but they never explained how they could petition Congress to act when it could not act without sin! Mr. Garrison and Henry C. Wright were the leaders in this *ism* and the *Liberator* was used to propagate it. Mr. Birney's letter marked the point at which the voting Abolitionists went one way and the "no-human government" men another, never to meet again. The former organized in 1840 the Liberty party; the latter after running in full stream a little while, distributed itself into numerous rivulets, such as Grahamism, spiritualism, abolition of money, secession, disunion, ruin of the church, overthrow of the clergy, "constitution a covenant with death and an agreement with hell," which were absorbed by the sands and dried up utterly. At the present time it is not likely that a single man exists, out of Russia, who holds the no-government, non-resistant notions of Mr. Garrison; and although rhetorical attempts have been made to appropriate to Mr. Garrison as disciples, the Kansas settlers, John Brown and Abraham Lincoln, it would puzzle even Oliver Johnson to prove these persons non-resistants. Mrs. Stowe suggests that Mr. Garrison's denunciations of the Liberty party may have helped to build it up. Perhaps so: but he did not mean to help it. The difficulty was that among his numerous *isms,* he claimed Abolitionism, and popular prejudice long held the Liberty party responsible for all of them. The relation between Mr. G. and the *political* Abolitionists was something like that now existing between Kernan of the *Okalona States* and the Democrats: he brought discredit on them although they disowned him. Let us return from this digression.

In the autumn of 1839* a convention of anti-slavery men in western New York nominated James G. Birney for President of the United States. He declined, his view being that the candidacy would cripple his usefulness, and that longer discussion would better unite the anti-slavery men. Upon all his friends he urged the propriety of nominating the Hon. William Jay, who was in every way competent, and who had contributed to the cause the best book on its political aspects. But Mr. Jay and all the friends of the movement insisted that he should be the standard bearer. No other name was considered at any subsequent convention, State or national, for the campaigns of 1840 and 1844. On the 2d of April, 1840, a national convention, held in Albany, nominated James G. Birney for President, and Thomas Earle for Vice-President. A still larger general convention was held at New York, May 11, 1840, and ratified the nominations. The ensuing campaign was marked by a popular frenzy seldom equaled in this country. It is known in political history as the "log cabin and hard cider campaign." Trivial issues took precedence of vital ones. Abolitionists were courted by Gen. Harrison and wheedled by Horace Greeley into the support of two Virginians, both pledged to the slave-power. It was impossible, too, to get correct returns of ballots cast, the Abolition vote not being considered that of a regular party organization; about seven thousand votes, however, were returned.

May 12. 1841, a large national anti-Slavery convention was held at New York, and unanimously nominated Mr. Birney for President, with ex-Senator Thomas Morris for Vice-President. This nomination was regarded by him as premature. August 30, 1843, a large national convention at Buffalo renominated the ticket in the name of the "Liberty Party," which name had gradually supplanted other names in popular usage.

In the campaign of 1844, it was generally calculated that the number of anti-slavery voters was about one hundred thousand; the managers of the Liberty Party expected more. The voting in 1843 in the different States had revealed a steadily increasing party strength; and neither of the candidates of the two large parties had apparently any prospect of gaining any votes among anti-slavery men. Mr. Polk was a slave-holder, and Mr. Clay was not only a slave-holder but the most able representative of the slave power. It was Mr. Clay who had succeeded in gaining the admission of Missouri as a slave State; it was Mr. Clay who had, as Secretary of State, negotiated with Great Britain for pay for slaves; and it was Mr. Clay who had been the bitter assailant of Abolitionists and advised their exclusion from social life. Besides, he was notoriously a gambler and duellist, and, for that reason alone, not a popular candidate in the North. His nomination was a defiance of the anti-slavery men of the country who had, in sundry conventions, denounced him as an enemy. As the campaign waxed hot and chances were seen to be about equal, Democrats and Whigs alike appealed to the anti-slavery men for votes. As the election drew near and Clay's chances were seen to be growing less, the appeals of the Whigs became almost frantic. Horace Greeley, then a violent Whig partisan, but who had for years, in the N. Y. *Tribune,* adopted a friendly tone toward the Abolitionists, and who had thought himself able to deliver their votes to his chief, Mr. Clay, redoubled his entreaties, arguments and appeals. The Whig papers abounded in false statements. Mr. Birney was abused and cajoled by turns. The last resort of the Whigs was the "Garland forgery," concocted by the Whig Central Committee of Michigan. It purported to be a letter from James G. Birney to one Garland, a resident of his Legislative District in Michigan, soliciting the Democratic nomination for the Legislature and declaring his Democracy and his intention to defeat Henry Clay. It purported to be duly sworn to and to be printed on an extra of the *Oakland Gazette.* This infamous document was printed at New York by the Whigs in immense quantities, and sent to active Whigs in every county in the Northern States, with instructions not to circulate it until after the first of November. In western New York it was withheld until the 3rd, on which day it was known that Mr. Birney, who had been in the State for about a month, expected to leave Buffalo in a steamboat for Detroit. He did not leave on that day, and a copy of the forgery fell into his hands. As far as possible he contradicted it; but it was too late to expose the political crime fully. The *National Intelligencer, Portland Advertiser,* and *Ohio State Journal* were among the papers that published this forgery; and the Whig State committee of Indiana issued a public address containing it; but the contrivers of the use made of the forgery were doubtless at New York. The probable knowledge by Horace Greeley of this electioneering trick put an end to the friendly relations between him and Mr. Birney. Mr. Greeley gave orders that Mr. Birney's name should not be mentioned in the *Tribune* thereafter, and carefully avoided all mention of it in his large work on the history of the anti-slavery conflict except in the election returns. His bitter malice ended only with Mr. Birney's death. The effect of the "Garland forgery" probably was to diminish Mr. Birney's vote at least half. In Ohio, where it was not exposed except in the northeastern part of the State, Mr. Birney lost several thousand votes, most of which went to Mr. Clay. The Whigs carried the State by a plurality of between four and five thousand. In New York, the Whigs gained largely, but not enough by 5,107 to carry the State. In spite of the forgery the Liberty party polled 62,263 votes in all the States.

This staunchness of the anti-slavery men in 1844 saved the party from disbandment. In 1848 there was a large accession from the Democratic party, and it polled 291,000 votes; in 1852 many of the VanBuren men fell off, but it polled 156,000 votes; in 1856, on the breaking up of the Whig party for want of any principle of cohesion, the anti-slavery party polled over 1,300,000: and in 1860 it elected its ticket. Whether under the name of Anti-slavery party, Liberty, Free Soil or Republican, its main political principle was unchanged. September 3, 1835, the officers and Executive Committee of the American Anti-slavery Society, in an address signed by them, said: "We hold that Congress has no more right to abolish slavery in the Southern States than Congress has in the West India Islands." In 1840 the platform of the party was the "abolition of slavery wherever it exists under the exclusive jurisdiction of Congress and to prevent its further extension," etc. In 1841 the Liberty party of Ohio resolved: "That we expressly disclaim, in behalf of the general Government, all right to interfere with slavery in the States where it exists." The party was not a whit more conservative in 1860 than in 1840.

In the summer of 1845 Br. Birney, who was then residing in Michigan, was thrown from a horse. A stroke of paralysis followed which disabled him for public life. He had a genial and happy old age, surrounded by relatives and friends. He lost none of his interest in the progress of the struggle, and, after the breaking out of the Kansas difficulties, he gave up the hope that slavery would be peaceably abolished but thought the aggressions of the slave power would lead to civil war. He died in 1857.

*In August, 1839, Mr. Birney's father died intestate, leaving two heirs. The property consisted of money and twenty-seven slaves. Mr. Birney took the slaves, setting off twenty thousand dollars to his co-heir as their value, freed them and provided homes for them. Nearly all of them turned out well.

ILLINOIS CHRISTIAN ASSOCIATION.

TREASURER'S REPORT.

Donations.

Lyman Herrick, 25 cents; A. Seamans, 15 cents; I. Daboll, G. A. Conrad, Mrs. S. H. Nutting, and G. S. Shepardson, 50 cents each; Mrs. H. A. Townsend, 30 cents.

Mrs. M. Stouc, John Stahl, Mrs. Margaret Stubs, O. F. Lumry, W. H. Fischer, a friend, Mrs. McClure, Mrs. Hinsdale, Mrs. W. W. Stewart, Mrs. S. McConoughey, Wm. Vasey, and Union S. S. of Griffin, Ill., $1 each.

Mrs. C. A. Tillson, $1.50; H. Nordahl, J. B. Walker, $2 each; College Church of Christ, Wheaton, $6.09.

James A. Wallace, L. W. Laird, J. D. Mackintosh, H. G Hanson, $3 each; Mrs. M. Durston, Lewis Gishwiller, $2.50 each; per. J. K. Hunter, $4.25; W. D. Babbitt, $5; John Joues, $8; John W. Switzer, $10; Jerome Howe, $40.

Received from donations,	$110.54.
Profit on books sold by J. K. Hunter,	31.41.
Previously reported,	190.34.
Total,	$332.29.
Amount pledged and unpaid,	92.50.
Grand total,	$424.79.

Expenses.

Cash paid out:

Paid	For postage and stationery	$ 12.65.
"	Salary of J. K. Hunter for 88 days' work as colporteur,	84.55.
"	Expenses of J. K. Hunter, " " "	9.40.
"	Express charges on books sent J. K. Hunter,	5.90.
"	A. G. Laird, expenses for handbills, R. R. fare, etc., in connection with lectures by Messrs. Meloy, Stratton, Travis and Blanchard,	7.75.
"	Expenses of degree work by S. E. Starry,	6.95.
"	Freight on books returned from Sparta, Ill.,	1.66.
		$128.86.
	Previously reported,	16.32.
	Total,	$145.18.

The work in this State began November 1st by the appointment of J. K. Hunter as colporteur for southern Illinois. The State meeting was held at Sparta, in Randolph county, and there Mr. H. began the work of visiting from house to house, enlightening the people by conversation, by suitable tracts, and wherever he could by selling anti-secret books. He visited five hundred and eleven houses, mostly in the country; he left a suitable tract or tracts with each family; and worked up six lectures, and was the means, indirectly or directly, of a good deal of discussion of the anti-secrecy reform. His sale of books amounted to seveuty-five dollars and fifty cents.

Rev. D. S. Faris, chairman of the committee for southern Illinois, writes in reference to the work of Mr. Hunter: "We are indeed grateful to the State Executive Committee for the great work they have helped us to do. The work of Mr. Hunter will keep up the influence of our State Convention held here, and not allow it to pass away in smoke."

A series of lectures have been arranged for by Mr. A. G. Laird of Chicago. Three of the series have been held. In all, five lectures have been given in Chicago, one in Mercer county, and six in Randolph county.

Otber items of interest to the work are such as several Sabbath-school superintendents have applied to the N. C. A. for tracts to distribute to their Sabbath-schools. Several debating societies in different parts of the State have had this reform under discussion. Several pastors have preached to their people on the anti-Christian character of secret societies. One pastor of a large church has not preached upon the subject, but special meetings have becn held for the church to attend, inquire and learn about this subject. Hundreds of Sabbath-school teachers havc again and again had their attention turned to this reform at the great Saturday noon meetings iu Farwell Hall. And finally the General Agent of the N. C. A. has agreed to visit and lecture through ceutral Illinois.

You will noticc by the above report that there is a small balance still in the treasury. The Statc Executive Committec could have of course spent it all very quickly in colportcur work, but it has seemed best to look for and pray for an efficient lecturer who shall give his whole time to the work.

One such gentleman has given some encouragement to the committee that he will accept the position. That there might be something in the treasury to enable such a man to bcgin work as soon as the man is found, the committce have not expended all the cash received up to date.

We believe that the right way is for us to keep giving, working and praying until the right man is found to take the position of agent for the Illinois Christian Association, and lead us to better work and greater results than we have yet known.

W. I. PHILLIPS,
For the Com.

CORRESPONDENCE.

GRAND ARMY RITUAL.

The correctness of the Ritual of the Grand Army of the Republic, published by E. A. Cook and sold by the National Christian Association, has been questioned. It is doubtless true that changes have been made since this expose was printed; but it is also true that when first published it was the work then in use. A soldier during the war and a member of the Grand Army gave a complete expose of the initiatory work at Clear Lake, Iowa, during one of our conventions there. He used the coffin, cross-swords, skull, Bible, etc., and carefully explained the various ceremonies through which the candidate passes, and repeated the obligation administered, with various other matters of miuor importance. This he did from a personal knowledge obtained in the lodge, and entirely independent of, and so far as I know, without any knowledge of the printed ritual.

A young man, member of the church of which I was the pastor, gave me substantially the same description of initiation as that given by Peter Woodring at Clear Lake, and also related how terrified another young man was at the time of his initiation. Others have told me the same thing and I have no doubt of the correctness of the expose at the time when it was given. Doubtless the ritualistic work has undergone some change, but the spirit, purpose and character of the order remain unchanged, and are no more Republican, American or Christian than Freemasonry, or any other pagan despotic institution of modern times.

J. P. STODDARD.

A STRIKE AT PROHIBITION.

Mr. J. C. Schoenberger expresses the opinion in the *Cynosure* of April 17th that I have gone far out of my way "to get a strike at prohibition." And he seems to advocate "public virtue" in the name of prohibition.

But I doubt whether the eause of public virtue can be served in the name of a politieal movement which undertakes to reform the Eucharist. The Pope tried to reform the Eucharist for the sake of "public virtue;" and the Jesuits of the lodge administer their sacrament in the name of "virtue" and the "virtuous." But still, I think that the best way to serve the cause of public virtue is to preserve the Eucharist and to abolish the Masonic lodge. If we are not strong enough to cope with this lodge monstrosity, we shall hardly be able, I fear, to accomplish much of a reform in any other direction.

J. W. PHELPS.

THE GRAND ARMY DISPUTE.

DENVER, Colorado.

DEAR EDITOR:—Please indulge a lover of truth and a regular reader of our grand old *Cynosure*, while I am moved to vindicate the position of E. A. Cook, our former publisher, in reply to J. R. Brown on the G. A. R. ritual in the paper of April 10th.

I entered the army in 1862, a private; was fifty-four years of age; passed the board of examiners; entered with the boys in blue, three of my own sons being in the same company. Did my duty everywhere as a private, and as far as I could the work of a chaplain, unappointed. We were drawn out in battle array to test its horrors and to feel its thrusts. Many suffered—some death. As for myself I was well saturated with blood, but thanks to God the wound was not mortal. Yet I was reminded while looking at the blood that it was only part of the price of the salvation of the country. I carried gun and knapsack eighteen months and was then promoted to be chaplain, and remained with the boys to the close.

At home it was evident that some enchanting element was at work. The old lodgeites, the Masons and Oddfellows, they did so love the boys! Soon a G. A. R. camp was organized. The boys with one consent stood in solid rank as before, and I, the "old boy," with them.

But the manner and matter of going in—how much change has been made in those schools of folly within eighteen years, I have no means at present of knowing. But the M. E. parson Brown makes the breach awfully wide. It may be he is so leproused over with lodgery that he cannot speak the truth. As a case of two deacons of the same congregation: one of them being pressed pretty hard on the fact of the ante-room preparation for lodge folly, declared he never had a cable-tow around his neck to be led into the lodge. The other promptly replied, "You lie! I had hold of the rope that led you in."

Now my knowledge of this matter is thus: prepared in the ante-room; eyes closely bandaged; led by a guard stumbling on a circuitous route; ordered "Halt, and get down on your knees:" hands on the Bible, our eyes still closed, we were required to parrot after the leader. he a miserable infidel. I cannot now well recollect, but I know the obligation was so much like the Freemason "promise and swear" that I said but little of it, At the close the hoodwink was snatched off and a sepulchral voice said, "Beware of the fate of any one that divulges the secrets of this camp;" and a sign points to an open coffin very near at hand. As for the oath I do say I believe it to have been largely a duplicate of the Masouic arrangement.

Is God honored by those "camp fires," reunions, etc.? Many of these are costly. Men will follow those excitements even if the wolf is at the door. God is not honored, "is not in all their thoughts."

My dear soldier brethren, we did under God a great work, and we do well remember the many struggles on the field of conflict—how the Southern brethren held us to the work of blood. It was a hard conflict, yet we had a good government to care for us, and were crowned with a glorious victory. Can we be kind to a conquered foe? Then do not taunt those who have been in our power.

ABRAHAM HARTZELL.

A LODGE ILLUMINATION.

SILVER CITY, Idaho.

Before me is a report, a column in length, recording a public installation of the officers of Alma Lodge, Damarascotta, Maine. It is not that such brilliant exhibitions are new to me that I take particular note of this. The lodge of Silver City and those throughout Idaho, as far as I have seen, practice the same. But the Masonic lodges here are composed chiefly of men of foreign birth, many of whom are very ignorant, and inheriting a love of vain show and pomposity, their regalia exhibitions have not been surprising. This report, however, coming from a part of the country whose people are noted for their culture, and for their unflinching attitude on the side of reform, fills me with the greatest wonder and mortification. The leading actors are men I have met; and the editors, who are made the burden bearers of the occasion, I esteem most highly—men whom I know at heart are opposed to all wrong, yet are held within the ring of Masonic favor by the circumstance, no doubt, of our grandfather, Jesse Dunbar, having been a Freemason, but how good a Mason may be judged from the fact of his having refused his consent for the fraternity to officiate at his funeral. The report says:

"At the conclusion of these ceremonies the toasts were announced by P. M. Wm. A. Stetson, and responded to as follows: 'Our Grand Master;' response by Hon. E. W. Stetson: 'For four and thirty years since Alma Lodge with sister lodges emerged from the voluntary retirement into which they went from the spirit of bitter, intolerant and relentless perseeution which followed the Morgan craze, it has annually commemorated the birth of that patron of Freemasonry, St. John the evangelist, by appropriate ceremonies and festivities."

Could St. John have been a patron of Freemasonry and an evangelist at one and the same time? See the duty of the evangelist, Eph. 4: 12; and could he have edified and followed Christ and been a "patron of Freemasonry?" John 18: 20.

"We sit in a presence to-night in which few of us ever sat before—the presence of the Most Worshipful Grand Master of the Grand Lodge of Maine."

The civil name of this Most Worshipful Grand Master is not given, nor is it stated by what deed of valor, statesmanship or otherwise, he has been invested with this long, high-sounding title; nor why he dare sit there before that learned and honorable assemblage, an index of contempt to our Government, and a violator of the Constitution of the United States.

"The Craft"—response by Wm. R. G. Estes.

"Mr. Estes said that by this term is meant Freemasonry, which institution embraces men [not women] of every country, sect and opinion. Freemasonry has been patronized by kings, princes and potentates; statesmen, scholars and philosophers, as well as by the common people—our true nobility."

These last are the members from whom the money comes to pay for suppers, wincs, brass bands *et al.* So the true nobility are held in line and made subservient to the purposes of their superiors, whose mandates they have sworn to obey without the slightest equivocation, under penalty the most brutal that fiends could devise; and an occasional example like the author of "The Three Distinct Knocks," the autbor of "Jachin and Boaz," William Miller, Smith, Murdock, Forgie and William Morgan, has a powerfully subduing influence upon the poor dupes of the lodge.

"It is not because our institution is ancient that it is patronized, but because of its character, founded as it is upon benevolent, charitable and Christian principles."

The gentleman is not informed, it seems, of the late decision of the Supreme Court of Maine, concerning the character of Freemasonry, to the effect that Masonry was not benevolent nor charitable, but was based and conducted on entirely selfish principles. And when Mr. Estes spoke of Masonry's Christian principles he must have forgotton he had stated in the first part of his speech, that Freemasonry "embraces men of every country, sect and opinion."

"It may be that bad men have been patrons of our order, but a 'tree is known by its fruit.' When there is care enough to keep the tares out of the church, we trust there will be Masonry enough to keep them out of the lodge."

Masons, in the interest of the lodge, will get themselves into the church, create discord, prevent revivals, and seek in every manner to use the church for the aggrandizement of the lodge, and then will caricature it as above!

"Our Work"—response by Jas. D. Genthner in rhyme:

> "Masonic work—there is a kind—
> The kind the ladies' have in mind,
> Because it is the kind that breaks
> The fireside circle when it makes
> For Masons the convenient dodge,
> There's work to-night at Alma Lodge."

The fireside circle is broken in more ways than one. The secretist stands as one forever ostracized, as compared with those who hold no secret from their families.

He occupies the position of one cognizant of some terrible machination, the very mention of which is attended by a silence about the fireside like that naturally assumed in the presence of the dead.

"The gridiron story is a hoax
Got up to fool the women folks."

Could the "women folks" get a voice and a vote at the polls this fooling, which is spoken of so boastfully, would soon stop.

"Nor is it true that by mistake,
Exchange in underwear we make,
And wear each others shirts, till they
Reveal the secret, washing day.
Ladies, I fear it will get out,
But I will tell you all about
The goat, and if our victims ride
Side-saddle fashion, or astride;
But no; I have another fear,
The fear of all my brothers here,
And I dare not incur their hate
For I remember Morgan's fate.
Jesting aside, there's work to do
For every Mason good and true;
Work for a brother in distress,
His widow, and his fatherless;
Work to prepare the heart and mind
For better work for all mankind,
The work of charity—that love,
That fits us for the lodge above,
And makes us worthy to obtain
An entrance, we can never gain
By sign or word; for these alone,
For want of work will not atone."

From the above it would seem that Masons have provided a very convenient means of reaching their "Great Grand Lodge," and one would infer, too, that that great Grand Lodge was no less place than heaven. But these representatives of this great thesaurus in charity make no mention of having made preparation for the salvation of the rest of mankind—not even for their own wives and daughters! Viewing the situation from this standpoint, remembering that Masons' wives and daughters are not allowed to breathe the odorous air, nor drink from the lucid cup of the lodge-room; nor pass through any of those ceremonies which conduce to make those so favored(?) exceptable in the lodge beyond. When your lodge friend shall have lived out the time allotted him on earth; when he shall be about to take his departure for that great Grand Lodge eternal in ——; when you shall stoop over him to pass the last farewell kiss, is it not plain, according to lodge theory, that that parting must be forever?

In closing, I would earnestly advise a careful investigation of these things by all classes. "Prove all things, hold fast that which is good" (Thess. 5: 21). "Take heed that no man deceive you (Matt. 24: 4); for if it were possible they would deceive even Him who has said: "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me." J. N. TRASK.

PITH AND POINT.

LAWYERS' USE OF THE LODGE.

I saw in the *Cynosure* of April 17th, "Preachers' Use of the Lodge," and was prompted by it to tell what I know of lawyers' use of the lodge. During the war an officer of a Northern regiment was killed in a battle. It was hot weather, and thought to be dangerous to bring bodies killed in battle home to bury, and an order forbidding it was issued by the military authorities. A lawyer, a son of the officer referred to, told me that he went to get his father's body, but could not get it on account of the order, to which reference has been made. On his way home he learned that the officer in charge where the battle had been fought, was a Mason. He himself was a Mason, and went back, got his father's body and brought it home with him. Disobedience to military orders, danger to public health and, I suppose, disregard of the military oath were all involved.—H. P. T., *Readington, N. Y.*

AN OLD BROTHER'S TESTIMONY.

I united with the people called Wesleyans in October, 1843. I have endeavored to advocate the principles of reform—anti-slavery, opposition to lodge power, from the time of the murder of Capt. Wm. Morgan to the present. I adopted the principles of prohibition more than forty years since, and now as I am about to leave the world, being seventy-five years old, it is a pleasure to see these principles springing up in different parts of our land. Thank God! Again I am permitted to see the doctrine of heart purity so prominent among our dear people. God bless them forever. And having been under the power of sickness nearly seven years I must soon pass away to my heavenly home, so I say to my brethren all, farewell. Meet me on the other shore, where Jesus reigns for evermore. —Z. T. PETTY, *Oramel, N. Y.*

HOME MISSIONARY APOLOGISTS.

I have thought for some time that I would tell you how we found things soon after we arrived here, about the first of April last. We were not half settled before two missionaries called upon us, a Presbyterian and Congregationalist. In conversation with the first I asked what about Freemasons in the Presbyterian church? "O," he says, "we let them alone. We don't know anything about them. We think it quite a good insurance society." I told him we had means enough at hand to know all about them, if we would avail ourselves of them; and asked if he had read Finney and others. I gave him to understand what I thought of the matter. Do the Home Missionary managers know what kind of men they are sending out; or what good does it do for the synods or Congregational bodies to pass resolutions against Masonry, and then send out men to apologize for the lodge? I think an apologist as bad or worse than the Masons—does full as much hurt in society.—A. G. FORD, *Frederick, Dakota.*

THE CYNOSURE CLUBBING LIST

Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure,* but new only for the other papers.

THE CYNOSURE and—		
The Christian	$3.00	$2.50
The Missionary Review	3.50	3.00
Christian Herald	3.50	3.00
The Truth (St. Louis)	3.00	2.80
Illustrated Christian Weekly	4.50	3.90
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The only condition for obtaining the great reduction above is, that whoever orders shall subscribe for the *Cynosure.* After receiving the first copy of any periodical any necessary complaints should be sent to the office where it is published. If several of the above papers are wanted, write for special rates to

THE CHRISTIAN CYNOSURE,
Chicago, Ill.

BUDS AND BLOSSOMS is a charming illustrated magazine, published by J. F. Avery, Halifax, Nova Scotia, containing forty pages monthly of anecdote and argument for the Christian home. Every number is profusely and finely illustrated. We shall be happy to introduce this magazine to hundreds of American homes, and have secured a special arrangement from the proprietor. *Buds and Blossoms* is 75 cents per year; with the *Cynosure* the two will be $2.50, or any subscriber who has already paid for this paper can get the magazine at the same rate.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

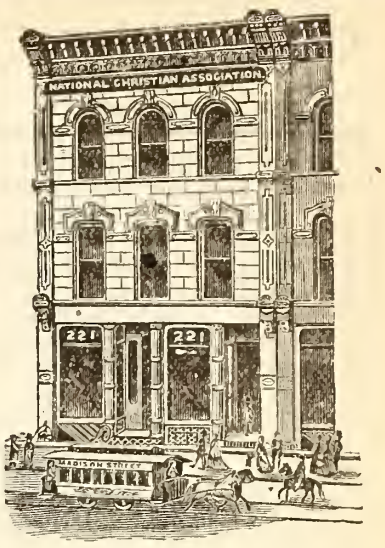
Who depend on voluntary contributions of Christian people in whole or in part for their support:

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ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka, Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

NOTICE.

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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SECRETARIES.—Rev. S. A. George, H L Kellogg and M. N. Butler.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 1, 1884.

"The hour cometh in the which *all* that are in their graves shall hear the voice of the Son of man, and shall come forth." The lodge resurrection of Hiram by a profane lodge master, by "the strong grip of the Lion of the tribe of Judah," is the vilest caricature of Christ and the resurrection ever invented or practiced on earth. Its object is to indissolubly associate a vulgar and detestable sham with the sublimest event in the destiny of man, and thus break its force over mind.

HON. JAMES G. BIRNEY.

The most beautiful characters thrown up by the convulsions which overthrew American slavery were Southerners. An ignorant old Georgian had slaves, one of which he treated as his wife. He had all the haughtiness of a slave-holder with the human feelings of a man. He literally ran a gauntlet from Georgia to Galesburg, Ill., via Missouri, to find means to save his dusky progeny from the auction block. A man of higher grade of culture and intelligence, came into the writer's study at Cincinnati. He had brought by wagon twenty-four slaves from Tennessee to Missouri; thence to Ohio, to shelter them from the harpies of the slave-system in case of his death. He had with difficulty got his flock across the Ohio river, after suffering inconceivable agonies of fear caused by the suspicions and oppositions of slave-holders along the road. As an ounce of powder, exploded, will lift a mountain of granite; so the mighty force of humanity, in the hearts of these men, lifted the iron mountain of slavery, and bore these unsophisticated men, with their slaves, out from the dungeons of the American Bastile, toward light and freedom.

HON. JAS. G. BIRNEY and JOHN G. FEE were Southerners, with education and religion thrown in. They had the courage of patriots, the spirit of Christians, the instincts of gentlemen, and the cool determination of martyrs.

We have given up this number of the *Cynosure* to the sketch of Mr. Birney by his son, Gen. William Birney of Washington; as the highest and best treat and instruction we can give our readers; and the greatest benefit we can do to the present and coming ages. It is an attempt to restore that portion of American history which covers the fall of the slave-power, from the mists and madness which oppression engenders and which had darkened it. Garrison assailed slavery as Attila or Alaric opposed the grinding despotism of Rome. Judge Birney was like Alfred of England, Gustavus Vasa of Sweden, or our own Washington; only with an earlier mission, and, consequently, a narrower field; and it is the field that makes the hero. England was maddened by invasions of Northmen. Sweden united by Danish oppression; and the American Colonies were driven to flock around Washington by the savage roar of the British lion.

Birney, a philanthropist by nature, a Puritan by education, a statesman by instinct, and a gentleman by culture, found his way out of the labyrinthine darkness of American slavery, "the vilest that ever say the sun," to form, found, and become the leader and first nominee of an infant party which made the American flag, which had become the symbol of slavery by its bloody stripes, the symbol of freedom by its stars! The light of the churches around him had been snuffed out by slavery. He was a reasoner without an audience, a leader without followers, and an agent without a patron. He lit his own forge and made his iron hot by striking. And though forsaken by Clay, who had been his idol; hated by politicians for advocating political action; and denounced by Mr. Garrison and his handful of followers for the same cause, he neither lost balance or temper. He taught no heresy in religion or politics. Like Elijah, he stooped down and reared up the altar of freedom which was broken down, and having put his country on the upward path to freedom, he passed quietly away to let others enjoy the luxury of a land without a slave.

Mr. Birney followed his political file-leader, Clay, into the Masonic lodge; but, as the sketch says, he never entered a lodge after he joined the church, and he warned his sons against joining secret societies. This was long before he became associated with Lewis Tappan, Gerrit Smith, and the leading Antimasons. If alive to-day, he would be a leader of the American party.

The history of the Liberty party is replete with instruction and hope for the American party, and for this cause we give it to our readers in the sketch of Mr. Birney. They will be sure to thank us for it; for the destiny and triumph of both are the same.

OUR COMPLICATION WITH THE PROHIBITIONISTS.

We are in receipt of a letter from a good brother (D. C. Hewell, pastor Baptist church, Hermitage, N. Y.,) in which he argues with candor and force that the American party should join the Prohibition party, thus:

"As wisdom seems to dictate united and harmonious action against the one crying iniquity, the saloon, why not combine all our forces, and make one grand universal rush?" etc.

The *American Reformer* gives us similar advice, Mar. 29th:

"Formerly the American was known as the Anti-secret party, and its foremost attack now is upon secret societies. In this category are placed the Sons of Temperance, the Good Templars, the Rechabites, the Royal Templars, and every other secret temperance organization. Inside these orders, it is safe to say, are one-half the voting force of temperance workers, the very men whose efforts have brought public sentiment up to its present level on the temperance question. That these men will enter a party created for beating down their favorite organizations it is not reasonable to expect or to ask."

A beloved and venerable friend in California who loathes the secret lodge system gives similar advice.

We answer these friends and all who hold with them, that we cannot give up our present position and be absorbed by the Prohibition-Home-Protection party for a multitude of reasons, as:

1st. The American party is full ten years older than the Prohibition party.

2d. It seems to us "reasonable to expect and ask" Prohibitionists to give up their secret methods: (a.) Because they say their secrets are trivial. (b.) Because their secret orders contemn and reject the example of Christ. (c.) Because their secret wing will always betray the open wing or rule it. (d.) Because the theory of the secret orders omits Christ, without whom we can do nothing. (e.) Because there is nothing in a Good Templar lodge to prevent a profane swearer being chosen chaplain, which has often been done. (f.) Because Christ commanded his disciples to use no secret methods, but to proclaim from the "housetops" what they heard "in the ear." (g.) Because the secret temperance orders are all modeled after the Masonic lodge, and are really little man-invented religions with the deist's creed, and solemn rituals. Even the little homeopathic doses of secrecy taken by the "Sons of Temperance," in one or two years grew into a "Temple of Honor," with degrees of concealment, the upper from the lower.

3d. In our Washington correspondence last winter, it was proposed by Prohibitionists that we unite with them *with the understanding that all persons nominated to office by us, should agree to confine themselves to open methods of work.* Senator Pomeroy, Bailey, Hinman and Blanchard, with others, met and agreed to those terms, and we are ready to stand to that agreement now.

4th. The *Reformer* is assured that "the anti-Pittsburg wing was and is the Masonic wing of the Prohibitionists." Our information is direct and reliable; but we do not wish to provoke animosities by giving names. The *Reformer* is candid and sincere, and doubtless believes that the secret temperance orders "are the very men whose efforts have brought public sentiment up to its present level on the temperance question." We feel equally certain they are not. In Wheaton, Ill., a Good Templar lodge voted to sustain its Chief Templar, who advocated giving the Germans of the county licensed liquor saloons, to gain their vote in a struggle for the county seat. In the adjoining township of Wayne, a swearing boy was made chaplain of the Good Templar's lodge. John B. Gough told the writer that, having been induced to join a Good Templar lodge he became disgusted; stripped off the regalia during a public procession, and never wore it afterward. The apostle of temperance, Dr. Chas. Jewett, gives several pages in his popular book, "*Forty Years Fight with the Drink Demon*," condemning secret temperance orders. He himself had joined one. Henry C. Child, master of the Wheaton Masonic lodge, offered $1,000 to Wheaton College if it would allow its students to join Good Templar lodges. Mr. Child used liquor himself, but he considered a Good Templar lodge the herald and harbinger of Masonry. The life of a secret order always takes precedence of the reform principle which it professes. And all history proves that the spirit of a secret society is not the Spirit of Christ but of the "god of this world."

5th. The *Reformer's* conjecture that "*one-half the voting force of the temperance workers*" are inside the secret orders is *because women do not vote;* yet since the Ohio women's crusade, the women have done more for the cause than the men. And we submit that "it is not reasonable to expect or to ask" open Christian temperance workers to put rings in their noses to be led by the secret temperance voters, whose lodge rooms are perpetual caucuses; and many of whom are Masons and Odd-fellows and so in pledged or sworn secret fellowship and brotherhood with Masons who are liquor men and saloonists.

The *Reformer* is too wise and candid to wish Christian temperance people to give up Christ's example, and adopt the secret subterfuges of the lodge. If Mason-prohibitionists are false to their brothers, who are liquor men, how can they be trusted? But if true to their Masonic oaths, they will betray the temperance cause.

6th. The secret lodges give up no principle by joining in open work, but to join secret lodges, we must give up our fealty to Christ's example, and the command to "follow" him, *i. e.*, do and work as he did. Our good brother Herrell must see, that instead of "losing nothing" we lose everything by joining in with secretists who meet with us in open conventions, and then go into their secret lodges by themselves, and discuss what they will do!

7th. But the gist and point of our whole objection to joining and working with the secret Prohibitionists is the same reason which forbid Ezra and Nehemiah uniting in work with Sanballat, Tobiah, and Geshem, "people of the land. who came to them saying, 'We seek your God as you do.'" Those men were doubtless sincere. They had sacrificed to the God of the Hebrews, they said, "since Esarhadden." But the trouble was, they practiced religions *with Christ left out*, as do Masons and Good Templars. We object to the worships of Masons, Good Templars, etc., because Jews who hate Christ and Christians who worship him are all on a level in their worship and brotherhood. And putting Christianity on a level with Christless worships is denying Christ! For there is no Christ who is on a level with the gods of false religionists and non-professors!

Now we hope the *Reformer*, whose candor and ability we endorse, will advise the open Prohibitionists to ask the secret ones to give up the thin veil that does little but identify them with the older secret lodges, and unite with us, or permit us to unite with them on equal Christian terms.

The American party convention meets in Chicago, June 20th. If the Prohibitionists will meet with us on the terms proposed to us last winter, viz., that all nominees agree to confine themselves, as Christ did, to open work, we will joyfully hail their coming and we will go to Pittsburg, July 23d.

THE AMERICAN.—The mail of Monday morning brought in the long-expected paper from Washington. Bro. Bailey has met strong currents and head winds not down on his chart, but he brings into port a fair vessel with a rich cargo. His fair new type and good paper are such an introduction as the *Cynosure* would have been thankful for sixteen years ago. With him are associated brethren Needels, Hinman, Day, Butler and Worrell as corresponding editors, and the *American* shows in every column the mark of strong thinking. Let us sustain them and prove the reform strong enough to sustain—nay, that it demands two papers. The *American* must become the best exponent of American principles for American voters, or it will fall short of our anticipations.

—The editor of the *Cynosure* started for western New York on Saturday, expecting to spend the Lord's day with Bro. Foote in Detroit. He will, by arrangement with the General Agent and Bro. Bailey of Washington, attend the county meetings in western New York and at Northampton, Mass., while Bro. Stoddard gives attention to meetings in Illinois and adjoining States. S. A. Pratt, Esq., of Worcester, chairman of the Massachusetts State political committee will probably arrange for the New England meeting, and under his management it will achieve a great success.

—Bro. M. N. Butler has the congratulations of all about the *Cynosure* office in having lately taken to himself a wife. His blows against the frowning towers of Masonry will now have a double energy. May both husband and wife live to see them fall like Jericho's.

—The letter from Bro. C. B. Ward, missionary to India, is like a Macedonian call to our National Christian Association. We believe we shall be able to report next week that his offer is taken and the tracts on their way to those "ends of the earth."

—It would be a commendable kind of "Jingoism" if the Association would adopt an energetic "foreign policy" and extend its labors into such parts of Europe, Asia, Africa and Mexico as might with very little effort be effectively reached with our reform literature. What shall be said about this at the annual meeting?

—Bro. Bancroft of Wisconsin is at the end—the sad end of his weary watching at the bedside of a beloved and faithful wife, who passed from suffering to rest on the 18th ult. He expresses sincere gratitude for the tokens of friendly esteem and sympathy in this affliction, which mitigate in some measure the sharpness of the loss. He

intends visiting Baraboo this week to attend the meeting called for the 30th and will then go on for the summer campaign.

ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION.

The time of our annual meeting occurs this year June 19th, at 10 o'clock A. M. Every corporate member, and as many of the friends as possible should attend. Each annual gathering is more important than those preceding it, and the one approaching has special significance. Our work has been hedged about from the first by indifference, criticism, and a determined opposition, so that its growth has of necessity been slow. God has been pleased to bless our labors and hear our prayers for enlargement until not only in the United States and civilized countries, but in Africa and India the principles embodied in the N. C. A. are advocated by devoted missionaries, and its literature widely circulated among the natives, and the call for our publications and the means for supplying home and foreign missionaries is urgent and steadily increasing. Among all the mission boards for home and foreign work there is not one which is intrusted with an equal diversity of interests or that requires greater prudence, wisdom, foresight and faith in its management. Without respect "of persons," sects, or political parties, its mission is to all classess alike and *with* all for their emancipation from the thralldom of the secret empire, which grows more desperate as the light enters and exposes its *"secret abominations."*

Beloved, hath not the Master chosen you for this work and honored you in bearing the reproaches that come upon those who follow Christ? Will you show yourselves worthy the honor and meet for the work by coming up to the annual gathering "filled with the Spirit" and ready for every good word and work?

Our ranks have been thinned since we last met by the Reaper, and you may be the next to whom it shall be said, "Come up higher," and so it behooves each one to stand in his lot in the time appointed. The two veterans who have stood by this reform from its inception, with purse and pen, with tongue and influence, though "well stricken in years" are still spared, and you ought to cheer their hearts and your own by coming up once more to take the hands of Philo Carpenter and Pres. J. Blanchard, and renew your covenant vows to remain faithful unto death in defence of God's truth and free government against the encroachments of the secret empire.

J. P. STODDARD.

FROM INDIA.

THRILLING LETTER FROM A METHODIST MISSIONARY.

SECUNDERABAD, India, March 18, 1884.

DEAR DR. BLANCHARD:—For the last eight years I have watched and sympathized with the work of the N. C. A. I never needed to be convinced of the unrighteousness of secret societies. In India I see the curse of Masonry as I never saw it in America. The moral character of Masonry out here is *bad*. Drunken carousals are the inevitaconcomitants of the lodge meetings. The un-Christliness of the order is manifest here where Christ-hating Mohammedans and Hindoos join with *eclat*. Romanists let down the bars in this country and do not excommunicate for lodge connections in all cases.

I am glad to get the *Cynosure* in exchange for the *India Methodist Watchman*. I oft extract from it for my paper. I am glad to say that in South India Conference, the tree of Wm. Taylor's planting, we have not one Freemason minister. In our sister conference of North India we have a few who worship at the altar of secrecy. Good Templar secrecy is a fond idol with our North India men, too. So far as we know, missionary societies, not excepting the Salvation Army, keep aloof from action on secrecy. *Many* missionaries in India are Masons. Our conference is clear so far, and a strong anti-secret sentiment prevails among us. As for myself, I am committed to fight secrecy in India as a work of darkness.

I am in need of anti-secrecy tracts. I enclose a slip of your *Cynosure* publications. I cannot but think some good brother of the cause in America would gladly donate me $25 worth of the tracts I indicate. I have the address of every missionary in India, Burmah and Ceylon, 100 in all, and am sending them holiness and anti-tobacco tracts. I will undertake to scatter $25 worth of your tracts all over this empire among missionaries, laymen and native Christians, if you can find the doner of the same. Pray for the cause of truth in India and send these tracts if possible. Your brother in Christ,

C. B. WARD,
Editor India Methodist Watchman,
Secunderabad, Deccan, India.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

WESTERN NEW YORK.

The meetings in western New York will be held as follows:

Genesee county, at Batavia, April 28th and 29th.
Orleans county, at Albion, April 30th and May 1st.
Monroe county, at Rochester, May 5th and 6th.
Onondaga county, at Syracuse, May 7th and 8th.
Ontario county, at Canandaigua, May 9th and 10th.
Livingstone county, at York, May 12th and 13th.
Wyoming county, at Warsaw, May 15th and 16th.

Friends attending convention at Rochester should call at No. 47 St. Joseph street; for direction at Syracuse, at the Wesleyan Methodist Publishing House.

THE EIGHTH ILLINOIS DISTRICT.

BLACKBERRY STATION, Ill., April 25, 1884.

I attended the Republican Senatorial convention at Aurora yesterday. It was organized by the choice of Mayor Barclay of Elgin as chairman, and the usual number of secretaries. After the appointment of committees, the convention adjourned till 1: 30 P. M. A magnificent dinner was gotten up in the basement of the Universalist church, to which all the delegates had tickets. The convention re-assembled at 1. 30 P. M., and nominated by acclamation Col. Evans of Aurora for Senator, and John Stewart of Campton, Kane county, and L. L. Hiatt of Wheaton, for representatives. Stewart is a Knight Templar. His principal qualifications are Masonry and property. He would not stand the shadow of a chance of election were he not a Mason. Hiatt is also a Mason. We were surprised to see Anti-masons from Du Page county voting for Hiatt and Stewart. So long as our young men see that a membership of the lodge is a stepping stone to office just so long will they continue to join secret societies. Nearly all the leading delegates to the convention were Freemasons. Col. Evans is not a Freemason. He will probably be re-elected. But Hiatt and Stewart will meet a strong opposition. There are hundreds of men in the district better qualified for representatives than they are. But they are Masons and the craft is bound to support them. J. P. BARTLETT.

NOTE.—In justice to Mr. Hiatt we must add that when he was nominated two years ago for the legislature many Freemasons of Du Page county were opposed to him, because he had left the lodge. The American voters in that district expect, however, to nominate and vote for a man who has no complicity with the lodge.—EDITOR CYNOSURE.

GRANT'S PRESIDENTIAL PROSPECTS.

His elements of success lie: First, in the Democratic party. Second, in the large Democratic element of the Republican party. Third, in Masonic Methodists. Fourth, in the Grand Army of the Republic. Fifth, in the Grand Army of the Confederacy. Sixth (not least), in the Masonic lodge.

If he succeeds by the force of these elements of success, and should aim higher, at imperial government, then there is a large treasury filled with gold; enough to pay a hundred regiments for a year! May not Cæsar have need of it?

The ultimate fruiting of Grant's military operations might very naturally end in anything else but the interests of the Republic. War's delays are dangerous things to a republic. OLD SOLDIER.

GOOD FOR THE AMERICAN PARTY.

In my sermon of last Sabbath, while reprehending the political parties of this day for their present degradation, I said that the two great political parties had done their work, and that we should, before long, have a new party. The Republican party was formed to kill slavery. Slavery is dead and damned. The Republican party, having achieved what it started for, had better pass out of existence. The Democratic party was founded by Thomas Jefferson to oppose the adoption of laws of primogeniture by which the oldest son got all the inheritance, and to drive out of the land all foreign titles, and to give equal rights to all classes of people. Having fully accomplished that work, its mission seems ended. We are now ready for a party organized for new, particular, supreme God-given work. I showed you last Sabbath that such a party first of all must acknowledge God in its platforms, in its ensigns, in its plans and purposes; that it must also be the foe of national wastefulness and the friend of national economy. I come now to say that it needs not only to whisper but to thunder against the curse of curses, the abomination of abominations, the infernalism of infernalisms—the intemperance of the land—and by national prohibition go forth to slay the red dragon of alcoholism.—*Talmage.*

—The Ohio State Prohibition Convention to appoint delegates to the Pittsburg National Convention, is the only political body outside the American party which has made the national recognition of God a part of its platform. The Ohio meeting at Columbus, March 6th,

Resolved, That this convention recognize God to be the author of government for man, and that in it he has corporated protection for the citizen in his person and possessions.

A WANT.—There is no more melancholy feature in the Blaine boom than the absence from it of Colonel Robert G. Ingersoll, the gallant old infidel, who really started it in 1876 by the "plumed knight" speech. He was remorselessly thrown aside in 1880 however by Mr. Blaine's managers on account of his skepticism, they being above all things a religious body of men and anxious that their candidate should retain his hold on the religious sentiment of the country. Now Colonel Ingersoll cannot get to the convention at all, either as a Blaine or anti-Blaine man. He has just been defeated in Washington, and is beginning to find out that the divorce between religion and politics, even in the United States, is not as complete as some people suppose. But even the infidels have been pained of late by the Colonel's defence of all kinds of rascals. There ought to be some morality they say, even in his irreligion.—*N. Y. Evening Post.*

The ILLUSTRATOR, the latest, freshest and one of the most practically useful of the S. S. lesson helps, will be sent with *Cynosure* for $2.30 per year for both, price separate $2.60. Working teachers will find a great advantage in using this magazine.

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet provides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Proclaiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5 Copies of any of the pamphlets sold by the N. C A., to the amount of 25 cents.

THE HOME.

YOUTH AND AGE.

BY J. W. MOSS.

"I wish I was a boy again,
To sport upon the green."
Go, then, unhindered, and renew
The frolics of fourteen.

What! still contented, do you sit
In that old rocking chair,
Wishing to play upon the green,
And yet not romping there.

No, friend, deceive not thus yourself,
Your joys are none the less;
Age has its sweets as well as youth,
Though different, I confess.

What means that twinkle in your eye,
That smile upon your face,
As looking out you see the boys
Each other wildly chase?

'Twas joyful in your younger years
Youth's antics to go through;
With greater pleasure now you see
Your grandson skip for you.

If virtue crowns the life God gives,
We need not live it twice;
A melancholy out-look has
The hoary head of vice.

"I wish I was a girl again,
In freedom from all care,
To gather blossoms in the fields
And braid them in my hair."

No, mother, all the hours of youth,
No equal pleasure yields,
As when your noble boy comes in
To dinner from the fields.

But flowers, the brightest hued of them
In beauty bloom in view,
And yet no effort do I see
To pluck them made by you.

Sure, then, a change of heart has come
To correspond with years,
And virtue's blossoms bloom in age,
Though watered by our tears.

Cameron, W. Va.

REV. GARRICK GREEN.

What Beecher is in Brooklyn, what Murray used to be in Boston, Garrick Green is in Prodington. He came to a church that was feeble and in debt. The congregation might have averaged two hundred. This was three years ago. Now that church has a house of worship that will seat fifteen hundred, and is full every Sabbath. Of course, its finances are booming. It is the popular church of our city. The strangers all go there. The young people drift there from the other churches to the great grief of parents and pastors. What is the secret of this wonderful success? It can be told in one word: the Rev. Garrick Green is dramatic. He is not an orator, but an actor. He does not preach; he performs. He has a large platform instead of a pulpit. On that platform he appears twice every Sabbath in various characters, and sustains them generally with a good degree of histrionic power. Does he want to make avarice appear mean and contemptible? He takes the part of Judas in the drama of the Crucifixion. Does he want to thrill his hearers with sympathy for the suffering Saviour? He does not hesitate to re-enact the scene on Calvary. He holds up one hand, and pretends to drive a nail through it with the other. He seizes a cane, and thrusts it against his side as if it was a spear. All this he does so naturally and so earnestly that the people gaze with moistened eyes and throbbing hearts. They sit as if they were spell-bound until the performance is over; then they go away saying one to another, "Was not that splendid? Is not Mr. Green a grand preacher?"

Now one would think a man so gifted and so earnest would be a great power for good in our city. I asked one of his pious praying members the other day: "How are you prospering at the X Avenue church? I see by the papers that it is crowded every Sabbath."

"Yes," he replied, "we have a flood there and plenty of driftwood, and yet we don't catch any of it. Though, for the matter of that, it is all water-soaked and not worth catching, anyhow."

"What! are there no additions to the church from that crowd of hearers?"

"Scarcely any. Last year we received six on profession and excommunicated five, a net gain of one. The people come to be entertained. The most of them pay something. The fifteen hundred hearers give an average of about five cents apiece each Sabbath. But this makes $4,000 a year. So we are prosperous financially. Spiritually we are dead. We glory in the popularity of our preacher. We talk about him ten times as much as we talk about Christ. We trust in him to build us up, and don't realize our need of the Holy Spirit. I tell you, turning churches into theatres don't pay in the long run, and the preachers who get up performances to attract congregations may be immensely popular, yet I don't believe that they do much good. Our man Green is sincere. He wants to be useful. He thinks that the first thing is to get people to come to church. But if they come only to be entertained I think they might as well stay away. His performances give them the idea that our churches are places of amusement. If he should begin to preach the Gospel pure and simple, to tell these people that they are sinners and must repent or perish, he would drive them all away."

Going down the street after parting with this brother I met a young man who used to come regularly to our church. I said "Good morning, John, I haven't seen you for weeks. Have you been out of town?"

"Oh, no," he replied, "but you see I go to Green's now Sundays. All the young folks go there. Some that used to go to the theatre Sunday nights now go to the X Avenue. They say the performances are just as good, and that they need not pay anything unless they choose. Fellows that used to spend two or three dollars taking their girls to other places of amusement now take them to Green's. So they do their courting just the same, and save their money and are not tempted to drink. I tell you, Mr. Old-school, that man Green is a great preacher, and he is doing a power of good."

Well, thought I, it is a good thing to keep people from patronizing theatres and saloons on the Sabbath. But if the minister of the Gospel stops there, and gives them the idea that that is his mission and the whole of it, does he benefit them, after all? He makes them believe that because they go to church they are as good as anybody; that conversion, a radical change of heart and life, is an obsolete dogma; that the other preachers are dyspeptics and their people bigots; that orthodoxy is a sham, depravity a bugbear and hell a hideous dream. While to be honest and amiable, and to go and hear the Rev. Garrick Green every Sunday, is the sum and substance of true religion.

I had not seen Mrs. Shallow, who is one of our members, in her pew for several Sabbaths. So I thought she might be sick, and went to visit her. She met me at the door. She was cordial, but seemed slightly embarrassed. I said, "Have you been sick? I have missed you from church a month or more."

"Why, haven't you heard that I have quit your folks and joined Green? The old doctor's preaching used to make me feel uncomfortable. My husband would never go to church with me and would invite company in on Sunday, and wanted an extra good dinner. I had to humor him, yet I was troubled because I heard so much in church about keeping the Sabbath day holy. But now, since I have joined Green, I am a great deal happier. He tells us that the Sabbath was made for us, and that it ought to be a day of cheerfulness and joy. We keep it so at our house. We have a nice dinner party, a quiet game of cards, and in the evening we all go to church, my husband and all. John says that if all the Christians were as liberal as Green, he would be one himself. But when I urge him to join, he laughs and says, "What's the use—there is no difference between the outsiders and the insiders anyway." And I don't really think that there is. John is a good husband. True, he drinks a little too much now and then, and he swears sometimes; but he is honest and kind-hearted, and I believe he is as good a Christian as some who go about with long faces and make long prayers."

It was useless to argue the case with Mrs. Shallow, so I went sadly home.

Whitefield was dramatic in the pulpit. So was Rowland Hill. So are some preachers to-day whom we all esteem very highly for their work's sake. But dramatic power brings with it many temptations. Let the young man who possesses it not depend too much upon it. Let him remember that it is only that truth which reaches the conscience and rouses it to action that does any good. Pulpit popularity is not always the test and the measure of ministerial usefulness.—*Obadiah Oldschool, in Interior.*

The imprecation of President Witherspoon in the long ago should not be forgotten: "Cursed be all the learning that is contrary to the cross of Christ; cursed be all that learning that is not coincident with the cross of Christ; cursed be all that learning that is not subservient to the cross of Christ." When the States are expending such large sums on the scholars; when the national government is besought to appropriate millions in aid of education; when private beneficence is lavished on academic and colegiate institutions; it is well to recall the fact that culture may be a curse.

KEEPING THE SABBATH.

A lady who spoke recently in the Pacific Garden Mission, Chicago, ascribed her conversion to the following incident: She was traveling through New Mexico three years ago, and was side-tracked at Santa Fe one Sunday. She and a lady friend had some handkerchiefs that they wanted washed, and spying a Chinese camp a short ways off went to it, and she asked a Chinaman if he would wash the handkerchiefs. He replied, "No, me no washee to-day." The lady friend, thinking, of course, that John was lazy, recommended her to display her cash, and renew the request. So she held out a dollar bill to John, together with the handkerchiefs, and asked him again to wash them. At this John grew solemn, and reaching up to a shelf took down a book, which the lady was surprised to see was a Bible, and holding it in one hand and pointing to it with the other looked into her face, while a tear stood in his eye, and said: "You savee, me Chinaman and you Melican lady; and I lovee that book. You no good lady." There were no handkerchiefs washed that day, and a profound impression was made on the ladies and their party, ending in the conversion of the speaker.—*Journal.*

OUR BOYS AND GIRLS.

"PEACE, BE STILL."

In the rush and the roar of the city
In the busy morning hours,
A little boy—"a waif and a stray"—
Was trying to sell his flowers;
He dodged where the wheels were thickest,
He darted across the street,
Flying hither and thither,
With a scamper of eager feet;
And ever amid the pauses
He sang a simple strain;
"Peace, be still, peace, be still,"
Was the sweet and low refrain.

Nobody stopped to listen,
But many must have heard;
For the boy sang on in his gladness
As if he loved the word;
And into his office many a man,
Perhaps against his will,
Carried the tune and its lingering thought,
"Peace, peace, be still,"
For it forced its way to the busy brain
And into the anxious breast;
And seemed to promise the toilers
A respite of after-rest.

"Fresh flowers! will you buy a bunch, sir?
Ah, I am glad you will;
Only a penny a bunch, sir—
Peace, peace, be still!"
The city man, in his hurry,
Passed on the crowded way,
And he little guessed what waited him
Of trouble and care that day,
But among his morning letters
Was one that, as he read,
Covered with pallor the ruddy face,
And filled the heart with dread.

"Ruin, absolute ruin!"
"Peace, peace, be still!"
"I never dreamed that this could come!"
"Peace, peace; be still!"
"Is there any help in earth or heaven?"
"Peace, peace be still!"
At last he heard the gentle voice,
And answered it, "I will!
Peace is courage, and courage strength,
I shall find the light ere long;"
And the man was helped to victory
By the lesson in the song!

—*Marianne Farningham.*

THE NORTHERNMOST GARDEN IN THE UNITED STATES.

In the summer of 1883, a small exploring party, under command of Lieut. Schwatka, of the U. S. Army, crossed the coast range of the Alaskan Mountains from Chilkat, and reached the head of the great Yukon River, over two thousand miles long, and there built a raft and floated down this stream over one thousand three hundred miles, exploring and surveying it as they went along. At Nuklakayet, some seven hundred odd miles from its mouth, the first white trading station was encountered, although a few abandoned ones had been met before—and the raft exchanged for a civilized boat. Nuklakayet is near the junction of the Yukon and Tanana, in latitude 65 degrees 8 minutes north, and therefore eighty-five geographical, or ninety-eight common miles from the Arctic Circle. The station was kept by Mr. A. Harper, and here he had raised a garden of vegetables. It is the

most northern one in the United States, within a day or two's journey of the Arctic Circle itself. The predominating vegetables were turnips, the largest of which raised last year weighed a trifle over six pounds. A few other hardy plants make up the small but interesting garden. The greatest obstacle in gardening in this valley is the dense swarms of mosquitoes that abound from the time the snows disappear in the spring until frost comes in the fall, and makes life a burden for all kinds of animal existence. Another almost equal is the character of the ground. In winter, with the thermometer at from 50 degrees to 60 degrees below zero, the soil freezes to six or seven feet in depth, and in the short, hot summer it thaws but two or three feet, leaving a substratum of ice that holds the water and makes even the sides of the hills marshy, and more like a bog than tillable soil. This marshy character gives rise to a luxuriant superficial moss that grows everywhere, and makes walking toilsome and cultivation almost out of the question. Mr. Harper has chosen a southeastern slope on the river bank, and here the immediate drainage has helped him to raise this phenomenal garden. The northernmost spot on the globe where rye and oats ripen is at Kengis, in the Swedish Province at Norrbotten, forty-nine miles to the north of the Arctic Circle. The northernmost place where corn matures is at Muoniovara, ninety-eight miles north of the Circle, and is located just the same distance above that Mr. Harper's garden is below it.—*American Agriculturist for May.*

TEN THOUSAND DOLLARS.

"Gentlemen," said a repentant drinking man at a temperance meeting held in ———, during the Murphy excitement, "gentlemen, it has cost me $10,000 to bring my nose to its present state of perfection." Ten thousand dollars! And what did he have besides his red nose? An aching and remorseful heart, a pain-racked and diseased body, a home where a miserable woman probably dragged her weary life along in a wretched, hopeless apathy, crushed and bowed to the earth by the shame of being a drunkard's wife. "Ten thousand dollars!" wrote the recording angel, and turned in stern sorrow from the page. "Ten thousand dollars!" chuckled the rumseller; "I am that much richer; am I not a lucky man?" "Ten thousand dollars!" whispered a little boy away back in the corner, whose father was killed in a drunken brawl; "ten thousand dollars would make my mother happy and I wouldn't have to sell newspapers for a living, and stay out of school when my heart is hungry for books. "Ten thousand dollars!" soliloquized the young man who drank a little; "I can't afford that." And he signed the pledge, though he did not mean to.

The confession was like a spark that sprang into a flame, and ran with vivid tongues of fire through the vast audience. The little boy went forward with the throng with all the manliness of twenty-five. He wrote his name as well as he could, and proudly took his pledge card. When he thought himself unnoticed he wrote slyly on its back: "Ten thousand dollars saved for mother bi not drinkin'." That was exactly the way he wrote it, so you need not laugh. Maybe his father had wasted as much over his cups, and now his child had no time to learn to spell. He was busy all day at anything to turn an honest penny; and nights, poor fellow, he was too tired and sleepy to even look at a book.

How do I know what he wrote? In passing out, his precious card was brushed from his hand. He could not go back, for the throng pressed on. It was picked up by the janitor, given to one of the officers in charge, and was next day posted on an immense blackboard and served as a text for one of the most magnificent lectures of the course. What a lot of wet handkerchiefs there were when the speaker was through! How red the ladies' eyes were—almost as red as the drunkard's nose! And Jimmy—there I didn't mean to tell one bit of his name—who had stolen back to get his treasured card, and see if he could sell a few books and papers, trembled like a leaf with excitement to think that he was the hero of all that grand talk; and the color went in and out of his cheeks with just that quiver you have seen in the sky when the northern lights wave and tremble. By and by the gentleman called his name, and somebody put him on the platform, and then there was such a stamping and clapping as you never heard of before in your life. And how did it all end? Why, good people interested themselves in the child and his mother, and Jimmy goes to school now and his mother is matron in a "temperance house;" and some day, if you don't study hard boys, Jimmy will be at the top of the ladder while you are just beginning to climb. I want you to remember the man—for he was a real, living man—who said: "It cost me $10,000 to bring my nose to its present state of perfection;" and think of the boy, a drunkard's orphan, who resolved to save $10,000 for his mother "by not drinking," and if you are tempted to drink, see if you cannot make and keep a good resolution. —*Sel.*

OUT OF THE MOUTH OF BABES.

Last summer a gentleman's family passed the heated term in one of the small towns not far from this city. The place of their sojourn was sufficiently near to allow him to spend Sunday with them. On one of these visits, taking his little boy less than four years old, he occupied the holy time in fishing. He had no "luck." At length, disappointed at his want of success, he said, "I wonder why the fish don't bite." The little fellow replied, "Papa, I think it's because the big fish are at church, and the little fish have gone to Sunday school."—*St. Louis Presbyterian.*

TEMPERANCE.

A NEW EMANCIPATION.

There are some men yet to arise in the Senate of the United States or the House of Representatives who, ordained by the laying on of the hands of God Almighty and the hands of all righteous men and women of America, shall demand that the right arm of the American Government be stretched out for the stopping of this plague. And he will in his speech intone the plaint of hundreds of thousands of homeless children and the groan of widowhood that reaches from sea to sea, and from earth to heaven, and before the vision of those national legislators before whom he pleads there will appear two lakes, a lake of tears and a lake of blood, and two scrolls, the one written like Ezekiel's scroll within and without with lamentation, and mourning, and woe, and the other scroll containing an emancipation proclamation mightier than that which Abraham Lincoln signed, and giving freedom to more slaves from worse bondage, and declaring that under the majesty of the law, as well as under the sword and bludgeon of an outraged nation, shall go down the red dragon which so long has hooked with its ten horns, and reigned with its seven crowns, dragging the third part of the stars of heaven after it.—*Talmage.*

We are not given to recounting the horrors of intemperance. They are too ghastly, too piteous to wring hearts with very often, but the "cry of the children" will not "down." Our good friend, Laura Haviland, was recently invited to speak in a small Michigan town where lived a German who was kind and industrious, save when under the influence of drink. At such times, in demoniac rage, the butcher knife or whatever came to his hand, was used in driving his wife and children into the street.

He came home in this condition one night to find his little daughter of nine years in the burning heat of scarlet fever, and to turn all out of doors. The pleadings of the heart-sick mother and the sympathizing children were of no avail. "I'll take care of 'er; I'll cool 'er off;" was his brutal threat, and suiting action to word, he seized a pail of cold water fresh from the well, stripped off the blankets, and dashed the water over the sick child, who was thrown into convulsions at once. The agonized mother strove with him still, but still he raved.

"I'll bring 'er out of this," and taking up a bottle of camphor sitting near the bedside, threw a handful of the burning liquid upon the little face so dear to him when whisky was not his indwelling fiend. The poor child gasped once—twice—and God in his mercy took her to his arms. An indignant community tried to administer justice, but he compelled his terror-stricken family to testify falsely, and so another murderer is free. The true fatherly heart trembles with honest anger at such savagery, but *fathers* legalized the saloon where this father was crazed. Will not the blood of this little one cry out against them also, and be required at their hands?—*Union-Signal.*

Arkansas has lately done a good deed, and after a valiant fight, won a notable victory for temperance. No saloon will now be allowed to stand within three miles of a church or school-house, if a majority of the men and women over twenty-one and eighteen years of age are opposed to it, and present a paper so stating to the county judge. This has made a great stirring up in that State, and is doing a vast deal of good.—*Golden Rule.*

BIBLE LESSONS.

LESSON VI.—May 11, 1884.—Victory over Death. 1 Cor. 15: 50-58.

Get your Bible and read the lesson.

GOLDEN TEXT.—Death is swallowed up in victory. 1 Cor. 15: 54.

"Cannot inherit the kingdom of God." It is not a little remarkable that the prevailing opinion should be that the very same particles of bodily substance which are laid in the grave, or otherwise disposed of, are to be reassembled and reunited at the resurrection, so as to form, as is supposed, the *same* body in which the soul resided before death, and that Scripture teaches us to believe this. Paul's words, however, express almost as strongly as words can, the direct contrary. Throughout Scripture the phrase, "resurrection of the body" or "resurrection of the flesh," *nowhere occurs.* The Scriptures only speak of man's resurrection from the dead, of his "vile body" being "changed," of his being "clothed upon." Of this new kind of body he tells us no more than that it will be "incorruptible," and that it will be (in Christ's approved followers) made after the image of his body.—*Richard Whately, D. D.*

WE ARE THE SAME PERSONS, THOUGH CHANGED, just as each flower and plant is the natural outgrowth of its particular seed. Each seed produces its own plant, and no other. We recognize the oak the moment we see the acorn. We see the flower in its seed, the seed in its flower. So in heaven we shall be changed, but the same persons still. In heaven we want to see our own friends, the very persons who died, and whom we loved. They may be as much changed as the loveliest flower is changed from the black seed from which it grew, as the oak is from the acorn. That which makes us ourselves, that which belongs to our innermost nature, will not be changed. We are not changed into other persons. We shall recognize and love the friends in heaven whom we loved and knew on earth.—*Peloubet.*

NEW POWERS. It seems to me not improbable that the change which shall take place in the body may be itself the appointed means for bringing about a change in the powers and tendencies of the mind. It is plain that the mind greatly depends on the body as its instrument, and on the several members of the body depend the exercise of several distinct powers of the mind; so that the loss or imperfection of any one particular organ—of the eye, for instance, or the ear—will shut out one particular kind of knowledge and of thought from the mind; that of colors, for instance, or that of sounds. It is quite possible, therefore, that our minds may at this moment actually possss faculties which have never been exercised, and of which we have no notion whatever; which have lain inactive, unperceived, and undeveloped for want of such a structure of bodily organs as is necessary to call them forth and give play to them. A familiar instance of this kind is the case of a man born blind, whose *mind* or spiritual part is as perfect in itself as another man's, yet through this imperfection one whole class of ideas is completely wanting. He only learns from *others* that there is such a thing as seeing, and as light and colors, though he cannot comprehend what they are. On this point, however, the sacred writers have not thought fit to gratify our curiosity, but have been content to tell us generally that we shall be greatly changed.—*Whately.*

VICTORY OVER DEATH'S TERRORS. The heathen sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower-bud crushed with all its fragrance in it—these were the sad utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting, or brighten the sepulchre.—*Bonar.* The Romans had thirty epithets for death; and all of them were full of deepest dejection. "The iron slumber," "the eternal night," "the mower with his scythe," "the hunter with his snares," "the demon bearing a cup of poison," "the merciless destroying angel," "the inexorable jailer with keys," "the king of terrors treading down empires,"—some of them were these, the bitterness of which is indescribable. The revelation which the New Testament furnishes, breaks like beautiful sunshine through the unutterable gloom. Our Lord Jesus came to bring life and immortality to light in the Gospel.—*C. S. Robinson, D. D., in S. S. Times.*

COMMENTS BY E. E. FLAGG.

VICTORY OVER DEATH IS VICTORY OVER SIN.

1. *Corruption cannot inherit incorruption.* V. 50. This means that we cannot become heirs of immortality till we have implanted within us the germs of a new and spiritual life. By nature we are all born under the dominion of death, and the only way its fetters can be broken is by being born again into another nature; *i. e.*, having our hearts so changed that we shall love what God loves and hate what he hates. We read that no drunkard can inherit the kingdom of God. This is reasonable, for while the drunkard sows in his physical nature the seeds of corruption and death how can he expect to reap anything else? One result of alcohol—and beer is as bad or even worse than stronger liquors—is to cause the muscles and nerves of the drinker, which in health are living working organisms, to first lose their vital properties, then break up into minute granules, and finally alter into oil globules. When this stage is reached the nerve or muscle is dead. This disease is called "fatty degeneration," and is a part of the same process of corruption which goes on in the corpse after it is laid away in the grave carried on in the living body. People who drink a great deal of beer are apt to grow enormously bulky, and they think it a sign of health, but it is not. The bloated form of the drinker is only a sign of the physical putrefaction going on inside. While of the moderate drinker, Dr. Greenfield, from whose work on the Use and Abuse of Alcohol the above facts are taken, says: "A man may drink in such a way as never to feel consciously excited or embarrassed, yet ruin his health and cut short his days more speedily than the man who is dead drunk every Saturday night." The smoker also "sows to the flesh, and must of the flesh reap corruption." Slavery to any vicious habit is a bondage to death, like the chaining of the living to the dead practiced by ancient conquerors

2. *Victory over death must be through Christ alone.* Vs. 51, 55-57. We cannot tell just how our bodies will be changed at the resurrection. It is a great mystery, but so is the whole fact of our existence. Christianity has its mysteries which no one can understand. They differ, however, from Masonic "mysteries," in the same way that the mock miracles of the lodge-room differ from the real ones related in the Bible. Masonry, like Christianity, promises men the victory over death. This can be proved (1) by the remark so frequently made by Masons, that the lodge is as good as the church; (2) by its prayers over deceased members, that however profane or godless their lives are always assured to be safe in the Grand Lodge above; (3) by its calling initiation "the new birth"; (4) by the statements of such writers as Mackey, who tells us that "a Mason who lives in strict obedience to the obligations and precepts of the fraternity *is free from sin.*" Sin is all that makes death dreadful. If we were sinless beings we should be no more afraid to die than we are to go to sleep. But this glorious victory over death and sin is not the gift of any secret order, or even of any church. It is the gift of God *through our Lord Jesus Christ.*

LIGHT FROM THE WORD.

What does the Bible call those things in religion which we cannot comprehend? 1 Tim. 3: 16. To what do Masonic mysteries belong? 2 Thess. 2: 7: How is the mystery of iniquity described? V. 9. *Does this show why good men are sometimes deceived by it?*

WASHINGTON LETTER.

THE LABOR BUREAU.

The passage by the House of Representatives by the pronounced vote of 182 to 19 of a bill to establish a Bureau of Labor Statistics is a just and wise concession to the labor interests. For, while labor ought to be perfectly free, and all organizations that undertake to control the laborer in selling either his works or its products in the market where he can sell them the best, should be sternly repressed; yet the highest interests both of capital and labor will be promoted by a careful study of the condition, wants and possibilities of the laboring class. I do not believe there is or can be too much labor. It only needs to be diversified, and each class of laborers will afford a market for others. It is not probable that in business relations men will ever learn to act on any other principle than enlightened self-interest. But interests ought to harmonize, and I believe they will, when men cease to "look not only on their own things but also on the things of others."

CHARTERS.

The passage by the House of Representatives of a bill to amend section 545 of the Revised Statutes of the District, being an act in reference to corporations, looks like a plan to provide for the charter of all sorts of lodges and secret orders that have been, or may hereafter be organized, and to authorize them to hold property so that they may have a yearly income of $25,000. It is time that secret lodges are not named, but the clause "benevolent, charitable, educational, literary, musical, scientific, religious, or missionary purposes, including societies for mutual improvement or for the promotion of the arts," may apply to Masonic or Odd-fellow lodges, for they claim to have these objects. Doubtless it is appropriate that there should be a general law authorizing societies of a general character, but all such institutions ought to be required to report all their laws, rules, obligations, penalties and ceremonies of initiation, to the court of records; and also to keep a record of all their doings which should be open to public inspection. This was the wise provision of the Rhode Island legislature, adopted in 1832, which effectually broke up the lodges in that State till the Constitution was changed in 1842.

During the debate on this measure Mr. Belford of Colorado, introduced an amendment to provide that the Smithsonian Institute and the Botanical Gardens be opened on the Sabbath. He called attention to the growing disregard of that day as an evidence of advancing civilization and hoped that all restraints would soon be removed. Should Mr. Belford and Mr. Ingersoll ever get outside of the influences of the Sabbath and the Bible they will be very glad to get back.

The charges preferred against that distinguished Freemason (of the thirty-third degree), Judge Advocate Swaim, have been withdrawn by Mr. Bateman the banker, and the business matter between them has been settled. Still they are to be investigated and Secretary Lincoln has issued an order to that effect. I quite agree with the *National Republican* that "it is to be hoped that the inquiry will be thorough. If Mr. Bateman's charges are found to be true Gen. Swaim is not a fit man to hold the position of Judge Advocate General of the army. If they are found to be groundless, the world should know it—officially."

To the many beautiful statues that adorn this city there is to be added one of Chief Justice J. Marshall which is to be placed at the foot of the steps on the west side of the Capitol. Congress has appropriated $20,000 and it is to be supplemented by private donations. It is expected to be unveiled about the middle of May, and Wm. H. Rawle of Philadelphia is to deliver the oration. The foundations of the statue are being laid. The following in reference to the Washington monument will be of interest:

"The Washington monument reached the height of 410 feet yesterday afternoon. The total height of the shaft will be 555 feet, which will make it the highest monument in the world. This leaves 145 feet yet to be added, 55 feet of which will be a marble roof of pyramidal shape. There are twelve men at work on the dizzy-heighted top, and it is estimated that the monument will be completed by the first of next November. At that time it is proposed to hold a grand celebration in this city. The affair will doubtless be managed by the Monument society. After the shaft is completed much interior work will have to be done. A large number of memorial stones, appropriately inscribed, will be placed in position. These stones were presented by foreign countries, individuals, and the several States. Only a few of the States and Territories have failed to present marble memorials. Among the number is Texas. An appropriation has been made by the Texas legislature to purchase a handsome tablet of native stone."—*Republican.*

I will add, while the States have sent some beautiful stones, the lodges have sent more, and that this grandest of our national monuments is to be very largely used to advertise Freemasonry and Odd-felship.

The investigation of the Star-route frauds still continues, and the developments of crime are more and more startling. The Second Assistant Postmaster Lyman testifies to additions made to previous contracts for "expediting" to the amount of $2,172,832.-87. In all these cases he said there was fraud. How shocking was the perversion of justice that permitted a trial to go on for six months, and none of these facts were developed! Surely there *is*, there *must be*, here in Washington a hidden, malign influence that infects the department of justice, and makes the trial by jury a burlesque on the administration of law. How much Freemasonry and the other secret orders have to do with this perversion of justice, it would be difficult always to say; but there is great reason to think that they have much to do with it. A gentleman in this city, of most exemplary Christian character, and excellent business methods, but who is outspoken in his abhorrence of the lodge, was for seven years denied a settlement of his accounts, cheated out of a considerable sum that was due him, and finally sued for twenty thousand dollars, which suit was afterwards compromised for one dollar. True, this gentleman had given great provocation, for he had *prevented the stealing* of some two hundred and fifty thousand dollars, and such things are rarely forgiven. The particulars of this affair await a further statement.

H. H. HINMAN.

REFORM NEWS.

THE MICHIGAN CONVENTION.

At the appointed time, according to announcement, convention was called to order by president W. H. Ross. But few were present. This meeting was in Jackson in F. M. church. One of the first duties of the convention was to fix upon a number which should constitute a quorum to transact business. The number was fixed at seven shareholders in the Michigan Christian Association. Convention then proceeded to the election of officers for ensuing year. Ballot resulted as follows: W. H. Ross, president; C. L. Preston, secretary; George Swanson, Jr., treasurer board of trustees; president, secretary and treasurer ex-officio, and H. F. Buffham, M. Veenboer, C. C. Foote, L. I. Wicker, S. P. Poole and H. A. Day. Various and important amendments to the constitution were made, and other important business transacted which will tell powerfully in future work in this State.

From this place delegates repaired to Battle Creek, where the unincorporated association was in session. Time and place of next meeting of incorporated association was left with its three principal officers. The meeting at Battle Creek began with discouragement written on the faces of every one. Bro. Stoddard failed to come as expected on the first evening, being detained in Chicago on important business. When the delegates came from Jackson, Bro. Starry was holding the audience, though there were but few out. On Thursday morning a respectable number gathered for devotional exercises, which were followed by a business session. Election of officers, etc., occupied the forenoon. C. C. Foote was elected president, H. A. Day recording secretary, W. H. Ross corresponding secretary, George Swanson, Jr. treasurer. By motion a political meeting was made the order of the day for afternoon at three o'clock. H. A. Day was appointed a committee to solicit the attendance of Adventist brethren Friday, at 10: 30 o'clock A. M., to enter into an examination of the position of the American party on the question of Sabbath legislation.

The following committees were appointed: on programme, H. A. Day, George Swanson, W. M. Beden; on finance, S. P. Poole, R. H. Glaspie, George Harris; on nominations, George Swanson, S. P. Poole, E. B. Webster.

AFTERNOON SESSION.

Prayer was offered by W. H. Ross, and after slight preliminary action, convention adjourned to make room for order of day at three o'clock. Meeting then proceeded to organize for a political convention, which resulted in the election of officers of former meeting as officers of political convention. Meeting immediately proceeded with the election of delegates to National Convention at Chicago in June. Result of election as follows: Rev. C. C. Foote, 1st Dist.; E. Z. Derbyshire, 2nd Dist.; Rev. H. A. Day, 3rd Dist.; Timothy Hudson, 4th Dist.; M. Veenboer, 5th Dist.; Rev. W. H. Ross, 6th Dist.; W. M. Beden, 7th Dist.; Marcus Wilcox, 8th Dist.; Rev. J. L. Bush, 9th Dist.; E. Jarvis, 10th Dist.; J. B. Crall, 11th Dist.; S. P. Poole and George Swanson, Jr., at large. By vote of convention the proposed additional plank to platform of American party relating to universal suffrage was endorsed by the body. A State central political committee was then appointed consisting of W. H. Ross, Williamston; H. A. Day, Parma; O. H. Johnson, Hickory Corners; James Brandt, Forest Grove; H. F. Buffham, Batavia; J. L. Stratton, Kalamazoo; J. Walters, Hopkins, Allegan Co. The committee were authorized to use their judgment as to whether they call a convention or procecd to nominate State officers themselves. A resolution was then offered by H. A. Day to the effect that in calls for State and national meetings our opposition to secret societies should be made prominent. Political convention adjourned and Michigan Christian Association came to order. The matter of consolidation of the two associations in Michigan was taken up. The matter was disposed of by old association agreeing to adjourn to meet at its next meeting at the call of the officers of incorporated association. Adjourned.

Friday morning meeting was opened with devotional exercises, Bro. Foote in the chair. Order of the day—Examination of our party relation to the Sabbath—taken up, and after considerable good natured talk between some of our Adventist brethren and American party representatives, a resolution was offered by Bro. Ross to express the sense of the meeting. "*Resolved*, That this association express its conviction that in the matter of Sabbath legislation those who observe the seventh day are entitled to the same protection we ask for ourselves." Carried by unanimous vote. Adjourned to two P. M. Friday afternoon meeting called to order by H. A. Day in absence of Bro. Foote. Bro. W. H. Ross elected president *pro tem.* Prayer offered by Rev. J. H. Canfield: singing, "Hold the Fort." Stirring remarks by Bro. J. P. Stoddard. On motion the convention heartily endorsed the plan for political organization and work suggested by Washington convention. Resolution offered by Bro. Stoddard on the relation of proposed *Washington American*, as organ of political wing of this reform movement, and *Christian Cynosure*, and in favor of *Cynosure*. Adopted by convention.

Order of day arrived, and convention listened for an hour to a stirring speech by Bro. Stoddard on the power of Freemasonry in church, judiciary and legislatures.

On Thursday Pres. C. A. Blanchard of Wheaton College gave an address on Freemasonry, to which the audience listened with unabated interest throughout. On Friday evening Bro. Starry had a good audience, and worked the third degree of Freemasonry with telling effect. The best of order was preserved, and all workers and payers and praying ones in this reform have reason to be encouraged. The tenth annual meeting of the Michigan Christian Association was a decided success. Let us thank God and take courage.

H. A. DAY,
Recording Secretary.

WESTERN NEW YORK.

DALE, N. Y., April 24, 1884.

EDITOR CYNOSURE:—We are glad to report progress in northwestern New York. It was my privilege to address a small but intelligent audience (mostly middle-aged men) in the Free Baptist church a little north of Warsaw on Monday evening last. The pastor, Rev. Mr. Marsdin, made a few well chosen remarks in which he expressed a desire to know more of the character and workings of secret societies. Good attention was retained during the entire evening. After we had concluded, the audience kindly tendered me a vote of thanks.

On Tuesday morning I went on to Perry and arranged to have a lecture soon. Proceeding to Castile, I found friends as harmless as the dove, but I fear not quite as bold as the lion. I do not mean by this that they were ashamed of the grounds they had taken. The brethren, on the whole, are doing well. That they have a hard field for reform I found by circulating bills for the lecture the following day. As I came along the street I noticed quite a number of men gathered on the street corner, who commenced swinging their arms and pointing as though there was a house afire. One said, "There comes the Anti-mason exposer;" another, "That's him!" and as I passed quietly by the store where they were standing, a man rushed into the house exclaiming, "Let's get the rags!" Failing to scare me, they at once set up a hoot, like so many devils, saying "What time does your show begin"? etc., etc. I made no reply but went on my way rejoicing that I was "counted worthy," etc. The father (a Mason) of the gentleman who printed the bills asked me "How do you account for the fact that after each Anti-masonic

lecture in Castile the Masons have twice as many join them as in all the rest of the year?" He doubtless thought this was a poser. I replied, "I do not have to account for this fact, if it be a fact; but will let you Masons account for it by agreeing to come and lecture just as often as you will pay for the hall and advertise the lecture, charging you nothing for the time or address. If I am driving men into your lodge the more lectures the better, for you." A long pause followed.

At eight o'clock last Wednesday evening about one hundred persons had assembled in Bush's Hall (a large number of Masons being present), to see the show, in spite of the Masons trying to raise a disturbance and keep people away.

After a word of prayer and reading of the Scriptures, I began the lecture, stating that I should discuss the question of the evening from a Christian standpoint. The Masons looked as if they had come to the wrong show, and had better keep quiet. One red-faced fellow (who during the day told me that he belonged to the order of the Sons of United Ancients, or some such society), occasionally cried out "That's a lie!" On the whole the meeting was a success. I go to-day to arrange for our first county meeting at Batavia, advertised last week.

W. B. STODDARD.

THE CHURCHES.

—The annual election of the Board of Directors of the Chicago Theological Seminary was held last week. At 5:30 o'clock Wednesday evening the alumni supper was served in the parlors of the First Congregational Church and at 7:45 o'clock in the evening the twenty-sixth annual commencement took place in the audience room of the same church, there being ten graduates.

—Among the announcements for last Sabbath in Chicago was that of Prof. Moorhead, D.D., of Xenia Theological Seminary to preach in the First Congregational church, and of Rev. Neil McDiarmid, pastor of the Gaelic church at Elmira, Stark Co., Ill., to preach in Gaelic and address the audience in English in the lecture room of the First M. E. church.

—Rev. Charles W. Shelton, agent of Yankton college, has been chosen secretary of the American Missionary Association, to take the place of Rev. James Powell at Chicago.

—Among the converts in Mr. Moody's meetings at the mission at West Kensington, is said to be the son of Maharajah Dhuleep Singh, of India. Some six hundred persons have already professed conversion.

—It was stated at a meeting of the London City Mission, recently, that fifteen missionaries are now working among 5,700 of the public houses of London, but at least twenty more are wanted to cover the 11,340 contained in the metropolis.

—Among the buildings destroyed in the recent great fire in Paternoster Row, London, was the house of the Religious Tract Society, a costly structure valued at $400,000.

—The Rev. A. R. Parker, pastor of the Centennial Baptist church, has prepared a scholarly and elaborate review of the life of Cardinal Newman and the steps in his passage from the evangelical party of the English Church to Rome. It will be printed in the *Standard*, the Baptist denominational paper of this city.

—The people of Clyde, Ohio, are greatly excited over a remarkable faith cure. The wife of Rev. W. H. Painter has been an invalid for years, and Saturday, believing she would be cured by faith prayed earnestly, and was, it is stated, almost instantly cured.

—The Rev. T. G. Harper has resigned from the denomination in the Methodist Episcopal Zion Conference at Newburg, N. Y. He said he had been brought here from British Guinea and expected to find a free country, but discovered that it was free in theory only, ostracism of the colored race being general. He intends to join the Protestant Episcopal church and return to his native land.

—Dr. A. B. Earle, the well known Baptist evangelist, has during his more than fifty years of service preached about 21,000 times.

—The plan for an inter-ecclesiastical congress, started by the Berkshire county, Mass., pastors, makes progress. Two clergymen and a layman from each of the denominations concerned in the call—Congregational, Episcopal, Methodist, Baptist, Presbyterian and Reformed—are to be invited to act with the original signers in developing the plan further.—*Independent.*

—The Presbyterian Hospital in Philadelphia which some time ago refused a check for $2,500, its share of the fund raised by the charity ball in that city, has received a check for $3,000 from a resident of Bucks county. The writer explains that $2,500 is in lieu of the money which the hospital did not receive, and the remaining $500 is a premium for adhering to principle. He requests that the entire amount be added to the principal of the permanent fund of the hospital, to the end that principal and principle may go together.

—The First New York Reformed Presbyterian congregation, Rev. J. C. K. Milligan, pastor, have sold their church building on West Twenty-eighth street and have secured for the present the use of Trenor Hall, on Broadway near Thirty-second street, for their services. They began to occupy this hall on the first Sabbath of March.

—The closing exercises of the Allegheny Seminary (Reformed Presbyterian) were held on March 18th, 19th and 20th. Eighteen sermons were delivered by the students and the usual examinations were held. Three students had finished their theological course, and seven were certified to their Presbyteries for licensure. The students received much praise from the board for their diligence and marked improvement. Dr. Sloane of the faculty is gaining strength, and there is good reason to hope for his restoration to health, so that his labors may be resumed at the next session of the Seminary.

—The Bombay, India, *Methodist Watchman*, referring to the death of the leader of the Brahmo Somaj, says of his work: "Baboo Keshub Chunder Sen is dead. He left this world January 8, 1884. That a great man has fallen, none can doubt. But he is certainly one of the most mysterious anomalies ever developed in any nation under the sun. He threw off repulsive heathenism and neither fell into atheism nor Universalism. He was a deist, though his desire was unlike that of any other deistic leader the world ever saw. We have never heard his moral character impeached. Many say he was a good man. It is sad so great and good a man should miss *accepting and teaching him whom receiving not he received not God who sent him.* Many hoped the movement headed by this strange man would eventually turn Christian. It has done good in being an *Indian revolt* against the repulsiveness of heathenism, but the extravagances to which it goeth fast will work its oblivion with hosts of errors that have lifted themselves against the truth of Jesus"

—A unique celebration of a hundred years of Methodism was recently held at Pearsalls, L. I. After the morning service, the pastor, the Rev. George Filmer, put a pine board on the altar-rail; on that, a saucepan; in that pan a package of law papers. Touching a match to them, he said: "Here are the documents which have so long weighted down our church; here are the mortgage and the notes on which we have been paying interest. Rejoice with me at their funeral pyre."

—Bishop Stevens recently administered the rite of confirmation to thirty-five persons at the chapel of the Italian P. E. Mission in Philadelphia. Rev. Mr. Zara, the missionary, is himself a native of Italy. With two assistants he conducts a night school through the week for teaching children and adults the English language. The mission is carried on under five trustees, appointed by Mr. Stevens. It is not connected with any missionary board, but is supported entirely by contributions.

—There are four ecclesiastical organizations in South Carolina which are known under the general name of Methodist church. The Protestant Methodists have only one or two congregations; the A. M. E. church has a colored ministry and membership; the M. E. church South is composed almost entirely of white communicants, and the M. E. (or Northern Methodist) church is composed in that State very largely of colored people. There are only four white men in the ministry of this last-named church in South Carolina.

—At a late Chicago Congregational ministers' meeting a committee consisting of the Rev. Messrs. C. C. Cragin, J. C. Armstrong and A. Monroe, was appointed to consult with ministers of other denominations with a view to calling Mr. Murphy the temperance apostle to Chicago to labor on the West Side.

OBITUARY.

MRS. MARY B. BANCROFT, wife of Elder Isaac Bancroft, was born in the State of Vermont, January 10th, 1822, and died in Monroe, Green county, Wis., April 18th, 1884, aged sixty-two years, three months and eight days.

She was converted to Christ when twelve years of age, and joined the Congregational church soon after, of which she was a devoted member until one year ago, when a society of the United Brethren church was organized in Monroe. She gave her name as one of that class that she might have Christian association and religious work.

For a good many years she has been a great sufferer, and especially the past year she has been called upon to pass through the most intense bodily pain, being confined to her room nearly the entire winter; yet through it all her faith did not falter, and she ever manifested a spirit of perfect resignation to the will of God. She was always actively engaged in Sabbath school work and many souls have thus been brought to Christ through her instrumentality.

Bro. Bancroft is an earnest and effective worker in the Anti-masonic reform, and is now the State agent of the Wisconsin State Christian Association. In this work he has ever enjoyed the sympathies and prayers of a loving wife. But she has said good bye and gone on before.

The funeral services were conducted at the residence of the deceased, where a large number of relatives and friends assembled to shed tears of sympathy around the casket of one they loved. We bore her mortal remains out to the beautiful cemetery, and amidst tears and flowers we laid her away to rest until the resurrection of the just. May great grace be upon the hearts of those that weep, and may they be united again in that land where parting shall never come.

D. R. G.

MRS. MARY KENDALL died at Blackbury Station, April 23d, in the 59th year of her age. She was strongly opposed to Masonry. Her husband, Loren D. Kendall, died about twelve years ago. He was a Mason. Mrs. Kendall would not allow the fraternity to have a Masonic funeral. She was a Christian, and was determined her husband should not have a heathen funeral.

J. P. B.

I am entirely in accord with the members of the Association that reform is the first need of the country, and that where a powerful oligarchy so foreign to our institutions as the Masonic lodge stands as an obstacle in the way, the first duty is to remove it. A party which in its wanton fondness for subtle, secret power has chartered the Masonic Hall Association of the District of Columbia, thus establishing a religion, should be made to give place to some other party that will have more respect for the Constitution.—*Gen. J. W. Phelps.*

—The remnant of Indians in New York keep up a kind of ceremony which allies them to the wretched Zuni of New Mexico and the Freemasons. The rite is thus described: "The ceremony of burning the white dog was observed by the Indians on the Onondago Reservation yesterday. The Indians were all dressed in bright colors, and the chiefs and braves were adorned with feathers and ribbons. The dog to be burned is first hanged till it is dead by a delegation of sagamores appointed by the chiefs and warriors of the tribe in council. This is done in secret. The carcass of the animal is then daubed with spots of red paint, signifying a sacrifice of blood. Blue and red ribbons are tied about the animal, and the legs are fastened together with a long band of blue ribbon. The dog was laid beside a stove, while the squaws set up a howling, and the chiefs and braves uttered incantations in a low monotone. Chief Webster made the sacrificial address. He wore a silver crown, and asked that the sins of the Six Nations be forgiven. A short chant by the Indians followed, when the dog was placed in the stove, together with baskets of tobacco and herbs. the Indians then departed to their homes.

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FARM AND GARDEN.

A CONVENIENT PASTURE.

A pasture close to the farm buildings is a great convenience, and will save much valuable time during the busy season. The work horses may be turned into such a pasture in the evening after they have eaten their ration of hay and grain. It is an easy matter to bring the horses in again in the morning for their feed, before it is time for work. The cows may go to the back feeding ground for the day, and into the front pasture to pass the night. Boys who are tired from hard work through the day appreciate the convenience of a pasture close by the milking ground. The cows are more contented if kept near the barns at night. The gates and other entrances to this night pasture should be arranged to save all possible steps, both from the horse stable and the milking yard. Some may object to having horses and cows in the same field, but the writer has concluded, after several years' experience, that there is no danger with any ordinary animals. Young stock of all kinds will be safer if kept from the old in a separate pasture.

This convenient night pasture should be permanent, and furnish good feeding to the horses and cows throughout the whole season. It therefore needs to be kept in good heart. If naturally rich the droppings from the animals will keep up the fertility for several years. A man with a manure pick or mallet should go over the pasture each spring, and loosen and scatter the droppings. The mallet consists of a block of wood a foot long, square at one end and pointed at the other, into which a stout handle is fastened near the middle.

A top dressing of well rotted manure should be given every two or three years, or still better, a light dressing each winter. A hundred pounds of nitrate of soda per acre in early spring, aids greatly in giving a vigorous start to the young grass. If coarse weeds appear they should be rooted out before they become thoroughly established or ripen any seed. A flowing spring in a central location is of great value in any pasture, and especially here where cows may drink after being milked, and again early in the morning. It will also save much labor in watering the horses before and after work. If a flowing spring cannot be found the next best water supply is a well with a windmill pump.

A pasture properly manured, kept free from weeds, and thickly seeded with a large variety of grasses, may be as permanent and profitable as any field on the farm. The night pasture does not enter into the regular rotation adopted for the other fields.—DR. B. D. HALSTED, *in American Agriculturist.*

LIMA BEANS.

A Boston merchant who retired from business twenty years ago, "a miserable dyspeptic," and went to gardening on a small scale, regaining his health, and capturing more prizes at the Massachusetts horticultural shows than any other exhibitor, tells how he manages a crop of Lima beans. His mode of cultivation is practical and noteworthy, because all may practice it. He plants his beans in boxes in his cold grapery early in May, and transplants a box to a hill early in June, and thus gets the start of out-door planting by several weeks. The boxes are seven inches at the top and eight at the bottom, and they are bottomless. He arranges them in his grapery upon the floor and fills them with fresh earth and plants five beans in a box, with the eyes downward. When the time for transplanting comes he lifts them with a spade from the floor, and carefully places them upon a wheelbarrow, and then wheels them to the place where they are to be planted, the ground having been well prepared for their reception, the rows being four feet apart, and the hills in the rows three feet apart, little holes having been dug to receive the plants and earth from the boxes. They are removed one by one from the barrow with the spade, and set in the holes prepared for them, without in the least disturbing their contents. Then the boxes are removed, leaving the earth in the holes prepared for the reception of the contents of the boxes, and the earth drawn up around the beans in the hills with the garden hoe, and thus has he never failed of producing a prize crop. This is the bean of beans for table use and may be dried, and when wanted for use, by soaking them in water and cooking them, they are found almost as delicious in winter as summer. Mr. Smith wonders that farmers do not more generally enjoy this luxury at their own tables.—*Sel.*

CHICKENS IN THE GARDEN.

The broods hatched the last of April or early in May can be safely stationed in the garden, as soon as the vegetables are in sight—the hens being confined in coops close by, with conveniences for food and water. Insects are abundant in a well manured soil, and will be devoured by the chicks with great greediness. They also enjoy the tender weeds between the rows when they first appear. With cracked corn, insects and young weeds or grass, they have a perfect diet, and grow very rapidly after warm weather sets in. They are thus an important aid in destroying insect enemies that prey upon vegetables and the strawberry plants. Squashes, melons and cucumbers suffer most, and when their leaves appear a good location for the coop is near these. When chickens get large enough to trouble cultivated plants they must, of course, be removed from the vegetable garden.—*Agriculturist.*

DISTANCES APART TO PLANT TREES.—The *Agriculturist* says: "After a long course of observation and experience on this subject, we have fully made up our minds to the conclusion that in any part of the United States and the Canadas, the following distances are the best at which the trees should be required to stand:

Apples, 33 feet or two rods—40 feet is none too far.

Pears on their own stocks, 24 to 30 feet.

Pears on quince stock, 10 to 12 feet.

Quinces, peaches, nectarines, apricots, and plums, 16 to 20 feet.

English cherries, 20 to 24 feet.

Kentish, or common red, or pie cherry, 10 to 20 feet.

GETTING POTATOES EARLY.

Some years ago I conceived the idea of planting my potatoes with shoots to them. Probably the sprouts suggested the idea; at any rate I carried out the plan, and have been so well pleased with it that I have followed it for three years. A few weeks before planting time I select my seed potatoes, and set them in a warm place to sprout. By the time my ground is ready the shoots are about three inches in length. The potatoes are handled carefully, so as not to break the growth, and cut up in suitable sizes, as in the ordinary way. One strong shoot is left to each piece. The sets must be put into the ground carefully, of course, or the shoots will be broken off. As growth commences at once the green tops show in a few days. There is easily a saving of two weeks' time at the start. Those who have rather low ground which cannot be worked very early in the spring, will find this method will enable them to compete with their neighbors on higher ground with success. By July 10th I was using fine Beauty of Hebrons (an excellent early sort, by the way), planted April 25th. They were not then fully ripe, though the yellow tint in the leaves was getting quite perceptible. Generally the tops are dead at this date, but an unusually fine potato season kept them growing later this year.—*Cultivator.*

A Life Doubly Assured.

A RESIDENT of Bangor, Maine, writing to C. N. Crittenton, New York, for a supply of **Hale's Honey of Horehound and Tar**, mentions incidentally that three months ago a New England life-insurance company refused to grant him a policy on the ground that he was consumptive. "But," he adds, "thanks to the healing properties of *that invaluable preparation* my lungs are now perfectly sound, and I yesterday passed a medical examination without an objection, and insured my life for $5,000. Of druggists generally.

Pike's Toothache Drops cure in one minute.

A PURE, radiant complexion is one of woman's greatest charms. It is attainable by the daily use **Glenn's Sulphur Soap**, which removes blemishes of the skin, cuticular ailments of every description, and is an admirable disinfectant.

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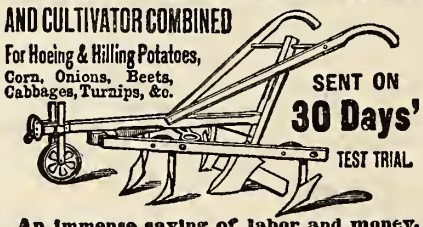
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IN BRIEF.

From the edition of Messrs. Geo. P. Rowell & Co's American Newspaper Directory now in press, it appears that the newspapers and periodicals of all kinds at present issued in the United States and Canada reach a grand total of 13,402. This is a net gain of precisely 1,600 during the last twelve months, and exhibits an increase of 5,618 over the total number published just ten years since. The increase in 1874 over the total for 1873 was 493. During the past year the dailies have increased from 1,138 to 1,254; the weeklies from 9,062 to 10,028; and the monthlies from 1,091 to 1,499. The greatest increase is in the Western States. Illinois, for instance, now shows 1,009 papers in place of last year's total of 904, while Missouri issues 604 instead of the 523 reported in 1883. Other leading Western States also exhibit a great percentage of increase. The total number of papers in New York State is 1,523 against 1,399 in 1883. Canada has sharcd in the general increase.

The effect of the anti-Chinese law on the prosperity of California has not been what its advocates anticipated. According to information gathered from the newspapers and from correspondents "the only people who seem to have been benefited by the passage of the anti-Chinese law are the Chinese who remain. They demand higher wages, fewer hours of work, and more consideration in most particulars. In the mean time the small fruit raisers, owing to the decrease of the numher of Chinese laborers, find great difficulty in having their herries properly picked, as it has been found almost impossible to get white men or hoys or girls having the patience, persistence and method requisite for this employment. And several infant manufactures in which the Chinese labored have been suspended, while no others employing white workmen have sprung up to take their place." —*Statesman.*

The census of Russia was taken in 1882 and the details have recently been made public. On the first of January, 1882, the inhahitants numhered 91,118,514, living in sixty-three provinces and eleven districts. During the year 1881 there were 4,043,863 hirths and 2,826,438 deaths registered, the growth of the population heing 1,217,425 inhahitants. At this rate the population would risc to one hundred millions in 1890, and in sixty to seventy years it would have doubled. At present the population of the empire is ninety-four millions. The growth of population is largest in the southern parts and smallest in the northern, where also the mortality is the greatest. It has been ascertained from the census reports that sixty per cent of the children die under the age of five years, which means 1,500,000 of deaths per annum among young children. It has also heen proved that more than half of the male population die before attaining the age for military service. Thus of the 7,742,000 boys born from 1856 to 1860 only 3,770,000 have reached the age of 21 years. Since then there has been little progress in the sanitary condition of the people, and while fifty-two per cent of young men have died hefore becoming of age for the last five years, the number of the weak and diseased unfit for military service was 93,-000 in 1877, and 110,000 in 1881, which indeed is anything hut progress. On an average a person is horn in the Russian empire every eight seconds.

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NEWS OF THE WEEK.

WASHINGTON.

—Senator Blair, from the Committee on Education and Labor, reported favorably the bill to create a commision to inquire into and report upon material industry and intcllectual progress made by the colored people of the United States since 1865.

—The committee of the First Corps of the Army of the Potomac, including Generals John Newton, Hunt, Roseerans and Dudley and Assistant Secretary Coons, has waited on the President and invited him to accompany the society on its excursion to the battlefields of Fredericksburg, Chancellorsville and the Wilderness, the 15th of May.

—Four reports on the woman suffrage question have been prepared by the House judiciary committee. The adverse majority report declares that it would be either useless or pernicious to permit the entrance of political contention into the homes of the people—uscless if man and wife agreed, and pernicious if they differed. In the former event the volume of ballots alone would be increased, and in the latter the peace and contentment of home would be exchanged for a bedlam of political debate and become a scene of base and demoralizing intrigue. While a few intelligent women would defy all obstaeles in casting their ballots, the great mass of the refined women would shrink from rude eontact with the common crowd, leaving to the ignorant and vile the exclusive right to speak for the sex in public affairs. The minority report holds that woman has an equal right to the ballot with man.

COUNTRY.

—The death of the Hon. Isaac N. Arnold removes another of the group of men prominent in Chicago and Illinois. Mr. Arnold was among the most influential of the pioncer Chicagoans, and through nearly fifty years' residenee in the city he maintained his prominence and his influence.

—Mr. Andrew Paxton, the well-known and highly respected general agent of the Chicago Citizens' League, was arrested on the charges of perjury and false imprisonment, preferred by a man named James Ryan, who had been arrested on the affidavit of Mr. Paxton on the mistaken supposition that he was the owner of a saloon where liquor had been sold to minors.

—Dr. John Lord, having lectured 6,000 times, quit the rostrum on Friday.

—An English syndicate controlling $25,000,000 of capital, has offered $8,000,000 for the Trinity Church block in New York, desiring to erect thereon a mammoth structure for brokers' offices, but the proposition has been rejected.

—Mrs. Valeria G. Stone's will, bequeathing $250,000 for religious and charitable purposes, was admitted to probate at Boston Friday. The heirs have begun a contest.

—Frank James, the bandit, was acquitted by the United States jury at Huntsville, Ala., Friday, but was immediately arrested by the sheriff of Cooper county, Mo., for complicity in the Otterville train robbery.

—John H. Deane, senior member of the firm of Deane & Chamberlain, lawyers, made an assignment Wednesday, stated preferences amounting to $505,438.63. During his successful career Deane was generous to a fault. He contributed to charities and gave large sums of money to various institutions of learning. Chamberlain says that Deane gave away to charities a sum large enough to meet all his liabilities. He has given to the Baptist church and its institutions over $500,000 in money, while to the Rochester university, of which he was a graduate, he presented $100,000 and a library, and raised more on account of this gift. He is a member of the Calvary Baptist church, and gave largely to it, and was instrumental in its welfare. He also gave the land for the Second Baptist church, and was the means of putting up that church. He still retains a large amount of property, but there being no market for it sufficient money cannot be raised to pay off his indebtedness.

—Mayor Secor of Racine, Wis., intends to have a list of the habitual drunkards of the city posted up in every saloon. The licenses of dealers who sell liquor to these men will be at once revoked.

—A destructive fire in West Salem, O., destroyed nearly the entire business portion of the place. The loss is estimated at $100,000, partially insured. Companies not obtainable. The fire is supposed to have been the work of an incendiary.

—The Iowa State Brewers' association has agreed to make an assessment of $2 for every 100 barrels of beer sold last year, this fund to defray the expense of testing the validity of the prohibitory resolutions recently adopted. Resolutions were passed declaring a judicious license system to be the only practical solution of the liquor question.

—The non-union stove-molders at Quiney, Ill., have been guarded all week to and from work, but it was found that marching in a body tended to create excitement. Express wagons were secured to carry them. Three women pelted them with over-ripe eggs, and when they were getting into the wagons the crowd hooted and jeered them, throwing stones, mud, etc. Mayor Deaderick was present, and said afterward to the foundry men that he thought they had better close their shops, as the attempt to run them was inciting a riot. This proposition by the chief officer of the city has created great amazement among the manufacturers. It is believed that unless matters are amicably settled soon there will be bloodshed.

—Dispatches from Dayton, Ohio, April 27, deseribe a fatal wind storm which passed near that city: "Shortly before five o'clock this afternoon the most destructive cyclone ever known in this part of the country passed over the southern part of Montgomery and Greene counties devastating everything in its course. It appears to have originated near Woodbine, a small town ten miles south of here. Eye witnesses describe it as appalling in its fury. An authentic statement is that the cyclone was formed by the union of two light storm clouds from south and northwest, which immediately assumed the form of a waterspout, rising and descending like waves of the sea, and destroying everything in its way. A Jamestown, Greene county, special says the cyelone struek Jamestown about five o'clock. Two thirds of the town was completely ruined. Six persons were killed; several were badly wounded. Hundreds of people were turned out of their homes.

FOREIGN.

—The Paris *Figaro's* correspondent at Cairo sends the following details of the recent Shendy massaere: "Three hundred Egyptian troops and 600 non-combatants preferring to make the hazardous attempt to march to Berber to starving at Shendy, set out from the latter place the 15th inst. Part of the number went slowly by steamer down the river while the others marched along the river bank. When within two hours' march from Shendy they were attacked by the Arabs, and after a short fight all the troops excepting a few were massacred. The Arabs afterward captured Shendy. The Egyptian troops there had deserted their arms and uniforms in the hope of being spared. Few, however, escaped the general massacre. Two thousand men, women and children were slaughtered. Many of them were refugees from Khartoum.

—A movement is on foot in London to enlist 200 volunteers to rescue General Gordon. The idea originated in high social circles. The volunteers are expeeted to contribute their quota of expenses. The enterprise will be carried out even if the War Office refuses its sanction.

—At 9: 30 o'clock last Tuesday morning an earthquake shock of considerable force was felt in the eastern counties of England. Localities in Essex and Suffolk were the seenes of the greatest disturbance. At Ipswich the shock was so severe that the walls of houses were perceptibly shaken, plates were rattled and bells rung. The people have been thrown into such a state of consternation that business is for the time suspended. The shock was still more severe in other places.

—A French dispatch says that De Brazza the Freneh explorer has signed a treaty with the most powerful sovereign in Western Africa, by which all the right bank of the Congo river from Brazzaville to the equator passes under the protection of France. The ceded rights, however, do not amount to much, seeing that the Portuguese control the mouth of the river.

—The largest assemblage of women seen in London for many years was in St. James Hall last week. The occasion was the mass meeting intended to bring a pressure to bear on Parliament in favor of Mr. Woodalls to insert a woman suffrage clause in the pending franchise bill. The hall was crowded in every part with a highly intelligent and respectable audience, composed chiefly of women, and including delegations from every city and large town in England. The lady speakers all took bold ground in favor of resistance to the taxation of women until the right of franchise be given them, and reports from London and other cities showed that several societies had already been organized against "taxation without representation."

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The anniversary exercises of the Morgan Park Theological Seminary are to be held this week and will include addresses, society meetings, banquets, receptions, etc., covering five days and occupying two Chicago hotels and several churches in this city and Morgan Park. This school of the prophets certainly differs from that with which good old Elijah was well acquainted.

Upon the trial calendar of the Chicago criminal court are the cases of twenty-five lottery and policy-shop dealers. The *Inter Ocean* says that the county attorney, L. L. Mills, intends to conduct the prosecution himself; and adds with humble deference for the official, that if he persists, the cases will be continued; and if continued, they can be dismissed if the defendants ask it, as this is now the third term of court since the indictment of these lottery dealers. Does the *Inter Ocean* mean to advertise Mr. Mills's Freemasonry?

The Inter State Conference of colored men in Pittsburg last week was a meeting of some importance as it represented seven out of the fifty million of our people. It is important also as a means for understanding the influences which act with most energy upon the colored people, and is therefore worth the study of educators and politicians. First was the undoubted purpose to oppose and slight Frederick Douglass, who, though in his old age, easily maintains his position as the foremost among his race in America. The Republicans of Washington had just admonished him that they could be revenged for his willingness to speak against the lodge, by electing a saloon-keeper over his head as delegate to Chicago. The colored convention joined with this perhaps a castigation for his late marriage. At least when both temporary and permanent chairmen were suggested, Mr. Douglass was left out with much significance and when he was requested to speak objections were made. He replied with some warmth of indignation to the manifest dishonor that was being put upon him, which aroused a storm of applause.

Another fact to be marked was the moving of a resolution "That the Republican and Democratic managers have not, as a rule, respected the rights and proper feelings of colored citizens in the management of their parties and in the administrations to which they have been selected and elected, and that it is both politic and manly for the colored voter to await events, and not at the present time commit himself with any political party." What! After the Republican managers have with such energy and uniformity dragged the Ku Klux and his victim to the front and bared the bleeding back of the black man before every voter at every election period—is this the reward of all their sympathy, and has their battle for the colored voter gained only this barren victory? "I am tired of being held up as a red flag for a political bull," vehemently exclaimed Rev. C. S. Smith, the colored speaker who gained loudest applause at the late Republican meetings in Chicago and Peoria. The motion had too much dynamite in it to be safely put into the heat of the discussion which was arising and was withdrawn; but not until there was evidence enough for ordinary Republican voters to see that their periodical subterfuge of getting his rights for the black man has come to be appreciated at its proper value by the representatives of that race.

Two gentlemen representing the great English temperance organization, the United Kingdom Alliance, have just visited Chicago and made the acquaintance of our workers in the same reform, especially the Woman's Christian Temperance Union and the Citizen's League. The Alliance aims to "procure the total and immediate legislative suppression of the traffic in all intoxicating liquors as a beverage." It is laboring to secure "local option," as a step towards the great end. Gladstone is pledged to this measure and will support with his cabinet a bill for that purpose as soon as more urgent matters are out of the way. Sir Wilfred Lawson, the radical, is president of the Alliance and watches for its interest in the House of Commons, before which body fourteen temperance measures are already pending. The drink statistics of Great Britain are appalling. They are in comparison with other items of national expense thus given in pounds sterling: For bread, 70,000,000; rent of houses, 70,000,000; rent of farms, 60,000,000; woolen goods, 46,000,000; cotton goods, 14,000,000; butter and cheese, 35,000,000; milk, 30,000,000; sugar, 25,000,000; coal for household purposes, 15,000,000; *for education*, 11,000,000; *for Christian missions*, $1,050,000; FOR INTOXICATING LIQUORS £136,000,000—and besides this enormous bill £100,000,000 more is lost annually from taxes, labor, accidents, disease, etc., through the drink.

General Adam Badeau, the favorite and biographer of General Grant, and Consul General at Havana has just resigned that position, claiming that the State Department has treated him with "injustice and indignity." He furthermore publishes through the press a number of charges against the Department, which may prove to be of some moment, but the immediate use of which will be for political capital pending the nominations at Chicago, June 3d. Our government, he claims, has grossly neglected the interests of American citizens and sailors allowing them to be insulted and injured and cringing to Spain when reparation was demanded. It has also made a commercial treaty with reference to the Senate, which is injurious to this country and unjust to its treasury. These may be wrongs that should be righted, but they are no justification for a new demand for war-like equipment by sea or land, nor for such a foreign policy that should make preparations for aggressive war needful. We believe that the greatest dignity and honor of this nation in our foreign relations are not necessarily maintained by machinery or hirelings for killing men.

Since our government has obtained the promise from Italy that the American college, so called, belonging to the Romish Propaganda should be exempt from the tax sale ordered by the Supreme Court, other governments have been besought to interfere in the same manner. The result would be that the Pope would save this possessions if all were equally successful. A Washington correspondent gives a fact or two which show into what folly President Arthur and Secretary Frelinghuysen have been cajoled by the Jesuits of New York: "The society De Propaganda Fide is an organization at Rome, and having for its object the propagation of the Roman Catholic system of religion throughout the world. It was started by Gregory XIII. in the latter part of the sixteenth century, and was fully organized by Gregory XV. in 1622. Since then it has been gradually accumulating funds by large and small gifts, amounting now, it is said, to over $3,500,000. In this college, pupils are gathered at an early age from all countries and educated for the works of the Romish church, in their own lands. In the American college, as it is called, there are said to be now over fifty lads and young men from this country." "With regard to the property that the Italian government has "converted," there is no question, I believe, that it belonged fully and legally to the propaganda. There was no other owner whatever, and the claim that it, or any part of it, belonged to the United States, or to citizens thereof, would never have been admitted or heard of had not such a crisis as the present arisen. That money has been contributed by Americans to the purposes of the propaganda no more makes the property American property than the gift of Smithson makes the Smithsonian Institute British property." "The society of the Propaganda does not open its books for general inspection. But if the Italian government is to be called to an account for American funds invested in that society, it may reasonably ask for a showing of the funds of this Roman society invested in America."

CHURCH RESPONSIBILITY.

BY PRES. C. J. KEPHART.

The church of Christ is America's chief vitalizing, moralizing force. While it has not yet exhibited mankind as a race purged from the power and guilt of sin, it is quite true that to it must be referred every great, permanent, retormatory movement that has blessed mankind. To the Christian church, as the underlying power, must be attributed the settlement of the great questions involved in the American Revolution. It was the Christian church which awakened the sentiments that led to the abolition of American slavery. It is the Christian church that must lead in the uncompromising warfare against the demon alcohol. If these statements be not true, will some one please refer us to the system of truths which has given rise to these great successive reformations. No one will deny, that a reformation in society must be preceded by a reformation in sentiment. And that a reformation in sentiment must have its basis in conviction born of truth.

These, along with other considerations, should produce a profound conviction of the responsibility of those who compose this great reformatory body.

Although it is not so by legal enactment, it is so in fact that Christianity is the religion of America. Not simply because it is more prevalent here than any other religion, but because it exercises in this country a stronger influence than any other institution. Many opponents of Christianity deny this, but it is nevertheless true. No institution can maintain an existence in this nation for any considerable time, without the direct or indirect support of the Christian church. Slavery cursed America as long as it did, because it made the Christian church its refuge. Many branches of the church tolerated it and plead for it. Had it not been for this, its cursed and cursing life would have ended long before it did.

Intemperance hangs as a deadly parasite upon the American body politic, because American churches have given it a refuge. How long is it since many American ministers thought it necessary to stimulate the brain in order to an effective sermon. This "worm of the still" yet lives because thus nourished, and will live until a large element of the American Christian churches in the van of temperance workers leads on to victory. But how shall this be accomplished? Surely not by approving of the traffic. Not by ministry and laity uniting with the whisky venders in their unholy business. What element in the Christian church of America awakened the sentiment that led to the abolition of slavery? Surely not that element which went into the South, and, in order to establish itself there, tolerated slave-holding by its membership. Indeed it is very difficult for a large

part of that element of the church to say to-day that the abolition of slavery was right.

What element of the church will lead on to success in the strife with intemperance? Surely not that part which can see no wrong in drinking, which yet tolerates the social glass. Nay, verily; but it will be those, fanatics they may be called, who say "Touch not, taste not, handle not;" who say that even the sacramental wine must be free from that which intoxicates. It will be that element which has either kept entirely free from its use, or separated itself from it; not those who tolerate the evil.

Sin, like truth, is one. It manifests itself in different forms, but when brought to the last analysis it is one. In dealing with it we must remember this fact.

If the Christian church in order to arouse a sentiment sufficient to purge the nation from human slavery and whisky, must separate itself from these evils, must it not do the same respecting other forms of evil? Can the church work successfully for the destruction of any evil while furnishing the strongest support to that evil?

There exists in our nation the terrible curse of organized secrecy—a curse, because it seeks to shield and support the few without regard to the many; terrible, because of the completeness of the machinery to accomplish the end. Can it be expected that those branches of the church which tolerate, and by tolerating encourage and support these institutions, will do much toward securing their overthrow? Just as slave-holding church members would not oppose slavery, and as whisky-drinking and whisky-selling church members will not aid the temperance cause, so secret society church members will not aid in the overthrow of this form of evil. Either they do not see the evil and hence will not oppose it, or they do not care to see it, and hence will not oppose it.

If this form of iniquity, for surely it is an iniquity, is overthrown by the efforts of the church, it will be by the efforts of those who stoutly and with knowledge protest against its countenance and toleration by admission to church fellowship.

Surely the need to-day as always, is SEPARATION, SEPARATION.

Avalon College, Mo.

LENT.

This great fast, so conspicuous among the many observances of the Roman church—and among those of some Protestants, as well—has once more come and gone. Its claims of peculiar sanctity, the increasing respect for it among even Protestants, and that mysterious *glamour* with which it always seems invested, all demand the most searching investigation into its every feature, and that its merit, or demerit be fully and thoroughly understood.

It is conceded by all concerned that there is no precept, or command, in the Old Testament or the New, requiring, or even approving any such observance. In no history, sacred or profane, have we any *example* of its observance, either by those holy men "to whom were committed the oracles of God," by the ancient church, under the Old Testamant dispensation, or by the "apostolic church," of the New. Like every form of "*festival*," therefore, its appearance in the Christian church is that of an interloper and an enemy.

Very early in the Christian era, the resurrection of Christ was annually commemorated, but for centuries *that commemoration was preceded by no Lent.* Cassianus, the monk of Marseilles, writing in the fifth century, says, "The observance of the forty days had no existence, so long as the perfection of that primitive church remained inviolate." This testimony is a most expressive intimation that the introduction of "the forty days" was the bitter fruit of a violation of the purity and integrity of "that primitive church."

"Whence then," we ask, with another, "came this observance?" We answer: The forty days abstinence of Lent originated with the ancient pagans, formed a part of their worship, and is therefore *a purely idolatrous observance.* "Such a fast of forty days" in the spring of the year, "is now observed by the Yezidis, or devil-worshipers of Koordistan, who have inherited it from their early masters, the Babylonians." (*Layard's Nineveh and Babylon, p. 73.*)

So, too, the pagan Mexicans, says Humbolt (*Mexican Researches, vol. I., p. 404*), "Three days before the vernal equinox, began a solemn fast of forty days in honor of the sun." Wilkinson tells us in his *Egyptian Antiquities, vol. I., p. 278*, that such a fast of forty days was observed in Egypt. (*Two Babylons, p. 169.*) Rome, too, whose paganism, both ancient and modern, was borrowed and perpetuated from the same ancient Babylonian model as that of Egypt, did not allow herself to overlook so conspicuous a feature as this, in that paganism, for under the pagan regime, she too had her Lent. Probably this was the time which includes the "forty nights," during which "the wailing for Proserpine continued." It appears from the testimony of Arnobius, as represented by Hislop in "Two Babylons," p. 170, that the Romans observed a "saered" fast called "Castus," which the Christians in his time, believed was primarily in imitation of the long fast of Ceres, when, for many days she refused to eat, on account of "excess of sorrow," for the loss of her daughter Proserpine, who had been stolen and carried away by Pluto, the god of hell.

Whatever relation "the forty nights wailing for Proserpine," the long fast of Ceres," and the "saered fast" of "Castus" may or may not have sustained to each other, they show that like the Egyptians, from whom they learned their paganism—and like the whole pagan world as well—the ancient Romans periodically observed a "sacred fast."

These facts, as we shall see, answer the question as to the origin of this great observance. They reveal, as the source from whence it has emanated, a fountain whose filthiness and pollutions, no words but those "which the Holy Ghost speaketh," can possibly describe,—a fountain whose waters, however clear and pellucid they may appear, are always charged to the full with the rankest, deadliest poison!

Just here, another question presents itself, viz.: *How and why did "Lent" find its way into the Christian church?* Let us see. There is abundant evidence in history, that to propitiate the pagans, and to secure their assent to a "nominal Christianity," the Church of Rome, pursuing her usual policy, took measures, and found it no difficult matter, to get paganism and Christianity, now far sunk in idolatry, —in this, as in so many other things—to shake hands.

Such a treasonable policy could be carried out only by treachery and fraud. But Rome, as usual, was equal to the occasion.

Taking advantage of the fact that fasting, though not commanded, was expressly approved by the Master, and practiced by his apostles and "the Apostolic Church," it was easy for her, under some plausible pretext, to recommend, and, at last, to bring in this ancient, and with, the pagans, revered observance. To the church, "now far sunk in idolatry," this—like certain popular defections of the present time—was but another backward and downward step in her much boasted "progress" and "advanced thought!" Of course, it was in every sense a loss to her, while to the pagans it was a positive gain.

Side by side with the Christians, they still fasted and worshiped in honor of Bacchus, their false Messiah; while the Christians, in their "progressive" but false "liberality," kept the same fast, and to great extent *in the same way*, in honor *professedly* of the True! Thus, at length, this great "name of blasphemy" had found its place among her other "abominations," *as an ordinance of the Christian religion!* In all this the pagans had yielded absolutely nothing, yet the church, conceding everything, *yielding* everything, took, in this one act, a long step in that long career of concessions and compromises, by which at last she became thoroughly and hopelessly metamorphosed into what is now called the "Roman Catholic church," a living, loathsome embodiment of the ancient Babylonian paganism!

As we have seen, for some hundreds of years after Christ no fast before Easter was observed, and until long after its adoption it had no connection with the "Lent" of the pagans. Just when the "forty days" were adopted, does not clearly appear, but it is certain that it was not for a considerable time after the Council of Nice, which assembled in A.D. 325. About the year 450, Socrates, the eminent historian, wrote: "Those who inhabit the princely city of Rome, fast together before Easter three weeks, excepting the Saturday and Lord's day." "At last," says Hislop (*Two Babylons, p. 172*), "when the worship of Astarte was rising into the ascendant, steps were taken to get the whole Chaldean Lent of forty days made imperative on all within the Roman Empire of the West. The way was soon opened. A council was held at Aurelia, in the time of Hormisdas, Bishop of Rome, about the year 519, which decreed that Lent should be solemnly kept before Easter."

The beautiful "simplicity that is in Christ" which at first characterized the celebration of his resurrection, was already eclipsed and superceded by the pompous flummeries of the pagan Easter, and now, after such a mandate, from such "infallible" authority the tendency toward paganism, which had fully become the rule, *in everything ecclesiastical*, made the acceptance and adoption of "Lent," a "foregone conclusion." Accordingly, the observance of this great pagan monstrosity became in time, the law and custom of "the universal church!"

This new order of things cursed the church with the rankest superstitions and the grossest abominations.

"Let anyone read the atrocities that were commemorated during the "sacred fast," or pagan Lent, as described by Arnobius, or Clemens Alexandrinus (*Clem. Alex. Protrepticos, p. 13*), and surely he must blush for the Christianity of those, who, with the full knowledge of all these abominations, "*went down to Egypt for help*" to stir up the languid devotion of a degenerate church! "That Christians should ever think of introducing the pagan abstinence of Lent, was a sign of evil. It showed how low they had fallen. It was also a cause of evil. *It inevitably led to deeper degradation.*" (*Two Babylons, p. 171-2.*)

"Can a man take fire into his bosom and not be burned?" If the introduction of the pagan festivals, and the "Lent," has been attended with such fearful cost to the integrity and purity of the Christian church in by-gone ages, how can she now do the same thing without a repetition of the same consequences? Her present insensate zeal for the pagan feasts of Saturn and the old Greco-Roman Aphrodisia under their specious, but deceitful aliases ("Christmas" and "Easter"), often celebrating them with a hundred fold more earnestness, more passionate ardor than she bestows upon the legitimate observance of any true, *Christian* ordinance, is already bringing forth its inevitable fruit. Corruptions in both doctrine and practice are fast finding their way into the church, and are accepted and cherished there with a heartiness, an unction even, which is appalling, and the growing favor with which this other paganism, Lent, is even now regarded and treated, is a sure indication that the great defection is most alarmingly on the increase! It shows too, that, as with Christmas and Easter, the adoption and observance of "Lent" by the Roman church, and its cunning, crafty insinuation into the Christian church, is an important link in that long chain of "sorceries" with which "that arrant whore of Rome," even now, "deceives" and binds "the nations." As therefore God commands that we "be not partakers of her sins," *participation* in this, as in any other of her paganisms, must be open treason against the "King of kings." (See Jer. 10: 2; 2 Cor. 6: 16, 77; Rev. 18: 4; Deut. 12: 32.)

SENEX.

SHORT SERMON.

TEXT:—He that loveth his life shall lose it.

MY BRETHREN:—The ancient Grecian pagan made a personification of wheat; called it Prosessma, and, when wheat was east into the earth, they feigned that Pluto had taken Proserpine down to Hades. Then Jove was called in, who decreed that Ceres, the mother of Proserpine, should have her daughter a part of the year, while Pluto should have her the rest of the year—three months, more or less. This idea was magnified into a religion, which was taught in secret mysteries, like Freemasonry. It was mere flummery from beginning to end.

But when the Saviour was at the height of his popularity, in the capital of Jewry, at the great national festival of the Jews, two curious Greeks, travelers from Athens, perhaps, wished to have an interview with him. His reply to the inquisitiveness of these Greeks is sublime. It showed how little regard he had for his then present popularity; how sadly the hour to him was one of sorrows, instead of one of triumph, and at the same time exhibited his intimate knowledge of the emptiness of the Greek religion. In a few brief words like these, viz.: "I say unto you except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it," etc., in which he evidently alluded to the religion of his would-be interviewers, he sets aside the whole stupendous fabric of that religion, even as a mighty river in a solemn flood, might throw aside the floatwood that had fallen into its current.

He virtually said to the two Greeks as follows: This glory of popular esteem which you now see me possessed of, this life for which men strive, is nothing; I must lose it, like a kernel of sowed wheat, or the germ of immortal life within me will never spring up into everlasting glory. This present glow of popularity is not to end in placing the crown of Cæsar upon my brow, but it is to end in death; a kind of death, a death to worldly glories, without which there can be no life in the world to come.

In the midst of his majestic discourse addressed to the admiring throngs around him, how small does Greece with all her glory seem? The Jews had assembled, probably from every quarter of the world, to celebrate their national birth-day; and unwittingly the glory that they designed for the day was being bestowed upon the Saviour, thus unawares recognizing him as the life and glory of their race. But ere he could attain to that real glory he must first die, as Moses had done, on the very borders of the promised land. This he knew and boldly asserted.

My brethren, the mythology of ancient Greece is

an indecent sham; and the myths of Freemasonry are also a miserable sham. They are an effort made at grasping after worldly life, after popularity, office, wealth, and impure friendship. But can the man who seizes upon this kind of life ever attain to the higher life? Can anything suited to the true dignity of human nature, that dignity which the Saviour came to save, proceed from a hypocritical institution that teaches such indecent frauds and buffooneries in the name of religion as Freemasonary does? Remember, the Saviour died for the sake of a pure religion, and of that religion Freemasonry makes a mockery and a farce! How then, my friends, can you pray in the name of the Saviour and at the same time vote for men who make of death and the resurrection a ghastly joke?

My friends, if ye so dishonor your Lord as to vote for Freemasons, ye make yourselves hardly above the beasts that perish:—less than the ass that reproved Balaam. SO MOTE IT BE!

THE HIDDEN FOE.

Our foe hidden long in his ambush of night,
Now forced from his covert stands black in the light!
O the cruel to man and the hateful to God—
Smite him down to the earth that is cursed where he trod.

For deeper than thunder of summer's loud shower—
On the dome of the sky God is striking the hour;
Shall we falter before what we've prayed for so long,
When the Wrong is so Weak, and the Right is so strong;

Come forth altogether, come old and come young,
With a vote in each hand and a song on each tongue;
Truth naked is stronger than falsehood in mail,
The wrong cannot prosper the right cannot fail,

Like leaves of the summer, once numbered the foe;
But the hoar-frost is falling, the northern winds blow;
Like leaves of November, ere long shall they fall
For earth wearies of them, and God's over all.

— *Whittier.*

THEIR OWN WORKS CONDEMN THEM.

[Editorial in *Christian Worker* (Friend's organ) February 7th, 1884.]

Secret societies, we think, are working great evil, and should receive the disapproval and condemnation of the church. We see nothing of good in all that is claimed for them that at all compensates for this evil. We will endeavor to state some of our objections to such societies:

1. They raise in the minds of many who enter them expectations of good they can by no means supply. Many persons, having the sense of spiritual need usual to the unsaved, with no definite understanding of how to find soul-rest by faith in Jesus Christ, but rather thinking of finding it through some system of morality and good works, enter the lodge with a delusive hope that they will here find that which will supply this inward want. The strange, and to them impressive ceremonies, together with the sacredness and antiquity claimed for their origin, the lessons they are said to symbolize, and the excellent morality spoken of as inculcated by the order, have a strong influence to encourage this feeling and inspire such to depend upon the order rather than seek Christ. Degree after degree is taken, and no rest is found; the cold heart is no nearer to God.

Some of these at last, sick and weary at heart, leave the whole system, and through pardoning grace find Jesus, mourning their loss and shuddering at the perils of their delay. Others, unwilling to sacrifice that which has cost them so much, attempt the service of God by holding on to lodgery, and thus render but a lame, half-hearted sacrifice, which brings neither peace to the soul nor success to their labor. A still larger class settle down in devotion to their chosen order, depend upon some unsatisfactory system of works for salvation, reject the only means offered to man, and live out their days, cold, unspiritual, unsaved—victims of a most fatal delusion.

Thus, dangerous procrastination or the loss of eternal life are what is often paid for Masonry, Odd-fellowship, or other secret orders. The professions of brotherhood, of obligations to their fellows, of benevolence, of care for the sick and widows, tend to strengthen these delusions and to darken the mind as to the importance of faith in Jesus Christ; while fellowship with the ungodly tends to corrupt and defile the already perverted heart and life.

2. Secret societies foster vanity and ostentation. To see their display upon the streets, to look upon their costly regalia and other trappings, to observe the pride which attends these marches and this outward ornamentation, is but to view an exhibition of human vanity and weakness too foolish and trifling to receive the approval of thoughtful minds. Conscious of this, many of the best members of these orders will not be seen in these processions; to appear there they would feel degraded and out of place. How they can rest in secretly contributing to such vanity we do not understand.

3. They are expensive, both in time and money. He who would make what is called a good member of any order must give much time in attendance of lodges and in the performance of other requirements. It is also a continual drain upon means, and to men of small income often leads to embarrassment. An idea of the wastefulness of this expenditure is given by the following figures, published some time since, purporting to show the "general condition" of Odd-fellowship:

The receipts for 1881 were	$4,854,877 17
Paid for relief	1,831,171 38
Leaving a balance of	3,023,705 79
For 1882, the receipts were	5,245,946 00
Relief	1,882,443 88
Balance	$3,363,502 12

While one dollar is spent in support of the principal if not the only redeeming feature of the order, more than two dollars is given to the machinery for dispensing it, that machinery being largely made up of foolishness, vanity, and display. To this must be added the loss of time.

It will be observed that in this article we have made no reference to the secret things of these orders. We present objections which we think sufficient to condemn the system, even though the internal requirements were free from fault. Much more may be said on the same line. Independent of secret things, we say, as we began, that there is enough to condemn these institutions as evil, and that against them ought to be arrayed the united influence of the church. Lest we be misunderstood, we would express our belief that amongst the greatest evils of secret societies is their *secrecy*, the unrighteous and unreasonable obligations by which it is enforced, and the unholy ceremonies which attend their proceedings. We feel compelled to believe the testimony of witnesses who have revealed these secrets, many of them being persons whose integrity is beyond question.

COLLEGE SECRET SOCIETIES.

In a college where some excitement prevailed in respect to secret societies—"fraternities," they are euphemistically called—it became noticeable that as young men connected themselves with them and were absorbed by them, they lost their interest in other better things to which they had given attention. Boys who carried to college the practices of their early homes attended church and the prayer-meetings and seemed hearty in their interest in religion, but so soon as they leagued themselves with the college guilds, these commendable practices and dispositions were given up. The societies absorbed them. They seemed, also, to feel that they had backslidden from their faith and former good habits and cut off from previous obligations. It might be hoped that this, along with other youthful ways, would be overcome, and that the subsequent life would, after all, be free from so unhappy a perversion. Sometimes this is the case, but usually the taste for such affiliations, having been stimulated and indulged in college, it increases afterwards, and instead of the church and religion claiming the man, he is nothing better than a devotee of the lodge. Colleges cannot do a better thing than to rigorously prohibit these means of youthful perversion.—*United Presbyterian.*

Masonry, Odd-fellowship, and all such, are abominable humbugs. Let them alone and save your money. We agreed once on a time, upon a certain contingency, to let somebody interfere with our respiratory apparatus, but we had no real intention of ever submitting to such an inconvenient arrangement, and the man who administered the oath was too good-natured to kill a rabbit, much less a fellow human being. It is meaningless bosh. How would one look "five thousand leagues under the sands of the sea shore?" (We are not very "bright"—it is some time since we "posted.") A man would smother to death, in a little while, in such a place as that. "Vengeance is *mine. I* will repay, saith the Lord." "If we walk in the light, we have *fellowship* one with another and the blood of Jesus Christ cleanseth us from all sin." "Ye are complete in him." That's a fellowship that amounts to something. No murderous oath underlies that fraternity. "Hereby we know that we have passed from death unto life because we *love* the brethren." True, sweet, Christian brotherhood don t have to be bulwarked, nor buttressed by "solemn obligations." It flows out spontaneously like "rivers of water." In this "lodge" we "restore" the apostate, where love will do it, instead of murdering him. Vengeance, we leave to Jehovah.—*The Shining Way, David City, Neb.*

THE SERMON.

BY REV. DAVID MCFALL, CHAMBERS ST. REFORMED PRESBYTERIAN CHURCH, BOSTON.

TEXT:—*Doth Job fear God for naught?—Job. 1: 9.*

These are the devil's words; but while we take them as a text, it is with no intention of honoring the author. He here gives expression to a very mean and false insinuation against a good man's character, and at the same time opens the way for a comparison between himself and God, as masters from which he should have had sense enough to shrink. We take pleasure in exposing the insinuation, and in pointing out the contrast he suggests.

I. *The insinuation.* It is both against Job's character and God's methods. He insinuates that Job's piety was mercenary, and that God was buying up followers, and both together constitute a sort of wail at the ill-success of his personal efforts, "in going to and fro in the earth and in walking up and down in it." It was as if he complained of the fearful odds with which he had to contend. He might as well have said: "Between the bulls and bears of God's abundance and man's cupidity, my lambs are fleeced, and I get empty pockets for my share." So whines the arch enemy—the old deceiver.

The insinuation has just enough of coloring in it to give it point. Job was a pious man, and he was also a very rich man; and the devil connects these two facts together and says: "The piety is the result of the riches." The argument was shrewd but very fallacious. "Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side; thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now and touch all that he hath and he will curse thee to thy face." So the devil reasoned; and if the devil had been right Job would have been wrong. Piety that is for sale to the highest bidder is no piety at all. To follow Christ for the loaves and fishes is really not to follow Christ, but the loaves and fishes. The profession that is made on that basis is, therefore, not a Christian profession, but a fishy profession.

The insinuation also derives some point from the fact that there have always been men mercenary enough to be religious from corrupt motives. See how the Shechemites reasoned when the proposition was made to incorporate with Israel, and undergo the distinguishing rites of their religion. "Shall not their cattle, and their substances, and every beast of theirs be ours." It was not the religion of Israel that attracted the Shechemites, but it was their flocks and herds, and for the sake of these they were willing to feign some little respect for the religion. Look at Jehu. "See my zeal," says he, "for the Lord." But that "zeal for the Lord" burned so brightly because he was thereby securing power for himself and for his family in Israel. It was one word for the Lord and a whole history for Jehu. He was quite willing to do the Lord's work when that led him in the line of cutting off all rivals to the throne on which he had succeeded in seating himself. Look at Micah the Ephraimite. A wandering Levite comes to his door, and Micah takes him in and makes a priest of him, and says: "Now I know the Lord will do me good, seeing I have a Levite to my priest." You see it was purely as a speculation that he took him in, just as it was for a speculation that Laban kept Jacob. He pressed Jacob to remain with him, not because he had any respect or affection for Jacob, but because he felt it paid. "I have learned by experience," says he, "that the Lord hath blessed me for thy sake." And so he was willing to put up with Jacob for the sake of the Lord's blessing. But Jacob out-generaled him, and it served him right. Thus there have been men in the past, and there are probably plenty of them at the present day, guilty of all the devil insinuates against Job, viz., that his piety was the result of his riches, and that he continued to serve God because God continued to subsidize him with his providential favors.

Now, if this had been so in Job's case, he would have been an unworthy character; and his piety, beautiful as it appeared, would have been hollow and heartless. Our Lord says, "A cup of cold water shall not lose its reward." But mark you, to be worthy of any reward it must be given to the thirsty for Christ's sake, or because the thirsty one belongs to Christ—not because you expect a dollar in the bottom of the cup when it comes back to you again. If that be your expectation, or the motive on which you give the water, then verily I say unto you, you have your reward, either the dollar you have, or in the disappointment you feel at not having it.

If Job had been influenced by the dollar, Satan's point against him would have been well taken, and his gaudy, pious bubble none too soon exploded. But Job was not influenced by any such considerations, and the proof is he held fast to his integrity when all he had on earth wilted and shriveled up like a dry and seared leaf in autumn. One day a messenger arrives in breathless haste and cries out, "The Sabeans have carried off the oxen and the asses, and have slain the servants with the edge of the sword." Another declares, "The lightning's flash has burned up the sheep and those that attended them." A third says, "The Chaldeans have carried off the camels and murdered the servants." And a fourth comes with heavier tidings than all the rest. He says, "Your eldest son's house is fallen, and your entire family is crushed and buried beneath its ruins."

There stood the old patriarch; a moment ago he was the richest man in all the East, now "none so poor as to do him reverence." The morning's sun had kissed his possessions and hailed his family with gladness; it now looks down from its noon-day height and sees all in ruins. Only four faithful but broken-hearted retainers, and a crazed wife, are left. And as he stands there, the

central figure in that forlorn group, what does he do? Curse God to his face? Hurl anathemas against heaven for the unexpected but sweeping stroke? Ah, no. He rends his mantle, and plucks off the hair, and prostrates himself on the ground and worships, and says, "Naked came I into this world, and naked shall I go out of it. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." The unjust aspersion cast upon his character is now wholly wiped away.

But is the devil satisfied that he made a mistake in his estimate of Job's piety? No, he is not, or at least he pretends not to be. The English deist, Henry St. John Bolingbroke, is credited with saying, "Every man has his price." And the devil is just like Bolingbroke, and so he thinks Job has his price. "It is true," he says, "he holds fast to his integrity with his family and servants slain, and his property in ruins." But "skin for skin; all that a man hath will he give for his life. Put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face." And once again God says, "He is in your hand, but save his life." That is, just leave the breath of life in him. And very soon this reservation was all that remained to Job. Smitten with a disease that left no soundness in his flesh and filled his bones with pain, health and strength gone, he sits down among the ashes and begins to scrape himself with a potsherd. His wife looks out upon that picture of abject misery, and her reason gives way entirely, and she utters wild and incoherent ravings. But Job replies, "Poor woman, you speak as one whose reason was gone;" and then, meditatively, "What? shall we receive good at the hand of the Lord, and shall we not also receive evil?"

And then the devil goes out and brings in three or four reputed wise men, and they gather around him as he sits on his ash-pile, ostensibly to comfort, but really to read him cruel and provoking moral lectures; and all these could extort from him was, "Though he slay me, yet will I trust in him."

Now, does Job fear God for naught? Yes, Job fears God for naught. He has no earthly consideration whatever in view. Not wealth, nor family, nor friends, nor health; these were all gone. Not even life itself, it has now no charms for him. He would rejoice exceedingly and be glad if he could find the grave. But still he fears God, and why? *Because he loves him.* That is the lesson, the sublime lesson, we are taught in this wonderful book.

What are all your hireling attachments and base and mercenary friendships compared with this? Here we have a noble model for our devotion to God. This shows us the love which the first and greatest commandment requires—love with all thy heart and with all thy soul, and with all thy mind. It is the attachment which our Lord demands when he says, "If any man come after me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Look back, then, brothers and sisters in Christian profession, look back to the man of Uz and see how unselfish, how pure and strong your devotion to God should be.

The devil's insinuation is now more than exploded, and Job's character triumphantly justified.

II. *The contrast.* A few words will suffice to set this forth. The devil as a master is as cunning as he is cruel. He carefully conceals from his deluded followers every danger to which they are exposed in his service, while at the same time he skillfully brings all possible allurements into view. Like Jael of old, he welcomes them in, and spreads the couch, and brings forth butter in a lordly dish, but conceals the hammer and the nails which he means to drive into their very souls. He promises every thing and pays nothing of what he promises; but thrusts upon his victims, at the close of the course, what he had carefully concealed from them at its commencement. See his wiles with our first parents: "The fruit of this tree is good for food, it will make you wise. The day you eat of it ye shall be as gods, knowing good and evil." And thus he goes on, specifying advantages, but all the while concealing the death penalty that lay in its taste. He promised them knowledge and life, and they got ignorance and death. He promised Achan, in Israel's army, a wealthy heritage, an easy fortune, an enviable future, if he would only avail himself of what chance had thrown in his way. But instead of this he was detected in the theft and ignominiously put to death for his rebellion against God, and treachery to his companions in arms. He promised Ananias and Sapphira great respect and esteem among the apostles and brethren for their apparent generosity; but instead of that they met with scathing rebuke and instant death for their hypocrisy. So he deals to-day with those simple enough to believe his representations. To the young man inclined to give way to the blandishments of the social glass, he says: "It is only an hour's good fellowship, simply a social evening;" but by and by it is a lonely evening—in the gutter or the felon's cell. To another, whose integrity has secured for him a position of trust, he says: "Here is a splendid opportunity to invest, margins large, returns quick and sure; only invest a little of the funds entrusted to your care, you can replace them before they are called for, and in the meantime make a handsome profit for yourself." He invests and is ruined. Sometimes he turns preacher and says: "The theatre is the place to go for a good, moral lesson." And the young man, prejudiced against the church, and feeling his need of moral instruction, turns to the theatre and goes back and forth in search of his moral lesson, until he comes out an immoral man. Such are his promises, and such the fulfilment of them. Or if in any case they are kept to the car, it is that they may be broken to the heart. And, finally, when the work is done, he thrusts death into the hands of all his servants as their wages for the services rendered. "The wages of sin is death."

On the other hand, how different it is with those who serve God. We have seen already in what sense his servants serve him for nothing. They serve him irrespective of worldly gain. There is nothing promised on this score; certainly nothing stipulated for by those who enter his vineyard. Those who serve the Lord Jesus Christ, serve him for *love*, not for *money*. But while such considerations as these do not enter into the engagement, it may be proper to state what is promised and what may be expected.

We are not promised afflictions, distresses, persecutions, and so on, but we are candidly informed that we shall meet with these that we may be the better able to count the costs. But if we are forewarned of these, we are promised grace and strength with which to meet and bear them. And these promises are fulfilled in every case, and they are the hidden manna on which God's children live when the world thinks they ought to die. The fulfilment of these promises brings rich and precious spiritual experiences—experiences that are in themselves foretastes of heaven's enjoyments.

Besides this, there is the satisfaction arising from the voice of conscience when it tells of duty done, which is in itself a perennial source of enjoyment. This is something that the world can neither give nor take away, but which is invaluable to him who possesses it. These two, the fulfilment of God's promises and the testimony of our own conscience, are the daily wages of those who fear God.

And then at the close of the course there is a "recompense of reward" which "eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God has prepared for them that love him."

Doth Job fear God for naught? Yes, and no. He fears God without thought of worldly reward; but he shall receive a spiritual and eternal reward that is unspeakable and full of glory. And he knows this but fears, not the less for pure love of him whose grace has so ordained it. Does any man serve the devil for naught? No, and yes. He serves for promises, but they are never fulfilled; for a mess of pottage, but he never gets it; and when at last deception is no longer possible or necessary, he thrusts into his hand the wages of eternal death and endless despair.

Behold the contrast and take your choice. You must serve one, and cannot serve them both. "No man can serve two masters," least of all two such masters. "Choose ye this day whom ye will serve."

FROM SOUTH AFRICA.

CAPE TOWN, April 2, 1884.

Editor Christian Cynosure,

DEAR BROTHER:—With thanks I acknowledge the receipt of £2 8s. Our prayer is that the Lord will reward the donors, and hope they have experienced a blessing on account of it, since they decided to contribute this sum to the Lord in our behalf. We have of course our trials while trusting the Lord only for our temporal support, but he takes continual care of us, even by means of his children from afar, as we have now proof again. For this way of living the Lord also grants us blessings which we could not expect otherwise.

Some say, I would my faith were as strong as yours, but they very little realize that our trusting the Lord only for temporal means, and not receiving salary in order to exclude anxiety about temporal matters, stands in close connexion with the strength of our faith in other things. If one useful member be paralyzed, the whole body suffers on account of it, which fact perhaps is generally not well understood, as being applicable to the spiritual man also.

The Lord's dealings with us are very wonderful. For instance: I had a desire to visit a place, Beaufort West, to preach the Gospel there, and try to distribute some useful literature, but the traveling expenses connected with it would be rather large. But what happens now?—a lady from that place writes to me that she has a sick person in her family, and asks me to come there, while she offers to pay the expenses up and down, amounting to £4 or $20. What gave occasion to her writing me on such a condition? Recently I wrote to a paper, which has a large circulation in this country, about healing by faith, in Dutch, adding also a few cases of remarkable healing, in which I had been instrumental by the prayer of faith. This she had read and was thereby induced to write me. In said article I also denounced the use of the poisonous medicines, by means of which many die before their time. I explained the passages of Scripture on which the system of medicine is generally founded, and had thus to deal with "figs," "clay," "wine," etc., as some of the readers can imagine. I showed that these things and their application, had nothing in common with the present medical system, proving that this is not at all of divine institution, but of human invention, and contrary to the direction of God's Word, in which the prayer of faith is presented, as the only divinely appointed means of cure. I stated that the figs in the case of Hezekiah, were not ordered by a doctor, but by the Lord himself; were not so much a means to the end for which medicines are employed, but a sign or earnest of his healing, as stated in Isa. 38:22; also that figs would poison nobody, which could not be said of many medicines. As to the clay, I said the Lord applied it, and not a doctor; and that if he intended to employ it as a medicine, he must have been a poor physician, for which reason perhaps so few in our days resorted to him for healing, because the medecines of the doctors seem to answer the purpose better. I showed from the Word how weak the faith of present Christianity is, in comparison with what it was during the time of the apostles.

A Christian told me after reading my article he went at once to the Lord to deliver him from a pain with which he had been afflicted longer than a year, and was healed at once. I am despised by many because of telling the truth so plainly, but it must be done, and the Lord blesses me and others on account and by means of it.

I just received a letter from a man in the Orange Free State, who had been suffering for some years from a sore leg, and on which he had expended already hundreds of pounds (remember a pound is nearly five dollars), without any avail. It may also be stated here, that a visit by a doctor in such thinly populated countries often will cost $50 or more. For such people, the healing by the prayer of faith alone would be a Gospel or glad tidings indeed. The Bible, which they daily read, contains this Gospel, but they have been taught by their religious leaders, and by way of tradition, that this kind of Gospel has served its purpose long ago, and has in fact died with Christ and his apostles. The Lord has led me also to introduce faith healing among the Mohammedans with good success. Many of them have been greatly benefited in this way. They already ask me now and then to pray for them in case of sickness.

Not long ago I made a preaching tour through several Dutch Reformed churches, often telling them that the way to heaven is not as broad as even many church people seem to imagine, and this has been, as I hear, not without blessing to many.

I also have translated some Anti-masonic matter for a religious paper, whose editors are also opposed to the lodges; among other pieces also a tract by Charles G. Finney on "The duty of Christians toward the Lodge."

South Africa at large is at present in a deplorable condition, as far as the finances and concerned. The money is now scarce as never before, as they say. The whole country, as it were, is considered as bankrupt. The debt of Cape Colony, I hear, amounts to over thirty millions of pounds. The original and moral cause no doubt is sin, but the secondary causes are considered as several, as: foreign banks, as those of the Standard bank, which has its branches everywhere through the country, by means of which the money is carried away to England. Many Africans have taken money from these banks, and they having suffered by drought, insects in their orchards, by the cheapness of their products (especially wine), they get in difficulty with the banks, by which no mercy is to be found, the result of which is that a great many go bankrupt, and others are constantly living in dread of it.

The diamond fields and the farming of ostriches are also far less productive than formerly, so that there is a concurrence of circumstances which easily account for the secondary causes of the present poverty of South Africa. Both banks and large business men fail, whereby many in the country, among all classes, suffer considerably. Many being well off are rendered poor in this way. There is also a Dutch Reformed church temporally ruined by the failing of a bank. They had taken many shares in that bank, and have now to pay occasionally large sums, not knowing yet where it will end.

The Cape Colony has also long been governed by foreigners (Englishmen), who, as the Africans say, have taken care more for their own purses, than for the welfare of the country which they ruled. By means of the Transvaal war with England, the eyes of many Africans have been unclosed, and are now more engaged in political matters than formerly, and have brought it so far already, that they get of their own people as representatives in the parliament, in which also the Dutch language is used as well as the English. They also try to make it obligatory that public officers have to sustain examination equally in both languages. Yours in the Lord.

W. HAZENBERG.

It is a blessed thing to have to work. Work keeps us out of foolish and hurtful desires, which destroy so many. If a young man especially has all the money he wants to spend, he may be almost certain it will ruin him. A rich man's son is brought up under great dangers, unless he is early compelled to work just as hard as if he were a poor man's son. Wise parents understand this.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

CALL FOR NATIONAL POLITICAL CONVENTION.

The National Convention of the American Party will be held in Farwell Hall, Chicago, June 20, 1884, to nominate candidates for President and Vice President of the United States, to revise the platform of the party, and transact such other business as may be brought forward.

Each State will be entitled to as many delegates as there are Congressional Districts in the State, and two delegates at large. These delegates may be chosen in such manner as each State shall determine, and they shall be furnished with credentials signed by the chairman of the State Committee, or by the member of the National Committee for that State.

Persons friendly to the cause, who are not delegates, or who are elected to represent organizations friendly to the party, will be admitted to all the privileges of the Convention except that of voting, and this privilege may be extended to them by the Convention provided the delegation of the State from which they come is not otherwise full. Signed— F. W. CAPWELL,

President.

E. D. BAILEY, *Eastern Secretary.*
J. P. STODDARD, *Western Secretary.*

PLANKS FOR PLATFORMS.

The National Woman's Christian Temperance Union will present a memorial to the national political conventions soon to meet, asking that their platforms advocate the adoption of measures "requisite to to the end that prohibition of the importation, exportation, manufacture and sale of alcoholic beverages may become an integral part of the National Constitution."

A national convention of wool growers will be held in this city May 21 which will demand the recognition of the wool industry by both the leading political parties and the insertion of a pledge for their protection in the platforms of the Presidential conventions. Seventy-two thousand wool growers will be represented in the convention.

The National Executive Committee of the Irish National League held its first annual meeting on Tuesday, April 15th, in the Palmer House, Chicago. The following resolution was adopted:

Resolved, That a committee of five be appointed to present to each of the national political conventions to be held this year, a request that there be embodied in each platform a resolution favoring an amendment to the Constitution prohibiting the ownership of land in fee simple by any but American citizens, or residents who have declared their intention to become citizens of the United States and settlers in good faith, and pending the adoption of such constitutional amendment, requesting Congress to provide by suitable legislation for the protection and conservation of public lands.

NO COMPROMISE.

I send the enclosed letter from a personal friend, published in a late number of the Delaware, (O.), *Signal*. The writer is a man of no mean reputation among the Prohibitionists, who begins to see things not intended to be seen by the "secret schemers," who are trying to hand over the P. H. P. party to the Republicans. I hope you will publish, calling the attention of your readers to what Mr. Heath says of the condition of their National committee, which was appointed in 1880 to stand for four years. This committee, he claims, was unlawfully changed, and names of men put on it who have never yet voted a straight Prohibition ticket! The votes of such men have changed the time for their convention from May 21st to July 23d, very much to the disgust of the men who are and have been the Prohibitionists pure and simple. These Republicans first, and (possible but not probable) Prohibitionists have defeated the true men, and are likely to do so to the end. Would God Mr. Stewart and the "Old Guard" could have the courage to respond to the clarion call of Mr. Heath.

But this revelation ought to be a lesson to the American party. Make no compromises with open enemies, or any *to be* friends. Call no man to our ranks or to any official position who is not pronounced in its favor, and has not fought its battles. Our name and our platform are both irreproachable. Let us go before the country with them unchanged. Let there be no more tampering with our ticket. Let the past suffice for this. Let our convention at Chicago in June heartily ratify what has been done; and then let us act like men who know our own minds, have a well defined purpose and a faith in God and in the final success of our principles. After this manner is modestly but fearlessly offered the opinion of

J. L. BARLOW.

TO THE OLD GUARD.

BRETHREN:—Ye who are battle-scarred in the Prohibition party cause! Ye who have toiled and sacrificed for pure principles in years when it cost something to adhere to the party of prohibition! Ye who to-day are more saddened and dismayed by the loose and disorganizing utterances of traitors among us, than by all the battle cries of open and manly foes! Listen to the cry of danger! The enemy, despairing of crushing our principles and our noble party by civilized warfare, have cunningly introduced disguised warriors into the very citadel of power among us. Not only this, but these new-comers, with lips dropping honey, have wormed their way into places of power and trust in our councils. Accepting their false professions, we have welcomed them, and deferred to them, until to-day by a strategy worthy of the wily savage, they have carried out their plans and wrought our ruin. The Prohibition party to-day stands bound and helpless in the hands of its enemies. The voice of the tried and trusted is overwhelmed by strange and unwelcome policy cries. The postponement of our National convention, forced upon us by the votes of those who have never cast their ballots for our cause and whose vote is an outrage upon fairness and justice, is the last drop in the cup of traitors! They have shown their foul spirit, and if we be *men* we will vindicate our cause and our manhood against open foe and secret schemer. The time for action is at hand! The emergency is great, calling for utmost promptness of thought and deed.

If the foreign element in our National Committee is strong enough to impose on us a date which is harmful, because they wish to force us to receive as delegates a class who are not *of* us nor *with* us in spirit, they are also strong enough to meet in Pittsburg July 23 and throw open our convention to our stubborn foes. If they are strong enough to impose a postponement upon us which tends to help the Republicans to put forth another deceit upon the people, they can also so depose, select and manipulate officers as to throw our convention into unfriendly hands. These are by no means all the dangers of the situation, but space forbids a full exposure. Yet we cannot forget one specially venomous element namely, a poisonous press, breathing forth unsoundness and all corruption and stubbornly suppressing all argument and protest and even gagging our national head, whom we trust and revere.

Brethren, from all these dangers there is a refuge. There is a clear, lawful and pure course open before us, which promises relief from these difficulties. *if we will enter upon it instantly*. Let us see. The Chicago convention of 1882 usurped authority to elect a National Committee, deposing those whom the Cleveland convention of 1880 had elected to serve for four years. The term of the Cleveland committee has not expired. They are in office. No others are lawfully in office. The Chairman and Executive Committee thereof are in harmony, and the full committee would doubtless rise to meet the emergency and protect our party from destruction. Let Hon. Gideon T. Stewart as chairman of the Cleveland National committee, issue his call for the National convention to be held at Pittsburg on May 21st, and let each and every member of that Cleveland committee hasten to send in their approval of that call. In addition to this let each and every chairman and secretary of the various State committees send in his approval of that call. Also, let leading men in the party everywhere, men who can see the difference between a true, genuine Prohibitionist and a Republican or Democrat, hasten to assure Bro. Stewart of a generous, hearty support in such a noble and patriotic course. And let all who are thus asked to write him in view of the shortness of the time, make it a matter of imperative business to write such letters or cards *before they sleep*, after reading these lines. Of course such extreme haste is not to be invoked except in cases of great emergency, but this is beyond question such a case.

As to the composition of the convention thus called, it would be well to have it clearly stipulated that delegates must themselves sign the National call, and have that call so construed and interpreted as to involve utter and entire abandonment of the old parties, both State and National. Other details can be arranged hereafter. The main object of this writing is to induce *instant action* in Bro. Stewart in calling the convention, and in all loyal friends and officials in endorsing his call. Brethren, a bold facing of this danger will overcome it.

A. R. HEATH.

Danbury, Ct., April 11, 1884.

—A telegram to the Laramie *Boomerang* from Goldendale, W. T., says: "Sheriff Wise, who has just returned from a 200 mile trip over the country, reports that the women who were summoned as jurors to serve during the May term of court are very nervous, and many will pay a fine rather than attend. He says it is astonishing to note the number of women opposed to suffrage. A canvass among the legal female voters of Goldendale shows that sixty-nine out of eighty-three are opposed to voting."

CORRESPONDENCE.

THE BEAUTY OF THE LODGE.

HADLEY, Mich.

EDITOR CYNOSURE:—One year since I took up my residence in this village, which has three lodges and two churches, M. E. and R. B., the pastors of which claim not to be Freemasons. About last October Mr. Hough, State lecturer for the Sons of Temperance, sent to the R. B. elder to know if he could lecture in the R. B. church. He received an affirmative answer and came and lectured Sabbath afternoon and two evenings, trying to persuade hearers to join a Sons of Temperance lodge; but failing, he left until the next Monday evening when he lectured in the M. E. church with like result, berating open and praising secret temperance organizations.

After Mr. Hough had left I called on the R. B. elder to obtain his house for a lecture by H. A. Day, but was peremptorily refused. I then applied for the M. E. church with similar result. Time passed on until the week of prayer, when the churches united, alternating from house to house. On Thursday evening after prayers for the churches (the exercise being changed to conference) your correspondent spoke of the Lord's commanding John to write to the seven churches of Asia, reproving one of having "them that hold the doctrine of the Nicolaitans which thing I hate," saying that their plans and work were done in secret, when the elder arose and notified the speaker that he was occupying too much time (less than four minutes). Several others rose to speak, simply saying a few lifeless words, and the meeting ended about as the light of a lamp ends when the oil is all gone. One wide-awake Free Methodist who was there remarked afterwards that he could not talk, for it seemed as if God had shut his mouth.

The week of prayer was followed by union evening meetings for two weeks, adjourning over Wednesday evening, giving the Masonic members a chance to attend the lodge. Thursday evening your correspondent was present beholding an uninteresting lifeless meeting, with no desire for its continuance. One preacher remarked that, although there had been no conversions and no especial awakening, yet they had enjoyed much of the divine presence. Another preacher thought they had accomplished much as the meeting had been conducted with perfect unanimity and friendly feeling (reminding the writer of a certain day when Herod and Pilate were made friends). An Adelphic entertainment was advertised for Thursday evening, Feb. 21st, at said R. B. church.

In contrast to the above, the last six months the Free Methodists have been holding Friday evening prayer meetings at a private house only three-fourths of a mile from the R. B. church, resulting in conversion and addition to the Free Methodist church of a goodly number; yet this village knows nothing of said meetings.

Yours for Christ's kingdom, W. M. BEDEN.

THE TRUE ORDER.

HEBRON, Ind.

EDITOR CYNOSURE:—The great object, professedly, of all secret organizations is mutual help and protection; then while you are trying to destroy these associations as being entirely wrong, I think you ought if possible to try and present the people with a substitute that would be wholly right.

I think in the Bible we have the form of an organization or company that would meet every demand, if we can only get to clearly understand its teachings on this matter. I do not pretend to fully comprehend the whole form of this order as it is in the Bible, but I will present a few ideas that may lead others to think on the subject.

The three-one God is the head of this company, and is he not most worshipful? We all of right belong to him; he is our Creator and without him we could not exist for a moment. He has appointed the Lord Jesus Christ as the head, overseer or director of this company.

But how are we to become members of this order? It is first necessary to know that we are now in rebellion against this our Creator, and he proposes terms of reconciliation; if we fully accept of those terms, then he adopts us into his family. He has provided a way in which he can pardon our rebellion and receive us into his family, if we are only willing to return to our allegiance. But, as I said before, we belong entirely to God, and he requires us to give ourselves wholly to him; but as he gives himself to us, have we not the best of the bargain? His almighty power is pledged for our protection, his infinite wisdom for our direction, and his fulness for a supply of all our wants. The apostle says "ye are complete in him." Our whole business of our lives is to act so as to be an honor to him, and in return he promises to honor us. To glorify him and aid in building up his kingdom in the world is all the service we can render him. It is always the business of a parent to provide for his dependent children, and theirs to work for the parent. So it is with this company; we are the dependent children of our father; he provides for us and we work for him, entirely under his direction. But we must never forget that he provides for this company as a whole, and not as individuals. He says the poor shall never cease out of the land; and again he says, "The poor ye have always with you." But he adds, "Therefore I command you saying, thou shalt open thine hand *wide* unto thy brother, to thy poor and to thy needy in thy land." Deut. 15: 11. We learn from this that God often gives to some of his children more than they need, while he leaves others destitute; but we must remember that all the property of the company belongs to God, and his command to the company is to see that none suffer for the want of the comforts of life. We are not our own; we belong to God, and he tells us not to seek our own, but as far as in our power promote the happiness of all around us, especially those of our own company.

I ask, can this be improved as a mutual help company? And it is neither exclusive nor secretive. Men, women and children are equally welcome, and instead of being secretive we are required to publish as fully as possible the whole form and fashion of the order. There is a glorious future for this society. It is the stone cut out of the mountain without hands that will fill the whole earth. There is nothing human about it. It will break in pieces and destroy every organization that will set itself in opposition, and it will stand forever. Is not this a grand order? Would you not suppose there would be a perfect rush to get into it? And so there will be; but as long as that old serpent who deceiveth the whole world is loose men will continue to believe that the service of our God is a hard service, having no happiness or enjoyment. God says, "The way of transgressors is hard," and that wisdom's "ways are ways of pleasantness and all her paths are peace." But, alas! God is not believed, and Satan is, and so the world is rushing headlong to a destruction perhaps more terrible than Noah's flood.

There is little doubt but that the Lord is about to come out of his place (the mercy seat) to punish the earth in equity. These cyclones, earthquakes and floods are but the beginning of sorrow. They are outbursts of God's wrath, shadows of what is coming. J. McFARLAND.

PITH AND POINT.

IN SYMPATHY WITH JEREMIAH.

I think I can realize to some extent the feelings of the old prophet when he cried out in the bitterness of his soul, "O that my head were waters and mine eyes a fountain of tears," that he might weep day and night over the slain of the daughters of his people, when they departed from the true worship of the living God to the worship of idols and were overthrown. If God overthrew the Jewish people for their departure from the way of truth, will he not overthrow us who have had so much more light than they, when we commit the same offence in setting up the gods of the heathen and worshiping them in the name of Noble Grand, Worshipful Master, and casting out Christ so far as it can be done by organized human power, from the state and from the church?

Secret Baal worship has wormed its way into the church until it has become, or is in process of becoming, heaps of confusion and the mountain of its power as the high places of the heathen in the groves and in the mountains of Samaria. But now, dear brethren in Christ, hold up your heads. Trust in Christ. Labor and pray on, for God has promised that he will avenge his elect, and he will reign till he shall put down all rule and all authority and the heathen shall be given to his Son and the uttermost parts of the earth for his possession.—JOHN THOMPSON, *Sabetha, Kansas.*

WHO WANT DECORATION DAY?

What was more fully attended than ever? Why, decoration observances, to be sure. Who said so? Did not all the newspapers say so? Did not all the members of the sly craft spread the idea of a fuller attendance than usual among the gaping dupes that came in from the country to see the show? There are five classes of men who are interested in keeping up the graveyard show of decoration day: first, Freemasons; second, politicians; third, pensioners; fourth, newspaper editors; fifth, the uncles, aunts, cousins and nieces, etc., all who are interested in getting pensions. These people, added to the dupes, are all who at any time have taken much interest in decoration day; and the dupes are becoming less each year. The clergymen who attend these ceremonies merely lend the sanctions of their religion to the purposes of imposition and fraud. They are playing into the hands of Jesuits. LOOKER-ON.

THE COLLEGES.

PARK COLLEGE.

PARKVILLE, MO.

DEAR CYNOSURE:—The students in Park College assemble in their chapel for devotional exercises both morning and noon.

To-day, at the afternoon service, we studied the Bible-reading for the day: Matt. 6: 24–34. The President, who usually presides at these services in the chapel, made some remarks on these verses which were so pointed and practical that I wish to see them in print. As I cannot quote verbatim I shall only endeavor to give you the substance.

Taking the 24th verse as a sort of text, he said: We cannot divide our time, in serving God, no more than we can divide our affections. We cannot serve him in the sanctuary on the Lord's day and then serve the world and the devil from Monday to Saturday evening. The preacher who on Monday contradicts, by his conduct and life, what he taught in his sermon on the day before, is thereby showing that he does not serve God even whilst in the pulpit. He cannot please God by anything he may do or say on the Sabbath if his heart is not right before God. If his heart is right, his motives will be right; and if his motives are right, he will seek the honor and glory of God every day in the week.

"Take no thought," referring to the 25th verse, he said, does not mean, as many seem to think, that we should be thoughtless, indolent and careless; but, on the contrary, as the 33d verse plainly shows, that we should be very thoughtful, and careful and *earnest,* in seeking the kingdom of God and his righteousness. In doing this, and being, by God's own Spirit dwelling richly in us, qualified to make it the chief aim and occupation of our life, we are sure to seek and to use the things of this life, diligently and perseveringly indeed, but never for ourselves except as God's stewards and as co-workers with Christ.

Suppose, now, we apply that interpretation to those Christians, and Christian ministers, who are so anxiously concerned about their temporal welfare that they sell themselves to do evil that they may gain favor, advantage and position. How can a minister of the Gospel preach the doctrine of these verses—from the 24th to the 34th, inclusive, of the 6th chapter—and then go and practice and teach Masonry?

Only a short time ago I went to a church where a "revival meeting" was in progress, to hear the "presiding elder" preach. Something in the very make-up of the man, and in his manner, impressed me with the suspicion that he was a Mason. His prayer, at the opening, was very eloquent—very elegant and poetical, indeed—but it failed to stir up any devotional feeling in my own heart. His sermon, based on a verse found in the twenty-second chapter of Revelation, was a—powerful display of elocutionary talent, a fine oratorical effort—a grand sermon about heaven. But I could not then see, and I cannot yet understand, what a *presiding elder* could mean to preach such a sermon on such an occasion. Presumably he meant to reach the unconverted; really he lost the opportunity to convince them of sin and then to show them a Saviour.

Now, there is no doubt in my mind that this man is wonderfully gifted and eminently qualified to do a great work for the saving of souls, but he lacks the one essential thing, which is a gift from above—*power.* I sometimes like to call it "spiritual magnetism." I could not understand why I could not find spiritual food for myself in the sermon, and watched closely for something which would explain this, my unfounded(?) antipathy.

Toward the close of his discourse he mentioned God as the "*Great Architect," working out his designs on the* "TRESTLEBOARD OF ETERNITY." That enlightened me, and I knew why my soul went out in antagonism as soon as he began to speak. It also showed under whose banner he is serving. "*Ye cannot serve God and mammon.*"

J. D. GEHRING.

A REMARKABLE COLLEGE.

[From the N. Y. *Witness*, Feb. 28, 1884.]

An article on the first page of the *Weekly Witness* of February 7, "Our Boys and College Professors," inclines me to speak a word for one of our younger colleges, in this place. Started before the war of the rebellion by devout Wesleyan Methodists, with anti-slavery, anti-tobacco, anti-liquor, anti-secrecy principles, it has struggled through many a tight place, financially, but always on the right side morally and spiritually, it has a record to be proud of in the character and influence of its graduates. Nine of every ten have left the college halls Christian workers, and are filling positions of influence in every walk of life, and that influence is good—the very best.

Our professors are all able Christians, and the lady teachers as well, making the soul's salvation one of the first objects to be sought. Two of them have had a course of study in Europe, and a third stands higher than almost if not quite all other Western professors of ancient languages and literature. We have also a conservatory of music of first-class quality, and a fine-art school, especially adapted to fitting teachers of drawing for that kind of work which is called for in our graded schools. The expenses are very low, society excellent, and location healthy, twenty-five miles west of Chicago, on the C. & N. W. R. R.

Many young men have been sent here reckless, profane and addicted to the use of tobacco, etc., who leave with a similar testimony to one given in "Students' Prayer-meeting" two weeks ago. It was this: "When I came here three years ago I was a skeptic and terribly profane; this I had felt to be a very foolish and ungentlemanly practice, and had tried again and again to forsake it and could not. Prof. F. called to talk and pray with me, but when he asked me if he should pray with me, I replied, 'You can get down there if you want to, but you don't catch me there.' He prayed and I mocked, as I was in the habit of doing at all the prayer-meetings I attended, making fun of all that was done. I have experienced a radical change. I know it. No word or thought of profanity even comes to my mind now, and I am 'clothed and in my right mind.'"

Such cases could be recited page after page, to my knowledge, personally, as my own sons and daughters have graduated in this school; and I wish the fathers and mothers of the country who wish their children educated highly, and not morally ruined in the process, could know more of this college. It has a preparatory and normal department, and three courses of study—the usual classical course of the Eastern college, the Laureate course, one year less than the classical, and the philosophical course the same time. At our morning exercises the lecture is often by eminently spiritual men and women from Chicago, and others, as well as by the president and professors. Any one wishing further information can send for catalogue, or address President C. A. Blanchard, Wheaton, Ill. H.

GENEVA COLLEGE NOTES.

The winter session of Geneva College closed March 5th. The number of students about 110. The same students that entered in the fall, have remained through the winter session, and with very little change are continuing through the last or spring term of the college. It is very gratifying to have the students who enter in the fall continue throughout the year; it gives uniformity to the classes and makes the progress more perceptible.

The grades made at examination give evidence of a great deal of close and careful study. There is a laudable ambition among the students to reach the highest grades that can be obtained.

In the year thus far there has been much to encourage; the health of professors and students has been generally good, and many tokens have been given us of the favoring providence of God.

Mrs. Sterrett, of Pittsburgh, has given $10,000 additional to the chair of political philosophy, which, added to what her husband, Dr. S. A. Sterrett, deceased, had given, makes $15,000 for that professorship.

Mrs. Sterrett has also intimated her intention of giving $5,000 more towards a fund for the support of students of limited means in Geneva College.

Mr. John Tibby, of Pittsburgh, and some other friends, have made very valuable contributions to our library, and we have in prospect a considerable sum of money to be invested in books for the library in the near future.

We are thankful to all the friends for their kind remembrances of the college, and trust that their contributions may long be appreciated, and wisely and carefully improved.—OUR BANNER.

—The trustees of Earlham College, at Richmond, Ind., have decided to erect a new building, to cost $45,000, and elect three new professors. This is the leading college of the Society of Friends in the West.

—In an article by Charles F. Thwing on "Gifts to Colleges and Universities," published in the *Bay State Monthly,* it is stated that the amount contributed to college and university education in the United States during the past ten years is $35,622,000, and since 1848 the total amount given has not been less than $50,000,000.

—The Slater fund of $1,000,000 for educating the colored people of the South has been fortunately invested, and is yielding a handsome income of $60,000, the distribution of which is in the hands of Dr. A. S. Haygood, President of the College at Oxford, Ga. Three thousand dollars have been set aside for educating pupils who were specially bright, and Mr. Slater, the donor, expresses himself as highly pleased with the progress that has been made so far in the work of the fund.

The *Advance* gives the following facts concerning prohibition in Kansas which were communicated by Prest. McVickar of Topeka, who was recently in this city. These statistics were gathered by James A. Troutman of Topeka. He had reports from sixty-six of the eighty-one counties of Kansas, made by State officers. From May 1881, to January 1884, the saloons had been reduced from 708 to 313; more than half the latter being in Leavenworth. During this time the population increased twelve per cent. In 41 counties there is not one saloon. Fines, for violating the law, amount to $95,000. Eighty-one saloon-keepers have been imprisoned; the aggregate imprisonment amounting to eleven years, five months and sixteen days. The prohibition sentiment is growing in fifty-one counties; in seven it is reported as decreasing.

President Arthur is thus described by a Washington paper: "He is the first President who seemed to aspire to aristocracy. Only one or two others had tastes that way, and they appeared to modify them in office. Arthur is the club man in his manners, the knight of the ball room, the hero who shines best on the velvet carpet of fashionable society. His manner is reserved and patronizing. His attention to the minutiæ of taste and ornament is microscopic. Garfield was hearty and ever unreserved possessing a grace of innate gentleness strong enough to leave the strict rules of formality and to make the novelty charming. He was a people's man. Arthur is the millionaire's familiar, a companion for royalty."—*N. Y. Evening Stock Report.*

HELP FOR A LECTURER IN THE SOUTH.

COLUMBUS, MISS., April 23, 1884.

The convention of the Associated Churches of Christ made it obligatory upon me to collect funds to defray the expenses of a colored anti-secret lecturer. There is here a wide field ready for the harvest where a vast amount of good can be done. When you read this will you breathe the prayer, "Lord, what wilt thou have me to do?" and then, "Whatsoever he saith unto you do it."

If you have money you wish to send, please forward it to me without delay, as the work is urgent. Anti-secret literature is also needed. If the Lord puts it into your heart to help and you cannot send money, boxes will be acceptable containing clothing, cloth in any shape in which there is wear, spelling books, Bibles, Testaments, dictionaries, Bible dictionaries, concordances and any article useful in housekeeping. These things are in great demand among the colored people and can be readily made to pay for means of private conveyance for the lecturer whenever it is most convenient to travel in that way. Get good, substantial boxes or barrels and send them as freight, not by express. Last, but not least, we want you to pray that the means may be supplied and the work abundantly blessed. Your sister in Christ,

M. A. TAPLEY.

P. S. Good temperance literature that in no way advertises or recommends secret temperance orders will be acceptable.

A NEW PAMPHLET.

A WOMAN'S VICTORY;

OR

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
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Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
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Reformed Church (Holland Branch.)
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Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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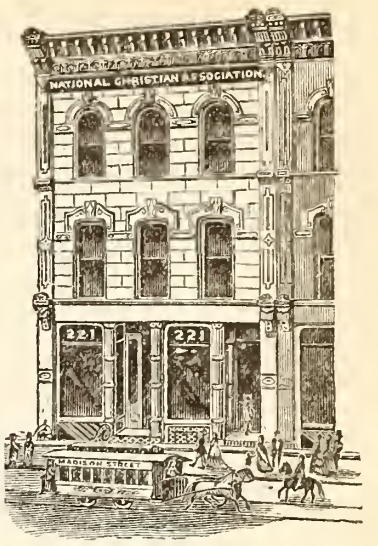
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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 8, 1884.

"Boys that carry pistols and dirk knives, who band themselves together in cellars and garrets, from which they plan safe burglaries and raids upon red-skins and express cars—boys whose chief reading is the blood-curdling tales above mentioned, and whose chief detestation is honest work, are not likely to make good citizens."—*Catholic Review.*

The above just remarks apply with ten-fold force to the weekly workings of Masonic lodges: playing murder, mangling and mutilating oaths, stupid fooleries and horse play; intermingled with mock-solemn prayers, funeral dirges,—all done in the name of God for dues and degree fees! If anything on earth can deprave and harden men, this will.

PRE-MILLENNIAL AND PAST-MILLENNIAL discussions, as everything which stimulates Bible study will do good. Neither the time nor the mode of the millennium can be known. The signs of it can be. All Christ's comings have been terrific. So will be his final return. It will be "the acceptable year of the Lord, and day of vengeance of our God." But all speculations which set aside the Lord's Prayer as a petition to be answered must be vain. The Saviour gave that prayer to *all* his disciples, doubtless, because he meant to grant its petitions. His kingdom is to come "in earth;" not by turning man into angels who can live in the air, but by filling men (not spirits of men) with "righteousness, peace, and joy in the Holy Ghost."

We purchased a small camel's load of Detroit dailies, of both parties, and waded through a continent of mud to get a little "*politics*;" as, in the days of liquor, a toper, who drank flip and found it weak, said "he had to drink a great deal of beer to get a little rum." The Democratic papers have neither candidates nor principles. Their whole political stock in trade, is, the chances of Arthur, Blaine, Logan or Edmunds. The Republican papers are ditto. This is probably the very emptiest federal canvass ever inaugurated. It compares with that which elected Buchanan. Then the real forces which controlled parties were kept out of sight; but secession soon brought them to the surface. The forces which now govern American politics are the lodge and the liquor. They will be uncovered.

A good and brave friend of our cause, says: "Look at our Anti-masons! What sort of a church would we make if put into a church by ourselves? Many churches which fellowship Masons would excel us in general goodness and piety."

ANSWER.—It is a weakness to try the goodness of a cause by the weakness and even sins of its advocates. Moses spake unadvisedly. Aaron and Miriam were envious and jealous. Elijah fretted and asked leave to die when God's people forsook him; and so down to the close of the sacred Scriptures. And ever since reformers have been harsh, sincere men, fanatical; and Satan has sifted worst those whom he dreaded most.

> The world teems with reformers, and reforms
> Succeed each other like successive storms.

All very true. Yet earth were a moral sty without them. They stood by Christ and his cause while the religious worldlings let him be crucified!

EDITORIAL CORRESPONDENCE.

BATAVIA, N. Y., April 29.

The lateness of the season, the crowding of "spring work" which will not brook delay, dwarfed the attendance last night. But I spoke to the few who came in for about an hour. The cause of Prohibition is now agitated in this city, and yesterday delegates were appointed to the Pittsburg National Convention for July 23d next. Some of the delegates who attended our meeting said they were decidedly opposed to the secrecy imposed on Prohibition by the temperance secret orders. Some who did not attend our meeting sent in word that they should attend the Pittsburg Convention as opponents of the secret orders, and the friends of open Christian methods of work.

But though our numbers were small, our president, F. W. Capwell, was there, and his energy accomplished the county organization and provided for delegates to the Chicago Convention, as see below.

At the close of our business meeting we walked down to see the MORGAN MONUMENT which grows beautiful with time. Its inscriptions are read by thousands, and Masons curse it as they go by in the cars. But their curses, like the blasts of winter, only polish its surface and strengthen its firm foundations.

The county Executive Committee appointed in the Opera Hall was thus formed:

A. A. Burgess, chairman; A. C. Newell, secretary; A. Higley, E. Palmer, Darius King, Alexander Brown, James Williams, with leave to fill vacancies; also instructed to act in connection with the State Committee in appointing delegates for the county to the Chicago National Convention June 20, 1884.

ALBION, N. Y., MAY 1st.—The Orleans county Anti-masons met here in the beautiful court house. Above fifty were present. W. B. Stoddard, State Agent, is getting his work well in hand, and the meeting was good. To-day the friends meet at 10 o'clock to secure delegates to Chicago, form a county club, etc.

In the congregation last night a young, vigorous looking man clapped and applauded the remarks which pleased him; when the meeting broke up he came up and poured himself on us thus:

"I'm a full-blooded Irishman, Catholic and Anti-mason. I'm only transient here, but I saw your notice and I came in to help on the cause. I believe in the divinity of Christ which is more than these Masons do, and if we stick by him we'll oust sin," etc.

It was hard to escape him. The poor fellow was half or two-thirds drunk, decently clad, and probably had a wife and children. Said he, "I go in for prohibition." "All the drinking men will vote that ticket," with much more to similar effect. He was himself the strongest argument against the saloon-curse.

Our next meeting is to be in Rochester. There are a large and increasing number of men and godly women in this and the surrounding country devoted by tradition to our cause; but the ministers, even those who are with us at heart, shrink from facing their supporters who vote the Republican and Democratic tickets. As soon as the American party gets a recognized existence, all that will change.

MAY 1, P. M.—The meeting this morning was called to order by State Agent, W. B. Stoddard. The American platform was read and J. C. Allis, Esq., was elected chairman and W. B. Stoddard, secretary; prayer by President Blanchard. Those present with others whose names were sent in were enrolled as members of the Albion American club. The officers chosen were: J. C. Allis, president; A. R. Bacon, vice-president; A. Plummer, secretary; and G. Bullard, treasurer.

Delegates to the Chicago Convention June 20th next were thus chosen: Geo. W. Holmes, N. S. Burnett, George Brown, Alanzo Smith, Norman Herrick, J. C. Allis, H. Roraback, Chester Williams, A. Plummer, A. R. Bacon, Mrs. C. E. Douglass and Mrs. Wm. Wirt.

Col. Perez Hakes who raised and commanded the 25th Regiment N. Y. Volunteers and fought under Joe. Hooker, was a member of the convention. He said he lived here when Morgan was taken by from Canandaigua to the Ridge Road, and that a driver whom he well knew told how three men came out of the hotel to get into the stage, the middle man pinioned and veiled. Col. Hakes said that driver died by poison after making public the above facts before he could act as a witness in the abduction cases. "When the Masons killed Morgan," said he, "they killed me."

THE MODERN KNOW NOTHINGS.

ROCHESTER, N. Y. MAY 3d.—In Albion, Orleans county, several years ago there was a Good Templar lodge of 400 members. After awhile, like all those vanities, it vanished and passed away.

As the Presidential canvass is beginning to open, men are employed to go through this part of the State, and raise up from their graves the dead Good Templar lodges. In Albion, a new Good Templar lodge has risen like Jonah's gourd; in a night. It already numbers 100 members, with an interesting young man, who hates Masonry, for its "Worthy Chief Templar," who is an artist (Mr. Belden), and who treated us with much Christian courtesy, and attended the American Prohibition meeting at the court house.

Now if Mr. Belden and his associates knew that this Good Templar revival was, as it verily is, a mere Masonic trick to beget a thirst for secrecy in young people; to protect the Masonic lodge from popular reprobation, by getting good people to put on its drapery and shape, and to unite the members of all the secret orders in the support of Masonic candidates in the old parties, the Albion lodge would never hold another meeting unless it was promptly to disband.

The anti-secret discussion is now about where the Abolition discussion was just before the rise of the Republican party in 1856. Indifference, ridicule, sophistry, and mobs, had all been tried, and all had failed. The anti-slavery discussion moved steadily on against wind and tide; and the devils who superintended slavery began to have "great wrath" as their time grew short. Then Know-Nothingism arose. It spread like "the pestilence which walketh in darkness." Good men were drawn into its secrets in multitudes.

Dr. Gamaliel Bailey, aided by Lewis Tappan had removed his paper from Cincinnati to Washington. Its list rose rapidly and seemed likely to lay the foundation of a fortune for Dr. Bailey, who had long struggled against the popularity of the slave-power. Dr. Bailey refused to go into Know-Nothingism and it nearly made him a bankrupt. This lodge movement postponed the triumph of the anti-slavery cause for two Presidential elections, or for six or seven years at least; and then it passed away like the shadow of a dark cloud and left no trace of its existence but the memory of its folly, and its lofty, lying promises.

The Good Templars are the modern Know-Nothings. Its lodge is a mere empty, shadowy image of the apocalyptic beast. Like Jesuitism and Masonry it packs its members in layers of degrees, pledging the upper to concealment from the lower, and the lower to become underlings to unknown superiors. The Prohibitionists must throw off that incubus, or sink, as a party, under its weight.

It is to be hoped that Senator Pomeroy will come to an understanding with Hon. Gideon H. Stewart, St. John, Bain and others, and that those gentlemen and other Prohibition leaders will attend the convention of the American party at Chicago, June 20th, and give us a united front. If Mrs. Helen M. Gougar will take this matter in hand, it can be done. She is the Deborah of Prohibition. J. B.

REPUBLICAN PROHIBITION.—The Springfield *State Journal* (Ill.), April 4, says:—"One of the features of the late Republican Convention at Peoria was, that not a single resolution was introduced on the subject of emtperance or 'personal liberty,' for the first time in a long series of years. This would indicate that the present license law is acceptable to all classes of Republicans."

On the contrary this dodging the Prohibition issue "indicates" that the Republican leaders know that they are beaten next November if they lose either the whisky vote or the Prohibition vote. They therefore undertake to retain both by undertaking the impossible task of carrying water on one shoulder and whisky on the other; and they are likely to spill both. If Prohibitionists trust such a party, which puts them on a level with distillers and saloonists, they deserve defeat and will get it.

—C. A. Blanchard, President of Wheaton College, will deliver the fourth and concluding discourse of the present series under the auspices of the Chicago Anti-secrecy Christian Association at 221 W. Madison street, Tuesday evening, May 13th, at 8 o'clock. Subject: "Anti-Christs." The public are cordially invited.

—The Washington address of Pres. J. Blanchard is offered for the postage, but as there was some expense in issuing the edition of 5,000, which has unexpectedly come upon the N. C. A. treasury, if any friends wish to send more than the postage they shall have our warm thanks for so doing. Those so contributing please state the fact in your letters.

—The General Secretary left Chicago Saturday morning for a few days work in Henry, Knox, Mercer and Warren counties, Illinois. He hopes to arouse an interest in the June Convention in this city, and is enjoined to report at this office fifty subscriptions per week for the *Cynosure*. Our readers in that part of Illinois will please see that his mission is a success in both respects.

—The *Record*, of Blanchard, Iowa, comes out in four-page form, full of news, notes, facts and arguments, with "Anti-secrecy," "National Reform" and "Prohibition of the Liquor Traffic" boldly inscribed on its front. "Henceforward," says the editor, "it will be the aim of this paper to be found in the front rank of every true reform." As one evidence that these words will be made good there is a department headed "Christian Unity,' with Christ's words, John 18: 21, for a motto—a grand conception. The directors of the *Record* company are among the best and strongest men of Missouri and Iowa —Revs. R. M. Sherrard, M. A. Gault, Wm. Johnston, A. W. Hall, Rufus Smith and D. McKee being among the number. May the Lord bless their work abundantly. The establishment of such a publication under such a management is an event for the whole southwestern district.

DAKOTA AMERICANS.

EDITOR CYNOSURE:—I would like to say to friends of the American party and readers of the *Cynosure* in Dakota, that inasmuch as I was elected as chairman of cen-

tral committee for Dakota at the convention at Washington, D. C., I would be glad to have some correspondence as soon as possible with several of the friends of the American party in order to determine where and when a convention could be held to nominate delegates to the National Convention of the American party to meet in Chicago June 20th next, to nominate candidates for President and Vice President of the U. S., etc. Address me up to May 24th at Tulare, Spink county, Dakota, where I expect to be before that time. My address as given in *Cynosure* of April 24, is incorrect; it should have been Burdette.

I will do the best I can to meet friends in convention somewhere in Dakota for the object named: who will help to make it a success? JOHN DORCAS.

LITERATURE.

The *Century* introduces to American readers, with a fine portrait, Chief Joseph of the Nez Perce tribe. Of the illustrated articles "Recent Architecture in America" seems to be of most value and attractiveness. But those which will be most read are Mrs. Jackson's "Women of the Bee-hive," and "Trades-Unionism in England." The former is a review of Mormonism which abhors the final effect of the system but shows a human sympathy for those who are afflicted by it. The principle which underlies Mormon polygamy and which makes women submit to it is the doctrine that the universe is full of spirits, waiting to be born into this world, as the only way to reach a better; and that these spirits prefer the Mormon church. Hence the obligation upon every Mormon woman to bring as many children into the world as possible. But Mrs. Jackson's argument that efforts for the suppression of this enormity only inflame the zeal of the Mormons is not good. Such will doubtless be the frequent effect for a time, but a well aimed blow that would unhorse the leaders would scatter the whole following.

The *North American Review* for May opens with an important paper by Judge William Strong of the United States Supreme Court upon our "Defective Naturalization Laws." Immigration must undoubtedly continue to be one of the great economic questions of this country, and it involves a political problem of the highest importance, that of naturalization. That our naturalization laws are defective in many respects is notorious, and the demand for their revision will no doubt acquire added force from Judge Strong's article. Edwin P. Whipple is easily the first of American essayists and critics, and when he takes "Matthew Arnold" for his theme expectation is not disappointed in the grace, the courtesy, the justice and the keen analysis with which he lays bare the fundamental failings as well as the excellencies of the celebrated English critic and poet. It is the best critique of Arnold of the many that have appeared of late. Prof. R. A. Proctor, in "A Zone of Worlds", develops a theory in regard to the belt of asteroids in the solar system which must attract attention among scientific men. "Workingmen's Grievances" is a discussion pro and con by W. G. Moody and Prof. J. L. Laughlin of Harvard University. Of Mr. Moody's statement of grievances it is enough to say that if the workingmen cannot find an advocate of more intelligence and common sense, and with less extravagance of rhetoric and of statement, their cause is indeed hopeless. The same failing is general with such speakers and writers, from De la Martyr to Kearney. Prof. Laughlin's article is candid, strong and valuable—worth reading by every workingman. Other articles are: "The Railway and the State", "Illusions of Memory", and "The Mean-of Song."

"THE TEACHING OF THE TWELVE APOSTLES." The recently discovered Manuscript, bearing this title, the supposed product of the second century, and which the New York *Independent* pronounces "By all odds the most important writing, exterior to the New Testament, now in possession of the Christian world," seems certain of securing a wide circulation. John B. Alden, New York, publishes a handsome edition, the Greek text and the English translation on opposite pages, in fine cloth binding, for the nominal price of 25 cents. He also issues it in an "extra" number of his monthly magazine, *Choice Literature*, of which he prints 100,000 copies, and sends one, free, to every clergyman in the United States.

The *American Agriculturist* for May contains nearly ninety columns of original reading matter, with one hundred pleasing and instructive engravings. The full-page pictures are, "Beneath the Skies of May," and "Types of Dogs;" the latter presents eight famous breeds. The number abounds with good things in season for every one in village, city or country.

The English Illustrated Magazine gives us a bright May number. The illustrations of coast scenery accompanying the fourth number of "An Unsentimental Journey through Cornwall" are excellent pieces of work and vividly portray the dangers that lurk for seamen along the rock coast of Cornwall. The laces of Nottingham have a paper and sketches, and the "Industries of the English Lake District" have also, the subjects for drawing being chosen from the most commonplace occupations of piling sticks, shaving hoop-poles and weaving baskets, proving that not heroic deeds alone are honored by art and literature.

St. Nicholas contains the conclusion of Mayne Reid's story of adventure in and about Terra del Fuego, which presents in an attractive way much information of that remote part of the world. It begins also a new story which promises to be profitable to some boys and dangerous to others who have already a well-developed contempt for parental authority. This first chapter may do for parents; it is not good for many children. The May number is well illustrated as usual.

WASHINGTON LETTER.

ODD-FELLOW ANNIVERSARY.

On Sabbath, April 27th, 1884, the sixty-fifth anniversary of Odd-fellowship was celebrated at the Foundry M. E. church in this city. The Grand Lodge of the District and all the subordinate lodges were represented, and the commemorative address and defence of the order was delivered by the pastor, Bro. Dr. Naylor. On Monday the lodges aired their regalia and advertised their benevolence (?) by a street parade with bands of music, and at night they had an entertainment in the Masonic Hall, followed by a grand dance.

It is greatly to be deplored that the church where Mrs. Hayes worshiped should be devoted to advertising the secret orders, and that the pastor should find no better use for his Sabbath afternoons than in trying to shield from merited rebuke one of the most seductive and pernicious forms of anti-Christ. The former pastor by his adherence to, and defence of Freemasonry drove off some of the members of the church. These, with all others, were expressly forbidden to distribute Anti-masonic tracts at that place. It was hoped and expected that the present pastor would prove a wiser, if not a better man. Alas! "They have gone in the way of Cain, and ran greedily after the error of Balaam for a reward." It was of similar perverters of the truth that Whittier said:

"Paid hypocrites! who turn
Judgment aside; and rob the Holy Book
Of those high words of truth, that search and burn
In warning and rebuke.

How long, oh Lord, how long!
Shall such a priesthood barter truth away,
And in the name of robbery and wrong
At their own altars pray?

Their glory and their might
Shall perish; and their names shall be
Vile before all the people in the light
Of the world's liberty."

REPUBLICAN CONVENTIONS.

The Republican convention for the election of delegates from this District to the Chicago convention was a most disorderly gathering, attended with many fights and requiring all the skill of the police to quell the riot, and ambulances to carry off the wounded. The result was the choice of Mr. Conger, the city post-master, and Perry Carson, a colored saloon-keeper, who got seventy votes to Mr. Fred Douglass's five. Last Saturday (26th) the dissatisfied Republicans held a meeting in Shea's Hall to consider whether bribery had not been resorted to in the previous convention. This meeting was scarcely less disorderly than the first. After a fight calling for the intervention of the police, the chairman declared the meeting adjourned, and it broke up in disorder. Moral: the secret lodges and the whisky ring govern the Republican party in this District, and send a saloon-keeper, their fitting representative, to Chicago to nominate candidates that shall represent their interests and be voted for by Republicans.

STAR-ROUTE FOLLY.

Another Star-route trial has begun—that of ex-Senator Kellogg of Louisiana, charged with accepting a bribe of $20,000 for securing increased compensation on mail contracts. The case has fairly opened and the the prosecution made its opening plea. Col. Ingersoll for the defence keeps his plea in reserve.

It would be unfair to say in advance, that the acquittal of the defendant has already been determined on; but if we may judge from the past, and from the fact that Mr. Kellogg is reputed to be a high Mason, there is no other reasonable conclusion. The following testimony of the contractor would look quite conclusive:

James B. Price, the mail contractor, was called to the stand. He testified that he met Senator Kellogg at Willard hotel in March, 1879. He presented him with papers and petitions relative to the expedition of routes, and the witness said it would be worth $20,000 to him. Kellogg put the papers in his pocket and told witness that he would see what could be done. A few days afterwards witness saw Kellogg, and he told witness that he thought it would be all right. When he received the order for the mail service, the witness gave Kellogg the $20,000 in notes and drafts. There were five drafts and a promissory note. The witness produced this note.

It is, however, quite likely that the defence may produce a number of witnesses who will swear that they did not see the Senator accept any bribe, or he may be acquitted as the ex-detectives were, on the ground of his good moral character. Both these pleas are put in as proof that Freemasonry is right. Some men have never seen any evil in it, and others think that some who practice it are good people. Surely the same plea ought to answer for the acquittal of a Mason.

LATER.—I have just listened to Judge Wylie's decision in the case of ex-Senator Wm. P. Kellogg, charged with taking fees unlawfully for "expediting" in the Star-routes. The case rested almost solely on the testimony of contractor Price who swore to paying Mr. Kellogg twenty thousand dollars and receiving what he bargained for. No effort was made to set aside this evidence but it was plead: 1st. That the action was barred by the statue of limitations; and 2d. That the indictment set forth that the payment was in "lawful money," whereas the evidence showed that it was in orders on the Post Office Department and a promissory note.

In a learned review of the case, the judge sustained the plea of the defence, and thus on purely technical grounds, there is an acquittal from the charge of a great crime.

As a layman, it looks to me as though the judge forgot that he was not simply a defender of the rights of the prisoner but the guardian of justice and protector of the public welfare. This is one of a long list of similar cases that have been dismissed on technicalities. To my mind, had the case been that of a poor negro who had stolen a ham, instead of a rich Freemason stealing $20,000 there would be a widely different result.

THE TARIFF.

Most of the time for several weeks is being spent in endless Congressional debates on the Morrison Tariff Bill. No one expects it to receive the sanction of this Congress; and it is only barely possible that it will pass the House. In the main, it is a mere political discussion, and yet not devoid of interest and benefit. The able speeches as they appear in the *Congressional Record* are replete with able arguments and valuable statistics. I believe that the earcful thinkers and philanthropists incline more and more to free trade, and that the time is not distant when all restrictions on commerce will be regarded as invasions of personal rights, and relates to a semi-barbarous age. H. H. HINMAN.

Washington, D. C. April 29, 1884.

—At a very recent meeting of the Reform Club, of Topeka, a reformed man who had stood unshaken in his total abstinence principles for ten years, made this confession: "I was in Topeka last week in attendance upon the G. A. R. meeting, and in an evil hour I forgot God. My old appetite for drink came upon me with such force that *had I been able to find a place where liquor could have been gotten, I should have fallen.* I would have given my right arm almost for a drink." Praise God that the saloons in Topeka are closed, and that this tried and tempted man was thus saved to himself and his family. —*Union Signal.*

Observe, this did not happen at a prayer-meeting, nor was it likely to. But do we want to have organizations that by unnecessarily recalling old associations revives old temptations? However, it is a matter of congratulation for all good people that in this secretism-enslaved country there is one place where even it with all its power can't shield crime. s.

ANTI-SLAVERY PAMPHLETS

Bearing date before 1850, especially annual reports of State and National Anti-slavery societies, wanted at fair prices, by WILLIAM BIRNEY, *Washington, D. C.*

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure.* Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet pro vides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet,* with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Pro claiming God,* by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book,* a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5 Copies of any of the pamphlets sold by the N. C A., to the amount of 25 cents.

THE HOME.

A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hit may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard"—
We jerk them away in our gossip rash.
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave.
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
Only by a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portals wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!

—*Sunday Magazine.*

PAGAN WORSHIP IN A CHRISTIAN LAND.

Come with me as we enter the second-story of a large house on Pine street wholly outside of China-town. The temple proper is a hall or very large room gorgeously and gaudily decorated, almost filled with all kinds of pagan symbols and images and drapery, some very costly, some mere tinsel. The central object is the idol, the image of the god they worship that day. It is about half life size. To our eyes it has no beauty. You would think that even to a China-man of taste it must appear semi-hideous. Yet it resembles a man more than any other creature. Of course it is intended to represent the man whose departed spirit is worshiped. The idol is placed in an elevated position, about two-thirds of the distance from the floor to the ceiling. It is surrounded by rich drapery and fine tapestry. It sits behind what we may call an altar on which, among other things, are long colored candles not unlike those which stand on the altars in popish cathedrals. Before this high altar stands a table on which as we enter we see a man arranging his thank-offerings which he takes out of his large basket standing beside the table. The central object is a roast chicken not yet cold. Back of it he places a flagon of wine or of some strong drink and several tiny China wine cups. On other parts of the table are placed apparatus, two kinds, for casting lots; and they are so placed that while the worshiper is at his devotions he can use them.

Everything being ready, and as the worshiper is about to begin his devotions, the priest in charge beats for a few moments, a metal drum, "to give majesty" to the scene, says Ju Guy. The worshiper, standing behind the table and facing the idol, having folded his hands, first passes them up and down and then bows low three or four times, bending his whole body. Then follow his genuflections. He first kneels upon one knee and then rises; then both, all the time raising and depressing his folded hands. Then he falls upon both knees and bows his head down to the floor. In this position he remains some time. His body is restless, as though he were agitated. We listen and hear the sound of words or muttering. After two or three minutes of seeming prayer or thanksgiving, the worshiper, still on his knees, proceeds to cast lots. The first is by means of three pairs of peculiarly shaped pieces of wood. By pairs he lets them fall upon the floor noticing in what position they lie. Then he rises and goes to the book lying on the altar to see what is predicted by the dice blocks which fall into such a shape. Then he takes from his table, the long wooden vase filled with little bamboo sticks, on every one of which is written some Chinese word, indicating a certain page or place in the book on the altar. This vase he shakes in an inclined position until a stick falls out upon the floor. The stick is picked up and the reading examined and the book consulted. This tells him his luck in the future. Now the worshiper returns to the table, pulls off the limbs of the fowl and lays them on the side of the dish as if to be eaten by the spirit worshiped. Then he pours wine from the flagon into the little cups. He does not drink the wine, but before he departs, empties the contents of every cup into a small trough before the table. Then the worshiper, as if to pay his god for blessings received, takes from his paper cash book a handful of mock paper money—paper partly covered with gold leaf, or silver; or, perhaps, only paper—which he sets ablaze at the burning candles, and then carries and throws into an enclosed ash box at the door. This ends the worship. The time consumed has been not more than ten or fifteen minutes. Room must be given for others.

The worshiper now returns to the table, and places his chicken, wine flagon, dishes, cups, and everything back into his basket and departs, going home to eat his roast fowl and drink his unused wine, for only a little was poured out to his god; and as to the chicken, the idol only got a smell.

While these things are being done at the altar near the idol, two men with baskets on their arms come in and prepare to worship at the rear altar ten or fifteen feet farther from the idol. They first light at the altar a bunch of incense sticks which, while burning, they set in a sand-box, high up, to notify the god of their approach to worship. The smoke of these burning sticks, with that of others elsewhere, fills the temple with a somewhat pleasant perfume. As the god is presumed to have the sense of smell very acute he must be satisfied with the incense. The sticks burn slowly, without flame, until consumed.

One of the worshipers takes from his basket a large dish on which lies a roasted fowl over large slices of pork. The other offers a large sea crab lying also upon large slices of pork. To these is added a plate of oranges; and both set on flagons of wine and the little cups, also their apparatus for casting lots. Then the drum, ("for majesty") beats and the worshipers begin their bowings and their genuflections and their prayers or thanksgivings.

One of these worshipers was evidently not very devout, at least his reverence did not manifest itself in the Christian mode, for as Ju Guy and I were standing close by and watching their every movement, he probably took us to be Christians who did not approve of his worship, and, saying something about us, he laughed heartily. His remark was probably intended to turn the laugh upon us. After the laughter he proceeded to his devotions. That the ordinary idol worshiper has any reverence I think is very doubtful. That some have superstitious fear is not improbable; and that they believe the gods—the spirit of the departed and deified—have power to do them good or evil, is hardly to be doubted.—*Christian Statesman.*

IMPERFECT RELIGION.

Very much of the religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection, deliverance, for the Lord's return. It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but with an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doing. It is a feeble religion, lacking the sinews and bones of hardier times, very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the out-flowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of his command, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Rev. Horatius Bonar, D. D.*

The strong man is he who brings to bear all his energies upon one worthy object, for in this concentration of purpose and energy he multiplies by union the power of the feeble single faculties with the might of the combined whole. Paul exemplified this, and said, "This *one thing* I do."—*Ex.*

Dr. Cuyler has the rare faculty of thinking and speaking right to the point, as he does in the following remark at a recent installation: "I wish some of our preachers would spend less time in propping up the Cross, and more in pointing men to it. Life is altogether too short to defend the Word. Preach it.'

OUR BOYS AND GIRLS.

CHILD-VIEWS ON PRAYER.

BY JAMES HOMER KENNEDY.

A little girl, sweet as the prettiest flower
That ever blossomed in Eden's bower,
Whether engaged in work or in play,
Was taught by her mother always to pray.

When asked, what should be her prayers while the sun
Lights the day, she replied, "Lord, Thy will be done
On Earth as in Heaven—our daily bread yield—
Be to us, this day, a sun and a shield!"

When asked, "What will be your prayer in the night?"
She answered, "When the pure stars shine bright,
'Twill be, Lord, remind me may every gem
Of the purer Star of Bethlehem!"

She responded, when asked "What will be your prayer
When all Nature, the spring-time's robe shall wear,
And the birds sing in forest, bower and grove?"
"Lord, keep me innocent as the dove!"

"What will be your prayer, when the summer blooms
With rich harvests, fruits, flowers and perfumes?"
She answered, "May the good deeds that compose
My life, bloom as lovely as Sharon's Rose!"

"And what is your prayer, in the autumn hour,
When ripe fruits, purple grapes cluster the bower?"
"Lord, may I forever in Thee abide—
Bring forth much fruit," she at once replied."

"You have learned, precious child, in the Sabbath-school,
Many golden texts, Heaven's golden rule;
What is your prayer, when the wintry winds blow?"
"Wash me, and I will be whiter than snow!"

"What seed should you sow, my dear little girl,
That sunbeams your life-path may diamond and pearl?"
"The good seed of the kingdom," the answer was given;
"What reap?" "God's blessing; reward in Heaven!"

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

PRISON. Read Acts 12.

Bring my soul out of prison, that I may praise thy name. The Lord looseth the prisoners. Ps. 142: 7; 146: 7.

1. A prison is for those who have broken the law. Gal. 3: 10.
2. Prisons shut with locks and bars. Acts 5: 23; Ps. 107: 10–14.
3. Prisoners outcasts from society. Eph. 2: 12.
4. They await punishment. Matt. 5: 25; Ps. 79: 11.
5. Prisoners under the power of the jailor. Acts 26: 18; 2 Tim. 2: 26.
6. The king alone can pardon prisoners. Isa. 42: 7; 61: 1; Zech. 9: 11, 12.—*Notes for Bible Study.*

"PAYING OFF MOTHER."

"Mother," said a little black-eyed boy of six years, "when you get old and want some one to read to you, I will pay you off."

Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath day she had read to him a long time out of the Bible and a Sabbath-school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might at some future time return in kind all his mother's care. "I will pay you off, mother," says he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say—"My dear son, I am more than paid off already."

But children you can never pay off your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often has she nourished you, dressed you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, corrected at times your misdemeanors, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude and the free will offerings of a mother's devotion! Ah dear child, you can never "pay off mother."

Mother has taught you to read and to pray. She has patiently sat by you and taught you the letters of the alphabet; and then she helped you to put them together and spell words of thought. She taught you to spell "God." Before you could read she taught you to say, "Our Father which art in heaven." Mother has trained you with lessons and hymns and prayers to come to Christ. She has prayed for you when none but God knew it, and has prayed with you when your wandering eyes understood not the meaning of her grave and imploring looks. She has pointed you to heaven and led

the way. Dear child, you can never "pay off mother."

Yes, there is one way—there is one way in which you can more than pay off mother. It is by loving Jesus Christ and his work and by preparing for heaven. There Jesus dwells in glory, which he communicates to the saints of all generations; that same Jesus who said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come my child, and pay off mother by praising God with her in heaven.—*Children's Friend.*

THE EYE OF THE STORM.

Peculiar as the sailor's phraseology seems, it somehow fits the peculiar experiences of his sea life admirably. For example: Sometimes, before his ship encounters a heavy gale, the air seems filled with a strange, weird, far-away, sobbing sound. This, which is but the conflicting elements miles away echoing downward from the gathering clouds, he calls the "weep of the sea." Another illustration is afforded by the title of this sketch. But before explaining its meaning, let me say there is only one particular storm which *has* an eye. Now, with sailors a storm is a gale or a hurricane. The former is a very heavy wind storm blowing with tolerable steadiness from one quarter, while the hurricane, which is a hundred fold fiercer, is constantly and unexpectedly shifting to different points of the compass. Then there is the tornado, which is essentially a land storm. True, it is a revolving storm, but its track rarely exceeds eighty rods, while that of the cyclone—the storm which has an eye—usually extends over hundreds of miles. I know of no better way to crudely define a cyclone than to call to your mind the miniature whirlwind which you may have sometimes seen carrying the leaves and dust aloft in tolerably regular spirals. Well, imagine—if you can—the whirlwind spread out and magnified till it covers a vast expanse of the ocean, and blowing in this circular manner from sixty to ninety miles an hour, and all the time driving onward from five to twenty-five miles an hour, according to locality, until thousands of miles it may be from its starting point, its terrific force is expended. Then, too, there are almost stationary cyclones, like one encountered by a sea-faring friend in the Caribbean Sea. For thirty-six hours his vessel was driven round and round the compass in vast circles before the awful gale, losing her topmasts, jib-boom, and spare spars from deck. And when it moderated, an observation of the sun showed that the bark was just forty miles from the spot where she was first overtaken by the cyclone.

Now, though science has not yet studied out the exact nature and cause of these rotary storms that are more to be dreaded than any other phenomena of the sea, it can yet tell one or two important facts which are of great value to the sailor. One is, that a rapidly falling barometer, taken in connection with the appearance of the sky, and a peculiar shift of wind, foretells the approach of a cyclone with tolerable accuracy. Another, that in their onward career cyclones follow in certain different courses in different latitudes. So that if a ship be swept into the terrible orbit, her captain, by obeying certain nautical rules, may "scud" his ship before and gradually across the storm track, or heave-to on a proper tack, which shall keep the ship from the dreaded storm center—or, as it is more peculiarly called, "the eye of the storm."

Let me, if I can, give you some faint idea of this terrible eye from an experience of my own, and, going back in imagination, I am once more a young officer on board the bark *Medusa*, bound for New Orleans. We were becalmed off the Bermudas, and I well remember the strangely weird reflection of an almost blood-red sunset in the smooth, oily sea on which the bark rose and fell, not even being under steerage way. But six hours later the *Medusa* was lying to under close-reefed main-topsail and fore-staysail, and though far above the average as a sea-boat, her lee rail was literally flat with the waves, which themselves were at times actually crushed by the awful force of a wind of whose intensity I can give no adequate idea—a wind that will flatten a man in the weather rigging so that he can neither ascend nor descend. Blacker than ink was the sky, which was continually riven by livid zigzag lightning, that snapped and crackled in our faces, as thunderpeal after thunderpeal crashed into our very brains. The ocean, thus made continuously visible, was as white as wool in its smother of foam, and the voice of the tempest in the straining, tautened rigging was as that of ten million fiends.

For two woeful hours we lay thus—the sea almost up to the hatch-combings, when, with a strange suddenness, there was a lull of wind, followed by a calm more terrible than the intensity of the cyclone itself. On every side roared the swirling hurricane—overhead hissed the lightning and pealed the thunder—all about us the sea broke in great irregular masses that ran nearly as high as the mizzen masthead; yet, for one brief moment, the main-topsail was unfilled by a breath of wind, and the *Medusa* rolled helplessly hither and thither, touching her yard-arms in the mountainous billows that crashed in on deck with thunderous force. A vast school of porpoises played about the bark, while fluttering aimlessly through spars and rigging were hundreds of sea-gulls and Mother Carey's chickens, which had been sucked into the fearful vortex by the resistless power of the cyclone.

Such was the eye of the storm that lit up with lurid light, glared down at us on the night of October 14, 1868, and though we eventually outrode the cyclone's fury with only the loss of a main-topgallantmast and an upper topsail-yard, I have always contended that it was more dreadful in its appearance than the cyclone itself, and I only regret that the space to which I am limited does not allow me to give a fuller description of this strange phenomenon of the sea.

TEMPERANCE.

WESLEY ON LIQUOR REVENUE.

Rev. Dr. Wm. H. Holmes, in a very interesting historical article upon "Methodism and the Temperance Question" in the *Northwestern Christian Advocate*, gives the following extract from John Wesley on the subject of liquor revenue:

"On the revenue from the sale of liquors Mr. Wesley said: 'However, what is paid (the duty) brings in a large revenue to the king.' Is this an equivalent for the lives of his subjects? Would his majesty sell 100,000 of his subjects yearly to Algiers for £400,000? Surely no! Will he then sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine for the navy cannot be fed.' Not unless they are fed with human flesh? Not unless they are fatted with human blood? Oh! tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen."

RAILROADS TURNED FANATICS.

Dodge City is the only city in the State of Kansas where no effort whatever has been made to execute the prohibition law. Almost every other door is a retail saloon, and one wholsesale house supplies their wants, and so high is the reputation of the business that the heaviest stockholders in the wholesale house represents the county in the State Legislature.

As prohibition is said to be driving business from the State, we would surely expect that Dodge City would be the only place in the State where all would go "merry as a marriage bell." But the voice of fanaticism is heard even there. Not from St. John, nor from any pious prohibitionist, but—who would have thought it—from the railroad.

The Santa Fe Company is constructing a branch, running from Wichita to a point on the main line in the western part of the State. Of this branch Dodge City is the natural terminus, but the railroad hesitated, and finally notified the authorities of the city that unless they took some steps to reform the city they could not spend money there, but would turn aside to some less convenient but better governed town.

Comment is useless. A railroad can smell a dollar as far as a Jew. And when railroads turn preacher and begin to preach reform there may not be much piety, but we may be sure there is business in their sermons.—*P. S. Feemster, in Olathe Free Press.*

STATE RIGHTS AND PROHIBITION.

"O, my Lord and my God, what a country this would be with no dram-shops in it! In thy great mercy hasten it. No dram-shops, then no jails and no poor-houses; few desolate homesteads, few broken hearts; no women brought up in elegance, afterwards married to men who sat them, with pale cheeks and shriveled arms, and consuming lung and hollow eye, and fainting strength, to fight back the wolf whose nostril, thrust through the broken window-pane, snuffs for the blood of her helpless babes. Let the temperance societies of the land cease quarreling, and the 70,000 members of these societies in this one State of New York join the hundreds of thousands of members of temperance societies in other States, and the millions of people in the United States who, not belonging to any temperance society, still feel that something must be done for the sobricty and disenthrallment of this nation, and in one half the time that I have spoken of as necessary for the achievement, the work will be done. We want, first of all, to demand an amendment to the Constitution of the United States, passed by three-fourths of the States, as directed in the Constitution, forbidding the manufacture and sale of alcoholic liquors except for medicinal, scientific, artistic or mechanical purposes, in all the States and Territories, and forbidding the importation of all foreign liquors except for the aforesaid purposes. Mere State enactment is not enough. Drive the evil out of one State, you may drive it into another. Make it a national enactment, and you drive it into the Atlantic on one side and the Pacific on the other. Let there be no room from the Canadas to the gulf and from sea to sea for the feet of the red dragon.

"That the individual States have all constitutional right to prohibit the manufacture and sale of alcohol was established by the opinion of Judge McLean, of the United States Supreme Court, Judge Woodley, Judge Grier, Judge Daniels, Justice Catron, Chief Justice Shaw, of Massachusetts, Chief Justice Herrington, of Delaware, Chief Justice Mason, of Nebraska, and after Daniel Webster and Rufus Choate had argued the case before the Supreme Court of the United States, the highest tribunal of the land, Justice Taney, supported by all the judges of the court, rendered this decision: 'I see nothing in the Federal Constitution or laws of Congress to prohibit a State Legislature from prohibiting the traffic altogether.' The right of the State to extirpate this evil is settled, but we want the solidness and the persistence and the aggregate force of all the good people of the United States to demand an amendment to the Constitution of the United States. That amendment passed, the weaker States would be helped by stronger States, the cities by the country districts, and you and I would live to see the day when it would be as unusual to see a man destroyed by drunkenness as a case of suicide by taking paris-green."—*Talmage.*

BIBLE LESSONS.

LESSON VII.—May 18, 1884.—The Uproar at Ephesus.—Acts 19: 23–41; 20: 1, 2.

Get your Bible and read the lesson.

GOLDEN TEXT.—Why do the heathen rage, and the people imagine a vain thing?—Psalm 2: 1.

HOME READINGS.

The uproar at Ephesus. Acts 19: 23–41; 20: 1, 2.
Love of God profiteth man. Psalm 145: 10–21.
Love of gain worketh evil. Acts 5: 1–10.
The right way. John 14: 1–15.
Paul telleth the way. Heb. 10: 12–23.
Idol worship vain. Jer. 10: 1–16.
Trust in the living God. Psalm 115: 1–13.

Money is sought and gained in the name of religion, which is of more harm than good, when churches enter into competition with the markets to buy and sell. Fairs, bazaars, amusements for the purpose of getting money to support the church and religion, are shams and false unities between religion and money. They give rise to envies, jealousies and bickerings, sometimes to schisms among those engaged in the business, and often in the church. They foster a mean spirit of self-congratulation in those who patronize them, because they hug the delusion that they are exercising Christian liberality in giving to the church; when in truth they are getting a good supper or a good bargain in fancy articles of use or ornament. They also misrepresent and injure the church in the minds of critics and the almost-persuaded. It looks very like the perversion of the house of prayer and the Church of Christ into a house of merchandise, which Jesus rebuked unsparingly. And the whole principle of church support is vitiated. If it cannot be sustained by the free-will offerings of the members, then the sooner it crumbles to pieces the better, because it has only a name to live and is dead. By the breath of God the dry bones may live again, but so long as spasmodic action is kept up by the galvanic treatment of artificial means, real life and health are impossible. The truth is, the world is being again enslaved by the power of money, and the Christian Church is feeling the immense force of the spirit of gain and self-indulgence. It behooves the Church to keep clear the distinction between gain and godliness, that they have no necessary connection as cause and effect; but that money must be made and used in strict subservience, and not as the master, of Christian truth and duty.—*Illustrator.*

COURAGE.—Paul, to address the mob, and defend his own cause, would have entered the theatre and exposed himself to torture and death. He was not only a persevering, but a courageous man. His disciples were as brave as he. They would have risked their lives to save his. Courage helps a man up, and makes him strong to do and to suffer. Cowardice draws a man down and makes him weak.

CHRISTIAN LABOR.—In Ephesus, even Paul's enemies are constrained to say of him, "This Paul hath persuaded and turned away much people." No doubt much of Paul's persuasion was personal. You may not be able to preach as he did, but you can persuade men to give up their evil habits and come to Christ. A young gentleman heard a laboring man swearing in the presence of his associates. He said to him, "It is cowardly for you to swear in the company of others when you would not dare to do it alone." "I am not afraid," was the answer, "to swear at any time nor in any place." "I will give you ten dollars," said the gentleman, "if you will go to the village graveyard at twelve o'clock to-night and swear the same oaths you have uttered here, when you are alone with God." "Agreed," was the answer, "it is an easy way to earn ten dollars." "Come to me to-morrow and say that you have done it and the money is yours." The time passed. Midnight came. The man entered the graveyard amid absolute stillness and great darkness. The young man's words, "Alone with God," rang in his ears. The thought of his wickedness overwhelmed him. He fell on his knees and prayed for mercy. The next day he went to the gentleman and thanked him, and told him he had resolved never to utter another oath. Such labor for others as this will not only help our fellow-creatures, but will lift us up.

PERSECUTIONS.—Our Heavenly Father regards with peculiar affection those who are "persecuted for righteousness' sake." God overrules evil for good. "Oh," said Cæsar, "we will soon root out this Christianity. Off with their heads." But the Church only grew stronger. God will either extricate his people in time of persecution or take them through it, up to the light, splendor, peace and rest of heaven. Joseph, released from his dungeon, was exalted to a throne. Daniel, unharmed by the lions, became the third ruler in the kingdom. Mordecai, delivered from the wrath of Haman, was raised high in honor. Stephen, condemned by false witnesses, and permitted to be the first Christian martyr, "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God," and with a prayer of blessing for his enemies, "fell asleep." Which would you rather be, Mordecai or Haman? Daniel or one of his persecutors? Stephen, or one of those who stoned him? Paul, or Demetrius?

LET SUPERSTITION ALONE.—These Ephesians believed all manner of lies. Is there no way in which we are like them? Do we consider it unlucky to spill salt, and immediately proceed to throw some into the fire, or over our left shoulder? Do we "hate to begin any work on Friday?" Do we ever quote such proverbs as "Pitch a lucky man into the Nile and he will come up with a fish in his mouth"? If we believe in "luck" instead of Jesus Christ, are we much better than these Ephesians with their heathen superstition?

COMMENTS BY E. E. FLAGG.

MOBS CANNOT CHECK THE TRUTH.

1. *It is always sure to make an uproar when we try to put down wickedness that brings much gain to a few unprincipled leaders.* Vs. 23–27. Slavery impoverished the masses of the Southern people, made them poor in pocket, in brains and in self-respect, but it brought great gain to a few slave dealers and slave owners. Hence the uproar which always followed any attempt to put it down. The liquor business makes us pay higher prices for everything we eat or wear; it lays a tax on every legitimate industry in the land, and makes thousands of people poor; but it brings great gain to a few brewers, distillers and saloon keepers; and so the country is kept in agitation over the liquor question from one end to the other. The secret lodge takes money from the churches, from missionary and benevolent institutions, and from the family; it fleeces alike the poor colored people of the South, the farmers of the West, and the mechanics of the East, but it brings great gain to a few unscrupulous leaders. Naturally they do not like to have their gains interfered with any more than Demetrius did, and like him when they see their craft in danger they try to get up an uproar. At the Anti-masonic convention held in Boston four years ago they hurled brickbats and rotten eggs at the speakers and made all the noise they could to prevent their being heard. Just as Demetrius found the mob willing tools in his hands, so Masonic leaders always find plenty of followers, outside of the lodge as well as inside, who are willing to do what they tell them. Secret orders are a great field for ambitious, unscrupulous men. Many persons think Napoleon I. conquered entirely by the sword. This is a mistake. He conquered more by bribes, a liberal use of champagne, and *the secret lodge*, than he did in open hostilities. It is stated by C. W. Hecbrethorn, a writer on secret societies, that he facilitated his conquests by means of the Masonic lodges with which France, Italy and Spain were at that time covered. He put his soldiers and marshals at the head of these lodges, and in this way he contrived to make Masonry a most powerful tool and ally.

2. *It is wisest for men whose actions will not bear the light to keep quiet.* Vs. 36–40. The folly of Masonic uproars at the present day answer point for point with the folly of this ancient uproar at Ephesus. In the first place, if Masonry is such an excellent institution—even divine as some claim—it needs no violence to uphold it. Secondly, Anti-masonic lecturers are peaceable and harmless men; often devoted ministers of the Gospel. Thirdly, this is a country of law and order, and every legitimate ground for offence can be carried to the courts. And lastly, as the wise town clerk reminds the Ephesian rioters, mob violence always reacts upon itself to the injury of the cause it advocates.

LIGHT FROM THE WORD.

How does Paul mention the uproar at Ephesus? 1 Cor. 15: 32. What uproar did our Saviour's life and teachings once cause? Mark 15: 8, 13, 14. Are mobs the creatures of their leaders? Mark 15: 11. What do lecturers on the sin of Masonry seek to do? Acts 26: 18. Why are their efforts often so ill received? 2 Cor. 4: 4.

THE CHURCHES.

—The Lockport Wesleyan Conference held its twenty-third session at Cattaraugus, N. Y., last month. Among those present were Bro. C. F. Hawley the evangelist; Bro. L. W. Mills, agent for Wheaton Theological Seminary; Mrs. De Pew, the evangelist of Huntsburgh, Ohio; Mrs. Douglass, widow of the revered D. B. Douglass; and Bro. Kinney, the publishing agent.

—As an appropriate object lesson for the topic studied in the Sabbath schools last Sabbath, Bro. J. M. Hitchcock, the superintendent of the largest Sunday school in Chicago (Moody's) who is a firm believer in good works as a test of discipleship, arranged that each member of the church, school or congregation known to be detained from services by sickness should have sent by the hand of some officer or teacher a basket of choice fruits, with assurance of love and prayers of the school. Such an act is only in obedience to several Scripture commands, and is a practical illustration of the Lord's declaration, "By their fruits ye shall know them." In the evening a large union Sabbath school meeting was held, to which all the children in that part of the city were invited to listen to an address by Pres. C. A. Blanchard.

—Rev. G. O. Gordon, a liberal after-death probationist, was recently installed as pastor of the historic Old South Church, Boston. He was invited to make a statement of his views before a council composed of representative men. He denies the accepted views respecting depravity, the atonement and future punishment, and the inspiration of the Bible, but was voted installation by a majority of the council. Forty-eight members of the council voted to go on with the installation, qualifying their action it is understood, by disavowing sympathy with some of Mr. Gordon's views. Sixteen voted not to install, among whom was Rev. Dr. Webb, whose disapproval of the positions of the pastor elect was so decided that he declined to take the part assigned him in the services, that of offering the installing prayer.

—The fact that the Evangelical Alliance has been kindly invited not to hold its general meeting this year in Sweden, recalls the fact that the association ought by this time to be accustomed to such disappointments. In 1866 the meeting was to be held in Amsterdam, but the Prussian and Austrian war, as also the cholera in Holland, compelled postponement for one year. In 1870 the meeting was to be held in New York, but the outbreak of the Franco German war deferred it until 1873. This year the vexation of the Swedish bishops at the Swedish Baptists and others who are working outside the state church and who, on the floor of the Alliance might demand recognition as Christian brethren, has interfered with the plans.

—The United Presbyterian General Assembly meets in St. Louis, Dr. Wilson's church, May 28th. In connection with this meeting the Woman's Board of Missions meets in Sparta, Ill., and the Home Mission General Committee at Marissa, a few miles away.

—In connection with the Pan-Presbyterian council at Belfast, Ireland, next month, the *Midland* announces that the following among other United Presbyterian representatives will attend: T. H. Hanna, of the First church, Monmouth; Pres. J. T. McMichael of Monmouth College; J. A. Wilson, of First church, St. Louis; M. S. McCord of Providence, R. I.; J. P. Sankey of Rochester, N. Y. They will sail from New York about June 12th.

—The Lutheran monument has arrived at Washington. It was cast in the same mold of the one erected at Worms in honor of the great reformer. It will be unveiled with appropriate ceremonies on May 21. The programme, however, will extend through several days, beginning on Sunday, May 18. The several nationalities—Scandinavian, German and American—will be recognized, and representatives of the different schools of theology in the church, from different sections of the country, will be selected.

—The Rev. Wilbur F. Crafts, of the First Union Presbyterian church, New York, has for some weeks been collecting facts and opinions in regard to Sunday observances from every State and Territory of this country and from all other countries, together with opinions of doctors in regard to the sanitary phases of the day, and of lawyers, judges and statesmen in regard to the influence of Sunday pleasuring or church-going upon employes, etc. The results of this investigation, supplemented by reading, are to be given in a series of Sunday evening sermons.

—The Rev. Dr. John Hall reported recently to the Presbytery of New York that a lady, a member of his church, had paid the mortgage on the Church of the Sea and Land, amounting to $13,000; that on Calvary Church, $12,000; on Shiloh Church, $9,500; on Eighty-fourth Street Church, $5,000, and has divided $30,000 between the French Evangelical, the Bohemian, and the Seventy-seventh Street churches—recent organizations—making in all a contribution of $69,500. The presbytery returned its thanks through Dr. Hall. It is understood that the lady is Mrs. Robert L. Stuart.

—The fourth International Sunday-school Convention of the United States and British North American provinces will be held in Louisville, Ky., on the 11th, 12th and 13th of June. It is expected that between 1,000 and 1,200 delegates and alternates from all evangelical denominations representing all sections of the United States and North America will attend, besides a number of prominent Sunday-school workers from various portions of the world.

—Mr. Moody's meetings in London, England, continue with unabated interest and attendance. He closes at Hamstead the 5th of this month, and commences at Croydon the 6th, and continues there till the 26th, when the Tabernacle will be taken down and moved to another point. Mr. Sankey assists Mr. Moody with the singing, Major Whittle and James M'Granahan, and Rev. Dr. Pentecost and Mr. Stebbins, are also there, and all hard at work in overflow meetings and following up the work in different ways. The meetings will continue for some time yet. Mr. Moody will return to his home in Northfield, Mass., and spend the summer. While he has made no plans for the future, yet it is expected he will labor in this country next fall and winter, and we hear it rumored, possibly in the South. Cincinnati, O., and Richmond, Va., have already corresponded with him, and feel encouraged to hope that he will come and labor with them. We hope this may prove true.

—The clergymen of Indianapolis have resolved that funerals shall be private; that there should be no public exhibition of deceased people, and that ministers should not be required to attend at the grave.

—The Philadelphia Baptist City Mission has been in existence but four years, and has already ten missions under its charge. Four chapels have been built, and plans for another have been adopted.

—Rev. Nicholas J. Bjerring, D. D., late of the Greek church, has been received and recognized as an ordained minister by the Presbytery of New York. This is the first instance of the kind on record.

—Rev. Joseph L. Potter, of Teheran, has just completed the translation of the first part of Bunyan's Pilgrim's Progress into the Persian language, and a lady in New York city has sent him $500 for its publication.

—Finland, with its 2,000,000 inhabitants, has 219 pastors, 487 churches and 515 chapels. The Finnish Lutherans support a mission in Ovamboland, South Africa, with six missionaries. After twelve years of hard labor their patience is rewarded by the organization of the first native congregation.

—The Episcopalians are doing a good work among the Chinese in Philadelphia. About forty Chinamen are now under instruction in three Sunday-schools, and it is hoped that a number will soon be ready for baptism. They contribute every Sunday, and have undertaken to send $30 annually to endow a bed in the hospital at Wuchang, China.

THE DECCAN (INDIA) FAITH MISSION.

From the *India Methodist Watchman* for April, just received, we glean the following interesting items from an article by the editor, Rev. C. B. Ward, in regard to this important mission work. Bro. Ward's letter in the *Cynosure* of last week will be remembered. Any who wish to help him financially can send to Mrs. A. R. Kean, care Preston, Kean & Co., 100 Washington St., Chicago.

We shall henceforth be known as the *Deccan Faith Mission*, doing work in Telugu, Canerese and Hindustani, with a total force of workers, male and female, numbering about two dozen, and including two orphanages: (1.) the "Christian Orphanage" for native orphans; (2.) the "Christian Home" for East Indian orphans. Our work is now great in bulk and responsibility. Bro. Ernsberger has sole charge of the Canerese field, and the Telugu and orphan work remains as hitherto. Rupees 12,000 will hardly sustain our efforts for the year. Of this, by our own labor and savings, we shall realize by God's favor one half. The remainder the Lord of the harvest will send us by whom he will. * * * Our Secunderabad work is at times exciting. The devil has tried to run us off the field, but has overdone the matter several times and we are left in full possession. Opposition often runs high. We have the championship of the cause of Christ alone pretty much. Other missions are not prepared to work on our line. Aside from one service of a morning, when the crowd is small, there are no other than our own twelve open air services per week in Secunderabad bazars. Not long since a young man came to us apparently under conviction of sin. But he shrank from giving up the world. He loved tobacco and his pig tail. It was too much for him to square off with the devil at once. * * * As we recast the history of the first five years of our history as a mission, we look forth with much courage and faith to the greater things God will surely do with us in the days to come. A very large portion of the Nizam's Dominions lies untouched and open to us. By the help of God we shall be used of God as much as we are useable. We are still in correspondence with persons wishing to join us, and believe that at no distant day the Lord of the harvest will largely reinforce us. As soon as our buildings are up in Pramoor we want to put an itenerating band in the field. No other work is feasible there; cities being unknown and large towns only a few, while thousands of villages of 100 to 200 houses cover the land.

THE MISSISSIPPI METHODIST EPISCOPAL CONFERENCE.

Rev. J. M. Shumpert of Columbus, Miss., secretary of this conference, replies to our inquiries that the resolution condemning secret societies passed at the late meeting was well sustained by a number of the members who argued "that the secret societies in many places were not only defrauding many poor people, but had really in some places almost destroyed the spiritual and financial condition of the churches."

The extract from the minutes of the conference containing the resolution is herewith presented:

"Rev. I. B. Griffin offered the following resolution, which was, on motion, adopted:

"WHEREAS, There is a great and growing evil in our midst that has impoverished the majority of the people in various cities of Mississippi and other States, and if allowed to continue will prove detrimental to our race both in their relations as Christians and citizens. We believe this evil to be attributable to the over number of secret societies that are now existing in our State, and we believe the financial failures in the churches in the State of Mississippi are due mainly to the assessments and dues in many of these secret societies; therefore be it

"*Resolved*, That it is the duty of the ministers of Christ not only to feed the flock of God on Gospel food, but to warn, to enlighten and persuade them to turn from anything that hinders the cause of Christ and their social, moral and industrial condition.

"*Resolved*, That we believe the ministers will be held accountable for any evil they may foresee coming upon their flock, and fail to warn them thereof.

"*Resolved*, That in view of evils and demoralizing influence existing upon every interest of the church by the over number of secret and benevolent societies springing up like mushrooms among our people, we pledge ourselves to use every legitimate means in our power to counteract their undue influence in our churches.

"Speeches were made by Dr. Revels, D. W. Calvert, W. H. H. Gallion, L. L. Shumpert, G. Brooks, H. Henderson, James Ellis, and Bishop Wiley made a telling address, and the motion prevailed."

While it is true that these resolutions are not as radical as those adopted by the convention of Associated Churches about Columbus, Miss., the Alabama Congregational Association, the Good Will Association of Baptist churches, or the Primitive Baptist bodies, yet neither were the members of this Methodist body so well informed of the character and tenets of the lodges as the others. Their action opens a door of approach to their churches, which we pray God to send a man of his choosing to enter.

—The statement has lately been made that "Secretism grants a high license for lying." Is it true? Oftentimes we must answer, "By their fruits ye shall know them."

ODE OF WELCOME.

Composed by G. Warrington and offered to tbe Knigbts of Pytbias for tbe organization of tbeir lodge in Birmingham, Iowa, May 2, 1884.

Let us welcome tbe Knights to our town,
As they bring us the ligbt from tbe east;
And tbe Anti with anger will frown
Just because be is out of the feast.

Oh! bow friendly and cautious and brave
Every Page and Esquire and Sir Knigbt.
Beat tbe drums, brotbers sbout, banners wave,
Antis run, for we'll win in tbe figbt.

Have you been into Pluto's domain?
Did tbe skeleton burn on tbe mound?
Did tbey fight for a dish of his brains?
Were you scared at tbe sigbt and tbe sound?

But those brains were molasses and lard
Mixed with sawdust and stirred in a skull.
You will need to be put on your guard,
Or the Anti will know you're a fool.

If you go to Fint Torrence's store,
We beseech you be cautious and brave,
And just drink some clear water, no more,
Or tbe Knight may become just a knave.

Did you jump on the terrible spikes?
Is your blood on tbe steel and the wood?
With your bare tender feet on the spikes,
You so bravely the ordeal stood.

In tbe service of Satan go on,
And then meet on that desolate sbore,
Where tbe devil will fatber his own
And dread Pluto will rule evermore.

LA TROMPETTE EVANGELIQUE

Is a French religious review which is to appear on the 15th inst. It will be edited by Rev. P. A. Seguin, pastor of thc French Evangelical Tabernacle of this city.

This French journal, published in the religious interests of the French Protestants of North America, will be, it is said, the first of the kind in the United States. It will have for its object to propagate the wholesome doctrine of the Gospel, to unmask the Romish errors. Nobody could be better fitted to conduct such a journal than the Rev. Mr. Seguin, who during fourteen years has seen all the dangers of the Romish system. He will be helped in this enterprise by another French converted priest, who formerly was the secretary for a Romish bishop in the Catholic Province of Baltimore, and to-day an assistant minister in the Episcopal Cathedral of Chicago. The Rev. Mr. Antoine Lechner is his name, and he is a zealous and able man.

The journal, at its start, will be only but a semi-monthly, and its price is $1.25 in town and $1.00 outside of Chicago. Surplus receipts will aid the noble cause of evangelizing the French population of Chicago. Who is not able to subscribe one or two dollars towards this grand and charitable purpose.

Mr. Seguin needs song-books, Bibles, Testaments, tracts and food for himself and wife. Shall he stand alone when such a work has been pronounced to be a necessary and very important one by those who are at the headquarters of our evangelical institutions? Address the editor of the *Evangelical Trumpet*, 130 W. 12th St., Chicago.

—It is learned at the office of the Second Auditor of the Treasury that soldiers are being extensively swindled by false representations on the part of attorneys as to the money alleged to be due them under new laws on account of bounty, etc. Nearly 500 letters are received daily from soldiers inquiring into the status of claims which they have been induced to file under the pretensc that they were entitled to additional bounty under the alleged new laws. They are persuaded in this way to pay an advance fee of from $2 to $5 to attorneys to prosecute their claims. The claims are rejected, of course, and the claimants never hear of it until they apply to the department.

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IN BRIEF.

Recent reports from the Mormons themselves give the number of adherents to that faith in the Rocky Mountain region as 138,000, 46,000 of whom are under eight years of age. There are 28,838 church officials, as follows: First Presidency, 3; Apostles, 12; Patriarchs, 68; High Priests, 3,413; Seventies, 4,747; Elders, 11,191; Priests, 1,611; Teachers, 1,786; Deacons, 5,022—one official to 4½ of the population.—*Christian Worker.*

One of the stories told of a recent conflagration in Boston is that of a man who, when apprised that the fire was raging with dangerous fury, in the excitement of the moment seized a pitcher of water and locked it up securely in his safe, without knowing why he did it. To this accidental circumstance he owed the preservation of the valuable contents of the safe, which were perfectly preserved by the steam from the water in the pitcher.—*Home Gazette.*

Mr. T. G. Baylor, of the firm of Baylor & Baylor, civil engineers in Atlanta, Ga., said a few days ago: "I have in my possession the sword of John Brown, taken from him when he was captured. It was given to my father by Brown when he was in captivity. I have been offered $500 for it, but refused to sell it. It is one of the finest pieces of metal I ever saw. The weapon is a cavalry saber, with an iron scabbard and a bone handle. The blade is a regular 'Damascus blade,' finely etched, and so pliant that you can press the point around to the handle and when it is released it will resume its original shape."

"How came your father to get it?"

"When Brown lay wounded my father went to him and took the sword from under him. After keeping it a while he carried it to Brown and said: 'Capt. Brown, probably you would want to give this sword to some of your relatives, and I have brought it to you to make such disposition of it as you see fit.' Brown said: 'No, you have been very kind to me for which I thank you, and in consideration of what you have done for me, I prefer that you should keep the sword.' So my father kept it and gave it to me. Up to a few years ago it still showed the stains of blood obtained in Brown's Kansas raids. He told my father that the stains were Kansas blood, and that the sword never drew blood in Virginia."—*Atlanta Constitution.*

In bravado a young man placed the muzzle of his fowling piece under the water and fired the charge. The result was the bursting of the barrel near the breech and the mutilation of his hand. Another placed and held the muzzle of his piece square against a piece of plate window glass, and fired the charge—powder and a bullet. The glass was shattered, so was the gun barrel. Another instance was that of an experimenter who had heard that a candle could be fired from the barrel of a gun through an inch board. He drove a candle into the muzzle of the gun, fired, and the explosion split the barrel almost its entire length, and did not even drive the candle from the muzzle. Still another burst of a gun barrel was caused by the use of wet grass for a wad, well rammed down over a charge of shot. But perhaps one of the most singular exhibitions in this line was a Colt's navy revolver, which some years ago was sent to the factory in Hartford, Conn. This was before the adaptation of these pistols to the metallic cartridges, and it is probable that in loading with open powder and ball only a small amount of powder got into the chamber, and the bullet was not propelled with sufficient force to drive it from the muzzle; at least the bullet did not go out, but lodged. As the shooter did not know whether the bullet escaped or not, he kept on firing until the barrel burst or bulged, and when it was sawed in two longitudinally there were found fourteen bullets wedged one into the other, and so much "upset" by the hammering of the successive explosions of the powder charges that some of them were not less than one inch diameter, being flattened disks instead of conical bullets.—*Scientific American.*

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A TRAGIC EVENT.

A FATHER'S DESPAIR AND SELF-INFLICTED DEATH. HIS SON'S FINAL RESCUE, TOO LATE TO SAVE HIS PARENT.

The graphic occurrence that is described below is one of the most remarkable episodes in the domestic history of America. It is absolute truth which can readily be verified.

The inhabitants of the pleasant town of Cortland, N. Y., were shocked one morning by the announcement that Mr. Clinton Rindge one of their most prominent citizens had committed suicide. The news spread rapidly and aroused the entire neighborhood where Mr. Rindge was so well and favorably known. At first it seemed impossible that any one so quiet and domestic could do so rash a deed, and the enquiry was heard on every side as to the cause. The facts as developed on investigation proved to be as follows:

Mr. Rindge was domestic in his tastes and took the greatest enjoyment in the society of his children and pride in their development. And indeed he had good reason to be proud, for they gave promise of long lives of success and usefulness. But an evil day came. His youngest son, William, began to show signs of early decay. He felt unusually tired each day, and would sometimes sleep the entire afternoon if permitted to do so. His head pained him, not acutely, but a dull, heavy feeling. There was a sinking sensation at the pit of his stomach. He lost all relish for food and much of his interest for things about him. He tried manfully to overcome these feelings, but they seemed stronger than his will. He began to lose flesh rapidly. The father became alarmed and consulted physicians as to the cause of his son's illness, but they were unable to explain. Finally severe sores broke out on his arms and he was taken to Buffalo where a painful operation was performed resulting in the loss of much blood but affording little relief. The young man returned home and a council of physicians was called. After an exhaustive examination they declared there was no hope of final recovery, and that he must die within a very few days. To describe the agony which this announcement caused the father would be impossible. His mind failed to grasp its full meaning at first; then finally seemed to comprehend it, but the load was too great. In an agony of frenzy he seized a knife and took his own life, preferring death rather than to survive his idolized son. At that time William Rindge was too weak to know what was transpiring. His face had turned black, his breath ceased entirely at times, and his friends waited for his death believing that the fiend Bright's disease of the kidneys, from which he was suffering, could not be removed. In this supreme moment William's sister came forward and declared she would make a final attempt to save her brother. The doctors interposed, assuring her it was useless and that she would only hasten the end by the means she proposed to employ. But she was firm, and putting all back, approached her brother's side and administered a remedy which she fortunately had on hand. Within an hour he seemed more easy and before the day was over he showed signs of decided improvement. These favorable signs continued, and to-day William B. Rindge is well, having been virtually raised from the dead through the marvelous power of Warner's Safe Cure, as can readily be verified by any citizen of Cortland.

Any one who reflects upon the facts above described must have a feeling of sadness. The father, dead by his own hand, supposing his son's recovery to be impossible; the son restored to health to mourn the loss of his father and the agonized relatives with a memory of sadness to forever darken their lives. Had Clinton Rindge known that his son could recover he would to-day be alive and happy, but the facts which turned his brain and caused him to commit suicide were such as any one would accept as true.

However sad this case may be the truth remains that thousands of people are at this moment in as great actual peril as William Rindge and in as great danger of causing misery if not death to their friends. Liver and kidney diseases are become the most common and most dangerous of any or all modern complaints. They are the most deceptive in their beginnings and horrible in their final stages. They are far more deceptive than consumption, and can rarely be detected even by skillful physicians unless a microscopic analysis be resorted to, and few doctors understand how to do this. Their slightest approach, or possibility of approach, should strike terror to the one who is threatened as well as to all his or her friends. These diseases have no distinct symptoms, but come in the form of lassitude, loss of appetite, aching muscles and joints, dull headaches, pains in the back, stomach and chest, sour stomach, recurring signs of cold, irregular pulsations of the heart, and frequent dizziness. If neglected these symptoms are certain to run into chronic kidney and liver or Bright's disease, from which there is sure to be a great amount of agony and only one means of escape, which is by the use of Warner's Safe Cure. The importance of taking this great remedy upon the slightest appearance of any of the above symptoms cannot be too strongly impressed upon the minds of all readers who desire to escape death and pain and prolong life with all its pleasures and blessings.

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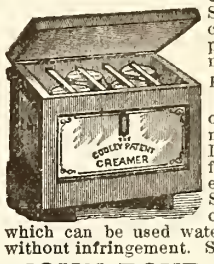
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NEWS OF THE WEEK.

WASHINGTON.

—A bill was introduced into the House providing it shall be unlawful to collect fare on any conveyance throughout the United States when passengers are unable to secure seats.

—Hundreds of petitions from militia organizations all over the country have been received in the House in favor of the bill to increase the amount appropriated for militia from $200,000 to 600,000. Substantially the same bill has passed the Senate and is now pending before the House Committee on Appropriations.

—Senator Kellogg was acquitted Thursday as everybody expected he would be. Price and Walsh, the witnesses against him who claimed to have paid Kellogg bribes, forgot the stories they testified to before the Grand Jury, and were not able to prove the indictment. For example, they testified before the Grand Jury that the bribery took place in April, 1880, and that they paid him lawful money, Therefore this was charged in the indictment, but when the witnesses came on the stand at the trial they testified that the bribery took place in July, 1879, and that he was paid in drafts. If this latter was the case the offense is barred by the statute of limitation and the indictment was not proven. At the opening of the court to-day the Judge reviewed the case and directed the jury to bring in a verdict of not guilty. As it was no man could have been convicted under the evidence of such witnesses as Price and Walsh.—*Inter Ocean dispatch.*

—The work of laying stone on the Washington monument was resumed this morning at a height of 410 feet, the point reached at the suspension of work last fall. A two feet course will be laid each day during favorable weather. Stone is prepared to raise the structure to a height of 470 feet.

—The *National Republican* has changed hands. Mr. Frank Hatton, Knight Templar Mason and Ass't P. M. General, retires from editorial control, and Mr. Clinton H. Snowden, formerly managing editor of the Chicago *Times*, assumes the entire editorial management.

—Mr. John Jay Knox remained at the desk of the Comptroller of the Currency, which he has occupied for twelve years, up to four o'clock Thursday and then took the train for New York to assume the Presidency of the Bank of the Republicin that city.

COUNTRY.

—Judge Anthony yesterday sentenced Sadie Ray, on a plea of guilty to manslaughter, to one and a half years' imprisonment in the Penitentiary for the killing of Patrick Kinsley, the head-waiter of the Briggs House, last December.

—Moses Fraley, the St. Louis speculator, has failed, losing on the Chicago board about $400,000, while he is said to be short for a large amount of wheat at New York, besides dropping recently $190,000 in Union and Texas Pacific stocks. A combination formed against him in Chicago is said to have brought about the crash. Mr. Fraley states that his liabilities are about $1,000,000.

—A fire at Glens Falls, N. Y., Monday, which was fanned by a strong gale, destroyed Little's Opera House, the Glens Falls Opera House, Presbyterian church, Union Hall building, and thirty business places. A portion of "murderers' row," occupied entirely by saloons, was demolished to prevent a spread of the flames. The loss is $200,000, with $60,000 insurance.

—The fourth annual meeting of the Civil Service Reform Association was held May 1st. Among those present were E. P. Wheeler, Carl Schurz, E. L. Godkin and others. George William Curtis made a brief speech, in which he congratulated the association on the signal success it had achieved.

—James R. Keene, the celebrated speculator from California, failed in New York for $14,000. He has run through several millions in grain and stock gambling.

—Albert Withelme's 14-year-old daughter died at Canton, Ohio, Wednesday, from the effects of jumping a skipping-rope 357 consecutive times.

—Small-pox is epidemic at Charleston, Ill. The schools were closed Wednesday and the Circuit Court, just convened for the spring term, adjourned until fall.

—Trichinosis caused the death of Mr. Friess at Baltimore Wednesday, and three of his daughters are in a precarious condition. The infected pork was eaten last Friday at dinner.

—At Gouverneur, N. Y., Saturday morning, a boiler explosion in Whitney's marble works killed five men and fatally injured two others.

—Near Independence, Iowa, Friday night John Duffy's 13-year-old daughter perished by fire, and his wife and infant child were fatally burned.

—A man, woman and two children perished by the burning of five buildings of the Chateauzay Iron Company at Bradley's Pond, N. Y., Saturday morning.

—The Blue Mountains bordering Berks county, Pa. on the north are burning in all directions, and in the neighborhood of Shenandoah the flames are spreading. The towns of Gilman's Depot, N. J., and Brisbin, Pa., were entirely destroyed Friday, the inhabitants being compelled to flee for their lives. About fifty square miles of timber lands were burned over near Ashland, Pa., and the town of Thompson in Tiogo county, Pa., was also consumed.

—April 27 the steamer Devon picked up two lifeboats belonging to the State Line steamship State of Florida, and April 23 a sailing craft signalled the City of Rome that she had a shipwrecked crew on board. From these facts it is believed that the State of Florida was wrecked, but the presumption is strong that all the passengers were saved. The State Line manager thinks that an explosion of dynamite caused the wreck, as it is supposed that there were dynamiters on board.

—The Van Buren county (Michigan) poorhouse, near Hartford, was destroyed by fire early Wednesday morning, thirteen persons perishing in the flames. The remains of but one of the victims was recognizable, the calcined remnants of the other twelve fitting into an ordinary coffin-box.

—A cyclone at Del Rio, Texas, Thursday night destroyed the new Episcopal church, swept away several cabins and twisted many structures out of shape. One person was killed and five seriously wounded.

—The forests and mountain sides in portions of New York were burning last week, and the atmosphere of New York city, Newburg and other towns was filled with smoke. Whitehaven was threatened by the flames Friday, but the Wilkesbarre fire department and the whole population subdued the fire. The Blue Mountains are blazing and the smoke and ashes have alarmed the citizens of Washington, N. J. Railway bridges have been destroyed and a large quantity of lumber consumed.

—Four men Wednesday morning attempted to rob the Barber County Bank, at Medicine Lodge, Kan., killing the cashier and fatally wounding the bank president. At a late hour the same night they were lynched by the infuriated people who followed them from the bank to the place where they surrendered, about three miles from the town. The murderers were cowboys and roughs.

—The explosion of dynamite, which occurred at Elletsville, Ind., last week Monday, was the most horrible accident that ever occurred in that part of Indiana. A house was discovered to be on fire, and numerous persons rushed to the fire, which had gained such headway that it could not be stopped. A number of persons turned their attention to pulling down the smoke house. Only a few boards had been torn off when an old pot, which contained eight rolls of giant powder and several caps, and which was hanging on a nail inside the smoke house fell and exploded. The explosion was terrific, and nearly all the persons standing close to the house were terribly mangled. One was killed and four mortally wounded.

FOREIGN.

—While the horse-ferry at St. Albert's was crossing the Nicolet river the bottom broke through. Seven persons were drowned.

—The ship Antine, of Drammen, Norway, was wrecked Wednesday night in a northeast gale and sleet storm, five miles east of Wolfe Island Station, Magdalen Islands. She broke up immediately. Nineteen lives were lost. The second mate is the only survivor.

—In the British Commons Friday Sir Michael Hicks Beach, Conservative, gave notice of a motion that "the House regrets the course the government has taken has not tended to promote the success of General Gordon's mission, and that steps to secure his personal safety have been delayed."

—The London *News* prints Khartoum dispatches dated April 21. Everything is reported safe. Trade will be carried on with El Mahdi's men in case Khartoum is taken. The Greek merchants are already in correspondence with El Mahdi with the view of the establishment of commerce.

—Sir Samuel Baker in a letter refers to Gen. Gordon's appeal to the millionaires of England and America. He asks whether there can be a more terrible example of faithlessness on the part of a Government than this. He proposes that the Sultan supply 5,000 nizams, India 10,000, and England 5,000 troops to relieve Gen. Gordon, half the force to converge toward Berber from Suakim and the rest to proceed up the Nile from Cairo. Orders have been sent to Cairo to establish a special messenger post to convey dispatches to Gen. Gordon. Every village between Berber and Khartoum is reported in rebellion, and the rebels are entering Berber.

—Four dynamite cartridges were found in sections of the Parliament buildings at Toronto, Ont., Monday last, with wire and fuses attached. The affair causes great excitement. It is believed the men were frightened off before they had an opportunity to fire the fuses.

—It is stated that Osman Digna sent a message to King John, of Abyssinia, through friendly Sheiks, threatening to attack Abyssinia unless the Christians of that country become Mussulmans.

—Two explosions occurred in the magazine at Havana, Cuba, last Tuesday. The effects were terrible. The dead number twenty-one and the wounded seventy-nine. The latter were scattered all over town, and were wounded by falling debris. Many were seriously injured. Of a detachment of twenty-seven soldiers in the magazine at the time of the explosion eight escaped unhurt. The magazine contained one million cartridges, two hundred thousand kilograms of powder, and one barrel of dynamite. Several churches and many houses were seriously damaged. The second shock was stronger than the first and was not caused by an explosion of gas, but an explosion of the magazine. The first shock was caused by powder which was drying in the open air.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	92	93
No. 3		@90
Winter No 2		1 03
Corn—No. 2	52½	@55
Oats—No. 2	33	@37½
Rye—No. 2		61
Bran per ton		13 50
Flour	2 25	@6 25
Hay—Timothy	7 00	@14 50
Mess pork per bbl		16 85
Butter, medium to best	12½	@22
Cheese	05	@14½
Beans	1 25	@2 20
Eggs		13½
Potatoes per bus	20	40
Seeds—Timothy	1 27	@1 35
Flax		1 65
Broom corn	02	@ 08
Hides—Green to dry flint	06	@14½
Lumber—Common	11 00	@18 00
Wool	16	@35
Cattle—Extra	6 40	@6 75
Common to good	3 00	@6 10
Hogs	5 10	@6 10
Sheep	4 25	@6 37

NEW YORK.

Flour	2 75	@6 75
Wheat—Winter	84	@1 22
Spring	99	1 00
Corn	57	@62
Oats	37	@45
Mess Pork		17 25
Eggs		15¼
Butter		32
Wool	10	@46

KANSAS CITY.

Cattle	3 75	@5 40
Hogs	5 10	@5 60
Sheep	3 50	@4 50

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400 "	30 "	"
500 "	35 "	"
1000 "	40 "	"
2500 "	60 "	"

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XVI., No. 34. CHICAGO, THURSDAY, MAY 15, 1884. WHOLE No. 733.

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The statue in honor of Chief Justice John Marshall erected by the Bar and Congress of the United States was unveiled at Washington Saturday at noon, at the foot of the stairs on the west front of the Capitol. For thirty-three years he was the greatest judge that ever sat upon the American bench. True patriots must rejoice that he left on record, in his letter to Edward Everett, a condemnation of the lodge of which he had been a member: "The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good, which might not be effected by safe and open means." To another he wrote that he did not remember of having been in a lodge since 1793. Let the people honor him.

The Methodist General Conference meeting through this month in Baltimore has been shocked by honest, rough, plain-speaking Dr. Hatfield of the First M. E. church of this city. The reputation of this body for years upon the subject of elections has been such as we expect from a caucus of politicians who have no creed but to elect their man. Chaplain McCabe offered a resolution last week Monday for an early election of new bishops so as to cut short the caucusing which was painfully apparent and increasing. Dr. Hatfield, amid loud cries of order and frequent interruptions, said. "Most sincerely do I wish that we had in the discipline, along with the law that provides that we meet on the first day of May, an other provision that on the second day the general conference should come together, and spend one or two hours on their knees in prayer, and take an informal vote without any conversation, or caucusing, or log-rolling, or wire-pulling—I don't care what you call it." The two eminent Methodists did not carry their point, for the election is fixed for the 15th inst., but they got on record a good testimony that will bear its fruit in due season.

Senator Edmunds left his seat as chairman of the Senate the other day to move that the name of General Grant be placed on the retired list of the army. Whether Mr. Edmunds was moved by a spirit of prophecy, and knew that the tremendous failure of last week was about to transpire, or knew from private information of the tottering condition of the ex-President's affairs, it comes to the same end—the only good such a vote of Congress would do General Grant would give him a little money—$10,000 or $12,000 or such a matter. No one is so stupid as to suppose that it would add a feather's weight to his honors heaped upon him. Since the events of last week, it becomes the friends of Gen. Grant to insist on the withdrawal of the Edmunds' resolution. His failure in business does not seem to be dishonorable, only a too careless confidence in two rash boys and a possible rascal who was his partner. His property, large through private gifts and the profits of his salary as public officer, is swallowed up in the loss; but there remains the New York *Times* fund of a quarter million, which yields $15,000 annually and which is invested out of his own reach and of his boys. Let this suffice. It is the gift of rich men, some of whom owed perhaps their wealth to some whisky-ring transaction during his administration. But let not the dishonor of grabbing at the treasury because he has let his children squander his fortune be attached to the name of one who has been so honored of his country.

The English government is not without some apprehension respecting the vote on a resolution of censure for temerity in the affair of Egypt and the Soudan. The decision of the cabinet to withdraw the victorious army of Gen. Graham from the Red Sea and not push on to the Nile and the aid of Gen. Gordon was doubtless in the interest of peace and in harmony with the counsel of that intrepid man. But the revolt of the tribes of the Soudan has extended until Gordon is surrounded in Khartoum with a force and supplies enough to hold his ground for some time, but the end must be inevitable and fatal to him. Already it is reported that the El Madhi has offered a fabulous sum for his head, and Arab assassins are as cruel now as in the days of Hassan. By any route an English army must suffer from the severe climate and be exposed to frequent and sudden attacks, with no assurance of reaching Khartoum in time to do any good. Gordon, himself, realizing the whole position of affairs sent a dispatch April 16th, saying: "So far as I understand the situation you state, there is no intention of sending relief here or to Berber. You refuse me Zobehr Pasha. I consider myself free to act according to circumstances. I shall hold on as long as I can. If I can suppress the rebellion, I shall do so; otherwise I shall retire to the equator and leave you the indelible disgrace of abandoning the garrisons of Senaar, Kassala, Berber, and Dongada, with the certainty that you will eventually be forced to smash up El Mahdi under great difficulties if you would retain in Egypt." The idea of cutting his way through the tribes of the upper Nile and overcoming the natural difficulties of a route to the Congo river would occur to none less bold and confident of his power over the natives. Whether obliged to proceed to this extremity or not, no worshiper of the God whom Gordon worships with a remarkable faith, no lover of peace and justice among men—the mission which called him to Egypt—can think of his present extremity without sympathy and a prayer for his rescue.

Few Englishmen of this century have achieved such universal and deserved renown as this hero now cooped up on the Nile. It is not far to go to find the reason of this homage of Christendom. It is the same dauntless and intrepid spirit which men are now recognizing in Cromwell, the Great Protector, as inspired by the deepest religious sentiments. What can make heroes like the courage inspired by Christianity? the conviction that an Almighty God rules in the affairs of men, and that to put one's self in the way of his providence and to sink all earthly ambitions in the ocean of his will, is the way of a true and useful life? Gordon's convictions are thus given in the English *Sunday Magazine:* "The unconventional character of his religion is apparent on every page of his letters. He is deeply impressed with the feeling that the worldly favor now shown toward the outward forms of Christianity endangers its original purity and power. Especially he is revolted by the idolatry of respectability, and reputation, and comfort, too often characteristic of outwardly flourishing churches. 'I will tell you a story,' he says, 'of eighteen hundred and forty-eight years ago. There was a workman of Bethlehem who did not agree with the great teachers of an old religion, who answered them roughly, and who did not conform to their views, or pay them the attention to which they were accustomed. He was always in the slums with very dubious characters. This annoyed the church class. 'Why do you frequent those slums?' He said, 'These slums need me to go to them; for they are sick at heart, and I bear them good news. I tell them they are worth something, in spite of their ill deeds. I tell them their God is a merciful God, and that he has worked out their salvation for them, not for their merits.' . . . His strong rebukes were against the white-robed, clean, respectable people who thought they were everything that was good because they had prayer-meetings and sacrifices, and washed their hands before eating. Well, you know this story. The *good people* could not bear the home thrusts they received, and so they murdered him."

OBSTRUCTION TACTICS.

BY REV. JOHN BOYES, A. M.

A Frenchman is reported to be teaching an ass to talk. In our day this is a work of supererogation, as may be seen in our House of Commons, and even in some of our churches, where the asses need somebody to keep them quiet. In the days of Balaam such an event was a novelty and might be productive of good, but we live in a different age. In the legislature of our country we are perplexed with the talkers who are showing their want of patriotism by hindering the progress of public business by an incessant flood of scurrilous talk.

Such men as Lord Randolph Churchill, Mr. Wharton, and a few others who are more anxious for office than for the good of the nation, are impediments to the progress of legislation. The traditions of gentlemanhood and anxiety for the prosperity of the nation are ignored by the very men who are deriving their incomes, and have received their titles, through an ancestry whom the country rewarded for services which at the time were deemed important, but which many at the present time deem far otherwise.

As a result of this conduct there is setting in a strong tide of communistic feeling which augurs changes in the constitution of a sweeping kind. The foundations of the wealthy families are being examined, how they have received their estates, how they have dealt with the public money, and how wars have been started and carried on for their aggrandizement. Every act of folly and wickedness is being noted and in due time if continued will be avenged. Sir. W. Harcourt declares that it is impossible to pass any bill on any subject whatever. A number of great bills promised by government are waiting to be brought in, but the way is blocked, and progress in any direction is impossible. A paralyzed Parliament mocks the hope of the nation. It seems to us that the Conservatives have made up their minds that no real business shall be done. They are opposing the Franchise Bill, not because they believe in the dangers to the state which they conjure up, but because they are afraid it will put an end to the reign of wealth and privilege. To assail a measure, the fundamental principles of which they have themselves accepted on the ground that it does not contain some thing which they say it ought to include, is a course alike fractious and mischievous. Fair fighting would gain them credit, but mud throwing gains them contempt. The rules of the House were made for gentlemen, but now that there is a scarcity of gentlemen, why do not statesmen of both parties show a little common sense and make rules adapted to the persons who have managed to wriggle their way into the House?

There is too much red-tape. The doctrine that is now being taught, that it is not the first business of the legislature to legislate, must be reversed, and every facility must be given to Parliament to do its work. The evil is great, and the remedy must be found which will bring our legislature into a more efficient state, when it can pass laws adapted to the growing wants and aspirations of the people.

Grimsby, England, April, 1884.

GOD'S WITNESSES.

BY ELDER A. SIMS.

In the former part of Isa. 43d God speaks to his ancient people Israel, of the mighty and wonderful deliverances he had wrought out for them, and his constant care and love for them. Though they had been rebellious and had constantly deserted him, yet he tells them that they were to "Fear not;" that is, they were not to be afraid that he would on that ground, utterly forsake them. But he would, on the contrary ultimately gather together all the scattered portions of their great race, and bring them into their own land once more. He then challenges the worshipers of idols to produce such convincing proofs of the divinity of their gods, as those instances of his power and foreknowledge. "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses that they may be justified, or let them hear and say, It is truth." As much as if he had said, "Let all those who ignore me, and are unbelievers in my rightful claim to the character and name of God, bring forth their evidence that they, or those in whom they trust, can do what I have done, and foretell things to come, as I have foretold them." He then tells his people Israel, that they themselves could testestify to the truth of what he had said; that his predictions and promises of help made in former days had been fulfilled; that his prophets had declared what he would do, and they had seen those very things accomplished. "Ye are my witnesses saith the Lord."

Notice

1. The character of these witnesses.

(1) They are personally acquainted with the facts of the case. One of the most necessary qualifications required in a person who is called upon to give evidence in a court of law, is personal knowledge of what he testifies. It would be useless and absurd to ask one who is totally ignorant of all the facts of the case, to act as a witness. Now God's witnesses are experimentally acquainted with those things of which they are required to testify. Their language is:

> "What we have felt and seen,
> With confidence we tell,
> And publish to the sons of men
> The signs infallible."

His people of old beheld with wondering eyes his mighty deeds and ineffable glory. Later on in the dispensation of grace, Peter—to show that he and his brother disciples had not been deceived, nor misled by mere phantoms, or strong imaginations,—declared that they "had not followed cunningly devised fables, when they made known the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." Just as a child is able, from personal knowledge, to testify concerning his parents, so the people of God, from their experimental acquaintance with him, are in a position to witness authoritatively and practically of divine things.

(2) They are reliable and impartial. It is sometimes the case in an earthly court of law, that witnesses—though called upon to swear that they will tell the truth, the whole truth, and nothing but the truth—do not always adhere strictly to veracity, but give false evidence. But God's appointed witnesses are not of this character. They are neither impostors nor liars; but men in whom dwells the spirit of grace and truth. It is therefore a moral certainty that while they remain of this character, their evidence will be unimpeachable.

2. Of what are they witnesses?

(1) Of the truth of Scripture. For many years the world has furnished us with men who have not blushed to avow their disbelief in the sacred doctrines of the Bible. With a boldness and zeal worthy of a better cause, they have openly denied that the precious word of inspiration came from God, or can claim to be an authentic book. Now if a man brings an accusation of robbery or murder against a certain party, and can produce different persons who saw the deed performed, the guilt of the accused is at once established. Without resorting to any other forcible arguments we might adduce in proof of the truthfulness of Scripture, we reverently bring the Word of God, and ask, "Are there any who have witnessed its prophecies and promises fulfilled? Are there those who have seen, with their own eyes, its wonderful declarations and records accomplished?" God himself answers these questions, and says to his people of ancient times, and to his people of to-day: "Ye are my witnesses."

Further, what about the numerous declarations of the Bible respecting the doctrines of Calvary, and that through the death of Christ guilty men are able to find peace with God? Has this statement ever been verified? Has any one ever found this announcement to be true, by having found peace through faith in Christ? Blessed be God, there are thousands of living souls all over Christendom, who can joyfully exclaim "We are witnesses." This is only one thing in the Scripture to the truth of which God's witnesses can testify. There are thousands of precious promises; respecting every one of which a vast number of glad hearts can say, with their hands placed upon the very words—"They are true—gloriously true—for they have been fulfilled in our own experience. It tells me, that if I call upon God in time of trouble, he will hear my cry. And—all glory to his name—he has done this thousands of times."

(2) Of the fact that Christianity is divine. Skeptical men take great delight in scornfully asking, "Where is your proof that the religion of the Bible is divine?" Ignorant, but honestly disposed persons—in their efforts to decide between the claims of false systems, and those of the Scriptures—have asked, "How are we to know that the system you call Christianity, is of God?" These questions have already been partly answered, by the evidence we have adduced of the truth of Scriptural fulfillment. We can further answer these enquiries by referring to the miraculous power of Christianity—a power which is absolutely impossible for any mere human system to exert. If all previous dispensations have been stamped with a divine authority, by the wonderful displays of omnipotent power that have accompanied them—if the plagues of Egypt, the standing still of the sun and moon; the raising to life of the dead by God's prophets, and other equally striking miracles—if these events were witnessed by thousands of Jews, and regarded as unanswerable proofs of revealed religion—Christianity can also bring forward evidence of the same incontrovertible nature; and, in answer to the question of men, "Is the religion of the Bible divine?"—our God points to the countless millions of Adam's race, who, though they were spiritually dead, have been by Christianity made alive—not merely reformed—but actually made alive; yes, made "new creatures in Christ Jesus." God says to them, "Ye are my witnesses." Every truly converted soul is a living witness that Christianity is divine.

(3) They are witnesses of the comfort and hope of religion. There is often a period in the history of every individual, while in his natural state, when he most earnestly wishes he had some one, or some thing to console him. Especially is this true when trouble, sickness or death, comes upon him. The benighted heathen often feel this. Infidels and skeptics of every class, with all their loud boasting, feel this. The vilest and most wicked feel it. Every branch of the human race feels it. And thousands of times the inquiry has been privately and publicly asked—asked by throbbing hearts and quivering lips, asked in the rich man's palace, and in the poor man's cot, asked by the learned and illiterate, "Is it possible for me to find a religion that will provide me with an antidote for all my sorrows, assuage all my griefs, sweeten every bitter cup, lighten every burden, be a light to me in darkness, and a lasting source of solid joy when all other fountains are dried up?" "I have tried," says the anxious soul, "various systems that pretended to be cure-alls for man's complaints. I have tried good works. I have tried refinement and education. I have tried polite society. I have tried many things, that had no Christ in them, and I am nothing better. What can that system, you call Bible salvation, do for me? Infidelity laughs at it, and ridicules it; but is it in its power to satisfy my inmost cravings, and give me peace?" In answer to all such inquiries, a voice from heaven answers. And to the many thousands who in the deepest poverty have felt contentment, in the most acute pain have been made patient, in the darkest hours of sorrow and anguish have felt unutterable comfort, and who, when deserted by friends, stripped of all earthly bliss, tossed about on the waves of persecution, shut up in dungeons, loaded with iron chains, and streaming with blood from their many wounds have felt divinely happy—this voice I say, speaks to these living arguments, and says, "Ye are my witnesses."

"But," says one, "you tell us what Christianity can do for man in life. That is very well—but I have a consciousness within me, that there is an existence beyond the grave. And I want to know if this religion can lighten up the future, and afford me, in the hour of death, certain hope that I am going to a blissful state. Will it soothe my dying pillow, take from me all fear respecting the great hereafter, and fill my mind with peace?" He—only he who has conquered sin and the grave, and brought immortality to light by the Gospel can answer these questions. To that aged disciple on yonder bed, with wrinkled brow and wornout frame, just tottering into the grave, who exultingly exclaims, "All is well;" to that illustrious but now sainted man, John Petty, who, when dying said, "Draw the curtains aside, that the waves of glory may roll over me;" to that noble band of martyrs, who at the stake passed away in triumphant joy to Paradise; to the countless millions who, in their last moments, testified to the blessed reality of Christ's religion—the foretaste they had of what was to come—and who died in sure and certain hope of a blissful resurrection—to all these he says, "Ye are my witnesses."

Uxbridge, Ontario.

IS SECRECY A SIN? NO!

There! Some readers I dare say will lift their eyes and hands in amazement and ask: What! if secrecy is not a sin why does the *Cynosure* talk so much against it?

When man was created he was like all else which then existed—"very good." Such is the record. The first act of secrecy was after sin had been committed and the guilty ones *hid* themselves from their Lord for the first time. But the second Adam, the Lord from heaven, restores to man *the right use of secrecy* and tells us to pray to our Father *in secret*, to do alms or relieve sufferers *in secret* and to let not our left hand know what our right doeth. Thus we have a right and a wrong use for the faculty of secrecy which is a gift of God to man for use, but not abuse.

It is then an important point to know where to draw the line between the two ways of using secrecy. Another endowment of man is the love of property. Thus a child seizes an article it likes and tries to keep it; or another more advanced may brag of knowledge greater than that of its companion, and say, "give me that cent and I'll tell you something about Johnny Smith if you promise not to tell any one!" This is an abuse of the love of money, and the love of secrecy, and yet, so natural and common that many people would only laugh at it.

Or, say that a political convention is called. About the first thing done is to bind the whole to abide by the unknown successful nominee of the majority, even if that nominee should be much disapproved by the good sense and moral sentiment of some of those in the convention. The principle is dangerous, but plausible, and is often adopted for party purposes. No man should ever surrender his personal conscience to mere party. He may however act from expediency where conscience does not forbid.

The error consists in deluding, or being deluded into any promises to conceal what you do not know until told. No promise to conceal can rightfully be made until after the matter is communicated. And then to reveal or not must be left to one's own conscience. No mortal man has a right to bind another's conscience, and it is a sin to do so or to have it done. All such binding by promise or by oath is sin, and serve not God but the devil. "Let your yea be yea, and nay, nay. Whatsoever is more to these cometh of the evil one." T. H.

SHORT SERMON.

TEXT:—Thou shalt not learn to do after the abominations of those nations.

MY BRETHREN:—The greatest abomination that I know of is Freemasonry. It is not of American origin, but has been brought into the country from other nations. It is as bad as anything that that supposed great Master Mason Solomon ever desecrated Jerusalem with by bringing in his foreign wives. In an old manuscript recently discovered, dating somewhere from the year 120 to 160 of our era, called "The Teaching of the Twelve Apostles," Freemasonry is utterly prohibited in these words, viz.:

"Thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not revile, thou shalt not bear malice, thou shalt not be double-minded nor double-tongued; for a snare of death is the double tongue. Thy speech shall not be false nor empty, but filled with doing. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor malicious, nor arrogant. Thou shalt not take evil counsel against thy neighbor. Thou shalt hate no man."

Thus are the traits of the lodge prohibited.

Nay, this manuscript is still more explicit, if possible, where it says, "Thou shalt judge justly, thou shalt not respect persons in convicting for transgression." But above all it prohibits any one from being "a purifier."

Now that arch infidel himself, Voltaire, one of the early fathers of the lodge, not only acknowledges, but claims, that the initiation into the secret mysteries of the ancients was considered an act of purification from worldly sins. Modern, or Voltairean Freemasonry teaches the same thing. Hence, by the term "purifier," which the teaching of the apostles prohibited, we are to understand clearly and unquestionably that the "ancient and honorable" Freemason is implied. That is, thou shalt not be a Freemason.

My friends, by looking at the 9th to 12th verses of the 18th chapter of Deuteronomy, you will see what kind of pure stuff ancient Freemasonry was made of. Nor is it essentially any different now at the present

day. For the spirit that inspires and animates the lodge is not the Holy Spirit, but it is the same spirit that animates the clairvoyant, the astrologer, the Voudooist, the spiritualist and the hooker-shop. The mere trick of calling Freemasonry "honorable" deceives none but them who wish to be deceived.

But my friends, while I quote the "Teaching of the Twelve Apostles" against Freemasonry, I must confess that I have not yet conceived an entire faith in the authenticity of that manuscript.

Yet after all, my friends, what need is there of any farther evidence than that of the Gospels and their expounder St. Paul to convince us that no greater abomination was ever practiced than Freemasonry? It is organized, deliberate untruth. The Christian father who by his example leads his son into the purification offered by the lodge, is far more perversely stupid than was the ancient father who passed his son through the fiery lustrations of the ancient pagan mysterics.

My friends, take heed of the general rule that your vote should follow your prayers; for while you may pray for the Freemason, you should never vote for him, unless indeed your prayers for his conversion have first been answered. So MOTE IT BE!

A PLEA FOR PEACE.

Not reformation only, but regeneration is the demand of Christianity, of every individual, of every people, and the whole unified family of the world's nations. It is religion that is to be the basis of all really hopeful and permanent secular reform, and not secular reform that is to bring in by and by a perfect religion. My conviction is profound that the preaching of the Gospel must go before any pervasive self-supporting success of great philanthropies, even in pagan nations, and that we must look for the world's regeneration in a large part before we can expect its reformation throughout any very wide and untroubled portion of its now vexed, harassed, degraded populations. Take the most advanced of present nations, and how near are they to having this inner wisdom of self-surrender to God? Do they possess any considerable amount of the genius that comes from harmony with the divine laws of the human spirit, and of the development of history at large? Only that inner wisdom and that genius can give us the height of human progress. As in the individual an inner regeneration must precede any thorough outward reformation, so in the whole world, which is made up of individuals, we must look to religion as the basis of secular reform. Nothing less stern than this is fit to be preached in the name of science or revelation.

1. The growth of Christianity is already so great that it is responsible for the maintenance not only of national but also of international morality.

2. But international morality cannot be maintained without leading to the reformation of international law.

3. The united Christian sentiment of the globe has power to seize by the throat and break the neck of any unjust international movement.

4. As the slave trade, piracy and other international evils have been abolished, so all the abuses that remain in the conduct of nations toward each other must be reformed.

5. It must be proclaimed unflinchingly that even commerce is not to stand in the way of righteous judgment in the affairs of nations.

Why did Great Britain recently make war with Egypt? Because of commercial reasons. There was likelihood that Egypt would run away with the funds that were needed to pay certain European creditors, and so England and France declared war. I am not saying that, everything considered, this war was wholly unjustifiable; but I have immense sympathy with John Bright, who resigned his position in a proud English cabinet simply because he felt that commerce in England's relations to Egypt had throttled moral law, and that he believed the moral law should throttle every unjust thing in commerce.

6. It is chiefly to-day the inertness, the greed, and occasionally the moral unscrupulousness of nominal Christians, under temptation of gain, which maintains the worst international abuses of the world.

Make the nominal Christians real ones and the principal evils of this earth will vanish out of it as the snow drifts disappear under the vernal heat. As slavery was abolished so a multitude of abuses yet notorious in the international relations of populations called Christian would disappear were once nominal Christians made aggressive ones.

7. Commerce itself, in spite of its selfishness, and even on account of it, may become a chief support of international reform.

8. Communication between nations is becoming so swift and pervasive that it must lead to contact among nations, and contact to conference, and conference to concert, and concert to co-operation, and co-operation to virtual moral confederation.

9. What is wanted is not a union of Christian or even of Protestant or English speaking nations, but an alliance consistent at once with self-government in the different nations, with a cosmopolitan and Christian international ism in their concerted action.

Not purposing the formal political confederation of Christendom, but its close moral alliance, part with part throughout the whole earth, I defend a number of definite measures that would secure, if carried out, what scholars have been asking for these fifty years—universal peace, justice in the relations of strong nations with weak, and a general advance of Christian principle through all the departments of international law. Let us name some measures directly promotive of peace required by international morality.

1. Arbitration in place of war in every case to which it can be applied; treaties including agreements to use arbitration before resorting to war.

2. The complete abolition of the slave trade on the sea.

3. A high court of arbitration in case of disputes between two nations.

4. An annual conference of nations with a view to facilitate intercourse, prevent abuses, and secure international peace.

When the Panama canal is cut why should the United States not guarantee its military neutrality? All wars should be kept out of it and the Suez canal, and out of the seas sixty miles from either end of each. The interests of neutrals in modern European wars have become so great that the great powers have often guaranteed the military neutrality of Belgium, the Rhine and Switzerland. In Australia I heard statesmen saying that after the Panama canal is cut, the time will come when Cobden's doctrine will look practical; that the great highways of commerce on the oceans should have their neutrality guaranteed by the chief powers of Christendom. The time is coming when to the English speaking nations of the world and the self-reformed hermit nations of Asia, the Pacific ocean will be only what the Mediterranean was to the Roman Empire.

International reform you say is a mere kite flown in the winds of philanthropic discussion, and is useful only as a toy. Your Sumner was accustomed to fly it, however, and so was your Longfellow:

"Down the dark future, through long generations,
War's echoing sounds grow fainter, and they cease;
And like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace.'"

Charles Sumner, through his whole career, was a defender of the principles on which scholars are trying to build universal peace. He believed in war, indeed, such as our Northern States fought to abolish slavery and maintain the Union, but his aim was to spread the white robe of peace around the whole earth. This same kite has been flown by John Bright, by Cobden, by Emmanuel Kant, by Bentham, by President Woolsey, by David Dudley Field.

When the suspension bridge was built at Niagara the first thing done was to send a boy's kite over the chasm. It carried a silken cord across the roaring abyss beneath it, and that cord drew after it wires, and the wires cables, and the cables a bridge which now bears the thunder of traffic between the two empires. Just so this thought of a league of advanced populations, of this idea that it is the duty of Christendom to maintain international morality, and thus to lay the basis for reform of positive international law, this scheme of an Anglo-American alliance, this theory that it is possible and desirable to bring all advanced nations together in a cosmopolitan moral confederation, may be a kite flown in the winds of discussion; but if you fly it often enough and long enough on both sides the Atlantic and Pacific, and in northern and southern hemispheres, it may ultimately carry over the abysses of international prejudice a silken cord of Christian unity, and that cord may draw after it wires and cables, and by and by a bridge, which shall bear the weight of the heaviest international reforms, and uphold at last the blessed Christ as he walks into the dawn of the millennium day.—*Joseph Cook.*

THE OBJECT OF PRAYER.

BY ROBERT ARMSTRONG, D. D.

To whom should prayer be addressed? With the Bible in our hands but one answer can be returned to this question. The only proper object of religious worship is Jehovah, the one living and true God. "Thou shalt worship the Lord thy God, and him only shalt thou serve," said the Saviour to the tempter. But prayer is a part, and a very important part of religious worship, therefore it should be addressed to God only. To pray to saints or angels, or to address our prayers to God through the intervention of such is idolatry, as real as though we prayed to an idol made of gold, or silver, or wood, or stone, or iron, or any other material. Prayer addressed to any object but Jehovah alone is idolatry. It is to God that we are to let our "requests be made known." (Phil. 4:6). But why attempt to prove this? Who, that believes and understands the Bible, will deny it? To whom else should we pray? God alone knows our hearts, and, therefore, knows what we need, and what would be best for us in the circumstances in which we are placed. He only can hear our prayers, and can answer them. He, and none but he, can forgive our sins. "Who can forgive sins but God only?" And he, and he only can supply our wants; for his resources are inexhaustible. Therefore, to God only should we pray. It is scarcely necessary to say that the heathen who pray to their "lords many and gods many" pray in vain, for their senseless deities can neither hear their prayers nor answer their requests. It is not in them to do good, neither is it in them to do evil; for "they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat." Equally in vain do those pray who address God through the intervention of the Virgin Mary, saint, angel; for there is but "one Mediator betwixt God and men, the man Christ Jesus." Our prayers to be accepted, like every other part of divine worship, must be offered up in the way of God's own appointment.

The question has been raised, "May prayer be addressed to any of the persons of the Godhead? May we pray to the Son and the Holy Spirit as well as to the Father? Or must our prayers be addressed to the Father only?" As the different persons in the Godhead are equally divine; as the Son is God, and the Holy Spirit is God, equal with the Father, it would appear that prayer may be addressed to each of them. They are each the proper object of religious worship, and as prayer is a part of religious worship, it would seem right to address either in our prayers. The Scriptures, it is believed, furnish instances of prayer addressed to God the Son, and God the Holy Spirit, as well as God the Father. The first New Testament martyr, with his expiring breath prayed to the Second person of the Godhead. "And they stoned Stephen, calling upon God saying, Lord Jesus receive my spirit." (Acts 7: 59.) Then in Rev. 1: 4, 5, we have a prayer addressed to, or "grace and peace" asked from the different persons of the Godhead in common. It is admitted by all that the Father is meant in this passage by "him which is, and which was, and which is to come," and the Son is mentioned as "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth;" hence the "seven Spirits which are before the throne" must mean the Holy Spirit in the perfection and diversity of his gifts and operations. The judicious expositor Scott says: "This is generally, and doubtless justly, interpreted of the divine Spirit with respect to the abundance, sufficiency, and variety of his gifts and graces and operations." That it cannot refer to any created spirits is evident from the fact that "the seven Spirits which are before the throne" are placed as an object of worship, on a perfect equality with the other persons of the Godhead. Unless then we charge the beloved disciple, while under the influence of inspiration, with giving divine worship to uncreated spirits, we must understand the Holy Spirit is intended. And if so, then we have prayer addressed to him. Then in the apostolic benediction, as recorded in 2 Cor. 13: 14, prayer is addressed to the Holy Spirit. Thus the Scriptures furnish authority for addressing prayer to any of the persons of the Godhead.

But while this is so, the ordinary way, according to the economy of redemption, is to pray to the Father, in the name, or through the mediation of the Son, and by the aid of the Holy Spirit. This seems to be the truth taught in the following passage: "For through him, we both have access by one Spirit unto the Father." (Eph. 2: 18). "Through him," that is through Christ, "we both," Jews and Gentiles, "have access by one Spirit," the Holy Spirit, "unto the Father." Here we are given to understand that it is through the mediation of Christ the Son, and by the aid of the Holy Spirit that both Jews and Gentiles have access to the Father. That there is no acceptable approach to the Father in prayer, or in any other act of worship, not through the mediation of Christ the Son, is abundantly evident from the Scripture. Hence such passages as the following: "I am the way, the truth, and the life; no man cometh unto the Father but by me." (John 14: 6.) "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." (Jno. 14: 13.) "Whatsoever ye ask the Father in my name he will give it to you." (John 16: 23.) These passages make it abundantly evident that it is in the name of Christ that we are to pray to the Father. Equally evident is it that we pray with acceptance only when aided by the Holy Spirit. This truth is clearly taught in the following passages: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8: 26.) Therefore we are to pray to the Father, through the mediation of Christ, and by the aid of the Holy Spirit.

But the question may arise: "What is it to pray in the name of Christ? Is it simply to mention his name in our prayers?" No. I may mention his name in my prayers repeatedly; I may even say, "All this I ask in the name and for the sake of Jesus," and yet not pray in his name. To pray in his name implies the mention of it; but it includes far more. Any hypocrite might mention the name of the Saviour in his formal prayer. And perhaps among those to whom the Saviour will say in the day of judgment, "I never knew you; depart from me, ye that work iniquity," some may be found who pretended to pray in his name. To pray in the name of Jesus is to pray relying exclusively for acceptance upon the merits of his death, and the prevalence of his intercession. When, conscious of our own great need and unworthiness, we ask the Father, in virtue of the atonement work, and all prevalent intercession of Jesus to hear and answer our prayers, then we pray in his name. But if we do not rely on the merits of his death, and the prevalence of his intercession for acceptance, and for the bestowal of the blessings craved, we do not pray in his name, no matter how often it may be mentioned in our prayers.

This then being so, what are we to think of those prayers from which the name of Christ is purposely excluded, lest it should offend the ear of some ungodly listener? And such are the prayers offered in the Masonic lodge. No one can pray there Masonically in the name of Jesus; if there be none to object, and if the person leading in prayer be a professed Christian, he may recognize the mediation of Christ in his prayer, but he does so in violation of Masonic rules; he does not pray Masonically. Their prayers are addressed to God, not as the God of grace, but as the God of nature, as the "great Architect of heaven and earth;" consequently they are not Christian prayers. Not being offered in the name of Jesus, they cannot come up before the Father with acceptance; they must be a stench in Jehovah's nostrils. Such prayers are unworthy of Christian lips and Christian ears. It is a matter of astonishment how any real Christian can

countenance by his presence such unchristian prayers. Such prayers insult the Father, dishonor the Saviour, and degrade the Christian who listens to them. As Christians, we should never go where we cannot carry our religion with us; nor should we ever listen to prayers from which the name of our Saviour is purposely excluded.—*Christian Instructor.*

REPRESENTATIVE GOVERNMENT.

Did John C. Calhoun represent the South Carolina of Washington's days? When Jefferson Davis' shoulders caught the mantle of Calhoun as it fell, did he, Davis, represent the days of Marion and Sumpter, or even Prentiss and Foote? No; it is idle to claim anything of the kind. They represented the slave power and nothing else.

And so, we may ask, Have Senators Edmunds and Morrill represented the Vermont of '30–'60? No; nothing of the kind. They have represented the Masonic lodge and the partisan interests which the lodge manages. Mr. Morrill has always advocated the high tariff interests of Massachusetts while pretending to be a great friend of the Vermont farmer, whose interests the tariff crushes. Vermont, under her Masonic politics, has not only lost in moral character, but it is not worth as much on the scale of material well-being as it was fifty years ago.

The Senator's policy is a double-faced, Masonic one, under which any just interest would wither as it did under the slave power. And the statesmanship that is based on the Masonic lodge no more represents American institutions than did the statesmanship based on slavery. Nor does it represent that ideal character of Vermont for which a Presidential candidate is now sought in that quarter. The average Vermont politician took leave of Vermont character, and abandoned himself to the machinery of the lodge as early as 1860. This fact must be recognized and acted on, or the long list of party frauds and corruption will have no end. It is time that the Masonic dynasty, now of twenty or thirty years standing, should cease. VERMONTER.

FROM THE GENERAL AGENT.

A MERITED CMMENDATION BY A SUCCESSFUL CONGREGATIONALIST PASTOR.

GALESBURG, Ill., May 8.

Said this brother to me in his study, "At the end of each year (Nov. 1st), before renewing my subscriptions, I look over my list of papers and select those that have been to me most helpful in my ministerial and pastoral work. I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study."

Passing from a general to particular statements, he said, "I have never met the office editor, but I have for him a warm personal friendship. He has uniformly a sweet spirit and unwavering fidelity. His taste in selecting and arranging articles is excellent, to which he adds the happy faculty of anticipating the needs of a pastor on living questions, and furnishing in advance what others publish later. I get more facts, suggestions and inspiration from the *Cynosure* in discussing reform questions than from any other paper, and when it comes I invariably push aside whatever I am occupied with at the time, until I have glanced over its contents, if unable at the time to give it a careful reading." He added several other particulars and among them said, "When I want a religious poem for a Sabbath school concert I invariably go to my files of the *Cynosure*, where I am pretty sure to find just what I want."

It is certainly encouraging to know that the arduous labors of the editorial staff of our paper are appreciated, and that its weekly visits are helping and encouraging some of the faithful pastors who have not been known among the pronounced and prominent opponents of the secret lodge system. God only knows how many Christian workers are quietly rejoicing and receiving courage and inspiration from the weekly visits of the *Cynosure*, and while these good brethren are helped and blessed they should remember that the editors who toil and plan and forecast for their encouragement need their prayers and co-operation, and that there are those in their respective congregations who are suffering for the very truth and inspiration furnished each week to the readers of the paper they prize so highly.

DEPOT, GALESBURG, May 8, P. M.

Arrangements have been completed and notice given for me to lecture in Rev. Lindhal's church on Monday evening the 12th inst. This is the largest audience-room and has the most numerous membership of any church in the city. Both pastor and people stand firmly by their rule *withholding church fellowship from the minor* as well as the major secret societies.

I called on the pastors of several churches, and from all whom I met received words of encouragement. They promised, with one exception, to give notice of my lecture on Sabbath, and this brother expressed sympathy and took the question under advisement. Old friends greeted me warmly and extended the generous hospitality of their homes, for which they have my grateful acknowledgment.

The Wednesday evening prayer-meeting, at the old First Church was to me a very enjoyable and refreshing occasion. In the absence of the pastor, Miss Mary West conducted the meeting. The topic was home missionary work. The case of a converted Japanese who had recently entered Knox College, hoping to prepare for the work of the gospel ministry in his native land, was presented by Mrs. Webster and Mr. M. Willard, after which Miss West made a brief statement of the temperance work, especially among the children. She spoke of the "Band of Hope" that had been doing effective temperance work in the city for ten years, and was followed by some of the older members of the Band with statements of methods employed and results attained, which were very instructive.

My old classmate, Col. Clark E. Carr, one of the Republican electors at large, I found genial as ever and brimful of patriotism. The Colonel believes the Republican party is *sound* for the present contest, and said, "John A. Logan is square as a brick and straight as a line," but gave it as his opinion that a party would be formed on some new issue that would soon sweep the country. But," said he, "it will not be the issue made by the American party."

"Possibly," I said, "but whoever lives to look back over ten years of history that is now unwritten can judge better of that question than the most penetrating politician of to-day. Wendell Phillips, in 1879, said, when speaking of secret societies, 'This is the next great question that the American people must take up and decide.'"

No one can forecast the future with absolute certainty, but the vision of Mr. Phillips, guided by long and intimate knowledge of state and party politics, may prove as clear as that of one whose vision was bounded by nursery walls when the old hero of conflict was fighting in the forefront of a despised and hated handful of veteran Abolitionists.

MONMOUTH, May 9th, A. M.—I reached this city last evening, and after consultation it has been arranged for me to speak in the First U. P. church on Tuesday, the 13th inst., P. M. The pastor, Rev. T. H. Hanna, D. D., and other leading members whom I have met are very cordial. After seeing Dr. McMichael and such of the pastors as I can reach, I expect to go on to Kirkwood and arrange for meetings there if practicable.

J. P. STODDARD.

THE GRAND ARMY RITUAL.

AN EX-COMMANDER AND CHAPLAIN TELLS HOW IT IS.

WINDSOR, Conn., May 5th, 1884.

I see by the *Cynosure* that the correctness of the Ritual of the Grand Army of the Republic, as published by E. A. Cook, has been called in question.

This may certify that I, Charles T. Collins, late Co. "C" 16th Reg't, C. V., was initiated in Nathaniel Lyon Post, No. 2, department of Connecticut, soon after its introduction into this State. (Introduced by Gen'l Logan.) Have occupied the positions of Officer of the Day, and Senior Vice Commander of said Post, Commander and Chaplain of the Post in Windsor, Ass't Inspector Gen'l and Judge Advocate on the staff of the Department Commander. I hereby certify to its correctness,—the Bible, coffin, crossbones, pickaxe and spade were part of the paraphernalia of the order. Yours respectfully,

CHARLES T. COLLINS.

WHAT "DEGREE" OF CONNECTION WAS THERE?

A pleasant little city, which I will not now name, enjoys prohibition. Of course strict prohibition is always as enjoyable as good health. But the officers had become slack, and it was very evident that a little German was selling liquor with impunity under a State license. An old resident who lived next door was much annoyed at night by their drunken carousals. Though very feeble he offered to testify when the ladies prosecuted. The justice's court was only two blocks away. The witness' summons was given to a policeman, who was also an old resident. After a long absence he returned, saying he could not find the witness, who, it was afterwards discovered, had waited in his house several hours, expecting to be subpœned. Now it being known that the policeman was a Knight Templar, oh, that some one "versed in the ancient mysteries" would condescend to tell us with mathematical precision how high (or low) the saloon-keeper had gone on the same road!

A. F. ACT.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible] intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-President of the United States.

CALL FOR NATIONAL POLITICAL CONVENTION.

The National Convention of the American Party will be held in Farwell Hall, Chicago, June 20, 1884, to nominate candidates for President and Vice President of the United States, to revise the platform of the party, and transact such other business as may be brought forward.

Each State will be entitled to as many delegates as there are Congressional Districts in the State, and two delegates at large. These delegates may be chosen in such manner as each State shall determine, and they shall be furnished with credentials signed by the chairman of the State Committee, or by the member of the National Committee for that State.

Persons friendly to the cause, who are not delegates, or who are elected to represent organizations friendly to the party, will be admitted to all the privileges of the Convention except that of voting, and this privilege may be extended to them by the Convention provided the delegation of the State from which they come is not otherwise full. Signed— F. W. CAPWELL,

President.

E. D. BAILEY, *Eastern Secretary.*
J. P. STODDARD, *Western Secretary.*

THE ROCHESTER DELEGATION.

ROCHESTER, N. Y., May 7, 1884.

The American convention held in Rochester, May 6th, was opened with an address by Pres. J. Blanchard upon the object of the convention. After this a business meeting was called to order by State Agent W. B. Stoddard. Voted that J. D. Bell act as chairman *pro tem* and W. B. Stoddard recording secretary. The following officers were duly elected: H. De Jongh, president; Gen. A. W. Riley, vice-president; J. Edwin Seelye, secretary, and J. Sandry, treasurer. The following delegates to the National Convention, which convenes in Chicago, June 20th, were elected: Gen. A. W. Riley, Geo. W. Clark, H. De Jongh, Rev. B. T. Roberts, Rev. L. Wood, Rev. O. M. Owens, C. Roda, Rev. Carl N. Conrad.

Voted that officers of this convention be empowered to fill vacancies in the list of delegates and increase the number at pleasure. W. B. STODDARD,

Sec. pro tem, per Seelye.

THE WISCONSIN DELEGATION.

The Wisconsin State Central Committee of the American party met at Baraboo, April 30th, 1884, pursuant to notice. The meeting organized by choosing Capt. Wm. Wilson of Menomonie chairman, and J. W. Wood of Baraboo secretary.

The object of the meeting was stated to be to choose delegates to attend the National Convention of the Ameri-

can party to be held in Chicago, June 20, 1884, to nominate candidates for President and Vice President of the United States.

The following persons were chosen for the districts indicated:

1st District, J. W. Suidter of Sharon.
2d District, J. S. Dean of Waupun.
3d District, Isaac Bancroft of Monroe.
6th District, Enos Collins of Coloma.
7th District, J. W. Wood of Baraboo.
8th District, Capt. William Wilson of Menomonie.
9th District, Capt. Clayton Rogers of Hayward.

The 4th and 5th Districts remain to be filled.

Delegates at large, M. R. Britten of Vienna, W. W. Ames of Menomonie.

The delegates, if unable to attend personally, were authorized to appoint as substitutes suitable persons who could.

J. W. WOOD, *Sec'y.*

WM. WILSON, *Pres.*

A WOMAN'S OPINION.

DOUD'S STATION, Iowa, May 1st, 1884.

EDITOR CYNOSURE:—We are heartily in sympathy with you in your endeavors to suppress the secret lodge. We believe that secretism as practiced in the lodge is one of the devil's most potent engines employed against church and state, and everything whereby we would honor and serve our Maker. We have always been and always expect to be an uncompromising opponent of lodge secretism, and have welcomed the *Christian Cynosure* in our family as one of the very best papers in the land for its fearless and unflinching opposition to the lodge, and for its religious and political purity. Notwithstanding its praiscworthy and high-toned precedents we imagine we see glimmerings of a probable departure from its heretofore unswerving adherence to the side of truth and right upon all those vital subjects engrossing the public mind. We have taken this idea from the action of the American party convention in Washington city, and the sentiments expressed by some of your correspondents, and you not giving even a word of protest against such a palpable wickedness.

We alludc to the probable accepting into the American party platform that most nefarious of all political tenets, woman suffrage, which all wise and good men and women should reject with utter abhorrence as our greatest enemy.

We have plenty of labors to perform in our prcsent position, and do not wish to be degraded to the level of politicians and voters, wherc it is only honorable for the other sex to exercise those prerogatives. It ought not to be expected of us to leave our proper place in which our Maker intended us to stay and where modesty and virtue are our safeguards against temptations, and where we are better fitted to rear and instruct in knowledge and virtue those who are dependent upon us for the virtuous training that is to distinguish them through life for their good works, and that they may have a happy termination of life in faith and hope of a better life to come. It is only by having intelligent and virtuous mothers that you may expect to have a virtuous people. Such mothers lay the foundation of the future character by implanting in the susceptible minds of the young those high and holy aspirations which will enable them to live honorable lives, and thus make our country happy and prosperous. But if we are not allowed to retain or are induced to leave our legitimate sphere, and are allowed or required to unsex ourselves and be man as well as woman, and become teachers, clerks, doctors, lawyers, office-holders, steamboat captains, public speakers and politicians, etc., where we will be thrown continually into the presence of the other sex in a very unusual way for us, we unwarily if not wittingly lose our modesty, and even if we do not mean it the change is so imperceptible we take no note of it till it is gone; then our strongest defence against vice being gone, we become unfit for wives or mothers, or the instructors and models for our children; and through time the divergence becomes wider and worse, till who can foresee the extent of the evil entailed on the coming generation.

We all should study the will of God as revealed to us in his Word more sincerely and thoroughly in relation to such momentous matters before we embrace them. When we read such texts as Gen. 3: 16; 1 Cor. 11: 8, 9; Eph. 5: 22, 23, 24; Col. 3: 18; 1 Tim. 2: 9–15; Tit. 2: 4, 5; 1 Pet. 3: 1, 5, 6, and others, which appears to be the will of God respecting us, we have no inclination to try to set them aside. We humbly accept the conditions, considering it the very best and only way to escape God's chastisements and to obtain his favor. In political affairs we have all confidcnce in the ability and integrity of the male part of the population to run the affairs of government without our voting, which would probably amount only to a greater number of votes without in the least changing the result: and considering the constitutional peculiarities pertaining to our sex, in all probability you would never be able to get more than one-half of the female vote at any one election, if it was eveu right for us to vote. So far as my limited knowledge goes you will be sadly disappointed in the idea that the female vote will always be on the right side no matter what question is considered. In all events, however, we should not do evil that good may come.

We are perfectly aware that the more retired and modest we are the more deserving and beloved we will be, and the more powerful will our influence for good be felt on the rising generation. We have no doubt of our ability to vote intelligently; but we feel it would be a great sin to waste our precious time and turn our energy out of its proper channel by assuming political functions, and we verily believe that not one really religious, intelligent and thinking woman in a thousand desires to be a voter. It appears to us that this iniquitous scheme was gotten up and is propagated mostly by those whose morals, to say the least, are not of a very superior order. And why some apparently good people identify themselves with it is a wonder to us. It certainly betrays in them a lack of a proper investigation of the subject. L. H.

[*Another lady will be heard next week.*—ED.]

WANTED: A PARTY OF PROGRESS.

The great political need of this country at the present time would seem to be a party of progress, a party that would pursue a policy of reform from love of reform itself, and not merely in obedience to popular clamor. Reforms of various kinds are now urgently needed, and they can be properly dealt with only by a party earnestly devoted to the work. * * * A party whose leaders take no interest in reforms, and will not take a step in advance until driven by public opinion to do so, is wholly inadequate to the work; yet this is the only kind of party we have in the country now. The Republican party held the right position on the slavery question, and did a great work for progress in setting the bondmen free; but since the slavery issue passed away, the party leaders have rarely taken up important reforms except when public opinion has compelled them to do so. As for the Democrats, they have for many years been avowedly a conservative party, and only a radical change of policy on their part can convert them into a party of progress.

The people, however, are determined on having certain reforms effected, and they will not much longer endure a policy of inaction from both their national parties. The American people are determined on a career of progress. Already their material progress has been wonderful, and intellectual and moral progress will not be long delayed. They demand, therefore, a progressive policy on the part of their rulers, aud the party that will pursue such a policy is the party that will rule the country in the future. Politicians, then, would do well to give heed to this fact. It is of slight importance, comparatively, which party wins the election next autumn; but it is a question of no little interest what party will take its stand in the path of progress in the years to come. If party leaders are wise, therefore, they will look beyond the present year and the conditions of immediate success, and will adopt a policy that will bring their party into harmony with the progressive tendencies of the people, and make it a potent agency in promoting the national destiny.

But after we have said this, we are inclined to add that the present condition of affairs has its compensations, and that there are, moreover, indications that the old political order may be to some extent passing away. Perhaps, after all, even political reforms may be accomplished in the future in America without the identical partisan methods which heretofore have generally been thought necessary. There are many reforms to be made in the system of government, and in our national and State legislation, which can be, perhaps, quite as well accomplished by those intelligent on these subjects inside the various established parties. This way of doing things is now in great favor, and may be more and more useful, perhaps even necessary, as our population increases and extends, especially in a country covering such an enormous area as ours, and with such varying exigencies and social interests. At any rate, while we are waiting for the great reform party of the future, each citizen can be his own party of reform, and "make himself felt" not only individually, but by acting in concert with others who are with him interested in special reforms.—*The Century for May.*

—*Bro. S. E. Starry:* "The Iowa Central Committee will meet in Cedar Rapids on the 15th inst. to appoint delegates to the Chicago Convention, June 20th. Iowa must be on hand with a full delegation if possible. Today the Masons are laying the corner-stone of their temple in Cedar Rapids."

—*J. M'Kelvey, New Wilmington, Pa.:* "Ours is a 'Prohibition' platform to all intents and purposes, and the honest Prohibitionists can stand on it without sacrifice of any principle. As for those who are wedded to the idol, conversion is needed rather than a new platform. Don't yield one iota."

—The Onondaga county meeting at Syracuse last week appointed the following delegates to Chicago: Donald Kirkpatrick, N. Wardner, J. M. Pulford, Charles Merrick, Montgomery Merrick, D. S. Kinney, Z. Weaver, Robert Bowers, Emory Jones, S. M. Smith, W. H. Carter and Andrew Post. The officers of the county organization are: President, Donald Kirkpatrick: vice-president, Montgomery Merrick; secretary, N. Wardner; treasurer, Charles Merrick.

The New York *Witness* gives as fact the information that Gen. Joseph Hawley of Connecticut, the man who stands related to the Republican nominating convention of 1884, as Garfield did to the convention of 1880, is a total abstainer and a temperance lecturer. It is also known of him that he dared to vote against the Chinese bill, and closed the Centennial Exhibition on Sunday. His father was known in the early days of reform in this country as an unflinching, heroic advocate of freedom and equal rights. If the son be like unto him, the republicanism that was once based on a platform of "moral ideas" could give no surer manifestation of a return to its first love than his nomination.—*Union-Signal.*

A singularly pathctic and touching scene was witnessed in Justice Russell's court yesterday afternoon, when a gentlcman named William Adams, who lives on Park Row, together with his two daughters, all people evidently of superior surroundings, appeared before the court and requested that Mrs. Adams, the wife and mother, be fined a sufficient amount to detain her in the Washingtonian Home until she could be cured of an unfortunate desire for liquor which she had lately contracted, and which was causing most distressing results. The request of the family was complicd with, and a fine of $50 imposed.—*Inter Ocean.*

CORRESPONDENCE.

LODGE SUNDAY-SCHOOLS.

MORSE, Kans., April 25, 1884.

I have been urged to send my name in as a candidate for admission to membership in an Odd-fellow lodge organized last winter at Stanley, a little town a few miles from this place. Of course I refuse to incorporate with any secret organization, and I frequently have to argue in favor of my position, hence I want a good work on Odd-fellowship, as that seems to be the form in which the beast is developing in this neighborhood just now.

This is only what I have been expecting for some time. This locality is, or has been, a hot-bed of the grange, and the leaders have worked faithfully for several years past to draw every person possible into that organization, and with good success, especially with young men and women. There seems to be a lagging in the interest of the grange, but the leaders are working hard as ever—but it is in the interest of the I. O. O. F.

This is what I have long since claimed: that the grange was only a stepping-stone by which to reach the other lodges. There are hundreds of people who would not join a Masonic or Odd-fellow lodge, but are drawn into the grange. After they get them into that it is a very easy matter to get them to go higher (or lower I should say) in the works of darkness.

I am told that when God instituted marriage he organized a secret lodge; that there is no argument in favor of the Christian church that cannot be used in favor of Odd-fellowship; that it holds or contains all that is in the church and more beside. These are some of the assertions made and which I have had to meet; and it does make me feel very bad to hear a man that professes to be a Christian stand up and assert that the church does not afford all that is necessary both for this life and that which is to come. In fact, I do think I have good reason to doubt that man's being a Christian, and yet how many of that class I can count around me.

To-day is a big day in Olathe for Odd-fellows. A great many have gone there from here. And here is a point to note: Last winter a convention was held in Olathe by the National Reform Association. How few there were that went to the trouble to go there to attend it! But let the Odd-fellows announce a parade and they go by the dozen. I think it a mistake that Mr. Feemster did not work up his part of that convention, and work not only in towns like Olathe, but in the villages in the country, as many people will not go far to a reform meeting, hence, the only way to reach them is to go to them.

J. W. HUNTER.

LODGERY AND THE CHURCH.

DEAR CYNOSURE:—I am a reader of the *Cynosure* and I am in full sympathy with your reform work, and may your efforts be blessed of God to the complete overthrow of lodgery, and thus purify and cleanse the church from the least and last remains of a Christless Masonic religion. I wish to give a little of my experience with lodgery in the church.

When I was preaching several years ago for the Baptist church in Starrucca, Wayne Co., Pa., I preached a sermon on baptism and terms of communion. Some took exception to the plain dealing with the subject, and, as I am told from good authority, an ex-member of the M. E. church, who was a member of the Masonic lodge, was sent to Thompson, Pa., to get the Rev. J. T. Warner of the M. E. church to preach a sermon in reply. In Mr. Warner's sermon the following remarkable statement was made: "Elder Swan, the great Baptist revivalist, once cut a hole through the ice in the winter to baptize. The ice being about two feet thick, he cut steps down into the water, and in so doing cut a door into the church. He poked away the ice with his hands, and in attempting to baptize a young lady she in her struggles broke loose from his grasp, and was carried by the current under the ice and was drowned; and her remains were not found until the next spring after the ice thawed away. The brother who told me this said that he was well acquainted with the drowned lady and her family."

The sermon in which the above statement was made was preached in Starrucca, Wayne Co., Pa., April 5th, 1874.

I believed this to be a base fabrication, an unmitigated falsehood of the basest kind, and at once wrote Rev. Jabez S. Swan, widely known as the great Baptist revivalist, to know if any such circumstance, as related by Mr. Warner, had ever occurred during his ministry, and received the following reply: "While I was pastor of the Baptist church in Oxford, New York, some thirty-five years ago the story peddled by the Methodist minister

was raised about my having lost a lady under the ice in attempting to baptize her. Satan made a capital mistake and located the affair in the surrounding sphere of my labors, so that the lie died of its own weight. I pronounce the whole thing a malicious falsehood."

Upon the receipt of this letter I gave notice that I would publicly read it, to disabuse the minds of those who heard him make the statement, and also wrote Mr. Warner to attend the meeting and hear the truth in the matter. I was soon informed that Mr. Warner was a secretist, and belonged to the Odd-fellows. All the Odd-fellows and Masons, as far as I know, took sides with the secretist Warner. I lived about 60 miles from Starrucca, and I wrote to Jesse Whitaker advising the church through him to forever close their doors of membership against all secretists, of whatever name, not knowing that Whitaker was a member of the Odd-fellow society.

The next Sabbath, when I went into church, I found that he had informed the choir of my letter as to secretists, and the choir being secretists or their allies, they had all left and taken all the singing books from the church. And the church not paying me as they agreed and my traveling expenses were so great that I offered my resignation, which after much effort, was accepted. I took my letter and removed to East Worcester, New York.

After I had been gone for a number of months they preferred false charges against me, and had a packed Masonic and Odd-fellowship council, as I believe, which sustained the charges and deposed me from the ministry, and excluded me from the church when I was more than 100 miles from the sitting of said council, and had at that time a good and valid letter from said church. The said guilty Starrucca Baptist church have been offered $100 for all the evidence by which that sham trial was conducted. They dare not let me have it.

Were it not for Masonry and secretists in general, I should to-day be on Zion's walls as heretofore, preaching the glorious Gospel of the blessed God. I do solemnly affirm before God and the world that a more willful, revengeful, malicious piece of persecution was seldom if ever perpetrated upon any man. May God hasten the time when secretism and the church shall be forever separated, and when secretist ministers will have no favor or place among the people of God. GEO. W. HOWE.

TELLING DARK TALES.

"SLIGO, May 5.—Fitzgerald and ten other Fenians were arraigned here to-day, charged with being Invincibles and with the murder of landlords and other citizens. Thomas Moran, an informer, a friend of Sheridan, testified that when he joined the Invincibles he *swore on a knife*, and in the *terms of the oath pledged himself to secrecy, implicit obedience* to leaders, to act when called upon, and to *deal death to all tyrants*. He connected Fitzgerald with the Tubbercurry branch of the Irish Republican brotherhood by swearing that Fitzgerald came to Tubbercurry from London to settle their differences."

We cut this from the *Daily News*. The *Invincibles* by the oath they thus take prove that their true leader is the devil, for he only would approve such oaths. God condemns them. Murder is the immediate object of these "*invincible*" sons of Satan.

We are indeed surprised that cunning does not suggest some better covering to this advocated perpetration of crime. True patriotism must mourn over its fate in such hands as these professed friends. It is quite impossible for any devout heart to ask the blessing of God upon such intending murderers, or for any lover of dear old Ireland to desire success to men who would involve their country in the horrors of anarchy, and compel it to welcome despotism as a blessing.

We have no doubt that the present ministry of the United Kingdom is as truly desirous to promote the welfare of Ireland as any of the Invincibles can be, and that if Premier Gladstone and ministry are supported, the measures for Ireland will be the very best which human wisdom can devise under present circumstances for the amelioration of the Emerald Isle and its generous-hearted people. Yours,

A FRIEND OF IRELAND.

PITH AND POINT.

FREE FROM THE TOBACCO CURSE.

I desire to give my views on tobacco. When a small boy I was ensnared into the use of the vile weed, and the habit fastened its coils so tight around me that it held me a slave thirty years. O, how thankful I am that I am free from this evil, and have been free about eighteen years! I expect, through God's help, always to be free. I have now better health, better nerves, a better taste, a better memory and a better conscience. To break off this habit is no child's play, but by God's help we can do it.—JOHN LEEPER, *Senecaville, Ohio.*

A TENNESSEE VOTER.

The *Christian Cynosure* is a welcome guest at my house. I don't know how I can do without it. I am an American and expect to vote that way. The platform is the best I ever saw.—R. A. STEWART, *Molino, Tenn.*

A GOOD USE OF MONEY.

I now realize, more I think than ever before, that money is a great power for good, if rightly expended: for, in using it to circulate literature that will enlighten the popular mind on the errors and evils of the day, and awaken a true sense of danger, and arouse to a timely, proper and concerted action, much good may be done, and much righteousness be brought to pass on the earth. I would that I could put a hundred dollars in this work, yea, a thousand would be too small compared with the interest I feel in this work and my desire to assist it forward, and with my sense of the urgent need of this work against secret combinations being prosecuted with all possible speed and by all honorable means.—C. W. LAMB, *Magnolia, Iowa.*

IN WORKS DENYING CHRIST.

I remember reading a few copies of your paper about eight years ago, handed me by a lady in Ohio, a noble worker against the abomination of abominations—the lodge. We see the evil effects of it here. Men who profess Christ, elders of the church, will attend a Masonic ball in preference to going to the house of worship. One man in Clay Center had a large brick building erected and dedicated with a lodge ball. Of course liquor was in abundance. This same man is selected to attend to the spiritual wants of the church. What will be the success of such a church?—O. C. COOK, *Oak Hill, Kan.*

WILL DO WHAT HE CAN.

I am in the midst of secret sworn societies of different kinds, but all of one parentage, and am trying to battle them as best I can. I showed an exposition of Masonry to a man who has been a Mason for years, and asked him what he saw in it that was not right. He said, "Not anything." As I am nearing the tomb and have not much of this world's goods, I cannot help much financially, but will speak out fearlessly and expose all I know, God being my helper.—SILAS HUBBELL, *Spring Valley, Minn.*

ONE-SIDED REFORMERS.

There are men at the present day who will cry out against some evils and overlook others. I read so much about the use of tobacco and have heard preachers talk against it in the pulpit, and next thing would see them with pipe in mouth. If no less should be said about such things, more should be about secret lodges. I was always opposed to these lodges from boyhood up and am glad I am not alone. There is an army helping in this good cause. March on, brethren, the Lord will help.—H. A. LITTLE, *Graffenburg, Pa.*

BIBLE LESSONS.

LESSON VIII.—May 25, 1884.—Liberal Giving. 2 Cor. 9: 1–15.

Get your Bible and read the lesson.

GOLDEN TEXT.—God loveth a cheerful giver. 2 Cor. 9: 7.

THE NEED OF THE POOR. From whatever cause, there was at this period much poverty in Palestine, compared with the other eastern provinces of the Roman Empire. This was in part occasioned by the greater density of population in Palestine compared with the thinly inhabited tracts of Greece and Asia Minor; in part by the strongly marked distinction of rich and poor, which had been handed down to the Jews from the earlier periods of their history. The Christians, besides, were, as a general rule, from the poorer classes, and would be subject to persecutions and difficulties on account of their religion.—*Stanley.* Then a large number of the Jewish Christians were proselytes from various distant countries, and without their natural means of support. Note those who were gathered at Jerusalem on the day of Pentecost. The attempt at a community of goods no doubt increased this poverty.—*Peloubet.*

"That the same might be ready as a matter of bounty," that it might appear to be as it is, an act of your own free generosity, and not forced by our presence and appeals. The word "bounty" (eulogia) means literally a "blessing." Then *that which blesses*—a gift, donation, favor, bounty—whether of God to men, or of one man to another. Here it refers to their contribution as that which would confer a *blessing* on others.—*Barnes.* Originally the blending of the two ideas ("gift" and "blessing") arose from the fact that every blessing or praise of God or man was in the East accompanied by a gift (the modern *bakhshish*); and every gift suggested the expectation of some other gift or advantage in return.—*Stanley.* This sense of *blessing*, combined with the primitive sense, affords the apostle an opportunity for bringing out the true spirit in which Christian gifts should be given.—*Alford.*

"Not as of covetousness." "Let your gift be worthy of what you call it, a 'blessing' expressed in act, not the grudging gift of one who, as he gives, is intent on gaining some advantage through his seeming generosity." So understood, it expresses the same thought as Shakspeare's well-known lines:

"The quality of mercy is not strained,

. . . . . .

It blesseth him that gives and him that takes."—*Ellicott.*

"He which soweth sparingly." As the proper motive to acts of benevolence is a desire for the happiness of others, and a regard to the will of God, human wisdom says it is wrong to *appeal to any selfish motive.* The wisdom of God, while teaching the entire abnegation of self, tells all who thus deny themselves that they thereby most effectually promote their own interests. (Matt. 16: 25; 23: 12.) There can, however, be no hypocrisy in this matter. It is not the man who pretends to deny himself, to humble himself, while he acts from a regard to self, who is to be thus rewarded.—*Alford.*

"Not grudgingly or of necessity, *i. e.*, constrained by circumstances to give, when you prefer not to do it. Many gifts are thus given sorrowfully, where the giver is induced to give by a regard to public opinion, or by stress of conscience.—*Hodge.*

"That ye....may abound to every good work." God has dealt bountifully with us that we may be able to be bountiful in helping others. What we wait for, and are looking hopefully to see, is a consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted when God brings it on as the tides of the sea; and like these also it will flow across the world in a day.—*Horace Bushnell.* "No man is thoroughly converted till his piety reaches his pocket." So said a Christian layman who had earned the right to say it. Let the words ring in men's ears. For few, how very few, have learned the blessedness of noble, bountiful, cheerful giving.—*Bible Reader's Com. Spiritual prosperity* is inseparable from Christian liberality. As often as you practice this duty you must be conscious that the best part of your sanctified nature is called into exercise; your heart is partially discharged of its remaining selfishness; your mind is braced more for Christian activity; your sympathy causes you to feel afresh your alliance with man; your beneficence enables you to rejoice in your union of spirit with Christ, and adds a new bond to that power of affection which binds you to his cause. And while other duties bring you nearer to Christ, this may be said at once to place you by his side, and to exalt you into a real though humble imitator of his divine benevolence.—*John Harris.*

"And by their prayer for you." Better as in *Rev Ver., while they themselves also, with supplication on your behalf.* Connect this verse with verse 12. Then the sense will be, "The administration of this service (ver. 12) will produce abundant thanks to God. It will also (ver. 14) produce *another effect.* It will tend to excite the prayers of the saints for *you*, and thus produce important benefits to yourselves. They will earnestly desire your welfare, and they will anxiously pray to be united in Christian friendship with those who have been so signally endowed with the grace of God. The prayers of the poorest Christian for us are worth more than all we usually bestow on them in charity; and he who has secured the pleadings of a child of God, however humble, in his behalf, has made a good use of his money.—*Barnes.*

"Thanks be unto God for his unspeakable gift." God's unspeakable gift is his Son. This, according to the analogy of Scripture, is that one great, supreme, all-comprehending gift, which is here intended. The passage ought to stand, as we doubt not the vast majority of the readers of the Bible understand it, as an outburst of gratitude to God for the gift of his Son.—*Hodge.*

COMMENTS BY E. E. FLAGG.

THE DIFFERENCE BETWEEN CHRISTIAN AND LODGE LIBERALITY.

1. *Ministering to the saints is a command which the lodge makes of no effect.* V. 1. We are commanded to do good unto all, but *especially* to those who are of the household of faith. All secret orders require their members to aid a brother member when in trouble or misfortune, but requires no pledge to be kind, or even just and fair towards anybody else. This amounts to a negation of the first clause in this command. Besides, the secret lodge, from Masonry down to the grange, is made up of all kinds of characters, so that the Christian who enters any of these organizations is bound to aid a "brother" in distress, though he be a saloon-keeper, a gambler, or a drunkard, before an unfortunate member of his own church. This negatives the second clause of the command.

2. *Christian charity is a matter of bounty—lodge charity is a matter of covetousness.* Vs. 5, 7. God desires neither money nor service which is not given from a willing heart. True religion leaves every man free to give just as much and no more than he is willing and able to give. False religions, on the contrary, like Popery and Buddhism, have elaborate systems of taxation which they impose on rich and poor alike. But instead of using it for charity it goes to build splendid temples and support an idle and profligate priesthood. This is one of the many points on which the lodge resembles other false religions. Its charity is not on the New Testament plan of voluntary contributions as needy cases arise, but every member, rich or poor, must pay their dues; and those who are least able must pay as much as the others, whether "grudgingly or of necessity" does not matter, if they are only paid. Nor is its charity genuine any more than that of the other false religions to which we have likened it, for the money which it collects goes to pay for costly Masonic temples, regalia and banquets; and often for bribes to clear criminals or elect some unscrupulous politician to an office for which he is not fit. Sunday-school children far outstrip all the lodges in the land for real charity. It is stated by H. F. Warren, author of "These for Those," that the children of one single denomination in the poorest district in the whole country are giving from three to four thousand dollars annually to the cause of missions, exclusive of what they give to other benevolent objects.

3. *Reforms spring from seed-sowing—the more liberally we sow the seed the larger the harvest of good.* V. 6. It is said that England, for every ten dollars spent in foreign missions, gets back one hundred through the new demand thus made in heathen lands for her manufactured articles. In like manner all the money and labor which we spend to put down great evils like liquor and the lodge will bring back a hundred fold in our nation's material prosperity; for as everybody is the worse off for their existence, so everybody is the better off in proportion as they are put down. Every Anti-masonic or temperance tract which we scatter, or book that we lend, is so much seed-sowing which may develop into a glorious harvest in the future.

LIGHT FROM THE WORD.

What class of givers does God choose? Ex. 35: 5, 21, 22, 29. What is the rule for Christian giving? 1 Cor. 16: 2. How does this differ from the lodge rule? Where must we sow the seeds of reform? Isa. 32: 20.

The London *Times* says that Professor Maspero, the distinguished French Egyptologist, has discovered at Ekmeen, the ancient Khemnis (the Panopolis of the Greeks), between Assioot and Thebes, an immense necropolis which dated from the Ptolemaic period. Five catacombs have so far been opened. These yielded 120 mummies. The sites of 100 similar catacombs are still intact. It is believed that they contain as many as six thousand mummies. A large harvest of papyri, jewels and funeral treasures is expected.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.: Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

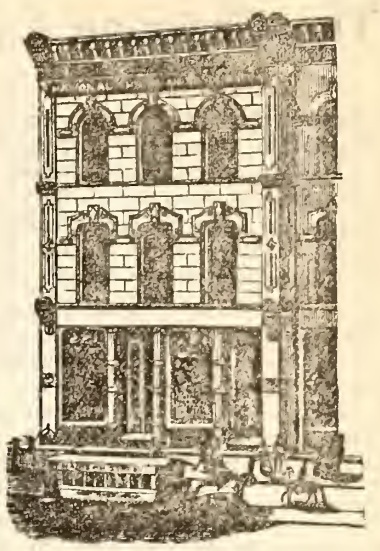
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka, Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

NOTICE.

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—Jos. Travis, Chicago.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.
SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 15, 1884.

The leading characteristic of the national canvass, thus far, is apathy. If the American and Prohibition Home-Protection parties unite; throwing off the livery of the lodge, nothing can prevent their sweeping the country. They include every element of power for popular appeal and political success.

The anti-slavery and woman's suffrage movements were, in their early stages, smirched with a dozen heresies. The American reform *vs.* the secret lodge system, has never swerved from the Bible or the American Constitution. No plank in its platform has been assailed, even by its enemies.

"Two of a Kind."—This is the caption of a colored picture in *Puck* for May 7th, which represents popery and Masonry as two of a kind, and both mummery. A priest in robes says to a Knight Templar with his cap, cross and sword: "You're a humbug and your dupe the people;" the Templar replies, "You're another!"

Hon. J. G. Birney.—Exceptions are taken to the words in our editorial, "Mr. Birney followed his political file-leader, Clay, into the Masonic lodge." It did not occur to us that our expression would imply that Mr. Birney lacked self-reliance. His whole life contradicted such a supposition. He was one of the most self-reliant of men. But as Clay and everybody else were Masons, he, in point of time and fact went with them.

When a load of hay is drawn through a hazelrough where bees and hornets nests abound, there is wild humming and attempts to sting. Wasps, hornets, yellow-jackets, bees, and even winged ants fill the air with their importunate whirring and whizzing.

The secret societies of this country are being run over by the discussions in Chicago and Washington, and meetings like the following at Cornell College where Mortimer D. Leggett was killed while being initiated may be daily looked for till after November next.

We are sorry Judge Tourgee is literalizing his "*Fool's Errand*" by embarking in them:

Ithaca, N. Y., May 7.—The fifty-first annual convention of the Psi Upsilon fraternity began its session here this afternoon with the Chi chapter of Cornell University. Judge Hoadley, of Waterloo, one of the founders of the fraternity is the presiding officer. A reception was given to-night at the armory on the university campus. The literary exercises will be held to-morrow in Library hall and the convention will end with a banquet in the evening over which Judge A. W. Tourgee will preside. The convention will be memorable from the laying of the corner stone of the new chapter house of the Cornell chapter.

SECRET SOCIETIES IN THE SOUTH.

Catawba Presbytery met at Monroe, N. C., Rev. S. Lawrance, D.D., became Moderator. The thirty-nine churches, generally, were found to be in a prosperous condition. * * * Three young men were received under care of Presbytery as candidates for the ministry. In their examination they were asked such questions as these: "Do you use tobacco? Do you belong to any secret society?"—*N. Y. Observer, April 24.*

The above is very significant, and we are obliged to the *Observer* for it. We should have been further obliged if the young men's answers had been given us, and the action of the Presbytery on their case. But the fact that a Presbytery of thirty-nine prosperous churches in North Carolina is penetrated by the power of reform shows that, under the surface of society, there is a fire burning which will consume the oaths, false-worship, and blasphemies of the lodge system. Mr. Hinman's Southern work has not been in vain.

THURLOW WEED.

The second volume of Mr. Weed's Memoir, by his grandson, Thurlow Weed Barnes, is out, and is having a large run. One leading characteristic of this work is, that, unlike the volumes of Mr. Seward's life, it neither shuns nor blinks the lodge. It gives on page 231, a letter of Mr. Seward thanking Weed for his agency in his return to the U. S. Senate; in which Mr. Seward says:

"I did not know that the principle of secret associations, which we only scotched, not killed, in 1830 had obtained a secret oath-bound majority in our State Legislature," etc., etc.

In a multitude of instances, the same fearless, outspoken style is used concerning the lodge, declaring it utterly destructive to our American institutions. In the writings of Mr. Seward, a totally different and craven policy was pursued; carefully eliminating from those volumes the terrible indictments of the lodge-system with which Seward's earlier speeches abounded.

Mr. Donald Kirkpatrick says that a new revised edition of Seward's works are under way, from which he believes, but is not certain, those important testimonies, so important to our national life, are not to be expurgated. Will some one who knows inform the readers of the *Cynosure* what are the facts concerning that forth-coming edition of Seward's works? To mutilate the writings of such a man is a crime in the realm of letters, and should subject the parties guilty of it to condign reprobation. It helps the lodge, as blowing out lights helps robbers and thieves.

EDITORIAL CORRESPONDENCE.

ROCHESTER ITEMS.

Spring Garden Cemetery at Cincinnati, and the old Mt. Auburn at Boston are beautiful, but the Mt. Hope Cemetery at Rochester, in wild and beautiful scenery, exceeds all I have ever seen, and the plain marble monument of Myron Holley crowns the apex of one of the most beautiful summits. We shall soon give a full biographical sketch of Mr. Holley, with a likeness of him to the readers of the *Cynosure*. Standing by his monument overlooking the unnamed multitudes around him, one almost hears anew the eulogy given to the crowd there by Gerrit Smith.

A Masonic funeral was coming; 600 Masons were following to the grave (May 3d) a brother of their order whose story is succinctly this: The son of a distinguished lawyer, who was a convert under Mr. Finney, inherited a large estate, lived freely, never professed Christ, went to the lodge, after lodge went elsewhere for the night, was to have been married next day, but returned home about morning, lay down in his bed and died the hour he was to stand for his wedding; and 600 (estimated) Masons gathered from all quarters to send him to "their lodge above." What brought that crowd of strangers about that corpse? The *spirit* which gathered the crowd at Ephesus, crying, "Great is Diana of the Ephesians!" Their lodges are jarred by discussion, and they turn out to intimidate and stun.

Donald Kirkpatrick expects to attend the National Convention, June 20th, at Chicago. Tried by the test, the strength of a cause is in the zeal of its friends, our cause is very strong in the counties in this part of the State which our young State Agent, W. B. Stoddard, is now canvassing; where plenty of men and women still live who heard the cries of a father and husband, torn by Freemasons from his young wife and children to be sunk in Niagara river. In every town we meet persons who, like Col. Hammond of Chicago, knew and testified to the fearful facts, which even Masonic ministers dispute; or, worse still, sneer at. "Blood unavenged defiles the land," saith the Scripture; and these dark and desperate lodges, once driven from the light of day by the virtuous wrath of the people of these counties, without argument, extenuation, or excuse have crawled back from their hidden holes and lift their snake-crest over the corner-stones of buildings and the graves of the dead; and the light multitude look on, like cattle in a slaughter-yard waiting for their turn, and the turn of their children to die by dynamite or daggers wielded by invisible hands.

A Quaker preacher, Mr. Bell, a fine, substantial man, attended our Rochester convention. He asked, "Where are the pastors for whom thee preached First day? Can they not follow our cause behind, even if they can't lead? They remind me of my old friend Sidley More of Nova Scotia, who took his man John down to the wood and found a wolf caught in their trap. Friend More, a stout, resolute man, resolved to take that wolf home alive. He got his head under his arm so he could not bite, and made John take the beast by the tail and carry the trap. As they neared home John moaned out, 'How shall we ever get rid of this wolf?' 'What is the matter with thee, John?' said friend More. 'His hind end can't bite.' He then counted one—two—three, and bade John cast off the big trap, and his end of the wolf, and escaped himself without a bite with only a slight rent in his pantaloons.

"Thy brethren are carrying the hind end of the Easonic Scriptural wolf, and yet, like poor John, they seem afraid it will bite."

Our good friend laughed heartily, as we did, at his graphic narrative. If this anecdote reaches the gentlemanly Rochester pastors we hope they will meditate on its moral—"*The fearful*," etc., Rev. 21.

Syracuse, May 7, 1884.—Our Rochester convention was a fair success, and several were importunate for more meetings. The State Agent was assiduous and successful. A good American club for Monroe county was formed and officered; and a strong delegation appointed for the National Convention at Chicago, June 20th.

I preached in two churches on National Reform on the Sabbath, to somewhere between one thousand and fifteen hundred people, and was treated with great urbanity in the weekly meeting of the Presbyterian pastors of the city, though the city dailies all announced that I had come to speak against the lodge. Not a syllable or sentence in either of the four dailies gave us a disrespectful word; and we heard citizens freely criticising the great funeral turnout of Masons on Saturday, as heathenish and absurd.

Rev. B. T. Roberts spoke with his usual clearness and force against the secret orders, and stated some most withering facts showing their dishonesty and fraud to laborers. If our National Chicago Convention is large and harmonious, the two Prohibition parties, one excluding, the other including secret orders will soon be one with secrecy left out. The Lord hasten this day.

I met the brethren at the Wesleyan Publishing House in Syracuse and "took sweet counsel." Bro. Kinney was leaving for the New York Conference. But I had a long talk with Bro. Wardner, editor of the *Wesleyan*. I was glad to learn that the subscription list stood above a thousand higher than ever before, and the denomination is working in harmony. There is no class of Christians in the United States who have had more terrible trials and siftings than the Wesleyan Methodists. Once and again it has seemed as if their denominational ship must founder and go down. But they have a beautiful printing house, out of debt, and they have not bartered their principles for success. And if the American Prohibition Convention in Chicago, June 20th, proves a strong, powerful, and harmonious body, in a little while the Methodist Episcopal church must cease to lean on the lodge for prosperity, or its very best members will wheel off by platoons and join the Wesleyan ranks.

This is written in the study of our good and popular brother Bedford, Seneca Falls, whose two younger brothers are graduates of Wheaton College and students of Wheaton Theological Seminary. J. B.

"A great preacher in London was defending his wine drinking to me," said Joseph Cook; "I said, 'suppose J. B. Gough were a poor inebriate in London, and were to be converted, which church would it be better for him to join, yours where his taste would be recalled and he placed in danger, or Mr. Spurgeon's where you find total abstainers at communion table?' That argument touched him although he was invulnerable to every other. That is the argument we are to apply to every man or woman who would belong to the rescue section of religious society." Precisely the same argument we must apply to the fellowship of the lodge with the churches of Christ. Shall babes in Christ be thrown into the company of men who worship at a devil's altar? No, until it is safe to habituate your innocent child to the scenes and companionship of the saloon.

—General Secretary Stoddard preached in two of the United Presbyterian churches of Monmouth on the Sabbath and spoke at an afternoon temperance meeting. He will fill the appointments for Monday and Tuesday evenings in that place and Galesburg and will probably spend the rest of the week in central Illinois.

—Mrs. Pres. J. Blanchard started for Dale, New York, Monday evening. With the editor of the *Cynosure* and the New York State agent she will go on to New England.

—Our thanks are due to Gen. Armstrong of the Hampton, Va., Normal and Agricultural Institute for an invitation to attend the anniversary exercises May 22d. Rev. Henry T. Cheever of Worcester, Mass., who is much interested in the institution, reported for our columns the exercises of two years ago, and Bro. Hinman once visited and spoke there, with welcome for himself and his theme.

—The responses to the call for Anti-masonic tracts and literature from India have been prompt and generous. Saturday evening there had been $39 sent in for this purpose, and eleven packages have been sent with several more to follow this week. Let the prayer go up for a blessing on every page. Why should not the N. C. A. have a large foreign work, carried on with economy and success?

—Francis Murphy, the great temperance lecturer, has been one week in Chicago, speaking every evening in some of the West Side churches. Hundreds are signing the pledge and the temperance revival is taking strong hold in some parts of the city. This week Mr. Murphy expects to be joined by his son, and the good work will extend to the other divisions of the city.

—Bro. Isaac Townshend of Tabor, Iowa, who sends a contribution for the East India tract fund, tells why he feels so warm an interest in this tract distribution of Bro. Ward's: "My oldest daughter labored as a missionary in Jaffna, Ceylon, for about fifteen years. She ceased from

her labors, and went to her rest August 15th, 1882. I received a letter from the missionary where she labored, saying that there were over 100 Christians to mourn her loss, who had been converted from heathenism to Christianity through her instrumentality."

—Mr. Phillip Kribs of Pennsylvania writes in favor of a house and headquarters for the anti-secret reform in Boston, and one also in San Francisco. He has a donation for each. That is a good look ahead, and as soon as the cause grows so that such an enterprise would be supported in either city, Bro. Kribs will be called upon. We must extend the wings of the reform army as fast as possible, but not so eagerly as to lose what is alrcady gained.

LITERATURE.

TIP LEWIS, by "Pansy," is No. 1 of the Young Folk's Library, a monthly publication by D. Lothrop and Co., Boston. This is a story of the conquering power of God's grace in a young heart fast locked to all good influences, and the result upon other souls for their conversion. The children (for it is written for them), will read this little volume with deep impressions for good, and its excellent instruction and hearty exhortation will move their hearts to accept Jesus as their Saviour and constant friend, as did the hero of the story. Like the little work, "Dick and his Friend Fidus," of years ago, it is a book to produce an abiding effect, a seed whose harvest in eternity will be precious. The publishers are to be commended for beginning their work so wisely. May it continue in the same way to the end.

The *Missionary Review*, in presenting the best of missionary work, has selected for the May-June number the work of the Moravian churches, which for self-denial, zeal and success surpass the work of any other body of Christians. One in fifty of their members are engaged in foreign missions. Should others reach the same degree of self-devotion, the American churches would send 205,746 missionaries to the heathen, instead of the 2,202 they now send; and from all Christendom would go forth an army of 541,140 instead of but 5,450 as now. The contrast between the salaries of Moravian missionaries and the secretaries and workers of other societies is also instructive for our churches—the one with his $600 to $800 putting to shame the other with $3,000 to 5,000. An interesting report of mission work in Algiers follows, and then an article on Foreign Mission Secretaries holds up to severe but just and Christian examination the policy of this world as exhibited in the over management and high salaries of the secretaries of Mission Boards. It is due to all Christians who contribute funds for foreign evangelization that they should know the facts here presented. A good article of General Gordon, the hero of the Soudan, is accompanied by a portrait. The *Review* leads the list of missionary magazines. Princeton, N. J.

That the editor of *Choice Literature* has gathered the best from the English Reviews for his May number must be confessed, when such names as Henry C. Ewart, Dr. Andrew Wilson, Herbert Spencer, Principal Dawson, Matthew Arnold, Archibald Forbes, Goldwin Smith, and the Duke of Argyle appear in the table of contents. Ewart adds something to our knowledge of the grand character of General Gordon, now in the Soudan. Wm. Fowler writes on "India, her Wheat and her Railways," a factor in the great problem of wheat farming which is worth considering by the wheat-growing farmers of the United States. The paper by Matthew Arnold is his address on "Numbers, or the Majority and the Remnant," delivered several times during his late visit to our country. The late noble address of George William Curtis of New York on Wendell Phillips, given in Tremont Temple, Boston, is also printed in full.

"Beecher, Evolution, Science and the Bible" is a reply to the lectures given by Beecher last year in California, by J. A. Miller, D. D., M. D. While not gifted with Beecher's eloquence or learning, his opponent has more good sense and sincerity, when discussing spiritual matters, and writes honestly and from conviction.

"Is Christianity a Failure?" a lecture by Rev. Madison C. Peters, pastor of the First Presbyterian church, Ottawa, Ill., is an eloquent argument against the boasts of infidelity, well backed up by striking facts proving how great has been the work accomplished for Christ in late years.

Vick's Monthly paints for us the Convolvulus Minor, or Dwarf Morning Glory, and gives several good and practical articles on the management of garden vegetables. Rochester, N. Y.

A unique contribution to the history of the war in Egypt in 1882 will appear in the June *Century*. It is the diary of a young daughter of Gen. Stone, chief of the Khedival staff (who himself contributes an introductory note, in which he sharply criticises the British for the precipitancy of the bombardment of Alexandria). The family of Gen. Stone were in Cairo during the bombardment, and were in constant danger of massacre by the Arabs, from which the tact and courage of Mrs. Stone alone delivered them, her husband being on duty at Alexandria.

—The secret order of Foresters here in Chicago believe that their lodge has as much right to advertise itself and make capital out of Decoration day as any other. So, after a hard fight, the order was voted that the 4,000 members of this lodge parade behind their "High Chief Ranger" on that occasion.

WASHINGTON LETTER.

DEAR CYNOSURE:—I spent part of last week and last Sabbath in Baltimore, and preached for the colored Baptist churches on Clinton and Park Avenues. Their excellent pastors, Revs. Williams and P. H. A. Braxton, are inhearty sympathy with our reform, and I found that so far from testimony against secretism being objected to, it was most heartily endorsed. Both these churches are assuming very considerable burdens in church building. The Clinton Avenue church is to be enlarged at a cost of five hundred dollars, and the Park Avenue church are building a fine stone gothic house at a cost of twenty-five thousand. At present they worship in a commodious chapel.

The pastor of the Leadenhall street Baptist church, Rev. A. Brown, has commenced the publication of a monthly paper in the interests of the colored Baptists of Maryland, which in three months has attained a good circulation. He, too, is most earnestly opposed to the whole lodge system, and will use his pulpit and press as far as practicable to save the people from its delusions.

I visited also Bro. Isaac Keeler and wife at Homestead, on the border of the city. They publish a large, fine, monthly religious paper, "*The Banner of Love*," and devoted to religion and reform. Their attention has been but recently called to the secrecy question, but their April issue has a good editorial article on this topic.

I also visited the Washington Monument at Mt. Vernon Place, and had a fine view of the city from its top. It stands on an elevated and beautiful location and is 161 feet high. It is a round shaft of white marble standing on a base of the same material fifty feet square and twenty-four feet high. On the top is a statue of Washington, representing him in the act of resigning his commission. This work was commenced in 1815 and completed in 1829. The act of the legislature authorizing its construction was passed 1809, but the war of 1812-15 came on and delayed its commencement. It is less pretentious, but more beautiful than the great monument in this city, which is now being rapidly completed and it is expected that there will be a grand celebration Feb. 22d, 1885.

Among the many objects of interest in Baltimore is the Peabody Institute, a fine marble structure standing on Mt. Vernon Place, and for which Mr. Geo. Peabody gave one million dollars. It has a vast public library and art gallery that are open to the public. A series of scientific lectures are maintained and the whole is supported at an annual cost of $46,609.47.

The leading events here in Washington are:

1. A final relinquishment and end of the ex-detective suits, which is a triumph of rascality over law.

2. The court martial trial of Gen. Swaim, which is now in progress, and is pretty certain to end in smoke. The General bring a Mason of thirty-three degrees has the up hill side.

3. The event which has excited most interest (if I except Barnum's great show), is the final defeat of the Tariff Bill by a vote to strike out the enacting clause, which was taken yesterday, and five majority was recorded against tariff reduction. This is rejoiced in by the Republicans, and yet no one can tell why, as all persons from the President down are convinced that there should be a reduction of the revenues and a lessening of the burdens of needless taxation. The accumulation of a vast surplus revenue together with the retention of the public debt is a most evil portent.

Among the events of minor interest are a Congress of Forestry, which is in session this week at the Agricultural Hall of the Smithsonian. The subjects to be considered are of great interest to our nation and the world. A congress of doctors, of medicine about 600 in number, is now in session and have been received and entertained by the President of the United States; and lastly a series of lectures and Bible readings by Mrs. Hannah Whitehall Smith, who as an authoress and Christian teacher is greatly admired by the earnest thinking people of the city. Among the coming events is the unveiling of the statue of Chief Justice Marshall on the 10th. It has already been placed in position.

It now appears that the investigation of the case of Wm. P. Kellogg before the Springer committee, like the trial before the court, will end in smoke. It appeared on the trial that the dates in the indictment were changed at the suggestion of attorney Bliss; and that it was for this reason that the case did not come within the limits of the statute. It now appears from the statement of Walsh that the reason why Mr. Kellogg was not indicted sooner, was that Mr. Bliss told the Grand Jury that it was a serious matter to indict a United States Senator. Thus it would seem that the great crime goes unpunished by the direct suggestion of those whose sworn duty it was to see that the laws are duly executed. When the infamous lodge governments shall be broken up and men own true and sole allegiance to the laws of the land we may hope for better things.

H. H. HINMAN.

—Mr. Joseph Bowes, a well-known Covenanter, an able man and an exceptionally fine Bible scholar, residing in Washington, D. C., conducts a large and rapidly growing teachers' Bible class in that city, which is thus noticed in a recent issue of the Washington *Republican*: "Possibly some of the Sabbath-school teachers of this city may not be aware of the fact that there is held at the rooms of the Y. M. C. A., New York avenue, every Saturday at 6 o'clock P. M., a teachers' class for the study of the International Sabbath-school Lessons of the day following. This class is in charge of Mr. Joseph Bowes, and is probably the largest and most successfully conducted class of the kind to be found south of Boston or New York. The spacious parlors on the east side of the Y. M. C. A. building are filled every Saturday evening to overflowing with teachers, who find here the very best opportunity offered for the study of the lesson. Sabbath-school teachers and workers who have not been present should make a test of the helpfulness of this class by attending a few of its sessions."—*Our Banner.*

Mr. Rosewater, the energetic and matter-of-fact editor of the Omaha *Bee*, although an adhering Mason, candidly admits that Masonry does interfere with politics. And he says he has pigeonholed away a mass of statistics to prove it. This is valuable testimony concerning the influence of secretism. It goes to confirm what we have always believed to be the case; and because of this, we call upon those who cherish the boon of political freedom to assert manfully their rights as American citizens, and resist the encroachment of these insidious and hidden influences which evidently aim at the complete control of our national destinies.—*Blanchard Record.*

The editor of the *Record* should cultivate the acquaintance of that editor and get the contents of his pigeonhole for publication.

—The following note of the continuation of some ancient customs in England, from which Freemasons derive some of their idolatry, deserves notice for they are now regarded a piece of folly, while the Masonic trumpery is praised as profound wisdom and sincere piety:

"Mr. E. I. Jones, a native of Wales, tells us that there are still a few Druids in that country who meet annually to celebrate the worship of the sun at Newbridge, Glemorganshire, South Wales. The place of their meeting is known as the "Rocking Stone," a huge flat stone that can be rocked by a child. This remnant of half a dozen Druids still adheres tenaciously to the religious superstitions of their heathen ancestors. They are all eminent Welsh poets and scholars. At their annual meeting some of their poems are read and sung. An umpire decides who has produced the best poem, and it is only those who excel as muses who are admitted into their society. They, of course, are diminishing in numbers and in a few years they will all be gone."

—The Earl Shaftesbury, Wednesday, unveiled the statue of William Tyndal, the martyr burned at the stake at Vilvoorden, in 1536, on account of his religious teachings. The statue stands in a conspicuous place on the Thames embankment, London.

ANTI-SLAVERY PAMPHLETS

Bearing date before 1850, especially annual reports of State and National Anti-slavery societies, wanted at fair prices, by WILLIAM BIRNEY, *Washington, D. C.*

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In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet pro vides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

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5 Copies of any of the pamphlets sold by the N. C A., to the amount of 25 cents.

THE HOME.

THE GOOD GREAT MAN.

How seldom, friend, a good man inherits
Honor and wealth, with all his worth and pains!
It seems a story from the world of spirits
When any man obtains that which he merits,
Or any merits that which he obtains.

For shame, my friend! renounce this idle strain!
What wouldst thou have the great good man obtain?
Wealth, title, dignity, a golden chain,
Or heap of corses which his sword hath slain?
Goodness and greatness are not means, but ends.

Hath he not always treasures, always friends,
The good great man? Three treasures—love and light,
And calm thoughts, equable as infant's breath;
And three fast friends, more sure than day or night—
Himself, his Maker, and the angel Death!

—*Samuel T. Coleridge.*

HOLY MEN.

There have been holy men who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them,--and there have been holy men
Who deemed it were not well to pass life thus.
But let me often to these solitudes
Retire, and in Thy presence reassure
My feeble virtue. Here its enemies
The passions, at Thy plainer footsteps shrink,
And tremble, and are still. O God, when Thou
Dost scare the world with tempests, set on fire
The heavens with falling thunderbolts, or fill,
With all the waters of the firmament,
The swift, dark whirlwind that uproots the woods
And drowns the villages; when, at Thy call,
Uprises the great deep and throws himself
Upon the continent, and overwhelms
Its cities,—who forgets not, at the sight
Of these tremendous tokens of Thy power,
His pride, and lays his strifes and follies by?
O, from these sterner aspects of Thy face
Spare me and mine, nor let us need the wrath
Or the mad, unchained element to teach
Who rules them. Be it ours to meditate,
In these calm shades, Thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives.

—*Bryant.*

JOSEPH COOK AS A LECTURER.

Rev. Prof. A. P. Peabody, of Harvard University, has said of Joseph Cook: "He is a phenomenon, to be accounted for." We went to see this phenomenon, and hasten to give you our impressions. It might seem something of irreverence to write such an illustrious name so plainly—Joseph Cook. But the orator himself has forbidden all embellishments of dignity, and aspires to the charm of a name, plain and simple. The love of titles has become a passion after a manner, and this lies in the consciousness that most men can get along better with than without them. When one might be the ecclesiastical or academical dignitary, but prefers to be the plain and simple some one, it bespeaks a very pronounced self-consciousness of greatness—and not altogether an absence of some kind of pride and ambition. Whatever titles may bring to other men, they can bring nothing to the names—Beecher, Spurgeon, Joseph Cook, etc., and these worthies themselves have told us so.

It is Joseph Cook then whom we went to see and hear. It was a long journey that at last brought him to this place. His success was as brilliant in Greece, Palestine, Egypt, India, as anywhere in Europe or America. The two grandest gatherings of Edinburg, in all its history, were those of the Free Assembly Hall and the Corn Exchange, addressed by Mr. Cook on the philosophy of religion on the one hand, and by Mr. Gladstone on states matters on the other. The audience that greeted him here were already assured by the name, before they had ever seen the man. But when he stepped upon the stage, and so suddenly posed his body into the attitude of silent prayer, the previous applause subsided abruptly as if ashamed of itself; it was all so unexpectedly like the shifting of scenes; the feelings of the audience were quickly changed like the turning of the hand—and every one felt that they had not thought of that particular element of the lecturer. That silent prayer indicated from that standpoint he would view his theme. In his *personale* the most striking feature is his head, and of this his eyes are the most prominent. They are not beautiful, but large and luminous enough to be admired. His head is about as squarely planted on his shoulders as that of Napoleon I. He is not exactly elegant in his appearance, but faces you with a frame-work such as you would want Joseph Cook to have—it at least impresses you with a sense of solidity. He moves with about as much effort to gracefulness as Moody, only that this is another than he. He has quite a sufficient mouth, and it was perhaps specially made so to meet the extent of his brains. His voice is not musical nor is it harsh, it is about as good as his arguments—which are very good. But however differently the outward appearance of the man may strike you, it can at best be the least part of him when that man is Joseph Cook.

His manner of speech and action is in the line of utility rather than finished grace. His oratory is of the Wendell Phillips' school, which it correctly interprets as to manner. His power of eloquence is greater than that of Theodore Parker, who was more correct in the art of speaking than in the line of his thinking. He does not exactly storm with forensic passion, and yet he lightens and thunders and lays men and their errors low as by a bolt from heaven. The upward curve of his mouth adds wonderfully to the expression of withering scorn; the inflating of his eyes reveals the fire of the battling passions in his soul, and in calm argument his hand and arm is the blackboard upon which he measures off the progress of history, illustrates the incongruities of things, and demonstrates facts by comparative figures. Mr. Cook utilizes every part of himself before an audience. The lecture of course is but the man put in words. When it is made you can say of it—the lecture is a conviction, the courage of conviction, and the force that backs the courage of that conviction. Perhaps Prof. Peabody is correct in saying that Mr. Cook is a phenomenon that needs to be accounted for. No living orator has undertaken to do what this oracle of modern scientific, Christian thought has done, and with success. It is in his power to take the most abstract scientific and philosophic subject, and delight an audience anywhere with enraptured enthusiasm. He unwinds, though clothed in the fitting garb of logic, embellished in the beauties of universal literature, sparkling with the radiancy of wit and sarcasm—unwinds thought as if reading from some printed book, and yet standing in the freedom of speech; every thought coming forth like a bomb-shell primed, and sent exploding into the barricaded ranks of scientific and vulgar infidelity. He is verily the champion of truth.

Mr. Cook has made a lecturing tour of the world, and only in the last nine months has traveled 12,500 miles. Eight volumes of his lectures have been published in the United States, and ten in England. His great books on Biology, Transcendentalism, and Orthodoxy have passed through sixteen, thirteen, and seven editions respectively. The People's University which he established in Boston, and through which he has maintained for seven years the Boston Monday Lectureship, has made him popular not only to this modern Athens, but to all the world. At noon on Monday, in the busy hour of the day, three thousand people crowd into Tremont Temple to listen to his lecture, which, on the next day, is scattered through the press to a million readers. He is now in the prime of life, and in the full vigor of health—may he live long to bless his nation and mankind.—*At Leisure, in the Lutheran.*

WENDELL PHILLIPS ON THE "LOST ARTS."

Taking their employment of the mechanical forces, and their movement of large masses from the earth, we know that the Egyptians had the five, seven, or three mechanical powers; but we cannot account for the multiplication and increase necessary to perform the wonders they accomplished.

In Boston, lately, we have moved the Pelham hotel, weighing 50,000 tons, 14 feet, and are very proud of it. And since then we moved a whole block of houses 23 feet; and I have no doubt we will write a book about it; but there is a book telling how Dominico Fontana, of the sixteenth century, set up the Egyptian obelisk at Rome on end during the papacy of Sixtus V. Wonderful! Yet the Egyptians quarried that stone and carried it 150 miles, and the Romans brought it 750 miles and never said a word about it.

Mr. Batterson, of Hartford, walking with Brunel, the architect of the Thames tunnel, in Egypt asked him what he thought of the mechanical skill of the Egyptians; and he said: "There is Pompey's Pillar; it is 100 feet high, and the capital weighs 2,000 pounds. It is something of a feat to hang 2,000 pounds at that height in the air, and the few men who can do it would better discuss Egyptian mechanics."

Take canals, for instance. The Suez Canal absorbs half its receipts in cleaning out the sand which fills it continually, and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours, because they knew that it would not fill up if built in that direction, and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices.

We have only just begun to understand ventilation properly for our houses; yet late experiments at the Pyramids in Egypt show that those Egyptian tombs were ventilated in the most perfect and scientific manner.

Again cement is modern; for the ancients dressed and jointed their stones so closely that in buildings thousands of years old the thin blade of a pen-knife cannot be forced between them.

The railroad dates back to Egypt. Arago has claimed that they had a knowledge of steam. A painting has been discovered of a ship full of machinery, and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive power to have been steam. Braham acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern. De Tocqueville says there was no social question that was not discussed to rags in Egypt.

"Well," say you, "Franklin invented the lightning rod." I have no doubt he did: but, years before his invention, and before muskets were invented, the old soldiers on guard in the towers used Franklin's invention to keep guard with, and if a spark passed between them and the spear-head they ran and bore the warning of the state and condition of affairs.

After that you will admit that Benjamin Franklin was not the only one who knew of the presence of electricity and the advantages derived from its use. Solomon's Temple you will find was situated on an exposed point of the hill; the temple was so lofty that it was often in peril, and was guarded by a system exactly like that of Benjamin Franklin.

"Well, I may tell you a little of ancient manufacturers. The Duchess of Burgundy took a necklace from the neck of a mummy and wore it to a ball given at the Tuilleries, and everybody said they thought it was the newest thing there."

A Hindu princess came into court, and her father seeing her, said: "Go home; you are not decently covered. Go home!" and she said: "Father, I have seven suits on!" But the suits were of muslin so thin that the king could see through them. A Roman poet says: "The girl was in the poetic dress of the country." I fancy the French would be rather astonished at this. Four hundred and fifty years ago the first spinning machine was introduced in Europe. I have evidence to show that it made its appearance 2,000 years before.

WENDELL PHILLIPS' COURTSHIP.

A certain Miss Greene was to make a journey to Albany, and Charles Sumner, then "a rising young lawyer," having a mission to Pittsfield, was at the request of the family to accompany her a part of the way, but Sumner was timid and did not like the idea of traveling with a girl in the seclusion of a stage-coach. He applied to his friend Wendell Phillips to take his place. "If you will go," he said, "I will pay your fare both ways." Young Phillips required no urging. The pair set out and the future agitator had not traversed more than half the journey before he had fallen desperately in love with his brilliant companion. She gave him no encouragement, but the man who could defy a mob was not the man to be daunted when a matter of the heart was at issue. On Miss Greene's return to Boston, he called upon her and then and there asked her to be his wife. She treated his proposal coldly, but he pleaded his suit with all the eloquence which gave him the title of "the silver-tongued." At length overcome by his importunity, the maiden said: "I will marry you upon one condition—that you swear eternal enmity to slavery." "I swore that four years ago," was the reply, "and will willingly swear it again." Miss Greene was then an invalid, and when the two were married it was in her chamber which she was not expected to leave again alive, that the ceremony took place. But Wendell Phillips' devotion had its reward. She lived to be the guide of his life, and to witness the posthumous honors heaped upon his grave.—*Boston Traveler.*

Conversation gives influence; conversation brings a thousand opportunities of doing good; conversation is a great talent not to be hid, not to be perverted and abused, but to be perpetually employed in the service of Christ.—*Interior.*

The mind becomes habituated to certain channels and trains of thought, and a man whose attention is always given to material processes, such as the work of tools, sometimes finds great difficulty in bringing his mind to bear on matters foreign to them. This is why many hesitate over simple things, and appear, to the casual observer, to be stupid, when in reality they are far from that.

OUR BOYS AND GIRLS.

HYMN TO THE SEASONS.

When Spring unlocks the flowers, to paint the laughing soil;
When Summer's balmy showers refresh the mower's toil;
When Winter binds in frosty chains the fallow and the flood;
In God the earth rejoiceth still, and owns her Maker good.

The birds that wake the morning, and those that love the shade;
The winds that sweep the mountain, or lull the drowsy glade;
The sun that from his amber bower rejoiceth on his way;
The moon, and stars, their Maker's name in silent pomp display.

Shall man, the lord of nature, expectant of the sky,—
Shall man alone unthankful, his little praise deny?
No,--let the year forsake his course, the seasons cease to be,
Thee, Master, must we always love; and, Saviour, honor Thee.

The flowers of Spring may wither,--the hope of Summer fade,—
The Autumn droop in Winter,—the birds forsake the shade,—
The wind be lulled,—the sun and moon forget their old decree,—
But we, in nature's latest hour, O Lord, will cling to Thee!

—*Bishop Heber.*

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

RAIN. Read Psa. 65.

He shall come down like rain upon the mown grass; as showers that water the earth. Psa. 72: 6.

1. Want of rain an awful calamity. 1 Kings 18: 1–6, 41–45; Amos 8: 11; 4: 7, 8.
2. God alone can send rain. Jer. 14: 22; Matt. 5: 45.
3. Rain softens the ground and prepares it for seed. Psa. 65: 10; Heb. 6: 7.
4. Rain makes the seed spring up. Isa. 55: 10, 11.
5. Rain supplies the springs and fountains. Psa. 84: 6.
6. Rain is free to all. Isa. 55: 1; 1 Kings 8: 35, 36.
7. Rain shows us the glorious rainbow. Ezek. 1: 28; John 16: 14–16.—*Notes for Bible Study.*

OUT IN THE RAIN.

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England, but he never forgot his act of unkindness to his poor, hard-toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for a hour in a pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life, Dr. Todd often had a heart-ache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—*Dr. T. L. Cuyler, in Youth's Companion.*

WHAT CAME OF A KIND DEED.

The following incident of Madame Malibran, a famous singer who lived some fifty years ago, is told in *Harper's Young People:* She was sitting in her room in a London hotel, very weary, when word was brought that a little lad wished to see her, and she allowed him to be admitted. A little flaxen-haired fellow of some ten years timidly entered the room, and taking a roll of paper from his pocket, said: "Madame, everybody tells me that you are so good, so very good to the poor. I do not come to beg, Madame, though we are so poor that my dear mamma, who is very ill, has to do without both food and medicine. I thought if you would sing my little song at one of your concerts perhaps somebody would buy it, and I could get the wine and medicine the doctor has ordered." Tears stood in his eyes as he made his request, and as Madame Malibran took the manuscript and rapidly hummed the lines over, they rolled slowly down his cheeks. "Did you write this music, a little child like you?" "Yes, madame." The lady took from her purse a coin and a card and pressed them into the boy's hand. "Run home as quickly as you can," she said, "and get for your mother all she needs, and this evening come to my concert, to which the ticket will admit you."

Pierre did as he was told, and when evening came he went to the theater presented his ticket and was taken to a seat away down near the stage. The lights, the warmth and the bright colors, to say nothing of the crowd of handsomely dressed gentlemen and ladies, bewildered and dazzled him, and he could only think, "O if mamma were but here, I should be so happy!" Presently he glanced at the platform, and there stood his lovely lady. She began to sing and little Pierre's heart throbbed as if it would burst as the familiar notes of his own little song fell upon his ear. Its simple melody touched the audience too, and it was sung again and at its close the house rang with applause. How the rest of the concert passed Pierre never knew. He staid until it was all over and then hurried home and told his wonderful news. Several days after Madame Malibran called upon Pierre's mother and told her that a London publisher had offered £300 for the song, which offer she had accepted, and pouring into the astonished woman's lap a pile of notes and gold, said: "Madame, your son will one day be a great composer. Thank God for the gift he has given him."

Pierre and his sick mother mingled their tears and thanks to one who seemed to them like an angel sent from heaven. With the money thus obtained Pierre was enabled to pursue his musical studies, and in after years verified the great singer's prediction, and became one of the most talented composers of his day.

THE VATICAN.

This word is often used by many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length and 1,000 feet in breadth. It is built on the spot once occupied by the garden of cruel Nero. It owes its origin to the Bishop of Rome, who in the early part of the sixth century erected an humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II. a few years afterwards gave it up as a lodging to Peter II., king of Arragon. In 1305 Clement V., at the instigation of the king of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical court to Rome, an event which had been so earnestly prayed for by poor Petrarch and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the popes, who one after another added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world.

The library of the Vatican was commenced 1,400 years ago. It contains 40,000 MSS., among which are some of Pliny, St. Thomas, St. Charles, Boromeo and many Hebrew, Syrian, Arabian and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the Masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist and the scholar. Raphael and Michael Angelo are enthroned there and their throne will be endurable as the love of beauty and genius in the hearts of their worshipers.—*Morning Star.*

Gertie's home was in a city where high walls of brick and masonry hid the moon and stars from her view, and not until she was taken to the country, when she was four years old, did she ever see the full, round moon. She gazed at it in great amazement for a minute or two, then exclaimed, "O, auntie, auntie, just look what a big hole in the sky—won't the angels all spill out?"

There are few signs in a soul's state more alarming than that of religious indifference; that is, the spirit of thinking all religions equally true, the real meaning of which is, that all religions are equally false.—*F. W. Robertson.*

TEMPERANCE.

HORACE GREELEY ON WINES.

George William Curtis, in his address at the seventy-eighth annual dinner of the New England Society, told the following characteristic anecdote of Horace Greeley:

"I remember many years ago, when I was one of a group of young writers upon the *Tribune* and Mr. Greeley was an ardent temperance reformer, that a vigorous article appeared one morning urging young men to avoid the tempter in whatever form he might appear, whether as punch or bitters, as sherry or Madeira, as hock or claret, as Heidsieck or champagne. [Laughter.] The young writers—who were *not* ardent temperance reformers—greeted Mr. Greeley uproariously when he appeared at the office, and with infinite glee pointed out to him that Heidsieck was not a different wine, but only a particular brand of champagne. As the laugh rang round the room Mr. Greeley, who as his opponents usually found, was quite able to hold his own, leaned with his shoulder against the wall looking benignly at the laughing chorus, and when it became quiet he said: 'Wal, boys I guess I'm the only man in this office that could have made *that* mistake,' and then he added: 'It don't matter what you call him, champagne or Heidsieck, or absinthe, he's the same old devil.'" [Much laughter.]

A LONDON PUBLIC HOUSE OF A SATURDAY NIGHT.

More than one-fourth of the daily earnings of the denizens of the slums goes over the bars of the public houses and gin palaces. To study the drink phase of this burning question let us take the districts from which I have drawn the facts and figures I have submitted to your readers in previous articles On a Saturday night in the great thoroughfare adjacent there are three corner public houses which take as much money as the whole of the other shops on both sides of the way put together. Butchers, bakers, greengrocers, clothiers, furniture dealers, all the caterers for the wants of the populace, are open until a late hour; there are hundreds of them trading, round and about, but the whole lot do not take as much money as three publicans—that is a fact ghastly enough in all conscience. Enter the public houses and you will see them crammed. Here are artisans and laborers drinking away the wages that ought to clothe their little ones. Here are the women squandering the money that would purchase food for the lack of which their children are dying. One group rivets the eye of an observer at once. It consists of an old gray-haired dame, a woman of forty and a girl of about nineteen with a baby in her arms. All these are in a state which are best described as "maudlin;" they have finished one lot of gin and the youngest woman is ordering another round. It is a grandmother, a mother and her baby—three generations together—and they are all dirty and disheveled and drunk, except the baby, and even that poor little mite may have its first taste of alcohol presently. It is no uncommon sight in these places to see a mother wet a baby's lips with gin and water. The process is called "giving the young 'un a taste," and the baby's father will look on sometimes and enjoy the joke immensely. But the time to see the result of a Saturday night's heavy drinking in a low neighborhood is after the houses are closed. Then you meet dozens of poor wretches reeling home to their miserable dens; some of them roll across the roadway and fall, cutting themselves until the blood flows. Every penny in some instances have gone in drink. One dilapidated ragged wretch I met last Saturday night was gnawing a baked potato. By his side stood a thinly-clad woman bearing a baby in her arms, and in hideous language she reproached him for his selfishness. She had fetched him out of a public house with his half-penny in his pockets. With that half-penny he had bought the potato which he refused to share with her. At every corner the police are ordering or coaxing men and women to "move on." Between twelve and one it is a long procession of drunken men and women, and the most drunken seem to be those whose outward appearance betokens the most abject poverty.—*The Bitter Cry.*

Rev. D. S. Phillips, rector of St. Paul's Episcopal church of Kankakee, Ill., recently closed his church doors against Mrs. Mary B. Willard unless she would pledge herself to deal with temperance in a general way, and not advocate prohibition. Mrs. Willard, like all W. C. T. U. women, is too conscientious to lower her standard for a preacher more readily than for a saloonkeeper, and she sensibly concluded to speak elsewhere.

The Bavarians, according to the *Brewer's Journal,* drink sixty-two gallons of beer *per capita* annually, including men, women, children and babies. This gives the able-bodied men about two hundred gallons each. In the United States we are at present content with eleven gallons each.

A few days ago a man named Harold opened a saloon in Canton, Kansas, in violation of law. This was Friday. On Monday he got into a row over one of his drunken customers, and was shot by a constable. On Tuesday the women of the place raided his saloon and poured his liquor into the street. He now realizes that prohibition prohibits. The conduct of the women is endorsed by all good citizens.

Mr. John B. Tolman, a veteran printer of Lynn, Mass., has given the Young Men's Christian Association of that city an estate valued at $30,000, stipulating that the income shall be used in promoting the cause of temperance.

THE CHURCHES.

—Rev. E. C. Oggel, of the Westminster Presbyterian church, Chicago, has been invited to become the pastor of the Bethel church at Honolulu, Sandwich Islands. Mr. Oggel is brother of Dr. Oggel, editor of the reform paper in the Holland language at Pella, Iowa.

—One of the Bible classes of the Second Presbyterian church, Chicago, meets at 9:30 each Sabbath morning to read and discuss the lesson in the original Greek, and half an hour later others come in, when the lesson is discussed in English in the light of the best commentaries altogether forming a very pleasant and profitable exercise under the direction of Professor Ira W. Allen, LL.D.

—A revival in the Congregational church at Kewanee under pastor Leeper and evangelist Wiard is reported with much joy, there being some twenty-five conversions. But it is a grief to learn that Mr. Wiard is an adhering Odd-fellow and possibly Mason, and to believe that the work of salvation may have been much hindered because of this discount on his piety. Is it true that Secretary Tompkins of the Illinois Home Missionary employs an adhering lodgeman to go about among the churches as an evangelist?

—The list of Sunday-school lessons for 1885 have been selected by the International Committee. Study from the Acts will occupy the first four months. May and June will be given to studies in the Epistles. All the lessons for the third quarter, and seven lessons for the fourth, are from the Old Testament books of the Kings. Two lessons from Jonah and three from Isaiah will complete the work of the year.

—Rev. R. B. Howard formerly pastor at Princeton, Ill., and also assistant editor of the *Advance*, has lately been appointed corresponding secretary of the American Peace Society. This organization that has labored for more than half a century to harmonize the discordant forces of society without bloodshed, is the oldest Peace Society in the world, and its friends rejoice that after many years of struggle with financial difficulties it finds itself, through the receipt of several legacies and other sources, in a position to call to its aid a gentleman of such ability. Mr. Howard is brother of Gen. O. O. Howard of West Point.

—The last communion season was a glorious day for the little church in Providence, Bureau Co., Ill., when sixty-one persons united with the church, all but three on profession. Nearly all were adults; the oldest was eighty-two. There were twenty families among the number, including husband and wife, and in several instances one or more children. About thirty-five others professed conversion during the blessed revival that visited this place last winter, nearly all of whom will doubtless join the church at some future time.

—The close of 1883 completed a half year of missionary work for the Presbyterian church (North). Its missions now number 29, with 91 stations and a multitude of out stations, of which the number is not reported. It has 160 ordained American ministers in its service, 92 ordained natives and 133 licentiates. Its lay missionaries number 867, of whom 266 are American ladies (138 unmarried), and 580 are natives. The communicants in connection with its missions number 18,656, and the scholars in its boarding and day schools 21,223. In 18 months ending May 1st, 1833, the Board received $6,-431.90. For the year ending May 1st, 1883, its receipts were $655,588.19, including $102,729.33 from the various Women's Societies auxiliary to it. The General Assembly of this church meets soon in Saratoga Springs, N. Y. The editor of the *Cynosure* expects to attend this meeting.

—The American Tract Society held its fifty-ninth annual meeting last week Monday at New York. The donations and legacies for the year were $102,869, and the expenditures $354,082. Sixty-three missionaries distributed 133,463 volumes.

—The Directors of the American Bible Society held their sixty-eighth annual meeting at New York Thursday. During the year 1,808,215 copies of the Scriptures have been distributed. Increased contributions are necessary for the proper workings of the society.

—The address of the Bishops was read in the General Conference of the Methodist Episcopal church May 5th. It states that there are ninety-nine annual conferences, fourteen missions, 11,349 traveling preachers, 12,026 local preachers, 1,769,534 members and probationers. The increase in the past four years was 69,322. The number of traveling preachers who died was 654, and of members 58,891. The accessions were 138,787. In 1883 there were 18,741 churches and 9,815 parsonages, valued at $79,238,000. There are ten theological seminaries, forty-five colleges, sixty-six institutions and eight female colleges. The bishops refer to the laxity of the laws on divorce and ask for more stringent regulations regarding the solemnization of the marriage of divorced persons.

—Mr. William H. Vanderbilt has deeded to the Moravian Church Society in New-Dorp, Staten Island, ten acres of land adjoining the Moravian Cemetery, in which the Vanderbilt mausoleum stands. The mausoleum is to be replaced this summer by a new one designed by Mr. Richard M. Hunt, which is to cost $90,000. The land has lately been improved and laid out in drive-ways, walks, and grass-plots, and contains a pretty miniature lake.

—The New York *Examiner* has an interesting account of a convention held by the Karens of Burmah to celebrate the publication of the whole Bible in their dialect. They have been raised by missionary efforts from a degradation, given a written language and a Christian literature, and many thousands are now enlightened, civilized and true Christians.

—The forthcoming Wycliffe celebration is attracting considerable attention in religious circles in Great Britain. The arrangements of the Quincentenary Committee are approaching completion, and the celebrations on May 21 promise to be of unusual interest. Peers, bishops, deans and arch-deacons of every church hue, historians, such as Mr. Froude, and college professors are daily being added to the committees. The programme, thus far, comprises a sermon at St. Andrew-by-the-Wardrobe, Queen Victoria street, church of the parish wherein Wycliffe's doctrines were condemned; a meeting at the Mansion House for the discussion of schemes for perpetuating Wycliffe's memory, and a popular demonstration in Exeter Hall.

—The *Morning Star* (Baptist) says: "Seventy-five years ago several students of Williams College used to go out behind a 'haystack' in the vicinity and pray for missions. And they prayed to such good purpose that the outcome was the inauguration in this country of the foreign mission movement. There is need—the most urgent need—of a 'haystack' in close proximity to the colleges of the present day, and to the churches as well. 'Wanted: Haystacks!'"

—In Canton, recently a persecution was begun among the Tartan soldiers, of a few Christian believers. An old man of sixty, an attache of the Southern Baptist Mission, was singled out and pressed to sign a paper renouncing Christianity. He refused, and told them they might kill him if they would, but he would not give up his faith. The Tartan general heard of the affair and stopped the persecution, saying: "Christianity is good. The Christians are my best men. I only wish more of my soldiers were Christians."

THE CHRISTIAN MISSION

TO THE LUMBERMEN OF MICHIGAN.

The last report of the blessed work among the lumbermen of eastern Michigan by Bro. W. F. Davis and his companions brings the record down to April 1st. This mission is supported entirely by voluntary offerings and now engages six persons. Any information can be had of Wm. F. Davis, Mt. Washington, Chelsea, Mass. The report says:

We rejoice to be able to announce, at the end of six months, that the Gospel fountain opened last October at 202 South Washington Street, East Saginaw, has poured forth the healing Word every day since then.

On the evening of February 1st, twenty-six persons rose as disciples of Jesus Christ, twenty-four of whom testified to his goodness by word of mouth. Five at the same meeting expressed a desire and determination to become Christians.

Our noon meetings have been among the most precious and prized. The prescribed quorum of two or three requisite for the effective church administration of the Lord's business, has always been present.

On the morning of each Lord's day Christians meet in affectionate remembrance of our Lord's death and resurrection, and encourage each other to look for his glorious return. Then follows the meeting in the jail at one o'clock. Attending this meeting with Bro. Marsh on the 3d of February, we found eight prisoners incarcerated, of whom six at the close of the service expressed the desire for salvation through Jesus Christ. God grant that they may follow on to know him. At the gospel meeting in the hall that evening eight sought the Saviour.

The cottage meeting on Thursday evening still continues to receive God's blessing in the conversion of sinners.

A teamster who has "followed the woods about twenty years," came home with us on the evening of February 13th, and was anxious for a preacher to visit the camps for which he draws supplies, but specially begged us to first visit a poor woodsman at Coleman, whose right arm had been crushed by the engine of a logging train. Our caller had himself suffered some shocking injuries during his twenty years' experience as teamster in lumber camps.

Starting for Coleman early the following morning, I soon found the injured woodsman, whose arm had been amputated after a delay of ten hours. He gratefully accepted the word preached, promising to live henceforth as Christ commands.

The outside world but feebly realizes the terrible vicissitudes of the lives of woodsmen and mill-men. Dreadful accidents daily transform the finest specimens of physical development into shapeless corpses, or cripples maimed for life.

One hundred and thirty of these sudden and awful deaths, and *one hundred and four* additional ghastly manglings, liable at any time to issue fatally, are reported in the columns of a single lumber journal as having occurred in the first three months of this year. Other equally appalling casualities have occurred in the camps since January 1st, of which I have seen no published record.

No one can doubt that the gospel, preached in purity and power, would tend to reduce to the minimum the shocking tragedies now daily enacted under the combined misrule of greed, gambling, narcotic poisons, and lust. Mangled, dying men beckon us to come and tell them of a Saviour who died for them, but the great majority of them die unvisited by the gospel.

At the meetings which I have been allowed to address in East Saginaw, in the camps, and in other places, more than five hundred persons have publicly declared their purpose to enter upon a new life of obedience to the gospel of our Lord Jesus Christ.

Kind friends, old and new, near and far, have upborne us in their prayers, and shared their money freely with us. Our tears have flowed at the reception of offerings from sewing-girls and widows in Massachusetts, Michigan, Ohio and Rhode Island, from children and Chinese, when we knew not through whom our Father would next supply our daily wants. Our health has been precious in his sight "who careth for us." Avoiding all entangling alliances with the world, and every yoke of ecclesiasticism, we have sought only to exalt the Scripture testimony unto Christ as the only Saviour, and have steadily witnessed against the prevalent vices and sins of our day. Covetousness, fornication, lying, theft, self-poisoning by alcohol and tobacco, and the evils of oath-bound secret societies have received their share of rebuke, according to the grace given, and God has blessed the testimony to the deliverance of many souls out of darkness.

But the good work is only begun. From eighty to one hundred missionaries are imperatively needed to preach the gospel in the neglected regions of Michigan alone. Similar fields invite gospel labor in the timbered tracts of thirty States of our Union. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

THE FRENCH MISSION.

CHICAGO, Ill.

MR. EDITOR:—I am a recanted man from the church of Rome, whose poisonous teachings I have sucked on the lap of my mother. I am recanted not only from the errors of that debased church but I can say, and with joy, that I recanted also from my vices and sins, all cleansed by the blood of Christ, my only, personal Saviour. Hearing that Bro. Seguin has given up also the Pope to follow Christ and preach his Gospel in this city among his countrymen, I can say as Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," Since my conversion to God, my continual prayer to God was that this free salvation might be preached to my numerous countrymen of Chicago. At last my prayer has been heard and answered. I and many other French Christians pledge ourselves to do all that is in our power to assist our dear Bro. Seguin in bringing souls to Christ. Through Christ we can do wonderful things, and with a man of the stamp of Bro. Seguin and the assistance of our fellow Christians, the American people, we can but expect a grand work done among our deluded Romish brethren. The wheat is gray and the laborers few, but when we get them, why should not we do our share to render them cheerful in this laborious, arduous work of rescuing the perishing souls who are at our doors?

There is much done to send missionaries into strange continents and countries to save the heathen: why should we not begin this glorious work at home? We have got them by scores of thousands in our city. God would move more freely among them if only honest, sincere, genuine, good Christians were willing to lend a helping hand to those who have renounced everything to follow the Master and do his bidding. FRANK DUPIL.

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THE SECRET EMPIRE.

—The Odd-fellows claim an addition of 22,000 members last year, and an addition of four grand lodges.

—A new order known as the Royal League is gathering in its dupes from the broad way multitude. Its chief officer is called "archon." A lodge of this name most of whom are from the Knights of Pythias has just been organized in this city.

—The Masonic Grand Orient of Italy replies to the Pope almost exactly as described in the striking cartoon of *Puck, "Two of a Kind."* God has decreed the downfall of the Pope and he may rave about human dignity and lament his lost temporal power.

—At Milford, Mass., Father Cuddihy, the Romish priest, protested publicly against the corner-stone laying of Memorial Hall building by the Freemasons.

—At Cedar Rapids, Iowa, the Masons have just had an immense time in their own estimation. The corner-stone of the new Masonic Library building was laid last Wednesday. Theodore S. Parvin, the Grand Secretary, has with much good sense insisted on this building, instead of a great Masonic temple for lodge orgies, after the manner of other States. The library which he has been for years collecting comprises a large number of choice Anti-masonic works, including a file of the *Cynosure*. The library has been almost doubled by the bequest of Robert F. Bower of Keokuk, a high Mason, who seemed to have a passion for collecting books of all kinds on Masonry, pro and con. He also owned a file of the *Cynosure*. The Cedar Rapids Masons also laid the corner-stone of a hospital on the same day, and think no such work has been done in one day by the order since the founding of the tower of Babel.

—There are now nine divisions of the Sons of Temperance in the District of Columbia, four of which have been organized this year.

—At Byron, Ill., the Sons of Temperance have a secret political committee, which looks after the elections and arrogates great glory for carrying the town for prohibition. The honest, praying people of that town who are for temperance and not for something so called and hidden behind winks, nods, and passwords of secretism, must feel complimented that public virtue has to be sustained by such means.

—The Illinois Knights of Honor lately met in this city voted that every member of the order should pay eighty cents tax for the State lodge and $600 as their proportion of the expenses of the "Supreme" lodge which meets here this week.

HOW TO DEAL WITH FREEMASONRY IN COURTS.

On one occasion, said Oakey Hall in his reminiscences, a witness to all moral conclusions, perjured himself, and yet he seemed cool and natural. Presently the recorder of the court turned in his peculiar, affable way, and said: "My friend, the room is not hot, the day is cold, and yet you are in a perspiration, are you not?" There were no signs of this, but the witness instantly caught up his handkerchief and began to mechanically wipe his forehead. "Are you ill; you look so pale?" He responded by turning pale and gulping down some water. Here the counsel for the defense showed signs of wishing to interfere, being afraid of his witness breaking down, but the recorder interposed with: "Sorry to have agitated you, but my duty is like yours" (the recorder had an impressive voice,) "to ascertain nothing but the truth." Then the witness turned and said: "Please let me go; I am indeed ill." His testimony was withdrawn by consent. At the conclusion of the case the recorder said to me: "I knew he was committing perjury, for he had a peculiar tremor of the eyelids, which, from my nearness to a witness, I can always see. And this tremor may generally be noticed in men and women who are lying."

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"Unless we are greatly mistaken, the work will do more to awaken the American church and people to the evils of Freemasonry than any other book recently published."—*Evangelical Repository.*

"The book will create a sensation in Masonic circles, and evoke criticism of a most relentless character. The courage of the author in attacking such a rock-rooted bulwark as Freemasonry is something to admire, Fanatic though he be."—*Nebraska Watchman.*

"Light is needed on this subject and needed badly, and we welcome this contribution to the literature of anti-secretism, and cordially commend it to the favorable attention of our readers."—*United Presbyterian*, (Pittsburgh.)

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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221 W. Madison St., Chicago, Ill.

FARM AND GARDEN.

STRAWBERRIES.

The soil and culture of this delicious and early appearing fruit is a very important factor necessary to real success. While it is true the range of latitude and soil upon which it is naturally found and will grow is quite extensive, yet to obtain it in great perfection and at the same time realize the large crop which it is capable of producing, there is an apparent choice of soil and conditions from which the cultivator cannot depart, or the ingenuity of man has not been able altogether to solve or produce artificially.

What would be considered in an agricultural point of view rich soil, or such as would produce 25 bushels of wheat per acre, might fail to produce a satisfactory crop, and on the other hand a soil or condition of same that would not produce ten bushels of wheat per acre might bring forth a heavy and satisfactory crop of handsome berries. It therefore appears, a well stuffed soil with plant food might be a comparative failure unless the mechanical conditions were such as is described by the natural habits or desires of the plant. A pertinent inquiry now would be, what kind of soil naturally does the plant require, or how can the mechanical conditions of uncongenial soil be made acceptable by artificial means, or at least as near as they may be by the intelligence and means at our command.

In the first place my observation leads me to conclude it is one of those species of the vegetable kingdom whose roots delight and revel in the genial warmth produced by the sun's rays (the corn plant being another), just as much as you or I would enjoy in holding our feet, if cold and wet, to a warm, blazing fire on the hearth. Such being the nature and desire of the plant it would follow, the soil best suited by natural conditions would be one that is of a loamy open character, or a new clearing full of vegetable material, so that heavy beating rains would not compact and run the surface together, thereby excluding the sun's rays from penetrating and warming the earth immediately in contact with the fine fibrous feeding roots. You who have been close observers will, I think, agree with me that the large crops of fine, handsome and good berries have been and will be produced where such conditions exist, and are I think, due more to the loose open condition of the surface soil than actual richness, provided the subsoil is not of a leechy character, but on the contrary, retentive of moisture. It would follow then, heavy clay soils, especially when well worn by continued cropping of grain, would be very unfavorable and uncertain for strawberry growing. Such has been the result of my observation and experience, especially with reference to the fruit, while so far as the growth and multiplicity of the plant is concerned, the result has been more satisfactory where judicious manuring has been resorted to.

I have in mind now an instance of the Sharpless strawberry last spring, on the loamy, sandy, warm open soil of the big Miami Valley, where the gentleman who saw the bed exclaimed it was a sight truly wonderful to behold—he believed he could pick a handful at one grab. This soil is perfectly congenial to corn and 60 to 75 bushels per acre can be raised with only ordinary culture, and is not rich, in the true acceptation of the term, either.

Upon the heavy clay soils, unless newly cleared and full of vegetable matter, there seems to me no way by which they can be brought into proper mechanical condition for field culture, or on a large scale, except at a cost much too great for the profits to be realized therefrom. On a small scale, however, for the amateur and home garden I think it possible by the following means: Gather road dust off the graveled roads and turnpikes in the summer time, or haul sand or fine gravel from the creeks and gravel banks, and spread some three inches evenly over the surface of the ground and work it in and through the soil evenly. In the absence of mineral matters vegetable substances may be used, and it would seem to me the most convenient and best would be corn fodder run through a cutting box and chopped into pieces not more than one-half to three-fourths of an inch in length. No objections to some leaves or cut straw of about the same length mixed in. The coating to be spread on and worked in the same as in the case of dust or sand and gravel. This would leave the soil open and porous, admitting the rays and warmth of the sun in upon the roots, at the same time conserving moisture and furnishing vegetable food for the plants.

Within my own personal knowledge, some cultivators have failed in securing satisfactory crops, both in yield, appearance and quality, on such soil, although their industrious efforts and anxiety were worthy of the fullest success. These thoughts, therefore, have been written with a view of awakening experiment to ascertain if it is not possible almost anywhere and everywhere in this favored land, to obtain this choice early appearing fruit in its best and pristine condition, on a small scale, at the least expense.—*From a Paper before the Cincinnati Horticultural Society.*

HOW TO PLANT TREES IN STRAIGHT ROWS.

The *Country Gentleman* lately published the following easy method of planting trees in straight rows:

"The orchard is first laid out with lines, placing a small stake wherever a tree is to be set. Then take a board six or eight inches in width and about ten feet in length and bore a hole in each end, and cut a notch in the middle of the board just large enough to admit the stem of the tree. When ready to dig a hole for the tree, this board is laid down on the surface so that the notch in the middle fits the stake marking the position of the tree; small pegs are then thrust into the holes at the ends of the board. The board is then removed and the hole dug. Then replace the board on the end pegs, and the notch in the center will show exactly where the tree is to be placed. This will bring the trees in exact straight rows, and be more satisfactory than by trying to straighten them by ranging and sighting with the eye. Fence posts can be set in the same manner with far less trouble and labor than by the usual method of sighting them, and with greater accuracy."

GROWING PUMPKINS WITH CORN.

Pumpkins are valuable for stock in autumn and early winter, or as long as they can be conveniently kept, though the amount of nutriment, in proportion to bulk to be taken care of, and their liability to decay, have led most farmers to discard them, and adopt roots or squashes for succulent food. As a rule, every crop needs all the ground it occupies, and all the air and sunlight available. Corn is a "sun plant," and to shade the soil and the lower stalks with the dense foliage of pumpkin vines must be more or less injurious, even if the latter do not rob the former of any needed nutriment. On very fertile, new soils, with short-stalked varieties of corn, in localities where frost is not to be feared, it may be allowable to plant pumpkin seed at the second hoeing, in every third or fourth hill, in each second or third row. With favorable weather, the corn will produce about the usual yield, and after the early gathering of the corn, the growing pumpkins, thus exposed to full sunlight, will ripen up those pretty well developed. As a rule, let the pumpkins have the whole ground; but still better are the harder fleshed squashes, which will probably supply more nutriment than field pumpkins, whether for man or beast.—*American Agriculturist for May.*

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Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, make them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge, and proves that Modern Masonry is identical with the "Ancient Mysteries" of Paganism. Bound in fine cloth, 429 pp.....75 cts.

Hand Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "Standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees; paper cover.....35c

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History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 35c. per doz. $3.25. Paper cover, 15c. Per doz. $1.25.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages; cloth $1.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

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Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate.* 25 cents each; per dez $2.00.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church,* Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

IN BRIEF.

A vessel off Paris reports falling in with a mass of spiders floating in the air. The rigging and sails were covered with the web, the long threads of which formed the balloon for the tiny aeronauts. For several miles this spider swarm continued, the captain estimating that there were millions blown from land.

It is expected that 200,000 head of cattle will be driven from Texas into Colorado this year, and that 50,000 more will come from other Western States. The calf crop this year is about 250,000, and when all the new cattle are there, Colorado stock will amount to about 2,000,000. The largest purchasers of Texas cattle have been the Pryor Brothers of Pueblo. They will drive 45,000 head into Colorado, and to do that will require a force of 40 men and 400 horses. The journey will last from sixty to ninety days.

The late public meeting in Exeter Hall, presided over by Lord Shaftesbury, to protest against over pressure in elementary schools, brought out the fact that the number of deaths from different forms of brain trouble among children of school age had lately increased from twenty to fifty per cent. The fact noted by Mr. Hoyle that in some districts forty per cent of the children go to school without their breakfasts may account for these figures. This is a condition of things full of warning. Our city principals and boards of education should ponder such statistics.

Going to the Reichstag Bismarck is guarded as closely as the Czar when he appears in public. Police agents in plain clothes are posted all along the way from his house and even in the Chamber itself, and no one—not even a regular Government employe—is admitted to any part of the building without a special permit. As soon as the Chancellor reaches his desk, attendants place before him half a dozen well-sharpened pencils and a large glass of Moselle wine.

The Greenock *Advertiser*, a Scotch Tory paper, announces its demise within black borders in the following terms: "In memoriam: The Greenock *Advertiser*, which, having survived empires and revolutions, dies at last because the party to which its best efforts were devoted is so inspired by the spirit of Christian meekness that it prefers journals which misrepresent its sayings and revile its policy. Born 8th January, 1802; died 8th April, 1884. Too bad for blessing, yet too good for banning."

Some remarkable stories of the freaks of the late tornado have come into Macon, Georgia, showing the great force of the wind. In Chipley Mr. Delford's body was blown against a tree an was wrapped around it in such a way that it had to be stripped in shreds from the trunk. Mrs. Lanford was found lying amid the wreck of her home, her infant child clasped in her arms with an embrace so strong that the strength of four men was required to release the child from the arms of its mother. The home of Dr. Thornton was scattered like chaff before the wind. His wife and a one-week-old babe were blown some distance and were lodged upon a feather bed which had been blown ahead by the wind. Mrs. Thornton says she could see by the flashing lightning that her babe was drowning in the torrents of water, and that by shaking it and turning its face downward she saved its life. Mr. Irvin was ill with typhoid fever when his house blew away around him. He lifted the timbers off his bed, which it afterward required the strength of four men to move. A waterspout formed in Paulding county, which dug a hole forty feet deep. The rain did $100,000 damage in Heard county.

The Western Union Telegraph Company has ordered a reduction of from 20 to 30 per cent on the rates to prominent points in the South and West. All night messages to points as far west as Kansas City will be forwarded at 15 cents for ten words and 1 cent for each additional word. There will be no change in the tariff for Eastern messages.

A number of prominent electricians and representatives of electric lightning companies from all parts of the country met at the works of the Bain electric company, Chicago, to witness the public exhibition of a new electric generator invented by Force Bain, which was a wonderful and unexpected success. At the exhibition one generator supplied an electric current to six arc lights, each of 2,000 candle power. The generator was run by a single leather belt only five-eighths of an inch wide, running at a speed of 2,000 feet per minute, and thus giving 1,000 revolutions to the generator. Elliot's indicator card showed that but one horse power was required. The second test demonstrated the fact that the generator can work both arc and incandescent lights at the same time, or, working independently, can supply a current to sixty incandescent lamps. In the third test, a six-light generator was connected with the Bain meter, which ran a powerful two-stamp ore crushing mill at high speed with perfect ease, showing that the only loss in original energy was due to friction, which was about three per cent. —*Standard.*

AN ARMY EXPERIENCE.

HOW AN OLD VETERAN ESCAPED ANNIHILATION AND LIVED TO IMPART A WARNING TO OTHERS.

(*National Tribune of Washington.*)

A pleasing occurrence which has just come to our notice in connection with the New York State meeting of the Grand Army of the Republic, is so unusual in many respects that we venture to reproduce it for the benefit of our readers.

Captain Alfred Rensom of New York, while pacing in the lobby of the armory, previous to one of the meetings, suddenly stopped and scanned the face of a gentlemau who was in earnest conversation with one of the Grand Army officers. It seemed to him that he had seen that face before, partially obscured by the smoke of battle, and yet this bright and pleasant countenance could not be the same pale and deathlike visage which he so dimly remembered. But the recollection, like Banquo's ghost, would not "down" at command, and haunted him the entire day. On the day following he again saw the same countenance, and ventured to speak to its owner. The instant the two veterans heard each other's voices, that instant they recognized and called each other by name. Their faces and forms had changed, but their voices were the same. The man whom Captain Rensom had recognized was Mr. W. K. Sage of St. Johns, Mich., a veteran of the 23rd N. Y. Light Artillery, and both members of Burnside's famous expedition to North Carolina. After the first greetings were over, Captain Rensom said:

"It hardly seems possible, Sage, to see you in this condition, for I thought you must have been dead long ago."

"Yes, I do not doubt it, for if I am not mistaken, when we last met I was occupying a couch in the hospital, a victim of 'Yellow Jack' in its worst form."

"I remember. The war seems to have caused more misery since its close than when it was in progress," replied the Captain. "I meet old comrades frequently who are suffering terribly, not so much from old wounds as from the malarial poisons which ruined their constitutions."

"I think so myself. When the war closed I returned home, and at times I would feel well, but every few weeks that confounded 'all-gone' feeling would come upon me again. My nervous system, which was shattered in the service, failed me entirely and produced one of the worst possible cases of nervous dyspepsia. Most of the time I had no appetite; then again I would become ravenously hungry, but the minute I sat down to eat I loathed food. My skin was dry and parched, my flesh loose and flabby. I could hold nothing on my stomach for days at a time, and what little I did eat failed to assimilate. I was easily fatigued; my mind was depressed; I was cross and irritable, and many a night my heart would pain me so I could not sleep, and when I did I had horrid dreams and frightful nightmares. Of course, these things came on one by one, each worse than the other. My breath was foul, my tongue was coated, my teeth decayed. I had terrific headaches which would leave my nervous system completely shattered. In fact my existence, since the war, has been a living death, from which I have often prayed for release."

"Couldn't the old surgeon do you any good?"

"I wrote him, and he treated me, but like every other doctor, failed. They all said my nerve was gone, and without that to build upon I could not get well. When I was at my worst, piles of the severest nature came upon me. Then my liver gave out, and without the use of cathartics I could not move my bowels at all. My blood got like a stream of fire, and seemed literally to burn me alive."

"Well, you might better have died in battle, quick and without ceremony."

"How many times I have wished I had died the day we captured Newberne."

"And yet you are now the picture of health."

"And the picture is taken from life. I am in perfect condition. My nerve tone is restored; my stomach reinvigorated; my flesh is hard and healthy; in fact I have new blood, new energy and a new lease of life wholly as the result of using Warner's Tippecanoe. This remarkable preparation, which I consider the finest tonic and stomach restorer in the world, has overcome all the evil influences of malaria, all the poison of the army, all traces of dyspepsia, all mal-assimilation of food, and, indeed, made a new man of me."

The Captain remained silent for a while evidently musing over his recollections of the past. When he again raised his head he said:

"It would be a godsend if all the veterans who have suffered so intensely and also all others in the land who are enduring so much misery could know of your experience, Sage, and the way by which you have been restored."

And that is why the above conversation is recounted.

The Culture of Beauty.

ALTHOUGH nature alone can produce perfect beauty, art may in a great measure supply nature's deficiencies. We see this instanced in the clearness and lustre imparted to even a sallow skin by **Glenn's Sulphur Soap.** *The lady of forty, who uses this beautifier, drops at least ten years of her age.* Unlike the dangerous cosmetics which obstruct the pores, it is entirely harmless. See that "C. N. Crittenton, Proprietor," is printed on each packet, without which none is genuine. Sold by druggists and fancy goods dealers.

Hill's Hair and Whisker Dye, fifty cents.

Fire in a Dry Time

Is not more dangerous than a consumptive cough. Arrest it with **Hale's Honey of Horehound and Tar.** Sold by druggists.

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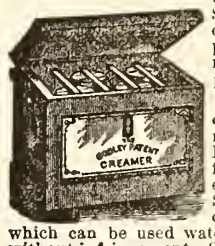
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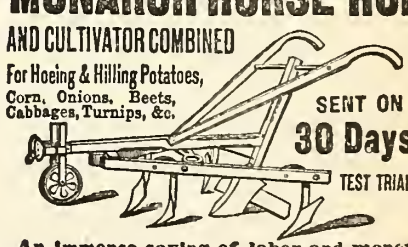
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NEWS OF THE WEEK.

WASHINGTON.

—The House of Representatives Thursday passed the bill appropriating $100,000,000 for the Cotton Exposition at New Orleans.

—The iron-clad oath adopted during the early days of the war was repealed last week, the House concurring in the Senate bill which passed some time ago.

—In the Senate Wednesday Senator Edmunds introduced a bill to place General U. S. Grant on the retired list of the army. He would then draw $15,000 salary.

—The Secretary of War has directed a national salute of twenty-one guns to be fired from Fort Columbus, New York harbor, on the occasion on the departure of the Arctic steamer Alert, in honor of the English ensign which will be displayed at the fore. This is in recognition of the action of the British Government in giving this vessel to the United States for use in search of the Greeley party.

—The House Committee on Postoffices and Postroads has made its report on the postal telegraph bill. A majority of the committee were opposed to the United States either purchasing or constructing and operating a telegraphic system on its own account, and approve a contract system, which is simply the application of the principle involved in carrying the mail to the transmission of the telegraph business of the country.

COUNTRY.

—An arbitration committee, appointed for the purpose, as required by law, examined the 100,000 pounds of tea condemned by Inspector Barnard, and affirmed his condemnation.

—Undermined by floods, the Methodist colored church at McKinney, Texas, collapsed Monday night while filled with worshipers. Two lamps exploded, scattering the blazing oil broadcast, one woman being burned to death and another fatally scalded. A great panic prevailed.

—William Missey, paying teller of the Bank of Commerce, Baltimore, was arrested Wednesday, charged with embezzling $57,000 by false entries.

—Pere Hyacinthe, the French Catholic reformer, who with his wife and young son is visiting his mother-in-law at Madison, Wis., spoke there last week to a large audience on "America and France."

—A dreadful wreck occurred on the St. Louis division of the Wabash railroad ten miles from Decatur early Wednesday morning. The two rear coaches and a sleeper were thrown from the track, and forty people injured, three thought to be fatally.

—The steamship Titania arrived at Montreal having on board twenty-four of the crew of the steamship State of Florida. The latter collided with a bark in mid-ocean and went right down. Out of 167 souls only forty-four were saved, if the other twenty have also been picked up. The bark also went down with 12 souls.

—Train-wreckers, five of whom were captured, ditched an express near Queretaro, Mexico, Tuesday night, the engine and two cars being overturned and the mail agent injured.

—The Massachusetts Prohibition State Convention was held Wednesday at Boston, the resolutions declaring for the suppression of the liquor traffic by constitutional and statuory measures.

—The steamer City of Portland, plying between Portland, Me., and St. John, N. B., struck on a ledge off Owl's Head early Thursday morning, and broke up. The passengers and officers kept cool, and no lives were lost, a sloop and steamer taking off all on board.

—Eleven models and thirty-two drawings for the Garfield monument, submitted by European and American artists, have been received at Cleveland and are on exhibition.

—The Marine Bank of New York suspended Tuesday, May 6th, causing a great sensation in that city. J. D. Fish, the president, has business relations with Ward, partner of General Grant in the banking company of Grant and Ward, which was seriously affected by the bank failure, and suspended next day. A partial examination of the failure shows that the loss of the latter firm will amount to $8,000,000. This enormous failure is laid to the inexperience and speculative habits of Gen. Grant's two sons, who were also in business together, and have failed. His partner Ward is also greatly blamed and is under arrest. This failure will leave Gen. Grant without property, except a gift of $250,000 raised by the New York *Times*, and which is invested for him and the principal of which is out of his reach.

—Residents of the towns of Brisbin and Gilman's Depot, Pa., destroyed by the forest fires, are in great distress, sleeping in their clothes wherever they can find shelter. Assistance in clothing and money is needed. The loss by the fires in Elk county, Pa., will reach $1,000,000. In most of the districts rain has subdued the flames.

—A locomotive exploded in the Missouri Pacific round house at Parson, Kan., Friday, blowing two persons through the roof and wounding several others, besides demolishing the structure. The financial loss is $30,000.

—The lower section of Davenport, Iowa, was swept by a cyclone Monday evening last week, a number of structures being demolished. One person was killed and many others wounded.

—In the United States and Canada during April the fire losses were $10,300,000, and since January $37,550,000, nearly $6,000,000 greater than for the first four months of 1883.

—The greatest portions of Tensas and Madison Parishes, Louisiana, are inundated, and colored people are gathered on the levees waiting to be removed. Gnats are killing the mules and cattle which have not died of starvation.

—The probabilities that a general strike of iron workers will be inaugurated at Pittsburgh, June 1st, are increasing. Oliver Brothers & Phillips' three mills have suspended operations, and it is said that they will not resume until the wages question is settled.

FOREIGN.

—Two English railway companies, owing to the depression in trade, discharged 2,500 employes, and reduced the salaries of clerks 10 per cent.

—British imports decreased in April, compared with April last year, £8,300,000. The exports increased £308,000, compared with April last year.

—Judah P. Benjamin, formerly United State Senator from Louisiana and ex-member of the Southern Confederacy, died at London Wednesday.

—Near Queretaro, Mexico, wreckers threw the baggage car of a Mexican Central train from the track but were frightened off by military, who shot and killed three of the banditti. The train carried $60,000 in silver.

—The prefect of police of Berlin has received letters threatening to blow up the Parliament chambers with dynamite upon Bismarck's next appearance.

—Bismarck has sent a formal protest to London and Lisbon against the ratification of the Congo treaty. It is reported the King of the Belgians has intimated to Earl Granville his readiness to dispatch Henry M. Stanley, the African explorer, to lead an expedition to the highest accessible point in the Congo region, for the purpose of aiding General Gordon in his retreat from Khartoum, upon the condition that the English Government shall recognize the International African Association.

—An Arab journal affirms that El Mahdi demands a ransom of £500,000 for General Gordon's release, the sum to be paid to him within three months.

—General Wolseley advises that General Graham be placed in command of the autumn expedition to Khartoum. If an English force is sent the war office plan is that 5,000 troops shall start from Assioot for Khartoum about the end of July.

—Attempts are now being made to send messengers to General Gordon in Khartoum by all routes, including Massowah, with the Earl Granville's message of April 24, asking Gordon how many troops he requires, but not positively promising him any assistance.

—Outbreaks between soldiers and natives are of daily occurrence in Egypt. Friday a fight took place outside Alexandria between a party of English soldiers and a number of Bedouins from Lake Mareotis, in which several were killed. The Arabs around Assouan have received a message from El Mahdi, and threaten to revolt.

—Advices from Tientsein say that Captain Fournier, acting in behalf of the French Government, and Hi Hung Chang for China have signed a treaty, under the provisions of which China recognizes the French protectorate over Tonquin and Annam, with existing frontiers. It stipulated that the contracting parties shall together regulate the customs police on the frontier. The provinces of Quang Tung, Kuang Hi, and Yunnan will be opened to general trade. No indemnity will be paid to France.

Prof. Richard A. Proctor, the English astronomer, is to erect a fine house in St. Joseph, Mo., and will make his residence there, arriving in June or July. St. Joseph was the former residence of his wife. He will devote himself mostly to literary pursuits, but will do some lecturing in the lecture season.

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In Austria they know better how to deal with Mormonism than we. A missionary of that depraved system has been condemned to a month's imprisonment by the Austrian courts. President Taylor's proselyters will take warning and the young women of Austria will be saved from the enticement of these fanatical apostles of infamy.

New Orleans is preparing to offer the world a much more honorable entertainment that the profligate Mardi Gras. In December next she will open a World's Fair which will be open five months and in which every State and Territory and nearly every nation will be represented. Congress has just voted $1,000,000 for its expenses and in some respects the Centennial at Philadelphia promises to be eclipsed. This enterprise deserves special notice as the first of the kind ever attempted in the Southern States, and like the Atlanta Cotton Exhibition manifests a return of business energy and tone to a land long cursed with the lethargy of slavery and the waste of war.

Talmage in a late sermon on theatres and actors denounced in his sweeping and passionate style the plays of the last fifteen years as being almost universally unfit for American families to witness. Said he: "You might as well go to the village grog-shop as to go to see the 'Ticket-of-Leave-Man' to obtain moral elevation. 'She Stoops to Conquer' is as full of moral miasma as were the dives of Pompeii, and the 'School for Scandal' is rotten clear through with lasciviousness." Mr. Talmage speaks after personal investigation; but it is not necessary to taste the cup of poison and sensual delirium to know what its effect must be. In any part of a large city where brothels are thickest, there will be the low theatres whose flaming posters in all the neighboring streets are a constant appeal to depraved and inflamed appetites of bad men and women. On the Friday night after Talmage's sermon President Arthur attended Wallack's theatre, New York, and saw the play, "She Stoops to Conquer."

At the Father Hyacinthe meeting in Farwell Hall, Chicago, last week, Dr. Lorimer, the representative of the military order of Knight Templar Freemasons presiding over a prominent Baptist church on the South Side, was down for a short speech. He closed by comparing Pere Hyacinthe to a victor who had siezed a flag. After slaying the standard-bearer he breaks the flag-staff from the dead man's grip. So had Hyacinthe left the "stinking, putrid carcass of popery, a system whose old head, the pope, dares to make opposition to Masonry," etc. The Rev. Mason uttered this sentiment with a very pronounced emphasis of scornful disgust. He was confident of the support of some in his audience and was at least safe from any reply by others. This was perhaps the first time Masonry has been advocated openly in any public meeting of general character in this city. If Dr. Lorimer is willing to defend the position he has so boldly taken and maintain that the pope's condemnation of Masonry is wrong the *Cynosure* will find an antagonist to debate the question publicly with him.

Chicago has had one nominating convention for the campaign and Butler is the first candidate to be set upon the pedestal in 1884. The anti-monopoly meeting of Wednesday last was not formidable in numbers or in ability, if we may believe the press reports: it was, in short, very like to the meeting of last year, part iron and a good share of clay in personal character. The platform, which has nothing for female suffrage or against the national banking system, is quite general in its condemnation of abuses. It opens finely with the declaration that "labor and capital should be allies, not enemies, and we demand justice for both by protecting the rights of all as agaiust privileges for the few." Let this sentiment prevail among the workingmen and it will be honored also by employers. But for a convention of anti-monopolists to vote, on the nomination of a woman from California, for Ben Butler, is a joke for a cartoon in *Puck.* Butler with his thirty-three degrees of lodge monopoly; swollen with a monopoly of titles: Sublime Prince of the Royal Secret, Sovereign Grand Inspector General, Prince of Mercy, Grand Pontiff, Graud Elect Perfect and Sublime Mason, etc.; a monopolist of capital; and the great monopolist of political chicanery—it is the joke of the campaign. The anti-monopolists have their leader as the frogs had their king.

There is one striking feature of the New York panic. It began with General Grant, who has been the idol of a large political party and a kind of demigod with a large following in that party, and who has had undoubtedly the confidence of a large majority of all parties; it dragged down the great Metropolitan Bank and its president, George I. Seney, whose name has been within the past year attached to some of the largest gifts to benevolent and religious enterprises; and it practically ended in the suspension of the firm of Fisk and Hatch, whose names are also known to philanthropy. Mr. Hatch gives largely for the advancement of religion and follows his gifts with personal effort, assisting Jerry McAuley in his Cremorne Mission. It is a warning for all when men who are trusted get into the bad company of speculators and stock gamblers.

The enemies of righteousness have made another attack on public morals in Chicago. The managers of the Driving Park have given out that during the season they will have racing on the Sabbath. The announcement has aroused an indignant protest from pulpit and press. The *Inter Ocean* has collected the opinions of a large number of men, most of them patrons of the race-course, who unanimously condemn the innovation; though if asked to show in what respect the Sunday theatre, which is tolerated here, or the Sunday base-ball game which has just opened are less depraving, they would hesitate for an answer. Last Sabbath a "Buffalo Bill" combination of Indians, cow-boys, ponies and buffaloes drew a crowd of over 40,000 to the driving park, and the managers of the races see with greedy delight the prospect of its repetition. Of the sermons against this desecration Dr. Kittredge of the Third Preslyterian church was most severe and personal. In the meeting of park managers three whisky-sellers carried the vote for Sunday races. They promise no liquor shall be sold on the grouuds, but no lack of it will be found outside. Dr. Kittredge characterized the Sunday race course thus: "Put together in one vast caldron of vice the saloon, the gambling hell, the low theatre, and the brothel, and you have a true picture of the Sunday race-course. It is a carnival of drunkenness and gambling." Of the directors of the park he said: "The burglar and the highwayman are better friends to the poor man than are these hypocritical money-makers who invite him to the Sunday races and there first take his few earnings, then take his reason, then his purity, and, if he is willing, his manhood." But liquor-sellers are not the men to quail before public sentiment, and give up a profitable enterprise. They know, too, that they have nothing to fear from the Masonic city government. But to the so-called respectable patrons of the race-course, this revelation of its character should be like the opening of a chasm at their feet, revealing the blasting horrors of the pit, whither all these ways of vice broadly lead down.

OATHS.

BY REV. JOHN BOYES, GRIMSBY, ENGLAND.

The subject of oaths has just been brought before the country in a pamphlet by J. M., uuderstood to be Sir John Mellor, late Judge of the Queen's Bench Division. The subject is placed in a very clear and forcible way. He says that "the existing want of reverence and awe rightly attached to the name of God is mainly due to the frequent and profaue use of oaths." The writer is convinced by a long judicial experience that oaths are worthless as a test of truth, and so he advocates their abolition; but would retain the punishment for false declarations wherever the law prescribes a penalty for an oath. He avers that "an honest man's testimony will not be made more true under the sanction of an oath, and a dishonest man will only be affected by the dread of temporal punishment. He maintains that the oath of allegiance is unnecessary, vain, and therefore profane. This oath does not extend or make stronger the duty of allegiance which is a fundamental principle of the Constitution. As the oath fails in this, the writer maintains that it involves the taking of the name of God in vain. As a substitute for the oath he suggests the signing of a declaration by every member of Parliament on taking his seat, that he will give "allegiance to the Queen, her heirs, and successors according to law." This would interfere with no person's conscience and would be a great saving of time and trouble, and to our thinking would be in harmony with the teachings of him who said "Swear not at all."

There are many persons, however, who think that oaths and oath-taking are sacred and respectable survivals of antiquity, and are a kind of heritage bequeathed to us by the early Christian church. Such persons would do well to read a very excellent epitome of the subject in an able and learned work by the late Edward Backhouse entitled *Early Church History.* It is there shown that the early Christian writers deprecated all use of oaths and would not on any occasion resort to them. The names of Clement, Justin Martyr, Tertullian, Chrysostom, Jerome, Ambrose, and many others are quoted as strong in their opposition to all kinds of oaths. Basilides, a catechumen of Origen's, in 202 A. D. was beheaded rather than take an oath in his profession of a soldier, declaring that, as a Christian, it was not lawful for him to swear at all. Evidently these early Christians could not have been enticed into any secret order or conclave whatever.

NEW JERUSALEM.

Jerusalem in Hebrew is a compound word, the latter part often found in plural form. In this respect it is like *Elohim*, *chayim*, *damim*, etc., and may portend or imply peace in a double sense, internal or external, as *Elohim* may imply the triune deity or Three in one; *chayim*, life of body and soul, etc.

We read of New Jerusalem in Revelation, 21st chapter, a great city and holy, having a wall great and high upon twelve foundations, also twelve gates of solid pearl. The foundations were garnished with all manner of precious stones; similar, I presume, to those in the priestly breast-plate of judgment. The glory of God did lighten it and the Lamb is the light thereof. The value of a precious stone is its light or lustre. Disarrange its particles and dim its light and it is carbon, silex, alumina, etc. The Word was made flesh. In him was life and the life was the light of

men. "Know you not that Christ is in you except you be reprobate." The same that lightens the city lightens the truly regenerate soul. "The glory of God did lighten it and the Lamb is the light thereof." "If the light that is in thee be darkness how great is that darkness?" Carbon, alumina,—oh, what opacity! If no light of Christ enlightens the dark lodges of secretism are its oath-bound dupes admissible to that of the holy city? How can they boast other religious light than that of Satan's transformation? He appears to be the "Grand Architect" that helped build their system of divinity and honor,—"Unto their assembly mine honor be not thou united." "What then of their grand lodge above?" "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." "For without are dogs and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Is such the place and companionship for "Rev. Septimus Jones?" QUAKER BOY.

ANTI-CHRISTS.

ADDRESS OF PRES. C. A. BLANCHARD IN CARPENTER HALL BEFORE THE CHICAGO ANTI-SECRECY CHRISTIAN ASSOCIATION.

There are certain themes which are rarely presented in the pulpits and from the platforms of to-day. This is as you all know a business age, a time of railroads, steamships, telegraphs, telephones, small margins, large sales and high pressure in every department of human life. Our papers, pulpits and public speakers deal with the practical, the present, and perhaps we are likely to forget that the great forces which determine the future are often hidden as the turbine which drives a whole mill is less conspicuous than the vane on the tower which simply tells the direction of the wind. Let us to-night pause for a single moment amid the din and hurry of life and consider one of the great facts, which, less conspicuous than many others, is perhaps second to none in practical importance.

It is agreed generally that the expression, last, times in the Bible denotes the period intervening between the first and second comings of our Lord Jesus Christ. These last times have already continued eighteen hundred years and more, and it is now the opinion of many that they are near their end, while others believe that they are to continue indefinitely. I mention this diversity of judgment simply in passing, and call your attention to the fact that the presence of *anti-Christs* is one of the characteristics of that time. Little children, it is the last time; and as ye have heard that anti-Christ shall come, even now there are many anti-Christs whereby we know that it is the last time. *1 John 2: 18.* This is to be noted because we are confessedly living in these last times and if anti-Christs be characteristic of them, then we should be careful to penetrate their disguises, and reject their pretensions. Now, as in the days of John, there are many.

It is also to be remembered that though anti-Christs are many there is yet one who by reason of his malignance, power and success is called *the* anti-Christ. By comparing the passage quoted above with 2 Thess. 2: 3–10, we see that there are to be two things before the coming of the Lord, viz.: First, an apostacy, a general falling away from God and his truth, and, Second, a revelation or manifestation of the man of sin, that wicked one who is called in John the anti-Christ. 1 John 2: 18. We are then to remember that while at the present time there are many un-Christian, anti-Christian wicked institutions and men, there will come a time when all the rage and malice of Satan will be concentrated in one powerful man who will claim the throne of Jesus and seek to make good his claim by war.

We find in the 22d verse of the chapter referred to above, the distinguishing characteristic of the anti-Christs. They are men or societies which deny Jesus. Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son. 1 John 2: 22. Wherever, then, we find those who deny Jesus to be the Anointed One, there we find anti-Christ. This simple test shows how erroneous the opinion of those who hold, as almost all Protestant commentators do, that the church of Rome is so designated. The popes have never denied that Jesus was Christ, and in general the church of Rome holds the truth of the Bible. Protestants found their objections to the papal church not so much because of denials as because of additions. It is not so much what they omit as what they insert.

Other marks of anti-Christ are cruelty, craftiness, boastfulness, blasphemies, false miracles and the like. 2 Thess. 2: 4, 9, 10; Dan. 7: 25; Dan. 8: 23–25. And it cannot be denied that these secondary characteristics of anti-Christ have been found in the ecclesiastical system above named. It is strange, however, that so few scholars have observed how perfectly the lodge system of to-day fulfills the entire description of anti-Christ. For example, secret societies in general entirely ignore the names and claims of the Lord Jesus Christ. "Do you believe in one God?" is the question usually put to the candidate at the entrance of the lodge. Inside are prayers which do not mention the name of Jesus; readings from the Scripture are selected that do not name him, and when his name does occur in the Scriptures selected in the Masonic Royal Arch chapter that holy name is stricken out. This particular society, and in a certain measure all others which are modeled after it deny that Jesus is Christ; not in *words*, which would be manly if not Christian, but by *acts*, which are neither one nor the other.

As in this great particular so in others. Secret societies are continually speaking great, swelling words: Worshipful, Right Worthy, Grand, General Grand, Sublime Princes, Most Puissant, Sovereign Grand High Priest, Grand High Priest, General Grand High Priest, etc., etc. God himself does not when speaking of his own will, word, and work adorn himself with such titles as may be found in a whole family of secret societies. So also in the matter of cruelty, the penalties in Freemasonry, throat-cutting, tongue-tearing, beheading, etc., etc., social ostracism, business opposition and other lines of secret society defence clearly indicate the spirit that animates the lodge system. In the lodge which planned the murder of William Morgan were two ministers and both of them advocated the crime, while at the present time it is not difficult to find men who will affirm that if a man breaks his obligation to a secret society he should be killed.

The close of correspondence between the Bible descriptions of anti-Christ and the Masonic system comes out very clearly under a close examination. The Master of the Blue Lodge personates the Lord Jesus Christ. The High Priest of the chapter personates God Almighty. In the chapter they use an imitation ark of the covenant, imitation manna, a pine stick with tissue paper flowers represents Aaron's rod that budded, and the unspeakable name of God is used as a test word by drunken and profane members of a secret lodge. Along with these blasphemies is an assumption of innocence, a denial of selfish ends, especially of a religious or political sort, and a continual boasting of purchased charities which would be marvelous were they not so common. Any one who will study with a little care the Bible descriptions of the man of sin and the manuals of secret lodges will, I think, arrive at the conclusion, that today anti-Christ is the lodge system of the world.

The question instantly arises: How then can so many professors of religion be connected with such societies? Nor is an answer far to seek. The divinely foretold order of events is: 1st. The Apostacy. 2d. The anti-Christ. 3d. The Lord from heaven. We are now living in the times of falling away when the love of many waxes cold and iniquity abounds. False doctrines and bad living are now in possession of the religious world. Becoming a Christian has ceased to involve separation from the world. The world and the church instead of being enemies as they are by the Word of God required to be, have become friends, and in too many cases ministers of the Gospel lead in the departure from the apostolic practice and teaching. A strong writer has said that no nation was ever yet corrupted without the consent of the clergy, and there are many reasons for considering this statement true. It is also to be said that many men have united with these anti-Christs in ignorance of their real character, and after once putting on the chains they have not strength to break them.

WHAT WILL THE END

be? Why, the tares and the wheat will grow together until the end of the age—until harvest time. Matt. 13: 30, 39. Anti-Christian systems will continue to develop power and malignancy until the anti-Christ shall come, take his place in the temple of God, show himself as God, and when his power is greatest and the whole world is wondering with a great admiration, Jesus will come and destroy in an instant him and his adherents.

But some one may say: What then is the use of your work if anti-Christ is to be destroyed only when the Lord comes? let us go each one on his way and wait. Once more it seems to me the answer is close at hand. We are to bear witness *for* Jesus and *against* all that opposes him. He is our dearly beloved one, our Brother, Companion, Friend. All about us are those who would love him did they know him, but they are caught in the man traps of Satan. They are blinded, deceived, and in their darkness and pain they cry out for some one who can quiet the feverish blood and give relief to the aching heart. It is ours to bring them the blessed Gospel that Jesus Christ came into this world to suffer and die for poor sinful men, and that now the gates of mercy are open while messengers go up and down the earth, crying: "Come, for all things are now ready." This is our holy mission. God give us more tender, loving hearts, more watchful eyes that our mission be not a failure.

Dr. Delamatyr says that once he had occasion to walk with his son, seven years of age, at night, between a dark forest on the one side and a black flowing river on the other, in the State of Florida. The boy was timid and nervous when alone, but this time he walked on happily until his father said: "Are you not afraid, my boy?" "Oh, no, papa." But there are panthers and bears in the wood and alligators in the river." "Yes, I know, but (grasping the father's hand more tightly) you are with me and have your gun." Happy child who can thus trust an earthly parent. Happy man who walks on the narrow path of duty through this world, between the wood and the river, but who can reach up through the mists and darkness to lay an unfaltering palm in the great hand of him who has taught us when we pray, to say, "Our Father who art in heaven."

SHORT SERMON.

TEXT:—And they immediately left the ship.

MY BRETHREN:—The Masonic lodge is slyly reversing the order of things established by the Saviour. It claims to be the most moral institution that ever existed, and hence, doubtless, feels itself obliged to undo what the Saviour has done. We know that when the Saviour began his mission, he commanded men to leave their material interests, their nets, their ships, their worldly callings and family obligations and to follow him. But the lodge virtually tells our young Americans—Follow us and we will improve your material interests, your nets, your ships, your means of getting wealth, your worldly callings and your family relations. We will give you exclusive privileges over the masses, and will make you successful fishers for office and wire-pullers for the control of men, and when you die we will take you straight up to the great lodge above. You may go to church if you please, for appearance sake, for decent conformity with the ways of the world, and for improving your material interests with church-goers; but this idea of the cross and crown is played out; it is the square and crown-compasses that tell in religion as well as in trade.

My friends, I have no doubt that when the Apostle John began his career as a Christian, he thought that the synagogue was a very pious and holy institution. And it was, indeed, a great deal better than the Masonic lodge. The laws of Moses were preserved in it, not as a piece of furniture or a mere show, but every man was allowed to enter and expound and comment on these laws and on the prophets. It seemed very fair to honest, unsuspecting men; but there was a ring of Pharisees in it, just as there is now a ring of Masons in the Christian church, perverting even the laws and the prophets to low, base, material ends, and always looking after the ships and the nets, and the interests of cousins and uncles and aunts, striving for chief seats, office, pensions, etc., at all hazards, laws or no laws.

But, my friends, the Apostle John, before he came to die, learned more of the true inwardness of the synagogue, and he called it "the synagogue of Satan." Is it at all likely, therefore, that he ever joined the Masonic lodge, which is altogether conceived in iniquity, and which is ten-fold more a child of the devil than the synagogue ever was?

My friends, if the great Masonic High Priest in Kentucky should keep a register of every lodge and of every lodge-member in the country, and, like the "Old man of the Mountain," could make himself felt in fear or favor everywhere; slipping a sly, corrupt advantage in trade into a young man's hands here; surprising him with sudden unexpected gain there; helping him to extend "his patent" or to rob a neighbor of his in another quarter, giving aid in repairing nets, overhauling ships, etc., etc., and occasionally helping *to suppress or remove a rival*—if, I say, the Masonic High Priest should do this, and make his dupes believe that corrupt favor in politics and trade is the very best of all possible religions, what is to become of our church, of our republic, and of the dignity of human nature? Wherein shall we differ from a synagogue of Jews who bought the Lord of Life for thirty pieces of silver? Wherein should we differ from a set of Mormons?

My friends, let us continue by our tracts and our sermons in the work of initiating every knave of the country into the mysteries of Freemasonry. Let us by our writings hold up to all our young men, good or bad, the moral deformities of the worshipers of the lodge, as wax-work is made to exhibit in the most revolting way to the worshipers of Venus the horrid, yet truthful consequences of their uncleanness.

If in our village we find two young watch-makers, one of whom not only cleans watches but is betraying the Lord to the lodge for less even than thirty pieces of silver, looking to get custom thereby, and the other is relying simply on his own personal and workmanlike merits, which of these two shall we employ? If two men solicit our votes for the Presidency, one of whom has sold himself to the lodge for gold and silver, and the other has not, for which should we vote?

My brethren, when a man is called to serve the Republic, and he turns to looking after his nets and sticks to his ship, steering for back-pay grabs, credit Mobilier speculations, Indian wars, false coinage, Star-route bonanzas, railroad grants, fraudulent pensions, etc., etc., or remains silent on these works of the synagogue of Satan, never vote for him. Amen and Amen. SO MOTE IT BE!

CONTROVERSY.

I've struck the milk-white quartz with gentle blow,
And split with hammer fragment from the rock,
When lo! unquarried by the shivering shock,
The precious emerald's crystal beauties glow!
Thus from the mine of thought, obscure and low,
Does force of argument the gem unlock
Whose charms the beams of star-born diamond mock!
That gem is Truth—the truth which angels know!
Delve patient; make the stubborn barriers fly;
Though long the toil, let hope assuage thy care;
Each blow the glad and glistening beams may wake.
With zeal contend; the inquisition ply;
Yet in debate this needful caution bear—
Be gentle, or the crystal thou mayst break!

—*Allen's "Christian Sonnets."*

THE HANDS OF BOTH ALIKE.

When Macbeth was horrified at his own blood-stained hands, his wife tried to comfort him with the assurance that her hands were of the same color as his. So Mr. William Walter Phelps finds comfort for Mr. Blaine in that Mr. Edmunds' hands are of the same color as his. The inference is that as one of these Presidental candidates is no better than the other, neither is to be held to any account for alleged fraud.

But the real question before the country is not whether one politician is as rapacious and self-seeking as another, but whether the country is to have a reform or not. The crying need of the hour is reform. The Republican party is stained, spotted and defaced with fraud and corruption. It is worse even than its own silver dollars which, under a pious motto, are designedly fraudulent and deceptive. The moral infection which they convey is worse than the idea of small-pox in the folds of dirty shin-plasters.

We all know how very pious the pretensions of Freemasonry are, and how exceedingly fraudulent and deceptive Freemasonry is; and we know too, that Freemasonry is the main-spring of political action with both parties and especially with the Republican party; and we also know that neither Mr. Blaine nor Mr. Edmunds has ever identified himself with reform in any way, being satisfied to receive honors and support from a corrupt party. Nay, not only from a corrupt party, but from a party with Freemasonry in it. To look to such men for reform would be like looking to King Herod for a system of moral science, or to the late slave-power for republican liberty, or to the Jesuits of France for republican government.

The real question now is,—and a very vital question too—is a Presidential candidate a Freemason, or a tool of Freemasons? If he is either, he cannot possibly represent the interests of reform. It is reform, not parties, that the country needs. Any one who has received office by, through, or from the Masonic lodge has been bribed, feed, and muffled, and is morally paralyzed and incapable of acting in the interest of reform. He may serve a corrupt party, and serve it well; but he can never serve the cause of reform.

To have two ruling sources of political power in the country is a constant menace to the government. We have recently gone through some of the disastrous results of such an anomalous state of things. Not many years ago there were two sources of political power in action; one lay in the slave-power, and the other lay in the people. But the latter source, in the effort to gain the ascendency, occasioned a bloody war. A similar state of things exists now, one source of political power lies in the Masonic lodge, and the other lies in the people; and the longer this state of things is allowed to exist, the greater will be the danger of war. It is the people that must rule here, or the government must change its form.

Under no circumstances ought one to vote for a Freemason, any more than he would for a return of the slave-power. A FORMER REPUBLICAN.

THE POPE AGAINST FREEMASONRY.

THE ENCYCLICAL LETTER OF APRIL 20TH, 1884, AS TRANSLATED FOR THE NEW YORK SUN.

Leo, Pope, XIII., to all venerable Patriarchs, Primates, Archbishops, and Bishops in the Catholic world who have grace and communion with the Apostolic See.

VENERABLE BROTHERS: HEALTH AND THE APOSTOLIC BENEDICTION! The human race. After, by the malice of the devil, it had departed from God, the Creator and Giver of heavenly gifts, divided itself into two different and opposing parties, one of which assiduously combats for truth and virtue, the other for those things which are opposed to virtue and to truth. The one is the kingdom of God on earth—that is, the church of Jesus Christ, those who desire to adhere to which from their soul and conducively to salvation must serve God and his only begotten Son with their whole mind and their whole will. The other is the kingdom of Satan, in whose dominion and power are all who have followed his sad example and that of our first parents. They refuse to obey divine and eternal law, and strive for many things to the neglect of God and for many against God. This twofold kingdom, like two States with contrary laws working in contrary directions, Augustine clearly saw and described, and comprehended the efficient course of both with subtle brevity in these words: "Two loves have made two states, the love of self to the contempt of God has made the earthly, but the love of God to the contempt of self has made the heavenly." (De Civ. Dei, lib. xiv., chap. 77.)

The one fights the other with different kinds of weapons, and battles at all times, though not always with the same ardor and fury. In our days, however, those who follow the evil one seem to conspire and strive all together under the guidance and with the help of that society of men spread all over, and solidly established, which they call Freemasons. Not dissimulating their intentions, they vie in attacking the power of God; they openly and ostensibly strive to damage the church, with the purpose to deprive thoroughly if possible Christian people of the benefits brought by the Saviour Jesus Christ.

Seeing these evils, we are compelled by charity in our soul to say often to God: "For lo! thy enemies have made noise; and they that hate thee have lifted up the head. They have taken malicious counsel against thy people, and have consulted against thy saints. They have said: Come and let us destroy them, so that they be not a nation." (Ps. 82: 2-4.)

In such an impending crisis, in such a great and obstinate warfare upon Christianity, it is our duty to point out the danger, exhibit the adversaries, resist as much as we can their schemes and tricks, lest those whose salvation is in our hands should perish eternally; and that the kingdom of Jesus Christ, which we have received in trust, not only may stay and remain intact, but may continue to increase all over the world by new additions.

The Roman Pontiffs, our predecessors, watching constantly over the safety of the Christian people, early recognized this capital enemy rushing forth out of the darkness of hidden conspiracy, and, anticipating the future in their mind, gave the alarm to princes and people, that they should not be caught by deceptions and frauds.

Clement XII. first signalized the danger in 1738, and Benedict XIV. renewed and continued his Constitution. Pius VII. followed them both; and Leo XII., by the Apostolic Constitution—*quo graviora*—recapitulating the acts and decrees of the above Pontiffs about the matter, validated and confirmed them forever. In the same way spoke Pius VIII., Gregory XVI., and very often Pius IX.

The purpose and aim of the Masonic sect having been discovered from plain evidence, from the cognition of causes, its laws, rites, and commentaries having come to light and been made known by the additional depositions of the associated members, this Apostolic See denounced and openly declared that the sect of Masons is established against law and honesty, and is equally a danger to Christianity as well as to society; and, threatening those heavy punishments which the church uses against the guilty ones, she forbade the society, and ordered that none should give his name to it. Therefore, the angry Masons, thinking that they would escape the sentence or partially destroy it by despising or calumniating, accused the Popes who made those decrees of not having made a right decree or of having overstepped moderation. They thus tried to evade the authority and the importance of the Apostolic Constitutions of Clement XII., Benedict XIV., Pius VII., and Pius IX. But in the same society there were some who, even against their own will, acknowledged that the Roman Pontiffs had acted wisely and lawfully, according to the Catholic discipline. In this many princes and rulers of States agreed with the Popes, and either denounced Masonry to the Apostolic See or by appropriate laws condemned it as a bad thing in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy.

But the event justified the prudence of our predecessors, and this is the most important. Nay, their paternal care did not always and everywhere succeed, either because of the simulation and shrewdness of the Masons themselves, or through the inconsiderate levity of others whose duty required of them strict attention. Hence, in a century and a half the sect of Masons grew beyond expectation; and, creeping audaciously and deceitfully among the various classes of the people, it grew to be so powerful that now it seems the only dominating power in the States. From this rapid and dangerous growth have come into the church and into the State those evils which our predecessors had already foreseen. It has indeed come to this, that we have serious fear, not for the church, which has a foundation too firm for men to upset it, but for those States in which this society is so powerful—or other societies of a like kind, and which show themselves to be servants and companions of Masonry.

For these reasons, when we first succeeded to the government of the church, we saw and felt very clearly the necessity of opposing so great an evil with the full weight of our authority. On all favorable occasions we have attacked the principal doctrines in which the Masonic perversity appeared. By our encyclical letter, *quod apostolici muneris*, we attacked the errors of Socialists and Communists; by the letter, *Arcanum*, we tried to explain and defend the genuine notion of domestic society, whose source and origin is in marriage; finally, by the letter which begins *Diuturnum*, we proposed a form of civil power consonant with the principles of Christian wisdom, responding to the very nature and to the welfare of people and princes. Now, after the example of our predecessors, we intend to turn our attention to the Masonic society, to its whole doctrine, to its intentions, acts and feelings, in order to illustrate more and more this wicked force and stop the spread of this contagious disease.

There are several sects of men which, though different in name, customs, form and origin, are identical in aim and sentiment with Masonry. It is the universal centre from which they all spring, and to which they all return. Although in our days these seem to no longer care to hide in darkness, but hold their meetings in the full light and under the eyes of their fellow-men, and publish their journals openly, yet they deliberate and preserve the habits and customs of secret societies. Nay, there are in them many secrets which are by law carefully concealed not only from the profane, but also from many associated, viz., the last and intimate intentions, the hidden and unknown chiefs, the hidden and secret meetings, the resolutions, and the methods and means by which they will be carried into execution. Hence the difference of rights and of duties among the members; hence the distinction of orders and grades and the severe discipline by which they are ruled. The initiated must promise, nay, take an oath, that they will never, in any way or at any time, disclose their fellow members and the emblems by which they are known, or expose their doctrines. So, by false appearance, but with the same kind of simulation, the Masons chiefly strive, as once did the Manichæans, to hide and to admit no witnesses but their own. They seek skillfully hiding places, assuming the appearance of literary men or philosophers, associated for purposes of erudition; they have always ready on their tongues the speech of cultivated urbanity, and proclaim their charity toward the poor; they look for the improvement of the masses, to extend the benefits of social comfort to as many of mankind as possible. Those purposes, though they may be true, yet are not the only ones. Besides, those who are chosen to join the society must promise and swear to obey the leaders and teachers with great respect and trust; to be ready to do whatever is told them, and accept death and the most horrible punishment if they disobey. In fact, some who have betrayed the secrets or disobeyed an order are punished with death so skilfully and so audaciously that the murder escaped the investigations of the police. Therefore, reason and truth show that the society of which we speak is contrary to honesty and natural justice.

There are other and clear arguments to show that this society is not in agreement with honesty. No matter how great the skill with which men conceal, it is impossible that the cause should not appear in its effects. "A good tree can not yield bad fruits, nor a bad tree good ones." (Matt. 7: 18.) Masonry generates bad fruits mixed with great bitterness. From the evidences above mentioned we find its aim, which is the desire of overthrowing all the religious and social orders introduced by Christianity, and building a new one according to its taste, based on the foundation and laws of naturalism.

What we have said or will say must be understood of Masonry in general and of all like societies, not of the individual members of the same. In their number there may be not a few who, though they are wrong in giving their names to these societies, yet are neither guilty of their crimes nor aware of the final goal which they strive to reach. Among the associations also, perhaps, some do not approve the extreme conclusions which, as emanating from common principles, it would be necessary to embrace if their deformity and vileness would not be too repulsive. Some of them are equally forced by the places and times not to go so far as they would go or others go; and yet they are not to be considered less Masonic for that, because the Masonic alliance has to be considered not only from actions and deeds, but from general principles.

Now, it is the principle of naturalists, as the name itself indicates, that human nature and human reason in everything must be our teacher and guide. Having once settled this, they are careless of duties toward God, or they pervert them with false opinions and errors. They deny that anything has been revealed by God; they do not admit any religious dogma, any truth but what human intelligence can comprehend; they do not allow any teacher to be believed on his official authority. Now, it being the special duty of the Catholic church, and her duty only, to keep the doctrines received from God and the authority of teaching with all the heavenly means necessary to salvation, and preserve them integrally incorrupt, hence the attacks and rage of the enemies are turned against her.

Now, if one watches the proceedings of the Masons, in respect of religion especially, where they are more free to do what they like, it will appear that they carry faithfully into execution the tenets of the naturalists. They work, indeed, obstinately to the end that neither the teaching nor the authority of the church may have any

influence; and therefore they preach and maintain the full separation of the church from the State. So laws and government are wrested from the wholesome and divine virtue of the Catholic church, and they want, therefore, by all means, to rule States independent of the institutions and doctrines of the church.

To drive off the church as a sure guide is not enough; they add persecutions and insults. Full license is given to attack with impunity both by words and print and teaching the very foundations of the Catholic religion; the rights of the church are violated; her divine privileges are not respected. Her action is restricted as much as possible; and that by virtue of laws apparently not too violent, but substantially made on purpose to check her freedom. Laws odiously partial against the clergy are passed so as to reduce its number and its means. The ecclesiastical revenue is in a thousand ways tied up, and religious associations abolished and dispersed.

But war rages more ardently against the Apostolic See and the Roman Pontiff. He was, under a false pretext, deprived of the temporal power, the stronghold of his rights and of his freedom; he was next reduced to an iniquitous condition, unbearable for its numberless burdens, until it has come to this, that the sectarians say openly what they had already in secret devised for a long time, viz., that the very spiritual power of the Pope ought to be taken away, and the divine institution of the Roman Pontificate ought to disappear from the world. If other arguments were needed for this, it would be sufficiently demonstrated by the testimony of many who often, in times bygone and even lately, declared it to be the real supreme aim of the Freemasons to persecute, with untamed hatred, Christianity, and that they will never rest until they see cast to the ground all religious institutions established by the Pope.

If the sect does not openly require its members to throw away Catholic faith, this tolerance, far from injuring the Masonic schemes, is useful to them. Because this is, first, an easy way to deceive the simple and unwise ones, and it is contributing to proselytize. By opening their gates to persons of every creed they promote, in fact, the great modern error of religious indifference and of the parity of all worships, the best way to annihilate every religion, especially the Catholic, which, being the only true one, cannot be joined with the others without enormous injustice.

But naturalists go further. Having entered, in things of greatest importance, on a way thoroughly false, through the weakness of human nature or by the judgment of God, who punishes pride, they run to extreme errors. Thus the very truths which are known by the natural light of reason, as the existence of God, spirituality and immortality of soul, have no more consistence and certitude for them.

Masonry breaks on the same rocks by no different way. It is true, Freemasons generally admit the existence of God; but they admit themselves that this persuasion for them is not firm, sure. They do not dissimulate that in the Masonic family the question of God is a principle of great discord; it is even known how lately they had on this point serious disputes. It is a fact that the sect leaves to the members full liberty of thinking about God whatever they like, affirming or denying his existence. Those who boldly deny his existence are admitted as well as those who, like the Pantheists, admit God but ruin the idea of him, retaining an absurd caricature of the divine nature, destroying its reality. Now, as soon as this supreme foundation is pulled down and upset, many natural truths must needs go down, too, as the free creation of this world, the universal government of providence, immortality of soul, fixture, and eternal life.

Once having dissipated these natural principles, important practically and theoretically, it is easy to see what will become of public and private morality. We will not speak of supernatural virtues, which, without a special favor and gift of God, no one can practice nor obtain, and of which it is impossible to find a vestige in those who proudly ignore the redemption of mankind, heavenly grace, the sacraments, and eternal happiness. We speak of duties which proceed from natural honesty. Because the principles and sources of justice and morality are these, a God, creator and provident ruler of the world, the eternal law which commands respect and forbids the violation of natural order; the supreme end of man settled a great deal above created things outside of this world. These principles once taken away by the Freemasons, as by the naturalists, immediately natural ethics has no more where to build or to rest. The only morality which Freemasons admit, and by which they would like to bring up youth, is that which they call civil and independent, or the one which ignores every religious idea. But how poor, uncertain, and variable at every breath of passion is this morality is demonstrated by the sorrowful fruits which partially already appear. Nay, where it has been freely dominating, having banished Christian education, probity and integrity of manner go down, horrible and monstrous opinions raise their head, and crimes grow with fearful audacity. This is deplored by everybody, and by those who are compelled by evidence and yet would not like to speak so.

Besides, as human nature is infected by original sin and more inclined to vice than to virtue, it is not possible to lead an honest life without mortifying the passions and submitting the appetites to reason. In this fight it is often necessary to despise created good, and undergo the greatest pains and sacrifices in order to preserve to conquering reason its own empire. But naturalists and Masons, rejecting divine revelation, deny original sin, and do not acknowledge that our free will is weakened and bent to evil. To the contrary, exaggerating the strength and excellency of nature, and settling in her the principles and unique rule of justice, they cannot even imagine how, in order to counteract its motions and moderate its appetites, continuous efforts are needed and the greatest constancy. This is the reason why we see so many enticements offered to the passions, journals and reviews without any shame, theatrical plays thoroughly dishonest; the liberal arts cultivated according to the principles of an impudent realism, effeminate and delicate living promoted by the most refined inventions; in a word, all the enticements apt to seduce or weaken virtue carefully practiced—things highly to blame, yet becoming the theories of those who take away from man heavenly goods, and put all happiness in transitory things and bind it to earth.

What we have said may be confirmed by things which it is not easy to think or to speak. As these shrewd and malicious men do not find more servility and docility than in souls already broken and subdued by the tyranny of the passions, there have been in the Masonic sect some who openly said and proposed that the multitudes should be urged by all means and artifice into license, so that they should afterward become an easy instrument for the most daring enterprise.

For domestic society almost all the doctrine of naturalists is that marriage is only a civil contract, and may be lawfully broken by the will of the contracting parties; the State has power over the matrimonial bond. In the education of the children no religion must be applied, and when grown up every one will select that which he likes.

Now, Freemasons accept these principles without any restriction; and not only do they accept them, but they endeavor to act so as to bring them into moral and practical life. In many countries which are professedly Catholic, marriages not celebrated in the civil form are considered null; elsewhere laws allow divorce. In other places everything is done in order to have it permitted. So the nature of marriage will be soon changed and reduced to a temporary union, which can be done and undone at pleasure.

The sect of Masons aims unanimously and steadily also at the possession of the education of children. They understand that a tender age is easily bent, and that there is no more useful way of preparing for the State such citizens as they wish. Hence, in the instruction and education of children, they do not leave to the ministers of the church any part, either in directing or watching them. In many places they have gone so far that children's education is all in the hands of laymen; and from moral teaching every idea is banished of those holy and great duties which bind together man and God.

The principles of social science follow. Here naturalists teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally independent; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence the people are sovereign; those who rule have no authority but by the commission and concession of the people, so that they can be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principles of liberty. The State must be godless; no reason why one religion ought to be preferred to another; all to be held in the same esteem.

Now, it is well known that Freemasons approve these maxims, and that they wish to see Governments shaped on this pattern and model needs no demonstration. It is a long time, indeed, that they have worked with all their strength and power openly for this, making thus an easy way for those, not a few, more audacious and bold in evil, who meditate the communion and equality of all goods after having swept away from the world every distinction of social goods and conditions.

From these few hints it is easy to understand what is the Masonic sect and what it wants. Its tenets contradict so evidently human reason that nothing can be more perverted. The desire of destroying religion and church established by God, with the promise of immortal life, to try to revive, after eighteen centuries, the manners and institutions of paganism, is great foolishness and bold impiety. Not less horrible or unbearable is it to repudiate the gifts granted through his goodness by Jesus Christ to individuals, to families, and to States; benefits very important even according to the opinion of his adversaries. In this foolish and ferocious attempt, one recognizes that untamed hatred and rage of revenge kindled against Jesus Christ in the heart of Satan.

The other attempt in which the Masons work so much, viz., to pull down the foundations of morality, and become co-operators of those who, like brutes, would see that become lawful which they like, is nothing but to urge mankind into the most abject and ignominious degradation.

This evil is aggravated by the dangers which threaten domestic and civil society. As we have at other times explained, there is in marriage, through the unanimous consent of nations and of ages, a sacred and religious character; and by divine law the conjugal union is indissoluble. Now, if this union is dissolved, if divorce is juridically permitted, confusion and discord must inevitably enter the domestic sanctuary, and woman will lose her dignity and children every security of their own welfare.

That the State ought to profess religious indifference, and neglect God in ruling society as if God did not exist, is a foolishness unknown to the very heathen, who had so deeply rooted in their mind and in their heart not only the idea of God, but the necessity also of public worship, that they supposed it to be easier to find a city without any foundation than without any God. And really human society, for which nature has made us, was instituted by God, the author of the same nature, and from him emanates, as from its source and principle, all this everlasting abundance of numberless goods. As, then, the voice of nature tells us to worship God with religious piety, because we have received from him life and the goods which accompany life, so, for the same reasons, people and States must do the same. Therefore, those who want to free society from any religious duty are not only unjust, but unwise and absurd.

Once grant that men through God's will are born for civil society, and that sovereign power is so strictly necessary to society that when this fails society necessarily collapses, it follows that the right of command emanates from the same principle from which society itself emanates; hence the reason why the minister of God is invested with such authority. Therefore, so far as it is required from the end and nature of human society, one must obey lawful authority as we would obey the authority of God, supreme ruler of the universe; and it is a capital error to grant to the people full power of shaking off at their own will the yoke of obedience.

Considering their common origin and nature, the supreme end proposed to every one, and the right and duties emanating from it, men no doubt are all equal. But as it is impossible to find in them equal capacity, and as through bodily or intellectual strength one differs from others, and the variety of customs, inclinations, and persoual qualities is so great, it is absurd to pretend to mix and unify all this and bring in the order of civil life a rigorous aud absolute equality. As the perfect constitution of the human body results from the union and harmony of different parts, which differ in form and uses, but united and each in his own place form an organism beautiful, strong, useful, and necessary to life, so in the State there is an infinite variety of individuals who compose it. If these all equalized were to live each according to his own whim, it would result in a city monstrous and ugly; whereas if distinct in harmony, in degrees of offices, of inclinations, of arts, they co-operate together to the common good, they will offer the image of a city well harmonized and conformed to nature.

The turbulent errors which we have mentioned must inspire Governments with fear; in fact, suppose the fear of God in life and respect for divine laws to be despised, the authority of the rulers allowed and authorized would be destroyed, rebellion would be left free to popular passions, and universal revolution and subversion must necessarily come. This subversive revolution is the deliberate aim and open purpose of the numerous communistic and socialistic associations. The Masonic sect has no reason to call itself foreign to their purposes, because Masons promote their designs and have with them common capital principles. If the extreme consequences are not everywhere reached in fact, it is not the merit of the sect nor owing to the will of the members, but of that divine religion which cannot be extinguished, and of the most select part of society, which, refusing to obey secret societies, resists strenuously their immoderate efforts.

May heaven grant that universally from the fruits we may judge the root, and from impending evil and threatening dangers we may know the bad seed! We have to fight a shrewd enemy, who, cajoling peoples and kings, deceives them all with false promises and fiue flattery.

Freemasons, insinuating themselves under pretence of friendship into the hearts of princes, aim to have in them powerful aids and accomplices to overcome Christianity, and in order to excite them more actively they calumniate the church as the enemy of royal privileges and power. Having thus become confident and sure, they get great influence in the government of States, resolve yet to shake the foundations of the thrones, and persecute, calumniate, or banish those sovereigns who refuse to rule as they desire.

FROM THE GENERAL AGENT.

KIRKWOOD, May 10, 1884.

I remember Galesburg as it was when I first visited that then justly famed center of abolition, education and reform. Not a grog-shop disgraced its public or private walks, and no drunkards were seen reeling or heard blaspheming on its streets. Quiet reigned on the Sabbath, and honest industry was not taxed to support crime, or honorable business "badgered and boycotted" by base and vicious slaves to drink. No lodge met in secret to plot and plan for the protection and gratification of the "initiated," at the expense of justice and the common, civil, commercial and social rights of its citizens. "One Master" and "all brethren" together, was the prevailing sentiment when, as a student, I entered Knox College, became a citizen of the town and subsequently a member of the old First Church, under the pastorate of Dr. Bascom.

Coming from a farm in the country where I had very indifferently improved the limited advantages within my reach, and without experience in temperance, culture or Christian society, the change was like to entering a new world filled with the unknown. Familiar with social ways of frontier life, at which the "jug" was deemed indispensable to the highest attainments of conviviality, ambition for intellectual culture or serious aspirations to the attainment of a "new heart wherein dwelleth righteousness," seldom if ever disturbed my thoughts, or invaded the sanctuary of my hidden life. The elements into which I had entered were not only new to me, but highly conducive to a radical change in my entire future. I became first an observer, then a learner and afterwards

a student. From noting men and movements I passed to effects and their producing causes, and then to books and systematic study. Temptations to dissipation were few, while the inexperienced were hedged about with salutary influences, brought into constant contact with Christian examples and incited to action by faithful instructions.

Doubtless many of those influences favoring a high state of intellectual and religious culture are still alive in the College and churches of Galesburg, but the outside appearance is most wonderfully changed. Saloons abound on all the principal thoroughfares, and judging from the number of men I saw staggering and heard swearing on the streets with apparent impunity, I infer a very lax state of morals in the community, unlike to that of twenty-five years ago. High license does not seem to have diminished the evils of drunkenness in Galesburg, or surrounded its institutions of learning and churches with a moral atmosphere conducive to either intellectual or spiritual development. Had I found such an atmosphere and been exposed to such allurements when I entered Knox College and came under the social and moral influences surrounding it, I have every reason to believe that my life would have been far more imperfect and less creditable than it has been. If Galesburg has not fallen into the power of its worst inhabitants, beyond the hope of recovery, the better class ought to rally their forces and rescue their city from the power that dominates and licenses the pestilence of rum, that now pervades the atmosphere of every business street. They owe it to themselves and to their children; they owe it to the young men and women who come from their homes to "drink at the fountain of knowledge," and to their confiding parents who commit to their care for a time those who are dearer to them than their own lives; they owe it to the sacred memory of the godly founders of the town and College, and God will hold them responsible in the final account, if they do not "put away the accursed things from among them."

J. P. STODDARD.

AMERICAN POLITICS.

CALL FOR NATIONAL POLITICAL CONVENTION.

The National Convention of the American Party will be held in Farwell Hall, Chicago, June 20, 1884, to nominate candidates for President and Vice President of the United States, to revise the platform of the party, and transact such other business as may be brought forward.

Each State will be entitled to as many delegates as there are Congressional Districts in the State, and two delegates at large. These delegates may be chosen in such manner as each State shall determine, and they shall be furnished with credentials signed by the chairman of the State Committee, or by the member of the National Committee for that State.

Persons friendly to the cause, who are not delegates, or who are elected to represent organizations friendly to the party, will be admitted to all the privileges of the Convention except that of voting, and this privilege may be extended to them by the Convention provided the delegation of the State from which they come is not otherwise full. Signed— F. W. CAPWELL,

President.

E. D. BAILEY, *Eastern Secretary.*
J. P. STODDARD, *Western Secretary.*

AMERICAN PROHIBITION CLUB

Organized May 10th, 1884, at Canandaigua, Ontario Co., N. Y. J. Haire, president; John Carrington, vice-president; Frank W. Perry, secretary; H. Tiffany, treasurer. Delegates to Chicago, June 20th: C. D. Brooks, Wm. Wright, D. Booth, J. Haire, H. Tiffany, John Carrington, John Warfield, Ezra Pierce, Daniel Arnold, John Depew, James Chase, and Howard Dewey. Officers empowered to fill vacancies and appoint other delegates.

W. B. STODDARD, *Secretary.*

THE WARSAW MEETING.

The American convention for Wyoming county, New York, was held in the court house at Warsaw, May 16th.

The meeting was called to order by State president F. W. Capwell, and F. W. Capwell was elected chairman and W. B. Stoddard, secretary. Prayer was offered by Rev. I. C. White. Explanatory remarks were made by F. W. Capwell of the object of the meeting, etc.

Voted that the chair appoint a committee to present names to the county convention for central committee and also for delegates to the National convention.

Chair appointed R. W. Lyman, Rev. I. C. White and W. B. Stoddard as said committee. Remarks on platform were made by Pres. J. Blanchard.

Committee on nominations reported for Central committee: F. W. Capwell, E. S. Mather, W. T. Warner, Rev. I. C. White, Charles Lathrop, T. B. Catton and P. P. Fullington; for delegates to National convention: F. W. Capwell, E. H. Miller, D. Barrett, E. Gay, G. Sweet, A. Sleeper, R. W. Lyman, W. B. Stoddard, Warren Smith, John Jones, S. W. Olds, W. W. Belden, Horace Howe and Luther Stevens.

Voted to accept and adopt report of committee, and that the chair be empowered to fill vacancies.

W. B. STODDARD, *Sec.*

A PLEA FOR WOMAN.

BELOIT, Kansas.

Since the organization of the American party and the framing of the American platform, there has been much hopeful waiting and praying to see one more plank added to that grandest of all political platforms ever known in the United States. That plank is for the enfranchisement of woman. Favorable omens are reaching out towards the consummation of this much desired end. The late Washington convention has agitated this subject in such a forcible manner that already the tread of the "coming woman" may be heard with her deposit for the ballot box.

"Woman's Complaints," as recorded in the *Cynosure* of 27th March, are favorable arguments, yet in that report one very important and one of the strongest reasons why woman should have a voice in making the laws by which she is governed is left out. That point it is the purpose of this article to discuss.

Of all the privileges denied woman by the ballot the most heartrending is the right to her own offspring. Talk of the agonies of the Southern slave mother when her children have been torn from her embrace and banished from her loving care! This is too barbarous truly to be tolerated in a Christian (?) land. But it was an enemy that did it, and David said, "If it had been an enemy I could have borne it." If a *sole* title to the children is to be invested in any one it should be the mother; she who has borne the anguish, and whose ceaseless vigils day and night have protected, and in too many instances, wholly provided for those who have been forced upon her already overburdened hands and heart. There can no stronger earthly love exist than that of a mother for her child, and yet it is at the option of the father according to law, custom, and the Scriptural reasoning of many, whether she can have any control whatever over the child. In how many instances the children have been taken almost from the mother's breast, and put to tasks that those of more years ought not to have borne. No matter how many sleepless nights of weeping the mother may spend, how many prayers she may offer (though God never fails to do his part), or how many times her pitiful pleadings for her child may be silenced by a blow that lays her senseless at the feet of her sworn protector, he is the "head," the sole power is his, and there is no redress. The work of murder goes on, and none dare interfere, until the earthly scene closes over a premature grave where the mother's bleeding heart lies buried too, with the precious jewel God made to bless her in her old age and the world while life should last.

There are other instances all around us where this *sole investment* crushes the very life's blood out of woman's heart. One of personal knowledge was of a man in prime of life who was dying of consumption, and used his investment in putting his two bright little girls, with the property that had been a mutual gathering, all in his brother's hands to be controlled solely by him when the father was dead. The mother could have these children with her just as long as she abided by the commands of the brother and dealt with them just according to his dictation. What a bruised heart that woman carried through the few years she dragged out after her husband's death; and how bitter were the remembrances of that act of tyranny, the force of which began to be felt with the going out of his life. Another incident was that of a man who answered to the first call for volunteers at the time of the rebellion. He raised a company and went as captain into the first battle at Bull's Run, and was shot through the heart. Before leaving home he made use of his "investment" by putting two beautiful daughters just growing into womanhood, with all his property for their maintenance and education, into the hands of a Catholic priest. The mother was Protestant in faith, though not a Christian (the father was an infidel), she had toiled hard, early and late, and with an economy far surpassing that of her husband, had made the larger share of the property aside from her duties of motherhood. But her heart was broken, and it took only a few years for the slow torture to wear out the once vigorous life and lay another victim of "sole" proprietorship in an early grave.

One more instance and this argument will close. Now rises before us a man whose intellect was often compared with Daniel Webster's, and he was considered qualified for any office our States could give. He was of a large, wealthy and aristocratic family, the only one of whom was addicted to drink. His father set him up in the mercantile business, but rum ran away with that. Next his father gave him a wholesale boot and shoe store; from that he went to a hotel with a bar, and from that to a hovel and beggary, dragging wife and children with him. The children, when there was no other way out of starvation, used to be sent to the father's mother for the crumbs she would throw to her dogs or swine, and were told in these pitiless words, "She supposed she must give the brats something to keep them from starving to death." Thus the iniquity of the father was visited on the children. Neither was beggary the hardest thing they had to bear. Rum made a fiend of that father, and when his staggering step was at the door the children would crouch behind their mother's chair or hide beneath the bed or anywhere, to shun the brutal blows that would be dealt unsparingly on the first within reach. And when driven out of their home, as would often be the case, the mother and little ones used to resort to the "city of the dead" to weep and pray and comfort one another as best they could until the mad frenzy was over, or that "head" of the family had gone again to his cups. At length the mother, who had exhausted everything in her effort to keep soul and body of herself and children together, felt perhaps all would be better off if she should take refuge under other roofs, but she was soon made to feel the "sole" power in having her children taken from her, her only little girl being put into the hands of the aforesaid grandmother, who kept her in her chair only as necessity compelled her to leave it, and she was not allowed to speak or be spoken to. Two little boys were in another place with about the same treatment, and much care was taken to let the mother know just how her children were treated, and she said, "I will go back and die with my children," and she did, but did not have to live long.

It seems as if this ink would turn to blood if an attempt should be made to write what that woman, one of the grandest of earth, suffered at the hands of her husband. But she was "a woman and could not be a man." So, could not use the ability she had to provide for and protect herself and children, which she was fully competent to do if she had not lost her identity by becoming a *married* woman, consequently a mere machine to act as she was acted upon, and without any defence more than a machine in the eyes of civil law. And some would wrest even the moral law to the binding of women soul and body, to their Juggernaut of covetousness, and pervert the rendering of the Scriptures as did "Gath Rimmon." (1 Cor. 11: 3). "But I would have you know that the head of every man is Christ; (*mark*) and the head of the woman is the man; and the head of Christ is God." Now every true woman gladly and proudly acknowledges this headship in its fullest sense, and every woman that is married to a man she cannot look up to, lean upon, and acknowledge as head, is as a bird with clipped wings beating against prison bars earth has decreed can never be broken.

"The head of every man is Christ." Admitted. Now what does Christ do for man; and what does he require of man? Christ makes ample provision for man's highest good, best interest, greatest happiness; watches over him, protects him from all harm, loves him, never leaves him nor forsakes him, and "so loved him that he gave his life for him." Has, or will man do all this for woman? If so, woman will render him the homage of her whole being, and gladly acknowledge him as her "head."

"But," says one, "Christ demands obedience." True, and the church, the Lamb's wife, seeks no higher joy than to obey, for there are no demands made but there is ample provision made for their fulfillment. Christ is not a tyrant seeking only his own good and glory, neither is any true man, which in this sin-cursed age is the exception and not the rule. It is the perverting of the power, and the absorbing process which are to be remedied.

It is yet to be learned that the church loses her identity or her individual responsibility in Christ. In short she is an individual representative body, and woman is to man what the church is to Christ—an identity, independent of man to a certain extent, and has the God-given right to use her free moral agency independent of man, as the church has of Christ. It is argued a family with two heads is a monster. What is to be done with a triune Head? Cannot the two heads be as sweetly and harmoniously blended as the three? Yea verily, when pervaded with the same spirit, and when this is the case we will hear no growls from the would-be lions nor no appeals from woman for redress from unendurable outrages. That a woman is a being with a soul and body subject to law does not argue that she shall do any immodest or unlawful act (according to the moral law), if she bear a part in making the laws by which she and her children are governed.

It is all bosh to argue that "the wife of the Mason and rumseller would vote with their husbands." What! rivet chains on themselves that would wear quite through their hearts? Nay, verily, except the power of the "head" be so ponderous that they know their own will be broken if they don't, and many women would rather have their heads broken than to vote such chains.

(*Continued on 12th page.*)

CORRESPONDENCE.

ADVENTURE WITH A PIRATE.

DEAR CYNOSURE:—While at Maple River, Michigan, a lady with whom I met related to me a most thrilling narrative which she received many years ago from the lips of the unfortunate sea captain himself. She was personally acquainted with him and knew the story to be true. It occurred many years ago.

This sea captain during one of his voyages was pursued and overtaken by a pirate ship. The pirate captain was sailing under false colors to prevent suspicion. When he got near enough to secure his prey he displayed his true colors, but it was too late for the unfortunate vessel to escape. The fiendish crew directly boarded her and commenced an indiscriminate massacre of all on board. The mate, however, took advantage of the confusion and excitement, hastily lowered a boat and made good his escape unobserved. He succeeded in reaching a small island. He put up a signal of some kind, was discovered by a passing vessel and rescued, and finally reached his home.

When all the crew were massacred, some by cutting their throats and then throwing them over the bulwarks of the vessel, others by being strung up to the rigging,

they came at last to the captain. Already a rope had been thrown over the yard-arm ready to be drawn around his neck when all at once he bethought himself of his Masonry and gave the sign of distress. Immediately the pirate captain halted and cried out to his men to take down the rope. The eager, furious crew at first refused to obey. Finally, summoning all the strength and resolution he could command, he with a furious stamp of the foot cried out in thunder tones: *"Take that rope down!"* They at length reluctantly obeyed. They now stripped him of all his valuables, his watch and every cent of money, leaving him nothing but the clothes on his back. They placed him in confinement, telling him that if he dared to utter a word or a groan it was at the peril of his life.

The terrified and suffering man, by a tremendous effort, maintained perfect silence till they came to a small island on their way, when he was taken from the ship and set ashore on the desolate island to live or die as best he might; but his hair, which, to use the language of our informant, "was raven black" when he was placed in confinement, was now as white as wool. He too, like the mate, displayed a signal and was rescued by a passing vessel, and finally reached his home again. He found the mate had arrived before him and had spread the news of his supposed fate. His friends had mourned him as dead and had had his funeral sermon preached and had put on mourning for him. He never went near the lodge again.

E. C. A.

VERY BROAD RELIGION.

"They wanted a church to exclude Strauss with worship of the universe, and to include such as believed in a living will at the heart of the universe, who made all and directs all to a glorious consummation. Let it be broad enough to include all who hold this faith, under whatever variety of form they clothe their belief." "Christianity is eternal on the principle of the survival of the fittest. But might not the church have to pass away, so that Christianity might remain?"

The above is quoted from a report of a religious meeting in England to show how the *principles* of the religion of Freemasonry crop out into public notice, and how the skeptical spirit hypocritically assumes the garment of professed faith in Christ, while subverting the Scriptures and the authority of the only name given under heaven whereby men must be saved. Much may be very pretty as sentimentalism or poetry, but how void of the grand truth of Jesus as the Saviour of men churches would be which would welcome to their liberal fold all such as believed only in a Creator! Heathendom itself might then be within the church! But the church of Christ would be dead, and the doctrines of the lodge itself might rule when such a faith is all that shall be required of "church" members! Perhaps Masonic rites would not then need to be kept secret.

SCOT.

PITH AND POINT.

ALLIANCE FOR PRAYER.

I send for insertion in your paper an article from *Words of Life*, which I hope may be an encouragement to some who are engaged in the anti-lodgery and temperance reform, who have great trials and whose prayers seem to remain unanswered. Christian friends, let us cling to the promises in the Word "which are yea and amen in him unto the glory of God." We have this injunction and promise from our Lord and Saviour Jesus Christ; "When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." The work is of vast importance. The cause and the workers need great help from the Almighty Jehovah, to whom belong "power and riches and wisdom and strength." Let us have an alliance for prayer for this work, which shall meet morning and evening at a throne of grace. This will be a great strengthening of the hands in God.—M. A. Tapley, *Columbus, Miss.*

A NEW ORDER OF BISONS.

Canada lodgeries seem to flourish about Toronto, the capital of Ontario. It used to be imagined that Lower Canada, now the province of Quebec, was the most benighted part of the Dominion on account of the dominancy of French Romanism. It was said to be priest-ridden. Could this have been the cause of envy on the part of the people of Ontario? Could this have prompted them to excel their Eastern fellow-subjects by seeking and submitting to the conscience-binding priestisms of secret societies?

The Toronto *Mail* has about four columns filled with notices of the different lodgeries, all the way from Ancient Freemasonry to the "Royal Antediluvian Order of Buffaloes!" That sublime order was to meet at the "Genuine," and send Bro. *Bland* as a delegate to the Grand Lodge in England. How happily do these names apply! Verily it should need a very *bland* delegate to persuade any one among a civilized people that there can be even in *be-knighted* Canada, a "genuine" meeting of "Royal Antediluvian Buffaloes!" In what dark diggings were their bones discovered? By what magical arts have they been made to rattle and to make any of our credulous neighbors believe that such deformed monstrosities are alive and kicking in our day and generation?

But after all, Americans are ahead—always a little smarter than the Kanucks. Let them go on and they may prove bye and bye worthy of welcome among the slavish, darkening fraternities of these free and enlightened United States. This is the notice: "R. A. O. B.—The Royal Antediluvian Order of Buffaloes, of this city, will meet at the 'Genuine' on Thursday evening next, for the election of officers. All members are expected to be present to meet Bro. Bland previous to his departure for England as a delegate to the Grand Lodge." T. H.

FOR ILLINOIS AND IOWA CONGREGATIONALISTS.

In looking over your list of Anti-masonic churches, I see that the States of Illinois and Iowa have adopted resolutions against the lodge. But they will not let it be discussed in any of their associations, either district or State. Now it looks something like this to me: as if I should pass a resolution condemning the use of intoxicating liquors, and then freely use them and let all my family use them, and then not let any one say anything against their use in my house or before my family. As Freemasons are admitted into almost every Congregational church, and they will not let it be discussed in any of their meetings.—ISAAC TOWNSHEND, *Tabor, Iowa.*

The brother's objection is well taken. It is true these associations have voted against Masonry, but in works they deny the truth to which they have confessed. We print simply the fact of their having voted a testimony, while the world sees how lightly they value such a solemn statement of their convictions when the cross of unpopularity must be taken up. May God give repentance for this evil.

BLESSINGS IN DISGUISE.

Bro. Young, who some time ago was discharged from the Milwaukee *Sentinel* office, for refusing to join the printers' secret union, found employment in the *Republican* office, and is now employed on the *Republican Sentinel*, in the same room he worked before his discharge. He is receiving better wages, and has more agreeable companions; while those who derided him and called him an "anti-secret rat" are out of employment, some of whom now congratulate him on his course. Who knows but what his standing up firm for truth's sake may yet be a means to deliver some of his enemies from the coils of the serpent? Surely all things work together for good to them that stand firm for the right, putting their trust in the Lord.—S. H. PIERCE, *National Home, Wis.*

AN ITEM OF MASONIC HISTORY.

I read in the Utica *Observer* a notice of the death of Dr. Bristol, as one of the oldest Masons in the State, and that he organized the Good Templar lodge. I take it they mean he was the originator. Now please, if you can, let us know if it be the fact. He was an M. E. presiding elder some twenty years ago and preached at our schoolhouse. A neighbor informed me he was a great Mason. I am unable to go out, and can do but little; but I am in full sympathy with you in Chicago and Washington." Am glad to have one to associate with in my labors—E. J. Clemens. When I began to get acquainted, and let him have papers, tracts and hooks he was cautious at first, but soon when I was talking with his neighbor upon the subject he came up and testified, "That's so; for I have been there." I am in hopes yet that we shall be able to have some lectures here. There are many who want to see your lecturer. One, a seceding Odd-fellow, has read the expose, says it is correct, is opposed to secret societies, and I think will not vote for one.—N. GREEN, *Clayville, N. Y.*

A PETITION.

WHEREAS, Every combination of persons for the purpose of robbery, stealing or other crime, is a secret society and bind their members under oaths whose penalties are death of the body to keep their acts secret; and

WHEREAS, All of the secret societies in these United States of America bind their members under oaths or obligations to keep their secrets under penalties of death of the body or loss of character; and

WHEREAS, Robberies and crimes are so frequent; therefore

We, the undersigned citizens of the United States, do hereby petition and pray that your honorable body, the Congress of the United States of America, will appoint a committee whose legal duty shall be to ascertain or find out and publish to the public at large which one of the secret societies does commit either one or all of the robberies and other crimes that are committed, that the guilty secret society may be punished and broken up: and if said committee shall fail to find out which one of the secret societies has done the crime or crimes, then we request that your honorable body will make it the legal duty of said committee to put all of the secret societies under censure and compel each one to prove itself clear, or be held guilty.—H. L. WOODARD, *Monroe Center, Michigan.*

A WELCOME FUNERAL.

A man had been converted to God. He had been dissipated and had contracted various evil habits, but the Lord had graciously saved him from them.

One evening he went into the prayer-meeting, and heard a man tell how the Lord showed him the evil of using tobacco, and led him to abandon this habit. Our friend listened to the story of his experience, and after meeting went home. He hunted around the house and found a shovel, and went and dug a hole, a grave, two feet deep. He gathered up his tobacco and its belongings,—every old pipe that he could find about the house, a ten dollar meerschaum, and all the appliances and paraphernalia pertaining to the weed, and buried the whole; and from that night abandoned the unclean habit, and has found improvement in body and soul and pocket by so doing. Would that some others might attend such funerals as chief mourners, and bid an everlasting adieu to "the dear departed."

BIBLE LESSONS.

LESSON IX.—June 1, 1884.—Christian Liberty.—Gal. 4: 1-16. *Get your Bible and read the lesson.*

GOLDEN TEXT.—Stand fast, therefore, in the liberty wherewith Christ has made us free.—Gal. 5: 1.

THE GALATIAN CHURCHES were founded by Paul at his first visit, when he was detained among them by sickness (Gal. 4: 13), during his Second Great Missionary Journey, about A. D. 51 (Acts 16: 6).—*Alford.* Again in the autumn of A. D. 54, at the beginning of his Third Missionary Journey, Paul visited them (Acts 18: 23). The church seems to have been troubled by Judaizing Christians, who insisted on the Gentiles conforming to Jewish rites and ceremonies, and becoming Jews as well as Christians, and who therefore repudiated the authority of Paul, opposed his doctrines, misled the converts as to the essentials of salvation, and divided the church. The result was that the church has scarcely appeared in history, not a single name of person or place connected with it being recorded.

THE EPISTLE TO THE GALATIANS. Reports of the above state of things were brought to Paul from time to time, between A. D. 54 and 57, till at last as he was leaving Macedonia, the news was such as determined him to write at once. The Epistle is an argument for Christian liberty. The Epistle to the Galatians has always been held in high esteem as the Gospel's banner of freedom. To it and to the kindred Epistle to the Romans we owe most directly the springing up and development of the ideas and energies of the Reformation.—*Meyer.*

THE BONDAGE OF THE LAW. The early training in every department of life is a bondage of law. When a child begins to read, he must read by rule, spelling his words, thinking of his pronunciation, counting his stops. It is mechanical. Every new language is acquired first by a bondage under grammars and dictionaries. The musician must strike his notes first by rule, and be in bondage under the principles of music. This bondage is necessary and universal. This principle holds equally well in relation to the childhood of the world. God trained the world into spiritual truth and life by laws and ceremonies, a bondage at first, but fitting for the glorious liberty of the sons of God. (1) The law was a rule of right doing, to be obeyed as law till it was natural to do right without thinking of the law. (2) Outward ceremonies and observances trained them in the worship of God. (3) God by his miracles and wonders taught them his power and greatness, and by his temple with its holy of holies, he taught his perfect holiness. (4) The distinction of clean and unclean, and the separation of Jews from Gentiles, taught the distinction between holy and unholy, pure and impure. (5) The evil of sin was taught by temporal rewards and punishments (6) The atonement was taught by the sacrifices. (7) Joy in God by their great festivals. (8) The spiritual kingdom of God by his kingdom among the Jews. All these things pertained to the childhood of men. By the Jews and by natural religion, all the rest of the world were likewise under a childhood training.—*Peloubet.*

THE FULNESS OF THE TIME. (1) *As to the training of the Jews.* All that laws and ceremonies could do had been done. The Jews were now able to understand spiritual things and holiness of heart as necessary to salvation. They felt the need of more than the law to do this; moreover, this was the time prepared and foretold to them by God through the prophets. (2) *As to the training of the Gentiles.* They had done their best—attained to the widest empire, the highest literature, the deepest philosophy, but could not save themselves or others. They were a moral and a religious failure, and were becoming conscious of it. (3) *The state of the world.* (*a*) The world was at peace; (*b*) the Greek language was almost universal; (*c*) the Romans held sway over nearly the whole known world, and prepared the way for travel and protected the missionaries; (*d*) idolatry was declining, and the hunger of the soul for God was felt.—*Peloubet.*

"Might receive the adoption of sons." That is, be received into the family of God as his sons and heirs. (1) By believing on Jesus we are born by the spirit of God, and receive his life. (2) He forgives all the past sins that separated us from himself, and welcomes us back to himself, and to his home and love as his own dear children. (3) We are children of God because we have received his holy, spiritual nature. This is called *adoption* because our sins had deprived us of our worship, and our right to the entrance of eternal life; we had become strangers, aliens, and enemies, and upon our return to God and reconciliation with him, our forfeited privileges were not only restored, but heightened through the paternal love of God. Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God, and heirs of his eternal glory. —*Watson's Theol. Institutes.*

"Abba, Father." Abba is the form which the Hebrew word *ab* (*father*) had taken in the Aramaic language, commonly spoken in Palestine in the time of Jesus. It was thus Jesus spoke to God when he called Him "Father" (comp. Mark 14: 36). It has been thought Paul employed the form here because he made use of it habitually in his own prayers, and that he added the Greek translation, "father," in writing to the Romans and Galatians, because the Aramaic was unintelligible to them as former Gentiles. Like the terms Amen, Hosanna, Hallelujah, this word "Abba" had no doubt passed from the liturgical language of the primitive Judeo-Christian church into general ecclesiastical language.—*Godet.*

"Wherefore thou art no more a (*bond*) servant." This liberty of the sons of God is therefore (1) freedom to do as he wishes, because he wishes to do right; (2) freedom from the fears of the penalties of the law; (3) freedom from the hindrances and restraints of sin in his nature,

causing him to do what he would not; (4) mental freedom, free thought and feeling; (5) freedom from corroding cares and anxieties; (6) freedom of Christian action. All his duties, his praying, his working, his keeping the commands, are the free, glad, joyous outflow of his nature, as natural and as free as the morning song of the birds.—*Peloubet.*

"How turn ye again." The sense is, "If the Jews were in such a state of servitude, how much more galling and severe was that of those who had been heathens. Yet from *that* servitude the Gospel had delivered them, and made them freemen. How absurd now to go back to a state of vassalage, and to become servants under the oppressive rights of the Jewish law!" —*Barnes.*

"Ye have not injured me." This going back to the bondage of the law harms you, harms the cause of religion, but is no personal injury to me. This is an allusion to their past behavior as a reason and motive why they should now accede to the entreaty just urged: "ye did not injure me formerly, do not injure me now by refusing to act as I beseech you to act.—*Ellicott.*

"Through infirmity of the flesh." On account of an attack of bodily illness. There is no doubt that this is the accurate translation. It seems that on his first visit to Galatia he was hindered and detained by this cause, and this led to a full reception of the blessing of the Gospel by the Galatians. He recalls a most touching passage in his experience and theirs. Detained among them by illness, he doubtless won the more upon their affections, and they could not easily forget all the circumstances of that time.—*Cook.*

"Am I therefore become your enemy because I tell you the truth?" It would seem that something had happened upon St. Paul's second visit to Galatia (the visit recorded in Acts 18 : 23) which had caused a change in their feelings towards him. His plain speaking had given offence.—*Sanday.* Should his telling them the truth about the bondage of their present course in going back to Judaism show that he was their enemy? Nay, his telling them the truth was a proof of his friendship. How apt are we to feel that he who tells us our faults is our enemy!—*Barnes.* Censure hurts that most quick and delicate and constant of all feelings, *self-love.* And who dares to say in how many points the full, unmitigated application of truth to him would *not* be censure. It is a *wise* self-love that would draw a protective and inviolable line round everything that is *ours;* round all the defects and faults we may have, which are our closest and most mischievous enemies. As if a garrison should make a point of most sacredly protecting the very traitors it knows or suspects it has within, because they belong to their town! The right disposition of mind is that which desires earnestly "the truth!"—"*the truth!*" in whatever manner it may come to us.—*John Foster.*

COMMENTS BY E. E. FLAGG.

MASONRY A SYSTEM OF SPIRITUAL BONDAGE.

1. *The folly of seeking truth by signs and symbols.* Vs. 3, 9. By "elements of the world," St. Paul means the mere rudiments of religious knowledge which men had before Christ came. Though he is speaking primarily of the Jewish ceremonial law, which with its show of outward observances had taken the fancy of the Galatians, it really includes and represents every system of religious belief which is outside of the Gospel, and has therefore no soul-saving power. Even under the grosser forms of paganism there were glimmerings of religious truth. It is said by Heckethorn that the ancient mysteries date from the period when the knowledge of the true God became obscured after the patriarchal ages. The pure truth that fell from the lips of Enoch and Noah and Abraham began to be covered up by symbols, the key to which was gradually lost, even by the priests who pretended to explain them. Instead of being free to all like the air and the sunlight it was taught in the darkness and secrecy of caves to the few with money to pay for and courage to bear the ordeal of initiation. Masons tell us that many religious truths are taught in their ritual, as, for instance, the mock raising of Hiram Abiff, which symbolizes the resurrection. But these same truths were taught by almost the same symbols in the ancient mysteries, from which, as we have learned in previous lessons, Masonry owes its origin. The old ceremonial law of the Jews typified and shadowed forth Christ's atonement, but Paul calls the religious knowledge which is thus taught by signs and symbols "weak and beggarly elements." Weak because they cannot save men, and beggarly in contrast to the riches of God's free grace in the Gospel. He calls them "foolish Galatians" to want to return to the bondage of the Jewish rites after they had been made free from their Gentile superstitions. But Masons and Odd-fellows who try to learn religious truth by means of the heathen symbols and ceremonies of the lodge are quite as foolish.

2. *The service of God is the only true liberty.* Vs. 4–7. The drunkard in bondage to strong drink complains that prohibition infringes his personal liberty. Brewers, distillers and saloon-keepers think their rights are invaded when the liquor traffic is restricted or suppressed. But license to do harm, either to others or ourselves, is not liberty. So if "the charters of all secret lodges should be withdrawn and their oaths prohibited by law," there are many secret society men who would declaim loudly against it as despotism and tyranny, when in reality it would be freeing hundreds of thousands from a galling bondage to unknown superiors. Some persons hesitate to become Christians because they do not want to give up their liberty to do as they like—to seek honor and gain, or worldly pleasures and amusements—but in reality this so-called "liberty" is the very bondage from which God sent his Son to redeem them.

LIGHT FROM THE WORD.

Why do we no longer need signs and symbols? 1 John 2: 8. What can make us free? John 8: 32. How did David find liberty? Ps. 119: 45.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
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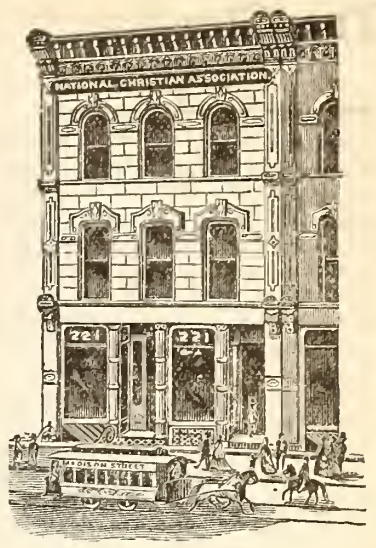
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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 22, 1884.

"WE ARE UNDER A REIGN OF TERROR," said Rev. B. T. Roberts, at Rochester. "There are thousands on thousands who say they are opposed to secret societies; and they are sincere. But only here and there one will take open ground against them. An undefined dread lest something should happen to them if they act out their convictions, let their light shine as Christ commanded, keeps them under a sinful and degrading cowardice. I say *degrading*, for 'the fearful' will at last stand with the 'unbelieving,' and 'the abominable,' and 'whosoever loveth and maketh a lie.' The promises of the Saviour secured the early Christians from the bites of serpents even."

BAPTIST TESTIMONY DILUTED.—The *Examiner*, the leading Baptist organ in the United States, gives the following answer to a query sent by one of its subscribers. Before Dr. Nathan Brown went to Japan, we saw him in New York city, whence the *Examiner* issues. That good man said, mournfully: "Once every Baptist church in this city excluded adhering Masons; but every one of our churches in this city has succumbed to the lodge but the one I belong to." Let us hail the timid testimony below as a token of returning life. If, as the *Examiner* shows, lodges are "unfruitful works of darkness," why not disfellowship them? What care they for *words?*

Be kind enough to state what you think of secret societies, and would you advise me to become a member of such a society when I am told that I can advance the interests of religion by so doing.
S. B. S.

We have never belonged to any such society and have no thought of so doing. If a society is in itself good, and has no other object than to do good, why should it make secrecy one of its fundamental principles, and bind its members by the most solemn vows and the severest penalties to disclose nothing that is said or done in it? We cannot conceive of any circumstances in which it would be best for a man to be a member of a secret organization having such vows or penalties. .

CHARACTERS.—We clip from a Rochester paper an extract from its sketch of the Alling firm:

Their building corners on Exchange and Wilbur streets, is of brick, five airy stories high. It has forty-four feet frontage on Exchange, and runs back along Wilbur 140 feet to Aqueduct, and is thus lighted from three streets. The main store, with its large windows, its high ceiling, its handsome iron columns, and its elegant cherry finish, is very attractive, and the office, divided from it by a heavy glass partition, has plenty of room, and is elegantly fitted up.

It is fifty-two years and more since William Alling, senior member of this old yet enterprising firm, first began business in this city. No man among us is better known of business men, or more thoroughly respected for his integrity. His partners are his son, Joseph Alling, whose younger blood bears the same traits, and David Cory, whose face always reminds us of Oliver Wendell Holmes. Such a reputation for honor and fair dealing as this house enjoys is better than gold.

Mr. Alling has been clerk of the sessions of the Central Presbyterian church through all its fortunes from a little canal Bethel, to a wealthy fashionable church, which the lodge dominates, so that it would blow the church to fragments if the swords and skulls and fuss and feathers of Knight Templary were either resisted or even questioned. Elder Alling, however, has avoided these invisible meshes of Satan; and, like ten thousands of good men in the Presbyterian church, will rejoice when these Achans of modern idolatry are cast out.

Mrs. Alling was the daughter of a now sainted mother; born where the shadows of the crests of the Green Mountains of Vermont were thrown by sunsets over her home. She was Lady Principal of Knox College, Illinois, before her marriage with Mr. Alling. Their son Joseph, with his wife, are now on the coasts of the Mediterranean, and lately explored the ruins of the Alhambra. Mrs. Alling took us to the monument of Myron Holley, and her calm, clear mind abhors the sorceries of the lodge, though she is perplexed by its power over good men.

GEN. A. W. RILEY.—We met this gentleman in Rochester for the first time, though long years since we had known him as a self-sustained lecturer on temperance in Europe and America.

He was married to his present wife when 76 years of age; and since then he has used a full million of brick in erecting tenements. He now lives in his own elegant mansion, though he has made and lost fortunes. He is now 89 years old, and walks erect and with vigor. As, doubtless, many of the adult readers of the *Cynosure* have seen, and nearly all have read of General Riley, we have obtained a die for an engraving of his picture which we shall soon give to our readers.

He came into our Rochester meeting, of which he acted as vice-president, and spoke with very great originality and force against the lodge. He knew and was intimate with the early Anti-masons, Gerrit Smith, Seward, Holley, and others, and knew all the conspirators who compassed Morgan's death, so far as the Marcy and Spencer trials developed them.

EDITORIAL CORRESPONDENCE.

CLIFTON SPRINGS, N. Y., May 9, 1884.

DEAR CYNOSURE:—I spent last night at Seneca Falls with the Wesleyan pastor, Mr. Bedford. He has a fine church edifice and an excellent church. Several young people came forward for examination last evening and were recommended for membership in the church by an intelligent committee. They were interesting young converts, and Mr. Bedford says that his church is in a harmonious and prosperous condition. His two brothers, J. N., and O. C. Bedford, who are graduates of Wheaton College, complete their theological course in the Wesleyan Theological Seminary at Wheaton, in June, next month, under Pres. L. N. Stratton.

As this Wesleyan pastor is a successful and approved minister, his opinions represent a large part of the Wesleyan ministry. He says, "I devoutly wish there could be a recognized union of all Christians opposed to secret societies. In Pennsylvania, a Presbyterian moved into our neighborhood where there was no Presbyterian church. His pastor visited him and advised him to unite with us, and gave the following reasons for his advice. He said, in the village of Hume, Pa., the home of the late P. P. Bliss, there were three pastors of good churches, and all three well sustained. Secret lodges obtained a footing there and flourished; and now, though the population of Hume has not diminished, or the wealth of the people, there is but one pastor there; and he is poorly sustained. The secret orders are disintegrating and destroying the churches."

Rev. Mr. Bedford also says he and others wish the Free Methodists and Wesleyans would unite and become one denomination. He sees no human reason why they should not. They are one in doctrine, one in reform, and one in their general methods, which differ no more than individuals of each of those denominations differ from each other; and if brethren Roberts and Travis, Kinney, Wardner and Stratton would recommend union, he continued, "and set the example, I believe the people of both denominations would hail and welcome the union which would greatly increase our strength, and set a good example toward that union which must take place among all real Christians before Christ will come and reign."

The *Cynosure* warmly endorses these sentiments of this excellent brother. The beautiful printing house at Syracuse is amply sufficient for both denominations, and the local churches need very little alteration to complete such a union; and if the labor now expended on the *Wesleyan* and the *Free Methodist* were bestowed on the united paper, its force would be doubled, while its cost would be diminished and the ramparts of Satan would tremble under the strokes of the new banner of God.

"The Springs" here give tokens of activity and life. The water which pours out in abundance is not Saratoga water, but many think it benefits them. The atmosphere of the place is religious; and though there are some individual Masons here there is no Masonic or Odd-fellow lodge.

To-night we meet in council at Canandaigua, the sight of whose jail Gerrit Smith said always filled him with gloom, as the place where Morgan was incarcerated by a sham process, and whence he was violently taken to his doom.

YORK, N. Y., May 12, 1884.—I am here in a beautiful study where robins, orioles, and American canaries sing to Rev. Mr. MacDonald, pastor of the U. P. church, where I addressed a strong meeting last night against the secret lodge system. In the morning I had preached for Rev. Mr. Allen and his Covenanters; and I had half as good as a visit to Scotland with Elder McMillan (only 82 years old), and his excellent lady, who has not wholly forgotten the Gaelic tongue. She surprises me by telling me that this old native Scotch dialect is still spoken, not only by Lock Katrine and Ben Venue, but also in some neighborhoods of New York and Michigan.

There has been no Masonic or Odd-fellow lodge in this (York) village since the one they had went down under the popular Morgan cyclone. The churches have kept the lodge-pests out.

IN CANANDIAGUA.

We met in the Town House. It is a beautiful village, but full of Masons and memories. There we visited the old stone jail where Morgan was shut into a debtor's cell. The man who "went to jail" with me, last Saturday (only two days and a night ago) hauled stones six miles, with an ox team, to build that jail. He (Mr. Booth) knew all the parties here to the desperate murder which politicians prompted, Masons executed, and God has avenged. Cheesbro, Lawson, poor Bruce, etc., etc., the story of their deaths, as one after another relate them to us, would furnish a chapter of horrors. They ought to be collated and printed together. And not only the ruffians who executed, but the "High Priests" (De Witt Clinton & Co.), who put them up to it, should be hung up in this gallery; showing, each by name, the death-agonies of the lodge assassins; and in the background, the lodges which raised the money to defeat the law and furnish the criminals with food and delicacies while they lay in jail.

But, some will say, since history is full of outrages, why should this one be selected from the mass, and hung on the walls of libraries and reading rooms?

The answer is, to save American history from its assassins, who seek to banish truth from the earth, and fill the void with lying legends, until memory shall become of no use to men, because no one knows what to believe.

A Congregational minister in Illinois lately said to me, "The Masons never took off Morgan!" Dr. I. N. Tarbox of Boston said in a convention, "Intelligent, educated men, within three weeks past, have told me they did not believe there ever was such a man as Morgan; that the whole Anti-masonic farce was based on falsehood for political effect."

Thus Masonic ghouls murder men for speaking and writing truth; and then murder history by denying that their victims ever lived!

Last night good Elder McMillan told me the age and pedigree of the horses which drew Morgan from Canandaigua on toward Niagara. Mr. Bement, a respected citizen of Canandaigua, said in our meeting there: "I one time drove that same span." Mr. Booth showed where Hubbard (I think it was) drove the hack or coach up to the well in the front of the jail where it still is. The jailer, Mr. Peck, told us of the debtor's cell where Morgan was put; and we (Mr. Booth and myself) visited the aged and honored Judge Henry W. Taylor, once law student of John C. Spencer, four times elected to the legislature, long a judge on the Supreme Bench; and now living still in Canandaigua, honored by all, revered by the intelligent and loved by the good. I said, as he sat in his mansion among his books:

"Judge Taylor, were you retained in any of the Morgan trials?"

"I assisted the District Attorney in one of them."

"Have you read Thurlow Weed's late letter? and did you know Mr. Weed?"

"I knew him very well and have read his letter."

"Do you of your own knowledge, believe the contents of that letter?"

"What particular contents? The letter was a long one."

"Have you any doubt that William Morgan was taken by Masons from his young wife and children in Batavia; locked up in the jail on a sham process, in this village, yonder; and thence taken out by Masons, gagged, carried nearly a hundred miles along the Ridge Road; shut up in the fort, and drowned in the river Niagara?"

"I have not the least doubt of it in the world," said the Judge.

Now think of Congregational and Methodist ministers teaching their people, in the counties of Illinois, around Chicago, that "Masons never took off Morgan!" Denying their belief that two hundred and twenty-eight thousand votes were cast in 1832 against the Masonic lodge, ignoring the records of courts and legislatures, and striking out history by wholesale; and if such teaching in our pulpits is not "The prophetic abomination that maketh desolate, standing where it ought not," will some angel tell us what is?

We expect Mr. Capwell, president of the N. Y. State Association, here to hold meetings to-night and to-morrow, to organize a Livingston county American Prohibition club, and appoint delegates to the Chicago Convention, June 20th.

We expect letters to-night from Senator Pomeroy, Mr. Conant and others to fix the fate of the N. E. Convention; and as young Mr. Stoddard, State Agent, is to work in this region with Mr. Starry, if a gallery of gloom and history, such as suggested above is desired by the *Cynosure* readers, they can get up one. "*Nothing hid but shall be known.*"

—It is announced that our good friend Henry Harrison of New York, with his family, will attend the Pan-Presbyterian council at Belfast this summer and visit Scotland, England and the Continent before their return.

—Secretary Stoddard, after filling appointments at Monmouth and Galesburg and arranging for future meetings in Kirkwood and Altona spent the Sabbath in Granville and expects to be in Chicago again during the present week.

—Friends ordering the pamphlet "Freemasonry and Free Government" are requested to mention how many they can use to advantage, as a guide to Bro. Phillips in filling the order. It is encouraging to note that the address is being rapidly circulated. The Chicago Convention should give us something new and good to take its place.

—The political conventions of this year in Chicago, and the great religious gatherings of this month and next are opportunities for reform work that the N. C. A. Board should not overlook. The nominating conventions will receive overtures in favor of prohibition, of woman suffrage, of tariff reform, land reform, etc. Why should not their attention be called, in a respectful and dignified way, backed by the influence of the greatest names in American statesmanship, to the danger impending from lodgery? At least a vigorous tract distribution should be kept up at every available opportunity.

—Shall the N. C. A. have a stand at the New Orleans World's Fair next December as was maintained in Philadelphia by Mr. Cook, then publisher of the *Cynosure?* The opportunities at the South call to us. Methodist, Baptist, Congregationalist and Presbyterian church bodies there are condemning the lodge as they dare not at the North. Should they not have encouragement and assistance? If we can purchase a fine building in Washington and open a new publishing establishment there after eighteen months' work we should be able to support two or three good workers in the South.

—The *Evangelical Trumpet* (*La Trompette Evangelique*), the new French Protestant journal, has just made its appearance, under the management of Rev. P. A. Seguin of the French Evangelical Mission of this city, assisted by J. C. and J. Schœnberger, the brothers whose staunch adherence to principle in their business of painters has gained them a worthy esteem in this city. These brothers have used their spare time for a year or more in publishing two small papers, the *Lighthouse* and *Christian Protestant.* These they have given up so that their whole care may go to the new French paper, which will be issued twice a month in the French language, with a column in English which will be a summary of the rest. This little paper will form a strong auxiliary to the work of French evangelization in Chicago. The Schœnberger brothers print the paper gratuitously so that the subcriptions go almost entirely to support the mission. The price is but $1.00 per year outside the city. Subscriptions, etc., may be addressed to Rev. P. A. Seguin at No. 130 West Twelfth St., Chicago.

—We have been asked to print the encyclical letter of the pope in full. Our readers have a little over two-thirds of it; and although long it will repay a reading, always remembering that the letter uses the term church as applying only to Romanism. This, however, does not vitiate the argument which is on the whole a strong and just condemnation of the lodge. This document will have a wider circulation than any other Anti-masonic argument of late years, both in Protestant and Catholic countries. Since its translation in the New York *Sun* of May 6th it has appeared entire or in part in a number of journals, East and West, and few of prominence fail to give it editorial reviewing. Some, like the *Baptist Weekly* of New York, aver that the pope's opposition gives honor to the lodge. As if it were as impossible for the pope to speak in just condemnation of the lodge as for a Freemason to speak justly of the vices of Romanism. *Puck* puts to shame such hypocrisy in its striking cartoon "Two of a Kind." We shall print next week from the Pall Mall Gazette, London, an able article which shows *Puck* to be a philosopher.

A CALL TO PRAYER.

The National Woman's Christian Temperance Union has issued the following call to all who believe in Jesus Christ and pray in his name. We can earnestly second this request. In the politics of this nation God has been too persistently set aside, as if he had no part in the matter. He rules as truly in the affairs of men as ever, and without him we as Christians can do nothing.

TO ALL CHRISTIAN PEOPLE:—"Righteousness exalteth a nation, but sin is a reproach to any people." Our nation is to-day a legal partner in the business of selling intoxicating liquors as a drink. This fact defines the greatest, most immediate, most vital issue in national politics. Government of the people cannot successfully coexist side by side with a traffic protected by law, whose result is to render the individual incapable of self-government. The homes of America are imperilled by the saloons whose patronage is constantly recruited from the fireside and the cradle. We therefore, mothers and sisters, wives and daughters, beseech all who believe in God to join with us in solemn, earnest and importunate prayer, that the hearts of the people may be so turned unto him upon whose shoulder the government shall be, that by some party such principles may be declared, and such candidates chosen, that Christian men can conscientiously cast their ballots for the same, being assured that they have thus struck a blow for the national prohibition of the traffic in strong drink.

We name Wednesday, May 28th, as this *Day of Prayer*, and urge all our local Unions to observe this day, enlisting all pastors and churches to co-operate so far as possible with us, and respectfully requesting pastors to preach on the subject of *God in Government*, on the Sunday preceding or following this day of prayer.

WASHINGTON LETTER.

CHIEF JUSTICE MARSHALL.

WASHINGTON, May 12, 1884.

DEAR CYNOSURE:—Last Saturday I witnessed the unveiling of the Marshall statue, which stands just at the foot of the steps on the west side of the Capitol. It is of bronze, on a beautiful marble pedestal, mottled with white panels, on which are represented scenes of classic lore. The statue sits in a chair in official robes and looks toward the west The day was very fine, and a large canopy filled with invited guests, and the whole grounds for a wide distance covered with people bespoke the interest that was felt. In front of the speakers' stand were Senator Edwards, Speaker Carlisle, Secretaries Lincoln and Chandler, Hon. Robert C. Winthrop, Attorney General Brewster, the historian Geo. Bancroft, and W. W. Corcoran of this city. On the stand were Senator Hoar and Senator Sherman who introduced Chief Justice Waite, and called on him to preside.

The address of the Chief Justice was mainly historical and was followed by the orator of the day, W. H. Rawles of Philadelphia. The address, though pronounced in a full, clear voice, could be heard by only a fraction of the vast multitude. Those who heard pronounced it most able, and it was frequently applauded. I should not omit to say that prayer was offered by Rev. Dr. Armstrong, rector of the church of which Marshall was a member. The Marine Band gave excellent music.

Chief Justice John Marshall was born in Virginia in 1755, began to study law 1775, was an officer in the Revolutionary war and was present at the battle of Brandywine, Germantown and Monmouth; but resigned his command in 1781. He was admitted to practice in 1780 and his success was immediate and marked. In 1782 he was elected a member of the House of Delegates. In 1789 he was a member of the legislature from Henrico county. The next year he sat in the Virginia convention called to ratify the National Constitution. In 1789–91 he served again in the legislature from Richmond. In 1795 he defended Jay's treaty which had been bitterly attacked by the legislature. This year he declined to receive from Washington the office of Attorney General, but consented to go as Minister to France, 1797. In 1799, at the urgent solicitation of Washington, he was the Federalist candidate for Congress, and was elected by a small majority. In Congress he was a leader of the Federalist party, which was fast becoming unpopular. His own State resolved, if necessary, to resist by force, the "alien and sedition" laws. He ably defended President Adams, who, in accordance with the Jay treaty, had given up a murderer to the British authorities. Mr. Livingstone had introduced a resolution censuring the President, which measure was defeated by the able speech of Marshall. In 1800 he was appointed Secretary of War by President Adams, but before accepting, he was made Secretary of State. His instructions to Rufus King, minister to England, are among the ablest of state papers. In 1801 he was nominated and unanimously confirmed as Chief Justice of the United States, which office he held till his death in 1835.

His decisions raised him to a point of public respect and professional reputation that have never since been surpassed. Between the years 1804 and 1807 appeared his Life of Washington in five volumes. Justice Story in 1839 published "The writings of John Marshall on the Federal Constitution." "His judgments," says Story, "for power of thought, for beauty of illustration, variety of learning and elegant demonstration, are justly numbered among the highest reaches of the human mind." In person and manner he was not graceful, but his amiable character made him warm personal friends. I should not omit to mention that Marshall was, like Washington, in his youth lured into the Masonic lodge, and like Washington he speedily abandoned it as undeserving the attention of sensible men. In 1833, two years before the death of Marshall, it was claimed by the Masons, that he had said that "Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected." At 78 years of age he evidently felt that it was too late for him to engage in controversy, but he replied to letters of inquiry, that he had never used such language; that for forty years he had but once been in a lodge; and that in his long intercourse with Washington he had never heard nor read anything from him in favor of that institution.

GOOD MORALS IN THE DISTRICT OF COLUMBIA.

During the past week the House of Representatives has been engaged in the important work of revising the laws of the District. To those who comfort themselves with the thought that the men whom we elect to Congress are purer and better than those of former years, it would be well to note this discussion. It will be found that in every instance the proposed legislation was to diminish, if not altogether remove the restraints upon vice and crime, and in most instances their recommendations prevailed.

Section 10 of the police regulations, which had reference to vagrants, drunkards and disorderly persons requiring their arrest, etc., was amended by striking out "persons of evil life and fame." This was doubtless intended to apply to prostitutes and the change grants them immunity. The penalty for these and other offences was changed from "not exceeding one year," to "not exceeding six months."

Section 11 was amended so as to make the requisite bond for good behaviour, "not to exceed $200," instead of $1,000.

Section 14 refers to lotteries and gambling houses in the District. This the committee proposed to strike out, saying that they "did not wish to have any law on the subject. Mr. Browne of Indiana spoke ably against striking out, and Mr. Belford of Colorado, said:

> I desire to ask my friend from Indiana [Mr. Browne] just one question. Would he prohibit a company of respectable gentlemen having a quiet game of poker in a private room? We do not want any of this Puritanical cant about this bill. Let us understand the substantial point. I have known some of the most respectable men of this nation that sat down at a private dinner party and played poker. They took their chances. And if they go and buy a lottery ticket have they not that same right? They may lose or they may win.

After further discussion the section was not stricken out.

Section 15 is in reference to the advertising of lotteries. It gave rise to a lengthy debate. I quote the *Congressional Record*, giving however only portions of Mr. Browne's able speech:

> Of the thirty-eight States of this Union twenty-seven have prohibited lotteries both by their Constitutions and by statutes. There are eight States that declare lottery enterprises and the sale of lottery tickets, etc., misdemeanors by statute, making thirty-five of the thirty-eight States of the Union that have either in the one way or the other declared lotteries and the sale of lottery tickets to be misdemeanors. Two States, the States of Delaware and Vermont, prohibit lotteries except as they may be authorized by a special act of the General Assembly.
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> In the State of Louisiana it is provided by the Constitution that lotteries and gambling-houses shall be lawful until the year 1895. I believe that the Legislature of that State has by law authorized the licensing of gambling-houses and lottery establishments upon the payment of $10,000 per annum, provided that the business is run on the first floor. Of this kind of legislation Louisiana has a monopoly It is certain that there is to-day no State in the Union under whose statutes the lottery business is lawful except that State. That State allows the morals of its people to be debauched for $10,000 a year.
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> It is the purpose of this section more particularly to protect the people of the District of Columbia from the Louisiana lottery, which is to-day, perhaps, almost the only institution of the kind that is engaged in such business, and it does so in defiance both of public opinion and of law. It has its drawings in the city of New Orleans periodically, perhaps monthly.
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> It furnishes no capital for the prosecution of its business. The dupes who are permitted to draw back about 5 per cent. of their contributions furnish all the capital for this colossal establishment. For every $100,000 that its victims deposit in the exchanges of the concern they are permitted to take out about $5,000. It is a fact that the people of this country contribute to the net profits of that concern from one to two millions of dollars every year. This monster gambling establishment is reaping a harvest of over one and a half millions of dollars every year to be distributed in salaries to officers, for the payment of its agents, and the support of its lobbyists.
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> The headquarters of this enterprise is here in the District of Columbia. A gentleman who knows, standing near the head of one of the Executive Departments, tells me that from his observations he believes the clerks in that Department alone contribute to this Louisiana lottery cheat not less than $10,000 every month. A gentleman who stands near the police of the District of Columbia, and who, through them, has investigated something of the manner in which the business is being transacted here, reports that during the last year there were at one time in the streets of this city not less than seventy men who were engaged in selling chances in this lottery, and who were gathering in from the poor, ignorant colored people and white people of the District harvests for this institution, and earning for each of themselves about $5 every day. For this illegal business, this business denounced as a crime by the Constitutions and statutes of all the States, these agents plying their business publicly upon the streets of this city were putting into their own pockets not less than $350 a day. They were taking that amount as their share of this infamous swindle.
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> These mammoth iniquities must hold high carnival in this District no longer. The people must be protected from the sharpers who fleece them of their earnings for the benefit of respectable gamblers in lottery schemes.

Mr. Belford of Colorado who has spoken heretofore in favor of Sabbath desecration and who seems opposed to all restraints on the conduct of men, sought to defend the action of the committee in seeking to get rid of the law.

It is a matter of thanksgiving that the good sense of the House prevailed, and that the law was not repealed. It is to be hoped now that this law will be enforced as it manifestly has not been heretofore; but it is still more to be desired that the people of the land shall not send as legislators to this city, those who come as corrupters of public morals, and who seek to break down the barriers to prevalence of crime.

H. H. HINMAN.

Physical exercise in some systematic manner is a duty we owe not merely to our bodies, but to our whole nature. It will vitalize the blood, quicken the energies, give firmness to the nerves and lay a foundation upon which we may build a wholesome and successful life.

THE HOME.

MAY EVENING.

BY WILLIAM CULLEN BRYANT.

The breath of Spring-time, at this twilight hour,
Comes through the gathering glooms,
And bears the stolen sweets of many a flower
Into my silent rooms.

Where hast thou wandered, gentle gale, to find
The perfumes thou dost bring?
By brooks, that through the wakening meadows wind,
Or brink of rushy spring?

Or woodside, where, in little companies,
The early wild-flowers rise?
Or sheltered lawn, where, 'mid encircling trees,
May's warmest sunshine lies?

Now sleeps the humming-bird, that in the sun
Wandered from bloom to bloom;
Now, too, the weary bee, his day's work done,
Rests in his waxen room.

Now every hovering insect to his place
Beneath the leaves hath flown;
And, through the long night-hours, the flowery race
Are left to thee alone.

O'er the pale blossoms of the sassafras,
And o'er the spice-bush spray,
Among the opening buds, thy breathings pass,
And come embalmed away.

Yet there is sadness in thy soft caress,
Wind of the blooming year!
The gentle presence, that was wont to bless
Thy coming, is not here.

Go, then; and yet I bid thee not repair,
Thy gathered sweets to shed,
Where pine and willow, in the evening air,
Sigh o'er the buried dead.

Pass on to homes where cheerful voices sound,
And cheerful looks are cast,
And where thou wakest, in thine airy round,
No sorrow of the past.

And whisper, everywhere, that earth renews
Her beautiful array,
Amid the darkness and the gathering dews,
For the return of day.

PAUL ON RETRIBUTION.

How is it that other men are accustomed to treat principles or facts which have crystallized in a system of general belief or of social order? They treat them chiefly by casual allusion. They put them to use in practical affairs, not pausing to prove or to defend them. In our jurisprudence, for instance, the principles most firmly rooted in civilized government find no statement in statute books. They exist unwritten in common law. They are recognized as authority by courts and juries. Men build empires upon them without once putting them into written speech. So, in ordinary life, usages and precedents which have the prestige of the common consent we do not constantly restate and vindicate. We take them for granted. We speak of them allusively. We put them to use as things which nobody assails because nobody doubts. Nobody asks for proof because nobody denies.

Thus it is that St. Paul handles the retributive teachings of the elder Scriptures. He treats them mainly by allusion here and there. He assumes them, hints at them, gives a glimpse of them and passes on; but never are they contradicted; never are they blinked or evaded. He applies them to the demands of his case in hand with the same calmness of assurance with which Christ proclaimed them in terrific symbols. No more here than there do we find apology or argument or reserve of truth. Never by a word or a silence or speech askance is the idea suggested of any possible misunderstanding of those symbols. Still less is any hint given of their retraction or displacement by later revelations, or their obsolescence through unfitness to later ages.

We find nothing, for example, in the apostle's theologic temper corresponding to that suspense of faith in which infirm believers search for some possible loophole of escape from the obvious meaning of our Lord's discourse. St. Paul is the personification of courage. What he believes he knows. His theology contains no half truths; his words suggest no lurking doubts underneath. As on all other themes, so on this of retributive decrees, his deliverances are those of a believer who has no misgivings. The words "know," "knowing" and their correlatives are favorites in his vocabulary. More than one hundred times they occur, and generally in such connections that their force is intensive. So it is that positive men put their case; and so it is that this most positive of men puts the fact of retribution. "*Knowing* the terrors of the Lord," he says what it is given him to say.

We run the eye at random over the pages most dense with the Pauline theology, and we find in broadcast those allusive fragments of speech which form the boldest utterances of truth because they are the words of a mind consolidated in its convictions and at ease from doubts. We catch them in gleams like these—viz.: "The Lord Jesus revealed in flaming fire." "Taking vengeance on them that know not God." "That all might be damned who believe not the truth." "Tribulation and anguish upon every soul that doeth evil." "Enemies of Christ, whose end is destruction." "The wrath of God revealed from heaven." "Fearful looking for of judgment and fiery indignation." "A fearful thing to fall into the hands of a living God." "God is a consuming fire."

Such is the method chiefly of the Pauline records in handling the fact of retribution. By allusion here, and partial statement there, and undoubted utterance everywhere, the apostle throws out retributive ideas as if they were a thing of course, and would carry their own authority. No more to him than to our Lord does it seem to occur that the appalling truth needs vindication or will shock a loyal conscience. He uses it without reserve or cautious speech, as a thing fixed and familiar in the beliefs of men. He uses it as men use the rainfalls and the tides.

For the benefit of the contrast, let us, for the moment, contrive to relax the positiveness of the Pauline theology in the glimpses it gives of retributive penalties. Put into it hints of the doubts and the half-beliefs by which modern faith is often enervated. How do such fragmentary Scriptures as these read? —viz: "*If* the Lord should be revealed in flaming fire." "Perhaps taking vengeance on them that know not God." "Peradventure that they might be damned who believe not." "Tribulation and anguish may come upon souls that do evil." "Enemies of Christ whose end possibly is destruction." "Vessels of wrath probably fitted for destruction." "If the wrath of God *should be* revealed from heaven." "*Who knows* but that God is a consuming fire?" "We *conjecture* that there remaineth fearful looking for of judgment." "*Suppose* that it should be a fearful thing to fall into the hands of God." "*Suspecting* the terrors of the Lord, we persuade men."

Is this the Pauline style of discourse? Has it the sound of apostolic suasion? Has it the ring of inspired speech? Who are the men who would be moved by it to fear the indignation of an offended God? Yet is it not a fair expression of the dubious and volatile faith with which many in our day are dallying with the stupendous verities of Biblical retribution?

Fragmentary allusion and practical assumption, however, are not all that the Pauline theology advances concerning retributive truth. We find *two* distinct affirmations which have great significance in the frame-work of the retributive sentiment, as it appears in the apostolic range of thought.

One is the positive declaration that life in this world *without* a knowledge of the Christian faith constitutes a full and complete probation. In the first chapter of the Epistle to the Romans, the chief premise, without which the argument means nothing, is the sufficiency of the light of nature to give to the heathen conscience a knowledge of God and therefore, an equitable moral trial. The whole force of that magnificent reasoning is invalid, except on the assumption that men, ignorant of the Christian salvation, have a "fair trial." Even under the moral obliquities of hereditary paganism, man, so long as the stars glisten and the rivers flow, has that above and around him which will prove to him the living God. If he sins he is without excuse. If incorrigible in sin his damnation is just. The indignation of God is righteously displayed in his destruction.

If the Pauline idea of retributive decrees had been purposely so developed and so set in the frame of its practical uses as to forestall the modern objection to their infliction on men who have not rejected Christ, it could not have achieved that purpose more explicitly or conclusively. That punishment cannot be justly inflicted upon sinners outside of a Christocentric system of probation certainly never entered the mind of the author of the Epistle to the Romans.

The other declaration, equally significant and to the same purpose, is that a knowledge of Christ *aggravates* the retributive destiny of those who reject him. That is to say, so far is it from being essential to the equity of moral trial, that men must be put into the Christian range of belief and opportunity; that the working of such privilege, if abused, is to *augment* both guilt and penalty already incurred. The Epistle to the Hebrews, whoever was its author, may be fairly taken as representative of the Pauline theology. Its argument turns in part on this pivot: "Of how much *sorer* punishment shall he be thought worthy who hath trodden under foot the Son of God?"

This, in its bearing on the point in hand, can mean but one thing. Christian birth and training do not create the probation to which man is subjected here. They intensify that probation. The rejection of the Christian offer of salvation does not create the doom of incorrigible guilt, nor is it essential to the justice of that doom. It aggravates both the guilt and the penalty. Two distinct systems of moral trial are here going on. One is superinduced upon the other. The light of nature illumines the one; the light of revelation illumines the other. Each is complete in its way. Trial under either is perfect in its kind. Guilt under either is perfect in its kind. Guilt under either is proportioned to its conditions. Punishment under either is graduated to guilt, and is therefore just.

Thus the Pauline conception of retributive decrees comes into exact line with the teachings of the elder Scriptures, and with the disclosures of our Lord, and with the remorseful menaces of the human conscience. Starting from different sources they all converge to one result—that retribution commensurate with guilt in degree and in duration is a law of the moral universe to which minds loyal to God and to themselves take no exception and ascribe no wrong.—*Prof. Austin Phelps, in Independent.*

BAALBEC.

The following graphic passage is from one of Dr. H. M. Field's letters in the *Evangelist* on the ruined city of Baalbec, forty-three miles north-west of Damascus:

"Everything is colossal. The area is larger than that of the temple at Jerusalem. We may begin with the walls, which are half a mile around, and of such height and depth as are rarely attained in the most tremendous fortress. When from within I climbed to the top, it made me giddy to look over the perilous edge to the depth below; and when from without the walls I looked up at them, they rose high in air. Some of the stones seem as if they must have been reared in place, not by Titans, but by the gods. There are nine stones thirty feet long and ten feet thick, which is larger than the foundation stone of the temple at Jerusalem, dating from the time of Solomon, or any blocks in the great pyramid. But even these are pigmies compared with the three giants of the western wall—sixty-two, sixty-three and a half, and sixty-four feet long!

"These are said to be the largest stones ever used in any construction. They weigh hundreds of tons, and instead of being merely hewn out of a quarry, which might have been on the site, and left to lie where they were before, they have been lifted nineteen feet from the ground, and there imbedded in the wall! Never was there such cyclopean architecture. How such enormous masses could be moved is a problem with modern engineers. Sir Charles Wilson, whom I met in Jerusalem, is at this moment in Baalbec. Standing in the grounds of the temple, he tells me that in the British Museum there is an ancient tablet which reveals the way in which such stones were moved. The mechanics were very simple. Rollers were put under them, and they were drawn up inclined planes by sheer human muscle—the united strength of great numbers of men. In the rude design on the tablet the whole scene is pictured to the eye. There are the battalions of men, hundreds to a single roller, with the taskmasters standing over them, lash in hand, which was freely applied to make them pull together, and the king sitting on high to give the signal for this putting forth of human strength *en masse*, as if an army were moving to battle. A battle it was in the waste of human life which it caused. These temples of Baalbec must have been a whole generation in building, and have consumed the population of a province, and the wealth of an empire."

WHAT CHRIST IS TO US.

We are condemned and killed by the law, but by Christ we are justified and restored to life. The law astonishes us and driveth us from God; but Christ reconcileth us to God and maketh for us an entrance, that we may boldly come to him. For he is the Lamb of God that taketh away the sins of the world. Now, if the sin of the world be taken away, then it is taken away from us also which do believe in him. If sin is taken away, then is the wrath of God, death and damnation taken away also. And in place of sin succeedeth righteousness; in place of wrath, reconciliation and grace; in place of death, life; in place of damnation, salvation. Let us learn to practice this distinction, not in words only, but in life, and in lively experience, and with an inward feeling. For where Christ is, must needs be joy of heart and peace of conscience; for Christ is our reconciliation, peace, life and salvation.—*Luther on Galatians.*

OUR BOYS AND GIRLS.

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

RIVER. Read Ps. 46.

Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Isa. 66: 12.

1. The water of a river comes from the ocean and returns to it. Eccl. 1: 7; John 14: 27.
2. A river is at its rise but a small stream. Zech. 4: 10; Isa. 66: 2.
3. It increases as it flows onward. Isa. 33: 21; Ps. 36: 8; Phil. 4: 7.
4. The course of a river may be impeded. Isa. 48: 18.
5. The banks of a river teem with life. Ezek. 47: 9, 12.

EGYPT AND THE SOUDAN.

The young people of the *Cynosure* should know something of the reason for the troubles in Egypt and in the country to the south of it along the upper waters of the Nile. England, France, Germany and Italy are all very much interested in the final settlement of the matter, the English Parliament is spending much time in debating what they shall do with Egypt, and the newspapers are publishing reports every day which everybody is eager to read. Mr. James Redpath, an old editor who has spent some time in Ireland speaking for the party that asks for the independency of that island, writes a short account of Egypt and the Soudan, which we copy in part:

"What is the Soudan? Where is it? Who is Chinese Gordon? Who is El Mahdi? What is all this Egyptian row about any how? And what have the English got to do with it?

If you take your map of Africa you will see that the northeast side of that geographical leg of mutton consists of the coast of the Red Sea, and that almost parallel with this coast winds and straggles the great river Nile. Now from the Nile to the Red Sea coast on the one side, and from the Nile to the Lybian Desert on the other, and from the delta around which the Nile flows into the Mediterranean Sea on the north to the dotted line marking the Tropic of Cancer on the south, and cutting off the Red Sea coast at about a third of its length, lies a country; that country is Egypt. Again, from the Tropic of Cancer southward along the Nile until the lake Victoria Nyanza is reached at the Equator itself, and from the Nile eastward to the Red Sea coast, stopping at the port of Massowah and just north of the mountain chains of Abyssinia and from this Nile westward to central Africa—these are the boundaries of another country; and that country is the Soudan.

Egypt, to distinguish it from the Soudan which is annexed to Egypt, is called Egypt Proper. For Egypt bears a relation to Soudan very similar to that which Great Britain does to Ireland—an analogy the closeness of which will be better seen as we go along.

Egypt is governed by a Khedive, or hereditary viceroy, who although the vassal of Turkey, is practically a despotic ruler.

The population of Egypt and the Soudan is about the same as that of Ireland. Leaving out the 1,000,000 Soudanese, the population of Egypt Proper is about 4,250,000, the great bulk of whom are Mohammedans.

But this population includes 88,000 foreigners, of whom 24,000 are Greeks, 24,000 Italians, 17,000 French, 6,500 Germans and Austrians and 6,000 English. Most of these foreigners are money lenders, holders of Egyptian bonds, officials of the Khedive's government and underhand procurers of slaves for Turkish harems.

The body of the Egyptian people are the fellaheen or peasants who live by agriculture. They are a meek and ground down race, kept in a state of chronic poverty by the exactions of the tax gatherer and the Pasha, and by the uncertainty of the Nile overflow.

Each province or district has a governor, or Mudir, and besides him there are Omdehs, or communals chiefs, and village shiekhs and sherrafs. These officials live by plundering and oppressing each other and the fellaheen, and while acknowledging a superior, and paying tribute to a central government, have practically power to do what they like in their localities.

The population of the Soudan consists of numerous tribes of Arabs, who lead a free, nomadic life on the desert, and are a bold and warlike race, ever on the watch for an opportunity to shake off the yoke of the Egyptian khedives.

The lot of the Egyptian fellaheen is a hard one. It is they who have to support out of the returns of their little holdings, the whole weight of an excessive horde of avaricious and unscrupulous officials and of the corrupt government which employs these officials, and it is they who have to pay the debts which this extravagant and corrupt government have contracted with European bondholders. In order to pay his outrageous taxes this famine and blood harassed fellah has to borrow at exhorbitant rates from the village usurer; and it is in the grip of this gombeenman lastly that the thrice enslaved fellaheen are now clutched.

Such, in brief, is the land of Egypt and its people. Now let us see how the present political trouble has come about.

The Soudan is to Egypt, as I have already said, almost what Ireland is to England, with a desert acting as a dividing line in place of St. George's Channel. Until the beginning of this century this desert zone was barrier enough to keep the countries separate. But Egypt had an ambitious Khedive in Mehemet Ali, who desirous of extending his authority and finding the provinces of Kordofan and Darfur and all the country away to the sources of the Nile inhabited by disunited tribes, annexed the Soudan. Since then the Soudan has remained a discontented appendage of Egypt.

Mehemet Ali, his successors and their agents and officers, made use of the Soudan chiefly for the purpose of kidnapping slaves, driving them in droves to the coast and then shipping them for sale in Cairo, Constantinople or Arabia. The ravages and misery wrought by these slave traders surpasses almost even what we read of the depredations of Warren Hastings in the territory of Oude.

The khedives favored this traffic until they found that the growing power of the slave dealers threatened their own authority. The great slave dealers were in the habit of taking the best and strongest of those whom they kidnapped and forming them into a body guard which they made use of in their raids. Thus gradually they became possessed of a sort of standing army greatly superior in every respect to the wretched fellah soldiers who represented the authority of the Khedive.

The Khedive Ismail Pasha being alarmed, resolved to crush these slave traders. He made an attempt to do so himself, but failing, he sent for Chinese Gordon and commissioned him as governor of the Soudan, with full powers to suppress the slave trade.

General Gordon, a distinguished officer of the English army, who had won the rare distinction for an English soldier of a reputation as a genuine philanthropist and friend of the oppressed, a man of heroic courage, of iron determination, of immense ability, and of an almost fanatical devotion to duty, entered on this mission with readiness. With his marvelous energy and address he succeeded in utterly breaking up the power of the slave dealers and putting an end to their traffic in the Soudan.

The people, delivered from this incubus, developed a new spirit—or rather the spirit which animated them before their country was annexed to Egypt. Gordon was worshipped as a hero, and he showed the Arab tribes how they could resist the incursions of the slave dealers.

But some of the officials whom Gordon dismissed went back to Cairo and began intriguing with the Egyptian government. The result was Gordon was recalled, and the Mudirs and Pashas and slave dealers went back to plunder and devastation again. But they found things changed in the Soudan. The slave dealers' army was gone, and the people freshly exasperated, only awaited the man and the opportunity to shake off the Egyptian yoke.

If in Mehemet Ali Egypt had an ambitious Khedive, in Ismail Pasha, who succeeded his immediate successor, she had a Khedive who was both ambitious and extravagant. He plunged the country into debt, obtaining loans at large interest from European bondholders. The people received no benefit from these loans, which went to build magnificent palaces and to stock harems for Ismail; nevertheless, in order to pay off the bondholders, who were mostly British, the already ruined fellaheen were taxed again. At length they had nothing to give, and when the present Khedive, Tewfik, succeeded Ismail, the country was on the verge of bankruptcy.

When the army, having had to go without pay for a long time began to grow mutinous, Arabi Pasha started his agitation. He promised the people and the army that if they helped him to eject the foreigners from Egypt he would scout the claims of the bondholders, and they would have to pay no more taxes. The Egyptians accordingly rose in revolt. But England, to protect the interests of the bondholders, resolved to put down the rebellion, and did so, as we all know.

Egypt's difficulty was the Soudan's opportunity. The result that Gordon foretold took place. All that was wanted for a rebellion in the Soudan was the opportunity and the man. The opportunity having arrived, the man has appeared in the person of the Arab chief, Mahomet Achmet, who is said to have proclaimed himself the "Mahdi."

"The Mahdi" is the prophesied deliverer of Islam who, the Mohammedans believe, is to reconquer the world for the Prophet. Mahomet Achmet may not have proclaimed himself quite the "Mahdi," as that would entail a great deal being expected of him; it is more probable that he has proclaimed himself only a precursor of the Mahdi—a proclamation that would serve its purpose just as well in appealing to the fanaticism of Islam.

Be that as it may, El Mahdi, as he is now generally called, since he summoned the people of the Soudan to revolt in the name of the Prophet, has achieved a series of the most remarkable successes. The first who opposed him, the Egyptian governor of Fashoda, he defeated, capturing the important towns of Obeid and Bara. Then the Egyptian army under English officers and commanded by General Hicks, that was sent against him, he completely annihilated. He laid siege to Khartoum and to the towns of Sinkat and Tokar. The celebrated Baker Pasha, in command of another Egyptian army, was sent to the relief of Sinkat; and Baker Pasha also fell before the Mahdi. The army of relief was routed, and Sinkat fell into the Mahdi's hands, whose garrison he cut to pieces.

Since England, by her war with Arabi, undertook to restore peace to the Khedive's dominion, she had a certain amount of responsibility in regard to the condition of the Soudan. In the dilemma, the English Cabinet sent for General Gordon. The view that Gordon urged was that the rebellion of El Mahdi should be recognized as legitimate. The English Cabinet may not have swallowed all of Gordon's scheme. But they, nevertheless, dispatched General Gordon to the Soudan, and his course of action justifies much expectation. Since he arrived at Khartoum, where the people received him with joy, he has recognized the Mahdi's rebellion as legitimate; and he has done much more—he has proclaimed the Mahdi Sultan of Kordofan! He has remitted half the taxes of the people, and he has summoned all the native tribes of the Soudan to meet him with a view to establishing an independent native government in Khartoum."

TEMPERANCE.

A SENSIBLE GOAT.

A thoughtless Welshman with a thirsty throat—
So goes the tale—possessed a favorite goat
Who followed him, when once to play the sot
He sought the tap-room and the foamy pot.
He gave her drink, when, by the cheerful blaze,
Strangely forgetting all her sober ways,
She'd reel'd about and roll'd upon the floor
As never goat had rolled about before.
The giggling topers so enjoyed the sight
That they would have the fun another night.
The Welshman took her, but the goat, alas!
The portal of the pothouse would not pass.
Her master uselessly tried every mode,
Though pats and punches freely were bestowed,
The landlord strove, and did his best, they say,
But all in vain, for Nanny won the day;
Cuffing and coaxing, both alike she bore,
Nor could they get her through the pothouse door.
The wondering Welshman, now no longer blind,
Ponder'd the thing a moment in his mind,
Then prudently adopted, in the end,
The wise example of his shaggy friend;
Forsook the pothouse, and reformed his plan,
And from that hour became a sober man.
Ye drunkards all, this prudent lesson follow,
Or own, in sense, a goat has beat you hollow.

—*Am. Reformer.*

THE GOVERNMENT WHISKY TAX.

Do you tell me that the Government of the United States cannot afford prohibition because of the large revenue the liquor traffic pays the Government? I answer that where it pays the Government $1 it steals $10 in the property destroyed, the criminal trials it makes necessary, the penitentiaries and the asylums and almshouses that are necessary to support its victims. The Government makes as much out of this revenue as you would as a merchant make if you sold a knife to a man for one dollar, and after having paid you the money he thrusts its blade through the heart of your child; or if selling a box of matches and he handed you the money, and then with the first match he struck he set fire to your dwelling.

There are 1,000,000 drunkards in the United States today; 60,000 of the people annually die drunkards; 100,000 men and women annually sent to prison through this iniquity; 200,000 children thrown on the charity of the world by alcoholism. Judge Allison says that fully four-fifths of the crime committed in this country is committed under the influence of strong drink. In Canada, out of 28,289 commitments to jail, 21,236 committed their crimes under the influence of strong drink. Dr. Harris, Inspector of Prisons in New York State, says that 85 per cent of all the crime is the result of intemperance. There are 30,000 maniacs and idiots in this country now as a result of intemperance. England pays $400,000 yearly for alcoholic insane paupers. Mrs. Comstock, the Quaker missionary, says that out of 115,000 prisoners 105,000 were incarcerated by their intemperance. It is estimated that 99-100 of the children not going to school in this country are the children of drunkards. The cost of and ruin by rum in this country is $1,200,000,000 annually. Ah, we hear a great deal about crooked whisky, by which reference is made to liquors that escape paying revenue to Government, but all whisky is crooked, from the fact that it makes a man's path crooked, his fortune crooked, his business crooked, his health crooked, his disposition crooked, his destiny crooked. Crooked whisky, crooked gin, crooked wine, crooked cognac, crooked schnapps, crooked intoxicants of all sorts. Talking and speech-making may restore here and there one, but prohibition, national prohibition, will stop the entire curse. In Edwards county, Ill., it was decided twenty-seven years ago that they would have no rum in the county, and in twenty-five years only one person was sent to the penitentiary, and he committed a crime while drunk from rum got in another county. The most of the time the jail has been empty. There are only two or three paupers in all the county. The tax is 32 per cent lower than in the neighboring counties, though their tax-rolls show more property than in any other county in the State of equal size. The court in that county sits three days in the year.

Good citizens of the United States, I do not know how you feel about it, but I am tired of paying taxes to fix up the work of these infernal dram-shops that are making criminals and paupers by the tens of thousands. Out with them! Out with them from the city! Out with them from the State! Out with them from the nation! But, you say, such a law of extirpation could not be executed if it were passed. Try it! It has been executed in different parts of Maine, in Massachusetts, in Rhode Island, in Maryland, in Colorado, in Iowa and in Kansas. Give us such a law of entire prohibition in these Eastern States, and if the authorities do not execute it we will do as the forty-niners did in California when they formed a vigilance committee who made quick work with the offenders. Give us such a law in Brooklyn, and if the authorities do not execute it I will some Sunday, standing in this pulpit, gather a battalion of strong men, and we will go out, and in the name of our homes

and in the name of the Lord God Almighty, shut up every grog-shop in Brooklyn. But it will never be thoroughly accomplished until the nation awakes from its indifference to its magnificent opportunity.—*Talmage.*

(*Continued from 5th page.*)

Then such talk as that a woman must necessarily wear men's clothing, and go to war, and hold office, in short step quite outside of her womanhood if she should go so far as to say by what law she shall be governed, and assert her rights to herself and her children, is simply nonsensical.

If Paul meant women should be always silent how is she to reform anything? And as for her usurping any authority over man because she helps to make laws, is all folly to admit. Woman was first in transgression, last at the cross, first at the sepulchre, and the first one bidden by Christ himself to preach a risen Lord; and when Christ himself bids her thus speak how can she keep silent? Still she *can* keep silent and go to the polls: it does not follow that she should spend an undue amount of time in talking, smoking, chewing, spitting, swearing or fighting in order to get her vote into the ballot box.

It may be said the above pictures are overdrawn, but look around you and you will find such the rule and not the exception: and these wrongs demand speedy remedy, and women that have such husbands cannot "trust them" to vote for them, for she is not "trusted" whether "she deserves" it or not. When the time comes that women are free to govern as they are governed a great revolution will be wrought in the purity of society as well as in its happiness, and God will bless all who labor for this end with his presence and power. MRS. L. T. MCKUNE.

THE CHURCHES.

—A new United Presbyterian church has been organized in New Castle, Pa., with ninety-three members.

—Rev. Dr. S. Collins, president of the N. C. A. National Convention, is now supplying the Newark, N. J., United Presbyterian church, with great satisfaction to the people.

—The first Protestant missionaries to enter Corea are Rev. John Ross, D.D., and a United Presbyterian brother from China. Dr. Ross has mastered the Corean language and made a translation into it of the New Testament.

—The Revised Old Testament, it is said, will be completed in July, and published next autumn.

—All the Wesleyan and Methodist bodies in New Zealand have united in a single ecclesiastical body.

—The World's Conference of Young Men's Christian Associations will be held in Berlin in August next.

—Elder J. L. Barlow, for several years pastor of the Willimantic, Conn., church, resigned last month and is now unemployed. His address is still at Willimantic.

—A resolution to establish "evangelical missions" among the Catholics of this country, particularly the French and Italians in large cities, was adopted Tuesday by the Missions Committee of the Methodist General Conference, in session at Philadelphia.

—On Thursday evening last Farwell Hall in this city was well filled on the occasion of an address in French by Pere Hyacinthe of Paris, the reformed Romanist priest, on France and America. Several brief addresses were made by Chicago ministers, and a collection was taken for the benefit of the mission conducted by Hyacinthe in Paris.

—Bro. M. E. Dewey of Barnum, Minn., writes with full soul of the joy of personal religion and of a prayer meeting conducted at his house every Lord's day afternoon in which a number who are separated to Christ from the lodge join him with fervid devotion. Such prayer meetings are the hope of Christian reform.

—During revival meetings held in Rooks county, Kansas, by Free Methodist brethren, eight slaves of the tobacco habit were set free in Christ. There were some thirty-six conversions during the meetings.

—The Illinois State Sabbath-school convention was held in the Hall of Representatives, Springfield, last week, and was attended by a large delegation from this city. Pres. C. A. Blanchard of Wheaton spoke on Wednesday evening.

—The New York State Sunday-School Association will hold its annual meeting in Oswego, June 3–5. It is estimated that there are 600,000 children in the State who do not attend Sunday-school.

—Were the four Presbyterian denominations in the United States to consolidate, the membership of the church would be 926,905, with 8,444 ministers. The General Assembly of three of them will begin on May 15, and that of the United Presbyterian church on May 28, in St. Louis.

—The return of the Rev. Aaron Kinney to the pastorate of the Free Baptist church, Beaver river, Nova Scotia, has been signalized by an extensive revival. Upwards of seventy persons have been baptized, and the interest still keeps up. At one meeting as many as 120 persons rose to give their testimony to the power of the gospel, and to ask for the prayers of the church.

—In the Methodist General Conference Thursday four new bishops were elected, as follows: Rev. W. X. Ninde, Rev. J. M. Walden, Rev. William F. Mallalieu, and Rev. C. H. Fowler. Dr. Ninde is president of Garrett Biblical Institute, Evanston, Ill.; Dr. Walden is a member of the Book Concern of Cincinnati; Dr. Mallalieu is a New Englander; and Dr. Fowler is well known as former pastor of Centenary Church in this city, and president of Northwestern University, an active Freemason who has been seeking election as bishop for years with a very worldly ambition.

—The General Assembly of the Presbyterian church met Thursday morning in Saratoga. Fully 2,000 persons were in attendance. The opening sermon was delivered by the Syrian missionary, the Rev. Dr. H. H. Jessup. The following officers were elected: Moderator, the Rev. Dr. Hayes, Denver, Col.; Stated Clerk, the Rev. Dr. W. H. Roberts, Princeton, N. J.; Permanent Clerk, the Rev. Dr. W. E. Moore, Columbus, Ohio; Treasurer, the Rev. H. W. Torrance, New York.

—Rev. James H. Brookes, for twenty-five years pastor of the Washington Avenue Presbyterian Church, St. Louis, and editor of the *Truth*, sails for Europe for a vacation of several months. He is accompanied by his wife and daughter. In honor of his long service as pastor his parishioners have had made several bronze medallions, with the head of Dr. Brookes on one side and an appropriate inscription on the other.

—Rev. C. L. Preston of Rives Junction, Mich., has been engaged in revival work for four months since last October among the Wesleyan churches of Michigan, and rejoices in knowing that some eighty or ninety persons have found the Saviour through this instrumentality.

—Prof. Olson of Rock Island, Ill., is visiting the Swedish churches in Minnesota to raise funds for the new college and seminary buildings near that city. Prof. Olson gave the Swedish address at the N. C. A. National convention at Galesburg.

—The London Congregational Union is doing its utmost to respond to the "Bitter Cry of Outcast London." There are 250 churches in affiliation with the Union, which, with their mission-rooms and halls, provide accommodation for no less than 207,794 persons. A scheme has been formed for raising, in five years, £100,000 for extension work in the metropolis, toward which promises to the extent of £63,815 have already been received.

—The Rev. Howard Crosby, shortly after the evening service at his church on Sunday, April 27, was attacked by pneumonia, and for three days his recovery was doubtful. Professor J. O. Murray, D. D., of Princeton, who filled his pulpit Sunday, announced that Dr. Crosby was better. Dr. John Hall preached for him in the evening.

—May is crowded with important ecclesiastical assemblages. Including both those already held and those to come, the following list may be given: General Conference of the Methodist Episcopal church, in Philadelphia; the General Conference of the Methodist Protestant church, in Baltimore, May 16; the General Conference of the African Methodist Episcopal church, in Baltimore, May 5; the General Conference of the African Methodist Episcopal Zion church, in New York, May 7; the General Synod of the Reformed (German) church, in Baltimore, May 7; The Southern Baptist Convention, in Baltimore, May 1; the General Assembly of the Presbyterian church, in Saratoga, May 15; the Southern Presbyterian church Assembly, in Vicksburg, Miss., May 15; the Cumberland Presbyterian Assembly, in McKeesport, Pa., May 15; the United Presbyterian General Assembly, in St. Louis, May 28; the General Eldership of the Church of God, in Wooster, Ohio, on May 28. Next month the General Synod of the Reformed (Dutch) church meets in Grand Rapids, Mich. (June 4), and the Presbyterian Alliance holds its third General Council in Belfast, Ireland, beginning June 24.—*N. Y. Witness.*

ANOTHER BID FOR MASONIC MINISTERS.

The Niagara *Journal* of May 7, 1884, contains the following quotation as an item of county news:

"DONATION VISIT.—Messrs. Jason Collier, J. A. Driess, W. S. Pound, Henry Buddenhagen, M. G. Lampkins, R. B. Moore, Chauncey Weatherwax, Fred Walter and S. M. Barnes of this city went Thursday to Molyneux Corners on the south Ridge, as representatives of the different Masonic lodges of this city to attend the donation given last evening to the Rev. A. H. Marriott of that place, under the auspices of Ontario, Wilson, Niagara, Red Jacket and Lockport Masonic lodges. * * * The combined donations of the five lodges, amounting to $200, were presented to Mr. and Mrs. Marriott by Jason Collier of this city, in a very acceptable and appropriate speech."

Not a small temptation, this $200, to a preacher in a country parish, to join the lodge or do some dirty work for it where the morality of its character is called in question. Evidently the force of public sentiment is being felt on the Masonic ministers who have given their influence to favor the lodge, and also many young men in the ministry have thereby been kept out of its toils. Something must be done to hold the clergy. What more acceptable and potent argument to a man who has sworn away his allegiance to another than his Divine Master, than the money argument? What is better calculated to help a young minister who has small consecration to God decide the question of lodge membership? And then it must be published so that all the world may know what generous and religious institutions these Masonic lodges are. J. W. ALBERTY.

INSTRUCTIVE HISTORY.

ACTION OF THE CAYUGA BAPTIST ASSOCIATION OF THE STATE OF N. Y., SEPT. 16TH AND 17TH, 1829.

DEAR CYNOSURE:—A week or two since I met with an old copy of the History of the Cayuga Baptist Association, published soon after the abduction and murder of Morgan. From it I copy some interesting facts. At the annual meeting of this Association held at Springport, N. Y., Sept. 16th and 17th, 1829, the historian says:

"For several years the connection of church members with this institution [Freemasonry] has been a subject of grief and cause of discipline with several churches as expressed in their letters to this body. But this year the excitement seemed to have risen to its height and prevailed among all classes in church and community. In community, made the basis of a new party in politics; in the church, a test of fellowship. The Association thus utters its views of Freemasonry:

'Inasmuch as the Masonic institution has been the subject of great altercation with our brethren and many churches have suffered material injury in consequence, it is the duty of our brethren who are connected with it to renounce the same, it being in our opinion utterly incompatible with the Gospel of Christ.'"

In their correspondence of the same year they say:

"We cannot forbear to hail with joy unspeakable the providence of God that has brought to light the principles and tendencies of the Masonic institution. We consider that a matter of this magnitude is deserving the attention of every one, and you will observe by our resolution on the subject, that we have no fellowship with it nor with those who maintain it."

At their next annual meeting the Association expressed in a still more decided manner their disapprobation of the lodge by passing the following vote:

"*Resolved*, That we cannot receive into our connection any church that holds fellowship with the institution of Freemasonry."

The compiler of this history remarks that the action of the Association probably did much in connection with other causes to remove the evil from our churches.

J. L. ANDRUS.

The "New Orthodoxy," as the tendency to overthrow the Scriptural teaching respecting the doom of the lost is called, was discussed last week in the Western Unitarian Conference meeting in this city. Dr. H. W. Thomas, the ex-Methodist, was present, and is thus reported:

He said he was no apologist for the Congregational creed; he considered it a compromised creed, not intended to represent individual opinions, but to hold the church together. It had two faces—one looking forward and one backward. He denied that the new orthodoxy was in any sense a compromise movement; it was a movement backwards to the teaching of Christ and the apostles; it was Christism rather than Paulism. Christ never indorsed the fall of man, though quoting from the second chapter of Genesis; and if there had been no fall what need was there for atonement? The new theology emphasizes the fatherhood of God, and that he loves all mankind and did not need to be bought over to love them by Christ. The true sacrifice is the suffering for sin that leads to penitence. Instead of getting man out of sin by a bankrupt act he has to suffer himself before he is forgiven. The new theology does not sentence all sinners to the same term of punishment; it considers punishment as love seeking to save, and only to be inflicted as long as necessary for discipline. "All hail," said he, "to Darwin and Herbert Spencer, and every one that has a truth; but we need more, enthusiasm and love of Jesus Christ, and humanity broad as the Son of God."

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THE SECRET EMPIRE.

—The Roman Catholics have yielded to the lodge pressure and have instituted an "Independent Order of Foresters" of their own. A new "court" of this order was organized last week in this city.

—The "High Tent" of the "Independent Order of Rechabites of North America" will meet in Utica, N. Y., on Tuesday, May 27. A letter received lately by the "High Chief Ruler," C. L. Hecox, of Ilion, N. Y., from the "High Chief Ruler" of the order in Great Britain said that he would be present. The Order of Rechabites was established at Salford, Manchester, England, in 1835; they have now a membership of 85,000 members, with an accumulated fund of $2,000,000. The order was established in this country in 1842.

—The State Grand Lodge of the Knights of Pythias met in Madison, Wis., last Tuesday, seventy delegates attending.

—The Odd fellows laid the corner-stone of their new hall in San Francisco Wednesday last. The ceremony was made the occasion of a grand demonstration, Governor Stoneman having proclaimed the day a legal holiday.

—A new lodge known as the National Union. The order seems to be popular among the clerks and book-keeper's of wholesale establishments. The druggists have an organization, the hardware men another and some of the employes of wholesale dry goods houses are getting up others. A State organization was fixed up last week.

—The eleventh annual session of the Supreme Lodge of the Knights of Honor was opened yesterday afternoon at the Sherman House, last week Tuesday and continued through the week. Tuesday afternoon thirty-three men were admitted into the lodge and instructed in the degree of "old age." Mr. Wm. H. Barnes, of the San Francisco *Weekly Call*, and President of the Pacific Coast Press Association, was created a Past Grand Director. At Hershey Hall Tuesday evening the Supreme Lodge was welcomed by the local lodges. The exercises were opened with prayer by W. G. Holland, Supreme Chaplain, after which Mayor Harrison welcomed the delegates. On Thursday the salaries of the officers were fixed as follows: Supreme Dictator, $2,500; Supreme Reporter, $3,600; Supreme Treasurer, $3,600. The offices of the Treasurer and Reporter were changed from Louisville to St. Louis. The following officers were elected: Supreme Dictator, Gen. F. D. Sloat, New Haven, Conn.; Supreme Vice-Dictator, L. A. Gratz, Knoxville, Tenn.; Supreme Assistant Dictator, M. C. Crawford, Jonesboro, Ill.; Supreme Treasurer, J. W. Branch, St. Louis; Supreme Reporter, B. F. Nelson, Louisville, Ky.; Supreme Chaplain, Geo. W. Holland, Newberg, S. C.; Supreme Guide, E. J. Davenport, Minneapolis, Minn.; Supreme Guardian, P. C. Carleton, Statesville, N. C.; Supreme Sentinel, Lewis Wilson, Cincinnati, O.; Supreme Trustees, Geo. S. Woodman, Auburn, Me.; John F. Millburn, Louisville, Ky.; H. N. Carpenter, Nebraska. It is said that in this order there are now 36 grand lodges in as many States, one in the District of Columbia, and seven in the Territories. The total membership is over 130,000. During the eleven years of the order's existence it has paid out over $11,000,000 in death benefits, more than $3,000,000 being disbursed in the past year. The character of the representatives attending this meeting may be understood from the announcement that they would attend on Sunday Dr. H. W. Thomas's church, Hooley's Theater.

—The "Ancient Order of Hibernians" is a Romanist secret society which furnished the world the infamous Mollie Maguires of Pennsylvania. It has been blessed by Roman Catholic prelates, but never repudiated the Mollies. At a national meeting at Cleveland, O., last week, it was resolved "that the Ancient Order of Hibernians is an organization which respects that sound doctrine which teaches man that after his duty to God, his next is to his country; and it therefore proclaims unswerving fidelity to the free institutions of the United States of America, and tenders to the people of Ireland the assurance that her exiled children in this order in America are unchanged and unchangeable in their love for their motherland. That they sympathize, heart and soul, with Ireland's struggle for her national right to self-government, and to take her place among the nations of the earth free and independent. That we send words of godspeed to the loyal, courageous, and prudent leader of the Irish people, Charles Stewart Parnell, and pledge him and his gallant associates our earnest support. That we heartily indorse the declaration of principles adopted by the Irish National League of America at the Philadelphia convention; and, as Irishmen, declare it the duty of every Irishman in this country to join Parnell's auxiliaries in America, the Irish National League of America. That the Ancient Order of Hibernians of the United States, while personally allowing the utmost freedom of action to its members consistent with their duty to their God and their country, hereby declare that this organization is absolutely and entirely Roman Catholic in its inception and tendencies, owing spiritual allegiance alone to the church in which we were born, and for the maintenance and perpetuation of which our fathers bled and died; and we hereby declare, as representatives of the order in convention assembled, that we are not affiliated with or controlled by, directly or indirectly, any other society or organization of any kind, nature, or description, in this or any other country."

SUBSEQUENT EVENTS.

THE VAST EVILS THAT FOLLOW GREAT DISASTERS—A MINISTER'S MANNER OF MEETING THEM.

(*Cincinnati Correspondence.*)

Cincinnati may not deserve the reputation of being a "Festive City," but it certainly controls a monopoly of Festivals. First it was the Opera Festival, next the Dramatic and more latterly it has been the Flood and Riot Festivals. These latter Carnivals may not possess the attractive features that the two former were supposed to have, but they are none the less likely to prove powerful and more lasting in their results. I had a very interesting conversation bearing upon this subject, with the Rev. J. Pike Powers, the well-known Divine, who has charge of the Baptist church at Owenton, Ky., a few days since. I found that the Reverend Doctor was very well versed in matters pertaining to the welfare of the world as well as the church. In the course of our conversation he said:

"The effects of both the riots and the floods are such as to naturally cause keen regret. The former show, in a distressing degree, the extremes to which human nature can go when in its frenzied state, whether justifiable or unjustifiable. It takes a long while for a community to become reconciled to the quiet of every-day life after such a furore as we have had."

"But do you think that such an uprising is more to be regretted than the floods?"

"That is hard to say. There are very many things that follow as the result of a freshet that are greatly to be deplored. Principally among these may be mentioned the damp and unhealthy condition in which the country is left, by reason of the overflow of water. The drying up of the water by the sun causes miasma of a dreadful nature to be generated which sows the seeds of disease and death in the community. Indeed, this is true of the spring time in all regions, whether they are visited by freshets or not. There are millions of people in this country who are at this moment drawing in rank poison with every breath they take, and the wonder to me is that sickness is not more common than it is."

"Do you think disease is contracted by breathing air impregnated with fungus?"

"More certainly than in any other manner. I am positive most diseases are contracted in this way. The rank air poisons the blood and the mind becomes dull, the digestion poor, the muscles ache, the head throbs, the tongue grows white, the appetite departs and general debility sets in which is certain to result in death if not checked. I believe it is the part of the highest wisdom to fortify the system against the inroads of such insidious evils."

"But that is a difficult thing to do, is it not, Doctor?"

"I once thought so but have changed my mind since the experience I have had with my own family. I have found that by the use of what is certainly a most valuable preparation, the whole body is so toned up and invigorated that it can repel these malarial enemies of health. That preparation is Warner's Tippecanoe, and I believe in it most implicitly, for I have seen what wonderful things it could accomplish."

"Have you tried it thoroughly?"

"Yes. One of my sons had suffered severely from dyspepsia and mal-assimilation of food coupled with headache and dizziness. We tried various preparations without avail, and it was not until Tippecanoe was given that he began to improve. He was greatly reduced in flesh, had a lump in the stomach apparently as hard as a brickbat; his appetite was poor and he looked very badly. We were distressed about him. This remedy has, however, restored his appetite, corrected his stomach, relieved his headache, and now he is growing fat and can eat almost anything without distress. Mrs. Powers is enthusiastic upon this subject and so am I. You see, many so-called stomach preparations are composed so largely of alcohol that they create an appetite for strong drink and encourage vice. This preparation I have named is an exception, and I think it should be universally known."

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FARM AND GARDEN.

CELERY GROWING.

I think hilling at intervals all through the season to be an improvement for this reason: When the stalks are held together they shade each other, and almost the entire head will be crisp and fit for eating. Otherwise, if the stalks are allowed to sprawl about all summer, and hilled in in the fall, there are many of the outside stalks that will be tough and never bleach enough to become fit for use.

My method of celery culture is this: 1st. Send where you will be sure to get good seed.

2d. Prepare a seed-bed out of doors in a sheltered situation. You will get your plants early enough by so doing, for they grow much faster and are much stronger than when grown in a hot-bed.

3d. Sprinkle the bed often to keep it moist, and when the young plants are about three inches high transplant them into rows, putting them about three inches apart in the rows and the rows about one foot apart.

4th. When the plants have become stocky, have a trench dug about one foot deep, put into it equal parts of wood ashes and good rich dressing, and rich, black soil, and work all together with a hoe.

5th. Set the plants about five inches apart, and be sure to straighten out the roots and press the soil firmly about them.

6th. Sprinkle them enough to keep them fresh until they are firm in their places, and then give them all the water you have a mind to, the more the better.

8th. When they have made growth enough to cause the branches to lie over, hill up enough to hold the stalks erect. Continue the hilling process at intervals of two weeks, all summer, being careful to do it when the weather is dry, and in the afternoon when the dew is off. Be sure, when hilling, to hold the stalks together, to prevent the soil from getting into the heart of the plant.

9th. Such portion as you wish for early celery bank to the top by the first of September; for winter use bank to the top from the first to the middle of October.

I think by following these instructions almost any one can raise celery fit for a king, and when we get the varicties called White Plume and Chemin's introduced here, which need no banking, I think we can raise celery fit for the queen.—*Mrs. C. H. Root, in Vick's Magazine.*

GARDEN PESTS.

THE CABBAGE FLEA

is the first that I will name on the list. All persons that have attempted to grow early cabbage or turnip plants for early use, and sowed the seed in some warm sunny place, have found that as soon as the plants were up they would be covered with little hungry creatures that would soon destroy every plant in sight, if left alone in its work of destruction. The remedy is this: As soon as a plant is seen to break the ground, sift on to the plot sown, fine sulphur which can be procured at any of the stores. It will not injure the tenderest plant, and should be put on in the morning when the plants are wet with dew. A very little will drive the "varmints" away. You may have to repeat the sifting as often as twice ar thrice a week until the plants get some strength.

THE CABBAGE WORM

is one of the worst pests we have, and some resort to the slow and disagreeable task of picking them from the plant; some sprinkle red pepper on them and others black pepper.

The best way I have found is to get some quick growing variety like the Fottler's Drumhead or Jersey Wakefield and set in good soil and when the worms put in an appearance, take warm water with five table-spoonfuls of salt and two table-spoonfuls of saltpetre to a pailful of water, and when all dissolved sprinkle on the plants with the hand.

THE YELLOW CUCUMBER BUGS

can be destroyed by using saltpetre and water, three tablespoonfuls of saltpetre to a pail of water, wetting the ground around the hills every other night for a short time. The bugs go into the ground mostly at night and the saltpetre is destructive to the life of the creature. The same remedy is also good for the maggot that attacks squash vines as soon as they are out of the ground, by working in the roots. It should be applied as soon as the plant is out of the ground as you can not see what they are doing until the plant turns yellow and shows signs of dying. When I plant my cucumbers I always plant some squash or pumpkin seeds around the hill near the cucumber seeds and let both grow until the plants become large and the danger from the bugs is past, then pull out the squashes and let the cucumbers have the ground. The benefit of this is, the squash plant being so much more juicy than the cucumber, the bugs will feed upon them and allow the cucumbers to escape. —*Seed-Time and Harvest.*

HOW TO MAKE AND SET LIGHTNING RODS.

The extra charge of electricity in the passing cloud wants to get to the earth, and it will effect a passage if it is possible. The air resists it. If there is just enough of even a poor conductor to enable it to overcome the air's resistance, down it will go. 1st. If the partial conductor can not carry it all, it will rend a way, splitting trees, demolishing house timbers, numbing or destroying living bodies. 2d. It will choose the path that offers the least resistance. It will follow a long way round through copper or iron rather than take a short cut through any poorer conductor. 3d. If a sharp point is at the top of a roadway it will come down in a small stream; but if a large ball or blunt end is presented it will come down in a mass. 4th. It will seek the shortest possible route through the resisting air. 5th. If a rod of iron stands on one end of a roof and an electric cloud chances to pass near the other end, and there is some moisture or metal in the building, there may be on the whole a better roadway from the cloud to the earth, than to go through the long air space to reach the rod, and that part of the barn may get the charge. 6th. If in passing through a building the electricity has to cross an air space, near hay or straw, it may develop heat in the air and it will be quite likely to start a fire.

HOW TO SET LIGHTNING RODS.—There is a great deal of nonsense and humbuggery about lightning rods. All that is needed is to furnish the electricity with a better channel than it can find in a barn or house or other building. Run a round or square iron rod, three-quarters to one inch through, or a copper one, five-eighths inch in diameter, down in the earth where it is always moist and up on the outside of the building to a few feet above its highest point, and the electricity will always follow that rod. If the top of the rod terminates in one or two, or better three sharp points, kept bright by silvering or nickeling (not absolutely necessary), the electricity will come down so quickly that it will never be perceived. A galvanized iron rod (that is one coated with tin or zinc), will last longer, because it will not rust.—*Orange Judd, in American Agriculturist.*

SOME observant genius has calculated that in the United States there is one cow to every four people. It is believed the same ratio exists in fashionable society—there being a calf to every four young men.

"I'M going to board," was what the log remarked on entering the saw mill.

The lightning-rod men have a new dodge. They are as affable as ever, and if possible will "deceive the very elect." They agree to rod a building for a certain price, say $25, promising further that if the bill exceeds that figure they will forfeit $5. This certainly looks fair enough, and they are allowed to proceed. When the rod is up they foot up the bill and find it amounts to $40, $50, or any other conveniently good-sized price. "But hold on," says the purchaser, "you agreed to forfeit $5 if the bill was more than $25." "Certainly," says the man of electric parts, "and now you see I deduct $5 from the $50, leaving you just $45 to pay." And then the swindled party sees the game and planks down the cash, wondering why the fool-killer hasn't been around before.

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IN BRIEF.

With over 18,000,000 bushels of grain in store in Chicago there still lie idle in the river vessels with a capacity of 700,000 bushels—a fact almost without precedent in the history of lake navigation in May.

The Bloomington, Ill., *Leader*, May 6, says a lady of that city has twice presented her husband with twins, once with triplets, and has just capped the climax by giving birth to four healthy children, which she is now nursing. The case is creating considerable interest particularly among the gentle sex, who generally concede that all previous records are smashed.

In the Senate gallery the other day a nice old lady asked the gentleman who sat beside her to point out Senator Butler of South Carolina. "I want to see the man who killed so many colored people at Hamburg," she said. The gentleman happened to be a Southern man, and with bitter irony he pointed out the venerable Senator Hoar of Massachusetts. The old lady looked seriously at him for a moment, and then remarked: "I might have known it; there's murder in every lineament of his face."

The death of a clown in a circus ring, with the audience innocently laughing at his dying struggles, is sufficiently shocking, but like most things has its parallel. Many years ago a famous English diver gave exhibitions. He used to climb a tall spar or flag pole, and dive off the top of it, and before taking the leap he was in the habit of giving a representation of hanging with a noosed rope. One day, however, the noose slipped round behind his ear, and he could not liberate himself. And so he strangled to death there at the top of the pole, the last sounds in his dying ear being the cheers of the crowds who were applauding the wonderful faithfulness of his acting.

A Philadelphian sent a postal card to his sister in Canada on which he had written 644 words. She answered with 714 words. Not to be outdone he crowded in 1,003, which brought an answer with 1,526 words, spelled out in full and written plain enough to be easily read by persons of ordinary sight. He thinks he will send her a new spring bonnet and call it square.

A gentleman met an uncertain acquaintance, who said: "I'm a little short, and should like to ask you a little conundrum in mental arithmetic." "Proceed," replied the gentleman. "Well," said the short man, "suppose you had $10 in your pocket, and I should ask you for $5, how much would remain?" "Ten dollars," was the prompt reply.

A little boy in one of the city German schools, while engaged in the delightful exercise of defining words, a few weeks ago, made a mistake which was not at all a mistake. He said: "A demagogue is a vessel that holds beer, wine, gin, whisky, or any other intoxicating liquor." He was probably thinking of demijohn, but he hit the truth just the same.

The clock on the Parliament Houses in London is the largest in the world. The four dials are each twenty-two feet in diameter, and at each half-minute the minute hand moves forward about seven inches. The clock runs eight days and a half; and the pendulum is nineteen feet long. The bell on which the hours are struck weighs fourteen tons (of 2,240 pounds), and the hammer more than five hundred pounds.

The largest oleander tree in Florida, or probably anywhere else, is on Mr. Packwood's place, at Spanish Town. It covers a space of ground thirty-six feet in diameter; from the ground to the tip of the topmost limb is twenty-five feet; at the surface of the ground the trunk is divided into twenty or twenty-five separate stems, the group being at least five feet through, and one single stem is, by actual measurement, fourteen inches thick.

Hunt upon your map the Straits of Magellan; look at the mountains hanging over; imagine the point of rock that leans the farthest out, and think of a barrel hung by a heavy chain swinging there. That is a postoffice! The postmaster doesn't stay up there to deliver the mails, and no postman unlocks it; in fact, it has no key. Yet it is a grand old postoffice. Ships coming along that way stop and fish out packages of precious letters tha have been dropped therein; see if the can find any that want to travel their way; and if so, they take them on; in their place they leave a package which wants to go in another direction, and some day a ship comes along, studies the direction of that package, says: "Ah, I can take that," and away she sails. And the barrel swings, doing its duty day by day without being watched, sending joy to many hearts.—*Ex.*

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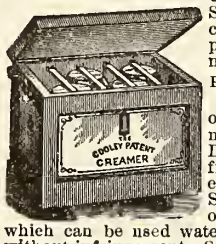
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NEWS OF THE WEEK.

WASHINGTON.

—Secretary-of State Frelinghuysen has issued a proclamation, by order of the President, restoring to the public domain 307,000 acres of land in New Mexico granted on certain conditions to the Jicailla and Apache Indians. The red men had refused to comply with the conditions on which the grant was made.

—The Pension bill as reported from the Appropriations Committee of the House reduces the amount of the unexpended balance to be appropriated for the coming year from $84,000,000 to $66,000,000, and strikes out the provision allowing pension agents 10 per cent on claims.

—Morgan, of Alabama, offered a resolution in the Senate directing the Finance Committee of that body to inquire into the causes of the bank failures in New York city. The resolution went over under the rule.

—A Washington dispatch announces the passage in the Senate of the bill loaning $1,000,000 to the New Orleans Exhibition. The bill had already passed the House.

—Thursday the United States Senate passed the House bill to aid the New Orleans Exposition by a loan of $1,000,000. It now goes to the President for his signature.

—Wednesday Mr. Logan, from the Committee on Military Affairs, reported favorably a bill to place General Grant on the retired list. Mr. Logan asked that the bill be put at once upon its passage. Unanimous consent was given, and the bill was at once read a third time, and passed without debate. The bill provides that "in recognition of the distinguished services rendered the United States, General U. S. Grant, late General of the army, be placed on the retired list, with the rank and full pay of General of the army." The annual pay will amount to about $19,000.

COUNTRY.

—Justice Harlan, of Kentucky, of the United States Supreme Court is in Chicago to hear cases in the U. S. District court. The hotels being all engaged by delegates for the nominating conventions, he ordered a room in the post-office building fitted up. Judge Harlan's was the single negative vote against the Civil Rights bill decision.

—The Exposition building in this city, which has been prepared for the Musical Festival next week and the National Conventions, has been arranged to seat about 9,500 people.

—Health Commissioner DeWolf produces statistics to show that Chicago has the lowest death-rate of any city in the world, being 19.55 per 1,000. This is reckoning the population at 580,000. Chicago has now over 600,000 inhabitants, and this will still further reduce the rate.

—Saturday afternoon, May 10th, the Southern Pennsylvania tunnel under the Alleghanies at Dexter's Gap, caved in, killing two workman instantly, and mortally wounding Superintendent White and three others.

—By collision between freight and gravel trains on the Baltimore and Ohio Railroad, near Connellsville, Pa., Wednesday, fourteen laborers were killed and twelve injured, some of the victims being roasted to death.

—A hurricane, accompanied by torrents of rain, prevailed Tuesday night in Jackson county, West Virginia. The rushing streams swept away fences, outhouses, and in some instances dwellings. At Frankland, Mrs. Collins and her two children were drowned.

—The officers of the New England Tobacco Grower's Association have inaugurated a movement to secure the repeal of all internal revenue taxes on tobacco. The growers and packers in the trade throughout the country are expected to unite in its favor.

—The special Grand Jury to investigate the riot reported at Cincinnati last week Monday, returned fifty-four indictments, including one against T. C. Campbell, the criminal lawyer, and another against the deputy sheriff for playing cards for money with members of the Berner jury.

—The funeral of Charles O'Conor, the celebrated lawyer, took place Friday from the Roman Catholic Cathedral at New York. Ex-Senator Conkling, William M. Evarts, Benjamin H. Bristow, Mgr. Capel, and the Rev. Dr. Morgan Dix were among the hundreds of prominent men in attendance.

—Four boys, of 11 and 12 years, were found late Friday night encamped on a farm two miles west of Milwaukee, having started out armed to the teeth with pistols and knives to kill Indians and buffaloes, as they put it. Their parents missed them at supper time and search was instituted, the camp stormed, and the would-be-frontiersmen made prisoners by their fathers.

—The Papachoag Mill, near Worcester, Mass., burned to the ground Thursday night, causing a loss of $150,000. Several of the employes jumped from the windows, some being fatally hurt. It is feared that bodies will be found in the ruins.

—For use in case of necessity, $8,000,000 in legal tenders was shipped from Washington Saturday to the Assistant Treasurer at New York.

—At Water Valley, Miss., Saturday, some persons emptied a bucket of tar over a Mormon elder's head. In that region the Mormons are making many proselytes among the lower classes.

—A man named Boynton is digging for diamonds near Waukesha, Wisconsin, and is said to have found two in the gravel strata last week. Such crowds have been attracted to the spot that he has been compelled to build a high fence around the entire claim to keep them away.

—The Malagassy Government offers France £1,000,000 indemnity on condition that the latter renounce all claims to territory in Madagascar.

—The failure of the firm of Grant and Ward and of the Marine Bank in New York was followed last Wednesday by that of the Metropolitan National Bank, and half a dozen private firms, some of them of long standing and good credit. Money was so scarce that the rate of one per cent per day was offered in some cases. The banks held a meeting and agreed to stand by each other to prevent a panic. Loans were made to the Metropolitan so that it resumed business Thursday, but at the close of business the failure of Fisk and Hatch was announced. The prominence of this firm as dealers in government bonds almost brought on a panic, but prompt action on the part of the banks restored confidence and few failures were reported during the rest of the week. Reckless speculation in stocks is at the bottom of this crisis.

FOREIGN.

—Emperor William has accepted the resignation of Prince Bismarck from the Presidency of the Cabinet, and has appointed as his successor Boetlicher, Prussian Minister of State.

—Contributions for the relief of General Gordon continue to pour in from all sources. The people, who idolize Gordon, are tired of waiting for government action and are anxious to contribute money to some one in the hope that some means may be found when the sum becomes large enough to put it to practical use. The money comes from all classes of the people, and much of it is sent anonymously, so that it will be impossible to return it, even if no practical plan for employing it according to the desires of the givers can be devised.

—Osman Digna has been raiding tribes in Egypt friendly to the English, killing men and carrying off women and cattle. The despoiled Arabs can raise 6,000 men, and will go on the war path.

—Baker Pasha, for twenty years an exile from England, arrived in London last week and was loudly cheered by the people for his gallant work in Egypt. He was wounded at Tokar March 1st. Col. Baker's offence, which insured his banishment, was assaulting a young woman on a railway train.

—George Anderson, an advanced Liberal member of the British Commons, has given notice that he would shortly make a motion to condemn the existence of the House of Lords.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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F. W. CAPWELL, *president of the N. C. A., and chairman of the National Committee of the American party,* says of this speech: "It seems to me, in the line of address, the crowning effort of your life was the address you delivered at Washington, and reported in the *Cynosure* March 20th."

DR. J. N. NORRIS, *Birmingham, Iowa,* writes: "Permit an humble citizen to offer you his congratulations and to thank you for the brave, strong words for God and humanity uttered by you in the late Washington convention."

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Cheese	05	@14½
Beans	1 25	@2 20
Eggs		13
Potatoes per bus	20	40
Seeds—Timothy	1 27	@1 35
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Christian Cynosure.

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Joseph Cook spoke Sabbath morning and evening in Dr. Goodwin's pulpit, First Congregational church, Chicago. The man and his themes made the day a notable one for the church and audience. He struck the Mormon abominatiou a resounding blow in the forenoon, and in the evening he spoke on "Christ and New Creeds; or Sound and Unsound Congregationalism," from the text, "Ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free ye shall be free indeed." He commended Congregationalism for its great educational work in colleges and theological seminaries, and for giving to mankind such names as Edwards, Finney and Moody. But the "new departure" will rob the denomination of its glory, while the new creed will untwist the strong rope of a true Gospel in which is its power to drag men from the wreck of human life to Christ the rock. Men may practice the new creed and die unrepentant, and it will not do to cut loose from a creed that answers the question What must I do to be saved. Mr. Cook stands by his Tremont Temple speech and will not be driven from Congregationalism by attack and vituperation of papers that falsely stand for the churches of that name.

The most thrilling incident of the Republican convention of 1880 was when the resolution presented by Conkling for the purpose of binding the delegates to support the nomination of the majority and ostracising any who would not, was about to be carried through fear of offending that powerful leader, and was withstood by a single man, Alexander Campbell, of West Virginia who had the moral courage to stand up and nobly protest in the name of truth and honor against such a gag-rule. That mauly speech should have forever shamed such coercive policy out of American politics. The Republicans have abandoned it. In New York city under Gen. Arthur's management it was next to impossible for a Republican to vote unless he belonged to some party, club, or association. Now the "Independents" are welcome in nominating conventions. But it is left to the *Lever* of this city known as the Prohibition party organ, to re-assert this odious rule. It affirms that no temperance man from Kansas or Iowa who is not pledged to the Prohibition-Home-Protection party can have a seat in the Pittsburgh convention—not even a "Prohibition reform party man *as such.*" Only delegates "who come representing constituencies pledged to vote the ticket nominated by that convention" will the *Lever* tolerate. "The one question which the convention will ask before admitting the delegate will be this: 'Will your constituents put an electoral ticket into the field and support the nominees of this convention heartily?'" This reads as if the Good Templar, grip-and-password end of the *Lever* has the most weight on it, and that the shibboleths of the lodge will be more acceptable than the best temperance record. The *Lever* is attempting to raise a temperance vote with the short arm on the wrong side of the fulcrum.

The report of specie movements must always be taken into consideration in a time of financial stress. Thus a factor in the New York trouble is in the $41,807,055 exported since January 1st, against $6,121,810 for the same period last year. This means large purchases of foreign luxuries which some of our stock gamblers must now forego for a time. The New York panic is quiet, but many fear it is uot over. Some of the best railway stocks are falling still, and the losses have been very heavy. The losses of General Grant's firm are put down at $14,500,000. Russel Sage loses $6,000,000; John C. Euo, $5,000,000; Seney, $2,000,000, etc., etc. These figures may be regarded as partly fictitious for they are in the language of the stock market. Several of the manipulators, as Ward of General Grant's firm, Fish of the Marine Bank and Eno are under arrest. Their conviction would be something new in the history of Wall Street gambling; but it is not impossible that there is conscience enough left there to cast out the victims of reckless speculation. It is at least a lesson to thousands who have been guilty of stock gambling that a reckoning day will come at last to the shrewdest.

Here and there appear promises that the good sense of people is not altogether carried away by the rage for races and ball games on the Sabbath, sparring matches and prize-fights. Judge Handly of Lackawana county, Pa., has ordered indictmeuts to be prepared against every body who witnessed a fight near Scranton a few days ago. As the penalty for every looker-on is $500 fine and a year's imprisonment and a large number of well-reputed people were in the crowd the determination of the judge has produced a wholesome sensation. The city authorities of Columbus and Indianapolis have also been loudly called upon to proceed against base-ball players for Sabbath desecration. The agitation in Chicago over the Suuday racing continues. Hesing, once political leader of the Germans, who went down in disgrace under the "whisky ring" prosecutions, is out with a reply to Dr. Kittredge, but his raving against a Puritanical Sabbath has little effect outside the saloons and infidel clubs. Few, however, believe that the city authorities will ever interfere to preveut the crime against law and the good order of Chicago.

The celebrated English advocate of Romanism whose errand of making wealthy proselytes was more successful in England than with us, fiud that to be a fisher of money-bags instead of men may bring a Romish prelate into trouble uow as well as in the time of Wolsey. The *Lutheran Standard* remarks upon the latest developments: "As was expected the slick Monsignor Capel, the great Romish perverter, who is at present 'honoring' America with his presence and has succeeded in drawing considerable attention to himself, turns out to have a record that is anything but honorable. When he arrived in America, Dr. Fulton, of Brooklyu, the sterling foe of Romanism, who was acquainted with the ups and downs of Capel's checkered career, warned against this adventurer. Dr. Nevin, who has for many years been rector of the American chapel in Rome, and has had sufficient opportunities to get some inside views of the church of errors whose head is in that city, fully confirms the charges of Dr. Fulton. He says that Capel's trip to America is wholly owing to the fact that he had to leave Europe in order to avoid exposure of a most damaging kind. Neither in Rome in the Vatican, nor in London in the arch-episcopal palace, do they want to have anything to do with him. During his last visit to Rome he was not permitted to preach or to read mass. When a number of English Roman Catholics asked Cardinal Manning concerning the reason of this, he answered that Capel's reputation was of such a character that no respectable family would have anything to do with him. This 'religious snob,' as the *Century* correctly dubbed him, has probably seen the end of his usefulness in America. Those who petted and courted him when he first arrived, are now heartily sorry for their folly."

CHURCHES AND NATIONS: THEIR BACKSLIDINGS AND OPPORTUNITIES.

BY REV. GEORGE B. CHEEVER. D.D.

[By the kindness of Rev. H. T. Cheever of Worcester, we are permitted to print the following and another paper to come from the recent private correspondence of his brother, Rev. Dr. George B. Cheever of Englewood, N. J. Such notes and criticisms are of enhanced value because of their perfect freedom and naturalness, as the unstudied mental overflow of an hour of familiar pen-and-ink communion from one whose age, experience and scholarship give weight and dignity to all his written words.]

With what touches and stings of deserved satire ought I to note the loose philosophy and speculative theology, rolling in such waves of accepted and endorsed Rationalism clear across the Atlantic? And what can be said or thought as to the caving in of the integrity of the old South Church in Boston? Or who could have supposed such a change possible after the occupancy of that pulpit with such fervent faithfulness to Christ and his Word as marked the ministry of Dr. Wisner? I preached by his invitation, one of my earliest sermons in his pulpit, nearly or quite fifty years ago, on the text, Be sure your sin will find you out. Old Doctor Beecher was then preaching in the full power of his commanding genius and eloquence, helping to turn back the tide of Unitarian defection from the orthodox faith; and blessed outpourings of the Spirit atteuded his preaching.

Jeremiah Evarts was then at his post as one of God's foremost *gap-men*, laboring in Christ's name to keep our couutry aud government from the dreadful crime into which we were plunging, and did plunge over head and ears in the violation of all the most sacred treaties with the Georgia Indians under which any government or people on earth ever bound themselves to honesty, justice and benevoleuce. I remember him, seated in his cozy little study, correcting some of the proof-sheets of his masterly Defence of our Christian obligations, and of the Indian titles to their landed heritage from God, of which we were so recklessly robbing them. As he wrote and conversed on the subject, he wept, overcome as he was by his manly scnse of grief and mortification at the wrong we were perpetrating. The people of Boston ought ere this to have erected a monument in their city as a tribute of gratitude and admiration of his ardor in behalf of our national justice and integrity, and of the rights of the Indiau tribes so dishonestly sacrificed.

Since his day what stupendous events and demonstrations have been crowded into a quarter of a century! And what an amazing deliverance of our nation from absolute destruction through the proposed and guaranteed perpetuity of slavery! No wonder was it that after nearly a ceutury of such slave-holding disgrace and injustice, we should have been left to the worship of a Constitutiou from the letter of which God and his claims were exorcised, notwithstanding the introductory appeals to the Almighty for the justice of our cause in the Declaration of Independence. Then notwithstanding our confessed dependence upon the Divine goodness for our liberty achieved (remember Dr. Franklin's public proposal for prayer in the Continental Congress) it was easy to maintain a conscientious obligation to the worship of the Dagon of slavery instead of God, and to defer the expulsion of that demon, until God himself put the alternative before us. Let the slaves go free or your Union to perdition. Choose ye this day whom ye will serve. If Baal be God, serve him, and die. But if the Lord be God, and his Word your Constitution, say so, and learn to live by every Word that proceedeth out of the mouth of God! Live honestly

and justly, and not by robbery of the poor and needy, and not by adulteration of God's gifts, oleomargerine instead of "the butter of kine, the milk of sheep, the kidneys of wheat and the pure blood of the grape." Instead of which men left to their own counsels choose to perish by manufactured poisons, swine's flesh, *trichinæ* and delirium tremens: the pure blood of the grape turned into drunkenness and sensuality, and the best gifts of God for man's discipline and self-restraint in the grateful use thereof without abuse, being made the surest agents of perdition.

What a blessed thing it is that all the learning a man or a nation really needs is confined to *one book*, the Book of God! And what a grace and privilege for a man to be the man of only one book as Jesus Christ was; or for a nation to be in the same exclusive discipline as for a season the Hebrew nation was, and to try out that experiment to the full in the light of the knowledge of the glory of God in the face of Jesus Christ. It seems to me that the British nation and government are most wantonly wasting the grandest offer of the possibility of a universal empire of freedom and truth ever given to any people on earth. What an experiment of glory in the Oriental world they are throwing away! What gifts of genius, what treasures of science, what materials and means for sudden inter-communication, what masses of living forces, courage, character, power, beyond any conception of previous ages, under generals with the banner of faith in Christ and obedience to his gospel of love, unrolled in the sight of hundreds of millions of the followers of the False Prophet! And God by his providence pushing on and pressing the one foremost professedly Christian nation in the world to a palpable necessity of openly declaring Christ and the supremacy of his kingdom, and the free proclamation of his Word, as the one law and condition of peace, prosperity and freedom; or, in its continued violation, the certainty of a hell on earth and in eternity.

O what a gift of God to a nation, a government, a church, the love of the truth as it is in Jesus, to make his love universal, his name glorious; to fulfill the grand Messianic Psalms from the 72d and 81st to the 102d. But now almost the whole successive history from Paul to our times, with its vast lessons both of warnings and encouragement in being dephlogisticated of its spiritual certainties, and rendered nearly worthless by an anti-Scriptural, rationalistic criticism, anti-supernatural, anti-spiritual, rushing over the earth like the back setting of earthquake waves, carrying with them into the open gulfs the remains of desolated cities, destroyed in their own worldliness and unbelief, their memorials perishing with them.

What shall we say to these things when we read concerning a long line of human generations that God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in an unrighteousness? Is God unrighteous that taketh vengeance? God forbid, for then how shall God judge the world? And if he judge not the world and recompense not the righteous and the wicked, what is to become of his government and kingdom? And what must be the consequence of such falsifications of the life, lessons, sufferings, death, resurrection, and enthronement of the Divine Redeemer, demonstrating to the whole universe of God the infinite value of the soul, the infinite terror of its perdition, the infinite love of the Son of God to dying sinners? How forever "beyond compare" that wondrous love!

WEEK-DAY SERMON.

BY E. E. FLAGG.

"I am going to hear the Ruggles street church quartette," was remarked one beautiful Easter Sunday by a member of a certain little country sanctuary where they had no quartette, or indeed any special attraction for novelty-seeking worshipers. As the congregation was unusually thin, it is but fair to presume that numbers of others if they did not "go to hear the Ruggles street church quartette" went to hear or see something else among the many Easter day attractions advertised in the city dailies. How much their thoughts while thus gratifying their æsthetic tastes with beautiful flowers and exquisite music lingered about the scenes of the resurrection; how many new resolves they made to live henceforth no more to themselves, but to him "who was dead and is alive forevermore," are questions between their own souls and God. But it is at least one unhappy result of this modern tendency to swing Romeward that so many Puritan churches should be made, though only for one day in the year, a stage for theatrical displays as antagonistic to the spirit of a pure Gospel, as they are in reality subversive of those very truths which that day is intended especially to commemorate. The early Christians of the Apostolic age knew a more excellent way. To them every Lord's day was an Easter Sunday whose first beams as they dawned over imperial Rome, or vine-clad Smyrna, or the blue waters of the Ægean Sea spoke of that empty tomb in the garden of Joseph, and bore to their souls the glad message of the waiting angels,—"He is not here; he is risen."

But to go back to the remark at the head of this article, and the thoughts to which it gave rise. What has bewitched so large a part of the Protestant church into drawing this fine distinction between the different parts of worship?—into delegating its service of song to the careless, the worldly, the irreligious, while demanding that the *spoken* word should fall only from lips consecrated by altar fire? Where are we told that prayer is more sacred than praise?—that one who *speaks* a word in the ears of Infinite Majesty must put his shoes from off his feet and tread softly for he is on holy ground, but can be as vain and trifling, and worldly-minded as he chooses, provided he only sings it instead? Quartettes and fashionable choirs!—what does it all amount to in plain English but simply hiring the devil to worship for us? No doubt he would be very glad to do the praying and preaching too. And why would it be any worse to hire a skillful elocutionist—possibly a play-actor—to read prayers with graceful and appropriate inflections, than to hire a professional vocalist possibly an opera singer—to do us the same service—in another line?

Yet why must the church "go down to Egypt for help" in her singing, any more than in her preaching and her praying? Her paths have ever blossomed with song from the majestic hymns of the early church to the grand chorals of Luther, and the sweet spiritual strains of the Wesleys. Her seasons of greatest power have always been the times when congregational singing was the rule and not the exception; when the laborer and the artisan sweetened toil with the "psalms and hymns and spiritual songs" learned in the sanctuary; when song was service, ministration, worship;—as the period of her greatest declension has just as invariably been when music ceased to be a vital, living agency to touch and inspire and convert, and was mummified into a splendid soulless idol. Have we never noticed with what peculiar tenderness and sweetness the communion hymn always rises in the air? or how full of music are revival hymns when the voices of a whole congregation join in? how all asperities and harshness of individual tones are smoothed and softened into an Indian summer of harmony? Then why the need of thus burning strange incense before the Lord?

When will our Protestant Zion shake off the dust of her captivity and put on her beautiful garments, and no longer hire uncircumcised and unclean lips to do her praising for her? When the Spirit of the Lord has purged her from all union with the world and its false worships; when she drops the subtle fleshly wisdom they have taught her of seeking to attract rather than convert; then and not till then will she recover her old long lost heritage of song, and Jerusalem be once more "a praise in the earth."

A DEFENSE.

BY ALEXANDER THOMSON.

For several days the writer has been brooding, angry, like a chained mastiff, who sees his master insulted, his property stolen, and the iron will not snap nor the staple give way.

Now wherefore?

Last Saturday a friend handed me the *Evening Journal*, calling my attention to a short editorial on our convention of June 20th containing two statements—that the American party was exclusively composed of men who had in their heads only room for one idea, and that the platform consisted of "opposition to secret societies." I was angry, and my friend was angry. That a party political paper should belittle its enemies and misstate their principles was indeed no new thing, but is not common to utter deliberate and barefaced falsehood. If the men composing the American party have in their heads only room for one idea, it is surely a comprehensive one, embracing all that enlightened Christian patriotism sees necessary to save and bless the nation, and if our platform consists of only one plank, "opposition to secret societies," that must surely be understood to mean opposition to all the hidden ways of the devil.

My friend asked me if I would not reply to this bivalve lie, in a short article for the *Tribune*, and I said Yes. A short time after this I took up the *Tribune* and glancing through its columns found a lengthy editorial on the Pope's letter against the Freemasons. With much interest I perused it, and when I had finished the article laid it down with a sort of shiver of disgust. Write against Freemasonry for the *Tribune*, I thought! I might as well write an article to the devil against sin.

After belaboring the old man of Rome for his misstatements and inconsistencies, for which there was good cause, (For who can doubt that if the Masons would bow to the Confessional and bring their corn to the Roman mill, all would be well with his Holiness? Arguments from such a source can have no weight with any intelligent Protestant mind, to whom the quarrel of the Roman church and the lodge is as snarling of two ravening wolves over a carcass)—after thus belaboring, we say, the old man of Rome, the *Tribune* proceeded to one of the most fulsome laudations of the lodge that I have seen for many a day; making this statement, that whatever the Freemasons had been in the past, they were now a moral and benevolent organization, combining the social advantages of the club with the higher privileges of a benevolent society, and scouting the idea as absurd that they interfered with the administration of law, politics, or any of the common rights of men. It was certainly wise in the *Tribune* to premise its laudation with, "whatever they might have been," for in that glance backward there certainly was much to be seen. Conspiracies in Europe that shook thrones and destroyed the old, but built not up a nobler new. In this country a murdered Morgan, and the whole power of the law defied when it was sought to bring the murderers to justice; equiping the Border Ruffians for their bloody work in Kansas; making more strong the slave-power, and fanning, as with a bellows from the bottomless pit, the flames of disloyalty till the whole nation was wrapped in the mighty conflagration of civil war—truly it was well in the *Tribune* to say "whatever they may have been."

But what are they to-day? and wherein have they reformed? These are questions which the *Tribune* should surely have answered. Do they claim to have reformed? Do they ever admit that they have ever erred? Certainly not to my knowledge. To-day five hundred thousand is truly a goodly army, when we consider that every man of this vast host like the soldiers of Alexander must, according to the *Tribune's* showing, be noble as a senator. What is this mighty power doing? What missions have this "quasi-religious organization" founded? What charitable institutions do they sustain? According to the *Tribune* the land is groaning under the weight of vast monopolies that rob the people. What trumpet blast has the lodge ever sounded against them? Our State legislatures have become so corrupt, this our highest national legislative body, chosen by them, has been fitly and forcibly named by this same *Tribune*, "The American House of Lords," and against this great evil the Masonic fraternity has been like an old cur, dumb and toothless. So imperfect has become the administration of law that every year, criminals the most ferocious, are turned loose like wild beasts to prey upon society, the whole press of the country confesses this, and everybody knows it. Yet what has this mighty army done to uphold justice, and protect society? From the days of Morgan down through the case of Helen Slade in our own Illinois, to that horrible wife murderer of Michigan, yet so recent, "through ways that have been dark and slippery with blood," has not the whole history of Masonry been a conspiracy against civil government and the equal rights of man?

Does not the whole multitude of the uninitiated in every land where this precious "quasi-religious society" has an existence, believe, from bitter experience and constant observation that it does interfere with civil government and the rights of man, almost as universally as they believe in civil government itself? While over the whole land as if upheaved by the eruptions of an infernal crater, rolls the tidal wave of intemperance, sweeping health, reputations, hopes, happiness, bodies and souls, into that vast whirlpool that like hell and the grave is never full But the craft still goes from labor to refreshment, and Albert Pike swings around his illuminating circle encumbered with hampers of proof brandy. Where is the reformation? In changing a few unimportant words; saying Jachin and Boaz instead of Boaz and Jachin, in order that they may say that Freemasonry has not been revealed, and hug the delusion that they don't lie? This and such like contemptible quibbles! Thus far has their reformations gone and no farther. As well reform a Bengal tiger by cutting off half an inch from the end of his tail, while claws, teeth, and tiger heart remain unaltered.

Can anything that is essentially bad be reformed? Could the degenerate human heart be reformed? or was it necessary to introduce a new creation? Has the Roman church been reformed, or does it still remain the same unalterable foe of progress—with such power as it has,—burning Bibles in Spain with the same cruel spirit of persecution as when it passed a

sentence of death upon a whole nation, condemning three millions of people for their love of God's Word and the exercise of their own judgments? Was slavery made anything but a curse by all the patching and reforming it received from 1820 to 1860? Has this monster vice of intemperance, by all the high license and moral restriction with which good but mistaken men have sought to surround it, been made anything but a trap-door to perdition? And shall this power that walks in darkness, that says to the preacher, You shall not speak; to the judge, Thou shalt not do justice; and to the citizen, Thou shalt respect my laws when they conflict with those of the state,—shall this vile, abominable thing that is called the lodge, proud as Lucifer, hypocritical as a Pharisee, false as Judas, and cruel as Phillip the II. be reformed? No, never. It is written, "Every plant that my heavenly Father hath not planted shall be rooted up." This is its death sentence sure to be executed in time.

Carlyle in his French Revolution says that this one thing the people held to, that a lie was unbelievable and Masonry with its horrible and blasphemous oaths; its old wives fables, of Jubelo, Jubela, and Jubolum; its equal fraternity; its ladder of thirty rounds, the topmost round farthest from heaven; its passing as the handmaid of religion, and its continuous and wicked persecution of those who oppose it, is so stupendous a lie that no man with his eyes open can believe it.

Let every Christian to whom God has given light on the subject labor to deliver God's church from her present bondage. Let all true citizens who see our nation's danger from the dark plottings of this "invisible empire," rally for the mighty work of deliverance before effort becomes too late, and from Maine to California send such a delegation to Chicago that the old serpent shall see the seed of the woman are not all asleep, and that the rod is already lifted that shall bruise his head, should he lift it ever so threateningly, or hide it with a thousand wiles.

Bartlett, Ill.

SHORT SERMON.

TEXT:—Throw down the altar of Baal.

MY BRETHREN:—Once upon a time there was a people who, just like ourselves, had forgotten the source of all the blessings of freedom and independence that had been derived to them through a God-given religion, and foolishly went to work, just as we have done, to set up lodges (which are very ancient) for the worship of Baal. Under this worpshi everybody did pretty much as he pleased, committing the full equivalents of lynching, back-pay grabbing, Ku-Kluxing, Mormonizing, Credit Mobiiler swindling, court-house mobbing, dynamiting, false-coining, post-office swindling, wife shooting, divorcing, bankrupting, pistoling, pension-getting, jobbing, murdering, robbing, etc. No one was held to account for rebellion, for stealing railroads, for robbing, for breaches of trust, for slugging, for bankruptcy or for anything of the kind; but doubtless they who committed such deeds were looked up to, just as they are with us, as the leaders of society. For, my friends, we know that under lodge-worship Jews, wild Indians, Arabs, deacons, bishops, rum-sellers, whore-masters, horse jockeys, thieves, "good men," gamblers, pirates, etc., etc., all meet "on the same level and part upon the square."

But finally it began to steal through the benighted, hoodwinked minds of those people, that the great evils which they were suffering might possibly be owing to the strange lodge-worship which had been introduced among them. Yet they were very slow to believe it. It took signs, and wonders, and miracles to prove to their stultified intellects that they must "throw down the altar of Baal."

My friends, we all know that President Lincoln was just as popular as ever Gideon was in his day; but with this difference, while both were equally determined not to be kings, the one, viz., Lincoln, left everything to the people to do, while the other, Gideon, left everything to the Lord;—to that Lord in whose name (and not in the name of the people) he had thrown down the altar of Baal. Lincoln gave all the glory to the people, while Gideon gave it all to God;—to the God that had brought the people out of Egypt.

Yet alas! in one sad, unfortunate respect the lives of these popular heroes were only in too full accord. Both were probably overcome by a wicked people, and could not help doing the evil which they did. Lincoln's administration, in his latter days, and in the very extreme of foolishness and perversity, proceeded to re-establish lodge-worship, by charter, at the very seat of government, just as Gideon set up in his city an Ephod, the equivalent of a Grand Army post, which caused the people to go whoring after it, and which became a snare to him and his whole house.

My brethren, are you fully aware that the Constitution which was established under the worship of that God who had brought us out from European bondage, prohibits Congress from enacting any law effecting a religious establishment, and yet, nevertheless, under the popular reign of Lincoln, Congress, by a joint resolution, has established the Masonic religion, or Baal-worship, at the capital of the country? And this religion, the most detestable of all religions, since its practices are secret, and it sanctions intimidation and murder, binds men's consciences by horrid oaths which may destroy the force of those oaths that are administered by the officers of the law, and on which justice depends!

My friends, if besotted with party spirit, which is the worst and most God-defying besottedness that I know of, you still persist in voting for a party that does this, then to what shall I liken you but to a people who, maddened with an insane rage for horse-racing, go out of their city to become lost in that sport, while their city takes fire and burns to ashes, the bells all ringing the alarm in vain?

SO MOTE IT BE!

MAN'S WISDOM INSTEAD OF SCRIPTURE.

[New York *Witness*.]

The sun is just going down, and hark! from the village below, from the top of one of the houses, I hear a voice which I never fail to recognize—it is the muezzin's call to prayer. To the devout Moslem the roof of a house is as good as the minaret of a mosque. It had a strange, weird effect, heard amid the silence of these mountains. And who shall say that the offering was not as sincere as that which ascends from Christian lands? Who am I to judge the Moslem's prayer? Who can say that in these daily prostrations there is not much of the true spirit of worship, and that the prayers are not heard by Him who is the God and Father of all mankind.—*Rev. Dr. Field, in Evangelist.*

It is not surprising to find Buddha or Socrates sharing equally with Christ the credit of improving mankind in the opinion of atheists, skeptics, infidels, and free-thinkers; nor to find Christ surpassed by a later prophet in the creeds of Mohammedans or Mormons. Neither are we astonished to find Unitarians offering worship exclusively to the All-Father, or Freemasons carefully shutting out the Son of God from the lodge religion, with which they are so satisfied; nor to find Romanists offering ten prayers to the Virgin for one in the name of Jesus. But it does surprise us to see the editor of the good old evangelical New York *Evangelist* finding Mohammedan prayers a probable substitute for prayers in the name of Christ. Does the accomplished writer quoted above mean that the Lord's statement, "No man cometh to the Father but by Me," needs to be supplemented by adding that the Mohammedans have another way? Let us beware of weakening in the very least that Scripture, which says, "The only Mediator between God and man, is the Man Christ Jesus;" or that other Scripture, "There is no other name given under Heaven by which we must be saved." The great trouble with the church of Christ now is that many men in the pulpit or editorial chair teach their own speculations and opinions instead of the distinct statements of Scripture.

In these remarks we do not mean to judge those who never heard of Christ, and who, having no law, are a law unto themselves; but prayer to false gods, however sincere, can never be compared with prayer to the true God. And that can only be acceptably offered in the way appointed by God himself, namely, through the Divine Mediator.

WHERE THE POPE JOINS ISSUE WITH FREEMASONRY.

[From Pall Mall Gazette, London.]

The principle of Freemasonry as a system intended to bring men of all creeds on a common platform must be the same everywhere, and that principle is theism. The Masonry Society which dispenses with a belief in the Great Architect of the Universe, whom all alike recognize—"Jehovah, Jove, and Lord"—as being no longer an essential qualification of membership, ceases ipso facto to be a true Masonic body, and forfeits its rights to the name of Freemason and its claims on the brotherhood of Masonry throughout the world. Many continental lodges have done this, either secretly or openly. English Masonry holds no communion with the Grand Orient of France. At the ceremony of initiation in an English lodge the candidate is informed, previous to his taking the oath of obligation, that he will not be required to do or swear anything contrary to his duty as a citizen, his loyalty to his sovereign, or to the tenets of his religion, be that religion what it may. I do not repeat the words textually, but this is honestly their sense, though the plainest declaration may be open to misconstruction. Now when religious duty is brought in it must involve the profession of a religion in some form, and therefore would include the agnostic, to whom all religions are equally true or equally false, and exclude the infidel and atheist. If the essential conditions of the oath were the same everywhere no atheist could honestly and honorably be a Freemason. The Catholic church declares infallibly that there is only one Truth, one Revelation, of which she is the divinely appointed guardian for the benefit of the whole human race. She teaches that those who have never heard of her, that those who have been baptized but brought up to hate her, if they are in good faith and act up to what they honestly believe to be God's will, those in fact, "who, having not the law, are a law unto themselves," belong to the anima ecclesiæ, but not of course to the visible corpus ecclesiæ. This is comprehensible enough. But she will not, she cannot without being false to her divine mission, tolerate error within her own communion. Here is the essential difference; here is where the Catholic church and Freemasonry join issue. The former says: "To belong to me you must profess one Lord, one faith, one baptism." Freemasonry says: "To belong to me you must profess any number of Lords, any kind of belief, and be duly and regularly initiated." The church preaches one creed alone: Freemasonry indifference to all creeds. The church requires a belief in one Lord and Saviour, Jesus Christ. Freemasonry says: "We do not care what or whom you believe in—Christ, Mahommed, Buddha, Mumbo, Jumbo—no matter as long as you hold that there is some supernatural supreme authority, whom for convenience sake we will call the Great Architect of the Universe."

Certainly it is a grand idea, this Masonic one, of embracing all peoples of all tongues, of all beliefs, of all nations under heaven. With us in England it is a vast benefit society, its meetings are associated with convivi ality and benevolent sentiments. So harmless was it generally considered years ago that in O'Connell's time a petition, signed by the Liberator himself and many influential Catholic ecclesiastics and laymen, was ready for presentation to the Pope, begging his Holiness to exempt British Freemasonry from the ban of the church on all secret societies in the same way that it is now exempted by the act of Parliament which deals with Fenianism and kindred associations. But even here, with the Prince of Wales as its Grand Master, Freemasonry is only tolerated, and were individual lodges to misuse their freedom of action they would be first admonished and if recalcitrant suppressed, and this in the interests of loyalty, law and order. No Catholic can honestly belong to a secret society. A lax Catholic might say to himself that English Freemasonry is not a secret society—that is, not the sort of secret society condemned by the church. But until the church excepts this part of Freemasonry by name, the part is included in the whole, and the whole is under the church's anathema. At a Masonic banquet where the forms of Masonry are strictly observed, the chaplain should not mention the name of our Lord when he says grace. To do so would be to offend against the very essence of the Masonic theory. The chaplain, be he Rabbi, Buddhist, or Anglican clergyman, must only return thanks for the "refreshment" to which they have adjourned after their "labor" to the Great Architect of the Universe. It is intelligible, therefore, that a Christian would not feel himself at home in the society of a brotherhood where the mention of the name of Christ is not permitted except as on an equality with Mahommed or Buddha, or as a moral teacher like Socrates or Plato.

A Christian who worshipped in the catacombs and who was ready to suffer martyrdom for this name would not have been contented to hear his Lord spoken of as ranking with the pagan gods, whom he considered demons, or ranked with the most virtuous of pagan philosophers. Of such a society such a Christian would not voluntarily become a member. On certain conditions British Freemasonry might be temporarily exempted by a Pope. But those conditions would strike at the essence of Freemasonry. To what is called "Christian Freemasonry," with its travesty of the solemn of all Christian rites (at least if the description in Carlisle's book be correct), it is impossible to imagine any Christian of any denomination belonging. The last Grand Ecclesiastical Grand Master of English Freemasons is said to have been Cardinal Wolsey; so if Leo XIII wished to make an exception in favor of the Masonic Brotherhood in the United Kingdom he has only to go back to the time of Henry VIII for his precedent, and commission His Eminence Cardinal Manning to open negotiations with his Royal Highness the Grand Master with a view to opening lodges of Catholic Masons, recognized by the church, equally with any other "guilds," to which category of genuine "trade unions" Masons, as working and not merely theoretical Masons, properly belong.

THE POPE AGAINST FREEMASONRY.

We publish this morning a translation of the full text of the papal encyclical against Freemasonry.

The pope assails that secret order, it will be seen, as an essentially unchristian organization, and as a nursery of materialism and of hostility to the church. He treats it as an enemy with which religion can make no terms, and against which the church must war with all the weapons at its command.

Freemasonry, says Pope Leo, aims at the ruin of "the throne, the altar, and the public welfare." "It seeks to overthrow all the religious and social order introduced by Christianity," he says further, "and to build up a new order based on the laws of naturalism." And with Freemasonry he includes all similar secret organizations.

Accordingly, he warns Catholics against such orders, and exhorts bishops and priests to do whatever may be in their power to uproot them and their principles. Some of the individual members of these societies may be blameless, so far as responsibility for the general tone and acts of the orders are concerned, but he urges all such to fly from the contaminating influences about them.

Indeed, the pope charges against Freemasonry that it has bred and fostered the worst social ills and the most deadly religious heresy and infidelity from which the modern world suffers.—*N. Y. Sun.*

LETTER FROM GREECE.

Andros, Greece, Via Syra, Apr., 24, 1884.

Dear Bro. Kellogg:—We were very much surprised to hear of the death of our dear brother Louis Blanchard. We had heard of his recovery and were so glad and the news of his death came so suddenly to us that we did not know what to say. We send our hearty sympathy to the family and friends of our dear brother. We feel very sorry that Wheaton College lost such a hero of the Christian faith. But we do not know the plans of that great God who knows the end from the beginning and who never does anything wrong in this world to any one.

We promised to write something about our future work. We cannot have any day school, so our work for the present will be to preach as much as we can to the people in our home, in their houses and in any place we are. We do not know if we shall see the day when there will be a church in this island, but what if we sow and another reap, for all who sow do not reap. We do see a change in many things here. The people have given up many superstitions. Also they have begun to see the terrible effects of drunkenness. About three months ago at a panygerie some of the men began to fight and a man was mortally wounded and died after much suffering, leaving a large family of children without any mother. Eighteen men are on trial for his life and all have to go to Syra and be tried and most of them will have to go to prison for many years and some of them for life.

The women especially see the truth of what we say, that "drunkenness is the mother of all evil." As we have said before, these people think that they are orthodox; but when we analyze their religion we find that it is only a form that they have become used to. They have got in the habit of going to church and for this reason they go. They heard from their forefathers that they should not eat meat four times during the year, making 135 days in all and for the rest of the year they must not eat meat on Wednesdays and Fridays. If anybody eats meat during the fast days, it is looked upon as a greater sin than to steal. So you see how many things we have to fight against and take away from their heads before we can put the truth in.

One of the priests, our near neighbor, refused before Easter to give permission to several of our neighbors to take the Lord's Supper. One because he took a false oath and another because he had quarreled with his brother and would not make up with him. This is a new thing and it is encouraging. He has heard us talk about the American churches and how they treat their members.

I have in view to visit the towns and schools in this island and I will try to sell some Bibles. In many places they have heard about me; but they have not seen me yet, so I want to make them a visit. Four colporteurs have visited this island since we came here and the Baptist missionary, Rev. D. Z. Sakellarios expects to visit us again and we hope to have him preach. Perhaps some will come to hear him, whereas they would not come to hear me. Yours in Christ,

A. D. Zaraphonithes.

LETTER FROM DR. NATHAN BROWN, YOKOHAMA, JAPAN.

[In reply to a request for contributions for the *Cynosure*, Dr. Brown pleads the impossibility of undertaking more work than now on his hands and heart; but from the tone of cordial sympathy in which he writes we are encouraged to hope that he may, when more at leisure, write for our columns.—Ed.]

There is no paper that I read with more interest than the *Cynosure* on all subjects connected with its special mission—one of the most important as I conceive that has occupied attention in our land during the present century. When I was at home I considered it next in magnitude to that of slavery—and did what I could to expose it. The *Cynosure* makes all those fearful revelations fresh, and shows that if not by deeds as glaring, yet it is in its workings just as baleful and demoralizing as it was at the time of the Morgan murder.

I heartily rejoice to hear that you are to have your headquarters at Washington—and that you begin under such favorable auspices—and hope that if not in 1884, yet in 1888 your candidates may be elected. Your Vice Presidential candidate, John A. Conant, was well known to me in my youthful days—a more thoroughly honest, consistent, uncompromisingly faithful advocate of truth and right I have never seen.

I send you a short paper from the records of a late missionary conference, from which you will see something of the difficulties of our work. May the Lord bless and prosper yourself and the cause you serve.

Yours very sincerely,

Nathan Brown.

Reform News.

FROM THE GENERAL AGENT.

Wenona, Ill., May 16th.

After leaving Monmouth on the 14th inst. I called at Altona, where I found a few interested, but too busy either in church work, politics, farming or merchandizing to give attention to any matter of less absorbing interest. Our friend Donald McIntosh lives three miles in the country and my time was too limited to give him a call. Rev. Abrahamson expressed sympathy for the anti-lodge cause and tendered the use of his fine audience room for lectures, when the time shall be more propitious. J. F. Hubbell, Esq., also favors lectures, but hesitates about leaving the Republican party, with which he has been long and actively connected. Of course he does not read the *Cynosure* or he would have decided this question long ago. I failed to get his subscription, either for the *Cynosure* or *American*, but am not without hope in his case. He was sorry to learn that Col. C. E. Carr, of Galesburg, had been caught on the I. O. O. F. hook, as he entertained for him a warm friendship. In these regrets I shared fully, for it is sad indeed to find a man of ability and especially a personal friend who has bartered his manhood and freedom for senseless secrets and an unholy influence, over the coffin and skeleton of the I. O. O. F. farce of initiation.

LOSTANT.

April 17.—At Kewanee a companion of other days, whom I had not met for more than thirty years, came on the train. Hearing Hon. H. G. Little of Grinnell, Iowa, with whom I was conversing, mention my name, he made himself known and we were soon reviewing old times and recalling old friends. He had gone far *down* in the degrees and held offices and performed services low down in the "Secret Empire." He had been a soldier during the war, and sheriff and commissioner in his county at different times, and was in a position to give "important tidings from the Grand Master." Having at one time been a "brother" in the same lodge with my two brothers-in-law and not aware of my views, he was quite ready to converse on the beauties and benefits of Masonry. As the conversation progressed I related an incident given me by a mutual acquaintance, which confirmed some claims he had made for the helpfulness of Masonry when a brother is in a tight place.

While in the service, Daniel Wilber was in charge of a supply train of army stores. Going through a narrow mountain pass the train was attacked by a band of rebels. Wilber's men were defending themselves, and several had been killed on both sides. The robbers got possession and were plundering the wagons when the captain of the band rode up to Wilber, demanded his purse and wanted to know what he meant by killing his men. Mr. Wilber surrendered his purse, and when the captain opened it he found a Masonic pin. Turning to his prisoner he said, "Is that your pin?" Receiving an affirmative answer he returned the pocketbook, saying, "I would advise you to wear that where it can be seen;" and calling off his men, very soon disappeared in the mountains, leaving Mr. Wilber and his company to bury the dead, gather up their train and proceed on their journey.

My friend listened with interest and remarked, "His Masonry saved his life and was a good thing for him." He further said that had he met a brother in battle and received from him the sign he would not have killed him, and gave it as his opinion that Masonry saved many valuable lives during the war. I then presented the other side and asked about the duty of Mr. Wilber in case the rebel captain had been in distress and had given the sign and if this system of secret signs and solemn obligations was not interfering with our civil courts and protecting criminals, etc. By this time he evidently had grave suspicions that I was not loyal or favorable to the secret system, and changed to subjects more congenial. We parted at Mendota, friends I trust, although he had failed to convince me that Masonry was "a beautiful system of morality," and my efforts to induce him to abandon it had probably been no more effective.

At Tonica arrangements were made for Uncle John Morrison to attend the Chicago convention, and after enjoying the hospitality of his home over night this excellent and zealous brother in Christ took me to Mr. Geo. Hopkins' residence near Granville, where having arranged for services on Sabbath and on Monday evening with the Congregational church, we returned to Tonica in time for me to catch a train to Wenona.

Peter and Mrs. Howe I found in delicate health, but cheerful, hopeful and "strong in the Lord and in the power of his might." His sons and the few at Winona who have enlisted are carrying on the war. After consultation it was agreed that Bro. Dunham attend the June convention, and perhaps others. There I saw also indication that meetings may be held there at some future time.

MT. PALATINE.

Lostant will furnish two delegates to the annual meeting, and is ready for lectures as soon as times are propitious. Elder Osgood has done a grand work in Lostant and lived to see the results. He took a bold stand against the lodge and incurred the displeasure and received the censure of the Baptist church. The church has retraced its action and restored the brother to its fellowship. The old gentleman took an extended Western trip, scattering anti-secrecy literature wherever he went. He was an interested spectator at the G. A. R. gathering at Denver, and also of the K. T's conclave in San Francisco. He is hale and hearty and now with me at Bro. Morrison's, en route to Granville.

GRANVILLE.

May 19th.—Mr. George Hopkins welcomed us to his home and entertained us with generous hospitality. A kind of informal family gathering was in progress in which three generations were represented and three "royal jewels" set in infant caskets were the center of attention. All present were friends of Wheaton College and some had been members of the institution. The advent of these youthful members in the line of a distinguished family of reformers was considered an encouraging omen of prosperity and enlargement in the intellectual home and spiritual birthplace of so many who are already doing sterling work in the field of conflict.

Rev. Wm. Tracy is deservedly popular among all classes of good people, but especially successful in interesting the young and enlisting them in Christian work. In speaking of his pulpit efforts a brother said: "Every sermon is a gem and he always stops when it is finished." He has given less thought to the subject of secret societies in the past than he is likely to do in the future, as he is to receive the *Cynosure* for the year to come. In occupying his pulpit Sabbath morning and evening he gave me full liberty to speak the whole truth without let or hinderance. I hope the columns of the *Cynosure* will be enriched and its usefulness increased by occasional communications from the pen of this gifted brother, who is not hampered by the presence of secretists in the church of which he is pastor. Pres. J. Blanchard and Bro. Hinman are greatly esteemed here for "their works' sake."

WENONA.

May 20th.—Last evening I was encouraged by the presence of a fair audience at Granville which gave strict attention to the "things spoken," and I trust good results will follow.

Bro. Joel Hopkins was too ill to see any but his physician, relatives or old friends, and I therefore failed to meet him as I had hoped to do, and to more thoroughly identify him in our work. Bros. Fisher and Skeel showed me great kindness; and, giving me good cheer and placing in my hand his own and the contributions of others, Bro. S. brought me on my may as far as "Uncle Johns," who, as he is want, took up the role of the helpful and passed me along the line to other posts of duty.

I scarce dare look forward to our approaching Convention, where so many difficulties and obstructions hedge the way, but looking up I am reassured and inspired with courage. The friends of the Christian Association, the American party, the *Cynosure* and the *American* are many and their prayers and cries to God are unceasing, and *I know what shall be in the end*, but the *way* is shrouded in mist. There is marked progress everywhere perceptible outside of the rings, cliques and lodges that rule in lesser or larger circles, and a decided "unity of spirit" among our working members. But "even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body" from "the fear of man that bringeth a snare," and from the love and rule of old parties that are *not* delivered from the body of this death," wherein the patriotism and Christian civilization of our country is "unequally yoked together" in the treason and pagan religion of the lodge system.

We are told that the Government vaults are filled to repletion and we know who has the key to this store, and the power of money in a political campaign is great. The masters have laid their wires and appointed their underlings for the fray. The children of reforms are multiplying with dangerous rapidity and "fanatics" are already a power in the land. The political "midwives" have the command, "slay every man child born" to any party that seeks the dissolution of the "spoils system by which we have our wealth," and while there is "sighing and crying by reason of oppression, the people hesitate to enter

upon an "exodus" lest Pharaoh's host overtake them or they be consumed in the wilderness before reaching the "Promised land." There are multitudes of voters who believe in the principles and platform of the American party, who like the children of Israel in Egypt are thoroughly convinced that the old parties are wickedly ambitious, criminally guilty and hopelessly corrupt, who nevertheless stand halting over expedienees and fearful of consequenees, when the only safe or even sensible thing to do is to obey God and "come out from among them and be separate." Can a worse than Pharaoh be exalted to place or power? I do not mean the present incumbent at the White House, who is as his successor must be, if elected, under party rule, the plastic agent of the managers, but the PARTY itself, under which has developed a system of intimidation, election frauds and gigantic swindles unparalleled in any twenty years of our nation's history. Under such circumstances a change can hardly be thought a "dangerous experiment."

STREATOR.

While at the Wenona depot Bro. Roylston "picked me up" and took me to his home. While seated at his hospitable board I learned from Mrs. R. of their recent bereavement. Too impatient for the ripe fruits of a matured life the Reaper eame and plucked the sweet "Forget-me-not" in such "an hour as they thought not," to return their choicest treasure to "him who gave it." But since "death is not an eternal sleep" there was a gleam of sunlight in the fast falling tears reflected from the rainbow of promise spanning the tomb of "him who is the resurrection and the life," as she told the touching story of her darling's "farewell."

"We who believe" can wait the trumpet's call to a happy reunion, but what anguish must the infidel suffer when "without hope and without God" he looks into the grave of an only child and feels that all his labor and care has been bestowed to furnish a repast for loathsome worms that mock his tears and wait for his coming to the sacrifice prepared in stench and fumes expiring only with their corruption.

The sturdy reformers of the enterprising town of Streator will furnish their full quota at the Junc Convention, and Bro. Gardner, who is "Holding the Fort" at home, will do something in the line of missionary effort to enlist others. J. P. STODDARD.

FROM THE MICHIGAN AGENT.

On Saturday and Sabbath, April. 19th and 20th, I attended the M. E. Quarterly services on Augusta charge Harmonia appointment, Rev. N. M. Steele, pastor in charge. From here I announced a lecture for Tuesday evening, April 22d.

At the time appointed I presented myself and found a smaller company than on Sabbath evening. Perhaps the Masons smelt a mammoth mouse, although I did not announce a lecture against Freemasonry. I am told the lodge in Augusta has disbanded. Is that so? What has become of that wonderful array of converts which Barlow and Rathbun made to the lodge by their lectures in this vicinity a few years ago? Masonic converts made under such circumstances are not very good at paying lodge dues it seems. Proselytes made thus are tenfold more Anti-masonic when the time comes for them to speak than they otherwise would be. We shall hear from these ere long all over this country. What a setting out these deaeons and preachers will get who lied to get them in! God pity the Mason who dares deny these expositions: better a great deal do as a Knight Templar did in Battle Creek. He said concerning Bro. Starry's work of raising a candidate to the third degree: "He did well under the circumstances. I don't see how he could work that degree on so small a platform. He gave it correet, but what is it going to accomplish?" etc.

Bro. Steele, who has been a Mason but now considers it wrong, and whose father is chaplain of the Grand Lodge of Mich., stood by me nobly. He considers that Masonry in the M. E. church is fast losing its caste. Amen, say men and angels.

On Monday, May 5, I was taken to the home of Bro. Parker, west of Okemos, where I remained for the night. Some three miles distant at the Island school-house I met a good audience, who seemed intensely interested in thc lecture, which lasted over an hour and a half. Here I sold no stock, and, in fact, have not for some time, owing to the hard times and increasing indifference of the people. Sold one exposition of Masonry and received some slight donation to our treasury. On Tuesday, May 6, took train at Okemos and arrived at Williamstown, where I was met by Bro. Rice of Locke, in which plaee I was announced to speak in the evening. I found Bro. Ross confined by sickness as before stated. In the evening met a small audience and brought before them the subjeet of political Christianity. The continued rain accounted for the meagre attendance. The farmers seemed somewhat discouraged over their prospects, and no financial aid was received. Announeed for another lecture on the following evening and found a better turnout and more interest manifest in the cause. Received a very little donation to the treasury, and for the first time presented the American Party club blank for signatures, preparatory to political organization and earnest work, and obtained nine names. Some members of the craft were present, and winced perceptibly under the truth. A grey-headed Prohibitionist got wrought up to boiling heat in fear that our movement would hinder the movement of the Prohibitionists, and was heard to remark that if he could have a chance "he could show that the demands of the Prohibition Party were as much higher than the American Party as the new moon was higber than his barn." We should be pleased to hear from this brother.

On the following day I went with Bro. J. C. Martin to Wheatfield to preach on the occasion of his quarterly meeting. With him and his excellent companion I spent some precious time while in Locke, as with other friends of other days. Here I found myself unwittingly exposed to that disagreeable disease ealled mumps. I am rather expecting to be obliged to lay off from active work for awhile on this aecount, but may not. Returned from Wheatfield in time to preach at Loeke again on Sunday evening, and on the following evening I lectured at the F. M. church uorth of this. This church is not yet completed, and will be an ornament to the community, and, we trust, an honor to God when finished, Here I met with a warm reception from Bro. Bartlett, pastor in charge, who voted this spring for the first time in a number of years, having found and endorsed the principles of the American Party. Twenty-five votes were cast in the town for the American Party. We had a good meeting.

On the following day, through the rain, Bro. Rice conveyed me to Webberville where I took train for Brighton. I stopped over one train at Howell and ealled on Brethren Loomis and Wilcox, but reeeived no financial aid. Arrived at Brighton I was met by Bro. Joel Martin, who had arranged that three leetures should be delivered on his charge. The first was in a Baptist church five miles from the village. Here I met a very small company. Owing to the season and the shortness of the evenings we cannot expect very full attendance. At this place I took the first subscription to the Washington paper. Bro. Devereaux of South Lyon is the man. We hope the list will rapidly increase in Michigan. Received here a slight donation, and sold one book, "In the Coils." On the following evening I spoke in the Wesleyan ehurch at Brighton to a small audienee. Colleetion, eighty-five cents. On the next evening I spoke at thc valley appointment, and sold some books, took two subscriptions to Washington *American*, and received small amouut for treasury.

Shall desist from making further lecture appointments at present. Will still canvass for the eause, and attend quarterly meetings whenever requested, and will lecture when and where brethren deem it advisable.

H. A. DAY.

THE ANNUAL MEETING.

Much ought to be said and more done, and there ought to be a great many here to say and do right things at the annual meeting of the N. C. A., June 19th, prox. The friend who does not know that this is a most important period in the reform work, has read the *Cynosure* and studied the situation to little purpose. The year has been unparalleled in tokens of divine favor, and the most skeptieal canuot doubt that God is calling upon his people to go forward and posscss the land. It is only a question of time, and your prescnee at this annual gathering may hasten the victory more than you know.

J. P. STODDARD.

The Mayor of Cincinnati, who shows some respect for the Sabbath, declined to allow the Sullivan slugging match to take place on that day. By way of showing himself to the public, the great slugger acted as pitcher for a base ball club on Sunday to an admiring crowd of 2,500 young men. The Mayor likewise ordered the public dances at the Belleview and Lookout Houses stopped on Sunday, and says he will not longer permit them.—*Inter Ocean.*

—The Mollie Maguire disgrace in Pennsylvania is about to be aggravated by the formation of new "brotherhoods" to perpetuate their demagoguery and to eontinue their inhuman butcheries of innocent and honest laborers. If there are enough law-abiding and order-respecting people in Pennsylvania to wipe out and forever hereafter keep out that sort of black listed outlawry, they ought to rise up and do it without delay.—*Conneautville Independent.*

—The Methodist Episcopal Church South is providing a centenary medal as well as the church North. It has on one side a profile of Bishop Asbury, and around the edge tbe words, "Organization of American Methodism, 1784." On the other side is the profile of Bishop Pierce, with the words "Centenary Medal: Methodist Episcopal Church, South, 1884."

CORRESPONDENCE.

"DECORATION" DAY.

NEW WILMINGTON, Pa., May 10, 1884.

EDITOR CYNOSURE:—In your issue of May 8, under the heading of "Pith and Point," are some things which, though not personally interested, I cannot but regard as very unjust, to some at least, of our country's noble defenders. There are no doubt hundreds of impostors on the pension list, and it would be out of the ordinary course if such were not the case.

Nor would it be a matter of wonder if, even in our glorious American party, some are found "who have come in privily to spy out our liberty from the "cable-tow" of the lodge. But would it be just to class the whole party with "tbe unjust" on that account? So neither is it just, as in the paragraph referred to, so indiscriminately to join the whole list of pensioners with Freemasons, politicians and dupes, as the only ones who desire to keep up this "graveyard show." It is well the writer of that signed himself a "Looker on," for had he been a "Looker *in*," and smelled the smoke, heard the din and roar, and felt the painful effect of broken shell and piercing, poisoned ball of the slave-holding army, or experienced even a little of the filthy, living death of Andersonville, and returned home with loss of health and limb, he could not have written that *cold, heartless* sentence. JOSEPH M'KELVEY.

NOTE.—"Looker On," in the brief letter referred to, made use of terms which are too sweeping and general; yet this may be said of him: that he was a brave soldier in the war who was not afraid of his principles in any company, and who now sees in decoration day an affair which was got up chiefly by politicians to carry the sympathy of the people against the Democratic party, and it has been used by politicians ever since, until of late it has fallen into the hands of the secret orders who use it as they do the funerals of prominent men in civil life or the laying of corner-stones of buildings that belong to all the people and not to a secret junto. Thus in this city the Grand Army, whose oath, which is anything but American, appears on another page, is always in the lead. This year the United Order of Workmen takes occasion to make a general display on Decoration day.

For what, indeed, are the graves decorated? Is it because all who lie in them were pure, noble and patriotic men and enlisted not for bounties, or honors or fame, but from simple and sincere love of country? Evidently not; then some graves would be without a garland. Is it because all died for their country? Plainly not, for those who died rashly or wiekedly attempting to overthrow it have their floral tribute as well as the Uuion soldier. Even the rebel soldiers who died in Camp Douglas near this city, scveral thousand in number, are to be remembered with the rest this week. We are shut up, therefore, to the conclusion that the decoration is for any one who died in the war, no matter on what side he was fighting, or for what purpose. Now if we arc to follow this custom, which comes to us from heatben Greecc and Rome, not from Christianity, should our offering not be to mcn whose lives havc plainly been given in defense of truth and patriotism and not vainly and without discrimination?

CIVICS AND POLITICS.

When Freemason Edmunds proposed in the U. S. Senate to place a bankrupt upon the retired list of the army with the pay of twenty thousand dollars a year, he doubtless well represented the Masonic polities of bis State, but certainly not the character of its civil institutions. Bankrupts in Vermont have to render an account to the law for bursting up banks; and we know of one broken bank there, not a greater disaster than that of the Marine bank, whose chief manager has been sent to prison.

Twenty thousand dollars a year, too, is altogether foreign to Vermont institutions. There are scores of farmers in Vermont who altogether do not receive that sum for their year's labor. Nay, there are not a few entire farms in the State of which it would take ten of them to bring twenty thousand dollars. That sum of money would pay the Governor, the whole Supreme Bench, and several other of the officers of the State besides. The idea of equality before the law in Vermont does not admit of such an immense inequality of salaries, and especially for such purposes.

At bottom the civic institutions of Vermont are economic, moderate and equal in their bearings upon men, discriminate in their justice and free from favor, partiality or affection, and are in no respect represented by this extravagant political measure proposed by Senator Edmunds. It runs counter to the whole genius of Vermont institutions to bestow upon any one the aristo-

cratic sinecure of twenty thousand dollars a year, much less upon a bankrupt.

Under the Masonic tactics of the Republican party, and with the consent of Vermont delegates, Vermont's good name has been made use of for such fraudulent party purposes since the beginning of the war. Poor, economic, industrious Vermont, many of whose respectable farmers go clothed worse than former slaves, has been made to endorse and give credit to the most extravagant and the most useless expenditures. The civil institutions of Vermont, and her true republican character have had little or no representation in Congress since the beginning of the war. Her delegates have never asserted the character of the State or claimed the credit that is due to it. Instead of this, they have followed the mere ordinary dirty channels of lodge politics.

The country will be again duped and disastrously deceived if it accepts a Presidential candidate from among Vermont delegates, under the impression that it is receiving a representative of Vermont institutions. If the country accepts Senator Edmund's proposal for a twenty thousand dollar benefice to Gen. Grant, it ought, for consistency sake, to accept the General for President. Or is there, perhaps, "an arrangement" made to the contrary?

ANTI-MASON.

PITH AND POINT.

AN OLD SOLDIER'S TRIALS.

I have much knowledge in the line of secret societies, having been and now am a member of three societies, and understanding well the works of Masonry to the high degree of what Thomas Paine called the degree of the Holy Ghost, also the degrees of Odd-fellowship and the G. A. R. If you would fully appreciate the cruelties of my order just visit the Soldier's Home and see the poor, old, worn-out men forced to work out-doors until they faint in their tracks, while the young and strong drive them around like dogs, and put on style. The poor old creatures cannot tell why this is so, and you see no stripes of authority on any, but those who are attached to one or the other of the secret orders; and praying men that hope for heaven will lie to screen them, for they receive favors in return. Such a one can get in the guard-house and be released the same day, while the rest for a less crime are imprisoned for from 10 to 60 days or have to labor on the dump. O the cruelties of man to usurp authority! How they compass all means and plot all devices to hold their neighbor in servitude, even to crush their reputation and cry them down to force them into abject slavery. I would say more were it lawful for me so to do, but I will with you pray that God will so purify the hearts of men that they may all know him from the least to the greatest; and my heart is with you in the spirit of reform, to cast out the infernal demon from the hearts of men.——

———, *National Soldier's Home, Milwaukee, Wis.*

WE STAND FOR AN ALL-CONQUERING NAME.

I hate secretism as much as any of you, but I see no necessity of attacking it mainly in the name and by the authority of a "National Christian Association," or through the medium of politics. It seems to me it might be blown to the devil where it came from simply in the name of liberty and common sense. How any intelligent boy old enough to keep out of the fire can allow himself to be humbugged and made a slave of by such ....is more than I can account for; yet I know it is done. They soap him with lies and flatter him with promises till they get him in their power, and then actually scare him into taking a pirate's oath.—H. SPAFFORD, *Fond du Lac, Wis.*

We attack the lodge in one name alone, the almighty name of Jesus Christ. The N. C. A. and political action is only a way of working together, as the blow of a sledge is worth more to break a stone than fifty taps with a tack hammer. Friend S. feels the power of a strong conviction. What we try to do—and he must help us—is to bring all men to the same common-sense view of the lodge.

A CHEERING VOICE FROM THE SOUTH.

I continue to labor as best I can in the interest of the reform, and I feel that my labor is not entirely lost, but have much encouragement that it is being blessed for much good. The light is spreading and the truth is being accepted in many places. I also feel, trust and pray that we will have a great outburst in opposition to secret orders in the churches. When this time arrives, it will be a great day dawn for the reformation. When the Bride, the Lamb's wife, shall give her testimony against the great iniquity of these abominations, then it is to be hoped that ministers with lamb-skin aprons (wolves in sheep's clothing) will cease to try to intimidate honest-minded men who dare have honest convictions.—JESSE WARD, *Partridge, Alabama.*

LODGE-BOUND PREACHERS UNDER BAN.

I noticed the name of Rufus Day in the *Cynosure* of April 24th. We lived neighbors at Limerick, Jefferson county, N. Y. He is a consistent Anti-mason, a wealthy farmer, and a zealous Methodist. When a Masonic minister was sent to that circuit he would not attend church or pay. So a Masonic minister has not been sent on that circuit for ten years. He controls the matter. Just so here in Albion; no Masonic ministers come here to preach.—A. C. MOFFATT, *Albion, Iowa.*

A WORKING ANTI-MASON.

In my work in 1883 and to the present time I have distributed 2,379 tracts and 386 books and pamphlets at my own expense. This literature should be scattered all over the world. May God send more laborers into the field to battle against this foe that is shutting the mouths of so many men, some fearing their obligations, and others that they will make some enemies. Let these know that they will have no reward from the Lord, for we are commanded to reprove and rebuke sin in all its forms. At the Angola fair last October I gave tract No. 44 to a saloon-keeper. He said Mr. Moody had better join them. I gave tract No. 5 to a grocery clerk. He said that Finney was a perjured man and ought to be killed, he was not fit to live.—E. SUTTON, *Angola, Ind.*

IS CHRISTIAN UNION POSSIBLE?

This question has of late years made progress in such organizations as The Evangelical Alliance and of the union ecclesiastically of bodies akin to each other and apart on account of past differences. The Methodists in Canada are now one body. The churches in our own country, divided by slavery and war, are becoming one for the whole United States. And now we congratulate the *Standard* of this city, and the *Christian Standard* of Cincinnati, on their courteous approaches to each other on behalf of union of these two great bodies of this country—the Baptists and the Disciples. Standing where we do we can see no good reason for their "division" into two bodies, and we shall rejoice when Christendom shall arrive at unity in the one faith, the one Lord, and the one baptism for the one body of believers the world over. Then indeed we may hope for our Lord's prayer, John 17, to be answered by the rapid conversion of the world.

T. H.

BIBLE LESSONS.

LESSON X.—June 8, 1884.—Justification by Faith. Romans 3: 19–31.

Get your Bible and read the lesson.

GOLDEN TEXT.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5: 1.

THE EPISTLE TO THE ROMANS.—Coleridge calls the Epistle to the Romans "the profoundest book in existence." Chrysostom had it read to him twice a week. Luther, in his famous preface says, "This Epistle is the chief book of the New Testament, the purest Gospel. It deserves not only to be known word for word by every Christian, but to be the subject of his meditation day by day, the daily bread of his soul. The more time one spends on it the more precious it becomes and the better it appears." Melancthon, in order to make it perfectly his own, copied it twice with his own hand. The Reformation was undoubtedly the work of the Epistle to the Romans, as well as of that to the Galatians.—*Godet.* Paul's reason for writing to the Romans at this time was his intention of speedily visiting them on his way from Jerusalem to Spain. He desired, before his personal intercourse with them should begin, to give them a proof of the affectionate interest which he felt for them, although they "had not seen his face in the flesh." The Epistle was sent to Rome by Phœbe, a Christian lady of Cenchrea, the seaport of Corinth, about to sail to Rome upon some private business.—*Conybeare and Howson.*

"Now we know." The purpose of this verse is to show that the Jew, being a sinner, is in danger of the judgment. For the Jews openly claimed exemption from final condemnation, even for wicked Israelites. But the law, far from giving to the Jew impunity for his sin, speaks in all that it says especially to him as its subject, in order that he first (and so all the world) may be put to silence, and brought under God's judgment.—*Cook.*

"For by the law is the knowledge of sin." The law produces the recognition of sin in its true nature and consequences. It leads to the conviction of its exceeding turpitude and desert of punishment. When the law has produced this result, it has prepared us for the reception of the Gospel.—*Hodge.* Law has only this enlightening faculty; it holds the mirror up to guilt, but it cannot remove it.—*Sanday.* For holy people or those desiring to be holy, the law is a guide showing the way in which they ought to go. But by this very work it shows the sinner how far he is away from perfect righteousness.—*Peloubet.*

"By faith of Jesus Christ," *i. e., by faith which has Christ for its object,* "faith *in* Christ." Faith in Christ, thus presented as the sole condition of righteousness, is not regarded by St. Paul as a restriction of God's grace, but as the means of participation by which alone it can be thrown open to all mankind. Faith has itself a universal fitness for man; it grows out of his original relation to God, and is, under all circumstances, the rightful disposition of the creature towards his Creator. In man unfallen it was the trustful, loving sense of dependence upon God's goodness; in fallen man it unites the deep feeling of unworthiness with the conviction that mercy rejoices against judgment; and thus in both states gives God the glory.—*Cook.*

"Redemption." The word here denotes that deliverance from sin, and from the evil consequences of sin, which has been effected by the offering of Jesus Christ as a propitiation (ver. 25).—*Barnes.* It redeems (1) from sin, (2) from its penalties (Tit. 2: 14; Heb. 9: 15; Eph. 1: 7), (3) from death (Rom. 8: 23), (4) from the present evil state into a state of glory and blessing (Luke 21: 28; Eph. 4: 30).—*Cook.*

"To be a propitiation." The Greek word properly means "that which renders propitious." Here, "that which renders God propitious." In some way which is not explained at all in this passage, and imperfectly explained elsewhere, the death of Christ did act so as to render God "propitious" towards men. There is a remarkable use of the same Greek word in the Septuagint version of the Old Testament to express the *mercy-seat, i. e.,* the lid or covering of the ark, which was sprinkled by the high priest with the blood of the victim on the Day of Atonement. Some have thought that there is a reference to this here. Christ is the *mercy-seat* of the New Covenant.—*Sanday.*

"That he might be just, and the justifier." It is for the good of a state that punishment be impartially inflicted. A king who fails to do this is unfaithful to his trust, and is an enemy to his people, for he encourages crime. May we not conceive that it would have been unkind to the universe as a whole, for God to save sinners from the consequences of their own sins without giving the most tremendous proof of the deadliness of sin? Is not the righteousness of God, which made the death of Christ necessary for our salvation, a form of that love which is the essence of his character? If so, God's love to his creatures forbade him to forgive sin except through the sacrifice of Christ. To delay punishment, and still more to pardon the guilty, is unjust, and therefore unkind. But what would otherwise be unjust, and therefore impossible, God has made just by the death of Christ.—*Beet.*

"It is excluded." It may mean all boasting is prevented, or all ground of boasting is excluded. Paul means to say that the result of the Gospel plan of salvation is to prevent all self-approbation, self-gratulation, and exaltation on the part of the sinner.—*Hodge.*

"Seeing it is one God." If there is to be any distinction between Jew and Gentile, this can only be upon the assumption either that there are more gods than one by whom they will be justified, or that they will be justified by some different law, in some different way. But neither of these is the case. Therefore it follows that there is no distinction.—*Sanday.*

"Yea, we establish the law." Grace, as it is manifested in the Gospel, is the most splendid homage, the most solemn consecration, which the law can receive. This grace is of a peculiar character. It is not the soft indulgence and the easy indifference of a feeble father, who, tired of his own severity, shuts his eyes to the faults of a guilty child. It is not the weakness of a timid government, which, unable to repress disorder, lets the laws sleep, and goes to sleep along with them. It is a holy goodness; it is a love without feebleness, which pardons guilt, and executes justice at the same time. Thus, in the work of which we speak, condemnation appears in the pardon, and pardon in the condemnation. The same act proclaims the compassion of God and the inflexibility of his justice. The cross, the triumph of grace, is the triumph of law.—*Alexander Vinet.*

COMMENTS BY E. E. FLAGG.

THE DIFFERENCE BETWEEN THE BIBLE PLAN OF SALVATION AND THE LODGE PLAN.

1. *No one can be justified by works without faith.* Vs. 20 22. The doctrine of justification by faith should have been no new one to the Jews, "being witnessed by the law and the prophets." We see by Heb. 11, that it was well understood by the ancient patriarchs; and in Rom. 4: 3, we are told that before circumcision was established or, indeed, any part of the ceremonial law, Abraham's faith in a coming Redeemer was counted to him for righteousness. But in the lapse of centuries the Jews let this great cardinal doctrine slip away from them and substituted in its stead the false doctrine taught by their rabbis, of justification by works. The Christian church centuries later committed the same deadly mistake. Ignorant priests taught the people that they could win heaven by masses and penances and pilgrimages; so Luther and the early reformers were obliged to make this grand doctrine of justification by faith the burden of their preaching and writing. We must not suppose that in our own times there is no danger of its being obscured or lost sight of. In almost all our churches we find persons who are Masons, or belong to some secret order, and though they may not know it, it is nevertheless true that all such persons practically deny justification by faith, as will be shown in the next topic.

2. *The difference between lodge righteousness and God's righteousness.* Vs. 22–25. God promises salvation to "all that believe" (v. 22). He justifies freely (v. 24). The lodge promises it only to able-bodied white males who can pay for it. "All have sinned and come short of the glory of God; but Masonic books tell us that simply keeping the laws and obligations of Masonry will "free a man from sin," or what amounts to the same thing, "give him entrance into the Grand Lodge above." They never tell us, however, what can be done with "the sins that are past" (v. 25). Even if keeping Masonic obligations could make a man sinless, we see it would not be a complete salvation, for as he cannot enter the lodge till twenty-one, the sins of his childhood and youth must remain unatoned and unforgiven. The Gospel alone offers a perfect redemption for past guilt.

3. *Works are boastful, faith is humble.* V. 27. We shall always find that every system of religious belief which exalts works and gives them a soul-saving power is proportionately boastful. The Jews boasted of Abraham, papal Rome boasts her infallibility, and anti-Christ is characterized "as speaking great things." So the lodge boasts of its charity, morality, and many other virtues; but the true spirit of the Gospel excludes boasting. If all have sinned and are all alike debtors to the same free grace there is no room for self-righteousness. But man-made religions always foster pride because they are based on a system of human merit. This is one of the many ways in which we can try the spirit of the lodge and prove that it is not of God.

LIGHT FROM THE WORD.

Why can no one be justified by works? Ps. 143: 2; Prov. 7: 20. Does the doctrine of justification by faith exclude works? Matt. 5: 16. What strong motives does it bring to bear upon holy living? Col. 1: 10; 3: 12; Eph. 4: 1; 5: 1, 2.

OBITUARY.

STEPHEN CRANSTON, SEN., was born on Providence Plantation near Providence, R. I., October 1st, 1793, and lived there until he was twenty-one years old, when he came to the far Western State of Ohio in 1815 with his father, John Cranston, sister, Phœbe Ann, and four younger brothers, John, Ephraim, Christopher and Edwards; settling on Darby Plains, on a tract of land between Irwin and Milford Center, in Union county, intending to make it their permanent home. But through some defect in title the land was exchanged after a few years for another tract near Woodstock, in Champaign county, where his father located his sons around him on adjoining farms. With their native energy developed through delving amidst rocks and stones in the East, they contended bravely with all the difficulties of new country life; clearing, draining and cultivating until they made the wilderness to "blossom as the rose."

Stephen Cranston married Esther Hammond, July 25, 1819, and after about thirty-two years spent here in raising his family of two daughters and seven sons, Phœbe Ann, George Andrew, John Douglas, Melissa, James, Julius, Stephen, Jun., Edwin and William Rollin, three children having died in infancy, he purchased lands near Newton, in Union county, thinking to settle his sons on adjoining farms. But they not liking the locality in the woods he relinquished his farm on the plains to his second son, John Douglas, and with the others came in his sixtieth year to clear up and improve another farm, one mile southwest of Newton. George A., James, Stephen, Jr., Edwin and William R. remained near him for a while, making improvements on the land he divided among them. Phœbe A. Benton lived and died near him. In the course of time George A. and Julius found other homes in Illinois; Melissa Gideon moved to Missouri; James to York Center, Union county; Edwin to Kenton, Hardin county; and William R. died in the Union army; while Stephen, Jr., remained near him and filially assisted him in his declining years. Others sought opportunities to show their devotion to an aged father.

The labors of thirty-two years here have made these farms picturesque and valuable. Long has he enjoyed his home; and his life has been characterized by both physical and mental strength devoted to the eradication of evil and the development of good.

He was early known among the anti-slavery workers and many a fugitive from bondage has by him been helped onward to freedom. Secret societies having been regarded by him as a great evil, he has warned others against them and earnestly endeavored to expose their wrongs and evil tendencies. Temperance has long had an advocate in him; and he rejoiced in the privilege of casting his vote for prohibition last fall, even after he had passed his ninetieth birthday.

At the age of twenty-two years he made a profession of the Christian religion, and has delighted in exhortation. In all his deep trials and varied changes in life he has poured forth his spirit in supplication and thanksgiving; and in his daily family devotions with most child-like simplicity has he communed with his Heavenly Father.

For more than three months past I have been with my aged uncle in his feebleness, and have noted with admiration the strong elements of his character, crowned with a beautiful spirit. His long and exemplary life came to a close here, at one o'clock A. M., May 10th, 1884, at the age of ninety years, seven months and nine days. He leaves the companion of his wedded life, eighty-two years of age, with whom he has shared his joys and sorrows for almost sixty-five years; six sons with their wives; one daughter; and another, who from her early childhood has filled the place of daughter devotedly; twenty two grand children; four great-grand-children; with numerous other relatives and friends, who will lovingly cherish his memory.

On the 11th of May his funeral services were conducted by Elder Josiah Knight, assisted by four other ministers of different denominations; and the words selected as appropriate, from 2 Timothy 4: 6, 7, 8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

JOSEPHINE P. CRANSTON.

The N. Y. *Examiner*, May 15th, contains notice of the death of ELDER HENRY B. EWELL, in the 79th year of his age and the forty-seventh of his active ministry. He was a zealous reformer and faithful advocate of what he believed. He was associated with Elder David Bernard, John G. Stearns and the host of godly men who broke the power of the lodge and for a time rescued the Baptist church from its unholy rule. When I visited Pavilion, N. Y., two years ago he received me cordially and invited me to occupy his pulpit *without restrictions*. He pointed out the house where the lodge met and where Elder Bernard made his ever memorable renunciation. He took a lively interest in the work of the N. C. A., and although age and infirmities prevented him from attending our annual or occasional gatherings of late, yet his prayers were with us, and whenever the question of fellowshiping members of secret societies came up in ministerial meetings or associations where he was present he invariably spoke strongly against the whole system, as anti-Christian and only evil. It is devoutly to be hoped that his successor at Pavilion may prove as faithful and fearless in rebuking this vile system as Elder Ewell did when the Masons murdered Morgan, and that both church and pastor may bear a strong, brave testimony against it. J. P. STODDARD.

REV. CALEB M. PRESTON died of heart disease at his residence in Waldron, Hillsdale county, Mich., on the morning of December 9th, 1883, in the sixty- seventh year of his age.

He was born at Linchburg, Va., Nov. 22, 1817. He was the seventh in a family of sixteen children. At the age of seven years he removed with his parents to Columbiana county, Ohio. His parents left Virginia principally on account of slavery; hence it is not strange that the family afterwards became active and influential in the anti-slavery movement. Stalwart principle and unflinching devotion to truth and moral reform, largely as a maternal inheritance, has been a leading characteristic of the family. However, during the childhood of the subject of this sketch the parents, though decidedly moral and noble, holding religious preferences for the Quakers, were not Christians. In 1841, at the age of twenty-four, he became deeply convicted of sin and sensible of his need of a Saviour. Turning away from the mild and moderate customs and teachings of the Friends, he walked sixteen miles to attend a Methodist camp-meeting on purpose to get saved, went to the altar at the first invitation after he arrived, and was wonderfully blessed. He was baptized, and joined the Methodist Episcopal church the next day.

His connection with reform movements was active and his work earnest and thorough. During the anti-slavery and war excitement, while cowardice and compromise characterized the actions of many, in the region where he lived, truth and liberty had one unflinching advocate. He rejoiced in the day of triumph, then turned again his efforts and prayers towards other great reforms, steadfastly believing that the God who brought success to the one would also to others. Espousing the cause of anti-secrecy early in life he ever after looked upon the lodge abomination with absolute intolerance, and considered that as one of the most fruitful causes of political evil and religious degeneracy. For his opposition to secret societies he lost property, and the destruction of the life of the family was attempted, but he stood firm and rejoiced in God through it all. His opposition to intemperance was not simply to that in the use of alcoholic drinks, but he believed tobacco and liquor were twin evils and on account of the universality of its use, the ruin caused by the former to be well nigh equal to that of the latter. Can we say more of his religious life than that those who knew him best had most confidence in his piety? But few have experienced more of the deep things of God than he. Sister De Pew said of him: "Heaven and earth seem to meet when he prays, as with few others." He enjoyed the blessing of entire sanctification as a distinct experience for about twenty-five years, and was well known as an able teacher and defender of this doctrine. His theological opinions were carefully formed and his discrimination such that few errors passed his notice without criticism and often were publicly corrected. He was a wise counsellor, kind husband and loving father. His solicitude for his children knew no bounds; desiring, most of all, to see them saved, fitted for, and occupying positions of Christian usefulness.—*C. L. Preston, in Wesleyan.*

MARRIED.—Mr. J. L. Stratton of Kalamazoo, Mich., business partner of Mr. Hudson, and brother of Prof. L. N. Stratton of Wheaton, was married at Lacon, Ill., May 13th inst., to Miss Calista L. Thompson. The congratulations of a large circle of friends are heartily given Bro. Stratton in this new relation.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

Advertisers who wish to secure the attention of the best class of purchasers, will find it to their advantage to secure space in the *CHRISTIAN CYNOSURE.*

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Greeu county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

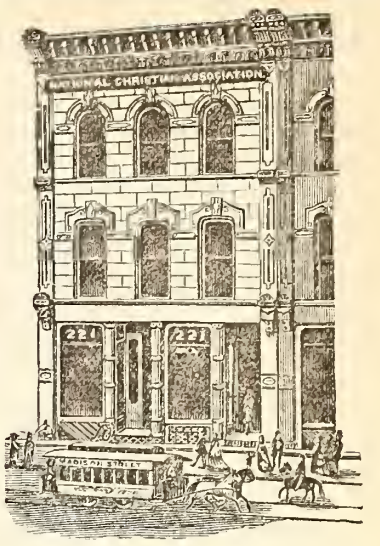
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 29, 1884.

The *Cynosure* takes pleasure in announcing that there is prepared for next week a fine portrait of Gen. A. W. Riley of Rochester, N. Y., who assisted in the late county convention with his name, influence and a speech. The portrait will be accompanied by a biographical sketch. The readers of the present number will find it of unusual interest and value. The pens of such writers as the author of "Holden with Cords," Dr. George B. Cheever, Alexander Thomson, General Phelps, Dr. Nathan Brown of Japan, Bro. A. D. Zaraphonithes and others, are enough to enrich any paper. The editors will endeavor not to fail in making the *Cynosure* invaluable to all its readers.

EDITORIAL CORRESPONDENCE.

WYOMING, Co., N. Y., May 19, 1884.

DEAR CYNOSURE:—I have been whirled through this part of the great State of New York so rapidly that I scarcely remember what I have written. In York both pastors, Allen and McDonald, Reformed, and United Presbyterian, welcomed me to their pulpits, and took clear, strong ground against the lodge. A committee or club was formed and Chicago delegates appointed. The old people in those two congregations all know about Morgan and regard the lodges as responsible for it; and the clear, sound instruction which they get from their pulpits and papers, make the people look on the American party as a necessity, sure to come, though many will wish to vote the Republican ticket "this once," to keep out the Democrats.

Young Mr. Stoddard and myself went up on Saturday to Arcade, where I spoke four times, twice Saturday and twice on Sabbath. It is the home of brethren Lyman and Waldo, whose long lives have been devoted to reform. Gerrit Smith, Myron Holley and Alvan Stewart were once familiar names in Arcade. The lodge has effected a lodgment there, but there is a substratum of sense, piety and patriotism in those valleys which gave us good attendance and profound attention. The Baptist pastor, Olmsted, is a Mason, yet he and the Congregationalist, Mr. Kaye, a non-Mason who invited me to preach for him, attended our meetings in Keystone Hall, and Rev. Mr. Kaye opened one with prayer. Several Masons attended, and one, a worshiper of familiar spirits, asked several questions, which I answered; and, in turn, asked him if he was stripped, hoodwinked, etc., when he was initiated. He hesitated, and I added, "Say *No* if you were not stripped. That will reveal no secret. But if you refuse to answer, you will reveal your stripping by your silence."

He seemed embarrassed and the crowd laughed heartily at the ridiculous figure he made. His lodge was not proud of him.

In Arcade, as in all this region, there are numbers whose parents shared in the horror and disgust excited by the Morgan murder and the wholesale perjury which screened his murderers. We saw a grandson of the sheriff of Genesee county, who imprisoned Morgan in the Canandaigua jail; but who became a decided Anti-mason after he had been horrified by the latter's fate. Mrs. Waldo, the lady where I was entertained, was but a child when the tragedy opened here which shook the United States; but her knowledge is accurate, and her convictions intense. Her joy at the revival of the discussion is equally so. Her sons have united with the lodge. "Leverett," said she to one of them, "Leverett, if you ever die in this vicinity no Masonic heathenism shall disgrace your corpse. I will sooner have your coffin sent to your grave in a wheelbarrow, and by moonlight, or in the early evening." The good sense, piety and decision of this lady procured us a good attendance of women at our meetings, and Mr. Stoddard is opening a wide door for Mr. Starry next fall.

BATAVIA, N. Y., May 20th.—Enroute to this place I fell in with Mr. ——— of Leroy, a member of the Presbyterian church there, who was eight years old when this region was turned upside down by the murder of Morgan. He was often in the jail at Canandaigua while Cheesbro, Lawson and Sawyer were confined there. He says, "Our (Leroy) lodge is in a low condition. I have been long in business there, and no temperance man ever belonged to it." He said: "We have all loved the Republican party, but I have done with it forever. I would like to see them nominate Blaine, who made the statesmanlike proposition, to run our State and county governments on the liquor-tax and so distill our laws through whisky! I am Prohibition and shall vote the Prohibition ticket. So will thousands of us. And the Republicans could not more effectually help us to break that party down, than by nominating Blaine. We shall never go back to that party which we once loved."

In company with our State Agent, W. B. Stoddard, I have now visited Batavia, Albion, Holley, Rochester, Canandaigua, York, Dale, Warsaw, Arcade, and Seneca Falls; and have given some sketches of our labors. It is impossible not to observe a great revolution going forward against the secret lodge system. Freemasons have lost all their *hauteur*. I have spoken in three popular churches in three weeks past, and have been well received. We have not met a Republican or Democrat who is proud of his party or its principles; and prayer and perseverance are just as certain to overthrow the lodge, as slavery fell before the same forces. How can a system live whose friends have not one word to say in its behalf?

J. B.

JOSEPH COOK ON MORMONISM.

The great Boston lecturer, just back from Utah, spoke last Sabbath morning in Chicago on the disloyalty of Mormondom. His powerful arraignment of polygamy and its accessories is in substance given below, but no report can approach the effect of the address itself sent home with the eloquence, the profound earnestness and the convincing force of Mr. Cook's logic. The experience of mankind is, that crime can never be suppressed by toleration, and Mormonism is a crime; and it must be suppressed within twenty or twenty-five years or it will never be. Between the Rocky Mountains and the Sierra Nevada thunderbolts of danger are forming. Mormonism is at heart as rebellious as secession, and must be dealt as we would with secession after our bitter experience of it. The sentiment that would allow the claim of religion to be set over against the crime cannot stand. The plea of Mrs. Jackson in the *Century* that Mormon women believe implicitly in the divine sanction of polygamy and so submit to its filthy touch, Mr. Cook has evidence to contradict. It is compulsion for them, and for young men also, to-day as in the time when the Danites and Brigham Young flourished.

We could wish that Mr. Cook had studied the lodge relations of the Mormon church, and estimated the effect of the Endowment House initiation and its Masonic oath, by which the United States courts have been blocked in every effort at prosecution. It is not possible that this bond of life and death which cements the whole system can long continue to escape the attention of thoughtful men, and the statesman who understands the fearful nature of these oaths and their effect upon the convictions of men will be best fitted to frame measures that shall break the bond and eradicate the evil. But we must give a brief report of Mr. Cook's address, which is from the *Times* of Monday:

"The whole length and breadth of the American union I regard as my native heath. Utah belongs to me and to you as much as to the false prophets who have set up a government of their own in opposition to that of the United States. A man's patriotism is not sufficient to incite him to action until he feels and sees that there is a strain upon his country. This latter-day swindle has not the protection of the shield of state laws, I attended an indignation meeting at Salt Lake City, where one of the speakers is a federal judge and another a general of the civil war; I held a conference with some thirty representative gentiles concerning the best remedies for polygamy, for I believed that we should take lessons from those who have studied the subject on the field. I went to Utah with fifty written questions to ask on the subject of Mormonism, and at the meeting which I attended I found answers to some of them by taking careful notes of what was said by those who had learned from personal observation and experience. Wherever I have traveled—in China, India, and Japan and some years ago in Utah—I have taken the liberty as a New Englander, to carry with me a list of questions.

Five years ago, when I went to Utah, I was in company with five hundred tourists. I was also accompanied by my wife, and it was through her that I gained certain knowledge which I might not have heard from another source. Her acquaintance and conversation with a score of ladies put her in possession of facts which no man could hear from a woman other than his wife. I cannot tell you what they were. If I should dare to do so you would drive me from yonder door in disgrace; but you may read between the lines, and your imagination will not exaggerate the horrible truth. I have taken great pains to enter the Mormon homes, and I may be criticised for things that I say after receiving their hospitality. But I accepted no courtesies from them, and I have a short and sharp excuse to give for not accepting them. They are criminals, and ought to be in jail. You meet a man who is introduced to you as a Mormon elder. He has six wives. He is not only a criminal but a filthy criminal, and he expects to be introduced to your wife. He has a vitiated look, an emasculated voice that renders him loathsome to decent people. You are brought again and again into contact with that thin, emasculated voice, and you hear it even in the pulpit of the tabernacle.

The churches and schools that have been established among the Mormons are doing a good work, but are they likely to be rapid enough in the regeneration of Utah to crush polygamy before the Territory is admitted into the Union? No. Legal measures must be taken and that before the Territory becomes a State, with power to enact its own laws. At Fort Douglas are stationed United States troops, with guns trained on the tabernacle: but it is not generally known that the laws intended to placate the Southern States apply to Utah as well, and it requires thirty days to call out the troops. In case of a riot or other disturbance those guns could not be fired until an enormous roll of red tape was unwound from their muzzles. My reverence for the churches and schools in Utah is immense, and I admire the noble courage of the teachers who actually endanger their lives in the work. The schools and churches are carried into Utah with dangers quite as great as they are carried into the foreign missionary fields. They will not for many generations bring Utah into a proper condition to be admitted into the Union. If, before that time, Utah should successfully employ some political trick to be brought into the family of States, her first act would be to sweep away all these churches and schools. There must be a change in the Constitution prohibiting polygamy everywhere, and that soon.

CYRUS H. MCCORMICK who died on the 13th inst. at his home in this city was one of the most remarkable men of Chicago, as well as one of her wealthiest citizens. Born on a Virginia farm, his practical and inventive talent produced a hand-cradle and hillside plow, and when a reaping machine invented by his father proved a failure, he took it up and made it work, getting out a patent in 1834, and putting the machine on sale six years later. In 1848 he began to manufacture on his own account, and continually improved his machine. He came to Chicago in 1847, and has been the leading manufacturer of reapers and mowers ever since, the sales for some years ranging from forty to fifty thousand. His great wealth he has used liberally in aiding and establishing colleges and theological seminaries and other benefactions. He was a pronounced Presbyterian, and when the *Interior* was wavering between life and death he took it up and carried through its critical period. Last year when Dr. Gray, the editor, had opened his columns to a discussion of the lodge, Secretary Stoddard and the office editor of the *Cynosure* called at Mr. McCormick's office to say an encouraging word for the *Interior's* course and to learn the views of a man of influence, intelligence, and wide experience, upon the lodge question. Mr. McCormick was absent from the city, but his son, a young man of noble bearing and winning frankness, spoke for him. Misapprehending the question of his father's relation to secret societies, he replied with some surprise and a touch of indignation, "He has nothing to do with them, sir." But learning that his visitors were also adverse to these societies, he said that he presumed the course of Mr. Gray was entirely approved by his father, and that between the two there existed an entire harmony of views respecting the conduct of the paper. As to the secret orders they seemed incompatible with Christianity, and he did not see how a man professing to love and obey Christ could be connected with them. Such was the substance of the conversation which continued several minutes with much cordiality. The opinion is a valuable addition to the uniform testimony of intelligent and successful Christian men of business against the secret lodge.

THE BEREA EVANGELIST.—John G. Fee and Elder J. F. Browne of Berea and Bro. H. H. Hinman of Wheaton have undertaken a new journalistic venture—a monthly paper with the above title. The special work of the *Evangelist*, we should presume from the well known views of the brethren conducting it, is the promotion of Christian unity among those who love and follow our Lord Jesus Christ in whatever denomination. Unlike some who labor for this union, they are not church destroyers, but will endeavor to hold the Gospel mirror before the evils of sectarianism, and in this good work they deserve the prayers and help of all who desire that Christ's prayer for the oneness of his people may be answered. The *Evangelist* will also maintain the truth against the secret lodges, the spirit of caste, intemperance, Mormonism, etc. It will be also a local organ for the churches of Christ in Kentucky, already organized on the undenominational basis. It endeavors to occupy a legitimate field of Christian effort and may it be sustained and prosper.

—President J. Blanchard went from Dale to Saratoga New York, last week to present again our reform to the General Assembly of the Presbyterian church now in session; but being laid aside by sickness for several days we fear he will not be able to accomplish his purpose before he must return to fill engagements in Ohio.

—It is arranged that E. D. Bailey, editor of the *American*, Washington, D. C., will speak at the Alumni meeting, Wheaton College Commencement. The Alumni Association meets June 18th. The address on the Commencement day following will be given by Rev. Dr. F. H. Noble of Chicago, while the address before the Society of Inquiry on Sabbath evening will be by Rev. E. B. Graham of Omaha, author of "In the Coils."

—Bro. H. H. Hinman, who has been engaged in and about Washington for several months, returned to his home in Wheaton last week, spending Saturday in this office. Bro. H. is in good health, and will remain here until after the annual meeting, June 19th, and the National political convention next day.

—Thousands of our readers will read with joy the few words from Dr. Nathan Brown of Yokohama, Japan, formerly editor of the *American* Baptist of New York city, in which capacity he did yeoman service for the anti-lodge reform. He has been engaged for some years in Japan by the Baptist Missionary Society in the translation of the Bible and in the publication house connected with the mission. He has received the *Cynosure* in Japan, and, as he writes, takes still a deep interest in the reform. With all the *Cynosure* readers we shall hope that Dr. Brown may yet be able to write occasionally for our columns. He sends a copy of a paper read by him at the Osaka conference last year, which we hope to present our readers shortly.

—We are pleased to note that the *Christian Worker* of this city prints an article from Cynthia Derbyshire of Ypsilanti, Mich., on "Christians in the Lodge." The writer is sister of friend E. Z. Derbyshire who visited the *Cynosure* office last week on his way to Kansas to purchase land. He left a good round $100 contribution for reform work, and that is far from being the first contribution from him of a similar amount.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-President of the United States.

CALL FOR NATIONAL POLITICAL CONVENTION.

The National Convention of the American Party will be held in Farwell Hall, Chicago, June 20, 1884, to nominate candidates for President and Vice President of the United States, to revise the platform of the party, and transact such other business as may be brought forward.

Each State will be entitled to as many delegates as there are Congressional Districts in the State, and two delegates at large. These delegates may be chosen in such manner as each State shall determine, and they shall be furnished with credentials signed by the chairman of the State Committee, or by the member of the National Committee for that State.

Persons friendly to the cause, who are not delegates, or who are elected to represent organizations friendly to the party, will be admitted to all the privileges of the Convention except that of voting, and this privilege may be extended to them by the Convention provided the delegation of the State from which they come is not otherwise full. Signed— F. W. CAPWELL,

President.

E. D. BAILEY, *Eastern Secretary.*
J. P. STODDARD, *Western Secretary.*

IOWA WILL BE HERE.

CLARENCE, Iowa, May 19th.

The Central Committee of the American party of Iowa met at Cedar Rapids on the 15th inst., and appointed delegates for all the districts except the third, which will be filled as directed by the Committee. I will publish names of delegates as soon as the list is perfected. Hope there will a general rally at Chicago, and especially from Iowa, on the 20th of June next. Remember, friends, that "eternal vigilance is the price of liberty," and that we have a secret foe to fight that never sleeps. J. M. KENT,

Ch'm'n Central Committee.

SO WILL MICHIGAN.

Every person in this State who is interested in the success of the American party should try to show their faith by their works. And we ask you our brethren and sisters, to help us in organizing our forces and pushing the campaign. It is proposed to organize American clubs wherever there are two or more that will work for the cause. We have printed blanks with the platform on one side and plan of organization and space for signatures on the other. All who will use these in securing names and organizing clubs will be furnished with them upon application to the undersigned, or to Rev. H. A. Day, General Agent of the State Association. Now let us begin at once to enroll ourselves for conflict. Much can be done with a little effort. We succeeded in polling twenty-five votes in this town without a single lecture at the spring election.

We are exceedingly anxious that every one who is in sympathy with our platform should help us in our work.

W. H. ROSS,

Ch'm'n State Central Com., Williamstown, Mich.

WAITING ON THE OLD PARTIES.

Friends in many instances hesitate about committing themselves to work and vote for the nominees of the American party. Some who wholly endorse every plank in the platform are waiting for future developments in the Prohibition and Republican parties, hoping to maintain their consistency as radical reformers and still vote with the majority. Their ardent desire is that the Republican convention to meet in June should put a temperance plank in its national platform and nominate a clean man for President who is not allied with any of the secret lodges. In case the Republicans fail to meet their wishes, they still have hope of relief in the Prohibition Home Protection party. If the nominee of that party is a straight man with a clean record they wish to be in a position to give him their hearty, unconditional support. Some have been looking for communications from the nominees of the American party, setting forth their views more fully and giving an opportunity to become acquainted with the men for whom they are asked to vote. Confused by the glare of headlights on the incoming political trains, they propose to wait and take an invoice of the baggage when it has received the official stamp in national convention.

It must be conceded that a reasonable amount of deliberation is commendable, but when carried beyond reason it becomes a weakness. So far as the Democratic party is concerned, the dominant question is acquisition of power, while the chief concern of the Republican party is the retention and increase of what power it already possesses. Other issues will receive attention from both parties, but neither will risk a direct stand on any question, however vital, likely to diminish its voting forces.

Neither party can claim pre-eminence over the other as a party of principle, though there is undoubtedly a larger percentage of intelligence and integrity in the one than in the other. But this has no perceptible influence in the final outcome. The popular will is so cramped, hedged around and perverted by men who make party politics a profession that the leaders, once in office, pay very little regard to the character or wishes of those who voted to place them there, and to expect radical reforms from corrupt partisan politicians simply because good men vote for them—as a choice between two evils—is to contradict both history and reason. Men or parties controlled by policy will never scruple to sacrifice the principles of their constituents or their own convictions, if they have any, when personal ambition or party interests call for a compromise, and I simply state a truth generally accepted when I assert that the real principle and platform of the Democratic and Republican parties are expressed in two words—VICTORY and SPOILS. No matter who may be the nominees or what their personal character or preferences, they must accept this platform and carry it out, or means will be found to make vacant their places to be filled by the suppliant tools of party leaders.

What has been will be the policy of the two old parties on the temperance and all other questions that require a sacrifice of votes in the advocacy of righteousness and justice, and no official enunciation or silence in convention can make it more certain than it is to-day, and no one need to wait for the meeting of conventions to decide intelligently whether he ought to vote with either of the old parties. The Prohibition Home Protection party occupies a more hopeful attitude toward moral issues than the Greenback party. It seeks a national revolution and is based upon a radical reformation of the whole people. It is sound and sensible on the liquor question, which is second in importance to no other issue now before the nation, but this party is so mixed up with secret society leaders and organizations as to make the propriety of an anti-secretist voting with it exceedingly questionable. To my mind the Prohibition party is in much the same condition of many churches that I know, a large majority of their membership is free from and actually opposed to all secret combinations, and yet the few who hold lodge membership and church membership at the same time manage, by the aid of their "mystic brethren," to control the majority. A very large percentage of the Home Protection party is honest for prohibition, but the "Secret Empire" has a hook in that party's nose by which it will control its movements or lead it to defeat.

Until you are ready to accept as leaders the sworn confederates of brewers, distillers and liquor-sellers who meet as *brothers* in their secret lodges, you are not safe in voting or giving your influence with any party that does not demand separation from every department in the "Secret Empire" as a condition to holding any civil office.

The American party is as radical on prohibition as the Home Protection party, and insists that the lodge shall not defeat the efforts of the temperance people by the agency of secret emissaries. It furnishes every man who is a radical reformer an opportunity to cast his ballot for prohibition where it will not be exposed to perversion through the oath-bound confederates of the whisky interests, who are traitors to the lodge or enemies of temperance working under disguise. Therefore give your allegiance to the American party at once and work and pray and vote for its success. J. P. STODDARD.

THE FIRST PLANK

WASHINGTON, Iowa, May 13, 1884.

EDITOR CYNOSURE:—In your last issue the announcement was made of the National Convention to be held in Chicago in June, for the purpose of nominating a National ticket and also for the purpose of making such amendments to the present platform as the Convention may deem best. We write this communication urging it upon the Convention to change, in part, the first plank in the platform. Where it reads, "God of the Christian Scriptures is the author of civil government," have it read, instead, *God, the Creator and Preserver of the Universe, is the author of civil government.* Our reasons for this change are: There are many Christian people, Methodists and Presbyterians, who are radical Anti-masons, warm-hearted workers in the cause, who cannot conscientiously support this plank from the fact that these words, "God of the Christian Scriptures," in the connection here used, is equivalent to saying that God in Christ, as Mediator, is the author of civil government; that civil government is therefore an institution of which Christ, as Mediator, is the ruler. This is a theological dogma they do not believe. They believe only that Christ as God essentially, the Creator, is the ruler of civil government. Now, as government is a civil institution, separate and distinct from the church, let us not bring in any religious dogma into our platform that will interfere with the concurrence of any Christian voter. We need all the help we can get in this cause, and so let us have our platform prepared, if possible, so that all interested, honest, thinking people can unite. In the cause of the American reform, AN EARNEST FRIEND.

NOTE.—The term, "God of the Christian Scriptures," was adopted doubtless simply to designate without mistake what deity is meant. The American party does not wish to exalt in the nation any "Grand Architect of the Universe" or other idea that is "called god and worshiped" by men who reject Christ. The form of words was not considered material, but if the objection stated seems good there will be no trouble in correcting it.

THE HOME.

NOT BY LOVE ALONE.

Oh, not in the manna of love alone
Do we find our daily bread;
By the burdens we bear, and the sorrows we share,
Our spirits are nourished and fed.

The wild rose opens its tear-wet leaves
After the summer rain,
And the flowers of the heart drop their petals apart,
After the night of pain.

We do not buy with the gold of love
The richest jewels we wear,
We dig for them deep when the world is asleep,
And receive them in answer to prayer.

The roses we scatter among the thorns
The fragrance of blessing leave,
And our spirits live, by what we give,
And not by what we receive.

The laurels' green and imperial wreath
After the willow is worn,
And with glory unstained, the crown is gained
After the cross is borne.

Oh, not in the manna of love alone
Do we find our daily bread;
By the sweetness born of the blinding storm
Our spirits are nourished and fed.

—*Morning Star.*

THE TWO BRANDS.

If you will allow me I will tell you what happened to me the first morning after we (Fanny and I) were married and began to keep house. We were not blessed with a great deal of this world's goods, and had no servants. I rose early to make the fire, and raking open the ashes, found just *one* brand alive.

"It won't burn alone," thought I, and I broke it in two, laid the parts together to produce a blaze, and soon there was a glowing fire. "Just so it will be with wife and me about religion," thought I. Wife was a whole-hearted Christian, a member of the church, but timid and retiring. I once thought I hada hope, but I never professed Christ, and the hope I once cherished was about dead. I didn't know whether I was a Christian or not. I couldn't eat my breakfast for thinking, and wife said:—

"What ails you, Richard? Isn't the breakfast cooked to suit you?"

"The *cooking* is all right," said I, "but I'll tell you what isn't. We didn't have family prayers last night or this morning. Now, if I never get into the kingdom, I don't want to keep you out of the highest seat you can have. I found out this morning, kindling the fire, that one brand would not burn alone. So bring out the Bible, laid away so choice in the parlor, and keep it right here on the shelf. I'll read it aloud, morning and evening, and kneel down and hear you pray for yourself and me."

Wife came and put her arm around me and tried to coax *me* to do the praying, saying she was afraid she couldn't. I would not and so she did, and we were both in tears before she got through. I could not stand out against those prayers. The Spirit kept knocking, knocking at my heart's door and I had to open it. When we knelt together I began at last to pray for myself, first silently and then aloud. Then I went to the prayer-meeting and asked Christians to pray for me; then I prayed for myself *there*, and soon after I confessed Christ before men by uniting with the church.

Wife and I have been trying ever since to serve God *together*. I don't see how I ever could have got on alone, and wife says she is sure she couldn't.

I have thanked God ever since for sending his Spirit to set me thinking about the brands that morning when I made the fire.—*R. N., in Christian at Work.*

THE FEVERISH HAND.

It was a Monday morning and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross, as it was rainy, there was a chance of company for lunch, so the parlor must be tidied, as well as dining room swept, dishes washed, lamps trimmed, beds made and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let the work go and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And He touched her hand and the fever left her: and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disordered—she must feel his touch! She knelt and he whispered: "My strength (not yours, child) is sufficient. . . . As thy days so shall thy strength be. . . . My yoke is easy (this yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition), take *my* yoke upon you and learn of me. . . Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, *my* Lord and *my* God."

It is true that, when the friends came to lunch, there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers) and would glorify him. Later on, when the two sat together, she told him who had cured her fever, and said, quietly, "I see that there is a more important ministry than the house-keeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager house-keeping."

This is no fancy sketch. Dear mothers, busy, anxious house-keepers, let us go again and again to him, that he may touch our hands lest they be feverish and so we cannot minister, in the highest sense, to those about us.—*Congregationalist.*

RULES FOR THE WAY OF FAITH.

A few simple rules, suggested to me by a leaflet that lies on my table, will, I think, be found helpful to some of my readers who may be spiritually bewildered. They must be followed in a spirit of utter dependence upon the Lord, who alone gives the increase in any of the soul's exercises.

I. Express in definite words your faith in Christ as your Saviour; and acknowledge definitely that you believe he *has* reconciled you to God, according to 2 Cor. 5: 19.

II. Definitely acknowledge God as your Father, and yourself as his redeemed and forgiven child, according to Gal. 3: 26.

III. Surrender yourself to be all the Lord's, body, soul and spirit; and count the question settled, no matter what the seemings may be, according to Rom. 12: 1.

IV. Definitely promise to obey God in everything where his will is made known.

V. Express in definite words your faith that he takes possession of that which you thus abandon to him, and that he begins at once to work in you to will and to do of his good pleasure, according to Phil. 2: 13.

VI. Consider yourself from henceforth as the garden, and the Lord as the Gardener, and definitely express your contentment with all the Divine Gardener's ways of dealing with you, whatever they may be. John 15: 1–5.

VII. Ask definitely for the Holy Spirit, according to Luke 11: 9–13, and then express in definite words your faith that what you have asked for *is* given, and that you *have* the petition you desired of him, according to 1 John 5: 14, 15.

VIII. Hold steadfastly here, with a forcible, courageous faith, keeping a conscience void of offence toward God and man, and walking steadily on in the path of obedience. Heb. 3: 6, 14.

IX. Pay no attention to your *feelings* as a test of your relations with God, but simply attend to the state of your *will* and of your *faith*.

X. Commit your especially besetting sins to the Lord, and definitely trust him to give you the victory, according to 1 John 5: 4, 5.

XI. Never, under any circumstances, give way for one single moment to doubt or discouragement. Remember that all discouragement is from the devil, and refuse to admit it.

XII. When questions as to duty arise, wait quietly until God makes his will plain.

XIII. Never go by impressions alone, but test every suggestion of duty by the harmony of all God's voices, through the voice of the Spirit in your heart, through the teaching of Scripture, through your own higher judgment, and through providential circumstances.

XIV. Never indulge in any self-reflective acts, either of congratulation over your successes, or of despair over your failures. At each moment commit the past to God, and forget it, according to Phil. 3:13.

XV. Cultivate the habit of expressing your faith in definite words, and repeat often, "I am all the Lord's and he is working in me now to will and to do of his good pleasure."

XVI. Reckon always with a simple and unwavering faith on the actual presence of God in every moment and condition of life, according to Matt. 28: 20.

XVII. If you fail in any of these particulars, simply begin again and do it over.

Follow these simple rules, then, faithfully and unwaveringly, dear, bewildered soul, and thou wilt assuredly find thyself brought out into the clear light of faith, with a plain path for thy feet to walk in.—*H. W. S., in Times of Refreshing.*

It is generally thought that there is nothing easier than to give good advice. It is so abundant and cheap, it is said, because it costs nothing. Now this may be applicable to much of the trite counsel and most of the well worn maxims that live upon the lips, but do not come from the heart; it may be true concerning such exhortations as we have been in the habit of hearing from one generation and passing on to the next, without much reference to their applicability; but it is not true of anything which honestly bears the name of good advice. That is not plentiful or easy to give.

Books are at last the best companions; they instruct us in silence without any display of superiority, and they attend the pace of each man's capacity, without reproaching him for his want of comprehension.

OUR BOYS AND GIRLS.

SPEAK GENTLY.

Speak gently! it is better far
To rule by love than fear;
Speak gently! let not harsh words mar
The good we might do here.

Speak gently! love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow—
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young! for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one!
Grieve not the care-worn heart!
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly to the poor!
Let no harsh tone be heard!
They have enough they must endure,
Without an unkind word.

Speak gently to the erring! know
They must have toil'd in vain;
Perchance unkindness made them so—
O win them back again!

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still!"

Speak gently! 'tis a little thing
Dropp'd in the heart's deep well;
The good, the joy which it may bring
Eternity shall tell!

—*Selected.*

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

ROCK. Read Psa. 62.

When my heart is overwhelmed; lead me to the rock that is higher than I. Psa. 61: 2.

1. A rock is firm ground to stand upon. Psa. 40: 2; 62: 2, 7.

2. A good foundation for a building. Matt. 16: 18; Isa. 28: 16.

3. Rocks last for ages. Heb. 13: 8; Isa. 26: 4.

4. Rocks afford shelter and defence. Isa. 32: 2; 33: 16; Psa. 104: 18.

5. Rocks stand the buffetting of the storm. Matt. 7: 25; Psa. 94: 21, 22.

6. Water flowed from the smitten rock. Ex. 17: 6; 1 Cor. 10: 4.—*Notes for Bible Study.*

"FOLLOW COPY."

Printers have a rule that every compositor must follow the copy in printing any book or paper.

A short time since a lad in a printing office received from his master a list of Scripture questions and answers to be set up and printed. In the progress of the work the lad turned aside and asked the foreman if he should "follow copy;" that is, set up just as it is written. "Certainly," said the foreman; "why not?" "Because the copy is not like the Bible, and it professes to be the language of the book." "How do you know it is not like the Bible?" "Sir, I learned some of these verses at a Sunday-school ten years ago, and I know that two of them are not like the Bible." "Well, then, do not 'follow copy,' but set them up as they are in the Bible." The lad got the Bible and made it "the copy"—his guide and pattern.

"Follow copy," children, wherever you find it according to the Bible, but do not stir a step when you find it differs. Through all your life make the Bible your one copy. Look to your words, your actions, your doctrines and your practices; see that all are according to the Bible, and you will be right. Take nothing for your rule, either in religion or in daily life, but what is like that great unerring and divinely written copy.—*Children's Messenger.*

WHAT RELIGION DID FOR A LITTLE GIRL.

Religion helps children to study better and do more faithful work. A little girl of twelve was telling, in a simple way, the evidence that she was a Christian. "I did not like to study, but to play. I was idle at school and often missed my lessons. Now, I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to laugh at. Now, I wish to please God by behaving well and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and show that I love her."

Such a religion is essential to the best interests and moral growth of youth, and will make life cheerful.

THE ONLY CURE.

If you were seriously burnt and many remedies were brought to you, only one of which could certainly cure you, the others might do you some good, which remedy would you prefer?

The one that would certainly cure me.

Would you not try the others?

No, sir; try the one that cures certain.

There is but one cure for sin; in 1 John 1: 7, it is written, "The blood of Jesus Christ his Son cleanseth us from all sin." That only can cure the wounds sin has made. There are a great many remedies men talk about, such as infant sprinkling, which they call baptism; and then confirmation and penance, and other things. And we fear some think if they make a profession of religion and are baptized, even buried in the water, and join the church, that will cure them. But none of these reach the part where the disease is. The blood of Jesus alone, and faith in that, can do it.

A little girl giving her experience for membership, said: "I was converted the day the bee stung my mother." When asked what she meant by that, she replied, "When the bee stung my mother I cried and ran away, afraid he would sting me. She called me back and said, 'Don't be afraid, he can't sting you now, he has left his sting in my hand.' Then she told me that sin could not sting me either, if I believed in Jesus, for sin had left its sting in Jesus. I believed it, and ever since then I have felt I had a new heart."—*Kind Words.*

THE LITTLE SLAVE-MAKERS.

We told, in a recent number, of our young friend Karl's desire to see a battle between the red and the black ants. Aunt Kate yielded to his wish, and on a warm, sunshiny morning went to the spot where he had found the red ants' hill. It differed but slightly in appearance from that of the black ants, who lived, as she found, about ten feet from the reds. How to make warfare between these neighbors was a matter of serious consideration, but that Karl might learn the habits of these earnest toilers, she was willing to make an effort to arouse their warlike feeling.

First, Karl crumbled sugar at the opening of the red ants' nest, which had a hole on the side, about which were tiny bits of straw and fine points that screened the hole from view.

As if to see from whose hand this manna had fallen, two large red ants ventured forth. They tasted the sugar and found that it was good. They went back to the hill, spread the news, and hordes of red ants came out of the hole and busied themselves carrying home this spoil unexpected.

How to bring the black ants into the camp of the reds was the question, but Karl accidentally decided it. He made a line of sugar from one nest to the other, and thereby enticed the blacks to come forth to share the food. The reds attacked the skirmishers who came first from the black lines to spy out the land. Guerilla warfare ensued, each red fighting with a black, till, as was invariably the result, the red ants were in the end victorious. If the red ant conquered quickly he left his victim and went to the help of a fellow soldier who seemed to have more than a match in his antagonist. The battle raged all day and all night, and thousands of ants took part in it. Aunt Kate took home with her at sunset a number of the fighters, both black and red, and, observing them under a glass, she found that these soldiers did not weary of the contest until every black ant had been destroyed.

In the morning Karl was up bright and early to visit the battle-ground. The fight still continued, and, when Aunt Kate went to the field later in the day, the scene of carnage was distressing. The black warriors had been overcome, and the red soldiers were in possession of the black ants' fortress. Guards of red soldiers stood before the red ant-hill and also before the late home of the blacks. Lines of red ants were passing in and out of the hill of the blacks, carrying in their mouths little black balls. Aunt Kate did not know what these were, so she put them under the magnifying glass and soon discovered that the black ants held in their mouths pupæ or unhatched ants of their own kind. To protect these from the touch of the intruders, the nurses doubled themselves up about them, just as little kittens roll themselves up in a soft ball when any one tries to seize hold of them. Each red invader carried home a stranger ant, larvæ or pupæ, or small grey and little black ants, and all work seemed to cease until this capture of children to be brought up as slaves was ended. Then the organization of the captured forces ensued. Karl put leaves, wet with sugared water, near the red ants' nest, and also honey to tempt them. The black and red ants, with the young in charge, came out of the hill and sucked the sweets and fed their babies, and no soldier on duty attempted to prevent the passage of these nurses. These care-taking servants bring their charges out when the sun is warm and give them its benefits, and hastily carry them back to the nest if the weather is threatening. The large black ants were set to work enlarging the entrances to the hill and repairing the outside which had been marred in the fray. Red soldiers superintended the work of these black captives, and red ants worked by the side of the newly made slaves. Aunt Kate saw blacks transferred by the ants in command from one point to the other, as increased force might seem necessary, and no attempt to resist authority was made by these prisoners. The soldier in command simply touched the black slave with his antennæ, and at once he followed his captor wherever he led the way. The reds carried their wounded into the home, but left the most of their dead on the battle-ground. And attempts were observed on the part of the honey-pouched ants to nourish the disabled soldiers, and, while the wounded were tenderly carried into the hill, the dead soldiers were afterward brought out by their comrades. Doubtless these were the soldiers who had died from their wounds.

Aunt Kate's sympathies were, of course, with the black ants, who had been so completely overthrown by the reds, and she found that, after a day or two, many stragglers returned to the old home to find it deserted and their children in possession of their foes. But even then these sufferers patiently went to work again to put in order their sacked dwelling-place; and Karl said he hoped that in the next fight they would whip their enemies and release all their captive relations and friends.—*The American Reformer.*

TEMPERANCE.

HIGH LICENSE OR PROHIBITION?

No man advocates high license as a final panacea for the evils of intemperance. It is at best a make-shift devised to tide over the difficulties created by the present agitation. The liquor trade, to a large extent, is ready to accept it as the alternative of prohibition. They hope to evade it or in time to break it down. Meanwhile public sentiment is rising, as the waters of the Ohio last month rose when the snows melted on the slopes of the Alleghenies. To waste time in devising and executing half-way measures at such a time is not statesmanship. Wise and fearless minds always reach down toward fundamental principles and forward toward the final and decisive settlement of great questions. On this ground prohibition is advocated. No true friend of Temperance should be arrested in his course for one moment by the offer of the millions of dollars of revenue which this measure will pour into the public treasury. Like the golden apples thrown in the path of Atalanta, this bait is but a bribe to allure them from their course! It is gratifying to know that not a single prominent worker in the Temperance ranks has been seduced from consistent effort for prohibitory legislation by the proposal. Judge Noah Davis, of the Supreme Court of New York, has often been heard of late, in strong and clear denunciation of the liquor traffic as the chief fountain of pauperism and crime. He spoke on last Tuesday evening in New York at a great meeting called to advocate the passage of the high license bill, but his speech brought far more of comfort and help to the advocates of prohibition. He favors high license as a measure of restriction, because he deems total suppression for the present impossible. But he longs for and expects to see the day when no man shall be licensed to deal in the means of degradation and death. We append to this article a brief portion of his address:

"If a man can't do all the good he would like to do, he should do all the good he can. So I stand here in favor of this project of high license, but if I have a hope I desire to see realized it is that I shall live to see the day when no man, under the sanction of law, shall put a drop of intoxicating liquor to his neighbor's lips. [Applause.] That hour is coming. I read in the newspapers that the prophet of the Soudan sends before him the simple message: 'I am coming; be ready.' I hear in the air and on every hand the same message to the Temperance people of this country. I heard it last fall in Ohio when 320,000 people of that prudent child of the West marched to the ballot-box and voted for prohibition in the Constitution! I heard it in Kansas and Iowa, as it is now being heard in Maine, and despite all prediction and argument and criticism, I say it is coming with speedy steps everywhere, for it is borne on the hearts and best morality of fifty millions of people.

"God's and man's law prohibits murder, yet scarcely a week passes but some murder horrible and horrifying is committed. Shall we abolish the prohibition of murder on the plea that prohibition doesn't prohibit? We prohibit burglary and larceny, yet every day those crimes are committed, not only by men who pick your pocket, but by men who have taken solemn oaths to obey the law, and yet steal and plunder the taxes in the public treasury. Shall we, therefore, abolish our prohibition of larceny? No; we will maintain the law as far as possible and struggle to raise the public standard of morality so that all living agencies of hell shall be closed absolutely, and we will enforce it so far as human skill can. I wish to denounce nobody. But I would speak gingerly of liquor dealers only as I would of other men who commit like offences. My twenty-nine years' experience as judge have taught me that, of all the causes of sin and misery, of sorrow and woe, of pauperism and wretchedness, intoxicating liquor stands forth the unapproachable chief. Within the last three days a poor weeping mother came to me to ask my help in getting her son pardoned out of the State Prison. I told him that if he would give me the name of the man who sold him the rum which led to his crime I would remit a large part of his sentence, and would impose the severest penalty the law would permit upon the poisoner who served him with the rum. Shall I be mealy-mouthed when I speak of such men? While I live I will denounce the rascality that sells liquor to men, women and children, with as much violence as God gives me power to utter. And my mouth shall never be closed against the evil that my position shows to be the chief source of all the evil that drags my fellow-men down and opens the gates of hell upon them."—*Christian Statesman.*

THE TEMPERANCE REVIVAL

In this city under Francis Murphy continues with unabated interest. Some of the churches of the West Side are filled night after night, and thousands have signed the pledge. Among the converts and the most remarkable of them is W. W. O'Brien, a well known criminal lawyer, whose wit and eloquence joined with unscrupulous methods have gained him much success. Dissipation had taken strong hold upon him, and only a few days ago he was seen drunk in the streets. He has been persuaded to sign the pledge and begin a new life. To a *Tribune* reporter Mr. O'Brien speaks thus of his pledge:

"No man other than Francis Murphy could ever have persuaded me to take the step I have in this matter. His mission is certainly a glorious one, and cannot but be successful, for the reason that he is a good man with a sympathizing heart that is ever yearning to better the condition and relieve the misery of his fallen fellow man. In his speeches he appeals to the humanity of his hearers, and begs them to extend the hand of fellowship to the fallen drunkard, and by kind and Christian forbearance to patiently labor with him until they have at last started him well on the road to reform. Mr. Murphy abuses nobody, not even the saloon-keeper; but with irresistible pathos and eloquence appeals to the unfortunate to have hope, to take courage, trust in God, and manfully strike out with a determination to reform, trusting to the grace of God to enable them to persevere in their good determination. I am merely on trial. Let me prove my sincerity in the cause by fighting against my weakness and resisting temptation. Then, if I am successful, it will be time for me to raise my voice in public. With the help of God I will persevere."

A HEROIC CURE.—A negro who had for many years led a wicked life was converted by a sermon which he chanced to hear, and tried to undo in his age the evil he had done in his youth and manhood. He had been obscene and profane, but he became gentle and respectful. He had been very drunken, but he became a total abstainer, and a strong advocate of temperance. When asked if the appetite for drink, so long nourished, did not trouble him, he replied that it did grievously, but that he had been enabled to resist it. One time it came so strong that he felt unable to contend with it if he went out, and he remained in bed for two days, till the fit passed away. What do reformed men think of this cure for a return of their temptation?—*N. Y. Witness.*

A youth of seventeen died in Montreal last week, after eating some ground cocoa-nut, with all the symptoms of poisoning, one of which was continuous vomiting. It was found on examination by physicians, that excessive tobacco chewing had so weakened his system and injured his stomach that he could not stand what would in ordinary cases only have caused a slight illness. A companion who had also eaten the ground cocoa-nut was ill with similar symptoms, but much less severe, and next day he was well.—*Inter Ocean.*

The devil takes another loop in the cord which binds India to his car. The British Government permits the establishment of beet-stills where a cheap liquor is made, and drunkenness is frightfully increased. Missionaries and the good people of the country expostulate; but the officials close their ears, because the revenue is greatly increased. A missionary of the Woman's Union Missionary Society, writing to the *Missionary Link*, says: "How it has stirred me to the very depths to have a lady come home and say she could not have Sunday school because the children were drunk!"—*Review and Herald.*

THE CHURCHES.

—Pastor James Brand of the First church, Oberlin, has arranged to have Pres. J. Blanchard preach for him next Sabbath, June 1st.

—An encouraging revival is in progress among the Free Methodist brethren of Platteville, Wisconsin, where the denomination has an academy.

—Thirty churches and ten thousand communicants have been added to the Presbytcrian Synod of New Jersey in the past ten years.

—During the twenty years just closed $2,500,000 have passed through the treasury of the Church Extension Committee of the Methodist church, which has aided in the erection of 4,500 houses of worship, worth to-day $8,000,000, with 1,000,000 sittings.

—The former Quaker preacher Mrs. Sarah F. Smiley, has been licensed by Bishop Doane of Albany, to read and explain the Scriptures, "in such parishes as she is invited to teach in by the rectors."

—The Roman Catholics were about to purchase the Third Presbyterian Church of Jersey City, under a mortgage of $35,000, when a Mr. Mackenzie paid the indebtedness upon the conditions, first, that it should hereafter be known as the Scotch Church of Jersey City; second, that indebtedness for current expenses should never be a lien upon the property; and, third, that no instrumental music should be used in worship.

—The evangelical ministers of Cincinnati, Ohio, met some time ago. to consider the religious condition of the city, and a vote was passed instructing the Executive Committee to correspond with Mr. Moody, and invite him to spend at least three months in Cincinnati, in continuous evangelizing work next fall and winter. He has written a very cordial letter in reply to their invitation, in which he says: "If the health of my son, now somewhat impaired, and a source of anxiety to me, should permit me to plan for my winter's work as I am now inclined to I will come to you."

—There are in Chicago, says a correspondent of the *Congregationalist*, 40,000 Bohemians. In Cleveland there are 20,000 more. Most of them are Roman Catholics, generally in humble circumstances, industrious, frugal and intensely clannish, with a pretty active sense of independence. But it is added they are not a particularly religious people, and in order to begin evangelistic work among them Rev. Edwin A. Adams, for ten years a missionary of the American Board in Bohemia, has been invited to Chicago to look over the field, with a view to undertaking a mission enterprise. The Congregational ministers have taken up the matter in earnest and several thousand dollars have been raised to sustain the mission.

—The Rev. J. H. Ballagh writes April 7th to the *Christian Intelligencer*, from Yokohama, Japan, that at the meeting of the Eastern Chiu Kuwai, then just held in Tokio, an increase of about 100 members was reported since the autumn meeting. He adds: "We had large audiences yesterday at both native and foreign services, an interesting prayer-meeting last evening and indications anew of fresh measures of grace. The news from Saikio, of the Doshisa School, is very encouraging. Thirty conversions are reported and only ten unconverted pupils left in the school (of about 100); a great deepening of piety and the work extending to churches in Osaka and Kobe. Similar good tidings reach us by telegraph from Sendai, 200 to 300 miles north of Tokio. We are having interesting morning meetings for prayer in the schools and churches at Yokohama, held simultaneously."

—The news of the admission into the English church of Pandita Ramabai, the learned Brahman woman now studying in England, has created a great stir among her Hindu friends at home.

—A Mr. J. F. Hartley has been giving some figures illustrative of Sunday-school progress in the *Sunday-school Chronicle*. According to this well informed writer there are in Great Britain and Ireland 674,704 Sunday-school teachers and of scholars (not including Roman Catholic schools, regarding which it is stated information could not easily be obtained), there are over 6,000,000. In the United States, which is held to represent 50,000,- of people, it is estimated that there are about 1,000,000 of teachers and nearly 7,000,000 of scholars. The calculation is that in the United Kingdom the proportion of teachers to scholars is about one in nine, and that in America it is about one in seven.

—The Synod of Japan comprises three presbyteries, thirty-one churches, twenty-one ordained native ministers, fourteen licensed preachers, seventeen theological students, sixteen helpers unlicensed, four Bible-women, 117 young men in colleges, 2.449 church-members, 1,177 Sunday-school scholars, and a great many children in the boarding and day-schools.

—In the Presbyterian General Assembly at Saratoga last week the Rev. Dr. James A. P. McGaw submitted the report of the standing committee on temperance. Resolutions were adopted against intemperance and the liquor traffic; recommend that all synods and presbyteries appoint the committee on temperance; that the Presbyterian committee arrange for the holding of a temperance institute; that ministers be urged to preach on temperance; that laws for the suppression of the traffic in liquor should be enforced; commending the action of four States in legislating for lectures to scholars about the dangers of alcohol; that the Assembly gratefully recognizes the power of the press, both religious and secular, in moulding public opinion and stimulating to right action on this subject, and recommends increased use of this agency in meeting local issues and in dissemination of facts and principles which are suited to advance the cause.

—Dr. Nevius has made an estimate that there are, or were, in round numbers about 300,000 idol temples in China; and at the rate of ten idols to each temple, there would be 3,000,000 idols. These temples he estimates to have cost at least $1,000,000,000! And the money which is spent annually by this people in worship and in the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow one of the largest temples has recently been overhauled and repaired, at an expense, it is said, of $70,000—largely given by one man, who thereby is supposed to get great merit.

—A note to us from a well known missionary in Japan says that missionaries feel that they are on the verge of great events in Japan. 1. The public recognition of Christianity as equal in the eyes of the law with other religions. 2. The opening of the country to further and fuller intercourse. 3. The public movement to Christianity of a large element who are convinced of its excellence, but are held back while Christianity is under a ban. These are important considerations, and should encourage Christians everywhere to renewed activity.—*Independent.*

—The following note from the Bloomington, Ill., *Leader*, reminds the reader of a similar secession of lodge-lovers from a United Brethren church in West Virginia and their establishment by a Congregational council of which Rev. W. W. Patton was a prominent member: "The pastor and trustees of the German Lutheran church on S. Madison street have declared against Masonry and all similar secret societies, and in consequence several influential members have withdrawn and a church is being formed with more liberal tendencies, particularly in the matter of the lodge. The new society is looking for temporary quarters until they can build, and are negotiating with the Free Congregational church for the lease of their basement or lecture room."

—That irrepressible "Pauline missionary," Rev. William Taylor, coming from his world-wide mission as a lay delegate to the General Conference of the M. E. church, has already sought legislation in the interests of the great work he represents, by offering the following, which was referred to the committee on missions: "I want this body to say that it is lawful and right to get people converted to God and to organize them into self-supporting Methodist Episcopal churches in foreign countries just as we have always been accustomed to do in the United States, and that such churches under the jurisdiction of our bishops, fulfilling the disciplinary conditions of membership, shall be eligible to direct legitimate relation to the Methodist Episcopal church without being put under the jurisdiction of the missionary society of such churches, opposing no bar to. but assisting the missionary society in the work of founding missions among the poor in the same countries; that the rule under which young ministers may be ordained for foreign work at the beginning instead of the end of their probation may be made applicable to a minister sent to foreign self-supporting fields; and that the bishops be authorized to organize a West Coast Conference in South America as soon as they deem it advisable."—*Ev. Messenger.*

THE McALL MISSION IN FRANCE.

We gather from the Washington correspondence of the *Christian Standard* an interesting account of the late annual convention for the support of the McAll mission in France, addressed by Rev. Wm. Stone of Hartford and Pasteur Jean Paul Cooke of France:

Mr. Stone spoke of the brief existence and origin of Mr. McAll's labors in France. While returning from an Alpine district, where he had sojourned for a rest, and to recuperate health, Mr. McAll visited the French capital and preached to some laboring men in the vicinity of the Louvre. He noted with what deep seriousness these men received the news of a Saviour to whom they themselves could appeal. At once the church in England was informed of his intention to remain, and this earnest Christian man settled with his family right among the most incontrollable sections of Communists. No one had dared to go before, but like the trust that Daniel had, he made his home here fearlessly. His house was opened for services, and a school for children and mothers his wife established.

Gradually the leaven spread, until in that part of old Paris across the Seine, where for years none but an armed regiment could go in safety, this man's work became known. Testaments were in so many homes, children went in the dark, narrow streets singing of the sweet old story of Christ's love to a fallen world. Men, rough and hardened almost to the degree of criminals, gathered in the little yard about this Christian home on the Lord's day, and with bare heads received into "good soil" and "among thorns" the precious words of salvation. Today, scarcely ten years old, Mr. McAll's teaching has founded nearly thirty meeting stations or halls in the great capital, and fifty more over all France.

Mr. Stone alluded to the Huguenots, that they were the steady power of this nation. Though Carlyle had said, "In the revolution France was a nation in hysterics," the influence of these people still was manifest, and had been the means to secure the formation of the republic; and through this strong middle class, who resist encroachments of the higher, and suppress anarchy from the lower, we can hope to give Christ to France. The old families of that oppressed party say, and we believe it is typical of the spirituality of the nation, that when the Huguenots left France they departed in the night, leaving the lights burning in their cottages. Can we not thank God these lights have never been extinguished?

Pasteur Cooke, who has given the past twenty years of his life to carry the gospel into priest-ridden villages of his country, spoke long and earnestly of his people and the necessity of sending *now* the gospel to France. Citing the barriers to the growth of Christianity, he said it was not Romanism; that the priest, except in obscure districts, as Brittany, etc., had no further power to prevent people from reading the word of God. In Paris they had absolutely no control over their churchmen.

In further exoneration that the French "love darkness," he spoke of the downfall of the Conspiracy of Silence, which, till ten years ago, was everywhere formed, making it unpopular to discuss religion on the trains, in the hotels or social assemblies.

"Then," Mr. Cooke continued, "my version of the difficulty of evangelizing France is that our people have *no consciousness of sin;* that the ideas and practices of priestcraft and infallibility has *obliterated the consciences of my people.*" Many pathetic and sadly humorous stories were told illustrating this painfully apparent truth. Of children, innocent, clapping their hands in joy at the suggestion of another "sin" to enroll for the priest's pardon; "lest he should scold me, and might not think I told him all, if he saw so few written down," as a little school girl said.

In closing, Mr. Cooke related the circumstance of a recent meeting in Paris of leading Protestant workers in response to an appeal from Mr. McAll. Until this session ministers of all denominations had occasionally helped the English mission, and when Mr. McAll, from the necessity of the hour, as many were striving to come to Christ and be his truly, had suggested the converts take communion in the halls where they were converted, there was immediate dissension among the pastors who had helped him, and utterances were made if he should permit this to be done he would found a new *personal* church. The commitee or assemblage met, and note the result, apostolic Christians. It was decided that the converts under Mr. McAll should take communion with the nearest evangelical church. And, Mr. Cooke remarked to the Presbyterian supporters of this mission, some fellowship with Methodists, some with the Baptist churches, and so on.

THE WOMEN OF CHINA.

The condition of women there I could talk about till midnight,—the most dreadful and sad thing in all China. If any man wants to compare any heathen religion with Christianity, even what is generally considered to be the purest and loftiest—the Confucian system of ethics—there are a dozen different tests; but I beg that the condition of woman where Christ has not come be noticed. There is nothing that makes a man's heart bleed so in all Chinese life as the condition of woman,—ignorant, abject, slave and drudge as she is of man, from the day of her birth to the day of her death. But Christian women can get access to them, and that is why we need women missionaries and women physicians in China. The most expert physicians in the world would not be allowed to go and prescribe for a woman; for it is contrary to their ideas of propriety; and hence I rejoice that female physicians are going to India and China. I had the pleasure of knowing some of them and seeing them in their work, and I think I may be pardoned upon the soil of Michigan for saying that I took pride in knowing that four of them were all graduates of the university with which I had the pleasure of being connected. I felt a sort of fatherly interest in them.—*Pres. Angell, University of Mich., at Annual Meeting of A. B. C. F. M.*

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THE SECRET EMPIRE.

—There are 447 Grand Army "Posts" or lodges reported in Illinois. In Iowa the same order has 14,093 members, a reported gain of 8,894 in a year.

—The Congregational church of Canton, Ill., gave up its house of worship to the G. A. R. lodge on Sabbath, May 25. The Sabbath before 1500 members of the same order from Cincinnati, Milwaukee and elsewhere spent the time visiting the painting representing the battle of Gettysburg, on exhibition in this city. That was about the measure of their regard for the God whose overruling power preserved us a nation at that bloody battle.

—The people of Will county, Ill., will celebrate the next Fourth of July by laying the corner-stone of the new county court house, which is to be erected in Joliet. But the good citizens of the county have turned over their rights and honor on the occasion to the Freemasons; and a court house so begun will be likely to continue under the dark and treacherous control of the same influence to the betrayal of justice and right.

—The Knight Templar grand commandery of Connecticut has passed a resolution to the effect that any knights in its jurisdiction who shall confer, communicate, or sell, or assist in conferring, communicating or selling or soliciting any one to receive or apply for any so-called Masonic degrees limited to Freemasons not recognized by the commandery, shall be liable to expulsion from the rights and privileges of knighthood.

—The oath of the Grand Army of the Republic as given in the ritual adopted in 1868 ought to be read at the head of every procession of this lodge which parades before the public as the conservator of patriotism on so-called "Decoration" day, that God-fearing American citizens may know the influences that are leading them into the snares of lodgery: "I do solemnly swear, in presence of Almighty God, and these witnesses, my former companions in arms, that I will never, under any pretense, nor for any purpose whatever, expose the secrets of this encampment. That I will never make known, or cause to be made known, any of the hidden mysteries, work, or ritual of this band of comrades, whereby the same may come to the knowledge of the uninitiated. I do further solemnly swear, that I will never wrong a soldier or his family, nor suffer others to wrong them, if in my power to prevent it; but that I will, on all occasions, when not inconsistent with the duty I owe to God, my country, and myself, assist him and his family. That I will sustain for all offices of trust and profit, other things equal, the Citizen Soldier of the Republic. I do further swear, that I will yield implicit obedience to the Encampment of which I may be a member, and to the lawful rules and of the Grand Encampment, to which this is subordinate; and I further promise and declare, that should any books or papers belonging to this Encampment come or be placed in my hands, I will neither print or copy any portion thereof, except by special permission of the Grand Encampment. I do further swear, that I take this obligation upon myself without any mental reservation or equivocation, under no less a penalty than that of being treated and punished as a Traitor by this order. So help me God and keep me steadfast."

—What is the punishment of a traitor? Says the Michigan *Holiness Record* on the above oath: "After taking this oath the recruit is reminded what it is to be 'punished as a traitor' by the sight (the covering being removed from his eyes as he kneels) before him of an open coffin, spade, shovel, and the usual implements of executions, with the Guard drawn up in front representing a firing party. Every one knows that the punishment of a traitor is death. This order claims to take upon itself the right to take human life—the greatest violation of the laws of our country—yet claims to be a patriotic institution."

Two slaves formerly owned by Jeff Davis now own his plantation, for which they paid $200,000.

—The State convention favoring equal suffrage at Flint, Mich., elected Mary L. Doe president and Governor Begole vice-president. A constitution and by-laws were also adopted. Mrs. Helen M. Gougar was one of the prominent speakers.

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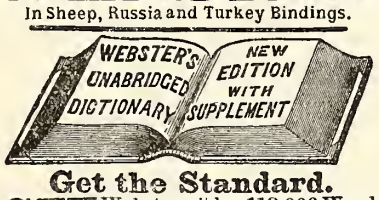
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HOW TO HANDLE BEES.

A bee raiser in Ireland communicates to the *Farmers' Gazette* (Dublin) his experience in the management of bees, from which we extract as follows:

Some people get into a fury of excitement whenever they see a bee or hear its hum, though it be only intent on gathering a little honey from the nearest flower. They shout and wallop about them with hands or handkerchiefs, as if they were being attacked by an enemy. Such are just the people who generally get stung. Let the bee alone, even though it be buzzing close to your face. In all likelihood it is only animated by curiosity. Make a fuss about it, strike it, or get it entangled in your clothes or hair, and blame yourself if you feel its javelin. When engaged in collecting honey or pollen from the flowers, no amount of teasing will cause it to sting unless you hurt or entangle it. Even when a swarm fills the air you may safely walk about in the midst of it, only let your motions be slow and deliberate. Should they alight on your hands or face, never mind, they will soon fly again; they are only resting. In such a case go slowly aside, and give yourself a gentle shake or two, but refrain from brushing or beating at the bees. Avoid, however, standing in the line of the flight of bees going from or returning to their hives. At such times they have such an impetus that before they are aware of your presence they get entangled in your hair, and are apt to resent your obtrusiveness. So much for one's passive behavior. Let us now suppose ourselves engaged in necessary action. First let us learn these principles:

1. Bees never attack when their stomachs are filled with honey or other liquid sweet. This is their normal condition when swarming, and therefore they are then harmless, as also when returning laden to their hives.

2. Neither do they attack when thoroughly frightened. We frighten bees by blowing smoke among them, or by rapping rather violently on their hives.

3. When bees are alarmed in a hive by smoke or concussion, their first impulse is to fill their honey bags from their combs.

4. Bees in a hive that is constantly being rapped against will in a few minutes rush bodily out from among their combs into an empty skep or box set over them.

Suppose now we wish to get all the bees out of a common straw hive. We provide the needful empty skep and four wood or iron pins, six or seven inches long, a roll of burning rags, unless we possess a modern bellows, smoker, or tobacco pipe, and a stool or empty pail, on which to steady the hive while operating. We now approach the hive, blow three or four whiffs of smoke into the entrance to drive in any loiterers, gently raise the edge from the floor board, and repeat the smoking. Without the least jar, now lift the hive boldly up, and gently turn the mouth upward. If the bees show any sign of being ill-natured, give them a puff occasionally. Set the crown of the hive on to the stool or pail, and see that it is steady, and having the side where the bees are thickest raised an inch or two; now fix the empty skep over the other by sticking two of the pins into the lower hive, about an inch or two below the highest part of its edge, so as to support the edge of the empty skep. The other pins, sharpened at both ends, are placed as supports between the skeps. They will thus touch each other at one side, the other being open so as to give a full view.

Now commence rapping, gently at first, but gradually with more force, against the sides of the lower hive. In a few seconds the bees will commence to run as if for life to the upper hive. Among them may be seen the queen if a sharp lookout be kept. The great art here is in keeping the bees in one continuous, steady stream. Once they take a stand it is not so easy to dislodge them. Five to ten minutes should suffice to finish the operation if the room be warm. The driven bees may now be shaken about or tumbled from one hive to another without the slightest risk of stings.

If the weather be cold, or the operation be performed at a season when there is no unsealed honey in the hive, a little warm sirup should be sprinkled on the bees before commencing to drive.

In our modern hives we use less ceremony in dislodging the bees. After a whiff of smoke, we simply lift the frames of comb one at a time, give them a shake in front of the hive or skep we want to get the bees into, and in a minute whisk off the few that remain with a feather.

In getting bees into a hive we either pour them down in front of it, directing their course to its entrance with a feather, or shake them at once on the top of the frames, and cover instantly with a cloth.

To secure a swarm that has issued and clustered on a tree or bush, we advise, if possible, to cut the branch off after all are settled. If this be done gently, the bees can then be carried to the stand they are to occupy, laid down at the door of their new hive, and directed with a feather, as before; otherwise we hold an inverted skep below the cluster, give the branch one sharp rap, cover the skep, into which the bees will fall, with a cloth, and carry it to its future abode.

To make a simple examination of a colony in a bar frame hive, the quilt is removed, a puff or two of smoke given, and the frames are lifted one at a time, with as little jar as possible. Both sides can be examined, the queen seen and captured if desired, and the entire secrets of the hive discovered without hurting a bee or receiving a sting.

HONEYSUCKLES.

Thos. Meehan, in the *Germantown Independent*, says: "Honeysuckles are old favorites in gardens, and many suppose there is nothing new to be said about them. But there are now more kinds known than there were a few years ago, and some of the newer sorts differ in many respects from the older ones. The Chinese and Japan sorts are probably the best known of all, with the addition of the Belgian. The two former flower at the same time in the spring. Both are desirable, and are often planted together, on account of the contrast of color of the leaves and branches, the Chinese having red stems and leaves of the same tint, while the Japan is of a dark, shining green. The Japan is of a dense growth, and is the more desirable of the two, when the object is to form a screen as well as to have bloom. Then, too, the Japan is very nearly evergreen, a great portion of the leaves keeping on until spring, especially when not too badly exposed to cutting winds. The Belgian is not a good one for climbing, but for rock work, or covering an old stump, or similar purpose, where dense growth is not wanted, it is very well suited. It is one of the honeysuckles which has a honey scent to the flowers, and it blooms occasionally throughout the summer. But for a succession of flowers, there are none equal the newer one called Halleana, or Hall's honeysuckle. This does not commence to bloom so early as the others named, but then it flowers so profusely, and the blooms continue to come more or less all summer, that it is a sort which can not be done without, where flowers are an object. It is not alone its ever-blooming qualities which recommend it. It is besides a very strong grower, the best in that respect, in fact, of any of the sorts. The leaves are not of such a glossy green as those of the Japan, but they are very persistent in the winter time. It is a sort which pleases all who have it. There are other kinds of honeysuckles valuable in collections and for certain places, such as our native scarlet and yellow sorts, which are yet occasionally met in our woods hereabouts. It will be a long time before any vine is found to supersede the honeysuckle for planting about our homes."

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IN BRIEF.

An exchange says that a blast in a limestone quarry near Bodie, Cal., uncovered five petrified gull's eggs. Scientists are now wrestling with the question: "Can a petrified gull lay an egg?"

Stable-keeper—"By the way, shall I put in an extra buffalo?" English Blood—Couldn't you let me 'ave an 'orse, you know? Er—er—rather not drive a buffalo first time, you know."

Mr. George William Curtis has written Mayor Martin of Boston, declining to accept the generous sum appropriated as compensation for delivering the eulogy on Wendell Phillips, and saying that in selecting him for the duty the city of Boston conferred on him the greatest honor of his life.

Edward King writes from Paris: "I hear that ex-Gov. Leland Stanford of California, who has been here for some time past and who is in very bad health, has decided to give several millions of dollars out of his immense fortune to the founding of a university for the sons of workingmen. This institution will probably be located in the State of California, and will be named after Gov. Stanford's only son, who died recently in Florence of malarial fever."

The New Orleans daily *Picayune* of May 15th was printed on paper made of bagasse, the refuse of the sugar-cane fibre. It is a superior paper and its inventors claim that it can be produced at less cost than chemical wood paper, and that it will make a better sheet for the money than any paper mill in the United States can produce from other material.

The National Library at Madrid alone contains 600,000 printed books and 30,000 MSS, while the university boasts of nearly 137,000 books and an equal number of MSS. Then the private collections are numerous and splendid. The Duke of Ossuna's possessions move students of the Elizabethan drama to jealousy. He has 3,000 MSS. plays, including many of Lope de Vega, of the great age of the Spanish theatre.

The agile climbers of the telegraph poles will shortly find their occupation gone. The New York Assembly has passed the bill compelling the telegraph and telephone companies to put their wires under ground, and the dangerous and unsightly obstructions which disfigure our streets will in due time be consigned to oblivion. It will cost a great deal of money to place the wires in suitable subways, but once they are there the cost of maintenance and the liability to damage and interruption will be materially reduced.—*N. Y. Sun.*

The snapping of an electric light pole on Fifth avenue, New York, let the wires down into the street fully charge. A passing horse stepped on the wire and received such a violent shock that it was flung motionless to the ground, and in attempting to lift the body of the horse the driver received a shock scarcely less energetic, being thrown down. After a time the animal recovered sufficiently to walk to the stable, but the shock produced a fatal effect. It is said that even the harness was so charged that there was danger in touching it. The horse appeared dull and lifeless, but was covered with sweat and was very much heated.

The mud geyser thrown up near Wheeling, W. Va., still remains a mystery. The discharge of matter from the orifice, which is about two feet in diameter and smoothly drilled in a solid rock, has ceased, but the evidences of phenomenal action remain. All efforts to measure the depths of the shaft have failed because of the force of the gaseous discharge. Heavy timber dropped endwise into the aperture, after descending below the surface is hurled into the air with terrific force. About the orifice is a considerable mound of mud, stones and coal thrown out by the gaseous discharge, and as the nearest coal vein is sixty feet below the surface, the well must be at least that deep. All efforts to fire the invisible discharge force have failed, and the water thrown out is as cold as ice, thus making it certain that heat and natural gas have nothing to do with the mystery.

HORSFORD'S ACID PHOSPHATE.

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Dr. C. ROBERTS, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in inebriates and dyspeptics, and am well pleased with its effects."

A WOMAN'S WOES.

A TALE OF SUFFERING, WITH A SEQUEL OF HAPPINESS—SOME DOMESTIC EXPERIENCES.

The following letter to the Kansas City *Times* describing the striking, almost dramatic experience of an American lady is so interesting and pictures so clearly the feelings and emotions of others that we reproduce it entire. It will be found very readable and instructive:

Messrs. Editors: Did I not know that this land is filled with women who are unhappy and cannot tell the reason; are miserable when they have every reason to be joyous, I should not venture to address you this letter. I believe, however, I can offer some suggestions that will be valuable to all women and invaluable to many. When I was fifteen years old I presume I was happier and healthier than most girls in America to-day. I hardly knew what pain was except by hearsay. But the situation changed suddenly and severely. I became aware that something was undermining my life. I felt strange sensations that would come and go and then return with greater power than before. My side pained me at times and again I would feel a dull aching between the shoulders. I had darting pains through my temples and a pressure on top of my head. I lost sleep, appetite and flesh, and my friends feared I was going into a decline. I know that the feelings I then had are not an uncommon occurrence among women, both young and old, but I did not realize what it meant at that time, and so was careless—with what results will appear. From then until within the past two years I have seen but few comfortable days, and I am now fifty-five years old.

A few years after the events above stated my heart began to trouble me. At times I would feel acute, darting pains, and a gurgling as if water was forming. My entire right side enlarged and I felt sharp, cutting pangs through my lungs and around my shoulder blades. I could only breathe in catches or gasps and then with the greatest effort. I was without appetite one day and the next very hungry, but always constipated. During all those years I did not know what these troubles meant nor did I realize how terribly they must end. Of course I tried to overcome them; consulted doctors and used remedies, but it was of no avail. My troubles increased with the years; I had a severe pain in the small of my back; my teeth became loosened; my tongue swelled to twice its natural size; my gums were like sponges, bleeding freely at times, and my lungs and nose both bled on different occasions. At that time I felt cold chills running up my back and I constantly expectorated a brown mucous substance that was very offensive. The fluids I passed were frequently like bloody milk and then again almost solid albumen. For thirty years I did not know what it was to be free from headache. Occasionally I would have a feeling of suffocation followed by hot flashes and a profuse perspiration. God only knows what I suffered for I cannot deseribe it. I only know that I existed and that my tired life was ebbing away with nothing to arrest decay.

I was in this condition a little over two years ago and neither myself nor my friends expected or hoped for anything but death. Picture, if you can, nearly forty years of agony, and you can understand why we felt in that way. But a brighter day came. I began a new manner of treatment and I saw new results. My pain became less intense. The most severe symptoms decreased. My hope revived and I seemed awakening to another life. I continued to improve until my health and strength returned, thus enabling me to carry out a desire which I consider a duty in writing you this letter and saying that my life, health and hope for coming years are due wholly to Warner's Safe Cure, which has done wonders for me, and also restored many of my friends.

Many who may read these lines will possibly think I am over-enthusiastic. Is it possible to be over-enthusiastic after being delivered from a life of misery and brought into a world of comfort and happiness? Was the blind man mentioned in the Bible, whose sight was restored, too enthusiastic? The fact is I am only doing what I believe to be my duty in making my experience public, for I know there are myriads of women who are going into the same dark path unless they are warned in time and saved as I have been. This is a most serious matter and one which concerns the welfare of the nation as well as the happiness of the people. If the mothers of this land are unhealthy America will become a nation of invalids, and any means which can so safely and surely avert this danger as that which I have described, should be gladly welcomed by all true men and women.

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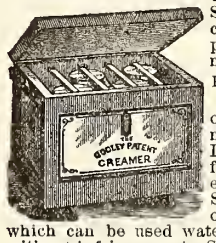
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Pike's Toothache Drops cure in one minute.

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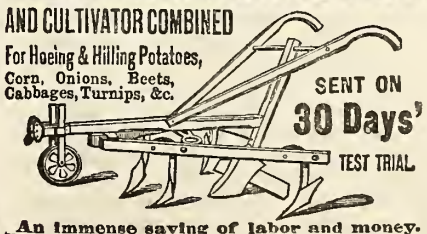
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On the abduction and murder of WILLIAM MORGAN in 1826, which has been the most widely published of any Anti-masonic document. The dedication of a noble granite monument to the memory of Morgan, and the able and eloquent addresses of the Convention make this a most valuable pamphlet.

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221 W. Madison St., Chicago, Ill.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

FREEMASONRY ILLUSTRATED.

An Exposition of the First Seven Degrees of Freemasonry, Legally Attested by

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NEWS OF THE WEEK.

WASHINGTON.

—The House of Representatives Monday, by a vote of 137 to 113, refused to take up the bankruptcy bill, which is regarded as a practical defeat of the bill for this session, and probably for this Congress.

—Senator Aldrich's substitute for the House labor bureau bill was passed by the Senate Friday. It provides for the establishment of a labor bureau in the Department of the Interior, which shall be under charge of a commissioner, to hold office for four years, who shall collect data relating to capital and labor, and make an annual report to the Secretary of the Interior.

—The Secretary of State has received a dispatch from our Minister in Mexico announcing the President of the republic had, in accordance with the decree of the Chamber of Deputies of Mexico, given effect to its appropriation of $100,000, to defray the expenses of the Government of Mexico at the World's Industrial and Cotton Centennial Exposition at New Orleans.

—The death of Sam Ward, who for years was the best known and most successful lobbyist in Washington, is announced to have occurred in Italy, May 9th. He was a brother of Julia Ward Howe, the poet and woman suffrage advocate, and was a man of unusual ability. His chief notoriety was in connection with the lobbies that surrounded the Forty-second and Forty-third Congresses, and he was called "Vestibuli Rex," a title of which he was very proud.

COUNTRY.

—Measles are epidemic at Shelbyville, Ill. There are 100 cases under treatment and six deaths occurred last week.

—A boiler explosion near Lewisburg, Ark., Saturday evening, killed two persons and fatally injured two others.

—Patrick Flannigan's house at Lafayette, Ind., was burned Wednesday night by incendiaries in revenge, as is alleged, because he voted the Republican ticket at the recent election. His two little children narrowly escaped death.

—Isaac M. Veitch, a distinguished citizen of St. Louis, died suddenly Thursday afternoon, aged 65. He had just delivered a speech to the Grand Lodge, I. O. O. F., of Missouri, dropped into his office and expired before medical aid arrived.

—The Cincinnati Lead Pipe and Sheet Company's works at Cincinnati were destroyed by fire Monday, involving a loss of $60,000. Two persons were fatally burned.

—A hurricane, accompanied by rain, swept over Champaign county, Ill., Monday night. Three persons were stunned by lightning at Seymour, but will recover.

—A hail, rain and wind storm early Friday morning did serious damage to crops in sections of Jo Daviess county, Ill., and Lafayette county, Wis. In some instances whole fields were washed out.

—A railway mail schedule has been perfected between the United States and the City of Mexico. The trip from New York will be made in six days, 23 hours, and from the City of Mexico in seven days, one hour, the distance between both points being 3,749 miles.

—All the houses in Tarlton village, O., were unroofed by a hurricane Monday afternoon. Near Lancaster the race and fair-ground structures were demolished, and many horses killed by falling barns. Fences and trees were leveled.

—Lightning Friday night struck an oil tank of the Atlantic Refining Company in the suburbs of Philadelphia. The flames spread rapidly and in a short time a loss of $150,000 was caused. At last reports the fire was burning fiercely and eating its way to a neighborhood in which are stored paraffine and other oils. Many vessels were compelled to leave their moorings to escape destruction.

—When the New York express from Chicago reached Jackson, Mich., Thursday night, three men informed the passengers in the rear coach that they must move into the next car; and as the travelers passed out on the platform they were relieved of all their valuables by the men. The robbery was so skillfully effected that the train moved off before the amazed victims could give an alarm.

—Ferdinand Ward, General Grant's partner, was arrested in New York Wednesday night on a suit by the City Chamberlain. Ward, not being able to procure the $300,000 bail, was incarcerated in the Ludlow street jail Thursday evening.

—The Penn State Bank of Pittsburg closed its doors about noon Wednesday, a steady "run" having largely diminished the funds. The president, Mr. Riddle, says the concern is able to pay dollar for dollar. The liabilities are said to be about $1,500,000, with assets greatly in excess of these figures.

—Last week the Cincinnati base ball players were arrested Monday at Indianapolis for their game of Sunday, and the Indianapolis nine will be arrested to-day. The men were released on their own recognizance.

—Indignation prevails at Columbus, Ohio, regarding the scenes witnessed there Sunday, May 18th, over a base ball game. Excursionists numbering 2,000 came to the city, drank freely, and drove furiously in hacks through the town, accompanied by abandoned women. The papers are united in their condemnation of the riotous doings, and efforts will be made to prevent Sunday games in future.

—The warehouse of Hiram Sibley, on the north bank of Chicago river, near Clark street, was destroyed by fire yesterday afternoon. The loss is estimated at $125,000, with an insurance of 70 per cent., largely in foreign companies. Mr. Sibley is credited with a fortune of $16,000,000. He is at present engaged in erecting two mammoth ten-story warehouses adjoining the structure which was burned, and will doubtless proceed to build a third.

—The State veterinary surgeon of Kansas, after a protracted tour, reports glanders prevailing among horses in fifteen counties.

—The Union Pacific road, having suffered a defeat in its attempt to reduce wages, is credited with an intention to discharge 40 per cent. of its employes and endeavor to re-engage them at lower rates.

—An epidemic of measles is prevailing among adults and children in Hanover township, near Galena, Illinois, and several deaths have occurred.

—Dispatches from Trinity, Texas, state that there have been incessant rains during the past week. No trains on the Trinity and Sabine road have been run since the 20th, and there are no prospects for trains for several days. International and Great Northern railroad work has been suspended. Trinity river is still rising at the rate of one inch an hour. It is now over a mile and a half wide at the bridge. Families were forced to flee for their lives. There has been distressing destruction of crops, stock, and improvements. The worst has yet to come.

—Three boilers in Carr, Ryder & Wheeler's planing-mill at Dubuque, Iowa, exploded Saturday afternoon, shattering the mill and adjoining structures. In the debris were found the mangled remains of two men and three children, and search is being made for other bodies. A number of persons were injured, some seriously. The financial loss is about $7,000, fully insured.

—A terrible collision took place Sunday on the New York West Shore road at Savannah, N. Y. The train from the west came down at the rate of thirty miles an hour, and struck the west-bound train, which had not got on the side track, completely demolishing one coach and part of another, killing four and mangling seven persons.

FOREIGN.

—Private letters to New Orleans say the Captain General of Cuba has liberated some desperate criminals upon condition that they join Aguero's band and assassinate him. Aguero is burning and pillaging on his march, and his force is being augmented daily.

—At Liraves, Mexico, a serious conflict is reported to have occurred Monday last between the troops and the people, and fears are expressed that a revolution has begun which will spread to all sections of the republic. It is said that the present government is so corrupt that any change would be desirable.

—The French brig Senorine sank on the eastern ledge of the great banks of Newfoundland some time in the first week of May. An English trading schooner which recently arrived brought on a portion of her wreckage—trunks, bedding and clothing, all identifying the lost vessel. The crew of men, with fifty-three passengers, all perished. The lost vessel was on her way to take part in the fishing expedition, of which St. Pierre is the general rendezvous.

—The customs collector at Winnipeg, Manitoba, informs the officials of the St. Paul, Minneapolis and Manitoba Railroad that hogs can not be imported into Manitoba for breeding purposes, and their entry is forbidden, except for immediate slaughter.

—One-half of the Mail Building at Toronto, Ont., burned Saturday morning, and the telephone service of the city was destroyed. The loss is about $100,000.

—Lord Dufferin has stipulated if the Turkish troops are dispatched to Suakim, in Egypt, English officers must command them, England to pay all the expenses and have sole control during the period of the withdrawal of the Turks from the Soudan. The Sultan declines the proposition, and negotiations are pending for a mixed expedition of English and Turkish troops.

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F. W. Capwell, *president of the N. C. A., and chairman of the National Committee of the American party,* says of this speech: "It seems to me, in the line of address, the crowning effort of your life was the address you delivered at Washington, and reported in the *Cynosure* March 20th."

Dr. J. N. Norris, *Birmingham, Iowa,* writes: "Permit an humble citizen to offer you his congratulations and to thank you for the brave, strong words for God and humanity uttered by you in the late Washington convention."

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Flour	2 00	@6 40
Hay—Timothy	7 00	@14 50
Mess pork per bbl		18 50
Butter, medium to best	12½	@20
Cheese	05	@12
Beans	1 25	@2 20
Eggs		13
Potatoes per bus	15	36
Seeds—Timothy	1 27	@1 32
Flax		1 60
Broom corn	02	@ 08
Hides—Green to dry flint	06	@14½
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Cattle—Choice to extra	6 25	@7 00
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Oats	36	@44
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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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GEN. A. W. RILEY—A SKETCH.

In an elegant residence, built by and for himself, in the city of Rochester, New York, now lives the wonderful man whose portrait is given above. He is tall, erect, hale and vigorous; though the next snow that falls will whiten his ninetieth winter. He married his last wife when 76 years of age; and since then he has used a million of bricks in erecting tenements; and, with an agreeable companion, seems destined to

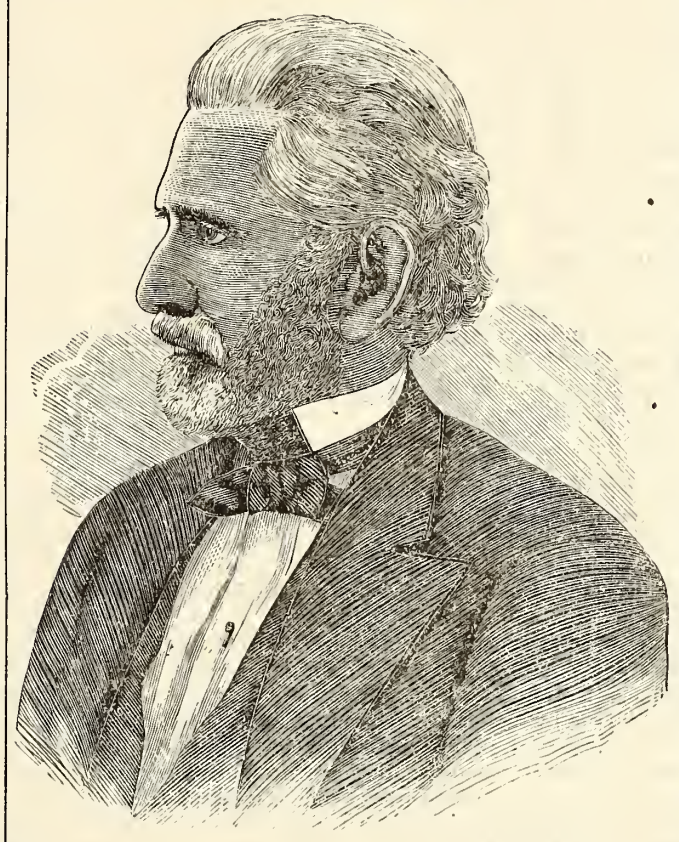
"Husband out life's taper to its close."

Gen. Riley, whose air and taste for military tactics gave him from the Governor his title in the militia many years ago, went to Rochester with a kit of tools and a ten dollar bill. He has been a citizen of Rochester ever since; though he has given temperance addresses in most parts of the United States and in Europe; traveling at his own charges; paying his own salary; and often, while he was wealthy, hiring saloon-keepers and sometimes drunkards to sit under his arguments, paying them by the hour! While pastor in the city of Cincinnati, some forty years ago, we saw the handbills, announcing that *Hon. Sam. Carey* and *Gen. A. W. Riley* would speak on Temperance in the court house, on the wharves and in the halls of that city; and we remember the forest of anecdotes which sprung up after their meetings.

Gen. Riley has made several fortunes, and lost them; always managing to satisfy his creditors, so as to maintain his credit and Christian standing. Financial cyclones, of which he has met many, wrecked and sunk other crafts; but, when their fury was spent, would show to the wrecked mariners clinging to the floating fragments of their fortunes, Gen. Riley riding the ground-swell with a snug little competence, ready to dip again into some fortunate speculation. It would amuse one to walk the streets of Rochester with the General, and have him point out the blocks, buildings and corners he has owned in the course of his financial life-ventures.

But the marvel of this wonderful man is not the physical but the moral part of his life. He has been to reforms what the white cap is to waves: always in the ascendant; and light even amid surrounding darkness. He stood by Fred. Douglass in the Jerry Rescue, and endorsed Gerrit Smith's anathema of the Utica mobs; as years before, he listened admiringly to the eloquence of Alvan Stuart and Myron Holley, and backed Thurlow Weed in his terrible grapple with the dark lodge.

As the General precedes us some seventeen years in the march of life, we had ceased to think of him as among the living when (judge of our surprise), our good friend Mr. Alling, said to us, "There is an old gentleman up our street, named Gen. Riley, who knows all about Myron Holley, Thurlow Weed and Frederick Douglass, when they were citizens of Roch-



ester." We went to him at once, and here you behold the man!

As the General is not quite ninety, he promised at once to attend the American Prohibition meeting in the evening, and was prompt to his promise; and he consented to be chosen a delegate to represent Monroe county in our Chicago Convention, June 20th next. We hope Providence will permit him to be present. He sat as vice-president in our Rochester meeting, and, as nearly as we can report him from memory, spoke to us as follows:

GEN. RILEY'S REMARKS.

"I have long been a business man and property-holder in Rochester, but I have never paused to weigh the consequences of doing right in a plain case, to the business which I chanced to be in. My mother taught me when a child, the lesson of the modern ditty, '*Dare to do right;*' and I have ever obeyed her injunction. And though I have suffered in the world's estimate for doing right and opposing wrong; though I have sometimes lost money, and sometimes reputation by opposing Masonry, liquor-selling and slavery in past years, my family have not suffered hunger,—and I own a residence in this city now as good as my neighbors, and have means to live in it.

"It is ever best in the long run, to do right, though the words of our Saviour were true when he warned us that men would hate us for doing right. '*If ye were of the world, the world would love his own, but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you.*' There never was a man in the city of Rochester so thoroughly and generally hated as was Josiah Bissell; and yet there never was so general mourning at any other funeral here as at his. His life was one protest against Sabbath-breaking, liquor-selling, slavery and the secret lodge, and hence he was hated while living, and universally honored and lamented when he was dead.

"On one occasion, when we wanted to hold meetings for reform, though I had put much money into churches here, we could get no church in which to hold our meetings. It was thought best to build one, and a good church building was erected in my garden here in the space of a single week.

"The fact that your numbers are few makes nothing against you. Reforms have always been carried by minorities. I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals! I am a member of the First Presbyterian church here in Rochester, and I say the things to my brethren there, which I am saying here; and though my pastor says nothing on these topics himself, he respects me the more because I say them; for he knows that they are true.

"I have but little while to stay and I wish to im press this thing upon young men. No man ever was, or ever will be worse off in the end for uttering his honest convictions, and doing what is right."

The above are not the words exactly, but they are the ideas uttered by this distinguished citizen of Rochester, New York; and we wish they could be left in a small tract at the door of every dwelling in that beautiful city

---

The great musical festival held in Chicago last week suggests that the drilling of large choruses and orchestras to such a degree of perfection and the importation of the best solo singers of Europe costs heavily and marks the enthusiasm of our American people for the best music. One can hardly find any objection to the warm support given to the festival, any more than to the editorials in the *Tribune* announcing the "Collapse of Italian Opera." Two managers went through the country last season with a picked and expensive troupe but with a very unprofitable bank account; and last month the Dramatic Festival Association of Cincinnati had to make up a deficiency of $42,700; the receipts being only $10,700. The figures are encouraging to those who wish the ennobling and elevating effect of good music to reach the masses. Much has been done of late years for congregational singing in our churches, but much yet remains to be done, nor shall we reach perfection in this matter until the idea of divine worship shall be of first importance.

In a debate on the Utah bill in the Senate last week Mr. Brown of Georgia made a singular and vindictive speech, in which he attacked New England with peculiar hostility for her lax divorce laws. Mormon polygamy might be immoral, but according to his figures there were but 1,200 men and women in Utah who would not swear that they had never been guilty of polygamy; while in New England there were 36,000 persons who were living in practical polygamy. Mr. Brown's charges, though severe, are not altogether unwarranted, since in some parts of New England the proportion of divorces to marriages is nearly one to ten, but he gives too much credit to the lodge oath whose obligation the Mormons plead and so refuse to confess the fact of their polygamy. The speaker evidently had no confidence in the Mormon figures, but cared more for a chance to strike at the New England opposition to slavery. Senator Hoar replied with some sarcasm, that the vices of New England, though a reproach, are carefully written down, and the presence of a large number of mulattoes in the South might yet ask for an accounting.

The best of men that ever wore earth about him was a sufferer,—a soft, meek, patient, humble, tranquil spirit; the first true gentleman that ever breathed. —*Decker.*

Aloft, on the throne of God, and not below, in the foot-prints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn.—*Charles Sumner.*

ALWAYS CONCEAL AND NEVER REVEAL.

Why is it that our clergy while revealing the mysteries of our religion to the people, never reveal the mysteries of that other religion which is set up and inculcated as its rival? The Masonic lodge as a teacher of religion has become co-extensive in space, and perhaps superior in influence, to the church; and yet, how little should we know of this rival religion if we depended for our knowledge upon the clergy!

In the "Teaching of the Twelve Apostles" recently discovered in Constantinople, two ways are plainly pointed out to the reader: one is the way of life, and the other is the way of death. But our modern Christian teachers, while they have a good deal to say about the way of life as pointed out by the church, very seldom or never tell us anything about the way of death which leads through the lodge. We are told by Scripture that we must hold fast to the good and eschew evil. A good teacher, therefore, while he tells us what the good is to which we must cleave, will also tell us what the bad is from which we must flee.

The omission to do this by our clergy in the case of the crying evil of Freemasonry, which is leading thousands of our young men astray from the Christian religion into a mere religion of trade-craft, like that of Diana of the Ephesians, is well exemplified in the *Christian Instructor*, May 1st. By the way of Sabbath-school instruction in that paper, the 15th chapter of 1st. Corinthians is commented on. Now the whole character of that chapter is evidently tinged by opposition with the religious teachings of the Greeks. It is well known that at a short distance from Corinth stood the great center of Grecian worship, the temple of Eleusis, to which the temple of Ephesus bore a secondary relation. The worship at Eleusis (see Phelp's Secret Societies, Ancient and Modern) was based on the mystical character of the transmutation of grains of corn buried in the earth into subsistence for men and animals. "Thou fool," virtually says St. Paul, "that which thou sowest is not, as you pretend, the daughter of Ceres which goes down to hell for three months of the year, and at the end of that time is permitted through supplication made to Jove to come back and stay with her mother for the rest of the year, etc., etc., but it is mere grain." The resurrection of the body through Christ, he declares, is very different from this secret mysticism of the Greeks. The body that is buried in the earth is not the spiritual body that rises therefrom: the body that rises is not the same body that was buried. The resurrection was not like the idea of Proserpine going down to hell and then coming back therefrom, as the pagans taught. Heaven and hell had entered into no arrangement by which a soul should spend three months in one and nine months in the other, or upon the bright earth.

It was not at Athens so much as at Corinth that St. Paul arrays the faith of Christian life against the senseless arts and practices of the pagan Greeks. So sensible was Freemason Voltaire of this fact that he takes up the figure used by Christ and St. Paul of corn dying before it can sprout forth into life again, as an evidence of error, since, says he, some corn does not die; for if it did it could not sprout. Both the Saviour and St. Paul in alluding to the growth of corn from the kernel were evidently referring to and correcting the pagan ideas of the times; and the infidel Voltaire meets them, right there, at the vital point, and maintains the faith of the pagans!

That our modern Freemasons under the lead of Voltaire and other such philosophers have imitated to some considerable extent the ancient initiation into the mysteries of Eleusis is very manifest. And it is equally manifest to every candid person who examines thoroughly into the subject that the religion taught by Freemasons is no better than that practiced at Eleusis, the believer in which St. Paul called a fool. The 15th chapter of the 1st Corinthians must be considered as an arrayal by St. Paul of the sublime doctrines of Christian faith in opposition to the superstitious practices of ancient mysticism, which faith is equally opposed to modern Freemasonry; and yet how silent our preachers and our Sabbath-school teachers remain on the subject! The Episcopal minister reads this 15th chapter of 1st Corinthians at the grave; and how often it has occurred to us that it was against his own heathen practices as a Freemason that that chapter was written! What must we think of a minister who knows so little of the religion which he professes to teach? He, a Freemason, reads with seeming approval a chapter whose whole tone and spirit are opposed to Freemasonry! The clergy as a body always conceal and never reveal the fact that the mysteries of Freemasonry with the resurrection of Hiram Abiff are more in accord with the secret mysteries of Eleusis and Ephesus than they are with the open, revealed mysteries of the Christian religion. They conceal this fact, make use of it for their own personal material advantage, and the people seemingly love to have it so!

What then is the Christian religion? Is it a mere pretence, a varnish, a thin gilding to cover over the resurrected superstitions and knaveries of the Eleusinean mysteries? Is it merely to give an outer air of decency to the covert villainies of the age? To one of any real Christian sensibility it would be a sad thing indeed if he were to be compelled to hear Robert Ingersoll read this 15th chapter at the grave of a near friend; and equally shocked should one be to hear a Masonic clergyman read it there. It is a mystifying reflection that men of integrity must become ex-communicated in religion and disfranchised in politics where the clergy fail to point out the way of the lodge as the way of death. No honest man of intelligence and learning can fail to lose respect either for religion or for its professors, so long as those professors see no difference between the precepts of the Bible and the frauds and impositions of the Masonic lodge. Honest men in these days find the church arrayed against them in favor of Freemasonry, because of the silence of preachers.

It was so during the reign of the slave-power. Men went on listening to ministers who never alluded to the great national evil, and voting for Presidents who directed the whole machinery of government for the support of that evil, as it is now directed for the support of the lodge, until finally the day of reckoning came. A generation of silence, of concealing and never revealing, on the part of the pulpit, the press, and the rostrum, ended in four years of bloodshed. As slavery was once a political virtue, for which men were rewarded with office, so Freemasonry is now. Silence towards it from the guardians of the public interests is rewarded with place and emolument. Our preachers tell us that the resurrection of Christ is very good, but the fact that the resurrection of Hiram Abiff is very *very* bad, they ever conceal and never reveal.

AMERICAN.

JUST PATENTED!

BY ELDER NATHAN CALLENDER.

A new and strange arrangement to rule the church! Stranger than popery or the pope of Rome! Very simple and yet more potent than truth and righteousness combined with millions of pious and peace loving souls who prefer peace to purity. It is cheap as dirt and quite as clean, *literally*. We have known a pennyweight of it to rule a church of a hundred members through a priest or a deacon and often through a well-to-do laymember—swaying pastor and people as by a charmed scepter. Like the magnet, it drew all to the North Pole of the frigidity. I could not see how one-twentieth of an ounce of mere nickel could sway and freeze such a mass of *humanity*. But it was only humanity. That was the trouble. The salt had lost its savor, and only a *corpse* remained. As man *is* man only when in union with the soul of a man, so a church *is* a church only when illuminated and impelled by the soul of the church, the Holy Spirit. When he steps out the compact becomes a huge moral corpse.

But nickel is nothing but sordid dust, how can a little nickel or, peradventure, silver or even gold, have such potency as that supposed? The gold in the ears and on the persons of Israel's fair ones had only partial power in the camp till it was formulated into a fancy calf. Nothing like *fancy* worship. A fancy church edifice, fancy membership with a fancy minister, these are things for this age of progress. No intrinsic good in mere ores and metals only when put into form, that is deified, more or less. Now take a recipe: of pure nickel one-twentieth of an ounce. Make it into *three links*. Call these by the names of three cardinal virtues and make them into a chain. Wear this on the vest, and any one who is any saint worth naming, will recognize this deified chain (symbol of attributes human and divine), as demanding reverence. These links must not, cannot be offended by any unfavorable criticism however kind. No allusion unless laudatory can be allowed from pulpit or press. No, they must and shall not be called in question. Half of the letters in the alphabet are put under tribute to tell the awful dignity of these magic links. Such as G. W. P., etc., etc., *ad infinitum, ad nauseam.*

No appeal from these titled dignitaries. How can there be an appeal from the G. W. C. P.? Is not this *ultimate* authority? Woe to the minister, woe to the church that does not "bow his head a little," yea *much* in presence of the august *nickel trinity*. To this the church agrees—brother Nickel must not be hurt. Now "let us have peace." There is *one way* to have it. *Only* one. Brother Three-links is a quiet, peaceable soul. Never complains long as he is undisturbed; and disturbed he must not, *shall* not be. He can rule. His proclivities are all in that direction. His lodge education, titles of dignity, all indicate h *ability* to rule, and the church says he shall not b hindered from his *usefulness* in ruling.

What will the church do without Diotrephes? Ho easy and how simple this new patent to rule th church! Israel calls for a king. "Grand Sovereig King." Three links, compass-and-square, or gave wood is anointed to regal power. The compass an square are the things to travel under—so the chure tries them and she is sure to *go through*.

Some months ago we made a safe trip on th "*Handy*," plying on the Ohio river. Rode full twenty miles on this little steamer and were no wrecked! We rode under the compass and squar We had none *on* us, but the one over us took us saf ly through.

Masonry is so *handy* anywhere. Good on lan river, ocean, in church or state. With it you ca hand in or out, over or *under*, unobserved. The gre Solomon has said of our holy craft, "He winket with his eyes, he speaketh with his feet, he teachet with his fingers." Who would be up to this Sta route age of sublime arts must be a first-class the *lodgian* in the church, beat the "bulls" the "bears on Wall Street, and spend a term or two in Congres When a pennyweight of nickel can rule a church o one thousand members, we may be said to live in th *nickel period*. This can be done—has been done ov churches of greater or less numbers by our judiciou brother Three-links whenever and wherever the peac ful and docile brethren thought it best. He can sett and unsettle pastors at the move of the hand or crook of his finger, and is now doing that busines This patent is very effective in the court or jury-roo also. Indeed, it can make and unmake President Once the church ruled the lodge out of her sacre precinct, now the lodge rules out the impartial Hol Ghost preacher, the full and free Gospel of Christ a taught in the Scriptures—the Father, Son and Hol Spirit, as set forth in their distinctive missions in ou world. Salvation *alone* through Christ; regeneratio by the Holy Ghost, with the fruits of righteousnes growing out of a renewed heart, are antagonized i every part of the lodge rituals.

This patent is fully adequate to the task and i pledged solemnly to take every faithful brother o the *mystic tie* into the G. L. A. Get knowledge, ge virtue, get righteousness, if convenient, but with al thy getting get the nickel, the three links, the com pass and square. Sold in all lawful (?) lodges in thi lodge blessed (?) land for fees and dues at our ow prices. *Only one party is recognized in prices.* Cal and *take* our goods and *examine* after. We make n children's bargains. No money returned whether ou goods suit or not. We are doing a staving busines for our customers.

THE ORIGIN, PURPOSES, AND DESTINY OF FREEMASONRY.

BY H. A. DAY.

As to its origin, the principles of the order are as old as man's rebellion against God. The antiquity of Freemasonry is only found in the semblance it bears to the Ancient Mysteries, about which so much is said by the standard authorities of the order. Now these Ancient Mysteries so frequently referred to to prove the antiquity of Freemasonry, are only the systems of Baal worship which were carried on in secret chambers in ancient times, which systems God condemns from Genesis to Revelation; and for the practices of which secret ceremonies, God cursed whole nations and suffered them to be spoiled by the destroyer. The ceremonies of Freemasonry carried on all through the United States in "secret chambers" are a continuation of those practices which God condemned in ancient times, and still condemns. But other than this, the boasted antiquity of speculative Freemasonry is a lie. Its connection in any sense with the temple of Solomon is another lie, and its bringing in Abraham, Isaac, Jacob or John the Evangelist as sympathizers with its principles or practicers of its rites, is one of the basest of lies. Speculative Freemasonry as now organized, is 167 years of age the 24th day of this month (June).

The purposes of this order are, the overthrow of the Christian religion, to change from the worship of the true God to the worship of false gods, and the burning of "incense to vanity." In ancient times the work was carried on by the various modes of idolatry then practiced. Idolatry was practiced in open and secret worship. Such was the worship of Tammuz, Osiris, Isis, Adonis, the Sun, etc., all of which is denominated Baal worship in the Bible and in the history of those times. The ceremonies of Freemasonry entered into the worship of the Sun, into the worship of Osiris, Bacchus, etc., in ancient times, and in all Masonic lodges at the present time the work is going on under the sanction and protec-

tion of the United States government, and hence it has become a national sin. There will be no reform of lasting benefit to this nation, except through a party in whose platform of principles shall be found one plank recognizing God as the author of civil government, his law as supreme, and our need of divine assistance as a nation. Another plank must demand that the lodges of this country shall disband and that the idolatrous practices thereof shall wholly cease before we shall see the prosperity desired, or obtain the blessing of God upon us. If such is not the case, we may henceforth expect nothing but wrath from him who gave us our existence. As to the destiny of Freemasonry, we say emphatically, it is destined to be overthrown. And though the smile of derision may curl the lip of the scoffer, it remaineth true, that "Every tree that my heavenly Father hath not planted, shall be rooted up." This is not a tree of the Father's planting, and it will most certainly be rooted up. Would that we might infuse courage into every Anti-masonic soul on this point. Oh, ye fearful and unbelieving, Freemasonry will be overthrown, for the mouth of the Lord hath spoken it. Its boasted, honorable and ancient origin is a sham, a lying pretense; its purposes are the overthrow of Christianity, the destruction of good government, and the general corruption of society. Its destiny is hell. Its Grandest Master is the father of lies, whose mission among men is, by some means to secure them as sharers of his eternal torment in the bottomless pit. Reader, beware! Whosoever is deceived by the institution of Freemasonry is not wise.

SHORT SERMON.

TEXT:—Think not to say unto yourselves that we have Abraham for our father.

MY BRETHREN:—Some of you (not all, I hope) seem to think that because you had Abraham (Lincoln) for your political father, therefore whatever you may do is all right. There seems to be no end to the back-pay grabs, Credit Mobilier swindles, false coinages, Star-route frauds, unmerited pensions, etc., etc., which you practice, or stand by and see practiced in his name. Merely because in his day the evil of slavery grew ripe and rotten, and fell from the tree with a quash, you claim great credit to Abraham Lincoln and to yourselves, and seem to think that you may do anything you please on the strength of that fall. The Jesuit priests themselves never made half the merit out of the immense store of all the virtues of all the saints from the days of the murdered innocents till now, that you are disposed to make out of the abolition of slavery; and you surpass the Jesuits too, in making the claim to this merit (which does not belong to you) the basis of all kinds of knavery.

My friends, there is some difference between Abraham the Patriarch and Abraham the President. When the Patriarch had conquered in battle, he went out to meet the great high priest of righteousness, and give him a tenth part of the spoils; but your political Abraham, even when he could only just catch glimpses of peace through the smoke of battle hurried out to meet the great Masonic high priest of knavery, and gave him a charter that priest's worship, which was tantamount to giving him all our American institutions at once.

My friends, it is not Republicans, or followers of Abraham Lincoln that we want; any number of Lincolnites could be raised up, even out of the worst kind of Freemasons and Democrats. What we want is REFORM; and that can be attained only by repenting of our Republican sins, the chiefest of all of which is a shameless, diseased whoring after Masonry.

Believe me, my friends, as surely as pride goes before a fall, so the moment of victory is a moment of great danger; and especially to a conquering people. They are then prone, in the exercise of their generosity, to receive as a yoke the views of their fallen adversary rather than his virtues. As the man who, becoming wounded while slaying a diseased animal, often in proceeding to skin and quarter it, takes into his veins a mortal virus, so, when one peeple strikes down and conquers another, the conquerors are apt to catch the vices of degeneracy and death from their foes. The Republican party seems to have caught from the slave-power the vice of calling good evil, and evil good. It meanly (not meekly) says that Masons are very "good men;" that they are very charitable and kind to "widows and orphans;" that Masonry is "ancient and honorable;" etc., when we know that no greater nest of villainies, not even the slave-power itself, ever existed than the Masonic lodge.

My brethren,—Never vote for an unrepentant man whom you have detected in either active or silent partnership with a fraud so glaring, so blasphemous, and yet so base as Freemasonry. So MOTE IT BE!

CHRISTIAN LITERATURE FOR JAPAN.

BY REV. NATHAN BROWN, D.D.

[From a paper read at Osaka Conference.]

Has the world of joy and beauty that surrounds us, have the relics of past ages that lie embedded in the strata beneath us, have the starry globes of enormous magnitude that roll above our heads anything to do with religion, or religion with them? If so, they legitimately belong, as I conceive, to the circle of Christian literature. Wherever we see God's ways and works there we find a theme for Christian thought, Christian speech, and Christian writing. The Creator whom Christianity teaches us to worship fills all things. He pervades a threefold realm, the spiritual, the material and the moral, and he reveals himself to us in three great books—his Word, his Works, and his Providence. All the sciences are full of God. God is in astronomy, and no book on that subject which ignores the Maker of the starry heavens is worthy to rank as an astronomical or scientific work. God is in geology, and any treatise on this theme, however accurately and exhaustively it may arrange and describe buried strata and periods of time, whether it piles up the ages to a million or millions of millions, if it passes over in silence the idea of an Everlasting Worker, is no contribution to science, but a delusion and a snare, an insult to the understanding and consciousness of our inward nature. The man who can properly describe the fauna and flora of this beautiful world, its feathered songsters, its insects and fishes, must be one who holds communion with nature and with nature's God; one who is not ashamed to speak of the almighty Originator and Mover of all, and who finds it impossible to teach us natural history without telling us what God has done for beast, bird and insect, in ten thousand wonderful provisions and adaptations, such as none but a being of infinite love could devise. How sweetly does the thread of true science run through the Saviour's teachings and references to nature's harmonies; to the little sparrows, objects of the divine care; the lilies that array the fields in glory; the sun with his warm rays and the kindly rain that falls with blessings even on the wicked and unthankful, all telling us of the Father's love.

Nor is there less of God in the book of Providence. The Bible, indeed, is to a great extent made up of the records of divine interventions in human affairs. No wonder that those who repudiate the idea of special providences should dislike the Bible. But what is history without this thread? Writers like Hume and Gibbon have left us the results of life-long labors, in the skeletons of history which they have prepared and hung up for posterity to study. The element of God's providence has as far as possible been eliminated; but the vigor and warmth of true and life-like history are lost, and the volumes lie upon the shelves, simply as books of reference. If history is to have a place in the Christian literature of Japan, it must be a history that has God in it. So of works in other departments; biography, geography, travels, art and antiquities. They should be written by Christian men, and with a view to their moral and religious influence.

Is such a literature desirable for Japan? And if so, is it the duty of missionaries to take any part in its production? It has been said that "ignorance is the mother of devotion," but this idea has never found favor with Protestants. Our glory is that we regard science as the handmaid of religion; that the wider our knowledge of TRUTH, the broader and firmer are the foundations of our faith; that if we would secure the elements of permanent growth in mission churches we must implant in our converts the desire of searching for Truth—all Truth. We have sufficient warning in the history of Roman Catholic missions, that converts may be gathered by the thousands and hundreds of thousands as in India, supplied with creed and catechism, a liturgy, and fragmentary portions of scriptures, only to be swept back in the next generation, by the return wave of heathenism, till scarce a vestige of the missionary's teaching remains.

Is there a fear that modern science, research and discovery will shake the pillars of our religion? Such a feeling would be tantamount to a confession that we ourselves have little confidence in the truth of the creed we profess; that we are already at heart more than half infidel; that we are trying to build hopes of salvation on what we ourselves suspect to be no more than treacherous sand. A person who fears the light of science has no faith that is worthy the name of Christian. Such is not the position of Protestants. We trust ourselves to a religion that we believe to be synonymous with Truth; we accept it and value it only as it stands on that everlasting foundation. Show us that it has not this foundation, and we shall be as ready to repudiate it as we now are to embrace and spread it. Let Truth and Error grapple; on this ground we ask no favors. The heavens may fall, but Truth and Justice stand for evermore. Happy they who can look on with calmness while the agitation between light and darkness is going on.

In what form shall a Christian literature be presented to the Japanese? The plain answer to this question would naturally be, that the books published must be in the vernacular, and in the character most widely known and most easily read by the Japanese. Such an answer will not, however, be accepted by all, probably not by a majority of the Japanese *literati* of the present day. The hieroglyphic system, introduced along with the Buddhist religion over a thousand years ago, has obtained such an entire control among the educated classes that the cultivation of the native language through the medium of its own natural resources is looked upon as an impossibility. Professors in the colleges and elsewhere have uttered their protest, warning the Japanese of the injury done to their own tongue, and the folly of attempting to make a hieroglyphic system like the Sinico-Japanese a vehicle of western learning and popular advancement; in the Japanese newspapers we have constant complaints of the inefficiency of this cumbrous macaroni writing, rendering it impossible even for government officials to read the orders addressed to them without the help of an interpreter; we have the expressed opinions of many missionaries that the corruption of Japanese through the medium of Chinese is a calamity and a barrier to all real improvement; yet these complaints generally end by saying, "But what can we do? How can the evil be remedied?"

There is no doubt of the great superiority of the Roman alphabet over any syllabic system, such as the *Hirakana*. The latter, however, being a strictly phonetic system and universally understood, is well worthy to be patronized as the best medium for missionary printing, on the ground that our labors must chiefly be for present effect upon the masses, rather than for prospective results in the future. If the *Hirakana* should become the settled mode of missionary printing, as it is of the ordinary block printing, it would prove a stepping-stone to the Roman, and the Japanese themselves would soon perceive the advantages of this character, now so generally adopted by the civilized world. In the remarks I have made in favor of the *Kana* for present use, I wish to be understood as referring to the *Hirakana* only, not to the *Katakana*. The latter has too few characters, and those too rigid in form, without variation or accentuation to express the homophones with which the Chinese has so liberally supplied us. I am not aware that any attempts have been made to print native books in *Katakana* without the help of Chinese; certain it is that the New Testament in this character alone would be in many places ambiguous if not quite unintelligible.

But the real foe with which the Christian literature of Japan has to contend is the hieroglyphic system. This system is entrenched in a citadel well-nigh impregnable. It has a whole army of instructors depending for their livelihood on the teaching and interpreting of Chinese, together with the entire Buddhist priesthood, whose ministrations are dependent upon and interwoven with that character. All these parties would be in arms if the Government should attempt to change their course of instruction from Chinese to the pure vernacular. It is difficult to find teachers who are willing to be employed in mission schools, unless the chief part of their teaching is in Chinese. They consider it to be beneath their dignity to give instruction merely in their native tongue. Such are the obstacles that stand in the way of every missionary who wishes to reach the masses of the people through a medium that all can understand.

Of the two great systems of writing that have hitherto divided the world, there can be little doubt that the hieroglyphic, or ideographic, is the oldest. In primitive times the first attempts at depicting thoughts on bark or stone must have been much the same as they still are amongst the Indians of North America and other uncivilized tribes. The earliest experiment of a savage would not be to picture a sound, or to invent a character that should be the representative of a sound. He would sooner picture a man, or a horse, a tree or a house, than seek arbitrary signs for the forms of speech by which these objects were known. That was an invention of later date, involving a much higher type of civilization than either the naming of objects or their pictorial representation. Hieroglyphic or picture-writing has two elements, the object or idea and its pictorial representative addressed to the eye. It cannot properly be called a language or tongue, because the tongue and other vocal organs have no part in this mode of communication. Speech also deals with but two elements, connecting objects and ideas with the sounds representing them, doing for the ear what hieroglyphic writing does for the eye. While it is a far superior mode of intercommunication, it still needs the written character to make it perfect. Primitive man had, in speech, a twisted rope of two strands, idea and sound; in hieroglyphics another, of which the intertwined strands were idea and picture; but the two cords were isolated, rendering no assistance to each other, without compactness, strength, or beauty, till some bright genius conceived the happy thought of making the rope of three strands instead of two, combining idea and sound, sound and picture all in one. Thus Aleph and Beth (Ox and House) each became lord of a new domain; no longer exhausting their power upon the two ideas they first represented, their respective offices were extended to the hundreds and thousands of vocables of which they formed constituents parts. Twenty other hieroglyphs were selected for similar honors, and the number of characters necessary for written language diminished from twice or thrice ten thousand to *twenty-two*. This was one of those grand discoveries from which it would be as impossible for the human race to go back, as it would be to overthrow the teachings of Galileo and Newton.

If the hieroglyphic system is good for China with its hundred different languages, it is good for Japan, England, America, and all other countries, since it can as well be used, with proper adaptations, for one spoken language as for another. The hieroglyphics of Assyria, Babylon and Egypt sunk to oblivion in their contest with an alphabet popularizing the literature that had been hidden in mouldy temples and in the caskets of a privileged class. There was no doubt just as much opposition then to opening the mysteries of literature, science and religion to the common people through an easily acquired and rapidly written phonetic system as there now is to the printing of Japanese scriptures and other religious works in the native phonetic character—the "women and children's writing," as it is contemptuously called. But the hieroglyphics went down, never to come up again,

except as curiosities for learned antiquarians to decipher. So will it be with the hieroglyphics of China, venerable and wonderful as they are, challenging universal admiration and presenting the most remarkable example of ingenuity, literary toil and patience that the world has ever seen. But no scheme of picture-writing can co-exist with modern civilization; the masses can never be chained down to a system that requires eight or ten years to obtain even a partial knowledge of the characters necessary for ordinary reading.

Can we, as missionaries, with any propriety be called on to aid in bolstering up a fallen and decayed system, which has died out in all the old nations of the earth except one, and which even there, in its own home, is tottering to its foundations? Are we justified in spending thousands upon thousands every year for teaching Chinese in our missionary schools and seminaries, to gratify a pedantic attachment to the old relics of Buddhist literature, merely because their antiquity and sacred associations have made them venerable in the eyes of the learned? Shall we not rather anticipate whatever reformations we perceive to be inevitable, and thus hasten the benefits which Christian civilization is sure to bring? Doubtless we ought to reach as many minds as possible, by whatever language or written character we may find necessary; but it certainly is not necessary to give the preference to foreign words, foreign idioms, and foreign hieroglyphics.

But one question remains. Have we need of any new or more efficient means or agencies for providing the evangelical literature we desire? Would the organization of more societies, or the combination of those already existing in one great publishing body be attended with any benefits? I believe the general answer would be in the negative. We have good reason to be satisfied with our present agencies and modes of labor, and the success which has attended our efforts thus far. It is doubtful whether there is an instance to be found in history where so large an amount of evangelical literature has been prepared and put in circulation, in so short a time, at the outset of mission labor, as in Japan. The work of publication began about 1870, twelve years ago, and has been steadily increasing from year to year, until the different works in print constitute quite a respectable library for every native reader who desires them; while the yearly sales by many of the leading agencies amount to millions of pages, scattered through the length and breadth of the empire. It is a great and glorious experiment; the seed is being sown; may the Lord of the harvest make the end more glorious than the beginning!

HEATHENISH FUNERALS.

The care of the dead bodies of our loved ones is the tenderest, saddest task of life. This sacred duty to the dead has been honored by all people claiming the title of noble civilization ever since Abraham the patriarch buried Sarah in the cave of Machpelah that is at Hebron. The early Christians buried their dead in and about their places of worship, thus keeping the dead bodies of their friends most sacred. This custom is being largely departed from by the mass of Christian people. Cemeteries located in places of beauty have become the receptacles of the dead. Monuments of granite and marble are reared in lofty and imperishable columns to guard the place of the sleeping dust. In our own country a peculiar phase of civilization in its treatment of the dead is being, and will be developed. In many places the dead are buried with peculiar fitness, honor and natural tenderness.

In many places in the Old World it is the custom to bury the dead by the hands of comparative strangers, or friends, but with none of the relatives attending the obsequies. In the farther East the dead, by the Greeks and others, are buried in great haste, absolutely running with the body to the grave. One person is buried in the grave of another, if the previously buried person has been buried three years. No coffins are used in the burial, and the bones of the former occupants are dug up to make a receptacle for another. The funerals among the people of Palestine are accompanied with striking pageant of banners and rude bands of music and hired mourners who chant their mournful dirges and receive as reward at the grave a piaster or a few paras.

In our country scenes may often be witnessed which, while somewhat refined, are no less heathenish in their character. The preacher, a chaplain of some order, lays aside his own ministerial character and puts on a little apron, or other paraphernalia prescribed for him by the order, and attends to the ceremonies. Bands of music play and banners of strange device and parades of men in strange attire follow in procession and surround or precede the corpse. Such a procession through the streets on its way to the cemetery, or some church, reminds one of a Mohammedan funeral, and appears as a vast, noisy pageant and parade as though a jubilee were being held over the dead. Only the "hired mourners" are necessary to make the funeral a reproduction of the heathen performances with the dead. At the grave, when the body is placed in the narrow, damp chamber, a Christless, deistic burial ceremony is read over the tomb, and strange words repeated which speak of meeting the departed in the "grand lodge above." These practices have become an enormity which ought to be despised and discarded by all Christian people. The following are some of the objections which lie against them.

1. These burial ceremonies are for the most part Christless and deistic.

2. They are often used by the hands of a minister who sets aside the prescribed formula of the church from which he has his license and ordination as a minister of Jesus Christ.

3. They are often used by men who have no regard for God or a preparation for the future life by faith and pardon of sin in Jesus Christ.

4. They are used indiscriminately in the burial of the good and the bad.

5. They are a shameless caricature of the ceremonies and services of the Christian church, as used in the burial of the dead in the hope of the Lord Jesus.

6. The whole display of paraphernalia with bands of music and pompous parade is only in accord with the practices of heathenism and is utterly repulsive and cruel and reprehensible and abominable in a Christian land, and outrageous in connection with the sad funeral rites of the dead.

7. They have conduced to the custom of Sunday funerals in which these orders could turn out *en masse* and furnish a grand display to the people, thus dishonoring, dissipating, and even desecrating the Lord's holy day.

8. They often thrust aside from his place the minister of Christ of whose church the deceased was a member, and are thus a usurpation of the sacred function of this officer in the church of Christ.

9. No secular or worldly or Christless orders of men have a right to caricature the Christian burial ceremonies of the church of Jesus Christ in this manner, mixing the heathenish parade and deistic ceremony and semblance of Christian hope in a common mass of heathenish practice.

10 These heathenish ceremonies over the dead in our own country constitute one of the strongest menaces to the rites of Christianity, and one of the most delusive dangers to men who are easily led to false hopes of eternal life.

11. These ceremonies, parades and paraphernalia are often a desecration of the sacredness of the sanctuary of the house of God.

The thrusting of these parades and lodge displays into the solemn funeral rites of the dead ought to disgust every really honest Christian man with the whole secret society system, and cause him to stand aloof from the whole business now, henceforth and forever. The church of Christ assumes no such prerogatives as are pretended by these abominable orders in the burial of the dead The Christian church buries its members with no regalia and display of church ensigns. Down in the dust gently and lovingly the Protestant churches of America entomb their bemoaned dead, simply as members of a common brotherhood, and Christian believers. The church buries its dead alone as those who "sleep in Jesus." The lodges of the country come forward with their heathenish display of regalia, banners and Christless ceremonies in a way which ought to make every Christian man and woman sick at heart.—*Religious Telescope.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-President of the United States.

CALL FOR NATIONAL POLITICAL CONVENTION.

The National Convention of the American Party will be held in Farwell Hall, Chicago, June 20, 1884, to nominate candidates for President and Vice President of the United States, to revise the platform of the party, and transact such other business as may be brought forward.

Each State will be entitled to as many delegates as there are Congressional Districts in the State, and two delegates at large. These delegates may be chosen in such manner as each State shall determine, and they shall be furnished with credentials signed by the chairman of the State Committee, or by the member of the National Committee for that State.

Persons friendly to the cause, who are not delegates, or who are elected to represent organizations friendly to the party, will be admitted to all the privileges of the Convention except that of voting, and this privilege may be extended to them by the Convention provided the delegation of the State from which they come is not otherwise full. Signed— F. W. CAPWELL,
President.

E. D. BAILEY, *Eastern Secretary.*
J. P. STODDARD, *Western Secretary.*

WHY JUNE 20TH?

The question has been asked, Why is the political convention of Friday the 20th inst. put so late in the week? I answer, Commencement at Wheaton College occurs on Wednesday the 18th, the annual business meeting of the N. C. Association on the 19th as provided in its by-laws, and by holding the political convention on the day following it will give those who wish an opportunity to attend these three important gatherings with very little extra expense. It is believed that by this arrangement each of the meetings will be benefited and the general interests of the cause promoted. J. P. STODDARD.

The American party has many friends, and the time is at hand when they ought to show their united strength in the convention of June 19th, and the campaign to follow. If this convention is allowed to "go by default," little impression will be made and little good accomplished. Numbers are a power as well as ability, and if Hon. S. C. Pomeroy and other speakers are greeted by meager audiences, it will have a very depressing effect. After the hurry and worry of the Republican convention is over, the time will be favorable for calm and intelligent action, and if the American party throughout the country shows anything like its real strength in convention, it will command the respect of politicians and of the people as never before. There is a splendid opportunity to advance our reform along the whole line of conflict. Will the friends improve it by reporting in force at the convention June 19th, in Farwell Hall.

—As the time of the American party convention approaches, prospects improve with the arrivals of each day's mail. Several States will be represented by large numbers of friends beside the regular delegates. The mists of candidacy surrounding the Republican convention will soon roll away, and people will then have more definite ideas of what they want to do. There should be no hesitation on the part of any one or delay in arranging to come to Chicago on the 19th and 20th insts.

WALTER H. SHUPE (not Sharpe, as lately spelled in these columns) is the political manager for Butler in the Anti-monopolist party. He is a thirty-two degree Mason, and from 1872 to 8 he published *The Advocate* in New York, which gained in a few years a phenomenal circulation of more than 100,000; but all of a sudden collapsed. January 1st, 1877, Shupe sent out a postal card addressed "To any Freemason or member of the Society of Friends," on which he says of his journal:

"It is a Masonic paper, aiming to meet the wants of any well ordered family—devoted to the dissemination of Masonic literature and general news; a reflex of public opinion, as shown in extracts from editorials of the leading American newspapers on current topics, and proper toned light reading."

Such is the man who is manager for the Anti-monopoly party—a pretended Quaker and a Sublime Prince of the Royal Secret in Masonry.

I have at the last two Presidential elections voted the American ticket and the only vote for the party cast in the county. It was counted at the county seat but not reported. I think the party is making a grand mistake in trying to unite with the temperance party, and in endeavoring to put a plank on woman suffrage in the platform.—JOHN BELL, *Warsaw, Pa.*

Be content to work on though small, till the majesty of our principles shall have time to attract to themselves the best hearts and hands in the Union. Our platform is a "Lifter," and is capable of bearing up the Nation.—J. L. BARLOW.

I rejoice in the work that the noble women are doing in the temperance cause, and hope the blessing of God will be on them. I have seen the bitter tears drop from a dear mother's eyes too many times to make the least allowance for rum, and I know of no terms strong enough to express my hatred of it. I heartily endorse the letter in the *Cynosure* of May 15 ("A Woman's Opin-

ion"). I believe we ought to do all the good we can, but, like her, I do not want to vote.—MRS. H. A. C., *Polo, Mo.*

THIS IS TO GIVE DUE AND TIMELY NOTICE that *all* persons, without distinction of race or sex, who adopt the platform of the American party, will be admitted to seats in the convention to be held in Farwell Hall, June 20th, and accorded all the rights and privileges of certified delegates, except that of voting. There are many questions to be considered and a large amount of business to be done, and it should not be left to the *few* when so many are interested. If you favor good government, good morals, and desire justice, equity and equal rights to the deserving, you should be willing to make the sacrifice necessary on your part to secure a radical reform.

J. P. STODDARD,
Sec'y National Committee.

WILL THEY SUSTAIN HIM?

Vermont offers us a Republican candidate for the Presidency. That candidate steps entirely outside of the economical and republican character of the State, and proposes to bestow a sinecure of twenty thousand dollars a year upon an American citizen, which citizen had been making use of a great name, won by the lavishment of blood and treasure of American citizens, for trifling with the financial honor and interests of the country. This sinecure is greater than the entire fortune of three-fourths of the Senator's constituents, and would buy ten or a dozen of their average farms, on which they support themselves and his (the Senator's) great reputation.

Under any possible circumstances, where is the justice of giving any one general full retired pay rather than any other general?

Is not financial honor of as much value to a country as military glory?

The Vermont delegation in Congress has identified itself with extravagant expenditures ever since the beginning of the war, thus making their State a political province of Massachusetts, and representing Massachusetts' high tariff interests instead of Vermont agriculture and economy. One of its Senators even took his back-pay grab right on the eve of a great financial disaster to the whole nation, and bribed the Masonic legislature with it for a return to office. This act could not be done by an honest people. It was the work of a machine. He also sustained a rebel general in the disgrace of repudiation for political effect, after having formerly represented to his constituency that rebel generals were to be driven out of the country.

The Vermont delegation is more likely to help drive patriotic generals out of the country than rebel ones.

But will Vermont sustain this last act of double extravagance on the part of her favorite machine candidate for the Presidency?

Reader, neither the Vermont people nor Vermont civil institutions are represented by her Congressional delegation. That delegation represents the lodge machine; and if you sustain the delegation you merely sustain the lodge and not the character of the State. Should a great national convention deceive the people and lead them to suppose that they are voting for Vermont characteristics instead of for the Masonic lodge?

Before awarding any more full-pay retiracy, so unlike the retiracy of Washington, would it not be well to see if it should not be bestowed upon the families of the Chisholms, the Mathews, the Dickensons and numerous others who have lost their lives in the defence of a free government which it is supposed that our sinecure generals and pensioners have saved?

DOWN WITH THE LODGE!

NATIONAL PLATFORMS.

The nominating conventions are now the centers of interest throughout the nation, and although not always a true expression of the character of a party nor reliably indicating its purposes, yet these platforms are of interest to all public spirited people, men or women.

We have been asked to print the Anti-monopoly platform as a matter of information, and present it herewith:

The Anti-monopoly Organization of the United States in convention assembled, declares

1. That labor and capital should be allies, not enemies, and we demand justice for both by protecting the rights of all as against privileges for the few.

2. That corporations, the creatures of law, should be controlled by law.

3. That we propose the greatest reduction practicable in public expenses.

4. That in the enactment and vigorous execution of just laws, equality of rights, equality of burdens, equality of privileges, and equality of powers in all citizens will be secured. To this end we further declare:

5. That it is the duty of the government to *immediately* exercise its constitutional prerogatives to regulate commerce among the States. The great instruments by which this commerce is carried on are transportation, money, and the transmission of intelligence. They are now mercilessly controlled by giant monopolies to the impoverishment of labor, the crushing out of healthful competition, and the destruction of business security. We hold it, therefore, to be the imperative and immediate duty of Congress to pass all needful laws for the control and regulation of these great agents of commerce in accordance with the oft-repeated decisions of the Supreme Court of the United States.

6. That these monopolies, which have exacted from enterprise such a heavy tribute, have also inflicted countless wrongs upon the toiling millions of the United States, and no system of reform should commend itself to the support of the people which does not protect the man who earns his bread by the sweat of his face. Bureaus of labor statistics must be established, both state and national; arbitration should take the place of brute force in the settlement of disputes between employer and employed; the national eight-hour law should be honestly enforced; the importation of foreign labor, *under contract,* be made illegal; and whatever practical reforms may be necessary for the protection of united labor must be granted to the end that unto the toiler shall be given that proportion of the profits of the thing or value created which his labor bears to the cost of production.

7. That we approve and favor the passage of an interstate commerce bill. Navigable waters should be improved by government and be free.

8. We demand the payment of the bonded debt as it falls due; the election of United State Senators by the direct vote of the people of their respective States; a graduated income tax, and a tariff (which is a tax upon the people) that shall be so levied as to be as light as possible upon necessaries.

We denounce the present tariff as being largely in the interest of monopoly, and demand that it be speedily and radically reformed in the interest of labor instead of capital.

9. That no further grants of public lands shall be made to corporations. All enactments granting land to corporations should be strictly construed, and all land grants should be forfeited where the terms upon which the grants were made have not been strictly complied with. The public lands must be held for homes for actual settlers, and must not be subject to purchase or control by non-resident foreigners or other speculators.

10. That we deprecate the discrimination of American legislation against the greatest of American industries—agriculture, by which it has been deprived of nearly all beneficial legislation, while forced to bear the brunt of taxation; and we demand for it the fostering care of government and the just recognition of its importance in the development and advancement of our land. And we appeal to the American farmers to co-operate with us in our endeavors to advance the material interests of the country and the overthrow of monopoly in every shape when and wherever found.

THE GREENBACK LABOR PARTY

Which met in Indianapolis last week had several platforms presented differing in some important particulars from each other. The report adopted was very lengthy, embracing thirteen resolutions, the first of which declares that the recent decision of the supreme court on the legal tender question was a vindication of the principles of the National Greenback party. Substitution of greenbacks for national bank notes is demanded. The withdrawal of fractional currency is condemned, and it is insisted that the money in the treasury should be applied to the payment of the national debt. The two great parties are denounced for having permitted the establishment of land, railroad, money and other monopolies and immediate governmental action is demanded for the correction of these abuses. Restitution of unearned railroad grants, Congressional regulation of inter-state commerce, prohibition of alien ownership of land, abolition of contract-prison and child labor, rigid inspection of mines and factories, and reduction in the term of United States senatorship are demanded. The platform also declares that, while great panics have occurred under both high and low tariffs, the country has never suffered in this way while the volume of money in circulation was equal to the needs of commerce. Give farmers and manufacturers money as cheap as it is given the banks and they can pay higher wages to labor and compete with the world. For the purpose of testing popular opinion amendments in favor of woman suffrage and on the subject of the liquor traffic were adopted.

On the balloting for nominations the first ballot resulted as follows: Benj. F. Butler, 328; Jesse Harper of Illinois, 98; Allis of Wisconsin, 1. Solon Chase, though not placed in nomination, received two votes. Gen. A. M. Vest, of Mississippi, was chosen by acclamation for Vice President.

Thus Butler has the pleasure of riding two horses in the campaign. His well known dexterity as a political manager may keep him from a fatal tumble.

—Another Butler advocate is Ralph Beaumont, of Elmira, New York, president of the Knights of Labor. He has announced his intention of making a tour of the continent on foot, from Maine to California. He proposes to start from Bangor on July 3rd, and expects to make upward of twenty miles a day, delivering a lecture every night at some town on the route on the labor and anti-monopoly questions. He will advocate the claims of Benjamin F. Butler to the support of independent voters as a Presidential candidate.

—In General Butler's reply accepting the nomination of the Anti-monopolists he says: "Concurring in each measure of public sentiment set forth in the resolutions of the convention, I need only add that if the votes of the electors shall entrust me with the executive power of that high office, every one of them shall be fully, justly and energetically used to make every measure of relief to the people and reform in government pointed out by your platform of principles, realities of administration."

LITERATURE.

THE SEVEN GREAT MONARCHIES OF THE ANCIENT EASTERN WORLD; or the history, geography, and antiquities of Chaldea, Assyria, Babylonia, Media, Persia, Parthia, and Sassanian or new Persian Empire. By George Rawlinson, M. A., Professor of ancient history in the University of Oxford. Three volumes of some 600 pages each. John B. Alden, New York. Price, 80 cts. per volume.

This greatest work of George Rawlinson is one of immense research brought into a compass and written in terms which has rendered it popular from the first publication and has placed it beside such histories as those of Rollins and Grote. Prof. Rawlinson has had in this great compilation the assistance of his brother, Sir Henry Rawlinson, the celebrated Oriental scholar and diplomatist, whose investigations in the valleys of the Euphrates and Tigris have been among the most valuable. Although the latter has written numerous addresses and papers, he has attempted no extensive history of his explorations, which work seems to have been left for his brother, who thus became like Aaron to Moses. Of these three volumes the limits of an ordinary notice prevent a just review of their contents which comprise a history of the governments, customs, laws and religions of these ancient peoples, and a description of the country they inhabited, its geography and interesting physical changes. The prominence of Babylon—the city, the kingdom and the great system opposed to Jerusalem and the Christian system—which appears throughout the Bible, makes the study of these volumes of great interest and value. The publisher has made the work one of his finest productions. The print is large and good, the illustrations and maps abundant; and on the whole it is one of the best pieces of work for which the reading public is indebted to Mr. Alden.

RISE AND FALL OF POLITICAL PARTIES in the United States. By Rufus Blanchard. National School Furnishing Co., Chicago. pp. 218. Price, 50c.

The political manuals which have heretofore been presented to the public have been generally mere reference books, statistical tables which are of little permanent value and are never taken up except for reference. Mr. Blanchard, whose other historical and poetical works have been highly commended by literary circles, has in this latest labor of his pen given the public at a seasonable time a tempting little volume. No serried ranks of statistics appall the eye, yet there are dates and facts enough to burden an ordinary memory. Beginning with the organization of popular government in England the author passes to the rise of parties in that country and our own and traces them through that portion of colonial history and the independence period when the clouds of war almost obscured everything simply political. After the adoption of the Constitution the party lines became clearer and they are traced through the various administrations down to the present year, and a concluding chapter reviews the tariff acts from 1789 to 1884. The author is happily not of those who so fear the power of secret orders as to falsify or suppress historical facts that justly demand a place in such a volume; and in both the earlier and later contests with the lodge he has given fairly and well the facts respecting the Anti-masonic nominations and vote, and their influence upon other parties. One error, which has been quite a general one, and naturally so, should be noted. The Anti-masonic nominations have not been made by the National Christian Association, but either by mass meetings or by the American conventions held in connection with the N. C. A. meetings. The style of the book is charming in its simplicity and clearness. The political movements, which during their progress seem involved and confusing are unrolled in few and easy words so that their general tendency and practical bearings upon the history of the nation are finely impressed upon the memory. No political manual can compare with it, to our knowledge, for this excellent characteristic.

The *North American Review* for June opens with an article on "Harboring Conspiracy," by Prof. Henry Wade Rogers, who examines, in the light of international law, the diplomatic history of the United States and the national constitution, the question as to how far our government may and must go in suppressing plots against governments with which we are at peace. Henry D. Lloyd, in the same number, shows how every branch of production is coming under the control of "Lords of Industry," the corporations and monopolies. The statements made showing how combinations are driving competition out of existence are surprising. And these are not confined to what are termed capitalists, but extend through nearly all the branches of retail trade and among skilled workmen and common laborers. The article shows, without saying or meaning it, how powerfully the lessons of the lodge are impressed upon men who come under its shadow. There are unknown and immeasurable factors of destruction in these combinations of labor and trade which have all the lodge mould of yielding independence of action to "unknown superiors." Other articles of not less importance are: "Struggle for Immortality," by Elizabeth Stuart Phelps; "Sociological Fallacies," by Prof. W. G. Sumner; "The Rise and Fall of Authority," by President J. C. Welling; "Walt Whitman," by Walker Kennedy; and a symposium on "Expert Testimo-

ny," by Rossiter Johnson, Dr. W. W. Godding, T. O'Conor Sloane and Dr. Charles L. Dana.

The frontispiece of the June *Century* is an engraving of St. Gauden's statue of Robert Richard Randall, founder of the home for disabled seamen on Staten Island, known as Sailors' Snug Harbor. An accompanying sketch contains many sailors' yarns and anecdotes about the old tars who have found a safe anchorage here. Dr. Eggleston's paper on "Commerce in the Colonies" has especial interest in its sketches of the growth of shipbuilding, the early currency, and the various problems of trade, since Congress has lately been discussing the same matters. The paper is illustrated with fac-similes of old engravings and a complete set of colonial coins. President Elliot of Harvard writes on "What is a Liberal Education?" He makes a strong plea for the study of English. Dr. Washington Gladden's article on the "Use and Abuse of Parties" presents nothing very new or striking; but argues well for the advent of "the intelligent, prosperous citizen" as the directing agency in politics. The editor discusses the Cincinnati riots and the use of militia, and lays down some rules for the direction of soldiery in the presence of a mob which are good if they are not impractical for citizen soldiery.

The striking article on the nation's drink and tobacco bill in the *Christian Union* of last March 27th and the method of picturing the relative amount by dark lines has been used to fine advantage in a large printed chart issued by Rev. J. P. Dyas of Sandwich, Ill. Such a chart is a valuable addition to the temperance force in any village, and would preach a pointed sermon in every Sabbath school.

Mr. Orange Judd, for many years the successful editor of the *American Agriculturist*, after four years of rest since his retirement from that journal, has come to Chicago and assumes editorship of the *Prairie Farmer*.

St. Nicholas for June opens with a dainty frontispiece "Daisy Time." There are three instructive and finely illustrated articles which will help young readers to understand some facts in natural history. Spiders, storks, and bees are the subjects of these articles. Other articles are numerous but all in all have little permanent value. The riddles, Letter box, etc., of this magazine are always sprightly.

WHAT GOOD IN DECORATION DAY?

To cherish the memory of those who died for their country is doubtless a duty, but we do not believe in making a public parade of our patriotism when the show is clearly for the benefit of a secret society. Decoration day is used largely for the purpose of giving the G. A. R. and the whole gang of oath-bound organizations on up to Freemasonry a chance to show their feathers and pose before the people as patriotic institutions! Thus by deceiving the people in regard to its true nature, Freemasonry has managed to perpetuate itself and its numerous progeny. Why should a day be set apart merely to shower honors on the soldiers of one war? Are not the dead soldiers of other wars entitled to equal veneration? Who ever thought of decorating the graves of the heroes of '76, of 1812 or of '46? But Masonry had not then come out of its hiding-place where it had been driven by popular odium. It is possible that the present dominant political party expected to reap some benefit from Decoration day, but it was intended mainly for the G. A. R., which latter organization is used as a cat's-paw by the Masonic order to draw unsuspecting ex-soldiers into the meshes of secretism, just as it used the grange to trap farmers and the temperance orders to catch temperance people.

COLUMBIAN.

EASTERN NEBRASKA.

EDITOR CYNOSURE:—Your plan of furnishing back numbers of the *Cynosure* to subscribers for gratuitous distribution cannot fail to do incalculable good if extensively carried out and persevered in, as it certainly will be, if it be everywhere as it is in these parts, and all your subscribers feel about it as I do. The *Cynosure* carries a blazing light wherever it goes. Light always shows best and effects most in the darkest places. To as many such places as possible it should by all means go, and *be kept going*. Wherever this is done, though visible effects may be slow in showing themselves and thus weary our patience, yet if we stand still to see the salvation of God, we shall surely see it. Possibly in less time than we think. I fully believe this. Now, if there be one region darker and more needing light than this, on the subject of secretism, I should like to know where it is.

Here is fact first: In one of our little cities of, possibly, 1500 people, are not less than six of these dens of secretism, representing as many different secret orders. These all in full blast. Secretism is only another word for darkness and death in morals and religion, and for corruption in political and civil matters. Accordingly a careful observation here for a series of years shows the present state of morals and religion among us to be lower than ever before, with no seen indication of a change for the better. This certainly would not and could not be if these societies, so running over with life and vigor, were at all reformatory in character and influence. They are not so, but thoroughly the reverse.

Right here is the place for fact second: In the same town are, also, six churches of Christ, all supposed to be in good running order. These, one would naturally think, should be all-sufficient to offset, and much more than offset in power for good, the power of these bodies for evil, so that there would be some gain for morality and religion. Were this so, we could have patience and go quietly along as we have done for years. But the astounding fact is, they don't offset and are not likely to unless something be done. That strengthening command of Christ, which comes to each one of them, "Fear not, little flock," and the comforting promise implied in the words, "Because it is the Father's good pleasure to give you the kingdom," seem to be utterly "of no effect" here. This is the exact truth or I would not say it. Why is this so? There may be many causes operating, and doubtless are. They hang in clusters, so to speak. One obvious cause is, that the churches and lodges are practically one, made so by the controlling lodge influence in the churches themselves. It has darkened and deadened everything. The pulpits of the city are as silent as death on the subject. No certain sound is given, the word not so preached and so applied as to touch the great evil. The press of the city—it has several weeklies—follows closely the example of the pulpit. Never a word against any secret order, but, on the contrary, they seem to regard them all with favor. They publish a Society Directory in the same column with that of the churches, as though equally a blessing in the community. This is the impression made. Very many are thus led to think the lodges just as good and as much needed as the churches, while others boast of them as better and more needed.

More need not be said to show how gross the darkness here. Things cannot be said and done in a very open way. Better on the sly than not at all. The light of the *Cynosure* can be let in by little and little. Its presence may not be noticed, but it will penetrate the darkness all the same and finally lead to open and more aggressive work. The twenty copies sent me I received in trust and wish to account for them. They are now in the hands of those who will read and use them. I know from inquiry they are doing good. Some of them have expressed a desire to subscribe for the paper. The want of means, just now, is all that hinders. I shall look after the matter and forward any names I may be able to get. The good work begun must go on.

W. C. B.

PITH AND POINT.

GLADSTONE AND CHINESE GORDON.

The "grand old man" who so successfully holds the helm of that grand old ship, the British Empire, has again been crowned with victory over the raging elements which threatened to wash him overboard. The passions of bitter partisanship, like the turbulent sea and conflicting wintry winds, assailed him on every side, but his sound oaken ship surmounted them all and arrived safely in its destined port. Ireland and the Soudan were the thunder-clouds; and all the raging passions engendered by the misrule of past times in both countries and all the prejudices and fanaticism existing between the extremes of Mohammedanism and Romanism might be supposed to be combined with the recklessness of party spirit and the murderousness of dynamiters. And had Gladstone become a victim like Alexander of Russia, or our own Lincoln or Garfield, the worldlings in their wisdom would have exclaimed, "Just as we expected!" But happily it has been otherwise ordered. I have no more doubt of a Superintending Providence over the affairs of men and nations than that the sun turns night into day, or that the same Creator who made the sun adapted the eyes of men and moths to its light.

H.

PRACTICAL OBSERVATIONS.

My convictions are that we must be co-workers with God in this much needed reform. I cannot go out to lecture but I can spare a little of my scanty means to have the *Christian Cynosure*, and must have a supply of leaflets to scatter as seed, that some may fall in good soil. Then I think I am taught by Word and Spirit whom to support as ambassadors of Christ. I will not allow myself to be deceived; I would know certainly that he is a sound man in our reform; or if he is limping, save him if possible. If you cannot cure him, let him go to his own company. So, too, with your missionary contribution. You can now direct that it will not pass through the hands of lodgeites; and if you please, transfer your dollar you have so long a time given to those secular papers which are enemies of our cause. Let us pray that our God will give us victory.

A. H.

LODGE PATRONAGE AT RICHMOND, INDIANA.

Although this is called a Quaker city, it is largely under control of secret societies, and yesterday I witnessed in one of the leading churches a scene that made my heart sick. It was the celebration of the ascension of our Lord by the Knight Templars in full uniform, which to some seemed grand, but to others, calling to mind the words of the Saviour in Matthew 24: "When ye shall see the abomination of desolation, spoken of by Daniel, standing in the holy place, flee to the mountain." It would seem that the time to flee has come. When we saw such a mixture of Christianity and idolatry as was there exhibited we could but ask with the apostle Paul, "What fellowship hath light with darkness, or what concord hath Christ with Belial, or righteousness with unrighteousness?" We are commanded to have no fellowship with these works of darkness, but rather to reprove them.

K. A. ORVIS.

A FEW QUESTIONS FOR DR. LORIMER.

The Masonic lodge, is it from heaven or of men?

The Masonic apron which possesses such extraordinary virtue, is it from Mount Sinai, or did Joe Smith find it enwrapping the first Mormon Bible, the sanctions of which consist in the number of Solomon's wives?

Is a Knight Templar's claim to being a Christian no better than his spurious title of Sir Knight?

Does the Doctor's nearest approach to the example of St. Peter lie in wielding a sword?

P.

BIBLE LESSONS.

LESSON XI.—June 15, 1884.—The Blessedness of Believers.—Rom. 8: 28-39.

Get your Bible and read the lesson.

GOLDEN TEXT.—We know that all things work together for good to them that love God.—Rom. 8: 28.

"We know." It is not merely a devout wish and hope, but a certain conviction. God comforts with realities.—*A. S.* We must remember that this was written in the midst of persecution, and in the expectation of bonds and imprisonment (see vers. 17, 18, and 35, and Acts 20: 23.—*Conybeare.*

"That all things." The whole universe, with all that it contains, as far as it is good, is the friend and ally of the Christian; as far as it is evil it is a more than conquered foe.—*Hodge.* It would be wrong to embrace under this promise what we may do ourselves in opposition to God's will, since that would contradict the idea, *them that love God.*—*Godet.*

"Work together." Look upon no evil, poverty, affliction, etc., as working by itself. For illustration, opposite seasons work together to perfect the year's harvest; opposite gases make a wholesome atmosphere.—*Biblical Museum. Work* implies time and a lengthened process, trial and waiting, till, like the harvest from the ground or the cloth from the loom, the long operation is perfected. To judge hastily of God's dealings ere his purposes are wrought out, would be like threshing a half-grown wheat-field, and being disappointed at finding no grain. Things now may seem very much against us; disaster may have met all our plans, and they may lie in the dust, though we made them with prayer for divine guidance. But have we seen the end? Wait for God, and satisfying views will break upon our eyes in the better world, when they are opened to see the reason of God's dealings with us, and how he has made all work together for our good. —*W. H. Lewis.*

"He also did predestinate." We thus get at the thought of the apostle: Whom God knew beforehand as certain to believe, whose faith he beheld eternally, he designated, *predestined*, as the objects of a grand decree, to wit, that he will not abandon them till he has brought them to the perfect likeness of his own Son. The object of the decree is not faith at all, as if God had said: As for thee, thou shalt believe; as for thee, thou shalt not believe. The object of predestination is glory: "I see the believing...., I will therefore that thou be glorified like my Son." Such is the meaning of the *decree.* The predestination of which Paul speaks is not a predestination *to* faith, but a predestination to glory, founded *on* the prevision of faith.—*Godet.*

ELECTION. This word simply expresses the divine side of our salvation. God knew and determined to do exactly what he has done in reference to our salvation. There are some simple facts and principles to which all agree, and which will help us in the practical understanding of this subject that borders on the wilderness of mystery and controversy: In every life and in our salvation we are conscious that there are two parts: (*a*) the divine, (*b*) free choice. There is much in every life that is beyond our control. There is much in our salvation and in all our acceptance of salvation, which is given and controlled by God. But also we know that we *chose* Christ as our Saviour. "The discussions about the freedom of the will have been endless, but nothing has shaken the conviction of the race as to the elementary idea of freedom as involved in choice."—*Outline Study of Man, by Mark Hopkins.*

"Whom he did predestinate, them he also called." By calling he begins to execute his plan. God has *foreknown* those who would not oppose to his gracious calling the resistance of unbelief, but would follow its drawing. Thereafter he has *fore-ordained* them to eternal salvation, and when the time had come for the execution of his saving counsel he has *called* them.—*Meyer.* Dr. Adam Clarke's interpretation is this: "God's mercy is as free to the Gentiles as to the Jews. And to this display of his mercy these two verses seem particularly to refer, and show us not what God *will* do for some selected individuals, but what he has *already done* for nations."—*A. Clarke.*

"Them he also glorified." It is the completion of our salvation in a glorious character, in glorious company, in a glorious work, in a glorious heaven (vers. 31–39.) This whole passage is a commentary on ver. 28.—*Meyer.*

"Shall he not with him also freely give us all things?" If God has done the greater, he will not leave the less undone. The gift of Christ includes all other gifts. If God so loved us as to give his Son for us, he will certainly give the Holy Spirit to render that gift effectual.—*Hodge.* There is a very marked shade of difference between the verb, *freely give*, and the preceding verbs, *not sparing, delivering up.* While the latter express something painful, the former denotes an act full of pleasure to the heart of him who does it.—*Godet.*

"All things." All that we need or hope for; or even more largely all created things, for ours, to subserve our good, and work together for us (compare 1 Cor. 3: 22). —*Alford.* If God spare not his own Son, in order to effect our salvation, what sacrifice on our part can be considered great, as a return for such love, or as a means of securing the salvation of others (ver. 32).—*Hodge.*

"Who shall lay anything," etc., *i. e.*, no one can—neither Satan, conscience, nor the law. There is nothing to be dreaded but sin; if that be pardoned and removed, there is nothing left to fear. In the strongest manner possible, the apostle declares that the sins of believers are pardoned, and shows the ground on which this pardon rests.—*Hodge.*

"It is Christ that died." This is part of a double answer to the first question in ver. 33. God justifies, Christ died to procure that pardon, who then can con

demn? And to make the answer still stronger, there is given a brief statement of the WORK OF CHRIST FOR OUR SALVATION. Christ made atonement by his death on the cross. "When I think of my sin, it seems impossible that any atonement should ever be adequate; but, when I think of Christ's death, it seems impossible that any sin should ever be great enough to need such an atonement as that."—*Spurgeon.*

"Who also maketh intercession for us." Using all his boundless *interest* with God in our behalf. This is the top of the climax. "His *Session* at God's right hand denotes his *power* to save us; his *Intercession*, his *will* to do it."—*Bengel.* But how are we to conceive of this intercession? Not certainly as one pleading "on bended knees and with ourstretched arms," to use the expressive language of *Calvin.* But yet neither is it merely a figurative intimation that the power of Christ's redemption is continually operative (*Tholuck*), or merely to show the fervor and vehemence of his love for us. (*Chrysostom*). It cannot be taken to mean less than this, that the glorified Redeemer, conscious of his claims, expressly *signifies his will* that the efficacy of his death should be made good to the uttermost, and signifies it in some such royal style as we find him employing in that wonderful Intercessory Prayer which he spoke *as from within the veil* (Jno. 17: 11, 12); "Father, I WILL that they also whom thou hast given me be with me where I am" (see John 17: 24). But *in what form* this will is expressed is as undiscoverable as it is unimportant.—*J., F. and B.*

"Who shall separate us from the love of Christ?" This is the last step in the climax of the apostle's argument; the very summit of the mount of confidence, whence he looks down on his enemies as powerless. No one can accuse, no one can condemn, no one can separate us from the love of Christ. This last assurance gives permanency to the value of the other two. The *love of Christ* is clearly Christ's love towards us, and not ours towards him. The great difficulty with many Christians is, that they cannot persuade themselves that Christ (or God) loves them; and the reason why they can not feel confident of the love of God is, that they know they do not deserve his love; on the contrary, that they are in the highest degree unlovely. If our hope of God's mercy and love is founded on our own goodness or attractiveness, it is a false hope. We must believe that his love is gratuitous, mysterious; that it is what it is declared to be in the Bible, analogous to love of a parent for his child. A father's or mother's love is independent of the attractiveness of its object, and often in spite of its deformity.—*Hodge.*

"Through him that loved us." Not by their own strength or power. It was by the might of the Saviour, and by his power pledged to them, and confirmed by the love evinced when he gave himself for them (comp. Phil. 4: 13).—*Barnes.*

"For I am persuaded." There is no doubt, no question. Verses 38 and 39 are, as it were, the shout of victory on the battle-field now abandoned by the enemy.—*Godet.* The enumeration that follows is intended to include (poetically rather than logically) every possible category of being, especially those unseen powers of evil against which the warfare of the Christian was more particularly directed.—*Sanday.*

COMMENTS BY E. E. FLAGG.

FAITH IN GOD GIVES SECURITY AND STRENGTH.

1. *The security of God's people.* V. 28. God desires the happiness of every human being, and if everybody lived according to the rules he has laid down in his Word, misfortunes and trials would only be like the passing showers, which the farmer knows is just as necessary for the ripening of his fruit and grain as the sunshine. But the greater part of the human race are not living in this state of childlike obedience, so they have no childlike faith in the overruling providence of their Heavenly Father. Christ bids us take no thought for the things of the morrow, for the same hand which clothes the lilies and feeds the birds will much more clothe and feed his people, but there are many even among professing Christians who are always anxious about the future. This want of confidence in God leads them to join secret societies and be unequally yoked with worldly and godless men for the sake of getting a benefit for themselves and families in case of sickness or death. But many an Odd-fellow and Mason has died a few cents in debt to their lodge, and their families been refused the customary aid on the ground of unpaid dues. Others when too aged to work have been cast off by the lodge, which at the same time, as in the other case, *kept their money.* But if these men had trusted to God to provide for them in sickness and old age, if they had really believed that he would make all things work together for their good, they would never have been cheated and deceived by these selfish, Christless organizations.

2. *The strongest side is always God's side.* V. 31. "It is never the many but the few who reform the world," was a saying of Charles Kingsley. This is a truth to which all history, sacred and profane, bears abundant witness. No great moral or religious reform ever began with a majority. Many say that prohibition is impossible—in other words, that the rum traffic is too powerful to be overthrown. It is true that the Prohibitionists are still a political minority, but when the first temperance society was started in 1808, the movement was confined to one or two thoughtful, earnest minds who saw the mischief caused by rum, and felt that they must do all they could to stop it. Now we have numberless temperance organizations, Bands of Hope, temperance books and papers; and as a consequence people are everywhere wakening up to the importance of this great subject. The feeble minority is fast becoming a majority. There are many who ridicule the efforts of Anti-masons to overthrow the lodge power because they are so few and weak while the lodge is so strong; but "if God be for us who can be against us?"

3. *Only voluntary sin can separate us from Christ.* Vs. 35–39. It has been the universal testimony of seceders from Masonry that they could not enjoy Christ's presence and remain in the lodge. This shows what a dark, terrible power it wields over the soul, for it can do what Paul tells us neither life nor death, nor all the powers and authorities in earth or heaven can do—it can separate us from the love of Christ.

LIGHT FROM THE WORD.

How do trials work good? Ps. 94: 12; Jas. 5: 10, 11. If God is for us does it matter how many are against us? Josh. 23: 10; Ps. 3: 6; Judges 6: 15, 16. What alone can separate us from God? Is. 59: 2.

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

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adopting the same principle are—

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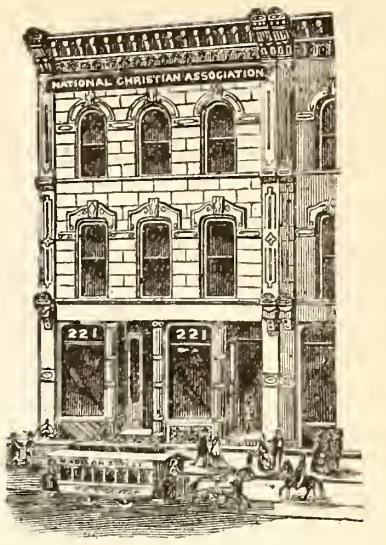
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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 5, 1884.

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THE PRESBYTERIAN GENERAL ASSEMBLY.

This is truly an august body. There are six hundred ministers and elders present, from Los Angelos, South California, within roar of the Pacific, and from Boston on the shore of the Atlantic; from South Florida and from Lakes Superior and Champlain, and at intervals all the way between these points. This vast group is held together by a symbol of faith and doctrine, procured and authorized by the English Parliament under the king who lost his head in 1649, cut off by the hands which wrote and subscribed their "Confession of Faith." And Hume, and Lord Brougham, and Lord Macauley, all three united in ascribing all the freedom there is in the English Constitution to the Puritan ancestors of the men who are now here in Saratoga Springs, adopting resolutions and making and hearing speeches.

True, the old Confession of Faith derived and drawn from the Bible by minds freed by Henry VIII. from the Pope, and by Scotch and English Puritans from the Bishops of Rome, has lost some of its jagged corners, as it has sailed down the gulf-stream of time. But while it holds that "*Man's chief end is to glorify God and to enjoy him forever,*" and that "The Scriptures of the Old and New Testaments" contain "the only rule" *by which we are to know* and glorify him, this General Assembly, or rather the mass of churches which it represents, will be as it now is, an *august body of men.* George P. Hayes of Denver, on the Rocky Mountains, is the exceedingly able moderator; and the wings of the body for which he is putting motions and giving rulings rest on either ocean, and their five Presbyteries in China, and one or two in Africa, and five in India, and their missions in South America, attest the vigor of their leadership and liberality of the people whom they instruct. And no one at all acquainted with the human race can sit and look this General Assembly in the face, with their patient, earnest, God-fearing wives by their sides, without a feeling of pride that he belongs to such a race.

PRESBYTERIAN DETERIORATION.

If any body of Christians holding to the Bible could keep itself pure, it would soon overrun the earth. God set up one church on the earth, to the last pin of its tabernacle, dictated by himself. Its religion was political, and its politics religious. Their first leader took a mass of fugitive slaves, and by the morality of the Old Testament formed them into a nation. When corrupted by success, their second great leader took a squad of bankrupts and runaways and, by the Psalms of David and the doctrines of those Psalms, formed them into a nation whose laws are now the moral standard of Christendom, which bids fair to soon include the world's inhabitants.

The Hebrew Commonwealth died of success. Solomon admitted, with his political marriage alliances, several hundred Masonic religions, which left out the *Messiah,* CHRIST—the only "way" mortals have to get to God. Several hundred religions mean several hundred moralities, with several hundred oaths; whereas, there is in fact, and can be but one. This infiltration of false religions, denying Christ altogether, or putting him on a level with idols; or, like Knight Templars, making him a mere tool of incantation and sorcery, broke down the Hebrew Commonwealth; so that from the most resplendent of nations, it has lost entirely its nationality, and the Jew from being the world's teacher, has long been its by-word.

Presbyterianism if it takes a like course, will have a like doom. While Presbytery in Scotland "stood up for Christ's crown rights," they gave their religious ideas to England and the United States. And when this General Assembly was thirty-four years old, and Presbyterians had begun to infringe "Christ's crown rights" by owning men, in 1818, this august body met this case thus:

"*Resolved,* That the voluntary enslaving of one part of mankind by another, is an atrocious violation of the most precious rights of human nature, utterly inconsistent with the law of God and the spirit of the Gospel."

In less than thirty years, this same Assembly restored William Graham, suspended by the Synod of Cincinnati, who taught and published that:

"Jesus Christ has authorized slave-holding in the charter of the church, and in all the laws he ever gave for the regulation of the church!"

The Assembly had deteriorated by admitting slave-holders. It sold Christ in the slave, "the least" of his human brethren, for denominational success.

Nor was this all. A little before Graham was suspended by the Synod of Cincinnati for his monstrous teaching in favor of slavery, that same learned and able synod, meeting in Dayton, Ohio, voted "That membership in a Masonic lodge, is incompatible with a credible profession of the Christian religion."

I do not know that the Assembly was prejudiced by its Masonic members against the Synod of Cincinnati for its action against the lodge at Dayton, or that its action restoring Graham was promoted by Masons. But in 1837, when four synods, five hundred ministers, and a Presbyterian population of 60,000, were excinded, cut off without trial or hearing, I heard Dr. W. S. Plummer of Richmond, and others urge as a reason why those ministers should be cut off, that they were "*accustomed to go to Presbytery with their saddlebags full of Anti-masonic almanacs;*" and Elipha White of Charleston, James Smylie of Mississippi, and the slave State members generally applauded this coarse censure of Anti-masons. The Assembly was divided, families and churches rent, heavy lawsuits incurred, religion was reproached, and souls lost to get rid of ministers who were Abolitionists, and who had been Anti-masons! Slavery is dead, and the torn Assembly is reunited. So let the painful past be buried. But the lodge which rent the churches, and for a time the Union, still lives and waves its silent secret scepter over the whole glorious Presbyterian body, so dire and savage, that when the exceedingly able and interesting *Interior,* last September, published some Presbyterian authorities condemning the lodge as organized *deism,* Presbyterian ministers, North and South, sprung to its defence and suppressed the discussion, and the secret mills of heresy grind on! Though every Presbyterian pulpit knows full well, that Freemasonry has instituted, and now practices religious services, prayers, lectures, and funeral services *with Christ* LEFT OUT! This leprosy must be cured by Christ, or the fate of the Hebrew Commonwealth is the fate of our Republic. The nation and kingdom which will not worship Christ must perish —"*be utterly wasted.*"

PROHIBITION ON FIRE.

Geo. P. Hayes, D.D., Moderator of the Assembly, addressed the W. C. T. U. of Saratoga, Sabbath afternoon, May 25. Dr. Hayes, formerly president of Washington and Jefferson College, Pa., is now pastor of the First Presbyterian church in Denver, Colorado; which State has *per capita,* more saloons than any other except Nevada. His address to above 1,000 people, mostly men, in the town hall, was applauded to the echo. It was decidedly the most remarkable speech I have heard on prohibition. Jaded, worn by official duties, and his nervous system over-taxed, he stood forward and addressed that great crowd of learned and venerable men, beginning abruptly thus:

"I am opposed to electing any man as President of the United States whose principles and personal habits are not in conformity with the prohibition temperance movement in the United States. Do you say, This is politics, and it is Sunday, and that I am a minister? All three are conceded. But if this topic is outside of my commission as minister of Christ, will some angel tell me what is inside of it? Is not defending the Decalogue the duty of the minister and a fit theme for the Sabbath? Passing by the first two, the next seven of the Ten Commandments are every one trampled on, broken continually by the business of the saloon. More profane swearing comes from liquor than from all other causes put together. And who does not know that the saloon system is one continuous Sabbath desecration? And does liquor obey and honor parents? Is it not the incessant cause of murders? Does it respect female purity? Could the brothel live without it? Is it not the prolific cause of theft and lying? In short, the saloon despises and sets at naught every law of God and man, and if assailing, prohibiting this evil and devising its suppression is not within my commission will some one tell me what is?

"'But you cannot make a man temperate by law!' I should like to take the man who says so to our Colorado States Prison. I would there show him men made temperate by putting them where they cannot get it; and if you put a man into a prison or a State where liquor is kept out by law, how is he to get drunk there?

"But if you start a Prohibition ticket you will draw votes from the Republicans and a straight Democrat will be President. Well! What will happen then? I have been some twelve days an inhabitant of New York State, of which, I believe a Democrat is now Governor, and nothing terrible has happened to me. But we say to those Republican leaders who know they cannot whip the liquor men by party lash into supporting prohibition, and who therefore propose to whip us Republican ministers and elders into supporting license, and some candidate who has wine by his plate: *Gentlemen,* you cannot do it. If you wish our votes, you must give us a candidate who neither drinks, nor licenses, nor gives it to others. I would rather have an outright drunkard or a Democrat who goes for whiskey openly, than a half-breed temperance man whom no one knows where to find.

"It is pitiful, the complaints of politicians who say we ministers and elders will ruin the Republican party unless we vote along with distillers and saloonists. Perhaps some of us may so vote. But I see not how my prayer is to get through to God for the salvation of my child, while I go to the ballot-box, and vote to license damnation for that child, or elect a man who will!

"I asked a friend in Colorado, 'What further use have we for the Republican party in this State? It has gone wrong on every moral question!' 'Oh, but its glorious record!' 'We do not dispute the glory of that record, but that is behind us, and to be forgotten. What we want is a party looking into the future, and guarding our national life from what is destroying it. Give us that! For just so truly as on the 3rd of June, at Chicago, you put before us a man whose sentiments and habits are against prohibition, we will draw votes enough from the Republican ticket next November, not indeed to elect our man, but we will certainly whip yours.'"

The above statements are accurately from this wonderful speech, but they no more represent the speech than an outline represents a map. It was full of rhetoric, and clear, powerful reasoning mixed with humor which made the whole inimitable and indescribable.

But the point of importance is that the heavy battalions are moving for reform. Every speech but one given on temperance here has been out and out prohibition; and the strongest paragraphs have been applauded most.

The chairman of the Temperance Committee, Dr. McGaw, pastor of the First Presbyterian church in Toledo, Ohio, was a pupil of mine in Knox College. Dr. Bacon of Oshkosh, Wisconsin, who received our convention there and aided it, and in whose pulpit I preached against the lodge, has since at one time received thirty-four members to his church, all but three on profession, and fifteen of them heads of families. The atmosphere here is bright with omens of good to Christ's cause.

ROCKS AHEAD.

The Secretary of Education reported to the Assembly, 1,100 churches unsupplied, 700 ministers unemployed, and but 75 ministers added the last year, 64 of whom were from other churches!

The Secretary blamed the fastidiousness of the churches that the unemployed ministers could not get places. We think the good Secretary mistaken. A returned missionary gave the true clue to the explanation. He says:

"Our churches in pagan lands have increased seven-fold more than yours at home;" and the reason is those mission churches exclude the Christless worshiper, while the home churches include them.

WOMAN SUFFRAGE.

Rev. T. P. Hendy of Emporia, Kansas, in a good Prohibition speech, gave as one cause of the defeat of Gov. St. John, his advocacy of woman suffrage; but he said no word against it. Elder John Baird of the first Presbyterian church in Laramie, Wyoming, gave his views in conversation at length, with a mass of interesting facts. He said:

"In the Legislature which gave the women the ballot, all were Democrats; not a single Republican among them. Many of them thought it the best way to poke fun at it and break the thing down. But now," said Elder Baird "our first ladies go up to the polls and vote; the crowd always opening respectfully and allowing them to pass."

"It elevates," he said, "the tone of women's societies and visits. They have something beside village scandal to think and talk of. The wife of Dr. Hamilton (late our pastor) was born in Florida; and her husband was a secesh Democrat till he came to Laramie. Mrs. Hamilton, too, was decidedly Southern in her sympathies, manners and tastes. The Dr. came in smiling one day after our village election, and said, 'Well, Mrs. Hamilton has just cast her first Republican vote.'"

"Of twenty-two saloons in Laramie City, twenty-one are run by Democrats. Our village of 4,000 people are all Democrats, almost. But we came, by the women's help, within 63 votes of defeating the license."

"How do the saloon-keepers' wives vote?"

"Probably with their husbands; but one said to me, 'I have urged husband to get out of it, and he would gladly quit the business if he could turn his property into something else?'"

"And do the majority of your women vote no-license in such a community?"

"Majority is not the word. They almost all vote against liquor."

"Do not your women sometimes hold license or liquor meetings like the brewers and distillers?"

"I never heard of such a thing! The women hold the Women's Christian Temperance Union meetings. But never one on the other side."

"What is the effect on the general tone and character of your elections?"

"Our women have elevated them. The men drink, chew, swear, and spit less than before."

The above and much more was given us by a staid Presbyterian elder and Commissioner of the Assembly.

RECAPITULATION.

Forty-seven years ago, the slave State Presbyterianay cast out 500 ministers, four Synods, and a Presbyterian population of 60,000 people for their opposition to the slavery and secret societies.

Now what do I see?

1. The extreme Southern representatives who have walked over the broken fetters of four million slaves, asking, by their delegates, Drs. Hodge and Stratton, for the brotherly love of the North, and kept from rushing back to fellowship only by the expiring remnant of secession and treason in their churches.

2. The prayers of the apostles of the Assembly are anti-sectarian prayers, not for "Our church," much less for "*The church,*" but for "our part of thy Zion," and "That branch of thy church to which we belong."

3. The Assembly walk up meekly yet firmly to our Federal government, and point out its infractions of the Sabbath.

4. The Assembly is a flame of fire on the liquor-crime. See the sketch of the Moderator's speech before the Women's Christian Temperance Union, also Dr. McGaw's temperance report.

5. The large Assembly's prayer meeting listened to the statement of the editor of the *Cynosure*, showing that the schism of 1837–8 was caused by *Freemasonry* as well as slavery, with no sign or token of disapprobation or displeasure that the subject of secret societies was introduced.

Let us thank God and take courage.

OHIO PROHIBITIONIST LEADERS.

NORWALK, OHIO, MAY 30TH, 1884.—We ran down to Akron to see Hon. Ferdinand Schumacher, who would have been *Gov. Schumacher* had temperance voters done their whole duty. I am told that of the 314,683 prohibitionists who refused to vote their sentiments but went with their parties, 100,000 were Democrats, the rest Republicans. Mr. Schumacher is a wonderful man, a small wiry German, who has accumulated wealth; runs an immense business; is endlessly active; keeps his neat office in a heavy stone building in excellent architectural taste; clerks all busy, and everything in his establishment moving like clockwork. When the prohibitionists get to their senses, quit their useless parties and make Schumacher governor, Ohio will be run as his business is now, and every timber and rope be in order from skyscraper to keel, and from bowsprit to rudder.

I spoke on prohibition politics in the Universalist church, which Mr. Schumacher patronizes, not because he is a Universalist, which he is not, but because it opens its doors to the discussion of reforms. The singing was excellent. The pastor of the Congregationalist church gave me complimentary introduction. Rev. Mr. Helwig, late President of Springfield College, also attended with us, both excellent men; in short you will see I was glad we went down to Akron.

GIDEON T. STEWART

is here at Norwalk. He is reputed to be a very successful lawyer, and a good man and Prohibitionist. He lives in a neat and comely mansion, one wing of which is his office, where his son is partner, and two other sons here are in good business. Both these men have devoted time, talent and money to the Prohibition war, and God rewards them through their children. It is to be regretted that neither Schumacher nor Stewart oppose secret societies. They have not studied their nature, and do not see how utterly hopeless a cause Prohibition is while allied to the lodge by the little "orders" which are mere drill-schools for Masons.

THE POLITICAL CLOUD-BURST

will have come before this reaches our readers. Ben Butler is already riding two horses to get to cover, —Anti-monopoly, which is "Bread or Blood," and Greenbackers, both of whom give the lie to their good principles and professions by nominating a thirty-three degree Mason. The country is agape to see which liquor-drinker and advocate of license Republicans will nominate next Wednesday, and what Prohibitionists will do with the nomination.

—General Secretary Stoddard lectured in the Free Methodist church in South Chicago Saturday evening, and improved the occasion of his visit to interview some of the pastors of that suburb, with encouraging results.

—A good letter from the apostle of reform in Kentucky John G. Fee of Berea, comes too late for the present paper and will appear in our next.

—Rev. C. C. Foote of Detroit is now with his son-in-law, Rev. George P. Milton of Winnebago, Ill. He is invited to address a Sabbath school meeting in the College Chapel, Wheaton, next Sabbath afternoon. He will be present at commencement at Wheaton and at the annual N. C. A. meeting and the American convention in this city.

—*Our Banner*, edited by Rev. J. C. K. Milligan speaks with little hope of the recovery of his brother, Dr. Milligan of Pittsburg. Reports which we believe to be later are, however, we are most happy to say much more encouraging. A change in his medical treatment has had a good effect and some of his friends have again become hopeful. The *Banner* says:

"Dr. A. M. Milligan is not thought by his friends to be improving. His condition is that of extreme prostration of all the vital organs, without any apparent organic disease. His friends and all who love the church will pray earnestly for recovery. Verily the hand of the Lord has been laid heavily on the ministry during the past year. Five ministers have been called away, and three, including Drs. Milligan and Sloane, have been disabled for weeks and even months."

—The memorial to the United Presbyterian General Assembly upon the secret lodge of the Grand Army of the Republic, which is reprinted on our 12th page, aroused prolonged discussion which made some revelations that ought to be a surprise. From the press report given below it appears that the brethren could not determine whether a society whose murderous oath we published last week should be fellowshiped by the church. But there is no doubt as to the result of the proposed investigation, and we shall await it with interest. The dispatches say:

"The afternoon session was wholly devoted to the discussion of the report of the Judiciary Committee as to whether the members of the Grand Army of the Republic could become members of the United Presbyterian church under the rule excluding members of secret or oath-bound societies. The committee reported they had not sufficient evidence to decide the question, and expressed the belief the matter belongs to church sessions and presbyteries. This was not deemed satisfactory and a warm and animated discussion followed. Finally the whole matter was referred to a special committee with instructions to report positively to the next General Assembly, and give their reasons why they decide yea or nay."

A LAW WHICH SHOULD BE COPIED by every State in the Union is that lately passed by the New York legislature and thus reported by the *Weekly Ithican:* "All interested in the suppression of immoral literature, that modern propagator of crime, will be glad to witness the wholesome check about to be placed upon publications and newspapers of the *Police Gazette* order which have become so popular as Sunday as well as week-day reading with a large class of superficial people. The Albany legislature has passed a bill, now in the Governor's hands, which declares it a misdemeanor to sell, give away, lend, or show, or keep for sale or distribution any book, pamphlet, magazine, newspaper or other printed matter devoted to the publication or principally made up of criminal news, police reports or accounts of criminal deeds, or exhibit any such books or papers upon any street or highway or in any other place within the view, or which may be within the view, of any minor child. This will compel the newsdealers and vendors of flash literature to keep their wares under cover, where they will no longer catch the eyes and inflame the imagination of school boys or offend the modesty of their mothers and sisters."

—"There is not a heathen left." So writes a missionary from the Island of Puru, in the Scanan group. And what makes this announcement most remarkable is the fact that missionary labor there was not undertaken until about eleven years ago. During this time the whole island has been evangelized; and the churches, having built good chapels and mission houses at their own expense, are now supporting their own pastors and contributing to the society that sent them their teachers and preachers. This is an encouragement to all missionary workers everywhere. It shows that when the Gospel is faithfully preached it will be received, and will save the nations.

THE UNITED PRESBYTERIAN MISSIONS IN EGYPT report much success among the Mohammedans. From the report to the General Assembly we copy: "Every year many of our pupils are the children of Mohammedans. In 1882 over 500 Muslim were in our schools. In 1883 there have been 536 pupils from the children of Islam. During the existence of the Mission *some 39 persons of Muslim birth have been baptized.* Of the 39 there have been 22 ex-slaves, who had been brought from the Soudan; the remaining 17 were native Egyptians. Ten of the twenty-two slaves have died; of the twelve living two are trying to do what they can in teaching the Gospel. Of the seventeen Egyptians one has died, two have gone to America, and Ahmad is in Edinburgh. So that of the 39 baptized, 11 are dead, 3 are abroad, but in connection with the church, and 25 are members of the church in Egypt, three of them being native children, twelve being ex-slaves and ten adult native Egyptians. It is only within the last two or three years that anything like a "movement" among the Muslims was evident. Thirteen of the 39 referred to above have been baptized within that time, most of them during 1883. Nine others—one a girl and one a slave—are now asking for baptism, making forty-eight who have left their old faith. This may not appear a very large number, but the tremendous prejudices to be overcome must be remembered, as well as the fact that until very recently the certain doom of every convert from Islam was a miserable death. And of those who last year came unto the light of the Gospel, one was banished to Cyprus, where he is now an exile from his native land; another was imprisoned; another was beaten and put in irons—all were cast off by the parents and counted as dead. It would be curious to know how many Muslim converts had been made in the whole Turkish Empire!"

—Rev. James M. Pullman of New York has also spoken plainly on the Grant failure in a recent sermon:

"We have heard an ex-general of the army and an ex-President of the Republic spoken of in connection with the late catastrophes; what are we to think about that? We regard him with a certain veneration, to be sure, but are we to say that a man who was able to hold the position of General of the army and to sit through two terms at the White House was so bereft of the power of reflection and observation, that he sat an unsuspecting and innocent victim to the cunning of an unscrupulous Wall street wildcat? No, we are not to be so blinded. Our judgment is that men who breathe that malarious atmosphere of political and speculative life will have their judgments and consciences perverted so that acts formerly abhorred will seem to them just those to be tolerated. We ourselves are parasites of the social order. A bad social taste as in this Wall street rottenness no more tends to cure itself than a cancer. When righteous men go to work this evil will be extirpated. Nature cannot do it. You were put here for this purpose. For this you were furnished with a conscience. Are we learning to spend our money no better than they did in the days of Nero? When we ignore our obligations this is our mistake, and then is our damnation. These transactions in Wall street are simply those of unmorality, not immorality."

A TESTIMONY IN A GREAT MEETING.

REMARKS OF THE EDITOR OF THE CYNOSURE IN THE GENERAL ASSEMBLY PRAYER-MEETING, SARATOGA SPRINGS, MAY 24, 1884.

My Respected Brethren:—Forty-seven years ago I was present in this Assembly in Philadelphia when it was rent assunder into New and Old School. The alleged causes of that fearful schism were not the real causes. The doctrines of this Assembly are to-day the same they were then. The *real causes* were given by a few slave State leaders who reproached the ministers of the excinded synods with opposition to slavery and secret societies.

Slavery is now no more. The auction block on which mothers were sold with babes in their arms along with mules and cattle, is gone forever: and now what do we see? The representatives of those churches which cast you off, Drs. Hodge and Stratton, are here asking and offering the reciprocities of brotherly love! aye, and their tendered spiritual fellowship and love are received and returned.

This great Presbyterian body, in which I have spent, as a Presbyterian pastor, nine of the happiest and most useful years of my life, was, in its origin, a religion of principle; and it is now swinging back from where it was stranded by the slavery cyclone, to its old grooves. Let the dead past be.

"But let us see in our return to humanity; the fall of the slave-power, your noble and fearless testimony for the Sabbath, your bold declaration for the prohibition of the liquor-crime,—let us see in *these* our return to God I have been in many Presbyterian prayer meetings, but never in a sweeter or more tender one than this. For the Spirit of God goes where the truth of God is uttered and applied, and when the stumbling-blocks are taken up, and Christ's way made straight among the people, he will come and help us, and save our sinful race."

After these few remarks, a brother arose in the meeting and announced my name, and several afterward warmly greeted me.

—For fear of alienating votes the political press of all stripes and shades is very tender of Gen. Grant and his $14,500,000 failure in stock gambling. It is impossible to conceive how the head of a firm, and the one who gave it character and standing, should be deceived as to its dealing unless he was an imbecile or criminally neglectful. The local paper in Wheaton put the case well:

"For our part we can see no apology for engaging or continuing in a business which gives or promises illegitimate or mysterious profits, and believe the thief or criminal in high life should be punished, as well as the poor man."

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet pro vides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Pro claiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cyno sure.*

5 Copies of any of the pamphlets sold by the N. C A , to the amount of 25 cents.

The Home.

TREAD IT IN!

Costly seed my hand was sowing:
Summer's sultry sun was glowing,
  While refreshing showers were few.
Thus a gardener espied me,
Stood ere long in smiles beside me:—
"Seasons late and clouds untrue—
Failure only may betide me;
  Seems my labor vain to you?"

This his answer: "After strewing
Thick your seed, there'll be no rueing
  If you only tread it in;
'Twill not matter greatly whether
Late the time and dry the weather,
  Best results you still may win;
Soil and seed urged well together—
  Soon the sprouting will begin."

Carefully the seed-bed pressing,
Trampling in my scattered blessing,
  Now I watch the skies no more.
"Sow as sows the garden lover,
Drop the seed, with patience cover;
  Faithful work with worthy lore—
O'er the two success will hover,
  Desert places these restore."

Loving sower, thou art needed!
Far too oft is skill unheeded
  In the work we do for God;
Many a soul no joy has tasted,
Many a life to failure hasted,
  (Work's grand sceptre made a rod!)
Much of sowing has been wasted
  With the seed-bed left untrod.

Seed is God's, but man's the sowing;
Seasons, too, are God's bestowing,
  But the harvest's his and thine.
On the earth the seed is lying,
For the human tread 'tis crying.
  Brooded o'er by heart divine,
Still the priceless germs are dying—
  For the lack of touch of mine!

Tread the good seed in, O teacher!
Tread it in, discouraged preacher,
  All thy being o'er the word!
Press it with such true endeavor
Heart-soil there must cling forever,
  All its chemistry upstirred;
Naught shall then its life dissever,
  Lateness, drought, nor searching bird.

—*J. Macgregor, in N. Y. Observer.*

SCENES IN THE LAND OF THE VEDA

It is only by scaling their towering heights and gazing down into their silent depths and across their sunlit peaks that one receives any adequate idea of the sublime grandeur of the Himalaya range, whose glaciers effectually close in India on the north. The memory of two long, glorious summers spent amid their towering beauties will never be forgotten. Imagine yourself, if you can, dear reader, in the early spring, with the thermometer running up already into the nineties, turning with a crowd of perspiring humanity, northward. The East Indian railroad bears you rapidly toward Umbally, some fifty miles east of the first range. You pass swiftly through cities and villages, surrounded with various tokens of paganism; you stop momentarily at stations, whilst a throng of strange people, in all the strangeness of Oriental garb, and in various states of excitement, scramble aboard; and on again rushes the iron horse through the dust, heat and glare, until welcome night wraps its mantle around the landscape. In the early morning your destination, at least by rail, is reached, you partake of a refreshing breakfast, and the *dawk gharree*, or mail carriage, is announced; you go out and see an odd-looking. closed carriage, with sliding doors of wood, drawn by four or six wiry-looking little ponies, or *tattoos*. You get into your conveyance, and have to recline on cushions, the reason of which you soon discover. A ringing blast from a horn, reminding you, perhaps, of old stage-coach days, a crack of the whip, a cheery shout from your pagan driver, and you are off—with a vengeance. The ponies fairly fly over the ground, the vehicle rocks alarmingly, the pace threatens destruction; where the road is rough, the mystery of the cushion is explained, Your poor body is slammed from one side of the coach to the other, your spirit groans within you, your repeated and imploring cries to stop! or go slower! are misunderstood or unheeded. You resign yourself to the unevitable, and are pulled up a dusty, panting, heaving, groaning mass at the first stage.

Fresh horses are brought forth, and on you go again until, as the evening shadows lengthen, you complete this portion of your journey, and pause to rest your weary body at a comfortable hotel near the foot of the first mountain range. Simla is your destination, some fifty miles in the interior, and that distance you must travel on horseback; for about ten dollars a stout little hill pony is provided, which you will change for a fresh one at stations, scattered at intervals of fourteen miles or so along the road, and a *syce* or groom accompanies you. The road goes winding up and down the mountain, a narrow rocky path, scaling giddy heights, rounding dangerous precipices, sometimes lost amidst the fragrant forest trees where birds of brilliant plumage fill the air with melody, and hosts of monkeys chatter and gambol; anon dipping down into deep hollows, fording swift tumbling streams, and then up higher yet until the walls of the fort crowning the heights of Kissoulee, five thousand feet above the sea, appear in the distance. You leave it behind, and go on into the mountain solitudes until Simla is reached.

A station of some note and importance is Simla, because it is the seat of government during the hot season, and from the first of May till the last of October is thronged with people of all ranks. It is a gay and delightful summer resort nestling in the bosom of the eternal hills whose "shadowy sides" are clothed with many hued garments, and behind them in solemn grandeur tower the "snowy range;" five miles of the earth's crust, crowned with a glittering coronet of ice and snow, cast up into the azure. Here is scenery before which the Alps and Rockies, with all the glories of the Yosemite, fade away into insignificance. "Here may the eye, as it sweeps along the horizon, embrace a line of snow-clad mountains, such as exist in no other part of the world, stretching over one-third of the entire circle, at a distance of forty or fifty miles, their peaks towering over a sea of intervening ranges piled one behind another, whose extent on either hand is lost in the remote distance, and of which the nearest rises from a gulf far down beneath the spectator's feet, where may be seen the silver line that marks a river's course, or crimson fields of amaranth and the dwellings of man." Here may be seen glorious sunrises when "God's great picture" is made resplendent by the brilliant orb of day, as it flashes from the eastern sky over the distant peaks. Here the departing day, with soft and mellow light, steals softly away, as peak after peak is hidden in shadows and an unseen hand draws the curtain of silent night across the bright expanse. You stand in awe as the glowing purples of the hills are slowly veiled from sight, and the night is carried up the slopes of those gigantic snowy peaks, which still raise their sublime heads, radiant in rosy light, far above the shadows of the darkening world.

Look abroad from these Himalayan heights and gaze upon this land—"historic, electric with mighty associations, with political changes, and with the birth of great religions." In imagination, you see the splendors of Jehangeer's royal court, when England's first ambassador was received as a humble suppliant.

Some two centuries pass rapidly before you, and you see that "great mogul's" lineal descendant, Shah Gezee, the last of his line, a prisoner in a small house of three rooms in the once royal city of Delhi, with two British soldiers standing guard over him.

You see Agra with its tomb of Akbar, and the peerless Tay Mahal, a structure of which Bishop Heber said, that "it was designed by Titans and finished by jewelers." You see Delhi, Lucknow, and Cawnpore, where gallant Outram, Christian Havelock, brave Campbell, and many other valiant men, like so many Alexanders,

> From morn till even fought,
> And sheathed their swords for lack of argument.

You see Allabahad, Benares, Calcutta, Bombay and Madras, with their monuments, temples and ghats; their palaces, schools, churches, and missions; their teaming millions, religions and philosophies. As you look abroad over this broad expanse, whose history seems written in the sky, and to be whispered to you by its palms and mangoes, tamarinds and bread-fruit trees; over all this land of idolatry; over these fields of antiquity and these scenes of a decaying faith, beholding the triumphs of the cross, you say, thank God, the labors of Xavier, Carey, Judson, Wilson and Duff, have not been in vain; the long night is passing away, and the "day is at hand" when, in the courts of heaven, an archangel shall declare "India is the Lord's and the people thereof," and unto her God hath "given a new name." Brethren and sisters in Christ from the Atlantic to the Pacific, it is for us to say how much a brotherhood, half-a-million strong, can and should do to hasten this glad time of final triumph.—*C. C. Crowther, in the Christian Standard.*

Masonry *excludes* Jesus Christ in order to *include* infidels and peoples who have embraced religions based on other than Christ as Redeemer. How, then, can a Christian be a Mason? Will some Methodist preacher answer.—*The Shining Way, David City, Neb.*

NOT GUILTY.

A member of the church congregation in Wisconsin was last fall charged with gambling in stocks and and brought up before a committee for investigation. The trial began by a deacon asking:

"Brother Smith, the charge is gambling in stocks."

"Yes, sir."

"And you plead not guilty!"

"No, sir, I plead guilty."

"Then you do buy and sell stocks, speculate in wheat and oats, and sell futures in pork?'

"I do, sir. Didn't I give $1,000 in cash to help build this church?"

"Yes."

"Well, I scooped them in on a little deal in pork. Didn't I pay in $500 on that organ?"

"Yes."

"That was a part of my profits on a speculate in in oats. Didn't I foot a deficiency of $400 in the minister's salary this year?"

"Yes."

"That came from a rise in stocks. Didn't I chip in $700 toward the parsonage?"

"Yes."

"That came from a corner in oats. Haven't I whacked up on the orphan asylum, the new bridge, the park, and the fire engine?"

"You have."

"Well, that meant more corners and holding on till I felt my hair growing grey. Gentlemen I will step out for a moment and let you reach a verdict."

He stepped out, but it was only thirty seconds before he was called in and congratulated on the verdict of "not guilty."—*Selected.*

A PERFECT WOMAN.

Was there ever a eulogy on woman to rival Proverbs 31? A glory of enthusiasm flushes through a womanly being to find the Lord has made her a creature of power. Let her beware that "the heart of her husband doth safely trust in her, so that he shall have no need of spoil," and that "she will do him good and not evil, all the days of her life." How the Omniscient enlarges on the industry of the good woman, and the comfort and adorning she gathers into a household! What a brave perfection this woman of whom it is written by God's Spirit, "strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed: her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Thus much for woman in her usual lot of wife; but here follows a universal application: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her the fruit of her hands, and let her own works praise her in the gates." Why should a feminine ever be dissatisfied with the sphere Providence assigns her? She may be feebler in physique and brain than man, but a subtle influence is hers he owns not. Even if wanting in seeming force, as some love to represent her, let her take comfort, for "God hath chosen the weak things of the world to confound the things which are mighty."—*Sunday Magazine.*

Temptation is a fearful word. It indicates the beginning of a possible series of infinite evils. It is the ringing of an alarm bell, whose melancholy sounds may reverberate through eternity. Like the sudden, sharp cry of "Fire!" in the night, it should rouse us to instantaneous activity, and brace every muscle to its highest tension.

Faith takes up the cross, love binds it to the soul, patience bears it to the end.

OUR BOYS AND GIRLS.

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

Rose. Read Isa. 35.

I am the rose of Sharon, and the lily of the valleys. Song 2: 1.

1. The rose is the queen of flowers. Rev. 19: 16.
2. The rose exquisitely beautiful. Song 5: 10, 16; Isa. 53: 2.
3. It diffuses a delicious fragrance. Song 1: 3; 4: 10 Acts 4: 13.
4. The wind carries its fragrance afar. Song 4: 16 John 1: 16.
5. Rose leaves retain their fragrance for a long time Jer. 31: 3; Isa. 54: 10.
6. The rose makes the wilderness a garden. Isa. 35 1, 2; Jer. 31: 12.—*Notes for Bible Study.*

FAITH.

Dear mother, what is faith? do you know?
I hear people talk about it so,
Is't beautiful to see?
And can you show it me?
I want to have it right, when I grow.

Well, mother's little girl, let—me—see;
Come close beside my heart—on my knee.
Where are all the flowers
That blessed the summer hours?
Think how they filled your heart with glee.

You know they are all dead upon the plain;
Have you hope that they will come again,
The pink and crimson rose,
And all the lily-blows,
As you used to see them drink the rain?

Why, yes, I'll see them all, mother dear,
When winter time is gone they'll be here;
The buttercups will shine,
And daisy buds look fine,
When God sends the summer of the year.

Well, that is faith, my child, when you feel
That He is to be trusted for our weal;
And hearts are never cold,
No matter, young or old,
When loving trust is worn for their seal.

—*Vick's Magazine.*

WHY EDDIE CAME HOME WITHOUT THE POTATOES.

Eddie Watson's auntie told me a story about him, which is such a good instance of presence of mind, that I will tell it to the little readers of the *Pansy*.

Eddie lived with his parents on a farm in Colorado. One day when he was about eight years old his mother said:

"Eddie, I would like you to be my marketman. Take your express wagon and go to the field, and tell Baker to please fill it with potatoes. Come back as quickly as you can, for I want them for dinner."

"Yes'm," said Eddie, "I'll hurry."

And emptying the stones with which he had been playing out of his wagon, he ran along till he came to a rise of the ground, from the top of which he could see the potato field.

He soon found Baker, who filled the wagon, and then Eddie with a "Gee up!" and a "Go ahead, Ned!" trotted briskly toward home; but when he came to the edge of the hill he was suddenly brought to a standstill, and had it not been for his courage he might never have gone any further; but as it was a few minutes later he rushed into the kitchen, almost out of breath, crying:

"Oh, mother, I didn't bring the potatoes for as I was going to run down the hill a big bear ran out from somewhere and stood on his hind legs right in front of me, so close that his hot breath came into my face, and he poked out his long, red tongue, and licked his chops as if he was ready to eat me.

"I shook so I let go my wagon, and it rolled down the hill, but the bear didn't move for I kept looking straight into his eyes. Oh, I think I must have looked for five minutes, and his hot breath came puff, puff, on my cheek, and his tongue went click, click. click, till my eyes began to feel so queer that I thought they would go shut, but just then one of our pigs came grunting along, and he picked the pig up in his arms and ran off to the woods, and then I ran down the hill as fast as I could."

"You are my brave boy," said his mother, as she fondly held him in her arms; then after a while she asked. "Why did you not run as soon as the bear came up to you?"

"Because," replied Eddie, "I remembered that father said, 'As long as you could look an animal in the eyes it wouldn't hurt you,' and I knew if I began to run the bear could easily catch me."

Eddie's father and Baker went in search of the bear and killed him. He proved to be a large grizzly.

How thankful Eddie's parents were that God had given their boy such presence of mind to act as he did. Some little folks scream terribly when only a bat flies near, or a worm or bug gets on them. Begin, children, while you are young to cultivate this good quality called presence of mind, which will help you in time of danger to be calm, while in your heart you can ask God what is best to be done.—*Mary R. Earl in The Pansy.*

LIVES OF CELEBRATED MEN.

JOHN QUINCY ADAMS.

Young men do not realize as they should the importance of early forming habits of self-control and self-denial. Not a few men of genius have been wrecked because they did not learn in youth to deny themselves a temporary pleasure for the sake of a permanent benefit.

When John Quincy Adams was but fourteen years of age, he was selected by Francis Dana, United States Minister to Russia, as his private secretary. Boy though he was, young Adams resisted the social pleasures of court life at St. Petersburg that he might give himself to his official duties, and to the study of Latin, German and French, and to a course of English history. Subsequently he resided at Stockholm and at Paris. In both of these gay and dissolute cities he was his own master. But instead of yielding to social temptations, this boy of eighteen resolutely continued at his studies. While hard at mental work in Paris, his father, John Adams, was appointed minister at the Court of St. James. London's literary and social privileges would have been opened to the son of the American minister. His father would have been pleased to have had him in his family. The temptations to remain abroad were many and strong; but the youth turned his back upon them all, and decided to return to the United States and fit himself to earn his own living. He wrote in his diary:

"If I accompany my father to London, my satisfaction would possibly be greater than by returning to the United States; but I shall loiter away my precious time and not go home until I am forced to it. My father has been all his lifetime occupied by the interests of the public. His own fortune has suffered. His children must provide for themselves. I am determined to get my own living, and to be dependent upon no one. With a tolerable share of common sense, I hope, in America, to be independent and free. Rather than live otherwise, I would wish to die before my time."

We have quoted several lines of this entry, because we would call attention to the fact that this boy of eighteen resolutely put aside congenial pleasures in order to become self-reliant and self-supporting.

He was a rising lawyer when, at the age of twenty-seven, the President appointed him United States Minister at the Hague. He filled the place. His official duties were thoroughly attended to, and a little of his time was given to those social duties which his position imposed. But most of his leisure hours were employed in studying diplomacy, the English and Latin classics, and the Dutch and Italian languages. At night he reviewed the day, and censured himself if any duty had been omitted. At the close of every month and year he took an inventory of his moral and mental stock, to determine whether he had gained or lost.

In 1809, Mr. Adams became our minister at the Court of St. Petersburg. He found himself in the midst of splendor. Court life was full of entertainments, and magnificent banquets were given by the foreign ministers. But Mr. Adams continued to live in a simple style, as befitting his small salary and more becoming the representative of the Republic. Merchants urged him to accept loans of money. He refused the offers, though the temptation to an expensive style of living amounted almost to compulsion. "I will live within my income, and I will not anticipate my salary," he said, with Spartan firmness.

Mr. Adams' simple style of living kept him in good health and gave him leisure to indulge his thirst for knowledge. Yet the days seemed too short to the student who studied astronomy, mathematics, Plato, Demosthenes, Socrates, Æschines and Cicero. "I feel nothing like the tediousness of time," he wrote in his diary. "I suffer nothing like *ennui*. Time is too short for me, rather than too long. If the day was forty-eight hours, instead of twenty-four, I could employ them all."

Our purpose will be served, if we shall have induced one young man to imitate John Quincy Adams' self-reliant and studious habits. The country, the churches and society needs thousands of such self-reliant youth.—*Youth's Companion.*

TEMPERANCE.

REV. C. C. HARRAH of Galva, Ill., announces through the *Union-Signal* that he will lecture in behalf of local W. C. T. Unions or at temperance conventions in any part of the State. He asks no reward for this labor which is one of love to him, but asks that his expenses be paid, and that the proceeds of the lecture be used to promote the temperance work. The topics of lectures already prepared are: "Blood Will Tell," physiological; "The Advance Line of Temperance Reform," an anti-license plea; "Jesus the Emancipator of Woman," a gospel argument for woman's political enfranchisement.

BANNER TOWNS.

It was reported early last month from Marseilles, Ill., that the town election had for the sixth time consecutively voted "no license." This is the effect of the good work so earnestly set forward by Rev. A. Ethridge, and narrated by him in the *Cynosure*. This report has brought out the fact that Tampico, Whiteside county, Ill., has for nine years together voted "no license," and at her late corporation election but five votes were polled against the temperance ticket. A third banner town is Onargo in Iroquois county, of which a correspondent says: "With a population of 1,500 inhabitants there has not been a saloon in our little city for seventeen years, and for twelve years the subject of license has not been an issue, nor has it been mentioned at any election. We prefer churches and schools, of which we have six of the former, and a seminary with a record equal to any institution of its grade in the State, and a public school of which we are proud."

THE M. E. GENERAL CONFERENCE ON TEMPERANCE.

The following report of a special committee was adopted unanimously at Philadelphia:

"The most important question of reform now before the public is that which relates to the prevention of intemperance and the prohibition of the manufacture and sale of intoxicating liquors to be used as beverages.

"We recommend the formation of juvenile temperance societies in all our Sunday schools and elsewhere, where practicable, and greater diligence in the home instruction of our children and youth concerning the evils of intemperance and the liquor traffic. To this end we suggest the introduction of one temperance lesson each quarter into our Sunday-school series, and that a temperance department be established in the *Christian Advocate* and in all weekly and semi-monthly papers published by the authority of the General Conference, including those intended specially for our Sunday-schools; and also that our Tract Society give increased attention to the publication and circulation of tracts upon constitutional prohibition.

"We further recommend the organization of annual conference temperance societies in all our annual conferences, and that upon the request of any conference, the presiding bishop appoint an agent to aid in carrying forward the temperance work, and also that greater diligence be used by our quarterly conference committees on temperance in promoting this reform in their respective communities, and that pastors shall convene these committees regularly once a quarter, as the discipline directs.

"We advise and urge that instruction upon hygiene and alcohol be introduced into all colleges, seminaries and other schools of our own denomination, and reseectfully call the attention of State legislatures to the importance of requiring by law the introduction of instruction upon these subjects into State universities and public schools.

"We remind our pastors and official members of local societies of the duty incumbent upon them to faithfully enforce our rules forbidding the manufacture, sale, and use of intoxicants.

"While we seek to impress upon our people and the public the importance of total abstinence, we do not forget that it is the liquor traffic itself that is the chief source of the wide-spread intemperance that prevails, and we regard that traffic as an enemy to every true interest of the human race. It destroys health, reason, character and life, and wars against the home, the church, society, and the state. It is the most gigantic evil of the age in which we live, and its overthrow should be sought by all good citizens, without regard to denomination, party or nationality.

"We rejoice at the progress of public sentiment concerning this evil within recent years, and that a strong conviction is taking possession of the best and most thoughtful people in the land that this traffic ought to be exterminated. * * *

"We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic. We advise the members of our church to aid in the enforcement of such laws as do not legalize or indorse the manufacture and sale of intoxicants to be used as beverages; and to this end we favor the organization of law and order leagues wherever practicable.

"We thankfully recognize and approve the great work carried on in all parts of the country by that National Temperance Society and the Woman's Christian Temperance Union; we recommend their publications, commend them to the pecuniary aid of our people and earnestly exhort our members to actively co-operate with these organizations.

"Finally, we proclaim as our motto, 'Voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in intoxicating drinks as the duty of civil government.'"

TEMPERANCE REFORM IN RUSSIA.

One of the great curses of Russia is strong drink; and no people can rise in the scale of existence with this horrible millstone about their necks. The following extract shows that there is some thought on the subject in Russia:

The Emperor of Russia appointed a commission, some months ago, to investigate the causes and remedies for the increasing intemperance in the use of alcoholic liquors in his dominions. Of this commission, the well-known statesman and diplomat, Ignatieff, was the chairman. As a result of their investigations, the commission have recommended a very sensible and effective schedule of reforms. They vest the sale of intoxicating liquors in every village in the village council. There shall be but one drinking-house in any village, and the councils of a number of adjacent villages may agree that but one drinking-house shall suffice for them all. In each of these houses, tea, coffee, and other non-alcoholic drinks, shall be kept for sale, and also a supply of good water to be dispensed free. The keeper of the place shall be a resident of the village, a man of good character, and he shall be paid a salary, the profits of the business to go to the village treasury for local improvements. The commission provide also for punishing persons found drunk in the streets; for removing and fining the drink-vender if he sells to intoxicated persons, and for closing the drinking-house in any village by the district governor, if the council, through their agent, conduct it in an improper manner. It is probable that the Emperor will issue these propositions in a decree. It is not a little remarkable that Russia is in advance of every other European country on this subject.—*Selected.*

—The steamer Good News sent out in sections by the London Missionary Society for service on Lake Tanganika, has reached its destination and the parts are being put together, with a fair prospect of doing good work. It was Stanley's idea to send out a boat in this fashion.

THE CHURCHES.

—Bro. C. F. Hawley, Wesleyan evangelist, and his wife celebrated their twenty-fifth wedding anniversary on Monday evening of last week with a pleasant company of friends at their home in Wheaton.

—The graduation of the first class of Wheaton Theological Seminary, June 16th, will be an interesting event in the history of the Wesleyan churches and the friends of the institution will be largely represented on the occasion. It was hoped that Rev. N. Wardner, editor of the *Wesleyan*, could be present and speak, but ill health and the pressure of important private business will unfortunately prevent.

—The Lockport Wesleyan Conference has a special ministerial meeting on the 11th inst. at Napoli, N. Y. Among the topics to be presented is "Secretism Sin *per se*," by Rev. J. L. Benton.

—The Methodist Episcopal General Conference did not adopt the report on temperance printed on another page without some opposition. Debate was prematurely cut off and the vote was taken hurriedly; but opportunity was given for a considerable number to enter their protests against the paper.

—The Swedish Augustana Synod will meet in its twenty-fifth annual convention in Andover, Ill., on the 19th of June. The roll of ministers now include over 190 pastors with over 425 congregations. Its missionary activity is very extensive and successful.

—Moody and Sankey, the evangelists, began a three weeks' farewell mission, May 27, in an immense iron tabernacle which has been erected for their use on the Thames embankment. Mr. Moody told a correspondent that the Lord had wonderfully blessed the work in which they had been engaged during the past winter and spring in London. During that time they have held missions, varying in duration from one to two weeks, at Warnsworth, Islington, Stepney, Clapham, Battersea, Stratford, Newcross, Hammersmith and Hampstead, and thousands of souls had been brought to the Saviour. Mr. Sankey had been absent for several weeks on account of illness, but he was now happily recovered, and they believe the present series of revival meetings will be the most successful of all their work in England. After these meetings they expected to rest a few weeks, and to return to their homes in the United States early in July.

—At the State Association of Congregational churches meeting in Peoria last week, resolutions were adopted looking to the consolidation of all the women's missionary societies into one body. A report recommending the appointment of a State Sunday-school Superintendent, who shall do his work under the auspices of the Congregational Sunday-school and Publishing Society, was adopted. A committee was appointed to prepare a memorial to the State Legislature relative to the law of divorce. The new creed was discussed at some length. Opinion as to the adoption of the new creed is about evenly divided; it is not thought it will receive the indorsement of this association.

—On Monday last in the General Synod of the Reformed Presbyterian church (New Light) meeting in Pittsburg, Pa., a report of the committee condemning the liquor traffic licensed by the government, and providing for the excommunication of such church members as deal in spirituous liquors and rent property to tavern-keepers, after heated debate, was unanimously voted down.

—The Methodist Protestant Convention, in session at Baltimore Thursday, declared in favor of total abstinence and passed a resolution insisting that the divorce laws be so framed as to forbid either divorced party to marry during the life of the other.

—The Synod of the Reformed Presbyterian church began its sessions in Northwood, Ohio, last week.

—The mission to the Kabyles of Algeria, established by Mr. H. Grattan Guinness and Mr. and Mrs. Pearse, has been extended so as to embrace the rest of the Berber races. It is managed by a council. It is to be known hereafter as the "Mission to the Kabyles and other Berber races of North Africa." The secretary is Edward H. Glenny, Linton Road, Barking, London. The Berbers number six or eight millions. They are not so fanatical as other Moslems. The mission has two stations and is about to open a third. A medical missionary has been added to the staff, which now consists of five persons.

—W. B. Bagby of the Southern Baptist Mission, in Bahia, Brazil, says the Brazilians, with some exceptions, are quite willing to hear the Gospel, while in the interior where the power of the priest is not so great, they are eager to hear it.

—Sardan Hermon Singh, who is heir to princely estates in one of the richest provinces of Northern India, has recently been converted to Christ through the labors of the Presbyterian missionaries. According to Hindu custom he thereby forfeits his right of possession; but he gladly disregards this for Christ. He has married the daughter of the Rev. Golak Nath, a native Presbyterian missionary.

—The Baptist Foreign Missionary Union, in session last week at Detroit, decided to send missionaries to the Congo, in Africa, at a cost of $30,000 yearly. The Home Missionary Society began its meetings, the largest receipts in its history being reported—$401,692. During the year 145 churches were organized, and in the South and West 107 new churches were erected. The Society has school property of greater value than $600,000.

—Some weeks since, reference was made to the case of two police captains at an out-station of the American Board in Japan, who had become Christians, and one of whom had lost his place in consequence. The second was also forced to resign. The matter was brought to the notice of some of the higher officials, and, perhaps, as a result, one of the ex-captains has received a better position in another department. There is, no doubt, more or less local hostility to Christianity in Japan; but the spirit of the central government is decidedly favorable. It is very widely believed that the recent visit of Privy-councilor Ito to Germany, where he had several interviews with Prince Bismarck, and even with the Emperor William himself, on the subject of Christianity, made a profound impression upon his mind. He is reported to have said that he had previously believed that religion was, with these men, merely a matter of State policy, but that he was now convinced they were sincere Christians.

—The Rev. Clara M. Bisbee has started a Free church in Boston on the basis of "ethical culture." There will be in the service no petition to deity in the hope that human supplication may reverse the irrevocable decrees of nature, but "unworded music shall express our common confidence in that power which makes for righteousness."

—At the Moravian Synod at Letiz, Pa., the committee recommended that the synod meet only twice in ten years. Sixty-five ministers were now in the service, with five churches and two chapels dedicated; increase in members, 645; total communicants, 8,649. The church papers under the new management were successful. A valuable library of 1,356 volumes was presented by W. G. Malin of Philadelphia, being the rarest collection of Moravian literature in existence, excepting the archives of Herrnhut. The interest in foreign missions is increasing.

—The Wycliffe celebration in London, May 22d, was concluded with a great evening meeting at Exeter Hall. The Earl of Shaftesbury presided. In his address he said: "Of the reformers—Wycliffe, Luther and Tyndall—Wycliffe was perhaps the greatest. The Wycliffe movement diffused information and knowledge among the common people which hitherto only the learned possessed. Wycliffe's correct title is, 'The Morning Star of the Reformation.' England, after his time, never again was subject to the rule of the Pope. The people of England can only show thankful appreciation of his life by cherishing his precepts and blessing God for the translation of the Scriptures he made." Canon Taylor moved that "the quincentenary of John Wycliffe's death affords a suitable opportunity to commemorate his work as a patriot, church reformer, translator, and preacher of the holy scriptures." In making the motion Canon Taylor said: "The great work which Wycliffe died for—the church—is now in danger of being overthrown, and we should beware of those who are trying to lead us back to darkness, blindness, idolatry, and medievalism." Mr. Taylor's motion was carried.

—A German statistican tells us how the Christian people are taken care of by ministers of the church. 1. Protestants: There is one clergyman for 625 inhabitants of the United States, 794 in France, 908 in England, 932 in Hungary, 1,100 in Holland, 1,300 in Denmark, 1,440 in Switzerland, 1,600 in Germany, 1,734 in Austria, 2,268 in Finland, 3,600 in Russia. 2. Roman Catholics: There is one priest for 267 inhabitants of Italy, 419 in Spain, 536 in Portugal, 540 in Switzerland, 680 in Holland, 812 in Germany, 823 in France, 1,050 in Belgium, 1,143 in Austria, 1,145 in Hungary, 1,200 in Russia, 1,320 in England. 3. Greek Catholics: There is one priest for 350 inhabitants of Greece, 884 in Southern Austria, 1,060 in Russia, 1,900 in Servia.

—The American Congregational Association held its thirty-first annual meeting Tuesday, last week, at Boston. The year's receipts were $23,389, and the balance on hand is $233. Annual memberships were abolished, and life memberships raised from $30 to $50.

—The papers say that lately H. W. Beecher invited a celebrated violinist to play a few tunes for his congregation after the sermon was through, and he accepted.

—A missionary of the China Inland Mission, in the province of Kansuh, says that in Thibetan families every other son is given up to the gods, and is supported by the family. A principal temple has 300 priests; another has 100.

—Miss Whateley, who for twenty years past has been laboring in mission work in Egypt, said in a recent letter: "The first text which I learned in Arabic, and taught to my first little school of ragged girls, was this: 'I am the way, the truth, and the life;' this has been the head and front of all my teaching these many years."

THE UNITED PRESBYTERIAN GENERAL ASSEMBLY met in St. Louis on Thursday last. The report of the permanent Committee on Narrative and the State of Religion showed a membership in the United States of 87,637, a gain of 2,194 in the year, an increase of 739; communications in foreign fields, 858; congregations in the United States a gain of 19; ministers, 732, a gain of 2; Sunday-schools, 825, a gain of 2; amount contributed to the memorial fund, $186,443. The Rev. Mr. French, of Cincinnati, was elected moderator without any contest. The report on foreign missions said that missionary work had been concentrated on two fields, viz: On the northwestern provinces of India and in the delta and valley of the Nile in Egypt. In six years laborers increased from 174 to 274, communicants from 1,069 to 2,648, and contributions from $47,551 to $64,179. Last year's receipts were $69,186, of which $32,980 was sent to Egypt and $28,480 to India. Gen. James A. Eakin presented and read a memorial prepared by the Allegheny convention, which strongly protests against the repeal of the law forbidding instrumental music in the church, and appeals for a restoration of the law. The memorial was listened to attentively, and at its conclusion that part of it relating to the interpretation of the law was referred to the Committee on the Judiciary.

The press reports of the Assembly work on Saturday say that a test vote indicates the final decision will be that individual churches will be allowed to determine for themselves whether they will use musical instruments or not.

THE GRAND ARMY OF THE REPUBLIC AND THE UNITED PRESBYTERIANS.

[From the Christian Instructor.]

An association, self styled the Grand Army of the Republic, is organized in various States of our Union. If this order is an oath bound secret association, as is believed and charged by those best informed as to the character of the various orders of secretism, viz: the active workers in the National Christian Association, the United Presbyterian church cannot in faithfulness to her principles ignore the danger arising from this order, if fellowshiped in her communion.

This subject will come before the General Assembly by memorial, as may be seen in a published abstract of the minutes of Keokuk Presbytery. The judgment of the General Assembly in deciding the application of the Fifteenth Article to the holding of membership in said order would be preferable to conflicting judgments on this subject by different presbyteries. One presbytery (and perhaps the only presbytery that has taken action on such connection) has judged it inexpedient to either approve or condemn such connection.

Its action is referred to as a precedent or a reason to others for non-action on their part. And thus another of our distinctive principles is in danger of being eliminated from our profession. Success in removing one but emboldens attack upon another and another of our distinctive principles.

The only "two spiritual powers in the world," viz: "the spirit of evil and the spirit of good," are ever antagonizing each other—error and truth striving for the mastery. Each appeals to the church for her sanction and influence.

The following is the report of a committee appointed by Keokuk Presbytery on this subject and laid on the table—the whole subject to be referred by memorial to the General Assembly. The report is based on a published exposure of the ritual of the G. A. R., and is perhaps the best evidence now to be had as to the character of said association:

To the United Presbyterian Presbytery of Keokuk, to meet at Morning Sun, Iowa, April 7th, 1884: Your committee to which was referred the question from Morning Sun relative to members of the United Presbyterian church holding membership in the order known as the Grand Army of the Republic, would respectfully report:

That, after careful examination of this subject, we do without hesitation, declare that such connection is inconsistent with the principles of the United Presbyterian church, and is explicitly forbidden by the principles of the church. See especially the Fifteenth Article of the Basis of Union. To be more particular: the Grand Army of the Republic is a distinctly marked or defined factor in the great Empire of secretism which is so fearfully dominant everywhere. It is a society whose members are required, even before taking the oath of initiation, to come under a solemn obligation to keep secret everything they may see or hear in camp before, during or after the time of initiation. They are required in the oath of initiation solemnly to swear that they "will never make known or cause to be made known any of the hidden mysteries, work or ritual of this band of comrades, wherby the same may come to the knowledge of the uninitiated." Each one further swears, while kneeling at the altar, with his left hand on the crossed swords and the Bible, and his right hand pointing upward: "I will yield implicit *obedience* to the encampment of which I may be a member." And again: "I further swear that I take this obligation upon myself without any mental reservation or equivocation, under no less penalty than that of being treated and punished as a traitor by this order. So help me God, and keep me steadfast."

It is a society dangerous in any government, but especially in a government republican in form, (a) because it may be used for the promotion of unworthy and dangerous men who may manage it, to obtain coveted places of power in the government; (b) because worthy men may be discriminated against for the single reason that they do not hold membership in this secret order.

It is a society founded in and permeated by selfishness, and is, therefore, contrary to the letter and spirit of the Holy Scriptures. It is an irresponsible society, independent of either church or state, bound together by rash pledges and extra-judicial oaths. It claims the "power of the sword," that is, power over the lives of its members, and by its claims usurps the high prerogatives of the civil magistrate. This order is a society (in a word), secret and oath-bound, carefully guarded by outer and inner lines; it has its altar, emblems and chaplain; it has its grips and passwords; its promises and oaths of secrecy, and its penalties.

Hence, we conclude the order known as the Grand Army of the Republic is an association within the scope and meaning of the Fifteenth Article of the Basis of Union, and by it condemned, therefore,

Resolved. 1. That sessions are hereby enjoined to see that our rule excluding persons holding membership in this or any similar organization be strictly complied with.

2. That this report be ordered spread on the minutes of Presbytery, and that it be published in the papers of the church.

J. F. TATE,
Chairman of Committee.

TRUTH IN THE HUSK.

We publish the poem below at the request of a lady reader, whose solicitation would have been in vain had not the surroundings of the piece given it a certain relative value. It is entitled "*Masonry:* by a Lady," and appears in Vol 1., No. 1, of the New Jersey *Telephone*, "a Masonic Guide," Jan., 1881. Alongside and filling about two-thirds of the page is the following in large type:

"To the Masonic Fraternity, Worthy Brother, Companion, or Frater: As a mark Master Mason under certain circumstances would present you with his mark and request of you some favor, so we present you with this specimen of our work, and request of you the favor of your subscription to our paper for the year 1881. Fraternally and courteously yours, W. H. Jefferys, 33rd degree, publisher and editor."

Following the poem is a note from the editor:

"We publish the above poetry with a view of pleasing our better half. In this connection we are compelled to admit the unpleasant fact that the matron of our house, and the angel of our home, has become an *Anti-mason*.

"Brother, Companion, or Frater! do you ask why is this thusly? We answer thereby hangs a tale of disappointment, sorrow and suffering—on the one part; and of violated obligations and murdered vows on the part of certain of our Masonic Brothers, Companions, and Sir Knights.

"We will reveal no more, except in that strict and private confidence which is expressed by the Masonic words 'on the square.'

"We however, deem it right and proper under the circumstances, to give place in our columns to 'Masonry: by a lady.'

"☞'Let us have peace.'"

A Mason's life is one that's free—
(Not the life though of mortar and bricks)—
But out at nights enjoying a spree,
And playing astonishing tricks,
While the shes at home are waiting,
Ne'er dreaming it all a dodge,
But thinking the sad belating
Is caused by "work at the lodge!"

Where they meet upon the level,
To part upon the square,
And raise the very devil
While congregated there.

If a bachelor chap in his courting days
Grows weary of being tied,
Both day and eve, almost always,
At his fair Dulcinea's side,—
The easiest way to escape awhile,
And in fact some calls to dodge,
Is to seek the aid of a Mason friend,
And join a Masonic Lodge.

Where they meet, etc.

If a married man is tired of home,
If he out at night would hodge,
And from his life-companion roam,
The wretch will join a lodge!

Where they meet, etc,

The women don't like Masons—
Don't believe in them the least—
From the Tiler at the entrance,
To the fellow in the East.
Lodge meetings are but covers
To hide some lurking dodge—
Look out when mates and lovers
"Have business at the lodge."

Where they meet, etc.

Now whate'er the Mason's secret,
Be it fetish, goat or ram;
Be their Order good or evil,
Worth a blessing or a —— psalm!
Let them keep it, snug and cosy,
Let them worship (in a horn),
Let them be sedate and prosy—
But as sure as they are born

We'll yet meet them on "the level,"
And ere we part be "square,"
For at some lodge-held revel
The women will be there.

Then woe betide the sinner
Who "spreads it" in the East;
Fear will make him rather thinner,
Though he may be fat—the beast.
And all their grand regalia—
Skin-aprons, scarfs, and jewels—
We'll sieze upon as plunder,
For women all ain't fools,

Though they don't meet on a level,
And don't part on a square,
Still they all can raise the ——
If they get a chance that's fair!

LODGEDOM.

—Confederate decoration day, May 27, was observed at Fredericksburg, Va. A floral shield and dove from the Grand Army Corps were suspended on the Confederate monument. The Confederate veterans joined in the observance of the National Decoration day.

—Chicago Commandery, Knight Templars, have accepted an invitation from the Minnesota Grand Commandery to attend their meeting June 24. They will start *on the Sabbath* on their tour of pleasure and dissipation.

—Rev. Mr. Butler of Exeter, Neb., is in trouble. Having to officiate at the funeral of a Mr. Bivins, he did not express any opinion as to the whereabouts of the departed brother, but impressively exhorted the sinners present to repentance. The local post of the G. A. R., of which Bivins had been a member, held an indignation meeting, passed resolutions denouncing the parson, and sent them to the newspapers. Let Bro. Butler take courage from this sort of trouble. See Matt. 5: 10–12.

—The "Right Worthy Grand Lodge of Good Templars" convened in Washington city last Tuesday for the thirtieth annual session with 400 delegates in attendance, representing Canada, India, Prince Edward Island, and every State in the Union. The R. W. G. T., George B. Katzenstein of Sacramento, presided. The report declares that unless one or both of the great political parties declare unequivocally for temperance that the temperance people will support a prohibition candidate to be nominated at the convention to be held at Pittsburg July 23. On Friday, John B. Finch of Nebraska was installed "Right Worthy Grand Templar."

—The following notice appears in the Chicago papers: "The Imperial Council, Ancient Arabic Order of the Mystic Shrine, will meet Wednesday, June 4."

—The Republican candidate for lieutenant-governor of Illinois has issued an order to his council of Sovereign Grand Inspectors General: "By order of Ill. John C. Smith, 33 degree, Deputy of the Supreme Council for the State of Illinois, the fifteenth annual session of Illinois Council of Deliberation will be held in the preceptory of the rite, No. 78 Monroe street, Chicago, on Thursday, the 19th day of June, A. D. 1884, corresponding to the 26th day of the Hebrew month Sivan, A. M. 5644, at 2 o'clock P. M., for the consideration and transaction of such matters and business as may be of interest to the rite in this district."

—The Knight Templar Masons of Chicago who went to San Francisco last August have organized in memory of the trip, and this week celebrate it in a dance.

—Last Thursday was celebrated as "Ascension" day in many places by the lodge Danville and Galena, Ill.; Keokuk, Iowa; and Omaha, Nebraska, are mentioned in the dispatches. At Omaha Clinton Locke of the Episcopal church, Chicago, officiated, and at Danville George C. Betts of St. Louis, the present Grand Prelate of the Knight Templar Masons. Did these "prelates"

—The editor of the New Jersey *Telephone*, "a Masonic Guide," advertises his virtues (Masonic) in these words, ending with a blasphemous use of a solemn declaration of Jehovah to Moses:

"Past Grand Commander in Chief of The New Jersey Sovereign Consistory of Sublime Princes of the Royal Secret, all of whom are Freemasons of the 32d degree.

"Past Grand Prelate of The Grand Commandery of New Jersey Knights Templar, a Military Masonic Order, composed entirely of Ancient and Accepted Freemasons, and Professed Soldiers of the Cross of our Lord Jesus Christ.

"Past Grand High Priest of The Grand Holy Royal Arch Chapter of New Jersey, which is composed of Freemasons who have passed from The Sublime to The Supreme Degree of Ancient Craft Masonry.

"'I am that I am. I AM hath sent me unto you.'—Exodus 3: verse 14."

BUSINESS.

THE WASHINGTON ADDRESS.

James Kennedy of San Jose, Cal., having ordered a quantity of the Washington address, "Frecmasonry and Free Government," sends for a second lot. "We want," he writes, "to post the prohibition lodge men of San Jose, for they are still groping in the dark, although they have been traveling eastward for 'light' for the last hundred years. But they love darkness rather than light."

Now that the national conventions are setting and presenting candidates is the time to interest radical men in favor of a radical party, and none is more so than the American. Circulate these pamphlets. Write to the N. C. A. treasurer for as many as you can well use, and send postage for them.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

CHURCH FURNITURE.

A great bargain can be had by any church desiring to furnish its house of worship with seats and cushions. Address

W. I. PHILLIPS, *Treas. N. C. A.,*
221 W. Madison St., Chicago, Ill.

NOTES.

We again wish to call the attention of canvassers for the *Cynosure* to the necessity of their stating in their letters that there is an extra copy due them, when such is the fact.

1ST. Unless you do state it, the subscription clerk may not think of it.

2D. When you send in a few names at a time, it is impossible for us to keep the account so as to know when each has his quota of subscribers, for we have not the time.

3D. Some have preferred not to take any commission though sending in full clubs. But we wish it clearly understood that if anyone who wishes it has failed to receive his extra number of the *Cynosure* or any commission due, we hope that they will write us at once that we may correct the error.

4TH. We are doing the business for you, friends and if it is not done satisfactorily we hope you will write us a personal letter.

5,000

Copies of the address by President J. Blanchard at Washington,

"FREEMASONRY AND FREE GOVERNMENT,"

are ready at this office for IMMEDIATE DISTRIBUTION. Let every reader of the *Cynosure* get a few copies to circulate among his neighbors. Send the postage and get the documents FREE.

F. W. CAPWELL, *president of the N. C. A., and chairman of the National Committee of the American party,* says of this speech: "It seems to me, in the line of address, the crowning effort of your life was the address you delivered at Washington, and reported in the *Cynosure* March 20th."

DR. J. N. NORRIS, *Birmingham, Iowa,* writes: "Permit an humble citizen to offer you his congratulations and to thank you for the brave, strong words for God and humanity uttered by you in the late Washington convention."

Let every reader of this note write immediately for all the copies he can use, enclosing stamps to pay the postage.

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Of HISTORY—Illustrated.

A SURPRISE even for the old steadfast friends and champions of THE LITERARY REVOLUTION, and a delightful "chunk" of literary "dynamite" for the foes of choice books for the millions. "WHAT IS IT?" A new, enlarged, beautifully ILLUSTRATED and RICHLY BOUND edition to my heretofore published Historical Wonder-Book, which contains, UNABRIDGED:

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GRAPE FERTILIZERS.

The grape-vine requires at the same time nitrogen, phosphate of lime, and potash. The first two seem to give the plant a powerful vegetation, and the third appears to favor the production of sugar in the fruit. All fertilizers containing these three elements in suitable proportions and sufficiently assimilated, may, therefore, be advantageously applied.

Stable manure contains from four to five-tenths per cent of nitrogen, from seven to eight-tenths phosphoric acid and about four or five-tenths potash. In France, according to Professor Faex, of the Agricultural School at Montpelier, from twelve to twenty-three tons are applied to the hectare (two acres, one rood, thirty-five perches) every four years, in a rather fresh state in impermeable, clayey land, and more or less decomposed in soil that is light or of average consistency and specially where calcareous.

Sheep's manure contains 72 per cent of nitrogen, 1.52 per cent of phosphoric acid. As far as known it is richer than stable manure. Its effect on vegetation also is more apparent and shorter of duration. A dose of about twelve tons is used every three years.

Reeds, seaweed, chips, etc., may be applied in heavy soil after having been coarsely chopped, or in lighter soil after being previously decomposed. These divers fertilizers contain nitrogen in the following quantities: box, 1.17 per cent; seaweed, from .40 to .45 per cent.

Soot contains 1.15 per cent of nitrogen and a rather large proportion of phosphate of lime and salts of potash; therefore, it produces very remarkable effects on the vine, especially in calcareous soil. Two or three tons are used to the hectare. Its action is annual, or nearly so.—*Prairie Farmer.*

SHADE TREES—PLANTING AND AFTER-CARE.

Trees that have grown in the open air will do better than those from thick woods. In selecting, those only should be taken that are perfectly sound; a dead spot, however small, will extend until it ruins the tree. Trees with short trunks and large thick tops should be chosen, avoiding such as divide into two nearly equal branches, for they will be very likely to split down. In taking up trees, every root should be secured to the uttermost fiber as far as possible, and without splitting or bruising them, and the holes for planting them should be large enough to receive the roots in their natural position. While out of the ground the roots should be protected from the air and kept moist, and in setting them fine rich earth should be packed around all the fibers.

Trees should be staked to prevent the wind from starting the roots, and well mulched to keep the ground moist and loose. A vicious practice prevails very extensively of cutting off the entire top. This is the death warrant of the tree. It may put out new branches and do well for a few years, but the wound will seldom heal; there will be a dead stub above the new limbs that will ultimately decay down into the center of the trunk, and the limbs will break off or die. This process in its various stages may be seen in a large proportion of the trees that have been treated in this way. If a trunk must be cut off, let it be just above a thrifty limb, whose growth will heal over the wound. If branches must be removed, they should be cut close to the trunk, great care being taken not to injure the bark or wood, the cut made smooth and covered at once with wax or paint so as to exclude the air. Shade trees are usually set too thick, from two to four times too many being put on the ground; consequently, as soon as they have grown a little, they interfere with each other, and a struggle for existence commences, in which all suffer and symmetrical growth is prevented. Trees should never be allowed to exclude the direct sunlight from a house; to do so is to make it unfit for a dwelling. To remedy this by pruning will leave naked trunks covered with unsightly scars, too large to heal over, which will ultimately decay and kill the tree. Thinning out is but little better, for the trees that remain will be stragglers standing at irregular distances, with forlorn and badly shaped tops.

Shade trees should be carefully watched and all branches that start where they are not wanted, that will ever interfere with streets, walks, buildings, or other branches should be promptly removed. Such branches are often neglected until their removal irreparably injures the shade tree. All dead limbs should be taken away at once.—*American Agriculturist.*

WORKING HORSES UNSHOD.

Shoeing horses is almost unknown in our section. I have often driven them 30 or 40 miles a day, and have never had a shoe on them. Our mail driver makes a daily circuit of about 30 or 40 miles with shoeless horses. I have several times purchased horses very cheap in the city, for the reason that they could scarcely walk for sore feet. After the shoes were removed and they were sent to the farm, in a few days all signs of lameness disappeared. A pair of mules at this time do most of the farm work; when purchased they could hardly move without apparent pain. The shoes were removed and they have had no trouble since, in working as a team or in the cart. A horse-shoer could not "make his salt" in our section. The reader will understand that we have no stones, and seldom a frozen road to travel over, and as a general thing the best of roads. Turnpikes and toll-gates were never known on the Eastern Shore.—*A. P. S., Rock Hall, Md., in Country Gentleman.*

TOMATO CUTTINGS.

A writer in *Gardening Illustrated* says that if young shoots of the tomato are taken off and propagated like bedding plants, they will make a less rampant growth than seedlings and be more fruitful. Cuttings prove best for pot culture. They are then to be kept near the glass, with a temperature of about fifty degrees.

THE BACK YARD.

Many back-yards are abominations to the eye and nose. One finds in them all sorts of litter and refuse from oyster cans to old boots. Here the slops of the kitchen are poured to increase the odors which ought to warn every thoughtful person of the malarial influence breeding there, to break out eventually in fevers or diphtheria. If any member of the family dies from one of these diseases, his death is probably lamented as a mysterious dispensation of providence, but the minister would say if he were to visit the back-yard, that death was caused solely by a violation of hygienic laws. A very strong argument against a dirty back-yard, is the spirit of deception which it is apt to foster in the young members of the family, for it is a constant deceit to present a clean and attractive front-yard to the gaze of the passers, while the back-yard is not fit to be seen. Children should be taught to be clean for the sake of cleanliness, and not because outsiders are likely to criticise them. The best plan is to have a hogshead or large box fitted up in one corner of the yard, and make it a rule to throw into this old cans, boots, broken dishes and all such rubbish, and when there is a great accumulation, to bury or burn it. Do not allow anything to be thrown about. Have drains made to convey all slops entirely away from the house. Make good walks, and let the ground have a fine covering of grass, not weeds. Put up strong supports for the clothes-line. Keep the fence in repair and plant currant bushes near it. Set vines about the refuse barrel, and train them over it until it is hidden. If you have a receptacle for ashes, let it be something which can be shut up, not a row of old barrels to offend the eye and give out a cloud of ashes every time the wind blows. Make it a rule to have the back-yard at all times as clean as the front one.—*E. E. Rexford, in American Agriculturist.*

KEROSENE TO KILL INSECTS.—AN EMULSION.

It has been discovered that milk, either fresh or soured, is a convenient medium to unite kerosene and water. Mix together kerosene and half as much milk, stirring them thoroughly to form a cream-like mixture. When the two are so completely united that no oil is visible, dilute the mixture with twelve times its bulk of water, adding the water gradually, and stirring thoroughly. This emulsion has been found especially useful in the treatment of the various scale insects, so difficult to destroy by ordinary insecticides, and is used for various other insect pests. For trees use a syringe or force pump, and for house-plants, often injured by scale insects, apply with a sponge or swab.—*American Agriculturist.*

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."
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IN BRIEF.

A Sunday-school in Maine claims to have a teacher who in the last 22 years has been absent from only three sessions of the school. A school in Ohio claims the next best record, a teacher who in fourteen years has missed only two sessions.

It is estimated that there are between four and five thousand Chinese living in New York and Brooklyn. Much Christian work is done in their behalf, with very gratifying results. About 1,000 of them are enrolled in the Sunday-schools of the various evangelical denominations. Nearly forty of them are communicants.

Near Wabash, Ind., there is a school called "White's Institute," under the auspices of the Quakers, for the education of Indian children, forty of whom were recently received into it. These children come from nearly every important tribe in the Northwest and are educated at the expense of the general government.

No, young man, it doesn't hurt you a particle to sow your wild oats. Go ahead and sow as you wish. But it's the gathering in of the crop that will make you howl. And you have to gather it, too. If you don't it gathers you in, and one is a great deal worse than the other.—*Burdette.*

The cheapest and simplest gymnasium in the world—one that will exercise every muscle and bone in the body—is a flat piece of steel, notched on one side, fitted tightly into a wooden frame, and after being greased on both sides with a bacon rind, rubbed into a stick of wood laid lengthwise in a sawbuck.

Tornadoes occur in the afternoon generally between two o'clock and evening, four being called the tornado hour. They move from southwest to northeast generally east about twenty degrees north; and their linear movement is ordinarily from thirty to forty miles an hour. Tornadoes occur on sultry days, or when the temperature is very high, and the air is thoroughly saturated with moisture. They occur when the electrical conditions are high, or when the air is highly charged with electricity.

There is a remarkable place in the Gulf of Mexico known as the "oil spot." It extends about two miles along the shore, and perhaps three-quarters of a mile seaward. In a storm its appearance is very wonderful. All around are angry boiling waters, tossing the foam high in air, while within this enclosure is a perfect calm. In fine weather there is nothing to distinguish the place, but in a gale the waves become thick and of a reddish hue. Mud taken from the spot has all the cleansing qualities of soap, and is used to scrub the decks of vessels. Scientific men are puzzled to know what makes the "oil spot."

The last day of December, 1884, it will be 500 years since John Wycliffe died. The 21st day of May is to be celebrated the denunciations of his doctrines, which took place some forty-two years after his death, in obedience to the Council of Constance. The commemoration services will cover the following points: First, the deliverance of the country from foreign spiritual domination; second, the circulation of the Scriptures in the vulgar tongue; and third, the bringing of the Gospel message both by tongue and speech to the very doors of the people. It has been arranged that the commemoration shall comprise a special religious service in the church of the parish in which the doctrines were formally condemned, a popular gathering at Exeter Hall, and a conference at the Mansion House. At the conference the question will be raised, How can Wycliffe's memory be most suitably honored? The most honored names in England are associated with the movement. The churches in America, as we understand, do not intend wholly to overlook the quincentenary of the "Morning Star of the Reformation."

Sabbath desecration is proving to be not profitable. At Coney Island, where the Lord's day is utterly disregarded, it has been difficult to obtain competent and responsible men to conduct the hotels, because they do not pay or pay so little as to make no adequate return for the work and worry expended. The restaurants in the same locality change hands pretty much every season, because they too don't pay. The stock of the railways leading to the island has only a nomina price, because it is earning nothing. In this city the Sunday opening of the Exhibition of Water Colors was a disappointment in the matter of revenue. In Cincinnati the demoralization resulting from the desecration of the Sabbath was one of the prime causes of the recent riot.—*Christian Intelligencer.*

I have been figuring up what this capital of ours has cost us since the beginning, and I find that the amount is over $100,000,000. The subject was investigated by Congress in 1876. The total at that time was a cost of $94,362,453; since then $5,500,000 has been paid out for public buildings alone, and the amounts paid out for works of art, park decorations and other things will run the total far ahead of the amount above stated. For a number of years it has cost more than $1,000,000 a year to pay the government expenses of the District of Columbia, and since 1862 the amounts have been much higher. In 1873 the amount was more than $8,000,000. In 1875 it was more than $7,000,000, while from 1828 to 1852 it was less than one million a year. In 1814 only $1,800 was appropriated for the District of Columbia, and it was not until 1837 that the yearly proportion reached $1,000,000. It is interesting to look over the items of permanent improvements in Washington. These include the original cost of the buildings and their repairs, furnishing and keeping in order. The following estimate, though not exactly correct, is approximately so. It is less rather than greater than the actual cost, some of the minor expenses during the last seven years being omitted: The Capitol has cost $17,672,123, the Patent Office over $13,000,000, the Treasury about $7,200,000, the Washington streets more than $6,000,000, the State Department about $7,000,000, the Navy nearly $4,000,000, the White House, two parks and public grounds, about $2,000,000.—*Washington (D. C.) Republic.*

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Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order, and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen $2.00.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 35c. per doz. $3.25. Paper cover. 15c. Per doz. $1.25.

Minutes of the Syracuse Convention. Containing addresses by Rev. B T Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25c. per doz. $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev D. R. Kerr, D D., Rev. B. T. Roberts, Rev G T. R. Meiser, Prof J. R. W. Sloane, D D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette. 25c. each; per doz $2 00

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

Five Rituals Bound Together. "Oddfellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in Cloth for $1.00; per doz., $9.00

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Masou's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Stearns' Inquiry into the Nature and Tendency of Freemasonry. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen. $2 00

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each: per dozen, $1.00.

Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scriptnre, makes them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church,* Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen. 75 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each per dozen $2 00

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M S Newcomer and Elder G W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate.* 25 cents each; per doz $2.00.

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. 25c. each, per doz. $1.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price 20 cents each; per dozen, $2.00.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen. 50 cents.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Odd-fellowship Judged by its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness:" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Pres't Blanchard, the addresses of Pres't H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages: cloth, $1

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper. 35 cents; per dozen, $3.50.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

NEWS OF THE WEEK.

WASHINGTON.

—It is estimated that about eighty members of the House and twenty Senators will attend the Chicago Republican Convention.

—The majority report of the United States Senate Elections Committee on the Danville riot declares that it was premeditated and preconcerted for the purpose of raising the race issue and intimidating the negroes. The Democrats prearranged the riot and endorsed it after it had occurred. In the Copiah, Miss., investigation, the majority report being Democratic, exhonorates the murderers of Wheeler.

—The Senate has passed the House bill appropriating $100,000 for the relief of the flood sufferers along the Mississippi amended so as to expend $50,000 and the balance for an Ohio relief fund.

—Colonel J. O. P. Burnside, disbursing officer of the Postoffice Department, was arrested Thursday. Examination of his books reveals the fact that he has embezzled government bonds of a face value of $45,000. He has been a fast liver, and recognized as a speculator and stock gambler for years.

COUNTRY.

—Mrs. Belva A. Lockwood of Washington, lectured before a small audience at Hershey Music Hall, Chicago, Friday evening. She spoke of the Presidential candidates and favored Logan.

—While Mayor Harrison, of this city, was passing along LaSalle street, near Jackson, he was enveloped in a cloud of dust arising from a pile of debris taken from a building at present being torn down in the vicinity. Two workmen who were guilty of the heinous offense of causing dust to settle on the Mayor's clothes were arrested and fined $10 each.

—Miss Clara Barton, President of the American Association of the Red Cross, started from Evansville, Ind., Monday last, with a boat-load of clothing, provisions, furniture and farming utensils to supply the people in the lower Ohio flood districts, whose wants have not yet been fully looked after.

—The first message over the new cable owned by the Gould-Mackey company was received Monday afternoon at Rockport, Mass., the steamship Faraday thanking the selectmen for her reception, and hoping to complete connection with Dover Bay that day.

—A dynamite cartridge was discovered in the basement of the building at Edina, Ind., in which the *Journal* of that place is printed. The discovery caused some excitement.

—Frederick D. Grant and Jesse R. Grant, sons of the General, filed schedules in their assignments at New York Monday. F. D. Grant owes $2,215,066, with assets nominally worth $1,990,013. J. R. Grant's liabilities are placed at $95,249, the nominal value of his assets being $131,150.

—In Fountain county, Ind., in a deposit of black sand, gold has been discovered yielding a large percentage to the ton. The find has caused no little excitement in the district.

—The natural gas well discovered on the Westinghouse premises in the Nineteenth Ward of Pittsburg is believed to be the largest in the world.

—George I. Seney, of the Metropolitan Bank, New York, made an assignment of his pictures Tuesday for the benefit of the creditors of the bank. There were 137 pictures valued at $350,000.

—There are 1,515 insane people in the asylum on Blackwell's Island, New York, and the State Commissioner of Lunacy estimates that New York will have 18,072 insane people in her asylums in 1890.

—Two boilers in a mill two miles east of McBride, Mich., exploded Friday afternoon, totally wrecking the building and killing three men. The bodies were unrecognizable. Charles Davis was fatally scalded and four others were injured.

—One of the worst railroad wrecks ever known, where there was no loss of life, happened Wednesday on the Falls branch of the N. Y. Central road at Murray, a short distance east of Albion, N. Y. Two freight trains collided at full speed on a single track. The crash was terrific and reduced both engines to a mass of broken iron, the engineers and firemen jumping in time to save their lives. Fifty-three freight cars were derailed, and twenty were in an instant piled on top of the two engines.

—Knupp's Tunnel, near Pittsburgh, on the South Pennsylvania railroad, was the scene of a terrible accident by which nine were instantly killed and eleven others severely injured, with slight hopes for recovery. A large force of men was engaged in excavating a tunnel about a hundred feet from the main entrance, when the heavy scaffolding gave way with the above appalling result. The accident was caused by quicksand. The coroner's jury exonerated the contractors from blame.

—Severe frosts occurred Wednesday night in northern Illinois, southern Wisconsin, northeastern Iowa and Ohio, western Pennsylvania, and Ontario, Canada, doing considerable damage to crops.

—A violent snowstorm passed over the towns south of Buffalo Friday morning, and trains from that vicinity were well covered with snow. An engineer on one train arriving stated that the storm while it lasted was as severe as in January.

—The frost did great damage all over New England Thursday night. In northern New Hampshire several inches of snow fell. Around Norwich ice a quarter of an inch thick formed, and all crops which can be killed by cold are ruined. In Vermont tender crops were killed.

—Reports from eastern Ohio and western Pennsylvania indicate severe damage to early vegetables and fruits by the heavy frost. In some sections ice formed a quarter of an inch thick. The farmers report corn, wheat, potatoes and tomatoes badly frozen.

—Hooper's building at Baltimore collapsed Friday afternoon from the weight of cotton it contained, the fourth floor first giving way and forcing the others down. Of a number of persons in the structure six bodies have been recovered. Three persons were fatally injured and two others are missing and supposed to be in the debris.

—Five seamen of the sealing brig Confederate, now hemmed in by ice in Notre Dame Bay, reached St. John, N. F., Thursday, praying that aid be sent to the famishing crew on board, numbering seventy-four. They have no fuel, all the provisions except a little bread have been devoured, and the craft is surrounded by an ocean of ice as far as the eye can reach.

—A bleacher in Moore & Wilson's straw-board mill at Waterford, N. Y., exploded Tuesday night, blowing five men into eternity, totally demolishing the building, and damaging the stock and dye-works of J. M. King & Co., and Holroyd & Co. Nine men were in the mill at the time of the explosion.

—At Sharpsburg, Ky., Thursday, fire destroyed the Presbyterian church and four or five other structures, entailing a loss of $40,000.

—Incendiaries burned the court house at Florosville, Texas, Wednesday, the records, deeds, mortgages, and all valuable papers being consumed.

—The Belmont coal mines in Alabama, in which U. S. Grant, Jr., is a principal stockholder, have closed down because of the Grant & Ward failure.

—Five hundred laborers and yardmen of the Wabash Railroad struck Thursday because of non-payment of wages. The total bonded debt of the Wabash road is about $80,000,000.

—Reports from 1,000 correspondents of the National Press and Bottlers' Advocate, from all parts of the United States, in regard to the fruit crop, say the apple crop will be the largest ever known, but there will be only a half crop of peaches and pears. The prospect of a very large crop of small fruit is very good.

—The arrival of the steamer Faraday on the morning of May 22d at Rockport, Mass., with the shore end of the Bennett-Mackey cable, was announced by the booming of cannon and ringing of all church and fire bells. The entire population hastened to the beach, and soon the water was alive with craft. Large parties came from adjacent towns and the country. The cable was successfully landed and made fast.

FOREIGN.

—It is said Germany will side with France against England in the Egyptian conference unless England consents to Germany's acquiring her strip of West African territory.

—Twelve men have been committed for trial on a charge of conspiracy to murder at Sligo, Ireland, on the testimony of informers.

—An article appears in the *Fortnightly Review* written and signed by W. E. Gladstone on England's foreign policy. Gladstone says the period has now arrived when England may with advantage study and even reproduce in some of its most characteristic aspects the foreign policy of America.

—In the Commons Tuesday Gladstone again declared that the Egyptian conference would be limited to the discussion of the financial situation. He promised to lay before Parliament before the conference meets whatever result may be arrived at from the preliminary interchange of views between England and France. No agreement, he said, would be concluded without reference to the other powers. The government contemplated a European engagement and not a separate one with France. Although preliminary negotiations were taking place with France, due regard had been given England's rights and privileges.

—The French government proposes to celebrate the centenary commencement of the French revolution of 1789. It has also resolved to make a specially brilliant exhibition in Paris in 1889.

—Five hundred rebels attacked Suakim Wednesday night. The Egyptian soldiers thrown out to meet the attack became demoralized and ran away at the first onset of the enemy, but the rebels were frightened by the use of an electric light on the fortifications and retreated. The attack lasted two hours, during which the rebels kept up a continual firing, to which the war ships in the harbor replied, as well as the twelve guns in the forts. There were no lives lost, and no one was seriously hurt.

—An explosion, supposed to have been of dynamite, occurred in Scotland Yard, London, Friday night. One of the police headquarters' buildings was completely wrecked and a number of houses in the vicinity were seriously damaged. Five minutes later a similar explosion took place in Pall Mall, which shattered the windows of the Carlton Club building, and considerably injured other structures in the neighborhood. The roadway was torn up and rendered impassable. A short time after these explosions a rumor was circulated that the Victoria Railway station had been blown up. This, however, proved unfounded. The building partly wrecked by the explosion in Scotland Yard was a lodging-house used by the detectives of the department. The adjacent Clarence Tavern was partly demolished. Several clubs standing in the roadway were overturned by the force of the explosion. One carriage nearer by was blown to pieces and its horses were injured. A policeman on patrol duty at the time was seriously wounded and is now in the hospital. There were several detectives in the wrecked house, but none were hurt. The explosion in Pall Mall occurred a few minutes after that in Scotland Yard. Three minutes after this, at 9:20, a third explosion occurred in St. James' Square, only a short distance from the scene of the second one. The concussion in this case was the severest of all. The back wall of the Junior Carlton Club building, which faces on Pall Mall, was blown in, and the splendid mansion of Sir Watkin Williams Winn, M. P., was partially wrecked, and a number of servants injured.

An achievement in telegraphy is reported by the *Telegraphist*, whose representative recently paid a visit to the offices of the Indo-European Telegraph Company in London, and was put into communication with the clerk in charge at Emden. After a few signals the line was opened to Odessa, and afterward to Teheran. At the suggestion of the operator at Teheran, Kurrachee was called, and the signals still found clear and good. Kurrachee opened the line to Agra, and Agra switched on the line to Calcutta, and to the surprise of all concerned—the Calcutta clerk asked, "Are you really London?"—the signals were excellent, and the speed not less than twelve words a minute. The total length was 7,000 miles of wire.

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221 W. Madison St., Chicago, Ill.

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Our advertising columns are carefully edited to avoid all *improper, private medical*, and questionable advertisements. By such careful discrimination an indorsement of genuineness is given to all advertisements accepted. The confidence of its readers is sought by the careful exclusion of all questionable enterprises. Shrewd business men will not fail to see the great advantage the paper will be to them in promoting their interests.

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Christian Cynosure.

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Address all letters for publication to Editor *Christian Cynosure,* Chicago. Writers' names must always be given. No manuscript returned unless requested and postage enclosed.

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N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association will be held at 221 West Madison street, Chicago, June 19th, 1884, as provided in the by-laws of said Association. Opening session at 10 o'clock A. M.

As this is an important session for business and consultation, every corporate member and as many of the friends as possible should be present.

F. W. CAPWELL, *President.*
JOHN D. NUTTING, *Recording Secretary.*

RAILWAY NOTICE.

All who desire to attend the Chicago convention of the 20th inst. from New York State:

We, the undersigned, have made special arrangements with Mr. D. C. Starks, General Passenger Agent, Warsaw, to run an excursion train to the aforesaid convention, via the Rochester and Pittsburg railroad. All who may desire to attend the convention can do so at exceedingly low rates. We will endeavor to furnish first-class accomodations. Sleepers will be attached. The train will leave Rochester Tuesday, June 17, at 5:30 P. M., stopping at all stations between Rochester and Salamanca where there are those who wish to get on. No exchange of cars. Tickets good going, from the 17th to the 19th; returning, on or before the 30th. Now is the time to visit your friends in the West, and at the same time encourage by your presence.

All parties desiring to avail themselves of these rates should write *immediately* for further information to

F. W. CAPWELL, *Chairman of State Com.*, or
W. B. STODDARD, *Sec'y,*
Dale, Wyoming Co., N. Y.

REDUCED RAILROAD FARES.

The question of railroad fares is one that interests every one who contemplates attending the convention June 20th inst.

The simple fact is, the man or the movement not in the *ring* has little prospect of favors from the "powers that be," unless he is ready to do their bidding; and much as I regret the fact, it is nevertheless a fact that I have not been able to secure reduction of rates to the American party convention.

The very best arrangements possible will be made to lighten the expenses of entertainment while here, and to aid the friends who may come in every way possible Come trusting in God, and his blessing which "maketh rich and addeth no sorrow therewith" shall be sufficient reward.

J. P. STODDARD.

The annual meeting of the N. C. A. and the National Convention of the American party will make a fine beginning for a few hundred *Cynosure* subscriptions. Friends who come to those meetings, each of you bring a good list in your pocket. Many who should now renew can send by the hand of a delegate. A little attention to this matter on the part of only one in ten of our readers will give the list a substantial lift, and doubly cheer all who labor about the paper, since it will come at a time when the business of all newspapers lags.

The late Methodist General Conference just as it was adjourning, on the last evening, adopted a resolution amending the book of Discipline "so as to prohibit preachers officiating in public services in any parish to which they do not belong, when requested by the regular pastor not to do so." Such a law would have been very convenient a few years ago when a New Jersey minister wished to tell what he had learned of the iniquity of the lodge over the line upon the territory of a brother pastor. The Christian act was a grievous offense, but one hard to name. The charge of preaching within the staked out game-ground of another was made to tell, however, and the offending brother was cast out of the M. E. synagogue. What would some of these men of zeal for metes and bounds do with John Wesley, their father, according to sectarianism? Everyone knows how he went across lots and anywhere to reach the multitudes. When the Epworth church was closed against him he preached often from his father's flat tombstone in the church-yard.

The Republican Convention is without excuse that it neglected to endorse several grand reform principles which need to be incorporated into our national life. A noble memorial from the Woman's Christian Temperance Union was presented and was about to be shoved along to a committee, but the earnest protest of some members relaxed the rule and it was read by the secretary. Another resolution recommending to Congress a Constitutional amendment against the liquor traffic was read and given to the platform committee. Senator Blair of New Hampshire, the champion of prohibition in Congress, was on that committee and promised and old friend—and Anti-mason—that he would get in a resolution if it were a possible thing. He did gain a hearing for Miss Willard, who never spoke more eloquently or ardently for the cause so near her heart; but he could get no farther with an anti-liquor resolution. The platform is dumb on that topic, but it thereby leaves out a plank that would be very apt to tip up with Blaine and Logan on it.

Another good and sound plank which was called for was one demanding that the policy of the nation should be to settle all international disputes by arbitration without resort to the barbarism of war. The committee did not think the Republican party could yet spare the war trappings and expenses and influence. But it is a good omen that so much was asked of the party. For twelve years the American platform has recognized this issue as worthy the adoption of the nation. It was significant also that the *Inter Ocean* seconded the request editorially in these words: "In preserving the Union and thus securing forever peace upon this continent from ocean to ocean and from gulf to gulf, the Republican party wrought a great work for 'peace on earth and good will to men,' and in all our intercourse with other nations no opportunity should be lost to promote the great principle of arbitration. Our motto, and so far as our government can influence other governments the motto of the whole civilized world should be, 'Let us have peace.' A distinct recognition of this principle in the platform would be an important step in that direction. No one could object to such a plank."

The Gordian knot of the Mormon business is in its Endowment House Masonic oath. Every trial for polygamy has found this oath a barrier which could not be broken down. Punishment for contempt has failed to dissolve the stubborn and fanatical Mormon obedience to their secret obligation. A new case is just reported. Nellie White of Salt Lake City, the third and last wife of Girard Roundy, Bishop of Wanship, has been sent to jail for contempt of court in refusing to answer questions concerning her marriage and convict her Mormon husband of bigamy when before the Grand Jury. The nation may ere long, if action is delayed, call for an Alexander who shall cut this knot with a bloody sword.

HILLSDALE COLLEGE, Michigan, has three secret college societies for males, and one called *Kappa Gamma*, for girls. This girl's society has its head center in Evanston, Ill. The Hillsdale College belongs to the Free Will Baptists, who were once an anti secret sect. The bones of the donors to that institution would turn in their coffins if they were conscious that *girls* in that institution were running secret societies, and paying dues to a head center in the Methodist University at Evanston! Are the Methodists content that their University should become a roost and cage to breed these "unclean birds" of night as Moody calls them? Will Prof. Kimball make a note of this for his people?

I know of but two beautiful things: the starry heavens above my head, and the sense of duty within my heart.—*Immanuel Kant.*

Not a single faithful word is ever uttered that does not repeat itself in echoes till it reaches the throne of God. Not a noble deed is ever done, however obscurely, that is not chronicled in heaven.

A genuine Irishman came briskly into the town hall Canadaigua meeting, N. Y., and said: "I've jist looked in to see what I can hear; for, indade, where I come from, ye can't hang a Mason if he kills ye."

There are two things, each of which he will seldom fail to discover who seeks for it in earnest: the knowledge of what he ought to do, and a plausible pretext to do what he likes.

A man who is really diffident, timid and bashful, be his merit what it will, can hardly ever push himself forward in the world; his despondency throws him into inaction, and the forward, bustling and petulant will always precede him.

NATURE, REVELATION AND MODERN CRITICISM.

BY REV. GEORGE B. CHEEVER, D.D.

Every resurrection of nature in the spring season is a new and irresistible demonstration of the wisdom, power and love of God. Our little farm refreshed by rain seems like a new Paradise smiling and glowing in the love and radiance of the Creator; and the brightest, earliest, and most perfect of its flowers is an exquisite tuft of English primroses, one of the loveliest objects of natural beauty you ever set eyes upon. Why in the world did ever the poets baptize it with the name *prim*-rose, just the contrary to all its native, simple, attractive loveliness, as infantile and artless as a new-born babe smiling on its mother's breast. The man must have been a prim little rhyme-tattler, not knowing the plough-boys heart of his native Saxon, as Tyndal and Burns did, when he gave that name. But possibly, he meant *primal* instead of *prim*, and should have said so. But a cooing mother, lisping in her joy, is said to have whispered the name of her first-born daughter to the baptizing clergyman as Lucifer, instead of saying "Lucy, sir;" and so in place of a girl's the child had a boy's name.

I never saw this exquisitely beautiful flower outside of England, in such perfection; and this on

was brought to us from Cornwall in its cradle two years ago, and just now, after some discipline of weather, has reached its intensest vernal fullness of beauty and glory. There are twenty perfect blossoms within the mossy green-leaved circlet of one rich tufted plant, and from the indescribable sweetness and glory of the vision which the flying angels themselves, on their ministries of love in this world, and trodden by the footsteps of the Son of God, might stop to wonder and adore, we may judge what the sight would be of the belt or border of such primroses, two or three feet deep, extending round the walks of a whole garden, springing from their soft, velvet tapestry of leaves, like the cloud of Murillo's child-angels attending on the Virgin Mother and her Son.

It has been raining now two days, one of the great rains of God's strength, whereby we have been shut in with the privilege of seeing from our windows the buds bursting, and the new-born blossoms laughing, the green leaves unfolding, and the whole earth putting on her raiment as of bridal glory in the freshness of a new creation. Who knows but that the happy scientific students of the works and Word of God in other worlds possess spectroscopic and color-shading and measuring instruments, with which they can read and rejoice to interpret the prophetic symbols, so glorious, so beautiful, so powerful to the believing soul, of the future resurrection, life and glory of "the people written in the book!"

Here they are toiling and moiling a few years with patient, praying wisdom like that of Daniel, whose record the angels study. Then lost from sight a little season, asleep in the dust of the earth (for so he giveth his beloved sleep) to awake in the likeness of Christ's glorified body, and to shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

Go thy way, Daniel! Shut up the words and seal the book to the time of the end. Many shall run to and fro, and knowledge shall be increased, and many shall be purified and made white and tried. So go thy way till the end, for Christ himself shall come and quote thy words, and thou with Job shalt rest, and stand in thy lot at the end of the days, knowing now that thy Redeemer liveth, and shall stand at the latter day upon the earth; and that out of thy flesh, in the image of thy Saviour, in the robe of his righteousness, thou shalt see God, and forever shalt be like him, for thou shalt see him as he is.

I sometimes find myself wondering what must be the emotions of the spirits of the just made perfect, forerunners and followers of Christ, such as Moses, Job, Samuel, David, Elijah, Enoch, Isaiah, Hezekiah, Jeremiah, Daniel, Malachi, John, Paul, if they see and know and converse with one another in the intermediate Paradise-world, where they look down at what is going on now on the earth where they once walked and worked by faith. What must they think of the books of critical demonstration now published and believed by thousands, proving that they themselves were liars, and the books written in their names anonymous forgeries, and Christ himself the greatest impostor of them all, and professors of theology in Christian seminaries endorsing such speculations of infidelity as more consistent with a large and liberal confession of Christ, and better adapted to the canons of a rational belief than Christ himself, being ignorant of the critical learning of the nineteenth century, and unable even to have read the newly discovered manuscripts of this age, could ever have imagined or mastered. But this is one of the elevated railroads of our day for rapid transit, and God be praised that as yet all men are not quite thus brutish in their knowledge!

Englewood, N. J.

THE CHURCH OF GOD.

BY EDMOND RONAYNE.

In a recent article I endeavored to set before the readers of this paper some simple thoughts from God's Word in regard to the "church of God" and in connection with that same subject I may now briefly add the following:

First, no person can "*join* the church." There is no such thing in the Word of God as "joining the church." There is indeed a deplorable picture of a younger son turning his back upon his father's house, going into a *far* country and *joining himself* to a citizen of that country (Luke 15); but not a single instance is on record in all the New Testament where any one "*joined* the church." Every member of the assembly of God is *born* into it. "Ye are no more strangers and foreigners but fellow-citizens with the saints and of the *household* of God" (Eph. 2: 19); and all those who are "*of the household* of God" are "all the children of God by faith in Jesus Christ" (Gal. 3: 26); "born again" of the Word and Spirit of God (Jno. 3: 5); born into God's family, being made "partakers of the divine nature," (2 Peter 1: 4); "sealed" with his Holy Spirit (Eph. 1: 13); "heirs of God and co-heirs with his only begotten Son." Rom. 8: 17. Beloved reader, how did you get children into your household? By birth—by natural birth. Well, God gets children into his household by birth also—by the new birth; and this new birth by which God gets children is just as true and just as real as the birth of any of your children or mine.

Can you say, beloved friend, as in the very presence of God that you are thus a child of God; that you have been really and truly "born of God" (Jno. 1: 13), "being born again by the Word of God which liveth and abideth forever." 1 Pet. 1: 23. If this is really true of you who read this article, then on the infallible, unchanging authority of God's Word you have "eternal life and shall never perish." Jno. 10: 28. You are "joined to the Lord" (1 Cor. 6: 17), not to a church. "You are a member of his body, of his flesh and of his bones." Eph. 5: 30. "God has set you in the body" (1 Cor. 12: 18), being that which he himself has made you, "created in Christ Jesus unto good works:" Eph. 2: 10. But on the other hand if you are not in reality a child of God, if you have not been really and truly "born again by the Word of God," then no matter what your profession is, no matter what sect you may have joined, no matter how much of a reformer you are, you are simply a child of wrath" (Eph. 2: 3), "without Christ, without hope and without God." Eph. 2: 12.

Remember, dear friend, that it is not *getting religion* but *receiving* Christ that causes you to be "born again" and become a child of God. "As many as *received* him"—not "as many" as *got religion* or "joined the church" or made a profession—but "as many as received him (the Son of God), to them gave he the right, or privilege (margin), to become the *sons* of God, even to them that believe on his name *which were born of God.*" Jno. 1: 12, 13. "He that hath the Son *hath life* and he that hath not the Son of God hath not life." 1 Jno. 5: 12. And remember also that the moment any poor lost sinner receives Christ, the moment he takes God at his word and trusts in the "One offering" made "once for all" upon Calvary's cross (Heb. 10: 10), that very moment he becomes a child of God, having the same life, the same spirit, and the same Father as that glorified Man who sits "on the right hand of the majesty on high (Heb. 1: 3); he is "joined to the Lord" by the Holy Ghost, is a member of his body, and therefore cannot from the very nature of things join the church or assembly because he is already in it.

In the second place I desire to say that all those thus "born of God" and therefore united to Christ in heaven constitute the assembly of God upon earth—all having the same Holy Spirit, all partaking of the same divine nature, all possessing the same eternal life, and all pre-destinated by God "to be conformed to the image of his Son." Rom. 8: 29. This I say is the assembly of God, the body of Christ, of which he is the veritable living Head, and is that in which God has taken up his abode upon the earth by the Holy Ghost, as he did in the assembly of his earthly people in the wilderness by his presence in the Tabernacle. Jno. 14: 16, 17. Of the Holy Ghost in these verses the Lord Jesus testifies, "for he dwelleth with you and shall be in you," and thus he dwells in "the house" and also in the believer. God looks upon this assembly, although composed of "redeemed" or born-again ones out of "every kindred and tongue and people and nation," as one undivided whole, constituting thus "the unity of the Spirit," and it is the express desire of his heart that every one of his children should have fellowship with him in "endeavoring to keep that unity of Spirit in the bond of peace." Eph. 4: 3. But alas! alas! what do we see around us? "The unity of the Spirit," blessed be the God of all grace, remains the same undisturbed, inviolable thing that God has made it, but man as everywhere else has most terribly failed in his responsible position before God in the assembly, and the sad result of his failure is the myriads of seats and the Babylonish confusion of professing Christendom.

But so as not to make this article unnecessarily long I will simply add, that in the New Testament we find five things in relation to God's assembly as left down here to be a witness for Christ until he comes back again to receive his people to himself and to reign over this earth as the Son of Man, the Son of David, the King of Israel.

The assembly of God in every city or locality, we find, "came together into one place" on the first day of every week to worship, or as it is also expressed, "to break bread," according to Christ's own desire. In thus coming together they did so because they were redeemed: of course no Gentile or Jew could worship with them, none can worship God but a child of God, and so accordingly we find that the redemption of Christ is the *cause* of our gathering; the "one body of Christ is the *ground* of our gathering; the person of Christ is the *center* of our gathering; the Spirit of Christ is the *power* of our gathering; and the Word of Christ is the *authority* of our gathering.

This is God's order for his children as revealed in his Word, and anything else beside this is simply lawlessness and schism. Do you find this order, my dear Christian brother, carried out by yourself and your fellow Christians in the place where you live? If not, then may the Lord lead us in faithfulness to himself to take our true place outside the camp. Heb. 13: 13.

Chicago.

SHORT SERMON.

Text:—The abomination of desolation.

My Brethren:—The Roman eagles when thrust into the temple of Jerusalem could not have been more desolating to the Mosaic institutions than the Masonic lodge thrust into the place of the Puritan church is desolating to American institutions. The Roman power was not more abominable to the Jew than the Masonic lodge is to the true American. Yet power has always a very insinuating way in dealing with human affairs. The Jew tax-gatherer for the Roman power doubtless shared his extortions with the governor; here a tribune married a rich Jew's daughter; there a scheming centurion built a synagogue on half the sum he had robbed from the people; in another quarter some enterprising, money-making Jew had taken a fat contract for furnishing pork for the crack Tenth Legion; in still another quarter some Jew's smart son was given a lucrative office, and so on, though the Jewish nation detested the Roman power, yet the leading men of the community served it; were obsequious to it, and helped it to crush and destroy all that Moses had established.

And so it is, my friends, with our politicians respecting this foreign abomination the lodge: they serve it; are obsequious to it, and are helping it to destroy every vestige of our early American institutions.

My brethren, as the lodge is an organized lie, all truth and righteousness are perverted by it wherever it stands. Under its baneful shadow men call good evil, and evil good. They prefer Democratic generals to Whig ones. They honor bank-misdirectors and those who trifle with public confidence. He who is faithful over a few things or over many, they "let severely alone." They introduce lotteries into churches; run churches and communities in debt; rob them of funds and lay it to deacons or churchmen; vote patent knaves into office and exult in sustaining them there; vote the most extravagant back-pay grabs and Credit Mobilier swindles; subject the laws to a helpless attitude in the face of Star-route frauds and Ku-Klux outrages, and, if the thief should come in the night, far from taking alarm they give that thief sympathy and protection, and take him into partnership with them.

My friends, where the lodge has forced a little, poor State that we know of to pay many millions of dollars for white mercenary recruits when black patriots could have been had for the asking; where the two Senators, lodge-minions, are caught as if by the coming of a thief in the night in advocating the most extravagant and most discreditable expenditures, each on an occasion ten years apart on the eve of a great financial revulsion under which millions have suffered from loss while these Senators grow rich and jubilant; in a State where, owing to such extravaganees, school-teachers must be paid twice what they were before the war; where about every fifteenth voter is a pensioner, and where many local communities are in debt with not half the former means to pay—please tell me, my friends, in such a state of things, what is the chance for religion? Where is the money for its support to come from?

I will tell you what the chance for religion is: with all communities that thus come under the abomination of desolation it will be found that a mixture of Masonic lies, fraud, deceptions, intimidations and outrage will be a good enough religion for *them.* They will continue to throw flowers upon muddy graves; make a profane medley of prayers for the dead and political speeches for the living over the graves of many a bounty jumper, and then proceed to demand of Congress an enormous sinecure for one of their "fraternity" who has helped to swamp 60,000,000 of dollars of their honest fellow-citizens' hard earnings by gambling operations in Wall Street.

So Mote it be!

Take rather than give the tone of the company you are in. If you have ability you will show it more or less upon every subject, and if you have not you had better talk sillily upon a subject of other people's choosing than upon one of your own.

PERISH ALL TYRANTS, FAR AND NEAR!

The tyrant's chains are only strong
While slaves submit to wear them;
And who could bind them on the strong,
Determined not to wear them?
Then clank your chains, e'en though the links
Were light as fashion's feather;
The heart which rightly feels and thinks
Would cast them altogether.

The lords of earth are only great
While others clothe and feed them,
But what were all their pride and state,
Should labor cease to heed them?
The swain is higher than a king;
Before the laws of nature,
The monarch were a useless thing,
The swain a useless creature.

We toil, we spin, we delve the mine,
Sustaining each his neighbor;
And who can hold a right divine
To rob us of our labor?
We rush to battle—bear our lot
In every ill and danger,
And who shall make the peaceful cot
To homely joy a stranger?

Perish all tyrants far and near,
Beneath the chains that bind us;
And perish too that servile fear
Which makes the slaves they find us?
One grand, one universal claim—
One peal of moral thunder—
One glorious burst in Freedom's name,
Unholy bonds to sunder.

—*Clark's Reform Song Book.*

CLERICAL COWARDICE.

Jesus Christ was the Prince of Reformers. He denounced all shams and despised all half-measures. He was a radical revolutionist. He hurled his thunderbolts of condemnation against current evils, however hoary with age, however strongly entrenched in prejudice or passion. He advocated great principles that humiliated pride, antagonized cherished customs, and trampled venerable traditions under foot. He came into a terribly demoralized world—a world which was following a bad leadership, adopting a false philosophy, and rushing to a fatal destiny. It needed to be halted in its mad career. It needed alarm-notes rather than opiates—rebukes rather than flatteries—blister-plasters rather than soothing-syrup. Christ undertook this work of agitation, arousement, and revolution.

The Apostles and early Christians caught the spirit of their Master and struck bold and telling blows against the fashionable sins of their day. They had clear convictions, consecrated energies, and heroic courage. They had something more to deal out than dry abstractions and glittering generalities. Their gospel supplies did not consist of soft-soap and sentimentalism. They did not wait for public sentiment to kick them out. They looked difficulties and dangers out of countenance, and stood forth as the *reprovers* of a godless world. They told the truth and took the consequences. Of course they were considered rash, presumptuous, impracticable, foolish. None of these things moved them.

It is according to the genius of the Gospel and the fitness of things that *ministers should be leaders in all philanthropic movements.* They are mouth-pieces for the great Jehovah, they should be no cringing cowards or double-faced hypocrites. If they are the representatives of Jesus Christ, they should exhibit something of his dauntless courage and aggressive spirit. In a word, they should be leaders of the people—moulding public sentiment, pointing out special perils, promulgating great principles, arousing the popular conscience, and lifting the masses upward toward the standard of eternal rectitude.

How poorly some of our modern ministers seem to fill the bill! Take the great and growing question of temperance. It is so vital that every pulpit ought to be a temperance battery, and every minister ought to be an unqualified Prohibitionist. Many of the preachers are all right. They have light, enthusiasm, and courage. They are an honor to their profession. They vote as they pray, and they preach as though they apprehended the claim of God and humanity. But too many of them are still lagging behind—ignorant, indifferent, lazy, cowardly. They are waiting for others to do the hard work, to make the cause popular, to get the train well in motion, with an easy seat for their comfort and safety.

Some ministers are constitutional policy-workers. They are constantly studying the winds, ready to take whichever is likely to be the winning side. While a great cause is going through its weak and struggling stage, they are not apt to be around. They are blind, and deaf, and dumb, to the demands of the hour. More than twenty-five hundred years ago an inspired writer photographed them as follows: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to they own way, every one for his gain, from his quarter." Isaiah 56: 10, 11.

The Woman's Christian Temperance Union recently sent an invitation to the Minister's Association of St. Louis for its members to preach on the subject of Prohibition. The invitation was declined. As an excuse for their course one of the ministers said:

"Don't be discouraged because we do not work with you in this reform. Our hearts are with you. It does not require a majority now to turn off a minister. One or two can do it, if they have money. It is unsafe for us to take a higher stand than the lowest in our congregations, for the people say we must be a unit, or the pastor must go. We are like pulling a sled on slippery ice. We have to be careful or our feet will fly."

What a clerical standard is that! "Is it unsafe for us to take a higher standard than the lowest of our congregations!" The religious *leader* trying to keep pace with the hindmost *follower!* How can there be any healthy growth in such a church? Such leadership dooms it to eternal stagnation. Such clerical cowards have evidently missed their calling and they should give place to those who have more conscience than backbone.

In a beautiful village in New York, where I lately gave some temperance lecturers, I found a forcible illustration of the subject in hand. A titled minister was recently requested to open a public temperance meeting with prayer. He declined, with this apology: "*I have been in the place only a short time, and I haven't yet learned the sentiment of the people!*" In other words, he had not yet learned how to set his sails to the popular breeze. How many such clerical cowards and compromisers would it take to make the devil wink? O for a courageous and unctionized ministry, that dare contradict the father of lies, denounce gigantic villainy, and herald the greatest reform of the age!—*Rev. A. A. Phelps.*

THE DEMAND FOR A NEW THEOLOGY.

Joseph Cook in answering the question, "For what purposes have illigetimate demands for a new theology been made?" says, "1. To make religion easy and fashionable, and lessen the breadth of distinction between the church and the world." If the "easy and fashionable" religion which the new theology would produce would save souls, make men better in this world, and fit them for the world to come, it would be well to have it. But there are very substantial reasons why we should not have this new theology and new religion.

An "easy and fashionable" religion is not the religion of Christ. "Strive to enter at the straight gate." "Let us run with patience the race that is set before us." "Fight the good fight of faith." To "strive," to "run," to "fight" is not easy. To deny ourselves is a difficult duty. But the religion of Christ requires self-denial: "If any man will come after me, let him deny himself, and take up his cross and follow me." "If ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." "They that are Christ's have crucified the flesh, with the affections and lusts." "Mortify" and "crucify" do not suggest anything easy and pleasant, and yet they do require a process through which every Christian must pass. An "easy religion" shuns work for Christ and for souls, hates Christian giving, and dispenses with earnest efforts after holiness; but Christ's religion requires us to "work" in his "vineyard," to "win souls" to "bring our tithes into his storehouse," and to "perfect holiness in the fear of God."

A fashionable religion concerns itself chiefly with the æsthetic, the ritualistic, the formal and the outward. It is the shadow without the substance, the form without the power, the shell without the kernel. It is Pharisaic in its devotion to forms; Judaistic in its reverence for traditions; and rationalistic in the statements of its creed. It has but little in common with the religion which James describes: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

If "the breadth of the distinction between the church and the world is not lessened" it will not be because many in the church, as well as in the world, are not doing their best to accomplish this end. Too many professing Christians have made the distinction so narrow already that it cannot be seen six days in the week, and is barely observable on the Sabbath. They have lessened the breadth of it so much that church and world seem to be one in social life and business life; one in pursuit of pleasure, worldly honor, and worldly gain. There is nothing that is less to the taste and inclination of the worldly and carnal professor of religion than a broad, well-defined distinction between the church and the world. The worldly man thinks well of the church just in proportion to its conformity to him in its principles and practices. The church that opens wide its doors to Sabbath-breakers, wine-bibblers, stock-gamblers, the lodge, etc., will naturally be regarded with the most favor by all these classes whom it welcomes to its fellowship and admits to its highest privileges.

If it is for these ends that a new theology is demanded let us content ourselves with the old. Even with it we have quite too much easy and fashionable religion; and already the distinction between the church and the world is not made so wide and clear as it should be by the church's faithful testimony and the holy and upright living of her membership.—*The Evangelical Repository.*

ANOTHER CHRISTIANITY.

Jesus comes before the Zulu, riding upon a Gatling gun. Of course these poor heathen know nothing about our political combinations, but they suppose the Christians are invading their land—will they, therefore, love Christ? Missionaries, here is a difficulty for you to explain; how will you deal with it? You come from a Christian nation, a nation which enjoys the unspeakable privilege of a national church; a nation which salutes the savages in Christ's name with shot and shell! Will they receive Christianity coming in such a guise? If they do not, small blame can we pour upon them; they will be only acting according to the light of reason and common sense.

If there shall ever come a Christianity which suffereth long and is kind, which doeth no evil, but seeketh good to his neighbor; which teacheth love to God and love to man; which seeketh not its own, but lays itself out for others, then I do not say that an ungodworld will be enamored of it if left to itself, but I do believe that the Spirit of God will go forth with it, and will convince men of sin, and of righteousness, and of judgment; and then shall the scattered family of Adam accept the one true faith, and enter into a league of amity with each other; and there shall be glory to God in the highest, on earth peace, good will toward men.

Love conquers all. Love is the logic which convinces. Notice two passages of Scripture with which I finish. One thing you want the world to know is that you are the disciples of Christ. "By this shall all men know that ye are my disciples, if ye have love one to another." Does our lord wish the world to be convinced? How does he himself act? Hear him—"But that the world may know that I love the Father, and as the Father gave me commandment, so I do. Arise, let us go hence." Love, you see again, proves the unity of Son with the Father; and here again in this second text it is the love of the Father to the chosen which is to be the sign unto the world. Therefore let love abound. Let it be all the weapons of our war.—*C. H. Spurgeon.*

There is one thing Masonry will not bear, and that is light. It is easy to prove that it is not 200 years old. That all its boasted benevolence is only a pretense to induce men to join; whereas it is extremely selfish, a combination of the strong to help each other to the disregard of the weak. It is easy to show that it is a very uncharitable association. That it persecutes all who oppose it with relentless bitterness. If by a systematic distribution of tracts and books these facts could be brought to the attention of the young men of the country, Masonry will soon die. We do not believe it would keep men from joining them. There are many men who will join it all the more eagerly when they know its real character, which accounts for the apparent revival of the institution in places where it has been exposed; *but it will keep good men from joining it;* and whenever Christian men forsake it, it will be as good as dead. —*Midland.*

Professor Huxley has declared that in his voyage around the world, and in all his studies of savage life, he found no people so miserable, wretched and degraded as those who exist in the poorer quarters of London. The barbarians who live in a constant state of violence and degradation, and who are exposed to the worst rigors of climate and weather, have more enjoyment and independent lives than these miserable workers and artizans, and he says that if he had to make his choice he should unhesitatingly prefer the existence of the former.

There is more of valuable truth yet to be gleaned from the sacred writings, that has thus far escaped the attention of commentators than from all other sources of human knowledge combined.—*Daniel Webster.*

REFORM NEWS.

THE FIELD ROUND ABOUT BEREA, KENTUCKY.

BEREA, Ky., May 28, 1884.

DEAR BRO. BLANCHARD:—Recently I went into an adjoining county—Jackson—to meet an appointment for preaching. I went, Saturday evening, to the house of a friend, a professing Christian. He was absent attending a meeting of a lodge of Freemasons. During the next morning I had with him an extended conversation on the subject of Masonry. After other replies he said, "Bro. Fee, if I had not joined the Masons I would not."

We went to the church house. I found a house full of people. I selected as a text, "The poor have the gospel preached to them." Among other points I made this: Christianity is not mere humane feeling and human acting. It is more—trust in Jesus as a personal Saviour from sin. But I said, Christianity includes humane feeling and humane acting; and any institution that shuts out the poor, "the halt, the lame, the blind," as Masonry does, is anti-Christian; and Christian men ought not to sustain such. After sermon, the brother referred to came to me and asked me to go home with him. He will hear and read.

In this same congregation was Robert Jones, a man who, as a colporteur, was with me at that memorable appointment at Lewis Chapel, in this county, in 1858, at which time he was most cruelly whipped, on his bare body, in my presence, and with a threat that I should have "five hundred times as much if I did not then promise to leave the county and never come back." I said, "I will take my suffering, but not promise." I knelt down. One, and then another, cried out, "Don't strike him." Bro. Jones lives yet, and so do I; and we have as much liberty as you do in Wheaton, Ill.

Tell Philo Carpenter this brother is just as eager to get and distribute tracts against secretism as he was twenty years ago to distribute tracts against slavery. I had some tracts with me and distributed them. A son of this Bro. Jones is now preaching the Gospel in that county. I said, go into the field, I will secure to you one hundred dollars toward support. I have thus far secured eighteen dollars toward that sum. A man who, in what are called mountain counties of Kentucky, will preach a gospel of impartial love and bear his testimony against sectarianism, secretism and intemperance will not meet a bountiful support—almost none.

Another brother in the same county, doing the same work, with a larger experience, is without any certain support. There is the expectation that some friends about Wheaton and Chicago will give to him some aid—I hope sufficient.

Two other brethren, colored, are preaching, as the above are, but to colored people in the "Blue Grass." These are without any promised help. Bros. Hinman, Brown, and I have agreed to solicit help and faithfully disburse. Who will help? The fields are white; faithful laborers are few; and if we pray the Lord to send forth faithful laborers into the field we must be faithful to help feed the wives and children whilst the fathers, who are poor men, go to preach a gospel that will save men from sin—*all* sin.

If such a gospel shall be here proclaimed help must come from abroad, and there are men and women who gladly respond to calls to send a less definite gospel to Western Indians with less prospect of efficiency. The Lord guide and help. JOHN G. FEE.

FROM THE WISCONSIN AGENT.

YORKVILLE, Wis., June 5th, 1884.

You may think I have been swallowed up by the Masons, but I am yet alive and well and fighting them with the best I have. I will make you a short report now, so you may know that I have not given up the ship, and wait till I come down to Chicago for the rest.

My report will begin with April 28th, and end with May 31st, inclusive, making thirty-four days in all. During that time I have traveled 451 miles; have made 485 visits, and have delivered 11 sermons or addresses. I have always either sold or given away tracts or books to every family I have visited, if they could or would read them. I do not lecture much on week-day evenings, as the evenings are so short I cannot get out much of a congregation. I can do better to visit and preach a little and leave some of our literature. I expect to be at our nominating convention on the 20th and go from there to Springfield to attend to some business, and may have to stay some time. I have spread my work rather thin, as I have in the time I report for visited Sauk, Columbia, Dodge, Jefferson, Dane, Waukesha and Walworth counties, and spent about a week in each one.

I am in good health and spirits and enjoy my work; have many very interesting confabs in my work: sometimes the Masons think I am selling the books for Masonry, and give themselves away before they know it, and that pleases me; and then sometimes they say Doesburg is a perjured villain, and I catch them on that, and that pleases all around, and so I make my own off them and am satisfied. Yours in haste, I. BANCROFT.

THE TOLEDO BLADE.

Mr. D. R. Locke, editor of the *Toledo Blade*, better known as Petroleum V. Nasby, opposed the Prohibitory Amendment during the Ohio campaign last fall. Since that time he visited Maine for the purpose of examining into the actual operation of the Prohibitory law. The result of his investigations he gives in letters to the *Blade*, which are naturally commanding wide attention. He confirms all that ever been claimed by judicious advocates of Prohibition as to the effect of such legislation. The law is obeyed as well as the laws against burglary, theft and murder. There are occasional, and in some places frequent, violations, but no one urges these as a reason why the laws should be repealed. According to Mr. Locke, prohibitory laws do remove the greatest evils of intemperance. Although some liquor may be sold in Maine, the sale is attended by such labor and hazard, and can be retailed only under such precautions, that it removes nine-tenths of the temptation to drink that is found at the open bar. He describes the course that has to be followed by certain parties who have set out to introduce liquor into the villages. "They go away," he says, "and buy a jugful of rum. They leave their wagon in the open country, at the outskirts of the village, and wait till long after nightfall and make their way across lots to their homes with the contraband stuff. Their customers drop in, one at a time, and take their drinks in the kitchen, where it is concealed. There are no crowds of men about a bar, one to invite another. The men go for the drink alone, and their drinks they take by themselves. In the very nature of the case, they dare not go in parties. Two dare not go in the house together. To separate, to isolate the drinkers, is to kill drinking for anybody except those in whom the appetite is too strong to be resisted." Under these circumstances, it is plain that the race of drinkers will soon die out. Mr. Locke and his paper constitute a powerful reinforcement to the temperance cause in Ohio and throughout the nation.—*Christian Statesman.*

BAPTISM AND LODGERY.

A tract under the title, "What is Baptism?" published in Kentucky for Sunday-schools, etc., preaches the following peculiar doctrine: "It (baptism) is a symbol of Christ's government. The United States flag is a symbol of this government; the three links is a symbol of Odd-fellowship; the square and compasses of Freemasonry. Would one who is loyal to his country sneer at the flag? Would the loyal lodge-member sneer at its symbol? Would a loving mother ridicule the photograph of her dead child? So will not the man who loves Jesus speak lightly of baptism? It would be difficult to gather more rubbish into a few words than has been done in the above. It is certainly a theological curiosity to illustrate our respect for baptism by respect paid the silly symbols of secretism. Baptismal grace, the great blessing of this sacrament, taught by the word of God, is passed by as unworthy of notice.—*Lutheran Standard.*

The *Standard* will with us congratulate Bro. Thomas Hodge of the N. C. A. Board for a good bit of work in this matter. He discovered the objectionable sentences, sent for the plate of the tract and had it changed, Mr. Carpenter also contributing to bear the expense! The new tract will honor Christ alone and give no share to his rivals.

—The second session of the Southern Christian Institute at Edwards, Miss., near Jackson, closed May 30. This institution is of interest to the *Cynosure*, as it was founded by Elder R. Faurot, well known in Indiana and Michigan, and whose death some two years ago in Mississippi was widely lamented. During the session, which lasted eight months, 130 males, 102 females—total, 232 persons—have been in attendance. Average daily attendance, 76. Four were studying for the ministry; one of these is the Methodist minister in charge at the village. The daily Bible class consisted of about twenty members. Sunday-school was held each Lord's day. The twenty boarders were constantly present; the attendance of others was fitful and irregular; some times as high as seventy-five were present. The members of the faculty met regularly to break the loaf. During the greater part of the session an hour each Sunday evening was spent in the study of the lesson for the next Sunday, under the lead of Sister Faurot. She assisted the pupils also in organizing and conducting a temperance society, with weekly meetings. Their pledge requires the members to abstain from the use of all intoxicants and tobacco of every form. The same pledge has been introduced by the members of this society into the Sunday-schools of Edwards.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-President of the United States.

CALL FOR NATIONAL POLITICAL CONVENTION.

The National Convention of the American Party will be held in Farwell Hall, Chicago, June 20, 1884, to nominate candidates for President and Vice President of the United States, to revise the platform of the party, and transact such other business as may be brought forward.

Each State will be entitled to as many delegates as there are Congressional Districts in the State, and two delegates at large. These delegates may be chosen in such manner as each State shall determine, and they shall be furnished with credentials signed by the chairman of the State Committee, or by the member of the National Committee for that State.

Persons friendly to the cause, who are not delegates, or who are elected to represent organizations friendly to the party, will be admitted to all the privileges of the Convention except that of voting, and this privilege may be extended to them by the Convention provided the delegation of the State from which they come is not otherwise full. Signed— F. W. CAPWELL,
President.

E. D. BAILEY, *Eastern Secretary.*
J. P. STODDARD, *Western Secretary.*

THE IOWA DELEGATION.

CLARENCE, Iowa, June 7, 1884.

EDITOR CYNOSURE:—I send you the names of the Iowa delegates of the American party to the National Convention to be held in Farwell Hall, Chicago, June 20:

W. Pitt Norris, Van Buren Co.
J. M. Kent, Cedar Co.
H. M. Woodford, Bremer Co.
J. W. Rogers, Fayette Co.
H. T. Curtis, Johnson Co.
A. Aultman, Jasper Co.
—— Yant, Sen., Polk Co.
W. H. Layton, Ringgold Co.
S. C. Dodd, Fremont Co.
T. C. Groenveld, Hardin Co.
E. S. Bunce, O'Brien Co.

Delegates at Large:

Dr. J. N. Norris, Van Buren Co.
S. E. Starry, Cedar Co.

Rev. J. A. Preston, Cedar Co., Rev. Geo. Warrington, Van Buren Co., James Furguson of Cedar Co., Samuel Heaton of Linn Co., and many others expect to be at the Convention. If from any cause a vacancy should occur in the Iowa delegation the chairman is authorized to fill the same at the Convention.

Iowa Americans, let there be a grand rally from our State to the National Convention. The meeting in Chicago is too important to be neglected. Let all who are straight on this question come. Those who are not surely ought to be there, for it will be a good place to get straightened and strengthened. J. M. KENT,
Chairman.

—Rev. George Warrington of the U. P. church, Birmingham, Iowa, and Dr. W. Pitt Norris, are the delegates from that stirring reform center to the American Convention. They will be here.

—As the time for our Convention draws near I feel more and more anxious for it to be a success. The weal of this nation and of the whole world largely depends on the triumph of the God-given principles couched in our American platform. I feel that God is stirring the hearts of the pure and patriotic on this subject.—REV. N. E. GARDNER, *Streator, Ill.*

—Bro. Gardner hopes to bring with him from Streator, Dover and Mendota, a goodly company to the convention.

GENERAL BUTLER'S CLAIMS TO THE PRESIDENCY.

He is a Grand Sovereign Inspector General of the 33d degrèe of Freemasonry, and probably understands how to work the lodge better than "any other living man."

He so conducted the military service in New Orleans as to render a statue there to the chief of rebels not only possible, but probable. He may be said to have laid the corner-stone of General Lee's monument.

The most popular and most successful generals during the war were Democrats, and no one has ever doubted General Butler's Democracy; while, at the same time, no other general of the war received more constant favor, partiality and affection from the Republican administration than he.

Honored by Republicans, worshiped by Democrats, delighted in by Greenbackers, honored by Anti-monopolists, respected by Prohibitionists, confided in by high tariff men, the hope of women's rights and of contraband transfer to the free-list; and, crowning every other merit, supreme worker and controller of the lodge—why should he not hope to be President?

I, myself, shall vote for him—when I cease to be

AN ANTI-MASON.

WHY ANTI-MASONS CANNOT VOTE THE REPUBLICAN TICKET.

Because the Republican party is the corruptest party since the formation of government.

Because it favors Freemasonry.

Because while the governments of Europe have been struggling against the assassins of secret societies, and have been justly accusing the United States of being a nest of such societies, our government has never sought to discountenance the wrong and put itself in a dignified attitude before the world by sending to some or all European courts as ministers men of character who especially represent anti-secret sentiments and principles. A party that has thus belittled itself and ignored our American party ought to be ignored by every man of character.

We offer the clergy of the United States another opportunity to assert the dignity of their profession, by either voting with us against every Freemason or Masonic minion set up for office by any party, or else by exercising a little self-respecting self-denial in not voting at all.

AMERICAN.

HOW SHALL A PARTY WIN?

The absence of great philanthropic ideas from politics always marks a period of decadence. We can only attract the best characters in the community to caucus and convention by the assurance that living issues will be discussed, and efforts made for human betterment. What subject brought out the votes of three hundred thousand of Ohio's noblest citizens? It was constitutional prohibition.

A party shouldered that question of constitutional amendment; a party sent representatives to the Senate and the House who voted to submit the great question of outlawing the liquor traffic. In Ohio the party that submitted the constitutional amendment lost its grip, went back on prohibition and was defeated by the "Christian in politics" who voted an independent ticket, or having cast his ballot for the amendment, declined either to bolt his party and vote the independent ticket, or to accept the candidates of his party knowing they were pledged to license. But in Iowa a party has gone further, and after submitting prohibition has stood by it through cloud and sunshine until it is a fact accomplished, and the party is triumphant.

The groundswell of the people's wrath is rising steadily. A new element has entered the political arena and it has come to stay. The nation must go out of partnership with the liquor traffic. This is an issue that will not down. It is Banquo's ghost, and all the noisy incantations about a "Solid South" and "tariff reform" will not suffice to "lay the ghost."

Good men are waking from their lethargy. The North and South are rapidly becoming allies in a new anti-slavery war. It is no longer regarded as a Christian act to "keep temperance out of politics." Wherever the Goliath of the liquor power sends forth his challenge, there the temperance Davids rally; and since the doughty giant is to-day the chief figure in the political arena, "Home versus Saloon" is the war-cry; and as the temperance soldiers rally for the fray it will be seen ere long that no party can win in America unless it frankly and earnestly espouses the cause of Home.—*By request of the W. C. T. U.*

FOR GOVERNOR OF ILLINOIS.

We do not know that it is true that Gen. Oglesby, the Republican candidate for Governor in this State is claiming a temperance record, but rumor has something to that effect. A German landlady, however, in one of the towns of Northern Illinois, where Governor Oglesby spoke a few weeks ago, says: "Governor Oglesby is no temperance man. He brought a basket of wine to the hotel here the other night, and I drank with him till midnight."

It is pitiful, or would be if it were not worse, that temperance voters are called upon year after year, campaign after campaign, to come at the beck of party and elect men who flaunt their unwisdom and disgrace in the voters' faces. Gen. Oglesby's magnificent services as a soldier, and his magnetic and noble qualities as a man are eclipsed by the record of to-day. He is no conqueror who does not conquer himself. He who is endowed with power to attract and hold the masses is a more dangerous ruler than any other if his example be a dangerous one. Christian voter, watch your boy's enthusiasm for these so-called "splendid heroes." Do not let him see you support the man whose practice you warn him to shun.—*Union Signal.*

THE REPUBLICAN PLATFORM.

The general interest in the Republican convention of last week makes its platform a document which every voter will wish to read, whether or not they approve:

Republicans of the United States, in national convention assembled, renew their allegiance to the principles upon which they have triumphed in six successive presidential elections, and congratulate the American people on the attainment of so many results in legislation and administration by which the Republican party has, after saving the Union, done so much to render its institutions just, equal and beneficient, the safeguard of liberty, and the embodiment of the best thought and highest purposes of our citizens.

The Republican party has gained its strength by quick and faithful response to the demands of the people for the freedom and equality of all men, for a united nation assuring the rights of all citizens, for the elevation of labor, for an honest currency, for purity of legislation, and for integrity and accountability in all departments of the government; and it accepts anew the duty of leading in the work of progress and reform. We lament the death of President Garfield, whose sound statesmanship, long conspicuous in progress, gave promise of a strong and successful administration—a promise fully realized during the short period of his office as President of the United States—and his distinguished success in war and peace have endeared him to to the hearts of the American people.

In the administration of President Arthur we recognize a wise, conservative and patriotic policy, under which the country has been blessed with remarkable prosperity; and we believe his eminent services are entitled to, and will receive, the hearty approval of every citizen.

It is the first duty of a good government to protect the rights and promote the interests of its own people. The largest diversity of industry is most productive of general prosperity and of the comfort and independence of the people. We therefore demand that the imposition of duties on foreign imports shall be made not "for revenue only," but that, in raising the requisite revenues for the government, such duties shall be so levied as to afford security to our diversified industries and protection to the rights and wages of the laborer, to the end that active and intelligent labor as well as capital, may have its just award, and the laboring man his full share in the national prosperity.

Against the so-called economic system of the Democratic party, which would degrade our labor to the foreign standard, we enter our earnest protest. The Democratic party had failed completely to relieve the people of the burden of unnecessary taxation by a wise reduction of the surplus.

The Republican party pledges itself to correct the inequalities of the tariff and to reduce the surplus, not by the vicious and indiscriminate process of horizontal reduction, but by such methods as will relieve the tax-payer without injuring the labor or the great productive interests of the country.

We recognize the importance of sheep husbandry in the United States, the serious depression which it is now experiencing, and the danger threatening its future prosperity, and we therefore respect the demands of the representatives of this important agricultural interest for a readjustment of the duty upon foreign wool, in order that such industry shall have full and adequate protection.

We have always recommended the best money known to the civilized world, and we urge that efforts should be made to unite all commercial nations in the establishment of an international standard which shall fix for all the relative value of gold and silver coinage.

The regulation of commerce with other nations and between the States is one the most important prerogatives of the general government, and the Republican party distinctly announces its purpose to support such legislation as will fully and efficiently carry out the constitutional power of Congress over inter-State commerce. The principle of the public regulation of railway corporations is a wise and salutary one for the protection of all classes of people, and we favor legislation that shall prevent unjust discrimination and excessive charges for transportation, and that shall secure to the people and the railways alike the fair and equal protection of the laws.

We favor the establishment of a national bureau of labor, the enforcement of the eight hour law, a wise and judicious system of general education by adequate appropriation from the national revenue, wherever the same is needed. We believe that everywhere the protection to a citizen of American birth must be secured to citizens by American adoption, and we favor the settlement of national differences by international arbitration.

The Republican party having its birth in a hatred of slave labor and a desire that all men may be truly free and equal, is unalterably opposed to placing our working men in competition with any form of servile labor, whether at home or abroad. In this spirit we denounce the importation of contract labor whether from Europe or Asia, as an offence against the spirit of American institutions, and we pledge ourselves to sustain the present law restricting Chinese immigration, and to provide such further legislation as is necessary to carry out its purposes.

Reform of the civil service, auspiciously begun under Republican adminisitration, should be completed by the further extension of the reform system already established by law to all the grades of the service to which it is applicable. The spirit and purpose of the reform should be observed in all executive appointments, and all laws at variance with the objects of existing reform legislation should be repealed to the end that the dangers of free institutions which lurk in the power of official patronage may be wisely and effectively avoided.

The public lands are a heritage of the people of the United States, and should be reserved, as far as possible, for small holdings of actual settlers. We are opposed to the acquisition of large tracts of these lands by corporations or individuals, especially where such holdings are in the hands of non-resident aliens, and we will endeavor to obtain such legislation as will tend to correct this evil.

We demand of Congress the speedy forfeiture of all land-grants which have lapsed by reason of non-compliance with acts of incorporation in all cases where there has been no attempt in good faith to perform the conditions of such grants.

The grateful thanks of the American people are due to the Union soldiers and sailors of the late war; and the Republican party stands pledged to suitable pensions for all who were disabled and for the widows and orphans of those who died in the war. The Republican party also pledges itself to the repeal of the limitation contained in the Arrears Act of 1879, so that all invalid soldiers shall share alike and their pensions begin with the date of disability, and not with the date of application.

The Republican party favors a policy which shall keep us from entangling alliances with foreign nations, and which gives us the right to expect that foreign nations shall refrain from meddling in American affairs. A policy which seeks peace and trade with all powers, but especially with those of the western hemisphere.

We demand the restoration of our navy to its old-time strength and efficiency, that it may in any high sea protect the rights of the American citizens and the interests of American commerce. We call upon Congress to remove the burdens under which American shipping has been depressed, so that it may again be true that we have a commerce which leaves no sea unexplored, and a navy which takes no law from superior force.

Resolved, That the appointment by the President to offices in the Territories should be made from the bona-fide citizens and residents of the Territories wherein they are to serve.

Resolved, That it is the duty of Congress to enact such laws as shall promptly and effectually suppress the system of polygamy within our Territories and divorce the political from the ecclesiastical power of the so-called Mormon church, and that the law so enacted should be rigidly enforced by the civil authorities, if possible, and by the military, if need be.

The people of the United States, in their organized capacity, constitute a nation, and not a mere confederation of States. The National Government is supreme within the sphere of its national duties, but the States have reserved rights which should be faithfully maintained, and which should be guarded with jealous care, so that the harmony of our system of government may be preserved, and the Union kept inviolate.

The perpetuity of our institutions rests upon the maintenance of a free ballot, an honest count, and correct returns. We denounce the fraud and violence practiced by the Democracy in Southern States, by which the will of the voter is defeated, as dangerous to the preservation of free institutions; and we solemnly arraign the Democratic party as being the guilty recipient of the fruits of such fraud and violence.

We extend to the Republicans of the South, regardless of their former party affiliations, our cordial sympathy, and pledge to them our most earnest efforts to promote the passage of such legislation as will secure to every citizen of whatever race and color the full and complete recognition, possession, and exercise of all civil and political rights.

The question to be asked of candidates this year is not, Were you a good soldier in the war of twenty years ago? but, Are you loyal to the true interests of the country to-day?

CORRESPONDENCE.

MASONIC LAW IN THE STATE OF MINNESOTA.

ST. PAUL, Minn., May 31st, 1884.

Editor Christian Cynosure,

DEAR BROTHER:—Capital punishment is the Masonic penalty for Masonic thieves when they rob a brother Mason. "*Justice,*—inflexible justice,—she holds as among the cardinal virtues; and the Mason who can knowingly or wilfully defraud a brother of a *single cent* is justly liable to all the pains and penalties of his degree." See Proceedings of the Grand Lodge of Minnesota, 1853 to 1869. Address of W . ' . Bro. S. Y. McMasters, D. D., L. L. D., Grand Chaplain, page 9, Appendix.

The words in italics indicate that the third or Master Mason's degree is the one referred to. The pains and penalties of that degree are as follows: "My body severed in twain, my bowels taken from thence and burned to ashes, and these scattered to the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I in the least knowingly or wittingly violate or transgress this my Master Mason's obligation. So help me God, and keep me steadfast." See "Ecce Orienti," page 150.

When the State chartered the Masonic lodge it did not contemplate such a traitor's flag as the above to be flaunted in our faces. Washington, who was in a position to know the above to be Masonic law, might well warn the nation to beware of chartering such institutions.* And General Grant did well to say, as quoted in the St. Paul *Dispatch*: "Every State should withdraw the charters from all secret societies." How can we as citizens look with confidence in the eyes of Masons while knowing them to be confederate in another government; and that a government more despotic than the one from which America sprang and which in former times hung a man for stealing a sheep? The word of God is, "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God." Romans 13: 1.

Here arises a very pertinent question. Which power is ordained of God, that of the United States government or that of the Masonic government? The two are not alike. When Masonry executed its penalty in the case of Morgan the whole United States government was aroused, and grappled with Masonry to deliver the murderers of Captain Morgan to United States justice. Then Masonry proved itself to be a traitor to the United States, if proof outside of its own lodge-promulgated law were needed. We are well assured that the Masonic power, with her lying, mythical religion through which she promises her votaries felicity in the world to come, is no more ordered of God than is the kingdom of Satan itself.

WILLIAM FENTON.

HELP THE CONVENTION AT HOME.

In the *Cynosure* of May 29, the General Agent says he "scarce dare look forward to the approaching convention where so many difficulties and obstructions hedge up the way;" and he might have added, and where such grave responsibilities will rest upon us, and such weighty interests are at stake—interests which affect not alone this reform and the American party as such, but the moral well-being of our nation with its unborn millions is in a measure under God committed to our care, and "who is sufficient for these things?" No wonder the leaders shrink back and need to hear the voice of the Almighty saying to them, "This is the way;" now "go forward," for "lo! I am with you alway." But if this work is of God, and the leaders are called of him "for this purpose as was Abraham, Samuel, Paul and Luther, and many others, will he not stand by them to the end to impart needed strength and wisdom?

If to glorify God be the ruling principle of our efforts in this direction, help will come from on high in the *right time* and way, for God will take care of his own cause. Having *laid all* on the altar, go forward and fear not.

To the urgent appeal that all friends of this reform be present at the convention, let me say that God hedges up the way of some, both earnest and honest friends, so that they cannot attend, but perhaps they can aid more by their prayers at home than by their presence; and let such devote much of the 19th and 20th days of June to silent prayer to God that he would purify and strengthen those who are in the van of this national reform movement.

M. P. N.

"THE TRUTH SHALL MAKE YOU FREE."

CLEARFIELD, Iowa.

Many of us have different callings; in business some are called to be lawyers, doctors, farmers, and some have a calling for several different pursuits. All should be in harmony, for the lawyer cannot do without the doctor, farmer, etc. In religion some are called to work in a part of the Master's vineyard which is and has been neglected, and the weeds have grown so rank that it is unpopular to root them up, and is thought by many to be a useless task. Others are called into different work, but all should harmonize while doing different kinds of work. All are commanded to let their light shine. Some have more light on a certain subject than others. Truth is light, and the Truth of God on every neglected subject when set free is that which makes you free. Our forefathers were called to utter the truth contained in the Declaration of Independence that, "All men are born free and equal;" that truth has made us free and has given us a constitution and government that are destined to move forward. The truth of God pertaining to vital questions is held in bondage, but she does not stay there. "Truth crushed to earth shall rise again."

But a short time ago the truth on the slavery question was held in chains of Masonic darkness, but she burst her chains asunder and set the bondman free. God called such men as Wendell Phillips and others to educate the people on that neglected subject. Iowa has taken a step forward and has passed a good law on the temperance question. Other steps are to be taken, giving fresh life and vigor to the principles contained in the Declaration of Independence, the truth of which is not now free, but will burst her chains and set us free from lodge bondage. People do not feel free to speak on the secrecy question, and it is nonsense to say that Freemasons feel free to raise Hiram in the light of the noonday sun and say Mah-hah-bone out loud: but the truth will make them free.

CYRUS SMITH.

Secrets are to be kept, not because they are evil, but because they are secrets.

Secrets are to be kept, not because they are good, but because they are secrets.

Secrets are to be kept, not because they are innocent, but because they are secrets.

Secrets are to be kept, not because they are harmless, but because they are secrets.

Secrets are to be kept, not because they are useful, but because they are secrets.

Secrets are to be kept, not because they are indifferent, but because they are secrets.

Secrets are to be kept, not because they are unimportant, but because they are secrets.

Secrets are to be kept, not because they are trivial, but because they are secrets.

Secrets are to be kept, not because they are necessary, but because they are secrets.

Secrets are to be kept, not because they are unnecessary, but because they are secrets.

Secrets are to be kept, not because they are desirable, but because they are secrets.

Secrets are to be kept, not because they are undesirable, but because they are secrets.

Secrets are to be kept, not because they are commendable, but because they are secrets.

Secrets are to be kept, not because they are censurable, but because they are secrets.

Secrets are to be kept, not because they are praiseworthy, but because they are secrets.

Secrets are to be kept, not because they are blameworthy, but because they are secrets.

Secrets are to be kept, not because they are honorable, but because they are secrets.

Secrets are to be kept, not because they are dishonorable, but because they are secrets.

Secrets are to be kept, not because they are reputable, but because they are secrets.

Secrets are to be kept, not because they are disreputable, but because they are secrets.

Secrets are to be kept, not because they are creditable, but because they are secrets.

Secrets are to be kept, not because they are discreditable, but because they are secrets.

Secrets are to be kept, not because they are right, but because they are secrets.

Secrets are to be kept, not because they are wrong, but because they are secrets.

Secrets are to be kept, not because they are true, but because they are secrets.

Secrets are to be kept, not because they are false, but because they are secrets.

Secrets are to be kept, not because they are just, but because they are secrets.

Secrets are to be kept, not because they are unjust, but because they are secrets.

Secrets are to be kept, not because they are fair, but because they are secrets.

Secrets are to be kept, not because they are unfair, but because they are secrets.

Secrets are to be kept, not because they are legal, but because they are secrets.

Secrets are to be kept, not because they are illegal, but because they are secrets.

Secrets are to be kept, not because they are constitutional, but because they are secrets.

Secrets are to be kept, not because they are unconstitutional, but because they are secrets.

Secrets are to be kept, not because they are lawful, but because they are secrets.

Secrets are to be kept, not because they are unlawful, but because they are secrets.

Secrets are to be kept, not because they are obligatory, but because they are secrets.

Secrets are to be kept, not because they are optional, but because they are secrets.

Secrets are to be kept, not because they are voluntary, but because they are secrets.

Secrets are to be kept, not because they are involuntary, but because they are secrets.

Secrets are to be kept, not because they are compulsory, but because they are secrets.

Secrets are to be kept, not because they are free, but because they are secrets.

Secrets are to be kept, not because they are enslaving, but because they are secrets.

Secrets are to be kept, not because they are liberating, but because they are secrets.

Secrets are to be kept, not because they are enlightening, but because they are secrets.

Secrets are to be kept, not because they are darkening, but because they are secrets.

Secrets are to be kept, not because they are elevating, but because they are secrets.

Secrets are to be kept, not because they are degrading, but because they are secrets.

Secrets are to be kept, not because they are ennobling, but because they are secrets.

Secrets are to be kept, not because they are debasing, but because they are secrets.

Secrets are to be kept, not because they are purifying, but because they are secrets.

Secrets are to be kept, not because they are defiling, but because they are secrets.

Secrets are to be kept, not because they are sanctifying, but because they are secrets.

Secrets are to be kept, not because they are unsanctifying, but because they are secrets.

Secrets are to be kept, not because they are holy, but because they are secrets.

Secrets are to be kept, not because they are unholy, but because they are secrets.

Secrets are to be kept, not because they are pure, but because they are secrets.

Secrets are to be kept, not because they are impure, but because they are secrets.

Secrets are to be kept, not because they are clean, but because they are secrets.

Secrets are to be kept, not because they are unclean, but because they are secrets.

Secrets are to be kept, not because they are moral, but because they are secrets.

Secrets are to be kept, not because they are immoral, but because they are secrets.

Secrets are to be kept, not because they are virtuous, but because they are secrets.

Secrets are to be kept, not because they are vicious, but because they are secrets.

Secrets are to be kept, not because they are righteous, but because they are secrets.

Secrets are to be kept, not because they are unrighteous, but because they are secrets.

Secrets are to be kept, not because they are good, but because they are secrets.

*Secrets are to be kept, not because they are evil

"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." That is, as love delights in the happiness of its objects, it effectually prevents us from injuring those we love, and, consequently, leads us to fulfil all the law requires, because the law requires nothing which is not conducive to the best interests of our fellowmen. He, therefore, who loves his neighbor with the same sincerity that he loves himself, and consequently treats him as he would wish, under similar circumstances, to be treated by him, will fulfil all that the law enjoins; hence the whole law is comprehended in this one command, "Thou shalt love thy neighbor as thyself."—*Hodge.*

COMMENTS BY E. E. FLAGG.

RUM AND THE LODGE ENEMIES TO LAW.

1. *The duty of subjection to law.* V. 1. Magistrates and rulers derive their power from God and therefore resistance to the civil authorities is resistance to him. "Rulers are not a terror to good works but to the evil." Rum and the lodge show that they are evil works by their continual resistance to law. Saloon-keepers, brewers and distillers are persistent violators and evaders of their country's statutes. The docket of the criminal court in a small western city showed over fifty cases against saloon-keepers:—for selling liquor on Sunday, selling liquor without license and keeping billiard and pool tables without license. The liquors captured in the attempt to evade the payment of tax during the year 1870 amounted to 762,081 gallons of spirit and 10,310 barrels of fermented liquors. Of course we know there was a great deal more in the country which was never captured, just as there are a great many illicit distilleries that manage to carry on their business without molestation from the officers of the law. It is computed that there are about as many unlicensed drinking places in the country as there are licensed. If there was no liquor drank there would be proportionately little crime. United States District Attorney Wharton is reported as saying in allusion to the rapid progress of the temperance movement at the South: "I can see from what it springs. We would have no homicides in Kentucky but for liquor. All the killings there come from the passions engendered by hard drink." The lodge power resists secretly and silently and is the more dangerous on that account. John C. Spencer, who conducted the prosecution of Morgan's murderers, wrote in 1830: "I consider Freemasonry in direct hostility to the government in all cases where it cannot control it." The great Masonic authority, Mackey, tells us that a Mason convicted in the courts of his country of treason and rebellion can still keep his "good and regular standing" in the lodge. Morris in his *Jurisprudence* tells us substantially that a Mason can withhold evidence in court against a Master Mason, and if he is sent to jail for contumacy, or a fine imposed, "bids him glory in the strength of his Masonic integrity." That these must be the true principles of Masonry is proved by the fact that men who never read Mackey or Morris are every day shielding criminals; and this is the chief reason why it is so hard to arrest and convict saloon-keepers who are nearly all Masons or Odd-fellows.

2. *Law is God's minister to us for good.* V. 4. The design of law is to protect our life, property and personal freedom. The right to pass prohibitory laws is founded on this principle—that legally constituted authority is "God's minister to us for good." If it can protect us from the burglar and assassin, it can and ought to protect us from the rum traffic which is a system of robbery and murder on the most gigantic scale. On the same principle is founded its right to put down secret lodges. Masonry planned our terrible civil war, and has been at the bottom of all the various revolutions which have convulsed France. Every secret society is a menace to free government. Grand Army posts and even temperance lodges manipulated by ambitious, unscrupulous men are capable of working terrible mischief to our republican liberty; and we cannot be truly "subject," *i. e.*, truly loyal to our government while indifferent to such a deadly foe.

LIGHT FROM THE WORD.

What were Christ's teachings on this point? Matt. 22: 15–21. What miracle did he once work in order to carry out this principle? Matt. 17: 24–27. What was Paul's example? Acts 23: 1–5.

OBITUARY.

JACOB C. LUKENS departed this life at his residence in Deersville, Harrison Co., Ohio, on May 27th, 1884, in the eightieth year of his age.

The subject of this memoir was born in Hereford county, State of Maryland, A. D. 1805. Mr. Lukens has been a resident of Franklin township, one mile from the present village of Deersville, since A. D. 1826, until four years since, at which time he left his farm in care of his youngest son and came to Deersville to spend the evening of life in retirement from manual labor. He married Miss Sarah C. Bliss in 1830, with whom he lived until the day of his death. They were the parents of eight sons, six of whom are now living, and engaged in active and respectable business. Mr. Lukens with his companion embraced Christianity in early life; and since the organization of the Wesleyan Methodist connection of America, have been active and zealous members of the same, heartily espousing and advocating all the principles of reform which are the distinguishing characteristics of that infant denomination. By persevering industry they converted a portion of the unbroken wilderness into a productive farm, which has been to them a source of profit which placed them in early life in easy circumstances. In his death the family, the community, and especially the cause of Christianity and reform have lost a strong advocate and liberal supporter. A. D. CARTER.

Deersville, May 30, 1884.

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A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
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Sugar Grove Church, Green county, Pa.
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Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

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adopting the same principle are—

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Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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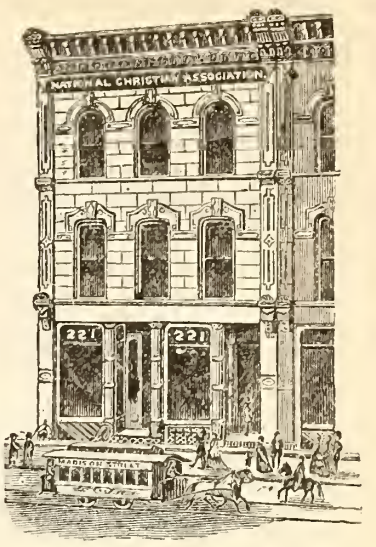
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 12, 1884.

READ in the last *Cynosure*, everything about the Saratoga General Assembly. You will find it wonderful. Go back to it by all means, if you have not read it.

We are assured on the most reliable information, that Prof. Currier of Oberlin Theological Seminary, has renounced all connection with the Masonic lodge. This acknowledgement is due to the Seminary and to the gentleman referred to.

Many a man says, "I think the Masons whom I know are about as good as those who are not Masons." The curse of curses in the lodge is, that it bewitches and blinds good men. The men who helped kill Morgan were almost all good men, who believed they were right.

We have had many important meetings; but to the human eye, the Chicago Convention June 20th, is far the most important of all. Let us do two things—Pray for and attend it. Mr. Bailey of the *American* says, "The meeting is too important to be neglected." Never were truer words.

Houghtaling's Handbook of Useful Information, sold everywhere on the cars, puts down William Wirt as *Whig* candidate for the Presidency of the United States. Mr. Wirt was nominated by Anti-masons in the first national nominating convention ever held in the United States. He was never nominated by Whigs. His vote, 228,000, was drawn about equally from the Whig and Democratic parties. A book so inaccurate is unfit to be trusted.

R. H. MCDONALD of San Francisco, is now East. He is a Mason and is fully resolved to go with the lodge. John B. Finch is lately elected "Grand Worthy" head of a secret temperance order. These are leading Prohibitionists. The Grand Master of Masons in Massachusetts is a leading liquor-seller; and the head of the Milwaukee Brewers Association is a high Mason. These men are sworn secret brothers, who *approve* of their oaths and believe in Masonry, which binds them to stand by each other.

Mr. H. Hull writes us from West Union, Iowa, that "decoration day" was kept with much spirit in that place. The souls of the dead patriot soldiers were comforted by a dance at night, preceded by a grand procession and bands of music playing "*The girl I left behind me*," "*Yankee Doodle*," etc., etc. And Mr. Hull notices that only the soldiers who belonged to the "*Grand Army*," which was enlisted after the fighting was done, were invited to join in the procession; while soldiers who did the fighting for the country were left out.

The eyes of all the thousands of Prohibitionists, who are not secretists as well, will be on our Chicago convention, both men and women. The only reason why they are not all with us to-day, is their weak and un-Christian fear of the lodges, who have persuaded them that we shall "die out." The Abolitionists were said to be "dying out," from their 7,000 votes in 1840 to 62,000 in 1844; to 291,000 in 1848 and so on to 1,341,262 for Fremont in 1856. All that time we were "dying out;" and Abolition was "going down." Let us now show the American people what the establishment of permanent headquarters in Chicago and Washington means. Come, if you have to bring mattrasses and sleep on floors. Let those who stay at home raise money to send others.

OBERLIN; PAST, PRESENT, AND TO COME.

The *Cynosure* editor and wife spent a delightful Sabbath (June 1st), and were the recipients of much Christian kindness in the beautiful city of Oberlin. He gave a Bible-reading on secret societies, in the venerable First Church, in the afternoon, and preached for the pastor, Rev. Mr Brand, to a good congregation in the evening in compliance with the temperance women's request for a sermon on "God in Government."

Pres. Fairchild, Hon. Prof. Monroe, and other members of the faculty attended the Bible-reading, which was damaged by the hurry of the speaker to compress it within the hour allotted. But the principal points of the lecture were made and understood.

The lecturer said: I stand here on a great vantage-ground. The sainted President Finney, whose name and memory are sacred, joined the Masons while an impenitent young lawyer; and quit them as soon as converted to Christ, before the Morgan, or any other attack was ever made on the lodge in this country. He has told us just what Masonry is; and whoever dares to dispute or question his veracity here in Oberlin will be justly set down as weak or wicked.

Mr. Finney tells us in substance:—

1st. That it takes twenty-eight oaths to make a Mason, beginning, "I promise and swear," and ending with "So help me God." These in the face of that Saviour who said, "Swear not at all." This is enough, if there was nothing more, to cast every unrepentant Mason out of the church.

2d. That Masons swear to conceal each others crimes.

3d. They swear young husbands to life-long concealment from the wives of their bosoms and the mothers of their babes.

4th. That they practice a religious service, creed, prayers, ritual, funeral rites, etc., *with Christ left out;* which religious services, the Bible calls *sorcery*, seeking knowledge or power, as Saul did, from the unseen world, not from God through Christ, *i. e.*, from anti-Christ.

5th. In brief, Mr. Finney expressly and fully endorses and confirms the ordinary Masonic exposes. And the secret lodge system, including Irish leagues, Commune, Socialism, Nihilism, Masonry and Ku-Klux, are all aliases of the same thing—packing men in layers; pledging the upper to conceal from the lower, and the lower to obey the higher; thus making the masses "sworn underlings to unknown superiors," a constitution which would turn angels into devils! And this is Masonry.

The speaker then showed from Lev. 5th chapter, that the Mason who stands in the lodge and "hears" such sinful swearing, is guilty before God of all the crimes which it covers and includes, *unless he renounces it.*

2. He showed from Deut. 32: 17, and 1 Cor. 10: 20, that Christless religions are demon-worship. While they omit Christ or use him as a tool of incantation and falsehood, the Holy Spirit will not inhabit their worships but evil spirits do.

3. And that these false man-invented worships multiply oaths till men neither know nor care what to swear witnesses by; and thus undermine property, marriage, and every element of Christian civilization.

4. He showed, at large, that the infiltration of such lodge-religions sunk the Hebrew Commonwealth, and is sinking our court houses, as in Cincinnati, into popular contempt, and bringing certain ruin on the Republic.

THE IMBROGLIO IS PAST.

When A. H. Quint, D.D., called and organized the National Congregational Council at Oberlin, the *Cynosure* objected to its Masonic head. Mr. Quint is a Knight Templar and Mason of the thirty-second degree, and the only Congregational clergyman in the world probably, who ever boasted of his Masonry, and bid those who objected to his being Grand Chaplain of Masons, to "*help themselves.*" He had already drawn twelve New England pastors into the lodge after him. President Finney and the Oberlin brethren were not aware of these and other worse facts. The *Cynosure* objected to the Quint movement as a blow aimed at reform.

The effect was as foreseen. The Oberlin city officers became Masons. Why should they not? The only permanent officer of the great Puritan Council was a *Knight Templar*, and had drunk the "*cup of devils*" out of a human skull! And the Oberlin Christians sat down with that great Council to the Lord's table and drank "*the cup of the Lord*" with that brother, who, with his Commandery had drunk "the cup of devils."

The consequence of this false step can never be fully estimated. Five new secret organizations have come into Oberlin beside the Masons; and members of these secret orders have found their way into both the Congregational churches, after months of agitation and earnest protest by those churches against the dark Christless system.

No reform ever was carried without jarring and misapprehension among the friends of Christ. Witness Luther and Zwingli; and Paul and Barnabas: *but they loved each other still.*

The course of the *Cynosure* is justified. We have a letter from the late Dr. Leonard Bacon, who was among the most prominent men who formed that Council, in which he says:

"*My position in reference to* that Council has been acquiescence under protest; and the more I see of its workings the worse I like it."

At the last meeting of the National Congregational Council, Dr. Quint was dropped from the post of managing secretary, and Rev. Mr. Hazen, a non-Mason, was put in his place. *Mr. Quint had but two votes!*

On our arrival at Oberlin on Friday (May 30th), we found that President J. H. Fairchild was to speak in the First Church on secret societies. The golden shower of tongues which fell on the disciples, has been falling ever since Pentecost. The tongue of "evangelists" fell on President Finney; that of a "teacher" on President Fairchild. He put the odious features of secret societies under a shower of philosophic sunbeams; and Hon. James Monroe of the College, endorsed President Fairchild, and the rule excluding secretists from both College and church.

THE ERRORS OF OBERLIN

have been two: 1, Inadequate conception; and 2, Inadequate method.

Pres. Fairchild is a philosopher. He approaches the secret lodge system in its *relations* and *workings* in society. If one should treat Unitarianism, Deism, or Universalism thus, much may be said in their favor; while *the principle* of the denial of Christ is fearfully fatal. It cuts the earth loose from God. And the lodge is organized Deism—"*that anti-Christ which is even now in the world.*"

Then *inadequate method* follows inadaquate conception. Moses ordered the inventor of a Christless religion to instant execution. Joshua sifted out Achan and his gold; and Ezra made the church stand in the rain till they arranged to put away idolatrous marriages. And the apparent severity of those leaders was justified by the nation's history. Aaron's calf-worship was no worse than an Odd-fellow's ball. Achan's gold and the stuff of the Babylonish garment were good enough; and some of the Canaanitish women were doubtless loving companions. But the false worships brought in by these three forbidden evils would have swamped, and afterward did swamp that glorious nation and its moral code with it. Christ gone, all's gone. And we see before our eyes, in every Masonic funeral, that this secret lodge-system dispenses with Christ; and, with harlot impudence, claims to send its members to heaven, drunk or sober, when they die. Ignoring Christ, it ignores God, and is "the accursed thing" if there ever was an "accursed thing" on earth!

SUNRISE AT OBERLIN.

It is not wonderful that a National Council in which such men as Leonard Bacon were leaders; sitting down with Knight Templarism at its head, with its double-damnation invoked in the horrible "*Fifth Libation*," should stagger and divide opinion at Oberlin. National Congregationalism, with its record of glory, sat down at that communion table, and that mighty moral avalanche did stagger, and stun, and divide sentiment for a little there. But "*the day is at hand.*" On Sabbath, June 1st, 1884, in the First Church in Oberlin, there may have been some trivial diversity of views, *but there was only one opinion of the lodge.* The good evangelist Clark opened the Bible-reading with prayer; and the pastor, Rev. Mr. Brand, had Rev. W. Burr to assist him in the pulpit at night; and those two brethren have insisted on cleansing the church from the leprosy of the lodge. President Fairchild has excelled as an administrative officer. The man who succeeded President Finney has had a grave and difficult task, and well has he performed it. He has carried Oberlin over from the time when the nation was a hissing, bubbling cauldron of reform, to the still waters below the rapids. Let there now be a day of fasting and prayer for the cleansing of the sanctuary as Christ cleansed the temple, and liquor and the lodge, now so brazen and impudent, will quail away before the revival *of God's work.* "*Not by might nor by power, but by my Spirit saith the Lord.*"

THE REPUBLICAN NOMINATION.

The names of James G. Blaine for President and John A. Logan for Vice President of the United States, have been given by the wires to the world. It is the strongest nomination which the Chicago convention of June 3d–6th, could have made. Both are men of strong, not to say brilliant powers, and it has been said that such men, by reason of the envy their superior parts excite, are not hereafter to be nominated for our Presidents.

Mr. Blaine's nomination is otherwise exceptional. He is a civilian without a military title. When popular enthusiasm follows the civilian John Quincy Adams; and when minute guns are mourners at the burial of Thurlow Weed who lived and died a private citizen, the pomp and hateful glory of war are dimned, and the glory of citizenship, American citizenship, receives new lustre.

Mr. Blaine's life will now be put under the popular microscope; his Catholic parentage; his Protestant profession; the vigor of his years; his early struggles; and his life's success; his Southern ardor in a cold Northern State; and his marriage for love without

means; these already attest the industry of the press.

But we, who are Americans, and shall vote for the American party, have another and better consolation, if Mr. Blaine should chance (as we think surely he will not) to be elected. Mr. Blaine's body and soul have not been dishonored and degraded by Masonic oaths and rites. So his private Secretary assures us. And if he should become our President, the lodge can not use him as a lure to draw Americans into it.

BUT HE CANNOT BE ELECTED.

1. The *Religious Telescope*, the conservative organ of 170,000 church members, and perhaps twice as many people, says:

"Mr. Blaine is a man of great strength, statesmanship, literary ability, and personal magnetism; but his nomination by the Republican convention is to ensure the election of a Democratic President."

2. The Chicago *Times*, which is surely not deficient in worldly penetration, says of the convention which has nominated Mr. Blaine: "It is eomposed of two elasses, those who hold offices, and those who expect to get them," and "neither of these classes represent the mass of the American voters."

3. The moderator of the Presbyterian General Assembly composed of 600 ministers and elders, gathered from ocean to ocean and from Oregon to the Gulf, said to 1,200 people in the town hall, Saratoga Springs, "the party lash cannot whip us Republican ministers and elders into voting for liquor with the distillers, brewers and saloon-keepers, and if Republican leaders think they can do so, they will find among us Presbyterians something of the 'Perseverance of the Saints' left yet. Before we will vote for a man whose personal habits and principles are not in harmony with the prohibition temperance movement, we will nominate our own candidate; and though we may not get votes enough to elect our man, we will get votes enough to defeat yours. I solemnly declare that I would rather have a drunkard or a Democrat in the Presidential chair, than a half-breed whom no one knows where to find." Dr. Hayes was applauded throughout a whole speech of this tenor.

Miss Frances E. Willard, the Deborah of the temperance host, said to the Republican platform committee: "The party which deelares for Prohibition in 1884, will be the one for which the temperance women in this land will pray and work." And Gov. St. John has said over and again, orally and in writing, "If the Republican party at Chieago, June 3d, does not put an out and out Prohibition plank in our platform; though I never yet scratched a Republican ticket, I shall go with the party which does put in such a plank."

Now the Republican party has no "prohibition plank;" or even permission to the people to vote for or against prohibition." Mr. Blaine's public dinners, last winter at Washington, had more liquor-glasses than plates: and if Moderator Hayes, and Gov. St. John do not vote against him, if they and Frances E. Willard eat their words and go back on us, we may hereafter expect water to run up hill. If left to do so, it will be fatal to them; and if they and their associates keep their pledges, the Kansas, Iowa, and Maine and other Prohibition battalions will certainly defeat Mr. Blaine.

5. The Democrats have now the House of Representatives, one half of the Senate and governor of the State of New York chosen by 200,000 majority; and the country hangs between the parties like the scale of a balance—wavering. The distillery, brewery, and saloon distrust the Republicans, and the Prohibitionists have been snubbed by the Chicago convention, and if the Republican party can carry water on one shoulder and whisky on the other without spilling; if they can yoke Prohibitionists and distillers together, and make them draw Mr. Blaine into the White House, they must get the frogs of the Apocalypse to "work miracles" for them.

BUT WHO WILL THE DEMOCRATS GET?

If their good genius does not forsake them, they will elect Gen. Butler. They are office-hungry, and they would vote for the ghost of Horace Greeley if they eould get office by him. Gen. Butler has the nomination of two popular, wide-spread conventions, the Anti-monopolists and Greenbackers, either of whose platforms are far better than the Republican platform, which is a very weak stump speech made up of politieal platitudes; and if the Democrats, July 8th, nominate General Butler, every saloon, every brothel, and every gambling hell in the country will go for him. The Demoeratic press, as a whole, goes for "Personal Liberty" to make, sell, and drink liquor; and from 100 to 500 Masonie oaths, solemnly sworn by Gen. Butler, have made his conscience like the liver of an old calomel patient, incapable of being affected by medicine.

Trades-unions, the "Bread or Blood" communists, dynamiters, sand-lotters, and all prodigals who have spent their living among harlots, and come back for another division of the home goods gained by industry and economy,—all these will hurrah for Gen. Butler, and also all the deeent Democrats who voted for Polk, Frank Pierce and Buchanan. Besides, there are thousands of sensible men who think Butler would make as good a President as Blaine or Logan, who have proposed Logan to run education on the liquor-tax, and Blaine to run the States and eounties by the same liquor—in short, Blaine proposed to make the distillery and brewery, the two main permanent pillars of the Republic! The Prohibitionist who votes for Blaine will be a moral curiosity; and without their votes he cannot be elected.

—Secretary Stoddard spent the Sabbath in Shcffield, Ill., where he preached in the Free Methodist church.

—Spccial attention of friends in New York, western Pennsylvania and eastern Ohio is called to the railway arrangements made by Mr. Capwell and State agent Stoddard. It will be an opportunity to visit Chicago and and see the wonders of our growing city such as is seldom offered. Do not delay an hour to write for a place in the excursion.

—Pres. J. Blanchard is to speak this week in Central Hall, Wheaton, on the reform and especially its influence and object in the political campaign.

—Rev. J. B. Shay, who was selected to build up a church that should help the lodges of Streator, Ill., against the Independent church of that city has reached his level. The church he organized, though fostered by the Illinois Home Missionary Society, was refused fellowship by the Fox River Congregational Association, but was finally received into another in the center of the State. The moderator of the latter body has now preferred charges of heresy against Shay and a council is to meet to try him for heresy.

—Last week the English Grand Lodge of Freemasons voted their regrets for the pope's late encyclical against the order. The Italian Masons denounce him through all their papers.

—A pleasant call on Saturday from Rev. I. D. Crawford of the *News* of Sandy Lake, Pa., began a pleasant acquaintance with the editor of one of our best local exchanges. The *News* makes itself valuable to the community it represents and is also faithful in its testimony for Christ in reforms popular or otherwise.

—The lodges of Galesburg sent an invitation to the W. C. T. Union to join their parade on "decoration day." The matter came before the ladies, and one, whose cheerful enthusiasm has been felt in every good and Christian work until now over eighty years have passed over her head, with righteous indignation cried out, "How can two walk together except they be agreed! How can we walk with those sons of Belial!" The ladies did not walk in that company.

—An effort is being made to raise $10,000 from the "non-resistant" sects in this country to pay for the passage of the Russian Mennonites to this country. A remnant of this people yet remain in the old country, and endure great privations on account of their conscientious opposition to the evil of war. They desire to remove to our country where they may enjoy religious liberty in this respect. Cornelius Jansen of Beatrice, Nebr., is raising this fund, which deserves assistance from all who love the cause of peace.

—Noticing our challenge to Dr. Lorimer on the late occasion of his scorning the pope's letter against Freemasonry, Rev. S. Wardner of the *Wesleyan Methodist* says: "We have many times personally and in public prints, challenged the boastful secret fraternities to make good their arrogant claims in a public debate, and they have chosen to slink away behind the tyler's sword. We are still ready to meet any representative of the lodge worthy of consideration, in such open comparison of views; but we have no fears that we shall be crowded with such opportunities. Secrecy is a coward in any open relation."

—The Good Templar lodge has with a greedy and proselyting spirit attempted to seize upon the good work now being done by Francis Murphy among the intemperate thousands of Chicago. Mr. Murphy emphasizes the need of a Christian faith in getting rid of the drink curse and the natural result of his work should be to bring the men who are moved by his eloquent appeals into the church of Jesus Christ. To further this end most of his meetings have been held in churches. But a circular is sent, we presume to every one who signs the pledge at Murphy's meetings, inviting them into the Good Templar lodge. Such an invitation from "Pure Fountain lodge, No. 148," is before us with the names of Prof. Walter Lyman, Mary Weeks Burnett, M. D., and others appended, craftily worded with an appeal to join and thus become connected with "the largest and most influential body of temperance workers in the world." This attempt to make the Christian temperance work of Murphy a breeze for this lodge kite deserves a just and severe rebuke.

—Bro. Dorcas, member of the national committee for Dakota, writes that two delegates and their alternates have been chosen to attend the American convention June 20th. The delegates will be in their places, God willing.

—In an old copy of the "Northwestern Liberty Almanac" for 1847, edited by the late Zebina Eastman, there appears an interesting table of the election returns in Illinois for 1846. The vote for Birney on the Presidential ticket in 1844 was 3,577. In 1846 the State ticket received: for Eells, candidate for governor, 5,147 votes; for Smith, candidate for lieutenant governor, 5,133; for Congressmen, 5,217 votes. Owen Lovejoy was a Congressional candidate, and his popularity ran the Abolition vote up to 3,531 in his district, where Birney had received 1885 four years before.

—The Cincinnati *Enquirer* tells of a handsome woman who has been tattooed in that city by a "professor of the art." Upon one arm are these singular designs: a Masonic emblem, the three links of Odd-fellowship, a badge of the Grand Army of the Republic, etc. Here is a new field of discovery for the champion relic-hunter of Masonry. Rob. Morris must not yet retire to the shades of of La Grange. Freemasonry has need of his services. This stage lady must have descended from Solomon or Hiram of Tyre. Let him search out her genealogy, and print another book. He surely can invent another as good as his Morgan story.

—The Secretary of the N. C. A. addressed a letter to the United Presbyterian General Assembly at St. Louis, and to the Reformed Presbyterian Synod at Northwood, Ohio, calling attention to our reform and asking for an expression of each body upon it. The Synod adopted an encouraging resolution the text of which has not been sent us. The St. Louis body voted:

That the position of our church on secret, oath-bound societies as set forth in our testimony and as expressed in past deliverances of the Assembly, is sufficiently clear and definite; therefore no further action is required. Also, with reference to questions of reform, former actions of the Assembly are deemed sufficient, and no further action is required.

—These letters suggest the utility of addressing a note to all the church bodies, whether testifying against the lodge or no. Why should not we expect the ultimate good from such a letter sent to a Baptist State Convention or a Methodist conference to be as great as from the United Presbyterian brethren, who have always been known as opposed to the anti-Christian lodge? The action of the Illinois State Association at Sparta, contemplating memorials on the lodge to church bodies of every name meeting in the State, was wisely planned; but we do not learn that its executive committee has carried the resolution into effect.

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet pro vides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Pro claiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cyno sure.*

5 Copies of any of the pamphlets sold by the N. C A., to the amount of 25 cents.

THE HOME.

THE DOOM OF SODOM.

Away from the ruin—oh hurry ye on
While the sword of the angel yet slumbers undrawn;
Away from the doomed and deserted of God;
Away, for the Spoiler is rushing abroad!

The warning was spoken, the righteous had gone,
And the proud sons of Sodom were feasting alone;
All gay was the banquet, the revel was long,
With the pouring of wine and the breathing of song.

'Twas an evening of beauty—the air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And the shrine of the idol was lifted on high,
For the bending of knee and the homage of eye;
And the worship was blended with blasphemy's word,
And the wine-bibber scoffed at the name of the Lord.

Hark! the growling of thunder--the quaking of earth—
Woe, woe to the worship, and woe to the mirth,
The black sky has opened—there's flame in the air—
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons to blast and devour?

Down, down on the fallen, the red ruin rained,
And the reveler sank with his wine-cup undrained!
The feet of the dancer, the music's loved thrill,
And the shout of the laughter, grew suddenly still!

The last throb of anguish was fearfully given,
The last eye glared forth in its madness on heaven,
The last cry of horror rose wildly and vain,
And death brooded over the Pride of the Plain?

And so it will be when the Lord comes from Heaven,
When the wicked to anguish and darkness are driven.
O, list to the warning; prepare for the day;
The Saviour is calling thee, turn not away.

—*Selected.*

TEARS VS. THE POCKET.

The last step in sanctification, we are inclined to think, is the conversion of the pocket. You may convert men from profanity, from intemperance, from the theatre, from fashion and frivolity in their varied forms, to attending meetings, distributing tracts, exhorting, singing, and praying, but the hand is still unclasped from its gains.

It is not sometimes very difficult to move audiences to tears while an earnest man pleads the cause of the poor and needy. But, not infrequently, the speaker is surprised to see the large amount of tears people will shed over the poor, and the small amount of money they will contribute to relieve them.

One of the most effective speakers in behalf of this Association, furnishes this striking illustration of the point:—

"On a Sabbath afternoon in the autumn of 1867, I presented our cause to a crowded house in the town of ———. In the course of my address I noticed, in front of me, a fine-looking, well-dressed man, bearing all the marks of wealth and high social position. His eyes, riveted on the speaker, were brimming with tears, rendering necessary the frequent use of his handkerchief. Indeed, he seemed so moved and interested that I almost forgot the great auditory around me, and talked and pleaded with him alone. When I reached the home of the good deacon with whom I stopped, I described my auditor, and found that he was what I expected, a leading citizen, wealthy, and of high social standing.

"The deacon, too, noticed his emotion, and said, 'I know how much he gave; how much do you think?'

"I replied, 'I should not suppose that a man in his circumstances could afford to be moved as he was for less than ten dollars.'

"'Ten dollars!' was the reply; '*he gave three cents!*'

"Tears, I have since learned, ofttimes flow from very shallow springs. But I still wonder how a man could weep so much for '*three cents.*'"—*C. L. W.*

We copy from the *Congregationalist* a similar story:

"STIRRED TO THE BOTTOM."

A pastor of a church in one of the pleasant country towns of New York has lived on a pinching salary for four years. Not many Sabbaths ago, when the chronic pinch had made the sore places too hard to bear any longer, he stated the case fully from the pulpit, compared his means of livelihood with that of his average parishioners, and showed that he was working on little more than half pay, and was hampered in his work among them by poverty.

This fair statement indorsed by the known economy and faithful, loving ministry of the pastor, had its effect, and bore fruits as follows:

A leading man in the church and the community, well-to-do farmer, remarked to some friends, "What an eloquent sermon! There is no getting away from it. We have not done our duty. That sermon stirred me as I never was stirred before—stirred me to the bottom."

It was suggested that a subscription be started, and the impressed brother be invited to head it. He took the paper, took time to weigh well what he was doing, and put down opposite his name—twenty cents! Starting out with this beginning, in the course of a few days, the deacon brought to the pastor, as compensation for the unpaid half service of four years, a purse of fifteen dollars!—*Am. Missionary.*

KEEP IT BEFORE THE PUBLIC.

On the front of the Royal Exchange, in the business centre of great London, stands the motto, "The earth is the Lord's, and the fullness thereof." Many do not read it; many do not understand it; many do not believe it; yet it stands as a solemn witness in the midst of a hurrying generation, and doubtless multitudes receive its testimony.

Such testimonies are needed. The Israelite was commanded to write the words of God's law upon the posts of his house and upon his gates. Deut. 6: 6–9.

"On the front of a business block on one of the busiest streets of Albany is boldly inscribed in large letters of stone, 'The fear of the Lord is the beginning of wisdom.' What a noble motto to keep before the eyes of men! Would that the multitudes that pass up and down before it every day made it the guiding principle of their lives. The *beginning* of wisdom. Mark that! Not the last thing, but the first. All depends upon the *beginning*. As a general rule, 'all's well that *begins* well.' 'The fear of the Lord' is the foundation-stone of the temple of wisdom. To build on anything else than that is to build on shifting sand. 'The fear of the Lord,' is the true starting point on the royal road of learning. It marks the spot where you must begin to search for the hidden treasures which, once gained, are yours forever."

Let Christians uplift their testimony for God and his truth. God hath promised to honor those who honor him; and he hath magnified his word, above all, his name.

EGYPTIAN TESTIMONY.—Rev. Dr. C. L. Goodell, writing from Cairo to the *Advance*, describes what he has seen in these words:

In Egypt we look upon the massive witnesses that have stood for four thousand years on the banks of the Nile, and kept fresh in remembrance important scenes in history which Providence has charged them with communicating through buried centuries to the ages to come. In Rome we saw columns and structures upon which the eye of Paul and the early Christians rested; but in Egypt we gazed upon those familiar to the sight of Abraham and Jacob and his twelve sons; and passed among those where Moses once walked, and the children of Israel sojourned. It is something to see objects which these patriarchs —their eyes long sealed in death—have seen.

And the heart is thrilled when in the Museum of Antiquities in Cairo, one is led to the mummy of the very Pharaoh of Moses' time, and to Pharaoh's daughter, who discovered Moses in the bulrushes, on the banks of the Nile. They lie in perfect preservation in their gigantic stone coffins, as they were found only a few years ago. The king rests in state beside the queen; and in the sarcophagus of the daughter there is a little infant embalmed. Near by, also, is the Pharaoh who pressed the children of Israel to make their brick and provide their own straw. He is pictured with a scourge in hand, a rod with four lashes. There is not the least question concerning the identity of these relics of the by-gone ages. Their tombs up the Nile, whence they were exhumed, we visited, and found the interior as fresh and brightly colored as they could have been in the days when they, in royal state, were first committed to the stone. It has been God's pleasure to keep Egypt as a reserved witness to the truth of his revelation, till the time it should please him to call for testimony, and then bring it forth and read to the world the unshaken evidence, written by enemies themselves on tables of stone. These are the truths that cannot be shaken.

POMPEII.—The old Pompeians had folding doors and hot-water urns; they put gratings to their windows and made rockeries in their gardens; their steel-yards were exactly like those your own cheesemonger uses to weigh his Cheddars and Glosters. Their children had toys like ours—bears, lions, pigs, cats, dogs, made of clay, and sometimes serving as jugs also. People wrote on walls and cut their names on seats, just as we do now. They kept birds in cages. In Naples to-day, as you walk along the Chiaja, you may find yourself in the midst of a herd of goats, with bells around their necks, exactly like those in the museum. They gave tokens at the doors of the places of entertainment,—the people in the gallery had pigeons made of a sort of terra cotta. They put lamps inside of the hollow eyes of the masks that adorned their fountains. They even made grottoes of shells; vulgarity itself is ancient. They ate sausages, and hung up strings of onions. They had stands for public vehicles, and the schoolmaster used a birch to the dunces. They put stepping stones across the roads, that the dainty young patrician gentleman and the pursy old senators might not soil their gilded sandals. It was never cold enough for their pipes to burst; but they turned their water on and off with taps, and their cook-shops had marble counters. They clapped their offenders into the stocks; two gladiators were kept there for eighteen hundred years! When there crockery broke, they riveted it. At Herculaneum there is a huge wine-jar half buried in the earth. It has been badly broken, but is so neatly riveted—with many rivets—that it no doubt held the wine as well as ever. Those rivets have lasted eighteen hundred years. It is a strange thing to think about. What would the housewife have said, if some one had told her that her cracked pot would outlast the Roman Empire?—*Interior.*

OUR BOYS AND GIRLS.

SWEET FLOWERS.

BY JAMES HOMER KENNEDY.

Gay flowers are blooming everywhere,
All beautiful and bright;
And earth's green mantle, shines as fair
Heaven's rosy love and light!
Like sunny youth and manhood's prime,
Lent to rejoice the heart,
Green spring-time and warm summer-time,
Life, health and joy impart.

Sweet flowers spring up in every path,
In every dewy dale;
The summit drinks their fragrant breath,
Their beauty marks the vale:
The field and meadow, lawn and grove,
The garden and the wild,
Are radiant with the bloom and love,
That erst in Eden smiled.

Welcome meek, lowly, cherished flowers,
Let laughing sunbeams fall
Around you, while glad childhood's hours
And memories ye recall;
Fancies, remembrances, delights,
Enchantments, hopes and loves,
Thoughts, musings—all the Muse incites—
Ye shine in happy groves.

To garland sacred home and cot,
Toil's Sabbath-peace to glad;
To decorate the holy spot
Where rests the sainted dead;
To teach affection's eloquence,
Love, union, gratitude,
Humility, faith, innocence,
Your forms are heaven-imbued.

Thank God for your pure teachings!—while
We walk in sorrow's shade,
May flowers around our footsteps smile,
In His dear light arrayed.
The blessings from His throne that shine,
In all His works declare,
Immortal amaranths divine
The saved in Christ shall wear!

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

SEA. Read Matt. 14: 22–33.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Isa. 57: 20.

1. The troubled sea a place of danger. Luke 8: 23.
2. Man has no control over the storm. Jonah 1: 13.
3. God rules the sea. Job 38: 8, 11; Psa. 76: 10.
4. His word calms the storm. Psa. 107: 29, 30; 65: 7.
5. Sometimes this change is sudden. Mark 4: 39; Acts 9: 6.
6. It is wonderful. Luke 8: 25, 35; Gal. 1: 23, 24.
7. The stormy sea causes shipwrecks. Acts 27: 41; 1 Tim. 1: 19; Rev. 21: 1.

THE QUAIL.

The last sketch written by Ivan Turgeneff's pen before it dropped forever is given below. It is a remembrance of his childhood, tender, simple and touching:

I was about ten years of age when what I am about to relate occurred. It was summer time. In those days I lived with my father on a farm in Southern Russia. My father was passionately fond of hunting. Every moment that he could spare from his work—provided the weather was fine—would see him take down his rifle, strap his pouch about his waist, whistle for his old dog Tresor, and start to hunt quail or partridge.

In following the banks of the ravines you would encounter at every step little hollows in the dry ground

where they love to squat. Old Tresor would then come to a sudden stop, his tail wagging furiously, and his forehead gathering in wrinkles, while my father, pale with excitement, would cautiously raise the hammer of his gun.

At times, to my great joy, I would be permitted to accompany him. I used to tuck the legs of my trousers into the tops of my boots, hang my little flask over my shoulders and so equipped, would imagine myself a true sportsman. Though perspiration might cover me from head to foot, and gravel and dust enter my shoes, I never felt the least fatigued, and never in a single instance allowed myself to drop behind. At each report of the gun, and as soon as the bird fell, I bounded forward with a joyous shout—I felt so happy! The wounded quail might struggle, flap its wings, sometimes on the ground, at others in Tresor's mouth, its blood flow—I only became enthusiastic; I never felt the least sentiment of pity!

What wouldn't I have given to be able to fire a gun myself, to kill quail and partridges with my own hand! But my father had repeatedly explained that I was not to have a gun until I had reached the age of twelve.

One day I started with my father to go hunting. It was on the eve of St. Peter's day. At that season of the year the young partridges are still very small, and my father would not shoot any. He therefore entered a patch of oak trees situated on the edge of a rye field, where you were always sure to find quail. As it was rather difficult to cut the grass in this piece of wood, it had been allowed to grow freely and had attained a great hight. Myriads of flowers, vetch, clover, harebell, mouse ear and sweet williams throve there in abundance. Whenever I came to this spot with my sister or the maid-servant I carried home whole armfuls; but when in the company of my father I did not think of picking flowers —I considered that occupation unbecoming a sportsman.

Suddenly Tresor came to a stop. My father made a signal to me to be cautious. Right in front of Tresor a quail-hen rose and flew away. But she flew in a strange manner, turning and tumbling over and over again in the air, and then falling to the ground as if she had been wounded.

Tresor made for her as fast as possible—a thing he never did when the bird flew in the usual manner.

My father could not take aim for fear of hitting the dog. Presently the dog made a sudden dash, and, before we knew it, he had seized the quail and brought her to my father. My father took the bird from him and laid it on its back on the palm of his hand. I ran up to him.

"What's the matter," I cried; "is she wounded?"

"No," replied my father; "she must, however, have her nest with her little ones close by. She acted as if she were wounded so that the dog might think he could catch her easily—"

"Why did she do so?"

"In order to divert the dog's attention from her little ones; after which, if she had succeeded, she would have flown away. But this time she missed her little game, and Tresor has caught her."

"Then she is not hit?" I inquired again.

"No—but she won't live—Tresor must have injured her with his teeth."

I stepped nearer to have a better look at the quail. She rested motionless on the palm of my father's hand; her head was dropping and her black eye looked at me sideways. All at once a feeling of pity overcame me. It seemed to me as if the poor little bird regarded me and thought, "Why must I die? Why? Have I not done my duty? I tried to save my little ones, to draw the dog's attention away from them, and here I am, a captive! Poor me! This is not just; no, no, it is not just!"

"Papa, perhaps she will not die," I cried, trying to caress the little bird's head.

My father answered: "She'll die. Look! In another moment her legs will stiffen, her body will tremble, her eyes will close."

Indeed, that is what did happen before long. When her eyes had closed I began to cry.

"Well, what's the matter?" my father exclaimed, almost laughingly.

"I pity her," I replied. "She did her duty and she has been killed. It is not just!"

"She wanted to play a deceitful game," my father answered, "but Tresor was too much for her."

"Bad dog!" I thought (at that moment I even thought my father himself was not a good man). There was nothing deceitful in her action. It was the love of her young that prompted her to do it. Because she was forced to dissemble in order to save her brood it does not follow that Tresor had to seize her.

My father wanted to put the quail in his game bag, but I begged him to give her to me. I placed her in my two hands and warmed her with my breath, hoping to bring her back to life again; but she did not stir.

"You waste your time," said my father. "You can't revive her. Don't you see how her head is drooping?"

I tenderly raised her head by the bill, but as soon as I let go it would fall back.

"Do you pity her so much?" asked my father again.

"Who will feed her young?" I replied.

My father looked at me attentively.

"Don't worry about that," he said; "the male bird, the father, will feed them. But listen! There's Tresor pointing again. Perhaps it is the nest! It is."

In fact, among the stalks of some tall grass two feet in front of Tresor's snout, I perceived four little quails nestled close together and with outstretched necks. They breathed so quickly I thought they were trembling all over. They had already little feathers, only their little tails were still very short.

"Papa! papa!" I cried, "call back the dog; he'll kill them, too!"

My father recalled Tresor, and prepared to sit down a little way off under a bush to eat some lunch. I remained close by the nest and refused to eat. I pulled from my pocket a white handkerchief upon which I placed the quail. "Look, poor orphaned little ones. There's your mother! She has sacrificed herself for you." The young birds seemed to breathe more rapidly when I said it, and their little bodies seemed to tremble still more violently.

I went to where my father sat.

"Will you make me a present of this quail?" I asked.

"If it gives you any pleasure, of course. But what are you going to do with her?"

"I am going to bury her."

"Bury her?"

"Yes, there; right close to the nest. Give me your knife, so I can dig her little grave."

"You expect the young to go and pray on the grave, I suppose?" suggested my father, in astonishment.

"No," I replied; "but the thought pleases me. She belongs there close to her nest."

Without adding another word my father looked for his knife and handed it to me. I set to work at once to dig the little hole. I pressed a kiss upon my quail's breast, and placed her gently in her grave, and then I filled it with earth. I cut two sticks, and after removing the bark I made a cross by tying them together with some dry blades of grass; and this I placed upon the grave.

We started soon afterward to go home. At each step I turned to look back. The cross was white, and I could see it far off.

That night I had a dream. It seemed to me I was in heaven, and there, perched upon a tiny little cloud, I saw my quail—the very same quail I had buried in the morning, only she was all white, like the cross on her grave. Around her head a halo of gold spread its lustre; no doubt, I thought, a reward for what she had suffered for the sake of her children.

Five or six days after I returned in company with my father to the grave. The cross had become a little more yellow, but had remained in its place. The nest, however, was empty; not a trace of the little ones was left. My father assured me that the male bird had carried them elsewhere. Indeed, at that very moment, only a few steps from where we stood, the little male flew out of a bush, and my father forbore to fire at him, and I—I said to myself, "No, no; papa is not bad!"

Strange to say, from that day my love for hunting left me completely, and I never even thought of the gun which my father had promised me.

TEMPERANCE.

ALCOHOL AS A REMEDY.

There has been a great advance in public sentiment in regard to the supposed utility of alcohol.

Sixty years ago the use of alcoholic liquors was supposed to be a necessity, in order to health. One of the first questions raised, when the reform began, was whether it would be possible for men to maintain good health if they desisted from their use entirely. It was supposed to be necessary often to resort to them. They held complete sway in all fields of labor, and no man was supposed to be of much value in the field or shop, as a laborer, without them; and it was held to be impossible to withstand severe heat or cold without their aid. They filled a large place in *materia medica*, and were freely resorted to for every kind of illness, as a sovereign remedy.

The quaint superstitions of Theocritus in the ancient Hollingshed chronicles overlapped the first quarter of the present century, ascribing to alcoholic drinks the following remarkable virtues: "It sloweth age: it strengtheneth youth; it helpeth digestion; it cutteth phlegm; it abandoneth melancholy; it relisheth the heart; it lightneth the mind; it quickeneth the spirits; it cureth the hydupsia; it healeth the strangurie; it pounceth the stone; it expelleth the gravel; it putteth away ventosity; it keepeth and preserveth the head from whirling, the tongue from lisping, the mouth from snaffling, the teeth from chattering and the throat from rattling; it keepeth the weasen from stifling, the stomach from wambling and the heart from swelling; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching and the marrow from soaking."

Sixty to eighty years ago public sentiment had advanced a little, and but little, beyond these superstitions of the olden times, in regard to the virtues of alcohol. Thirty years ago an old man approaching his ninetieth birthday said: "A kind Providence and good New England rum have spared my life so long." "Black strap," made of rum and molasses, or a rum sweat were indispensable remedies for a cold. "Rum, seasoned with cherries, protected against cold." "Rum, made nutritious with milk, prepared for the maternal office; and under the Greek name of Paregoric rum, doubly poisoned with opium, quieted the infant's cries." "Females or valetudinarians courted an appetite with medicated rum, disguised under the chaste name of 'Hexham's Tincture' or 'Stoughton's Elixir.'" In some sections of the country it was customary to take whisky flavored with mint soon after waking in the morning; and so essential was it regarded to health that scarcely any person of any age or sex was exempt from it.

Can alcoholic drinks be safely dispensed with was a question seriously and conscientiously pondered when this reform was in its incipient stages. Even Dr. Benjamin Rush was some time in settling this point; others were longer still in reaching a conclusion. To dispense with them altogether, it was felt, would make men weak and puny, the sure victims of exhaustion and disease. These ideas were current. These mischievous delusions, relics of darker ages, have now been dispelled from multitudes of intelligent minds. How great the change! How seldom we meet such notions now, only among backward-looking people, who are unpardonably loitering behind the march of mind, held back by the subtle delusious of appetite.

As early as 1850 the use of alcoholic beverages had been condemned by the best medical authorities in Great Britain and the United States, as not only needless, but positively injurious. Prior to that time alcohol had been demonstrated to be a poison in a healthy body. Two thousand of the best medical and surgical gentlemen in Great Britain declared, over their signatures, that "the most perfect health is compatible with total abstinence from all intoxicating beverages," and that "total and universal abstinence from such beverages would greatly coutribute to the health, prosperity and happiness of the human race." One hundred and twenty-five of the first physicians in New York City united in declaring that "alcohol should be classed with other powerful drugs, and when prescribed medicinally, it should be with conscientious caution and a grave sense of responsibility." Soon after the publication of these views an article appeared in the *Westminster Review* advocating alcohol as food. Some French investigators, however, of a high rank, quickly exploded this pernicious theory, and the *Westminster Review* magnanimously retracted it. Ex-Governor Andrew, before a legislative committee of Massachusetts, reasserted the theory that alcohol is food, or at least an assimilator of food, and the effect of it has been a reaction of sentiment in some circles of society. But the battle has been fought over again, and the demonstrations of the ripest science are against alcohol at all as a beverage, and also as a medicine, except in exceedingly rare cases. In the language of the sanitary editor of the *Independent*: "Every gain in sanitary knowledge and in the study of the conditions of perfect health tends to drive alcohol from use."

The employment of alcohol in medicine is immeasurably reduced in the practice of the most scientific physicians; and in the London Temperance Hospital, after eight years of thorough trial, it has been fully demonstrated that it can be dispensed with altogether in the treatment of all diseases.—*D. Dorchester, D. D. in N. Y. Independent.*

A NATIONAL TEMPERANCE HOSPITAL.

The latest beneficent effort of which we have knowledge is the incorporation of a National Temperance Hospital and Medical College association, whose object is the practical demonstration of temperance principles in the administration of medicine, and the introduction of temperance truth in medical education. Its incorporators are Dr. Mary Weeks Burnett, Mrs. Evelyn N. Peters, Mrs. L. H. Plumb, Mrs. J. Ellen Foster, Mrs. Mary B. Willard, Mrs. Elizabeth Boynton Harbert and Mrs. A. P. Kelley. These trustees are known as temperance women of energy and perseverance as well as of ideas of firmly rooted principles. Their purpose in this movement is to aid in founding an institution which shall do for America what the London Temperance Hospital is doing for the medical temperance reform in Great Britain.

The customs and climate of Great Britain differ so greatly from ours, that the statistics of this institution cannot be accepted by us as more than a general estimate. We should have the most carefully compiled statistics of medical practice in the conditions of our own country.

The need of physicians who prescribe alcohol only as other poisons are used, or not at all, is the crying need of our reform. More often than in any other way American men and women are led into the regions of intemperance through the gateway of the alcoholic medical prescription. Demonstration of the needlessness of alcohol preceding and accompanying the training and education of the physician will establish temperance doctrine as few other agencies can, and the hospital and college together will contribute to a hitherto unfilled want. The constitution of the organization forbids incurring debt in the furtherance and maintenance of the enterprise, and no steps will be taken toward "materializing" the project until the funds are in hand or reliably pledged thereto.

The hospital is intended for the treatment of all forms of disease and will be open to applicants from all parts of the United States, with wards for paying and non-paying patients, the treatment to be in all cases non-alcoholic.

A large advisory board will be made up from the best material this country affords, among men and women, medical and otherwise. The college faculty and hospital superintendents will be drawn from the ranks of men and women of ability, and a broad plan and outlook will, it is thought, characterize all the plans and operations of the new society.—*Union Signal.*

According to the annual statements of what is called the English "Drink Bill," as given in the London *Times*, it is favorable. England spent $3,750,000 less in drink in 1883 than in the year preceding. Since 1876 the cost of liquors in England has diminished by the sum of nearly $107,000,000.

The Crump Label Company at Montclair, N. J., which employs between three and four hundred hands, has concluded to show its regard for the temperance cause, by refusing to print labels for liquor, wine, beer or cider. The decision, it is said, will cost the company about $20,000 a year.

Statistics show that in Germany where Sunday liquor selling is open and untrammeled, 53 per cent of the crimes are committed between Saturday and Monday morning.

THE CHURCHES.

—Rev. W. T. Meloy, D. D., of Chicago, was chosen to give the anniversary address next year at Xenia Theological Seminary. Rev. E. B. Graham is his alternate.

—Seven years ago, a correspondent at Union City, Michigan, writes us, the Congregational church at that place voted not to allow adherents to the Masonic lodge in their church fellowship. The action roused the Masons of the place who brought such a pressure upon the church that the vote was reconsidered and several members of the order have since been received. The effect of such a retreat in the face of the enemy must be extremely damaging to the spiritual life of the church. Where was the faith of these brethren?

—Rev. Wm. Chandler of Dover rejoices in the favor of God upon his labor. He baptized sixteen converts on the first Sabbath in June and can count nearly forty conversions since his conference. The church under his care (United Brethren) maintains a godly testimony against Satan worships.

—The Congregational church at Cortland, Ohio, with which Bro. John D. Nutting of Oberlin Seminary labors, is almost a unit against the secret lodges.

—Their friends at Wheaton last week welcomed home at the end of another year's study, brethren Hiatt and Nutting from Oberlin Seminary. The former on account of the failure of his health from overwork in the powerful revival at Gustavus, O., last winter, has been constrained to cease preaching for the present. The latter returns, after the N. C. A. annual meeting, of which he is recording secretary, to Cortland church.

—The Rev. E. C. Oggel, for three years pastor of the Westminster Presbyterian church in this city, preached his farewell sermon to that people June 1st, and in a few weeks will sail from San Francisco to Honolulu, Sandwich Islands, where he goes to take the pastorate of the Presbyterian church.

—The Rev. W. M. Blackburn, D. D., having resigned his pastoral charge in Cincinnati, has accepted the presidency of the University of North Dakota, at Grand Forks, and entered upon the work of organizing this new institution. Dr. Blackburn was for a number of years professor in the Northwestern Theological Seminary Presbyterian in this city. In 1870 he delivered the annual address at Wheaton.

—The annual conference of general secretaries of the Young Men's Christian Association of the United States and British Provinces will be held in Montreal, Canada, June 11 to 15. It is reported that there will be 200 or more present.

—Miss Edna Cole, who has just returned from Chieng Mai, Siam, was at the last meeting of the Woman's Presbyterian Board of Missions, and spoke about her work as missionary to the people of the Laos country. She was associated with Mary Campbell, who was drowned three years ago. She gave the ladies an account of her reception at Chieng Mai by the little band of missionaries and the few native Christians, and spoke of the opening of the schools. Five years ago, when she went to this work, there was one church with thirty members in the Laos country. Now there were four churches and more than two hundred members.

—The Seventh Texas State Holiness Camp Meeting will begin at the Association grounds near Bremond on the H. & T. C. R. R. in Robertson county, Texas, on Thursday evening, July 3, 1884, and continue ten days or longer, as the Lord may direct; all who love or want to love Jesus are invited to come.

—Among the one hundred and fifty Catholics who have united with the Presbyterian church in Valparaiso, South America, one-third have said that the turning point in their religious experience took place while witnessing our celebration of the Lord's Supper. Is not the promise fulfilled, "And I, if I be lifted up, will draw all men unto me."

—The Board of Foreign Missions reported to the Presbyterian General Assembly receipts of $693,122.70, and the Board of Home Missions $620,428.22, making a total of $1,313,550.92 for the last fiscal year. This statement should call forth gratitude to God through the entire bounds of the church, and renewed exertions for the prosecution of the work next year.

—At a meeting of the Presbytery of Los Angeles, in California, the organization of a Chinese church in Los Angeles was reported. The sum of $1,450 has been raised by the Chinese themselves, for the purchase of a lot and the erection of a building.

—Rev. Dr. Marshall W. Taylor, elected editor of the *Southwestern Christian Advocate* by the Methodist General Conference, is a colored man. He is probably the first colored man in that church who has received an office at the hands of the General Conference.

—The total issues from the Bible House during the year ending March 31 were 1,357,051 volumes of Bibles, Testaments, and portions; and when to these are added 451,164 volumes issued in foreign lands, the aggregate, 1,808,215 copies, represents the entire circulation of the year. Of this large number 499,379 copies were complete Bibles. The expenditures of the year, $762,106.17, for manufacturing and general purposes, exceeded the receipts by $117,637.10.

—At the Methodist General Conference a lively discussion sprung up over a resolution introduced by Rev. T. B. Neely, of Philadelphia, as follows: *"Resolved*, That we re-affirm the doctrine of the fathers of our church that the bishopric is not an order but an office, and that in orders a bishop is merely an elder or presbyter." It was opposed by those who thought the points stated so well known as to need no restatement, and by those who did not want to say anything about it. It was, however, adopted by the conference.

—During the last year the Board of Home Missions of the Presbyterian church received to carry on its work $591,282.07. Of this $227,620.60 came from churches, $151,696.33 from legacies, $22,191.27 from Sabbath-schools, $97,167.00 from woman's missionary societies, $81,595.16 from individuals, and $11,011.71 from interest on permanent funds. The same Board employed during the year 1,458 missionaries, and reports an addition of 6,216 on confession of faith. The Board of Missions for Freedmen employed during the same time 91 missionaries, and reports an addition of 1,199 on confession of faith.

—The Board of Missions for Freedmen has never had so many applications to open new missions as at the present time. Besides those from the territory already occupied we have earnest and urgent appeals from Mississippi, Indian Territory and Kansas. Some of these appeals come from brethren in the Southern church, who offer their hearty co-operation in the work. One Presbyterian evangelist, in a State where there are over 650,000 freedmen, among whom we have not a single mission, after touchingly describing their condition, says: "Send us an educated colored minister or teacher and then command my services to help him in his work."—*Presbyterian.*

—By a vote of 53 to 21 the Acton Camp meeting Association (Indiana), of the M. E. church, declined the proposition of the Cincinnati, St. Louis and Chicago railway company to discontinue the running of Sunday excursion trains during the progress of the camp-meeting. This running of Sunday trains is in violation of the civil law of the State as well as the sacred law of God. And this action of the association places that camp-meeting enterprise in a very unfavorable light, and leaves room to suspect that money rather than piety is the chief aim of the organization. Methodists everywhere should rise up and repudiate the Sabbath-breaking and other demoralizations involved in those Sunday excursions. While they are doing this it might be well for them not to forget to condemn the Sabbath parades which secret orders practice (with drums and fifes and swords and banners), and in which so many Methodist preachers and members participate. We think the Methodist Episcopal church has a conscience yet as to Sabbath railroad excursions; but how long will it keep it if it continues to have none on Masonic Sabbath parades? Alas, for a dying conscience!—*Richmond Star.*

—The death of David Louding, a native of Africa brought to America four years ago to be educated, is announced. He died of quick consumption in Dayton, O., May 10th, 1884, aged about eighteen years. His mother was a daughter of Stephen Caulker, the African chief of the Shebro country, who first sold the missionaries a piece of land at Shengay. He seems to have inherited much of the talent of his grandfather, who was of great native ability, though a wicked man in all his life till his conversion to Christianity at the advanced age of eighty years, under the labors of Joseph Gomer. David was for some years a pupil in the United Brethren mission school at Shengay, where he was known as a very bright student and a most reliable boy. He was just closing his second year in the high school in Dayton. The principal there had pronounced his mind equal to that of any in the school, and his grades for the year were showing this fully. He was converted and joined the church a few years ago, and ever after was an active Christian worker.

WYCLIFFE.

The five hundredth anniversary of the death of John Wycliffe, the Bible translator and the earliest English reformer, was celebrated in England during the last week in May. Special services were held the first day in St. Andrew's church, Blackfriars, London, the site of the monastery where the pope's bull against Wycliffe's writings was read. A memorial sermon was preached by the Bishop of Liverpool from the text 2 Peter 1: 13: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

A conference was held at the Mansion House on the same day, over which the Lord Mayor presided. Addresses were made by the Mayor, by Professor Montague Burrows, of Oxford University, Canon Pennington, Canon Girdleston, Rev. A. Moule and others. Subscriptions were promised to a fund to be used in giving greater publicity to Wycliffe's works. A meeting was held in Exeter Hall on the second day over which the Earl of Shaftesbury presided.

A motion was carried instructing the Memorial Committee to appeal for £10,000, to be used in the publication and circulation of Wycliffe's writings, and for the erection of a memorial statue on some suitable site in London, and about £400 was immediately subscribed.

CHICAGO FRENCH MISSION.

EDITOR CHRISTIAN CYNOSURE:—It affords me pleasure to announce that at last I have found a convenient room where to preach to my French countrymen of this city the Gospel of Christ.

Maskell Hall, corner of Desplaines and Jackson streets, is the place where I ought to be permanently to do this evangelizing work among the French settled in that section of the city. Nobody, till now, has thought to do that work among them. Every day we hear that there is a great deal of corruption in Chicago, but nobody dares put his fingers to the handle of the plough. The priest passes by, the Levite passes by the poor, ignorant and corrupted multitudes of this city and do nothing to alleviate the burden of their miseries and sins. How long shall it last? As long as Protestants will forget that if once they received liberties, rights and freedom, it was through reformed priests, as Luther, Calvin, Knox and others. It will last as long as they will forget that the Bible is our bulwark.

For three months I have tried to get the Protestants of Chicago interested in a work which they have themselves pronounced important and necessary. To reach more easily the French Roman Catholic element I have issued a French semi-monthly paper, with two columns in English, in order to get the English speaking people interested in the work, and because I am not a slave of sectarianism or of denominations. Nobody has dared come forward in a practical way. They always tell me, "Go forward," and that is all their religion, the religion of the priest and Levite of the Gospel. If reformation is needed among the Catholics on account of their doctrines, I have seen, since four years ago I came on the right side, that reformation is as much wanted among Protestants, on account of their apathy, indifference concerning their own souls and the interests of the reformation.

P. A. SEGUIN.

P. O. Box 271, Chicago.

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MASONIC MORALITY.

[*Tune, Comin' thro' the Rye.*]

If a Mason cheat a body
Of his property,
Other Masons join in with him,
Swearing to a lie.

CHORUS.

Every Mason is a partner
To these deeds of wrong,
For when the order covers crime,
He joins the wicked throng.

If a Mason rob a lassie
Of her purity,
He's not punished, if no Mason's
In her family.

CHORUS.

If a Mason kill a Morgan,
Will he need to die?
Masonry corrupts the jury,
Shuts the judge's eye.

CHORUS.

Sons of Freedom! Are ye worthy
Of the noble name,
When your silence is conniving
At these deeds of shame?

SECOND CHORUS.

Rouse to action! By your voting
Ne'er connive at wrong,
And since the order covers crime
Condemn the wicked throng.

Heroes be, and do not falter,
Though ye are but few;
Principles will gather voters,
To the right be true.

SECOND CHORUS.

Masonry has been enslaving
Men on every hand,
From her thraldom let us rescue
Our beloved land.

SECOND CHORUS.

Let us greet the day approaching,
Day of jubilee,
When the right shall be victorious,
Every man be free.

SECOND CHORUS.

PROOF.

Oath of Master Mason: "Furthermore do I promise and swear that I will not give the grand hailing sign of distress, unless I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own. Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly myself, nor suffer it to be done by others if in my power to prevent it."

Who is to be the judge of the distress? It is the man himself, and it may be when he is pursued by the officers of the law for his crimes; he who secs the sign is to fly to the rescue, if there is the appearance of real distress. Which oath will the officer of the law keep? The oath to the lodge or the oath to the government? Let the facts show.

"Furthermore do I promise and swear that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of all approaching danger if in my power. Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it."

Oath of Royal Arch Mason: "Furthermore do I promise and swear that I will aid and assist a companion R. A. Mason, when engaged in any difficulty; and espouse his cause so far as to extricate him from the same if in my power, whether he be right or wrong. Also that I will promote a companion R. A. Mason's political preferment in preference to another of equal qualifications. Furthermore do I promise and swear that a companion R. A. Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as his own, murder and treason not excepted."

Obligation of Knight Templar: Fifth Libation: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and may this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was be heaped upon my head in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry or order of Knighthood. So help me, God."

That these obligations are not mere empty sound we can see from the case of Capt. Morgan, the trial and acquittal of Dukes, and many other instances recent and remote. GEORGE WARRINGTON.

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RECEIVED AT THE N. C. A. office from April 18, to June 9, 1884.

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CHICAGO.

Wheat—No. 2	88	89
No. 3	79	@83
Winter No 2		97
Corn—No. 2		@55¼
Oats—No. 2		@32¾
Rye—No. 2		63
Bran per ton	10 50	11 00
Flour	2 00	@6 40
Hay—Timothy	7 00	@12 50
Mess pork per bbl		15 75
Butter, medium to best	8	@18½
Cheese	05	@12
Beans	1 25	@2 20
Eggs		13½
Potatoes per bus	15	36
Seeds—Timothy	1 27	@1 32
Flax		1 70
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	16	@34
Cattle—Choice to extra	6 30	@6 90
Common to good	3 20	@6 00
Hogs	4 25	@5 70
Sheep	2 25	@4 25

NEW YORK.

Flour	2 75	@6 75
Wheat—Winter	85	@1 18
Spring	97½	99
Corn	62½	@71
Oats	38½	@44
Mess Pork		17 00
Eggs		15
Butter		32
Wool	10	@46

KANSAS CITY.

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Hogs	4 72	@5 05
Sheep		@3 40

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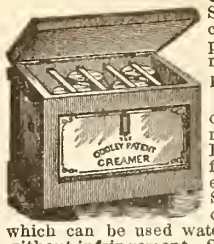
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LODGEDOM.

—The Odd-fellows of Coldwater, Mich., lately fitted up an old bank building in a lavish manner for a hall, and dedicated it to their peculiar religion, with the aid of other lodges from Hillsdale, Reading, Quincy, Brenson, Burr Oak and Sturgis.

—The Pennsylvania Odd-fellows claim a membership of 80,504; number of Past Grands, 19,759; present number of working lodges, 904. The relief report shows that $379,531 was paid for various reliefs.

—The Knights Templar of Pennsylvania met May 28 at Erie. They claim 59 commanderies and a membership of 7,000, an increase of 400 during the year.

—Dr. S. B. Hubbell, of Medford, Wis., committed suicide iu his office a few days ago on account of the discovery of a criminal intimacy with Mrs. Keeler, the wife of the postmaster, who threatened to kill both unless they left town at once. Hubbell was a member of several secret societies.

—At the late anniversary of Union Lodge, No. 9, I. O. O. F. in this city, one speaker said that this particular lodge had received during the forty years of its existence $60,004.70, and paid out in charities $17,527.19, initiated 1,140 members, and admitted 193 by card from other lodges, making a total of 1,333. When the lodge was started there were only five other lodges in the State, with less than 200 members. To-day there were 750 lodges and 35,000 members. In Chicago alone there were forty-five lodges, with over 5,000 members.

—The bank at Newton, Iowa, failed a few weeks ago. The books show a deficit of $30,000 besides the $3,000 first discovered. The bank is closed, and it is thought by many that the losses will reach $75,000. Cotton, the defaulting cashier, was a Board of Trade gambler. It is noted now that the defaulting cashiers at Bloomfield and Oskaloosa, as well as Cotton, were all prominent as Knights Templar.

—Among the late Chicago court records is an item on the so-called "Order of Mutual Aid." Frank Rudolph filed a petition for mandamus in the circuit court against the Grand Lodge of Illinois of the Independent Order of Mutual Aid, to compel that association to receive him as a member in good standing. Rudolph says that the constitution of the Grand Lodge provides that on a branch organization becoming defunct its members may, by a payment of dues, become members of another branch or of the main body. He was a member in good standing of the Robert Blum Lodge, No. 122, which suspended a few months ago. Although he has tendered his dues and assessments as required by the constitution, the president and secretary of the Grand Lodge refuse to receive him as a member, and as a mortuary benefit of $2,000 is paid to the heirs of deceased members of the order, besides other benefits, all of which he does not wish to lose, he asks the court to grant him the necessary relief.

—Rob. Morris, the veteran Masonic lecturer, writer, slanderer and falsifier, announces that with the present season he closes his work as Masonic lecturer. Let men rejoice! His forty-four appointments in Illinois closed May 27 at Carmi. He had addressed fifty-nine lodges previously during 1884. The programme of each evening was as follows: A sketch of English Masonry, a sketch of the Morgan affair, a minute description of the ceremonies of his initiation into Oriental Masonry in the city of Jerusalem. To these will be added a few recitations of his Masonic poems and anecdotes of personal experience; the whole occupying one hour and a half. The programme being completed, a recess of thirty minutes is taken, which is followed by the communication of the Oriental rank of the Palm and Shell, which takes thirty minutes more. The Oriental Masonry part of the affair Morris advertised as connected with a bloody sacrifice but it was regarded as an advertising dodge by those well versed in lodge tactics. If the whole performance was of a piece with Morris' lying book on the Morgan murder the lodges of Illinois and Iowa have had a large amount of chaff blown over them of late.

—The Ancient Order of Hibernians was received with great favor a few years ago by Archbishop Purcell. This year they asked an address from Bishop Gilmour of Cleveland, who scolded them roundly and urged them to put themselves in communication with some prelate, so that their case which would come up in the forthcoming Romish council, might be favorably considered. The action of the order, printed lately in the *Cynosure*, puts them on good terms with the church. The *Catholic Review* gives them this admonition: "A grave responsibility now rests with the leaders of this society. They have an opportunity that will never come again of convincing the church that they are what they claim to be, a safe and Catholic society. If they do not, if they resist or ignore or avoid a decision of a claim that they so frequently put forth, and that every one desires may be answered in the affirmative, they must prepare for ultimate even if it be prolonged and delayed dissolution. As their declared friend Bishop Gilmour says, 'It behooves you to place yourselves properly before the Council, and see that the truth be told. If action is taken against you it will be to your great disadvantage and final ruin. Societies composed of infidels or non-Catholics may and do exist without and against the will of the church; but societies composed of Catholics cannot and should not exist against the will of the church.' "

—Fitzgerald and ten other Fenians were arraigned at Sligo, Ireland, May 5, charged with being Invincibles and with murdering landlords and others. Thomas Moran, an informer, and a friend of Sheridan, testified that when he joined the Invincibles he was sworn on a knife, and the terms of the oath pledged him to secrecy, implicit obedience to the leaders, to act when called upon, and to deal death to all tyrants. He connected Fitzgerald with the Tubbercurry branch of the Irish Republican Brotherhood by swearing that Fitzgerald came to Tubbercurry from London to settle some differences. The prosecutor stated that James Lyons and Patrick Reynolds, now in America, were local leaders of the Invincibles. Moran deposed that P. J. Sheridan visited Tubbercurry in the garb of a priest and formed an "inner circle."

—Patrick Delaney's testimony in the case of the Sligo conspirators gives the utmost satisfaction to the detectives. They have all along claimed that the Sligo conspirators are a band of "professional murderers." They now declare that Delaney's testimony will prove that the officers in arresting these villians have "unearthed a nest of vipers, engaged in plots of wholesale slaughter." This boast is sustained by the fact that a large number of small artisans and shop-keepers, alarmed at the suggested exposures to be made by this witness, have suddenly left Dublin. In many cases these men have left their business affairs in confusion, and it is evident that they had some pressing need for immediate departure. It is evident also that the whole truth has not yet come out regarding the connection of Patrick N. Fitzgerald with the Sligo conspiracy. Patrick Delaney, when in the witness box, was very respectful in all his references to Fitzgerald, and this furnishes additional proof that the latter held a high official position among the organized agitators of Ireland.

—A London dispatch of May 27th says that the Russian Nihilists have renewed their activity, and begun a new campaign of terrorism in the province of Moscow. They have placarded that province and its capital with hundreds of copies of a manifesto conveying a threat of death to the Czar. As these placards were all posted on the same night, and as each man engaged in the work could have posted but very few of them, owing to the necessity of dodging the police, it is evident that the Nihilists must count among their members a large number of men willing to risk their liberty in the prosecution of such an enterprise. The proclamations are well printed on good paper, and are headed: "The Executive Committee to the Emperor Alexander III."

They have neither date nor signature, but each copy bears the usual seal of the Executive Committee impressed upon the paper after it had been printed. The proclamation reminds the Czar that he was warned in May, 1881, that if he would avoid the fate which had befallen his father two months before he must grant a constitutional form of government, and organize a Parliament composed of representatives of the people. During the three years that have followed this warning, the proclamation says, the Revolutionists have suspended their agitation, but now that their warning has been so long wheedled they inform the Czar that he must prepare to be dealt with as pitilessly and removed as suddenly as his father and predecessor.

The police tore down the placards before most of the citizens were stirring, and have made strenuous efforts to find the persons who printed and posted them. Many students of both sexes have been arrested on suspicion, and a thorough search has been made of the offices of all newspapers and printers suspected of disloyalty. None of the peculiar type used in printing the placards have been discovered, however, and the police believe that it was melted up immediately after being used.

FARM AND GARDEN.

FARM WORK FOR JUNE.

The best time to kill weeds is when they are very small. Most of this work should be done by horse labor. Keep the cultivator running through the corn field, using the hand hoe only close to the hills. Much of the cost of tillage should be charged to the succeeding crops, otherwise figures will often show that it does not pay to grow corn, or any hoed crop. Sow a quantity of fodder corn to supply an abundance of wholesome food when the pastures get short. Sow in drills three feet apart, and at weekly intervals, that there may be a long and continuous supply. A field from which winter rye has been removed may be manured, plowed and sown to fodder corn.

Sow Swedish turnips now in drills two and a half feet apart. Use at least two pounds of seed per acre. It is essential to have the soil rich and mellow. When the second leaf appears, thin the plants to about fifteen inches in the rows.

Haying begins this month, and every implement should be in readiness for this pushing work. Cut only as much grass as can be well cared for, otherwise the quality of the hay will be injured by exposure. The hay tedder, next to the mowing machine, is the most valuable haying implement. It hastens the curing and makes the hay of uniformly good quality. Hay caps made of stout cotton are excellent to protect hay while in the cock. They often pay for themselves in a single season, and if properly cared for, will last for several years.

Buckwheat may be sown in June, and is a good crop for new land. It may profitably fill up a place where some other grain crop has failed.—*American Agriculturist for June.*

WATERING STRAWBERRIES.

Growing strawberry plants need a generous supply of water. From the day when the first blossoms appear, until the well developed fruit is ready to be plucked, the soil where strawberry vines stand should be kept very moist. The crop of fruit is often damaged seriously by one or two days of hot and dry weather when the plants are in blossom, or soon after the berries begin to grow. If one has an abundance of straw, old hay or coarse manure it will pay to spread such material between the rows and close around the hills, for the purpose of keeping the soil moist. Coarse hay or straw can be spread most advantageously when they are wet.

An ordinary sized strawberry plot will require only a few minutes' labor with a large watering-pot, to give the plants a generous supply of water every evening. Sawdust, tan-bark and chip-dirt when spread over the ground keep the soil moist, and will greatly retard evaporation.

Those who succeed in producing mammoth berries use manure unstintedly and keep the soil well watered. It is a good plan to keep the ground between the rows of strawberry vines covered with litter, so thickly and evenly that grass and weeds are all smothered. Then to apply water every evening, when the weather is not wet and lowery. Where salt hay can be obtained, nothing is better for mulching, as it is always clean and free from weed seeds, is not easily blown off by the wind and after the bearing season can be dried and stored away for another year.—*American Garden.*

ORCHARD AND FRUIT GARDEN.

Indications point to an abundant fruit year, though the peach crop may be injured by late frosts, or a long, cold rain while the trees are in blossom may diminish the "set" of apples and pears. These disasters are likely to be local. In years of abundance, while common and poor fruit hardly pays its carriage to market, really fine fruit brings about the usual price. It is in such years that the grower, by care in producing fine specimens, and packing them in an attractive manner, finds fruit-growing profitable, while his indifferent neighbor declares that "fruit don't pay." To produce fine specimens the number borne by the tree must be reduced; this might have been done in the winter by pruning, but now the orchardist must rely upon thinning the fruit. If we give a single specimen the nourishment that would have been divided between three or four the result will be seen in the extra size and beauty of the one thus favored. In no fruit is there such a difference in price between the common and extra as in the peach, and it is a well established fact that with peaches thinning pays. It will also pay with pears, and especially early apples, to the production of which fruit-growers should give more attention.

Strawberries.—See that the pickers do not mix over-ripe berries with those to be sent to market. While the berries at the top of the basket may be turned to show the best side, the fruit should be the same all through.

Currants, when nearly full grown, in some markets, bring a higher price than when ripe. If green currants are marketed, thin the crop so that that which is left to ripen may be benefited.

Gooseberries are generally sold green. Look out for the worm on both these and currants, and use white hellebore, a tablespoonful of the powder in a pailful of water. Apply with a syringe or garden engine.

Tents which the insects pitch in the heads of trees, should be removed early in the morning. The hand, with or without a glove, is the best implement yet invented.

Grape-vines.—Tie up the young shoots. Pinch out the ends, leaving two or three leaves beyond the last bunch. Each shoot usually bears three clusters. If these are reduced to two, or even one, the fruit will be all the finer. The rose-bug is very destructive to the grape—shake it off in early morning, and catch in a pan in which is a little kerosene.—*American Agriculturist.*

ENCOURAGE THE BIRDS.

War is being waged by farmers against all birds except a few popular songsters, and most boys are taught that birds and birds' nests are their rightful prey. These little creatures do some damage, it must be admitted. They will pick up seed that has not been well covered, but that ought to teach the farmer to sow his seeds more carefully. They will feast upon the ripe grain, and sometimes destroy more than they eat; but the farmer seldom considers that he might not have had any grain to harvest were it not for these same feathered intruders. During the time between sowing and harvesting birds must live upon something besides grain, and I fancy that farmers seldom think that that something is principally insects and the eggs of insects. They rear their young on these, and one can hardly estimate the immense number of insects thus destroyed. Were it not for this safeguard that nature has kindly furnished us in the form of the feathered race, the world would, according to the best calculations, be completely overrun in a few years of uninterrupted propagation, with crawling, stinging pests. Birds have an important work to do, and we should aid them with all the means at our command; certainly we cannot afford to destroy our protectors. Every farmer should teach his children to cherish and protect their feathered friends. Encourage the birds, and children too, by building bird houses about the farm buildings. Teach the boys to build these houses, and thus serve two purposes at once—accustoming them to the use of tools and imbuing their minds with humane sentiments. Many a farm home knows naught of music but that which floats on the air from nature's own orchestra. Let us have all the sweet sounds we can, to soften and lighten our rural toils.—W. D. BOYNTON, *in American Agriculturist.*

"ANSWERING A FOOL."—Pompous and ignorant A. F. & A. M.—"King Solomon and I belong to the same church."

Anti-mason:—"Indeed! Why you don't look like a Jew? I tho't you were a Yankee."

IN BRIEF.

One hundred and twenty ocean-going steamers are now laid up on the Tyne and the Wear rivers and at Leith, in consequence of the depressed state of the shipping trade in England.

Hiram Sibley, who is erecting the great seed warehouse upon the river and Clark street, Chicago, has just made an additional donation of $80,000 to Cornell University.

Among the steerage passengers of the steamship Nevada were 318 Mormons. Half of these Mormons were English and Welsh and the other half Scandinavians. They were accompanied by seventeen Mormon missionaries returning home with the fruit of a two years' proselyting tour.

The Russian province Kostroma has received a bequest of four millions of dollars for a school fund from a merchant, who began his career as a very poor lad.

Eleven thousand dollars' worth of ink was used by the Post Office Department last year in stamping and cancelling letters. An economically disposed person thinks that if the government would permit cancelled stamps to be re-used, much of this expense might be saved; but the government never did go very strong on economy.

A farmer who raises a good many hogs attended a State fair in Ohio, and wrote the following letter back to his neighbor: Dear Friend: Yesterday I inspected the live stock department of the fair. You will be interested to know that the display of hogs was unusually large. Among the hogs I saw some of your breed, and was very much surprised at not seeing you there yourself.

Cincinnati is superstitiously interested in the case of a woman, who, falling asleep in a railroad train, dreamed vividly that her child at home had been seriously hurt. She was so deeply impressed by the vision that on arriving in the city she drove directly to a physician's office and carried him hastily to her residence, where the youngster was found to have been thrown from a swing at precisely the time that the mother had dreamed. The story is told circumstantially by the persons concerned.

Colonel Prejevalsky, a Russian explorer, who is making his second attempt to penetrate the dark and mysterious region of Thibet, with a strong escort of Cossacks and attendants, has safely passed the desert of Cobi, in spite of the curses of the Thibetans, who prayed heaven to rain down storms of stones upon the intrepid explorer and his companions. The summer is to be spent in exploring the country lying between Kuku-Nor to the north and Batang to the south. If Colonel Prejevalsky fails to penetrate into this mountainous region, he will then turn his attention to the Eastern part or the north Thibetan plateau.

The British are beginning in a vague way to realize the magnitude of India and to comprehend that it contains some fifty millions more people than all Europe west of the Vistula. Few, however, are quite aware of the number of its cities or believe that it includes sixty-two with more than 50,000 people, and twenty-two with more than 100,000, namely, Bombay, Calcutta, Madras, Hyderabad, Lucknow, Benares, Delhi, Patna, Agra, Bangalore, Umritser, Cawnpore, Lahore, Allahabad, Jeypore, Rangoon, Poona, Ahmedabad, Bareilly, Surat, Howra and Baroda. We give them in order of population; but properly speaking, in the British way of counting, Howra, the Southwark of Calcutta, should be included in the capital, which with it contains above 866,000 souls, and is the greatest, as it is by far the wealthiest, city in the Empire. Below the limit of 50,000 the towns become much more numerous, and there are hundreds with populations above 20,000. The majority of the latter are quite unknown to Europeans, an active magistrate or two excepted. So far as we are aware, there is no book in English which gives the slightest account of their organization, or of the life and people in them. Yet many of them have histories of two thousand years, and in all flourish families which think themselves noble and have long pedigrees and stirring tales to narrate. We hear every now and then much of Indian princes, who in India are hardly mentioned, and of "educated natives," a scarcely perceptible class, but of the true British India as little is known at home as of the eastern provinces of Peru.

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NEWS OF THE WEEK.

WASHINGTON.

—Congress did little last week, many of the members being in Chicago attending the Republication. As Edmunds. Logan, Sherman, Hawley and Harrison of the Senate were candidates for the nomination, that body lost its interest in business until the question was settled.

—In the Senate, Monday, with Messrs. Edmunds, Sherman, Logan, Hawley and Allison in their seats, the greatest day's work of the session was performed. Among the forty bills passed were those to bridge the Wisconsin, Chippewa and St. Croix rivers; making the cities of Tacoma and Seattle ports of delivery; for the relief of the Protestant Orphan Asylum at Natchez, and to enlarge to four ounces the newspaper limit of weight for penny postage to the general public.

COUNTRY.

—For playing base ball on Sunday at Green Bay, Wis., six men from the competing nines were arrested and held in small bail to the circuit court.

—In William Lethers' mine, near Dubuque, Iowa, a valuable lode of lead was struck Monday at a depth of eighty feet. Mr. Lethers is a Chicago commission merchant.

—A mass meeting to ratify the nomination of Butler and West was held at Joliet, Ill., Monday night. Workingmen, Greenbackers, Anti-monopolists, and Independent Democrats were out in force.

—Aaron Roger Crane, a Harvard Senior, the strongest man, and the best general athlete in college, was found dead in his room Wednesday. The inquest this afternoon shows that his death was due to heart disease, and was brought on by over-exertion in the gymnasium.

—A tornado funnel-cloud passed over Sycamore, Ill., Wednesday evening. Rain fell in torrents, and a few trees were leveled.

—The schedules of James D. Fish, ex-President of the New York Marine Bank, show $4,230,281 liabilities, while the actual value of his real and personal estate is estimated at but $582,594.

—The Palisade Mountain House, on the Hudson, ten miles above New York, burned Tuesday morning. Loss on building and furniture, $130,000; insurance, $100,000. The house was to be opened for the season next Saturday. Some twenty-five servants asleep in the upper stories had narrow escapes with their lives.

—Near Miss Nivison's Children's Sanitarium, at Hammonton, N. J., was found buried, Wednesday, the remains of twenty-one children, incased in rude pine boxes. Recently the death-rate in the institution, which is a purely charitable one, has been excessive, the manageress ascribing it to the use of Irish moss as food. The discovery caused much excitement, and the positions of the bodies showed that but a hasty interment was given the little victims. An inquest condemns Miss Nivison, and it is feared that investigation will show a fearful crime.

—The assignee's report of the condition of the Penn Bank of Pittsburg shows that $1,466,205 is due depositors, and that the overdrafts aggregate $1,250,954. Most of the directors withdrew their accounts on the day that the bank closed for the last time.

—John C. Eno, the defaulting and absconding president of the Second National Bank, was indicted by the grand jury for forgery in the second and third degrees. Eno is under arrest in Canada.

—President Riddle, of the insolvent Penn Bank, of Pittsburg, made a statement Monday to the effect that the directors were members of the oil pool, which wrecked the concern. The statement created intense excitement. Some of the directors made indignant denials, but Riddle states that the books, now in the assignee's hands, will substantiate his statements.

—The resumption of business by Fisk and Hatch, the New York bankers, has given much financial reassurance in that city.

—In the Cleveland Rolling Mills Monday, in tapping a vast caldron of molton iron, holding fifty tons, too large an orifice was made, and the seething fluid speedily covered the casting-room floor. All the employes escaped save two, who were compelled to wade through the hissing mass, which an explosion sent flying in all directions, stripping the men of their clothing, and literally cooking their flesh. Their injuries are fatal.

—Another rainstorm has swept through the eastern section of Texas, embracing an area as large as Illinois and Indiana. Crops have been washed out and railway tracks and bridges wrecked. Thousands of acres of wheat ready for harvesting have been prostrated, and cotton has been completely ruined. The Brazos, Trinity and Sabine rivers are swollen to an extent never before known, the former stream being out of its banks for a distance of 200 miles. The loss to agricultural interests will reach hundreds of thousands of dollars.

—The St. Louis municipal legislature has passed an ordinance giving permission for the construction of an elevated railroad from the western limits of the city to the centre, with branches to the northern and southern limits. A number of New York capitalists are concerned in the enterprise.

—Five hundred laborers employed by contractors in the construction of the South Pennsylvania railroad struck Thursday. They have assumed a threatening attitude. They got into a fight among themselves last evening and one man was killed. The contractors say they will employ Italian laborers instead of the strikers.

—Lieut. Rice, of the United States army, while asleep, walked off a train in motion near Mexico, Mo., Wednesday night, and was killed. He was a somnambulist.

—A strike of the Philadelphia and Camden (N. J.) shoemakers is threatened on account of the refusal of the manufacturers to advance the wages of the hand-sewers. The strike will affect 7,000 persons.

—Losses by fires in the United States during the first five months of the present year are estimated at $46,750,000. The losses for the month of May aggregated $9,200,000, being the largest for any May since 1875.

—For the second time in their history, the Reading railroad and the Reading Coal and Iron companies have passed into the hands of a board of receivers. The bill asking for the appointment of receivers was filed last week Monday by Henry C. Kelsey, secretary of state of New Jersey, and a director in the Jersey Central railroad company, one of the Reading's lines.

—For the year ended March 31 there were deposited in New Hampshire saving banks $43,000,000. The tax on the banks this year amounts to $415,000.

—A. N. Perrine of Hillsboro, Ill., was attacked by a swarm of bees near that town Thursday, his horse being stung to death and himself narrowly escaping.

—Gen. O. E. Babcock, who was Gen. Grant's private secretary, Col. Levy P. Lucky, who was his assistant at the time, and who has been his chief clerk, and B. P. Sutter, a resident of Washington, were drowned off the coast of Florida Monday, where they were superintending the construction of a lighthouse.

—Near Akron, Ohio, Saturday evening, the boarding-car of a gravel train jumped the track, the other cars piling on top. In the boarding-car were several Italians, seven of whom were shockingly mangled and others were slightly wounded.

—A bill was filed May 28th at St. Louis for the purpose of placing the Wabash, St. Louis and Pacific Railway in the hands of receivers and thus prevent a foreclosure under its mortgages. Judge Brewer, United States Circuit Judge for the Eastern District of Missouri, made an order appointing Solon Humphreys of New York, former president of the road, and James Tutt, of St. Louis, receivers, on filing a bond in $500,000.

FOREIGN.

—There was a violent earthquake May 19, on the island of Kishm, near the mouth of the Persian Gulf. Twelve villages were destroyed, two hundred persons killed, and many wounded. Kishm is the largest island in the Persian Gulf. The population is estimated at 7,000, chiefly Arabs.

—The French parliamentary committee of inquiry into the importation of American salted meats has agreed to make a report allowing such imports after the meat is minutely examined by microscope or otherwise. The report at the same time urges the prohibition of the importation of fresh meats from countries where it is known trichinosis exists.

—A dispatch from Odessa says the crops in that vicinity are suffering seriously from continued drought.

—The Commission of the German Reichstag has approved the bill for the insurance of working people against accidents.

—It is rumored at Cairo that the Mahdi has gone to Khartoum. His surrender is shortly expected.

—A group of Liberal members of Parliament have notified Gladstone of their intention to vote against the government if it surrenders to France or Europe the position England has won on the Nile.

—A train from Salisbury, England, was precipitated down an embankment on the 3d, at a point between Creamore and Downton. Five persons were killed and thirty injured.

—The car of a captive balloon at Lille, France, containing twenty persons, became detached, Sunday, June 1, and fell over a hundred feet. Three occupants of the car were killed, and the remainder severely injured. The car was built to carry only ten persons. The ascent was made to visit a horse race.

—The Nile is rising rapidly and it is expected that General Gordon's armed boats will now be able to drive the rebels from the banks above and below Khartoum, and open communication with Berber and Cairo. Indeed, it is rumored that the rebels have already withdrawn from around Shendy.

—A new Mahdi who is stated to have appeared in the Soudan, claims the power of becoming invisible at will. The story is told by the natives that the Mahdi sent soldiers to capture the new prophet, but when the soldiers had surrounded the divan in which he was sitting he suddenly vanished in the air.

BUSINESS.

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F. W. CAPWELL, *president of the N. C. A., and chairman of the National Committee of the American party,* says of this speech: "It seems to me, in the line of address, the crowning effort of your life was the address you delivered at Washington, and reported in the *Cynosure* March 20th."

DR. J. N. NORRIS, *Birmingham, Iowa,* writes: "Permit an humble citizen to offer you his congratulations and to thank you for the brave, strong words for God and humanity uttered by you in the late Washington convention."

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'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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It is a time of the turning of the hearts of the fathers to the children with fondness and pride. A thousand schools are closing, and a million young hearts are turning hopefully to the days of relaxation from study. No time is better to ask the attention of parents to the fact that the mere cultivation of intellect will not benefit the life, there must be united to it the education into right affections and principles of action, and when choice is made of academy or college next fall, let it be in favor of one where is taught that fear of the Lord which is the beginning of wisdom.

Like priest, like people. Capel, the Romish proselyter has secured a convert—an excellent convert—one altogether worthy of himself. He has baptized into Romanism George Bliss, the politician and lawyer, whose notorious connection with President Arthur, when the latter was loosing his good name among the ward bummers of New York, is wholly surpassed by his management of the Star Route cases in Washington. While Bliss with one hand pocketed enormous fees from the government, with the other he was drawing up indictments which he knew were inadequate to the cases of Kellogg, Dorsey and the rest, and on which he no doubt intended they should escape a just punishment. If the late reports of Capel are true the two form an interesting couple to go through the forms of religion.

Masonic prints have of late been boasting of the patronage of several of the leading members in the reigning family of Germany, who are not only patrons but, like the Prince of Wales in England, at the head of the order. But last week the corner-stone of the new Parliament buildings was laid in Berlin and it does not appear that the favored lodge had the least part or lot in the performance, but was very unanimously snubbed. The presence of the notables of the Empire, the speech of the aged William, and the details of the ceremony give no place to the mighty men of Masonry. It is good to read that the Emperor spoke longingly for the prevalence of peace about the new hall of legislation.

The preparations for the Democratic nominating convention proceed in this city. The Exposition building is to be re-arranged so as to accommodate several thousand more spectators than were struck crazy with the enthusiasm over the name of Blaine. The Palmer House, which is Democratic headquarters, is preparing to entertain 3,500 guests. The local committee advertise tickets for sale at $25 each or ten for $500 in order to meet expenses. They do not promise, however, an entertainment that can be called an equivalent, and depend on party zeal for contributions. The letter of Tilden declining a nomination has unsettled many plans, and opens the door of hope for Bayard the Delaware Senator, Gov. Cleveland of New York, McDonald of Indiana, Carlisle of Kentucky and Payne of Ohio.

Sabbath desecration by base ball games becomes worse week by week. But as Sumner said of slavery, "The worse it gets, the better it gets;" for an end will come to it when it becomes intolerable. The action of the Green Bay, Wisconsin, authorities foreshadows that end. A committee of citizens warned the players but were disregarded, and an arrest followed of seven men by the sheriff, and on trial next day they were held to answer before the circuit court for violation of State law. Such measures foretoken the end. And it will be a heaven-sent blessing if the blow that destroys the defiance of Sabbath law and the peace of society shall also wreck the base ball league system with its gambling, betting and drinking associations.

☐The folly of workingmen in following their lodge leaders into strikes has had further illustration in the case of the spinners at Fall River, Mass., who have wasted much time and money and return to work at last only to find, many of them, their former places filled and employment not to be had even at reduced wages. The cigar-makers of New York also were ordered by their union to quit work, and 1,200 obeyed, although they had been treated exceptionally well by their employers, and were without any just grievance. They remained out four months, attempted boycotting, lost $150,000 in wages and consumed $18,000 of the union's funds, and then offered to return to work. But only 60 of them were taken back, the places of the remaining 1,140 having been filled by others.

A few weeks ago Prof. R. T. Greener of Washington, a colored man, made a public attack upon Hon. Frederick Douglass, to which the latter replied, denying the charges one and all. The reason of Greener's action has not been given, but some surmised the marriage of Douglass must explain it, as that step was resented by the colored people with some bitterness, and the papers construed the colored prejudice to be fatal to Mr. Douglass' long and deserved popularity, insomuch that they published him as out of society and politics. But there was a deeper reason and darker. Mr. Douglass was in Chicago at the Republican convention and was everywhere received with his wife with esteem and popular favor. His name was among the few called out for a speech during the intervals when convention business lagged, and made the leading address at a great meeting of the colored people the evening before the convention met. He was neither out of society or politics on account of his marriage. But he had spoken in the American convention in Washington and taken part with men opposed to the lodge giving them the benefit of his influence and testimony. Greener, on the other hand, appeared as thirty-three degree Mason, along with R. B. Elliott of South Carolina and J. H. Lewis of New Orleans, of the same lodge rank, in a banquet given by the "Grand Consistory of the Ancient and Accepted Scottish Rite," thirty-second degree, colored Masons, in this city during the convention. The colored delegates were the guests of the lodge and Greener among the most honored. This explains why Douglass was villified.

Gen. Swaim, the Judge Advocate General of the army, will be tried by court-martial. Secretary Lincoln and the President realize that the charges found by the board of inquiry are too serious to be put aside. The report says: "The court is of the opinion that, while it is not prepared to say that any specific act developed by the evidence is actually fraudulent, yet the evidence does show a series of transactions discreditable to any officer of the army and which especially demands the severest condemnation when engaged in by an officer holding the high position and peculiar relations to the administration of justice held by Brigadier-General Swaim." The transactions referred to are the gambling habits of Swaim and his associate Morrow. This investigation has brought to light many disagreeable facts respecting our army officers. Gen. Drum says their gambling is the curse of the army and all the stealing by duplicated pay accounts and defalcations could be attributed to that evil. A bill was some years ago presented in Congress against the evil, but did not pass. The peculiar and responsible position of Swaim makes his sin more odious, as his duties add to the work of an attorney general in civil courts, the judicial function of reviewing the proceedings of military courts. As Swaim is a high Mason he may have a Star-Route indictment fixed up for him.

The *North American Review* published not long ago an article that should have the attention of every true American. The writer showed how the second nomination of Abraham Lincoln hinged on one or two speeches before the national meeting of the Union League and how the action of the nominating convention was simply a ratification of the resolution of that secret lodge. Its decision was right, but it might have been wrong, and was nearly made so by political managers. But right or wrong it was a desperate day for our country when such issues lay in the power of an irresponsible and secret society. The same attempt at President-making was nearly made at a meeting of the Executive Committee of the National Union League in this city during the Republican convention. A member was about to make a motion endorsing Gen. Logan for the Presidency, but on consulting he found a majority of the committee against him. The Illinois members of this committee are all but one Masons or Odd-fellows or both. Among the other secret orders that are openly taking part in the campaign is the Grand Lodge of Orangemen. The report that the order would oppose Blaine is officially denied.

THE GOSPEL OF "I DON'T KNOW."

BY ALEXANDER THOMSON.

It seems to be the tendency of the human mind to go from one extreme to the other. The movements of history are like the oscillations of a tremendous pendulum, that no sooner descends one arc, than with equal energy it rises on the other. There was a time, when in religious matters, men claimed to know everything. To-day with equal unreasoning vehemence he declares that he knows nothing.

I have carefully read the Five Points, and the Seven Points, that separated the Netherlanders in the days of Maurice of Nassau and Barneveldt, and can scarcely see a footing for an honest difference. Yet the whole people were arrayed in two hostile camps, and after just passing through the fires of a forty years' war, and at the very moment when their old enemy was gathering his strength to make a new assault. For hair-splitting differences in theological controversy, these Christians were furnishing a spectacle of party rancour and discord that must have moved the very fiends to laughter. There were no infidels in those days, oh no! Every tailor and cobbler was a learned theologian, a master of the purposes and decrees of God; knew he was right, and was determined that no means known to persuasion or force should be neglected to save others, by the same truth.

A little later we see the same sad spectacle in our own mother Britain. What rational difference was there between the Independents and Presbyterians in the days of Cromwell? And yet it was their insane hostility that destroyed the Commonwealth and delivered Britain over to the tender mercies of the Stuarts.

But it must ever be better to believe something, even when that belief is mixed with a good deal of

error and incased in the iron coat of intolerance, than to believe nothing. These very days of religious intolerance and fanaticism, were the mothers of our present liberty and civilization; for looking back through the gloom and fire of that eventful period, we can all see the grand proportions of the temple of liberty looming up in its wonderous beauty before the world. Now, however, there is a large class of educated men with a very considerable following from the common people—who do not know there is a God or heaven, and is pretty sure there is no hell. It must be admitted this is ingenious, it is a position much more easily taken to say I don't know, than to say I know there is not. Yet the fatal results on individual character and social life must be the same. But is their position tenable? Paul says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." But as they do not know that there ever was a Paul, and if there was, do not know if there was any scientific bases for his statements, anything that he has said can have but little weight. Yet if what Paul has said be true, the existence and power of God must be facts, not only fairly, but plainly deducible from his creation.

If it were to be asked how they knew that two and two made four, these gentlemen would probably promptly reply, that the whole must be equal to the sum of its parts, and that this reason must be sufficient, because it was a self-evident fact that commended itself to every man's mind; very well, we admit it. But is it not an equal self-evident fact, that nothing could not create something, and that the Creator must be even greater than the thing created. It would seem that these statements are as self-evident as any axiom in Euclid, and yet they lead us directly to God, not a visionary abstraction, an impalpable First Cause, but an individual and governing intelligence, for if this something that is the Creator, be greater than his greatest creation, then as mind is greater than matter, or if the scientists must have their way, if it be matter most highly developed, then still the mind of the Creator must be superior to all other minds in the wide universe of his works. But mind in its higher developments has ever acknowledged the validity of moral laws. There exists no happy and prosperous community whose laws were not made by the superior minds; and "He who stretched the north over the empty space and hung the earth upon nothing" must of necessity, either to prevent chaos or out of chaos to evolve order, have stamped both upon mind and matter the impress of his divine law.

What then must be the mind of God? Superior to that of all human intelligence as the great light of the sun is to the feeble flickerings of the smallest star But a creative, governing, and reasoning intelligence, constitutes an individual—and behold *God*. Not his love, mercy and forgiveness—these are only fully revealed in the Scriptures and by Christ—but all that Paul said, "even his eternal power and Godhead, so that they are without excuse."

Bartlett, Ill.

SHORT SERMON.

TEXT:—Believeth thou this?

MY BRETHREN:—When one is standing by the cold, gaping grave, in which his nearest friend is about to be laid away to return to dust, does not the question always occur to him whether it can be possible that such is the end-all and the be-all of one that he had loved so warmly here? Is man but mere animated dust without a soul? Does not the Master always meet one at the grave and question him closely as to his belief? And what other answer can come from the trembling lips but this—"Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world?" What other moment in human affairs could so appeal to human dignity, or could be more solemn and sacred than this?

There, at the grave of his friend stood the Master. Nature around was doubtless smiling as brightly as it ever smiles; the hills of Bethany looked on with silent, eternal serenity; the sisters and friends of the dead stood weeping, while professional mourners, following the custom learned in Egypt, were going through their artificial, heartless mockery of woe. The corpse had been dead four days, and corruption of the flesh had already set in; but to the voice of the Master the dead came forth, and walked once more a living spirit.

My friends, believest thou this? Or will you go with a set of men claiming to belong to "the most moral institution that ever subsisted," who teach slyly, and clandestinely in the dark that one Hiram Abiff, a Phœnician, and doubtless, therefore, a worshiper of Venus, was murdered by his enemies for keeping a secret, or something of the kind; that he was secretly buried but was accidently discovered by the token of a shrub whose name meant innocence, growing at his feet, or head; that he had been dead not only four days but even fourteen days when found; that he was dug up and prayed over by his friends as the son of a widow; that the Master of a lodge was finally brought forward to try the virtue of his own power, all other means having failed, and in response to this Masonic Master's strong, lion-like grip the dead arose upon his feet and was restored to life?

This infidel sarcasm on the Christian belief of the resurrection is enacted over and over again by a set of men often made up of rumsellers, whoremasters, ministers of the Gospel, bank thieves, horse jockies, Jews, etc., every time a young American is cajoled or intimidated into the third degree of Freemasonry. There can be but one impression left by this scene upon a candid mind of ordinary intelligence, and that is the original contrivers of it designed to bring a secret contempt upon the Christian faith in the resurrection of our Lord, and that it must chill, even if it does not entirely destroy, the religious fervor of Christian faith of every one who becomes subject to it. The initiate becomes suddenly so perverted that he would not be ashamed to confess Hiram Abiff before the lodge; but he would not venture to confess Christ there; and if not there, where else would he confess him except as a show for policy's sake? He might, indeed, bear a figure of the cross upon a sword-hilt, or on a gauntlet, or some such place, but no where else; not upon the heart, surely.

My brethren, the men who practice the infidel blasphemy of resurrecting Hiram Abiff, rule this Christian country; and men who thus despise your religion will despise you and your interests. It is your interest that truth, justice and mercy should prevail; but under the rule of the lodge these great interests are rendered impossible. The men who make a mockery of our Lord will not hesitate to make a mockery of the virtues which he died to establish. Men who trifle with the sacred oaths and sanctions of your religion will not fail to trifle with your interests whenever they are left alone in the dark with them. The interests of republican government are hardly less sacred than those of humanity; and the higher interests of humanity can be served only by the Christian religion. They who make an indecent mockery of that religion ought never to be invested with the powers of political office. SO MOTE IT BE!

"MOSES' HANDS WERE HEAVY."

The people of God were engaged in a most fearful conflict. The question in dispute was God or Satan supreme. Sin or holiness to rule. Eternal life, or eternal death to triumph.

Israel led by Joshua devoted to God and holiness and eternal life, fought as they were filled with the Holy Spirit. The resolute determination to conquer in the name and by the power of God, the consecration of every power of soul and body to the battle depended upon their being infused by the Holy Spirit with a clear knowledge and full appreciation of the question in dispute, God supreme; holiness to rule the world. Eternal life to flow without obstruction to a perishing world.

Amalek, inspired by sin and Satan was desperate and determined; fought fearfully. He was bound to conquer. Hatred to God, to holiness, and eternal life inspired him. He was resolved on victory or to die in the effort, and O, how he fought. The battle wavered. The carnage was terrible. The result was doubtful. Sometime Amalek prevailed. It seemed that victory must be his. Israel would shrink before his terrible assaults. And when all seemed lost, a divine afflatus would come upon Israel and fill them with irresistible power. It was God, supreme holiness to rule, eternal life to flow for which they fought, and O! how they fought! Nothing could stand before them. The struggle lasted the whole day. It was not a skirmish, it was a battle. It was not decided in a moment. It took the whole day. Victory seemed trembling in the balance. Now Amalek was in the ascendant, and was flush with the prospect of victory. Then Israel inspired by an unseen power turned back his cohorts and carried devastation into his ranks.

Though the struggle was long and fearful, and varying, it had an end. A glorious victory was given to Israel, and Amalek was conquered, wholly subdued, and God and holiness and eternal life triumphed. What was the secret of this wonderful victory? What element of power was at work and decided the result of this dreadful battle? What gave victory to the question of God supreme, holiness to rule and eternal life to flow.

It was *answer* to *prayer*.

The whole weight of the battle lay on Moses' hands, for "Moses' hands were heavy." What a weight there was upon them. The glory of God, the destruction of sin and the eternal life of men rested upon Moses' hands; and well they might be heavy. He could not hold them up alone, and the good and true Aaron and Hur stood by him and lifted at his heavy hands and kept them extended high in mighty prayer until the glorious answer to victory was given.

The same battle is raging on now. Is Moses planted on the rock of ages the Lord Jesus? Are Joshua and the people of God on the field of battle? Are the Aarons and Hurs all over this land holding up the hands of Moses in mighty prayer? If not, Amalek will prevail. If they are, Israel will prevail and victory will be given to the people of God.

AN OLD SOLDIER.

JOHN WYCLIFFE.

BY PROF. A. B. HYDE, D.D.

Wycliffe! Now half a thousand years are sped
Since to the music of our English tongue
Thy thin white fingers cunningly did wed
What holy men of old have said or sung!

First Protestant! First scholar for the poor!
The first to tell in modern, fireside speech
To homely folk in their own cottage door
What living truths those sacred lips did teach.

As swims into the sky the early star
To lead from shades the brightness of the day,
So through the centuries thou art seen afar,
Clear, when our dawn was misty, cold and gray.

Hard was thy task, O scholar, struggling on
Against the bitter hate of monk and priest,
Worried and sick; and yet thy work, full done,
Still follows thee now entered into rest.

Bend from thy rest, if it be given, O saint!
Pale, worn and baffled in thy toil no more.
Hark! how thy language, tuneful, clear and quaint,
Tells the glad tidings upon every shore.

What though thine ashes in their feeble wrath
Thy foes upon the wandering waters flung?
The waters, conscious, smoothed for them a path
O'er all the tides where lands and isles have sprung.

And when thy work's millennium shall be,
Can that millennium yet linger long
When o'er all nations Truth hath victory,
And Peace lifts up her sweet and endless song?

—*Zion's Herald.*

AN ARTICLE FOR YOUNG MEN.

[Mr. E. F. Cragin's large Bible Class of young men in the Chicago Avenue Sabbath-school publish a small monthly, to which they lately asked Pres. C. A. Blanchard to contribute an article on secret societies. He responded with the following:]

Secret organizations in a country like this and a time like the present are needless. Every good end may be openly proposed, advocated and carried into effect. To bury friends, to feed orphans or provide shelter for the homeless, to do these or other like acts requires no secrecy. It is also to be observed that when secret societies are doing work of this kind they take pains to make it as generally known as possible. Brass bands, orations, papers and books celebrate all the (so-called) charity of the lodges. The oaths, ceremonies, penalties, and plans of aggrandizement are the secrets of these fraternities.

Being needed for no good end, they are in their very nature adapted to evil purposes. If men should desire to combine for any unlawful purpose a *secret* organization would be necessary. Plans to overthrow government, defy law, protect criminals or commit crime would be powerless unless secret. It is not affirmed that Masonry, Odd-fellowship and other like societies are used for such purposes, but it is claimed that they may be and that there is danger that they will be. If an organization is needless and ill adapted to good ends and is at the same time well adapted to evil purposes there is danger that it may be used for these evil purposes.

A third fact which requires the attention of all Christians is, that God has established three institutions on earth: The family, the church, and the state. All men are by birth members of the family and citizens of the state and all men should become members of the church. All the time, money, and strength of a Christian man, belongs to these three divine institutions. Secret societies are not divine in origin. The Lord Jesus never established a society to be composed of good and bad men, bound together by oaths and using grips, signs, pass-words and tokens. If this be true then the millions of dollars collected every year by these lodges and spent in uniforms, dances, banquets and liquors is so much taken away from the organizations which God has ordained. The time spent on them is misspent and the strength used in their maintenance is taken from the work to which the law of God assigns it.

We conclude this article by saying that while we can see how unconverted men can unite with and sustain such societies for social, political and business reasons, it seems clear that all Christians should nave no fellowship with secret organizations, but should on the contrary oppose them as hostile to that Saviour who spake openly to the world and in secret said nothing.

FOR THESE THINGS IS SECRETISM RESPONSIBLE.

[The *Herald of Life* prints the following powerful article from J. C. Day in response to the question: "Can a Christian be justified by the Bible in joining or belonging to any secret society, as the Odd-fellows, Masons, etc.?"]

"They have filled the land with violence, and have returned to provoke me to anger." (Ezek. 8: 18.) This is the last count in the grand indictment of the secret false worship which Ezekiel saw in the hole in the wall. Please read the chapter. Human nature has not changed, nor has the nature and influence of secret combinations. Some more than half a century ago the people of these United States were shocked at the murder of Wm. Morgan by the Freemasons. The committee chosen by the Senate of the State of New York reported that, "It has been fully established by the testimony in the various trials that have been had, that a great number of Masons have been concerned in the abduction and subsequent fate of Morgan." But notwithstanding the publicity of this transaction, still no record tells us whose hands have been stained with the blood of this Masonic victim. This illustrates the spirit, power and tendency of an oath-bound secret order. But this was but a single instance of murder. To-day they have filled the land with violence and murder. Explosions and assassinations are of almost daily occurrence. All over Europe this malign power threatens the life of rulers, the stability of governments and the peace of society. Nihilism, Socialism, Fenianism and every other ism owe all their power to their sworn secrecy, and they plot and execute their assassinations in spite of the powers of the strongest governments in the world. How to suppress them and to make legitimate government the paramount authority is the great European problem of to-day. Nor is the evil in our own land less real, or the danger less manifest. In all our mining and manufacturing districts, in all places where large numbers are employed, assassinations, murders and unlawful combinations of various kinds are increasingly frequent and of almost daily occurrence. Innocent workmen are waylaid and shot; a negro's house is blown up, and himself, wife and little children are killed, police officers and military men are fired upon, and death is the result. This is only a specimen of the terrorism which the secret trades-unions exercise over the laboring people. There is seemingly nothing more innocent and appropriate than a trades-union. Men of common craft meet for mutual instruction and aid. Such was the origin of Freemasonry and Odd-fellowship. It was simply an operative art. Secrecy becomes the leading factor, and secures immunity from public criticism and a large measure of irresponsible power. Until human nature is essentially different its possession will be characterized often by the exercise of unbridled despotism and malignant wickedness. The sources of evil in all instances are the same. It is in the irresponsible power of secret combinations; and the remedy is not in joining, but in suppressing, these combinations. History continually repeats itself. Ezekiel's vision is substantially enacted in every Masonic lodge, and Christless worship and irresponsible combinations do and will bring forth the same results.

They have already filled the land with violence, and national and domestic safety demand their suppression, which can never take place until Christ comes to take his throne and kingdom, and institute a righteous, peaceful reign for all his subjects. What! shall a Christian become a pagan? shall a Christian become identified with the worshipers of Baal? What concord hath Christ with Belial? "Wherefore come out from among them, and be ye separate, saith the Lord." It is the tares that are first to be bound in bundles just before Christ comes to gather his wheat in the garner. Truth seeks the light, while error loves the darkness.

Men slay the prophets; fagot, rack and cross
Make up the groaning record of the past;
But evil's triumphs are her endless loss,
And sovereign beauty wins the soul at last.
—*James Russell Lowell.*

There is no harm, says Sir Walter Scott, but, on the contrary, benefit in presenting a child with ideas beyond his easy and immediate comprehension. The difficulties offered—if not too great or too frequent—stimulate curiosity and encourage exertion.

READINGS FROM RUSKIN.

JUSTICE.

Men are enlisted for the labor that kills—the labor of war: they are counted, trained, fed, dressed and praised for that. Let them be enlisted also for the labor that feeds: let them be counted, trained, fed, dressed, praised for that. Teach the plow exercise as carefully as you do the sword exercise, and let the officers of troops of life he held as much gentlemen as the officers of troops of death; and all is done; but neither this nor any other right thing can be accomplished—you can't even see your way to it—unless, first of all, both servant and master are resolved that, come what will of it they will do each other justice. People are perpetually squabbling about what will be best to do, or easiest to do, or advisablest to do, or profitablest to do; but they never, so far as I hear them talk, even ask what it is *just* to do; and it is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it. This is the one thing constantly reiterated by our Master—the order of all others that is given oftenest—"Do justice and judgment." That's your Bible order; that's the "service of God." . . . .

The one divine work—the one ordered sacrifice—is to do justice; and it is the last we are ever inclined to do. Anything rather than that! As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. You must build upon justice; for this main reason, that you have not, at first, charity to build with. It is the last reward of good work. Do justice to your brother (you can do that, whether you love him or not), and you will come to love him. But do injustice to him because you don't love him, and you will come to hate him. It is all very fine to think you can build upon charity to begin with, but you will find all you have got to begin with, begins at home, and is essentially love of yourself.

You well-to-do people, for instance, who are here to-night, will go to 'Divine service' next Sunday, all nice and tidy, and your little children will have their tight little Sunday boots on, and lovely little Sunday feathers in their hats; and you'll think, complacently and piously, how lovely they look! So they do; and you love them heartily, and you like sticking feathers in their hats. That's all right; that *is* charity, but it is charity beginning at home. Then you will come to the poor little crossing-sweeper, got up also—it, in its Sunday dress—the dirtiest rags it has—that it may beg the better; we shall give it a penny and think how good we are. That's charity going abroad. But what does Justice say, walking and watching near us? Christian Justice has been strangely mute and seemingly blind; and, if not blind, decrepit, this many a day; she keeps her accounts still, however—quite steadily—doing them at nights, carefully, with her bandage off, and through acutest spectacles (the only modern scientific invention she cares about). You must put your ear down ever so close to her lips to hear her speak; and then you will start at what she first whispers, for it will certainly be, "Why shouldn't that little crossing-sweeper have a feather on its head as well as your own child?" Then you may ask Justice in an amazed manner, "How she can possibly be so foolish as to think children could sweep crossings with feathers on their heads?" Then you stoop again, and Justice says—still in her dull, stupid way—"Then, why don't you, every other Sunday, leave your child to sweep the crossing, and take the little sweeper to church in a hat and feather?" Mercy on us (you think), what will she say next? And you answer, of course, that "you don't, because everybody ought to remain content in the position in which Providence has placed them." Ah, my friends, that's the gist of the whole question. *Did* Providence put them in that position, or did *you?* You knock a man into a ditch, and then you tell him to remain content in the "position in which Providence has placed him." That's modern Christianity. You say—"*We* did not knock him into the ditch." How do you know what you have done, or are doing? That's just what we have all got to know, and what we shall never know, until the question with us every morning is, not how to do the gainful thing, but how to do the just thing; nor until we are at least so far on the way to being Christian, as to have understood that maxim of the poor half-way Mahometan, "One hour in the execution of justice is worth seventy years of prayer."

FROM OUR NEIGHBORS' GARDENS.

Two seceding Masons denounced the lodge at a large Advent camp-meeting in New Hampshire, and other Masons visited the speakers to inquire how they might honorably leave their lodges.—*Free Methodist.*

I am well pleased with our position on the secret society question. Any organization that will ignore the name of *Jesus* in their lodge-prayer should make no claim to the Christian church. "He that denieth me before men, him will I deny before my Father, and before his angels." I have been free from a desire to unite with any secret, oath-bound order since the abduction and murder of William Morgan in 1826, and was much confirmed in my freedom by the mysterious disappearing of the Rev. Ensign P. Hill from the itinerant ranks of our annual conference. He had been a Mason of three degrees, and being convinced of the evils of Masonry seceded, wrote a revelation of Masonry as far as he had gone in it; then took his manuscript, his horse and buggy, and left his family to go a few miles to make an arrangement to have it published. and was never heard of afterwards, neither by his family nor by the Allegheny annual conference. I heard his name called two successive years at the roll-call of the conference; but no answer and no information, either from the members of the conference, or from his bereaved family. What is the rational conclusion?

This secret, with all others of like character, shall be fully revealed when God shall judge the secrets of men, by him whose name has been ignored in the lodge-prayer. —*Thos. W. Stephens, in Wesleyan Methodist.*

In a college where some excitement prevailed in respect to secret societies—"fraternities," they are euphemistically called—it became noticeable that as young men connected themselves with them and were absorbed by them, they lost their interest in other better things to which they had given attention. Boys who carried to college the practices of their early homes attended church and the prayer-meetings and seemed hearty in their interest in religion, but so soon as they leagued themselves with the college guilds these commendable practices and dispositions were given up. The societies absorbed them. They seemed, also, to feel that they had backsliden from their faith and former good habits and cut off from previous obligations. It might be hoped that this, along with other youthful ways, would be overcome, and that the subsequent life would, after all, be free from so unhappy a perversion. Sometimes this is the case, but usually the taste for such affiliations, having been stimulated and indulged in college, it increases afterwards, and instead of the Church and religion claiming the man, he is nothing better than a devotee of the lodge. Colleges cannot do a better thing than to rigorously prohibit these means of youthful perversion. —*United Presbyterian.*

As for Mr. Butler, the would-be President, the contradictions in his character and conduct would take a Dickens or a Hugo to describe, but, generally, we may say, he is a successful lawyer of the unscrupulous kind, and a demagogue of the first water. His war record, however, is much to his credit, and his protection of fugitive negroes under the ingenious name of contrabands, was a master-stroke, as also was his government of New Orleans; and he has a keen scent after time-honored abuses. His views of the currency question, if reduced to practice, would convulse the nation, and his Jack Cade-like promises to laboring men would fail if brought to actual trial. Nevertheless, the Greenback and Labor party, especially the latter, could make him President if the Democratic party should nominate him. And then he could cry, like Louis XV., "After me the deluge." We may add that Ben Butler was an object of far greater interest to the crowds on Broadway than either President Arthur or ex-President Grant.—*N. Y. Witness.*

Rev. Mr. Shaw, of Madagascar celebrity, writes that the British nation sends with one hand missionaries and Bibles to its people, and with the other introduces into the country that which crushes out the moral and religious life of the natives. Ten thousand barrels of rum are imported in one year on the east coast at so cheap a duty as to be retailed at twelve cents per quart. Frequently at sundown whole villages are drunk, and even little children stagger around.

The Bishop's address to the Methodist Episcopal General Conference, now in session in Philadelphia, contained the following paragraph on temperance: "On the great moral questions of the day the tone of our periodicals has been earnest and uniform. Especially have we been gratified with the fact that in all parts of the church our ministry and membership, with scarcely an exception, have been firm and aggressive in their devotion to the cause of temperance."

Professor Scott, of Chicago, who has had extensive opportunity for observation in Germany, is reported as saying: "Germany is probably sinking in crime and immorality more rapidly than any other nation in Europe. In some of the cities half the births are illegitimate. In ten years saloons have increased by 50 per cent, and the people are fast becoming sodden with their beer drinking."

Dr. Livingstone testifies in the following words: "I have acted on the principles of total abstinence from all alcoholic liquors during more than twenty years. My individual opinion is, that the most severe labors or privations may be undergone without alcoholic stimulants, because those of us who have endured the most bad nothing else than water, and not always enough of that."

THE AMERICAN PARTY.

REMARKS OF J. BLANCHARD TO HIS NEIGHBORS IN WHEATON, ILL. REPEATED BY GENERAL REQUEST, TO THE NATIONAL NOMINATING CONVENTION, FARWELL HALL, CHICAGO, JUNE 19, '84.

FELLOW CITIZENS:—We are in the quadrennial whirlpool of American politics. Three national nominating conventions have already been held—Anti-monopolist, Greenback and Republican. The first two represented some thirty States. The Republican convention represented all the forty-eight States and Territories. The American convention now present is the fourth. The Democrats meet in Chicago July 8th, and the Prohibitionists in Pittsburg, July 23d. Let us descend into this whirlpool and see if we can find rock.

Four of these six parties strike at great and manifest public evils. The Anti-monopolists denounce class legislation, and oppressions of labor by capital The Greenbackers condemn two sorts of money, gold-gambling and bank-dictation of legislation. The Prohibitionists antagonize the liquor crime, with its brood of unmixed sorrows, sufferings and crimes: while the American party condemns and resists all the wrongs opposed by the Greenbacker, Anti-monopolist and Prohibitionist, with two fundamental additions, viz.: we insist that ours is a Christian and not a heathen nation, and that the Bible is its standard of law and morals; and we object to those secret, heathen substitutes for true religion and government which suck out the life from and undermine all religion and government but themselves.

Freemasonry is the modern mother and type of this organized secretism. As a system, changing its names and shapes, it has come down from Egypt, before the date of the pyramids, to the United States and the present day and hour. And the secrets of these mysteries, as our Saviour said they should be, are all known and come abroad; that is, are secrets no longer.

As Charles G. Finney, the saint and evangelist of his age, is so well known in Europe and America that a man who should question his veracity would only discredit his own, we make our statements concerning Masonry on his authority and that of a multitude of holy and upright men who stand with him, thousands of whom have quit the lodges and testified against them, and all agree in their revelation of the thing itself. They give us, among others, the following facts:

1. That every Mason has sworn twenty-eight oaths in the face of Christ who forbids all such swearing.

2. All Masons swear to conceal each other's crimes; all but "murder and treason" in the third, and all, without exception, in the seventh degree.

3. The lodge swears husbands to life-long concealment from their wives and children; and

4. The lodge packs its members in layers, or degrees, the upper sworn to conceal from the lower and the lower sworn to obey the higher, and all sworn to concealment from the outward world. And this constitution is copied more or less closely by all the secret orders, which are children of the Masonic lodge; a constitution so dark, despotic and vicious that it would turn angels into devils, if they should accept and practice it. And the history of the lodge is as revolting as its constitution.

Against this system the American party presents the protest of its platform; and insists that its charters, given by Congress, shall be withdrawn and its oaths prohibited; and we take this case to the American people, who, we believe, never consented to those charters and never intended to. The craft came to Congress when the war was raging, when eleven States had seceded from the Senate, and that body was weak and wished to conciliate the Masons of the District. And the good Senator Grimes, chairman of the District committee, himself an Anti-mason, allowed the charters of the ten lodges of the District of Columbia to be smuggled through, as a simple joint stock company to own and rent a "hall." Senator Grimes disowned the authorship of the bill; said that he was not himself a Mason; that he did not understand the lodge, but that Masons had drawn up the bill as it stood. That bill makes each lodge in the District, and all hereafter formed there, sub-corporations. It thus, while seeming to create a single corporation, incorporates ten or more sub-corporations and incorporates lodges not yet in existence down to the end of time. Thus those very lodges whose halls were council chambers of treason and secession in our hour of weakness obtained fraudulent charters from the government they sought to destroy!

The American party insists on the repeal of those charters because they were unfit to be made; because they were obtained by fraud, as the face of the bill shows; because those lodges initiated the rebel general and Masonic Sovereign Grand Commander Pike's Indians to scalp our troops at Pea Ridge. Those Indians would not fight against the flag that sheltered and the government that had fed them, till sworn by blood-curdling oaths to obey their Masonic superiors; and sworn, too, at our seat of government, of which their ignorance might deem the lodges to be a part.

The American party insists that those charters shall be withdrawn; not merely because a bad use has been made of them; not only because rebellion and secession were taught in their lodge-rooms, but because the lodge is itself treason and rebellion, undermining religion by counterfeit worships, and justice by counterfeit oaths.

Some of the reasons are thus apparent why we cannot vote and act with any political party but the American in the impending election, though we are in accord with their principles of reform. We concede the patriotism of their motives, and are proud of some of their candidates; but we cannot go with them as yoked with the lodges which, in theory and practice, tramples on every American principle.

The other five parties, all of them, include members of secret lodges, with whom they cannot act as equals, but only as serfs act with lords. When their open conventions adjourn, their secret lodge wings retire behind tyled doors and consult under oaths of secrecy. Such political parties, like the legs of the lame, are not equal. We are Americans, equals before the law. We cannot act with such parties. The bearing of these secret "orders" on the laboring classes are simply disastrous. In the Washington City Directory there are 190 secret orders, and they are almost wholly sustained by laborers and men of small means, who pay their lodge dues though families and churches starve.

But are not some distinguished statesmen non-Masons? Yes; but the lodges will support no non-Mason who does not practice mean and man-degrading compliances, as outside supporters of the lodge. Bishop Simpson never joined a secret society, not even the Sons of Temperance; and the reasons which have kept him out should have kept out others. But he never objects to others joining lodges. There are fourteen large Methodist churches in the city of Washington, and thirteen of their pastors were, last winter, Masons. Bishop Simpson, being there, was applied to for his moral aid against the lodge. He replied: "I allow others to follow their own judgment," and gave no word or hint against Masonry, though his word would doubtless keep thousands of preachers out of it.

Mr. Blaine, we were rejoiced to learn from his private secretary who was himself a Mason, never joined the lodge. But would the Pacific coast, where doctors of divinity preach Masonry to crowds, and where witnesses in courts refuse to testify against Masons, and are let off, would that coast shout for Mr. Blaine if he should give the public his reasons for not joining the lodge? Nay! would lodge men shout for him if they were not secretly assured of his favor? Why do not these gentlemen join the lodge? They have powerful motives to join it, if it is right. But if the sainted Finney tells the truth, and the lodge is destroying the country and these gentlemen know it, why do they, like the "lawyers" whom Christ condemned, "take away the key of knowledge" from the people?

But there are many other reasons besides the lodge why we cannot join either of the five political parties beside the American.

Unlike the first Declaration of American principles written by Jefferson, which contains four distinct recognitions of God, these parties, except the Ohio Prohibitionists, in their platforms wholly ignore *God, morals and religion;* whereas the first majority constitution ever written, that adopted off Cape Cod (December, 1620,) and which is to the American system what the unit is to the system of arithmetic, begins, "In the name of God. Amen." By the absence of God, morals, and religion from our party platforms, our Presidential elections have become one-half as demoralizing as war; and the Ten Commandments are becoming obsolete, like laws never cited in courts. In every Presidential canvass every moral cause declines, and drinking, swearing, Sabbath-breaking, and other crimes and vices lift up their heads.

This is particularly inexcusable in the Republican party, which began in an appeal to God in behalf of the slave, and which fasted and prayed to God at the request of President Lincoln in the dark hours of the war.

The parties which profess to champion labor and laborers are far worse. They excite the poor against the rich. Some of them denounce interest as usury, and treat property as a crime, and a few hint dynamite and justify assassination. While they clamor for human rights for themselves, men like Brick Pomeroy and the "sand lotters" have outraged the colored people, Indians, and the patient, laboring Chinese.

These professed apostles of labor assume to dictate to the farmer that his hired man shall work only eight hours a day in haying and harvest, the same as in the short days of winter. They demand week-day leisure for the laborer to visit the saloon, and they deprive him of his Sabbath by resisting all laws securing him the privilege of taking his family to worship his God and greet his neighbors. They demand a division of the land, so that each laborer may "sit under his own vine and fig-tree," while they demand "personal liberty" to leave both farm and fig tree and sit around beer tables in groggeries. These same would-be apostles of labor have filled the land with secret oath-bound trades-unions, run by men who never harden their hands with work, and their ideas of "free labor" are expressed in their motto: *"Kill the man who takes your job when you have quit it to get higher wages!"* Gen. Weaver and his labor apostles have nominated Benjamin F. Butler as their leader, who is a Mason of thirty-three degrees, and whose first act as a general, after reaching the South, was to offer his command to help Masonic rebel slave-holders, against quiet, loyal blacks, who made a large fortune confiscating cotton in the war, and who now leases his huge stone house on Capitol Hill, Washington, to the government at an enormous rent. There was a time when I had some respect for Gen. Weaver, but no man can be trusted whose political life is full of gross and glaring contradictions; who denounces "rings and monopolies," yet who nominates and votes for the candidate of lodge-and-liquor, the two worst monopolies on earth, always excepting that fearful monopoly which has seized and now runs the holy Catholic Church.

Parties who ignore God and moral goodness, while struggling in a minority against real evils, may think themselves sincere, but once in power they will trample on the very men whose votes elevated them.

"But why not carry prohibition first and then look after the lodge?"

The answer is, because leading Prohibitionists, as R. H. McDonald, the California Prohibitionist candidate for governor, are Freemasons, and defenders of the lodge, and no sworn secret society ever yet did, or ever can, or ever *will* overthrow a public evil, or establish a public good; and that for the very plain reason that they are sworn confederates of evil men. If McDonald is faithful to prohibition, he must be perjured to his brother Masons, who are distillers, brewers and saloonists!

Nor is this all. The prohibition leaders who are neither Masons or Masons' jacks, are under terror of the lodge; in the words of B. T. Roberts, "under a reign of terror." Gen. Neal Dow, Governor St. John and Gideon T. Stewart have all been asked, and all declined to be voted for by the opponents of the lodge as their candidate; and yet these are good men, and great men, and are opposed to the lodge.

But the brilliant "Jim Blaine" and the glorious old Republican party, we must vote for them just this once! And for what? In the name of all candor, for what?

Eight or nine hundred millions of dollars are now paid by the American people for liquor, licensed by Congress and the States; and Mr. Blaine last winter defined his position on this liquor question, which dwarfs all other political questions to pigmies. Mr. Blaine's proposition was to take the revenue paid by this licensed liquor and run the States and counties by it, and so repeal the State and county taxes and please the people. This, of course, includes perpetually licensing the liquor traffic, which pays the revenue; and thus, in effect, Mr. Blaine proposes to make the brewery and the distillery the two permanent pillars of the Republic! Gen. Logan's proposition differed slightly from Mr. Blaine's. He would educate the American youth by the liquor tax, and thus extinguish illiteracy by a revenue derived from rum. And the Republican convention which has nominated these two gentlemen for our votes refused to insert one word in their long platform concerning the liquor question which rocks Europe and America to-day. They refused even to submit to the people, though they were implored to do so by a bevy of gentle and sensible women, with the silver-tongued Frances Willard at their head. Refusal under such circumstances was a proclamation for licensed rum! And to hope that sincere prohibitionists will vote for such a ticket and such a platform is to hope that they will abandon their reason and self-respect.

THE AMERICAN PARTY

Was born for a day, an hour, and for an occasion like this. It steps into the political arena holding up the American Declaration with Jefferson's four distinct recognitions of the God of the Bible emblazoned on its folds; it stands calm amid a crowd of enthusiasts screaming for partisanship, mistaken for patriotism: and pointing up to that American Declaration exclaims, "Behold the origin of our principles and our name! There is our standard of morals and of law. We have taken them from the furnace which forged out our liberties. We will, with God's help, turn politics back to the God of our fathers. We will not 'justify the rich for a bribe,' or unjustly 'countenance a poor man in his cause.'" We demand for the laborer not the stupor of the saloon, but the sweet rest of the Sabbath. We propose to let loose the American eagle to take and tear the serpent of the still. We propose to keep the Bible in the school, and to keep the priest out of it. We seek justice for the ex-slaves and to keep honor with Indians. In short, we seek and expect "peace on earth and good will to men;" and since we find no command of God that either men or women should vote, we are in favor of giving the suffrage to either or both, when warranted by reason and demanded by the public good. And since God has set our American women in the forefront of this hottest prohibition battle, we propose to give them the only weapon by which political battles are effectually fought.

"That weapon which comes down as still
As snowflakes fall upon the sod;
Yet executes the freeman's will,
As lightning does the will of God."

Is there, can there be, a weapon more adapted to the delicate hands of woman than these snowflakes? And as there is not a just man on earth who would not shriuk aghast from stifling the *voices* of our mothers, wives, sisters and daughters, forbidding them to utter in words with their lips their share of public opinion; and as dropping a ballot is but speaking with their fingers, we propose to allow women their share of that popular sentiment which takes the shape of law. Nor do we apprehend there will be any more stuffing of ballot boxes, or more chewing, cursing, swearing, spitting and shooting down voters at the polls after our women go to elections with us than there has been before. Neither do we apprehend a deluge of unrocked cradles and buttonless coats. Nature always in the end takes care of herself. Women's fingers will still be smaller and nimbler than ours, and men will be stronger than women when the liquor is kept away; and as God placed the sexes together in Paradise, "to dress it and to keep it," we think their united counsels may not be amiss in removing the political and social thorns and thistles which now infest the earth and bringing back our political "Paradise regained."

Sure we are that our politics must be elevated, or our nation sink. Our earth is rapidly filling up; and Christianity is the only salt which will preserve it. Male suffrage and military rule have failed in Europe, whose populations are anxious to get away from their homes: and, as Moody says, "Christ is what men want;" and what they need is to worship him. This Satan knew when he proposed himself as Christ's substitute; and atheism, priestism, spiritism, socialism, communism, Nihilism, Mormonism, secretism and the rest are all broods of the one serpent which is "the devil and Satan." To hope to purify our politics by alliance with any of these is simple fatuity and folly. Satan is not divided against Satan, nor the lodge against liquor. Let the prohibitionists then meet us in Christ, whose reform methods were all open, nothing covert or concealed, and our ultimate triumph is sure. "For he must and will reign till the Lord's prayer is answered and 'all enemies are under his feet.'"

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultiv[illegible]intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

A JUST JUDGMENT.

The Sandy Lake, Pa., *News*, in an article on the American party and a review of its principles, says with candor and truth:

"No other party takes such broad, comprehensive, statesman-like position on the living issues of the times. This party is young, strong and active, and, though little known by the masses, from whom its doings are concealed by the big and little political papers of other parties, by simply saying nothing about it, is just as sure to make its mark and yet be felt in political circles as that truth is truth or that right will finally reign. It is the only political party that distinctly acknowledges the existence and authority of God, and the duty of civil governments to submit to his law. It takes the side of him who is the Almighty in his controversy with nations that will not recognize his claims upon them. He is a jealous God, jealous of his rights, and has the power and oft exercises it in overthrowing the political parties that will not bow to his scepter and the nations that will not yield him divine honors. He thus may raise up the now unknown American party to sway the politics of America. Stranger things have happened. In fact, there would be nothing strange at all if what we have suggested should occur during the lives of thousands now disposed to laugh at our ideas on this subject, as chimerical and utopian."

BLAINE'S RELIGION.

One of the first inquiries respecting the Republican candidate are his relations to the Christian church. It has been reported that he is a Catholic, and the favor shown him by the Catholic press gives credit to the report; but this is a mistake. He attends the Presbyterian church, but we are not aware whether he is a member of that church and a believer in Christ. In a letter written to Dr. James King, of Pittsburgh, eight years ago, Mr. Blaine speaks of his faith thus:

WASHINGTON, March 10, 1876.

MY DEAR FRIEND:—I agree with you that the charge of my being a Catholic is very provoking, considering the motive that inspires it, and very exasperating when I see it connived at, if not in fact originated, by men who sat with me in Presbyterian Bible class when I was a student and you a professor in Washington College. This charge is part and parcel of the tactics of the Cameron gang to rob me of the Pennsylvania delegates, when, in fact, four-fifths of the Republicans of the State desire my nomination. My ancestors on my father's side were, as you know, always indentified with the Presbyterian church, and they were prominent and honored in the old colony of Pennsylvania several generations before the Camerons blessed Scotland by leaving it.

But, while thanking you for what you have done to set my Pittsburgh friends right on this question, I never consent to make any public declaration upon the subject, and for two reasons: First, because I abhor the introduction of anything that looks like a religious test or qualification for office in a republic, where perfect freedom of conscience is the birthright of every citizen; and, second, because my mother was, as you well know, a devoted Catholic. I would not for a thousand presidencies speak a disrespectful word of my mother's religion, and no pressure will draw me into any avowal of hostility or unfriendliness to Catholics, though I have never received and do not expect any political support from them. You are at liberty to show this to the gentleman who urged you to write me.

Many thanks for your kind invitation, but I can hardly promise myself the pleasure of a visit to Western Pennsylvania this spring. You know, however, that a large part of my heart is always in the Monongahela Valley. J. G. BLAINE.

BLAINE'S PLAN

TO PERPETUATE THE WHISKY MILLS.

The position of the Republican candidate on the liquor question is of the highest interest to Christian men who intend voting for him. We therefore print a summary of his letter published in the Philadelphia *Press*, Nov. 29, 1883, stating Mr. Blaine's objections to the proposed distribution of the surplus revenue of the Federal Government among the States, and proposing, as a substitute, that if the National Government no longer needs a tax on spirits, the entire amount of its yield should be paid to the States.

Three fatal objections, in Blaine's opinion, make the Pennsylvania proposition to distribute the Federal surplus unwise:

1. The utter uncertainty of the size of the redundant revenue. It may be $1,000,000 or $100,000,000, and unless it was steady no State tax could be remitted on account of the receipt of this, while sporadic contributions to the States would be wasted, as was the last distribution of the Federal surplus.

2. The division of this surplus would impose on Senators and Representatives a divided duty. For the sake of their States they would wish the surplus to be as large as possible, which would present a constant temptation to withhold appropriations from the objects really of National character.

3. The assumption of a continuing redundancy of the National revenue is opposed to all sound views of administration, because it is sure to yield to extravagance, corruption, and all manner of schemes for getting rid of money. The time is rapidly approaching, however, when the National revenue, yielding, under the present system of taxation, $100,000,000 beyond the amount required for government expenses, must be reduced. A strong movement is already on foot for the repeal of the entire system of internal revenue, which receives the support of such protectionist as Judge Kelly and free-traders like Mr. Cox, of New York. This conjunction of opposing views in support of the abolition of the same tax gives a rare opportunity to relieve taxation in the States. Of all our taxes, State taxation is the most oppressive. It is direct. It falls on property with crushing force. In a few communities it is less than one per cent, and in most it is over 2 per cent.

Why, therefore, should not the States be permitted to have a tax on spirits for their own benefit if the National Government does not need it? Can it be wise to continue a direct tax on property, and at the same time command a hurtful luxury like spirits to go free—a luxury whose taxation oppresses no one? The customs revenues of the National Government monopolizes. Excise is open in theory to both State and National use in taxation; but in practice National authority alone can levy an excise tax on whisky. No State can guard its borders against whisky from other States, or make an economical collection of such tax within its own revenue. The Federal machinery for the collection of this revenue is in full operation, and a bill of ten lines could direct the Secretary of the Treasury to pay the whole of it, less the small expense of collection, to the States and Territories in proportion to their population, and continue it permanently as part of the regular annual revenue. Such a plan would give a revenue from such a tax wholly to the States, and would not depend upon a chance surplus or an accidental remainder in the National Treasury. It would make a tax on spirituous and malt liquors a permanent resource to all the States, enabling them thereby to definitely adjust and reduce their own taxation. Each State could most wisely use its share according to its own necessities. The total return tax on spirituous and malt liquors last year was over $86,000,000, an amount which would tend to increase rather than diminish as each State saw the suppression of illicit distilleries was to its advantage. With this revenue State taxation could be remitted, State debts paid, or if the aid were divided between cities and counties, their expenses would be proportionately diminished. In a table annexed to the letter, Mr. Blaine shows the share of the large States on the basis of population to be: $8,893,000 for New York, $7,493,000 for Pennsylvania, $5,285,000 for Illinois, and $5,590,000 for Ohio, the smaller States receiving in proportion.

Philanthropy and politics, now flowing far apart, will meet in one stream in the proportion that philanthropists become conscious of power to deal with sources as well as the results of crime, and so soon as politicians learn that these functions are assigned them for no other than a philanthropic reason.—*Union Signal.*

A meeting of the Massachusetts Independents, over which Charles W. Cadman presided, condemned at Boston Friday the Republican Presidential nominations, and trusted the Democrats would name men suitable to their views. They also instructed their Executive Committee to call a convention not later than Aug. 1st. President Eliot, of Harvard, in a speech, hoped a new party would grow out of this movement. A committee was appointed to hold a conference with the Independent Republicans of New York, and letters from sympathizers were read.

CORRESPONDENCE.

BAPTISM AND LODGERY.

DEAR CYNOSURE:—Allow me a corner to say a word or two about the "*Baptism and Lodgery*" (June 12) extract from the *Lutheran Standard* and your reference to the change of language in the tract referred to. You give me more credit than I am entitled to, for the real merit of the change belongs to the writer of the tract, the Rev. J. W. Higbee of Madisonville, Ky., whom I have never seen, but have often heard of his active labors. He courteously responded to the suggestion made, for it doubtless was his desire not to weaken his point by illustrations to which any one might object. But I fancy that even the *Lutheran Standard* might use "the silly symbols of Masonry," as he calls them, to illustrate, if the character of Masonry as an anti-Christ were also given. For example, the character of the "Judge" as "Unjust" was given by our Lord when he used him as an illustration. But brother Higbee is probably not posted on Masonry as well as the *Lutheran Standard*. Symbols certainly have a most powerful influence upon mankind. It is almost dangerous to regard any of them as only "silly." They bind men to a common cause—be it good or evil—and prompt them to risk their very lives for it. God gave circumcision as a prophetical symbol until the promised seed should come. Our Lord appointed the bread and wine symbols of his flesh and blood. And it would seem scarcely credible that the most important link in the chain of God's plan of salvation—the Resurrection—should have no symbol of really divine authority. It is indeed reasonable to have it. Hence, as an aid to our faith, God has kindly given us this retrospective symbol of the resurrection of his well beloved Son. Immersion is a memorial symbol of the believer's burial and rising with Christ, which no other use of water teaches. The doctrine itself becomes changed by men when the "mode" is! The "baptism IN water," as our American revisers have put it, is also a symbol of the resurrection of the believer's spiritual body, whilst it now testifies death to sin, and that the life spiritual in the flesh is "by the faith of the Son of God who loved us, and gave himself for us."

The *Cynosure* and *Lutheran* bear noble testimony against the evils of lodgery and in favor of the supremacy of the risen Lord and Saviour. And in that last they no doubt have Bro. Higbee's hearty support. But I fancy that Bro. Higbee's *special* mission is to preach the New Testament Gospel and its ordinances as commanded by the Lord Jesus Christ. He has no other *creed;* but I believe that he must regard sprinkling as most Protestants do the wafer, *i. e., a sin against Christ*, by making void one of the plain Gospel symbols.

I do not believe that Bro. Higbee is a member of any lodge but there are probably both preachers and members among his people in sections of the country who worship in Freemason lodges without being disciplined for thus having "fellowship" with an "unfruitful work of darkness." (Or is it a fruitful one?)

But, according to a report in the New York *Sun*, French Masonic lodges begin to compete with Christian sects in their inventions of new "modes" of baptism. This June in New York it baptized eight baby boys by "*washing their hands*," making them kneel before a fire (fire worshipers, eh?) and then putting on aprons, etc., on them, one so lustily protesting that its mamma had to take part in the affair! But the report says all this is "*not intended to interfere with any religious faith!*" What next?

Christianity teaches the brotherhood of man in its best sense under Christ as their head and life. Freemasonry teaches of that brotherhood under itself, and degrades Christ to the level of the false prophets in the world.

Oh, for that visible oneness of Christians for which Jesus prayed (John 17). The world seeing it would be converted. This shall be, but we must abide God's time for it. Shall we not believe that *just as Jesus shall be honored by his people in his own ordinances and his spirit manifested by their loving unity, the time shall approach?*

Yours for the truth,

THOMAS HODGE.

FROM SOUTHERN CALIFORNIA.

PASADENA, Cal., June 2, 1884.

DEAR CYNOSURE:—The weather here in this southern clime is beautiful. The farmers are plowing their corn, and cutting wheat, barley and alfalfa for hay. The uplands here are too dry to raise alfalfa without irrigation, consequently around Pasadena, in the orange and fruit-raising districts, they only raise it in small patches for a cow and one or two horses. One half acre will furnish alfalfa hay for the above nearly the year round. For horses they mostly use barley hay. Within the last two years there has been raised a bald or beardless barley which is preferable to the bearded for hay. Corn, what little there is around Pasadena, looks nicely; but as a rule corn raising, except for cow feed, is not a success here. But six to eight miles south, on the San Gabriel river bottoms, they raise a great deal of corn; hogs, cattle and sheep are plenty as a consequence. We are ahead of them in fruit raising, they ahead of us on farming. I have never seen the orange trees as near clear of the golden fruit as at present; being at a high price the crop is nearly all sold, boxed and shipped. But the prospect for this fall and winter crop is very flattering; for two months or more when passing an orange orchard the fragrance from the bloom is delightful, yet there is more or less bloom on some the year round, and it is no uncommon thing to see green and ripe fruit with bloom in-

termingled on the same tree; and especially so with the lemon, as they have both green and ripe fruit on all the time. The curl leaf has lessened the crop of peaches slightly, yet the crop will be perhaps full an average. The trees bear here a fair crop the second year after planting. I will have several from this year's planting on the late Crawford and Lemon Cling. There is an abundant harvest of grapes before us, yet the fearful use to which the most of them are put is terrible. They load them into wagons, haul them to the winery, and scoop them out about the same as we did oats and corn in Iowa, and they are made into that which leads to damnation. I have about three acres of wine grapes and two of raisin grapes. I intend drying and canning the raisin grape and making jelly of the wine grape. They may rot by the ton before I will sell to the winery. My vines are three years old, and will go perhaps two tons per acre. I will send out when made twenty-five one-pound cans for samples of our grape jelly, to the first twenty-five who send twenty cents to pay postage, as I presume tin cans well sealed will be allowable in the mails.

Well, dear friends of God, they are putting up a Masonic hall here. I saw to-day in the postoffice the bell with the square and compass on, which of course is to use to toll "low twelve" in the Hiram Abiff tragedy, when Jubelo, Jubela and Jubelum meet to bury the body of poor Hiram. Oh, may the cursed idolatrous system be crushed or so brought to its true light that no professing Christian will ever darken the door of a lodge. Pray for us. T. K. BUFKIN.

CIVIL GOVERNMENT.

CLARENCE, Ill.

The *Magna Charta* or constitution of civil government for all nations, was given to Moses by the Supreme Ruler of the Universe, upon a rocky mountain in Arabia—the Ten Commands. This constitution is of superlative importance to man. The exceeding great, the infinite value of the Decalogue, is seen in the sublime and terrible exhibitions of Jehovah's power and purity at the time of its promulgation, and the presence and power of God, subsequently, in connection with the ark containing that fundamental law.

From these considerations we see, 1. That the moral and civil law is of the highest importance, that obedience thereto is indispensable, and that Jehovah's saving presence is with those who are obedient. 2. That we need divine aid to understand our whole duty. The Israelites needed the oracle; we need the influence of the Holy Spirit, and all the inhabitants of earth down to the end of time will need the same. Without the Holy Spirit no one can fully understand the Bible or civil government. Hence the command, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally."

Some believers in the Bible doubt the proposition that the Decalogue is the fundamental law for all civil governments. We remark, 1st. As God is the author of civil government, then the government established by him through Moses is, in substance, that government; it is the model, and the only one, given in the Bible; and every one properly educated in government would subscribe to a remark in Kitto (under "Law"): "It is evident that the Mosaical legislation, if truly observed, was more fitted to promote universal happiness and tranquility than any other constitution, either ancient or modern." 2. All governments, as far as they are right and efficient, are governed by the same principles, and all infidels who believe in equitable laws and the punishment of criminals adopt substantially the Mosaic code, as far as that was founded on the second table of the law. (*Note.*—The Mosaic law, in some of its penalties, has been softened, but every law that has not been modified or repealed in the New Testament is evidently still in force.)

If this divine constitution and the laws founded thereon are of such transcendent importance to man as appears from the above view, then the whole world should be familiar with that constitution and those laws. Hear what the Supreme Law-giver says in reference to the Decalogue and the laws founded upon it—"And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign (remembrancer) upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." Deut. 6: 6–9, and Acts 17: 11. How futile, then, is the remark (frequently made), viz.: "Don't publish these things now, in the present critical condition of the country, lest the predominant party should be turned aside from their course." Turning aside is what is needed in the case of those who are governing contrary to the divine constitution and laws, and it is for want of such teaching, backed by the nation, that we have been so wofully misgoverned of late by the two great political parties. C. G.

PITH AND POINT.

A MINISTER BECOMES A NOBLE "FANATIC."

He came here from New Jersey about two years ago—knew little about Masonry—in fact, was an apologizer—thought we were going too fast; but so soon as he was *clandestinely* inducted into its exalted (?) mysteries by the fanatics here, he became as fanatical as the worst of us. He has friends and relatives in N J., some of whom are secretists, and to whom he sends his *Cynosure* with others quite regularly, and thinks the paper is doing some of them much good. I saw a letter from one of his friends, saying that the paper and tracts sent him had kept him from joining the lodge.—J. N. NORRIS, *Birmingham, Iowa.*

HE READ EVERETT'S LETTERS.

I would like to do something to help on the good work but am too old and too poor to do much; shall be 81 soon. Was 23 when Morgan was murdered, and lived in Middlebury, Conn. I had a cousin in Miller's office at the time he published Morgan's book, and for some time after he used to send me papers. In 1829 I took an Anti-masonic paper published in Hartford. There were a good number of letters published which were written by Edward Everett to a high Mason in the State of New York. They were very interesting, and would make a valuable addition to our literature.—LEVI MANVEL, *Union City, Mich.*

FOR PRINCES AND NABOBS, NOT AMERICANS.

A defender of Masonry in a Canada paper very appropriately signs himself "Vanity Phair"; a very *fair* name for such intelligence as he displays when he affirms that in this "mystery of iniquity" there can be no wrong found in her temples! He claims that the crowned heads rule the craft in Prussia, Sweden and Italy, and three of Queen Victoria's boys wear the lambskin, the dear innocents. Of course a society thus patronized by royalty may be highly esteemed by servile tools, but *Americans* ought to know better. Perhaps the Dominion may find out at some future day that Masonry has been revealed again and again, and that its "spotless" flag is only spotless in the dark! T. H.

CHRIST OUR EXAMPLE.

Christ, our example, never belonged to a secret society. He belonged to a society which he himself established and which was open to all whether they be rich or poor, high or low, learned or unlearned, young or old, freemen or slaves, an inhabitant of this or any other country, and for the men of all ages, climes and conditions from the hour of its organization onward to the end of time. He made it for no particular class in society, and his language to universal man was, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Here were the conditions for joining the organization or becoming a member of the society or church which he established. There was no oath of secrecy to be taken on joining this body of men, but only faith that was true in him, and obedience to all his commands and requirements. Nor must any money be paid down before membership could be indulged in and enjoyed. Nor must the doors be kept locked where this society might hold their meetings, to keep out any that were not members, but the way was open to all. The requirement for entering was, the heart, love for the service, acceptance of the word and a life of uprightness and obedience. In this way they would be a benefit to the world—not merely to the members of the society themselves but to mankind at large. And they were commanded not to keep all the sayings and doings of this body of individuals among themselves and consider it a violation of rule to promulgate them, but they were required to go and declare the truth unto others—to let their light shine in word and in act, so that others might come under this influence—that God might be glorified, Christ honored and men receive their reward. Christ said truly, "I ever spake openly and in secret have I said nothing;" and to those connected in heart and life with him, he said as a lasting command, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be condemned."

How different all this is from the secret societies of the present day, where you must have a select few to join, where all your doings must be kept among the members and none have admittance but those who take the oath of secrecy and pay the dues the lodge imposes!—D. Q C.

BIBLE LESSONS.

REVIEW. By E. E. FLAGG.

LESSON 1. To what kind of persons, and to what places is it impossible for the Holy Spirit to come?

LESS. 2. Whose example proves the duty not only of confessing but of exposing secret wickedness?

LESS. 3. How do we prove that the lodge is not a teacher of true religion?

LESS. 4. Why must we abstain even from the appearance of evil?

LESS. 5. How do we prove that the lodge is not a teacher of true love?

LESS. 6. What vices have in them the seeds of corruption and death?

LESS. 7. Why does it usually create an uproar to meddle with any popular wickedness?

LESS. 8. What is the difference between lodge giving and Christian giving?

LESS. 9. What is Christian liberty?

LESS. 10. How does the lodge make void the doctrine of "justification by faith"?

LESS. 11. How does it show a lack of faith in God for Christians to join secret societies?

LESS. 12. How are rum and the lodge power enemies to law?

LESSON XIII.—June 29, 1884.—TEMPERANCE LESSON.

ALCOHOL.

GOLDEN TEXT.—Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.—Prov. 23: 31.

Ques. What causes the fascination in a glass of liquor?

Ans. The presence of a certain other liquid called alcohol.

Q. Is it found in all intoxicating drinks?

A. It is, only some liquors contain a much larger percentage than others. In small beer it is about 1 part to 70. In strong whisky 1 to 2.

Q. When was alcohol discovered?

A. We have no mention of the use of the still earlier than the seventh century.

Q. What are some of the characteristics of alcohol?

A. You can set a bowl of it on fire with a lighted match. A traveler in Oriental Siberia tells an amusing story of the fright he gave a Tartar sheik by playing this simple trick. If you put a few drops on your hand you will find it gone in a few seconds—dried up or evaporated, as we say—but where the drops fell you will feel a sensation of cold with smarting and tingling. It has also such an attraction for water that it dries the moisture out of everything with which it comes in contact. Fishes, reptiles, or a human limb can be preserved any length of time in alcohol.

Q. What is one of its effects on the body?

A. When we eat our food the little capillary blood vessels of the stomach pour out a fluid called gastric juice, which makes it digest. But when we drink alcohol they pour out only water. This is on the same principle that our eyes water when we get cinders into them. The stomach recognizes and treats the alcohol as a foreign substance which has no business there.

Q. What do some people think will cure intemperance?

A. The free use of beer and light wines.

Q. How are some of these wines made?

A. All are adulterated more or less, and often with poisonous substances. Claret is said to be made in large quantities by allowing water to soak through shavings, and afterwards adding water, tartaric acid and alcohol.

Q. Do such drinks check the spread of intemperance?

A. Facts prove that they do not. In Saxony, where large quantities of beer are drank there is proportionately free use of brandy. Switzerland, a wine-growing country, is also a country of drunkards. In Great Britain beer is a common drink, but her poorer classes are grossly intemperate.

Q. What do we learn from such facts?

A. That God's rule (recite Golden Text) is the wisest and safest. Alcohol is a very wily foe, and is never more dangerous than when he seems most attractive and harmless.

A BLESSED HUMBUG.

Among the less useful inventions of the present day we are inclined to class the countless "Lesson Papers," big and little, weekly and quarterly, with which Sunday-schools are flooded. The special study made practicable by the adoption of the "International Lessons" has resulted in the issue of numerous "Lesson Leaves" and "Lesson Papers," many of which give evidence that they are prepared by official dead-heads, who seem to have neither the gift to teach, nor the grace to learn; others indicate thought, study and intelligence; but all of them, as used, seem to be a device of the devil to *prevent the study of the sacred Scriptures.*

In a large proportion of the Sunday-schools one will find the teachers and scholars each sitting with a "Lesson Paper" or "Quarterly" in their hands. From it they first read the lesson. Then the teacher looks on his paper and reads a question, and the pupil looks on his paper and reads an answer to it; and this goes around the class until the lesson is finished. And both class and teacher frequently give evidence that they knew little about the lesson before they commenced, and they probably know but little more when they are through with it.

This whole operation is a sham and a fraud; though without doubt somebody makes money by publishing the "Lesson Papers." If they were really *instructive*, they would still be liable to great abuses, for by this method of Bible study people have their food cooked, chewed, and swallowed for them, and have no occasion to exercise mind, judgment, or memory. But in many instances the lesson papers are as empty as old gourds. If one half these papers could be pitched back to their authors, indorsed with the Hibernian's remark about the hash, "Let the man who chawed it ate it," it would be little loss to Sunday-schools.

We remember a very successful Sunday-school superintendent, who would not have a question book in his school, and who was accustomed to say that, if any person did not know enough to ask his own questions on a lesson he was not fit to be a teacher in his school.

The *Sunday-School Times* tells of a Sunday-school in New York, of which it is said no one in the school, teacher or taught, is allowed to bring a lesson paper or any printed help. The Bible is to be at hand, and every reference is to be made direct to its pages; in consequence, the paramount authority of the word of God is impressed by word and act, and the school is emphatically a Bible school. We recollect a Sunday-school held in an old brown school-house, more than forty years ago. Almost the only book we saw was the New Testament; but some of the lessons learned from that book are remembered to this day. A chapter from the Word of God, indelibly impressed upon the mind of a child, is worth acres of this ghastly trash which dribbles forth from "religious" publishing houses in the shape of "Lesson Papers," with their petty pictures, finical acrostics, and other similar humbugs, which tend to banish the Word of God from the Sunday-school, and waste the precious hours which should be employed in earnest study of the message of the Most High.—*The Common People.*

OBITUARY.

Died at his home three miles northwest of Bangor, Iowa, fifth month, 22, JAMES HARRIS, in the 70th year of his age.

Though his last sickness was accompanied by much suffering, yet he was always patient and thoughtful of the comfort of others. He was a life-long member of the socicty of Friends, and had for years sympathized with the needed reforms of the day. He leaves a wife, with whom he had shared the joys and sorrows of this life for more than forty-four years, and seven children to mourn his loss, seven others having crossed the river before the father. He has left to his friends that assurance that he is now at rest in "that blessed home" about which he loved to hear them sing.

"Died in Silver City, Idaho Territory, May 23, 1884, after a short illness, MRS. J. N. TRASK; aged 22 years, 3 months and 21 days.

"The deceased was born at Portland, Oregon, Feb. 2, 1862, was well known in Silver City, where she was raised and blossomed into womanhood. Her amiable and winning ways, when a girl; her motherly affections and wifely virtues, when a woman, endeared her to all who knew her. In her, beauty, grace, and all that goes to make woman lovely, were combined.

"The golden thread that bound her to loving ones on earth has been severed, and her spirit has ascended to the Creator where, ere long, it will be joined by those of her three little darlings, who are now motherless, but know not why. The deceased leaves, besides the three children, a husband, mother, two brothers and a sister (Mrs. Jacob Mussell) to mourn her loss.

"The community extends its sympathy to the afflicted family. The funeral took place on Sunday last from the residence, and was largely attended by the citizens of Silver City."

How slender is the cord which binds us to earth. In the bloom of womanhood, with a devoted and loving husband, with a promising little family, and with the future all bright and golden before her, she has gone—taken from us to dwell with those who have gone before. How we miss her. We miss her in the morning as a sunbeam that had blessed us with its rays, we miss her about the family board; we miss her at the fireside; we miss her everywhere; but above all we miss her at evening about the family altar.

We know our dear one is with Jesus; her devotion to his service and strong defence of his cause since her conversion about five years ago, during the illness of our little son, confirms us in our belief. Though in a region where the religion of Jesus Christ is but little taught, she became a student of God's Word—her Bible and the *Cynosure* being about the only reading in which she took an interest.

Our hearts have gone with her, and through our tears we see that which tells us it will not be long when, freed from care and trial, we shall be with our own.

J. N. T.

ARCHIBALD MILLER departed this life on the 2d inst. through an accidental shot from his rifle while in his own hands. He had taken the gun down to shoot a hawk, and before going out of the house he undoubtedly must have blown in it to ascertain whether it was loaded or not, when it went off and discharged the whole load into his mouth, causing instantaneous death. At the moment the accident occurred, his two daughters, the only persons on the premises at the time, were in the kitchen at their work getting dinner, when they heard the report of the gun, and hearing an unusual rumbling noise in another room, ran to the scene to find their aged father a lifeless corpse.

The deceased was born in Monroe county, West Virginia, Dec. 25th, 1802, and was at the time of his death over eighty-two years old. He was married at the age of twenty-four years to Miss Jane Greenlee, of the county and State above mentioned; and in the fall of 1830 he removed with his family to Indiana, settling in Putnam county near Greencastle. During his stay there he entered land in Floyd township, built a cabin and moved into it in the spring of 1834, where he remained till death, being just fifty years. He was bereft of the companion of his youth Nov. 18th, 1840; joined in wedlock to Miss Melinda Pierson in December, 1841, who died Nov. 15th, 1878; since which time he has remained single. He has been sorely afflicted for the past five years from lameness caused by an afflicted limb, disabling him from going about very much, and causing him much pain and suffering. He was the father of nine children, three sons and six daughters, seven of whom survive him to mourn the loss of a kind, loving, agreeable and provident father. He leaves three single daughters alone at the old homestead to feel his loss more deeply than all the rest, but with the consoling thought that their hands have been always ready to minister to his wants in health, and to bind up his wounds in his great affliction; and that they have always been swift to go on any errand for him and have saved his afflicted feet many steps.

During the early part of his life, while he yet remained in Virginia, he embraced the religion of Christ, joined the M. E. church, and remained a member till his removal to this State, since which time he has not been identified with any branch of the church, but his life has been strictly moral, always in sympathy with, and on the right side of every moral issue of the day. Consequently in our struggle with the rebellion he was an enthusiastic Union man, and rejoiced in the salvation of the country and the freedom of the slave. He was a strong temperance man; and temperance in *his* view meant the prohibition of the use of intoxicants as a beverage by law.

His funeral was attended by a large assembly of sympathizing neighbors and friends, who came to pay the last tribute of respect to the memory, and look for the last time upon the face of one who had been long known and revered among us. The deceased was a loyal citizen, a conscientious neighbor, a faithful friend, and a kind and affectionate parent.

W. H. FIGG.

—The Hartford *Courant* of May 27th notices the death of Miss Emily L. Ellsworth of Windsor, Conn., at 50 years of age, in the Homœopathic Hospital of Brooklyn, N. Y. Her death occurred on the 24th, and the funeral services were held on the 27th at the Congregational church, Windsor.

THE CYNOSURE CLUBBING LIST

Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure,* but new only for the other papers.

THE CYNOSURE and—		
The Christian	$3.00	$2.50
The Missionary Review	3.50	3.00
Christian Herald	3.50	3.00
The Truth (St. Louis)	3.00	2.80
Illustrated Christian Weekly	4.50	3.90
New York Witness	3.00	2.90
The Union Signal	3.75	3.40
Christian Statesman	4.00	3.50
The Interior	4.50	3.75
The Independent	5.00	4.50
The Illustrator (S. S. Monthly)	2.60	2.30
The S. S. Times	4.00	3.75
Gospel in all Lands	4.00	3.65
The Nation	5.00	4.80
N. Y. Tribune, weekly	4.00	2.90
Chicago Tribune, weekly	3.00	2.85
Chicago Inter Ocean, weekly	3.00	2.90
N. Y. Evening Post, semi-weekly	5.00	4.00
Harper's Magazine	6.00	5.10
" Weekly	6.00	5.30
" Young People	3.50	3.20
Dio Lewis's Monthly	4.50	4.00
North American Review	7.00	6.10
The Century	6.00	5.50
Scientific American	5.20	4.50
Mastery	5.00	4.00
Pansy	2.75	2.60
Youth's Companion	3.75	3.50
Am. Agriculturist	3.50	3.00
Rural New Yorker	4.00	3.75
Prairie Farmer	4.00	3.7
Western Rural*	3.65	3.50
Vick's Magazine	3.50	2.75
Poultry World	3.25	2.75
Am. Poultry Yard	3.50	3.00
Country Gentleman	4.50	3.90

*$1.00 worth of seeds to new subscribers.

The only condition for obtaining the great reduction above is, that whoever orders shall subscribe for the *Cynosure.* After receiving the first copy of any periodical any necessary complaints should be sent to the office where it is published. If several of the above papers are wanted, write for special rates to

THE CHRISTIAN CYNOSURE,

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka, Florida.

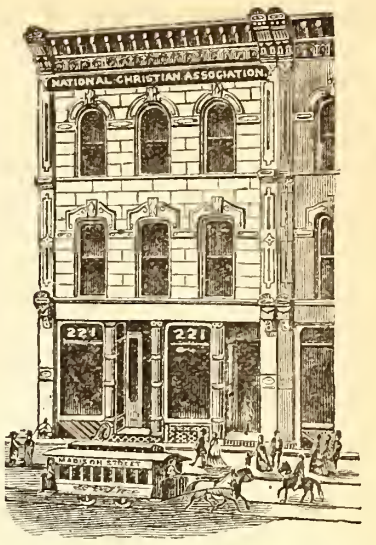
WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITRES, Andros, Greece.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

NOTICE.

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRES.—Jos. Travis, Chicago.

REC. SEC.—John D. Nutting, Oberlin.

COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

ALABAMA.—Pres., W. A. McAlpine; Sec., G. M. Elliott; Treas., E. Fishel, all of Selma.

CALIFORNIA.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

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ILLINOIS.—Pres., J. C. Elliott, Swanwick; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.

INDIANA.—Pres., I. W. Lowman, Auburn; Sec., S. L. Cook, Albion; Treas. Benj. Ulsh Silver Lake.

IOWA.—Pres., Henry Avery, College Springs; Rec. Sec., A. W. Hall, College Springs; Co. Sec., C. D. Trumbull, Morning Sun; Treas., J A. Laird, Wayne.

KANSAS.—Pres., B. F. Worrell, Olathe Sec., W. W. McMillen, Olathe; Treas., H. Curtis, Olathe.

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MICHIGAN.—Pres., C. C. Foote, Detroit; Rec. Sec'y, W. H. Ross, Williamstown; Cor. Sec'y, H. A. Day, Parma; Treas., Geo. Swanson, Jr., Jackson.

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WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.

WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Gratton; Treas., H. B. Huggins Moleum.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 19, 1884.

The *Cynosure* greets and bows gracefully and gratefully to our National Nominating Convention; and, like a good mother, whose children are getting married and having families of their own, suggests, "Children, you cannot spare me yet."

Secretary Stoddard's thoughts are turning toward California, and correspondence is opened with an able young man there. Perhaps Mr. Stoddard will put M. N. Butler in San Francisco, as he has put Bailey in Washington. Who says "AYE?"

A capable and efficient publisher, and ten young men like W. B. Stoddard with F. W. Capwell at his back would put the *Cynosure* so high above all peradventure, that all reform navigators will steer by its light. Could Mr. Capwell be obtained as *Cynosure* publisher?

When God, by Gideon, would rout Baal worship, he "Set every man's sword against his fellow through all the host." This is precisely what he is now doing with the Republican party. Leading Republican papers throughout the country are bolting the nomination of Mr. Blaine.

The private secretary, who wrote us that Mr. Blaine was not a Mason *was a Mason himself!* though his employer is not. Mr. Blaine is the ablest politician of them all. He is not a Mason, but Masons go for him. He is not a Roman Catholic; but his mother was. He goes for prohibition in Maine, and for liquor in Washington; and he is the candidate of a party which has carried prohibition in Kansas, Iowa and Maine; on a platform dictated by the brewery, distillery and saloon!

Christ hath many comings. He came to Adam in the Garden; for God, having human form and voice, is Christ. He came to Egypt, to deliver Israel. He came in a cloud to Moses on Sinai (Ex. 34: 5), and to ordain elders. (Num. 34: 25), etc., etc. He said to his disciples "*I will come to you,*" and he did and does. And "*behold he cometh with clouds!*" For "*The Lord himself shall descend form heaven with a shout.*" A good brother at Mr. Moody's meeting at Northfield, Mass., said, "I believe he will stand on Mt. Olivet, and that I shall shake hands with him." Another will have him set up a throne at Jerusalem, with Jews about him as his court, and reign over the earth from that center. The *Cynosure* believes the Bible, that Christ will surely come and reign here; and that every description of his coming will be fulfilled; not *locally* but *truly;* neither by "lo here!" or "lo there!" nor "with observation;" not in the Palestine, Jerusalem, but in the "*New Jerusalem, which cometh down from God out of heaven.*" Come Lord Jesus! Come quickly. Amen.

POMEROY EXHUMED AT LAST!

Mr. Pomeroy reached Washington on the day Beauregard opened on Sumter, to take his seat in the Senate. Those who read the sketch of his twelve years' work in that body (see *Cynosure*, May 17, 1883), have seen that he was excelled by no man on that floor for general statesmanship and special reform labor. Kansas was grateful to him. But the devil, who is the god of the lodge, inaugurated a landslide, and buried *Pomeroy* under it. He disappeared from politics. He was cleared by the Senate, cleared by the courts; but there were some good men all over the land believed him guilty of bribery. St. John voted against him. The good Judge Parish of Oberlin; Dea. Stoddard of Northampton, Mass., and others "lost confidence" in him. He has been literally *buried alive.* The American party has undertaken his resurrection. The *Cynosure* has shown the fatuity of charging with bribery the man whom Amos Lawrence and J. P. Williston gave leave to draw sixty thousand dollars, to be used at his discretion, to beat the Border-ruffians," build up the Republican party, and make Kansas a free State; *because he did exactly what the Emigrant Aid Society sent him there to do,* and gave him money to do it.

"O, but York swore he was bribed by Pomeroy, and laid the bribe-money ($7,000) on the desk of the Legislature!" and Senate, courts, and *Cynosure* clearance avail nothing. "*Where did that money come from* if Pomeroy was not guilty?" And Antimasons are so honest and fearless, that they would condemn the angel Gabriel if his wing had brushed brimstone.

Well Christ said, "There is nothing hid that shall not be manifested." Mark 4: 22. Prof. Bailey's skill and industry has unearthed this whole matter. As his researches will be put in pamphlet, we here give only the substance of the Pomeroy revelations, which are succinctly these:

1. Pomeroy's return to the Senate was considered certain by himself and friends. He had no need to, and did not buy votes; and the idea that he would give York $7,000 for his one vote, or his influence, is simply foolish and absurd. A clear majority were pledged to him.

2. Pomeroy did send $7,000 by York, to Page, to start a bank in Independence. Page had the money and has paid it back to Pomeroy.

3. Now comes J. W. Buel of St. Louis, and testifies that A. Belford of Chicago confessed to himself and Gen. McDonald, that the Kansas Pacific Railroad company were anxious to have Pomeroy defeated, and that he (Belford) took $7,000 of that railroad's money to York, who was to rise in his place, lay the money on the Kansas Senate's desk; and swear that Pomeroy gave him that money to buy votes!

4. As Pomeroy had given York $7,000 to give to Page, he could not and did not deny letting York have the money. York swore falsely, that Pomeroy gave him the money for a corruption-fund. The railroad scoundrel-money was used to defeat Pomeroy, and probably returned, less Belford's and York's wages; and Pomeroy was defeated, and has been "*buried alive*" ever since, by a fraud and moral murder, equally damnable with the crime of the same parties, if they had taken him from his hotel, put him in a Kansas sand-pit, and literally buried him alive!

5. But confederate crime, so comprehensive, is not committed without a motive. What was the motive of this conspiracy?

6. *Answer.* Pomeroy had, a little before (1869), in Farwell Hall, spoken to us against the Masonic lodge, and revealed the fact that the "Raid on Kansas," was run by Masons, who offered to save him alive if he joined their order, but said he would be killed if he did not.

7. And, as if God would put the matter beyond dispute, J. C. Briggs, a wholesale merchant, and man above reproach, comes forward and states the fact, that Masons and Odd-fellows revealed to him that they had laid a trap for Pomeroy which "an angel from heaven" could not escape!

8. Prof. Bailey gives names, persons and places in his narrative, so that this whole fearful transaction can be followed and sifted to the bottom, and a good man and an American statesman, who has been buried for years, as Thurlow Weed was by lodge-falsehood, shown again alive to the American people as their candidate for President of the United States.

9. "But," say some, "the Masons whom I know are as good men as their neighbors, and I cannot believe they would be guilty of such revolting crimes as burying Pomeroy alive."

10. *Answer.* "Good men" sunk Morgan alive for revealing the true nature of the lodge, as Pomeroy did in Farwell Hall. Do we forget that swearing false is not perjury, nor assassination murder in Masonry, but only keeping Masonic oaths? The Episcopal minister, and every male member of his church, and also the leading elders of the Presbyterian church, in Batavia, N. Y., were in the lodge which took off Morgan, and shared in their counsels and in the crime! These were not "bad" men or monsters; but Masons who felt bound by their oaths! When this one fact is made clear to the American people, the lodge will sink, as it did in 1826–32, and its oaths be prohibited; and the laws enforced against them.

Meantime, let us mark, in this exhuming of Senator Pomeroy at this critical moment, the over-ruling hand of God, and avoid the sin of Herod "who gave not God the glory." And let us push this battle "for Christ's crown-rights" to the gates of his enemies.

MASONIC BAPTISM.

We insert on another page the New York *Sun's* account of a Masonic baptism of eight children by a French lodge in the Masonic Temple, New York. Disgusting as is the whole thing, the most shocking part is the audacity of the statement that this baptism "Is not intended to interfere in the slightest degree, with any religious faith."

Yet the same Masonic account of the performance says it was to "keep the children from the vices and snares that surround the young;" and as "symbolic of approaching the throne of divine grace with pure hearts." What more could baptism be or imply? The audacity of a strumpet, assuming the functions of a wife, yet assuring the insulted woman that she did not intend to "interfere with her in the slightest degree" would be a poor effrontery, compared with this harlot baptism of children by the lodge, as the rival and substitute for the church of Christ! A similar baptism, a while since, covered whole pages of New Orleans papers. A like rival of the church as "The Bride of Christ, the Lamb's wife," is depicted in Rev. 17th, as "The great whore" who deceives "peoples and multitudes and nations and tongues!"

COMMENCEMENT EXERCISES at Wheaton opened grandly with the anniversary sermon before the graduating class by ex-President J. Blanchard and addresses before the Society of Inquiry in the evening by Rev. E. B. Graham of Omaha and Rev. A. J. Chittenden, pastor of the College church. Rev. N. Wardner of Syracuse, editor of the *Wesleyan,* had been invited but was unable to come. In the afternoon the annual sermon of the Theological Seminary was preached by Prof. L. N. Stratton, the head of that institution. He was assisted by Rev. J. F. Carroll, of Cleveland, Ohio, Rev. Mr. Clark, of Syeamore, and several local ministers. The address before the preparatory school was given Monday afternoon by Prof. H. A. Fischer, and the graduating exercises of the first class of the Seminary took place in the evening.

—Bro. C. H. Rawson, the young pastor of the Free Methodist church at Sherwood, Michigan, writes a very interesting sketch of the Michigan State convention which met April 10th at Battle Creek.

—Walter H. Shupe, Sublime Prince, 32-degree Freemason, stated at a Greenback meeting at Indianapolis that Peter Cooper sunk $100,000 in an effort to float the *Advocate,* the Greenback organ of which Shupe was editor some years ago. If Mr. Cooper had been a reader of the *Cynosure* it would have cost him but $2.00 a year, and he would have learned better than to support such a mongrel Masonic-Quaker sheet and saved his money.

—The *Catholic Review* prints a table of the Romish dioceses in this country and claims that there are some 670,000 Catholic children who are not provided with parochial schools by the priests. Catholic parents should be thankful that the prudent management of American statesmen has provided much better means for the instruction of these children. Let them be thankful for the negligence of the priests in this matter. Let Americans know, too, that Romish opposition to the public school means always the establishment of the priest's authority on the ruins of that noble American institution.

—Mr. Alexander Thomson, a member of the N. C. A. Board and a frequent and valued contributor to the *Cynosure,* has been compelled to give up his business at Bartlett, Ill., and will soon take a northward trip for his health. We exeecdingly regret this return of Bro. Thomson's old complaint, which drove him years ago to the Tennessee mountains, and later to the northern verge of civilization on Great Manitoulin island in Lake Huron.

—The "Old order" German Baptist yearly meeting held June 3d near Beaverdam, Maryland, ordered the words "without mental reservation" stricken from their installation service, as savoring too much of Masonry. The lodge finds no disciples among that sturdy, self-denying people.

—Prof. L. Davis of Union Seminary, Dayton, has written again ably in the *Telescope* against the encroachments of the lodge in the United Brethren church. The next General Conference will be held at Galion, Ohio, in May, 1885. Delegates and their credentials are already being looked after.

—Our thanks are due to Rev. D. Steele stated clerk of the General Synod of the Reformed Presbyterian church, held last month in Pittsburg, for a correction of our report of the action of that body, which was taken from the daily press reports. Instead of the report on the liquor traffic being voted down, it was *unanimously adopted;* and there was no "heated debate," nor any debate at all, but several earnest speeches, and all on the right side. We are glad to make these corrections for truth's sake and the honor of a Christian body with whom we hope the *Cynosure* may be more acquainted. The brother objects to the term "new light," we gave to the General Synod. It was not done with any thought of reproach, but simply to distinguish this body from the other Reformed Presbyterian Synod with which it was formerly connected; that being the term frequently used, as "new school" was given to a part of the Presbyterian churches. The difference in name ("Synod" and "Generat Synod") between two Reformed Presbyterian bodies is hardly known by the general public. In their principles the churches of the Synod, often called Covenanters, differ from those of the General Synod mainly, perhaps only, in refusing to vote.

ANNUAL MEETING OF THE N. C. A.

REPORT OF THE BOARD OF DIRECTORS.

To the National Christian Association: Your Board of Directors elected at the annual meeting, June 21st, 1883, met on the 28th of the same month and organized by selecting W. T. Meloy, chairman, O. F. Lumry, vice-chairman, and H. L. Kellogg, secretary. There have been six meetings held during the year.

The standing committees selected were:

On Building: W. I. Phillips, Thomas Hodge, J. P. Stoddard.

On Publications: W. T. Meloy, L. N. Stratton, O. F. Lumry.

On Finance: Thos. H. Gault, Jesse B. Blank, A. G. Laird.

On Cynosure: The General Agent and Office Editor were made a committee to see that the *Christian Cynosure* be made self-supporting, "so far as it may be consistent with its usefulness."

On Advertising: The management of the advertising business of the *Cynosure* was referred to the General Agent.

The annual meeting of the Association having failed to select an auditor, the Board secured the services of S. A. Kean for that duty. The bond of the Treasurer was accepted for $20,000.

The salaries voted and provided for by the Board were: For J. P. Stoddard, General Agent and Corresponding Secretary, $1,000 per year and traveling expenses; for W. I. Phillips, Treasurer, $1,000 per year; for H. H. Hinman, Special Agent, $600 per year and traveling expenses; for E.D. Bailey as New England Agent, $25 per month, as partial salary. The salaries of the *Cynosure* editors were: J. Blanchard editor, $100 per month from September 1st, 1883, till the annual meeting, he to bear his own traveling expenses; H. L. Kellogg, office editor, $1,000 for the year. Part of the salary of P. S. Feemster was paid by the Board for work in Kansas, up to September 20th, 1883. The amount paid him was $83.

Other expenses incurred by the Board have been: The purchase of E. A. Cook's advertising privileges in the *Cynosure*, being the use of one inside page until January 1st, 1887, for $500. Various expenses amounting to $176.92 reported by the General Agent as remaining from the previous year were paid; also $25 for claims from Kansas. The sum of $8.34 was paid to W. B. Stoddard for colporteur work in New York previous to his appointment as New York State agent.

On recommendation of the New England Board the following was substituted for the original article on membership in the constitution of that Board:

"This Board shall consist of thirteen members. Each State maintaining a State organization shall be entitled to at least one member."

On the same recommendation David McFall, J. A. Conant, S. A. Pratt, S. C. Kimball, L. P. Goddard, C. L. McCracken, J. E. Gates, A. M. Paull, Geo. Buck, I. Leadbetter, I. Flagg, D. Stratton, and A. J. Hinckley were approved as New England Board.

At a meeting October 13th, 1883, the Board appointed E. D. Bailey, New England agent, to co-operate with the General Agent in the Washington department of the work, authorizing him to co-operate with such friends as were enlisted in the formation of a joint-stock company for the publication of a political paper. The use of rooms for offices were also granted to said stock company, when it should be formed, in the Washington building. At a meeting, February 9th, 1884, the General Agent was authorized to complete the payment for the Washington building, which he did for the aggregate sum of $8.304.91 for purchase and repairs. His arrangements for the renting of the building to the stock company were also approved.

The Board provided for a National Convention, as ordered in the constitution of the Association, which was held in Washington City, February 22nd, 1884. The meeting was held in connection with a convention of the American political party, and the expenses were $117.

The interest on C. A. Blanchard's note for one year amounting to $75 was remitted in consideration of his services at conventions.

At a meeting of the Board January 26th, 1884, a committee was appointed to contract with A. R. McDonald to take charge of the advertising business of the *Cynosure*. The committee reported a contract for one year for three pages of advertising for one-half the gross proceeds.

The renting of the basement, main floor and third floor for $1,220 per year was completed through the Building committee.

Respectfully Submitted.
W. T. MELOY, *Chairman.*

H. L. KELLOGG, *Sec'y.*

REPORT OF THE TREASURER.

ASSETS.

Real Estate { Washington building $10,000. / Carpenter " $20,000. }		$30,000.00
Secured Loans		$10,700.00
Publishing House Notes		11,559.73
J. P. Stoddard (in trust)		8,692.98
Publishing Material		1,057.77
Fixtures		151.41
Tracts in Stock		663.05
Books " "		477.03
Cynosure Account (original cost)		5,859.50
Personal Accounts (due N. C. A.)		1,113.70
Cash in Treasury June 1, 1884		389.17
		$70,664.34

LIABILITIES.

"Sally Gilkey" Fund	$ 800.00
Worcester Fund	166.65
Cynosure Extension Fund	43.47
Cynosure Subscription Account (subscriptions paid in advance)	1,561.45
Personal Accounts (owed by N. C. A.)	33.14
	$2,604.71
Net Capital { Washington and Carpenter Buildings, secured loans, subscription notes, etc. }	$68,059.63
	$70,664.34

A CONDENSED STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDING MAY 31, 1884.

RECEIPTS.

Cynosure Account (subscriptions, etc.)	$ 5,110.45
Sale of Books	1,381.54
Sale of Tracts	190.99
Carpenter Building [rent of unoccupied rooms]	1,453.04
Interest on Invested Loans	954.78
" " Pub. House Notes	136.80
U. S. Bonds [proceeds of sale]	243.50
Donations	4,513.67
Personal Accounts [as per ledger accounts]	6,262.30
Invested Loans Paid	8 300.00
Pub. House Notes Paid	310.00
Sale of Postage Stamps	19.00
Cash in Treasury June 1, 1883	139.47
	$29,015.54

DISBURSEMENTS.

Cynosure [paper, press work, etc.]		$ 6,955.78
Salaries:		
J. P. Stoddard	$1,504.76	
W. I. Phillips	994.00	
H. L. Kellogg	945.37	
J. Blanchard	681.96	
H. H. Hinman	789.53	
		$ 4,915.62
Carpenter Building [taxes, fuel, light, etc.]		598.69
Washington Building (taxes)		62.41
Secured Loans		6,000.00
Books		503.01
Fixtures		22.00
Interest on "Sally Gilkey" Fund		45.40
Publishing Material		48.33
Tracts		89.00
Postage		356.64
Exchange and Collection		8.84
Convention and Anniversary Expenses		50.00
Expenses		205.99
Personal Accounts [as per ledger accounts]		8,764.66
Cash in Treasury June 1, 1884		389.17
		$29,015.54

Respectfully submitted,
WILLIAM I. PHILLIPS,
Treasurer.

This may certify that I have examined the notes and other accounts and assets belonging to the National Christian Association, and find them correct, according to the above statement, and as appears on the books of said Association, as made and shown by Treasurer this day.

S. A. KEAN, *Auditor.*

Chicago, June 14, 1884.

THE NEBRASKA ASSOCIATION.

I am not dead, nor is our cause dead yet in Nebraska. If I live you will hear from us soon. We must have a radically new organization and new start in this State. As it is, I have waited long and very impatiently to hear a single note or receive a single line from president, vice-presidents, or executive committee of the Nebraska State Association opposed to secret societies, and have been disappointed. For one, I am now in favor of a new and radical re-organization. Will all readers of this in Nebraska who are like-minded, address me by letter on the subject, and give their views freely and fully? Write to Kearney, Buffalo Co., Nebraska. W. S. SPOONER.

BAPTIZED INTO MASONRY.

The ceremony of Masonic baptism and adoption of children was performed last night in the Grand Lodge room of Masonic Temple, Twenty-third street, by the French lodge La Sincerite. This ceremony has rarely been performed in public in this country, and the great hall was crowded with invited guests of the lodge, including many ladies and gentlemen in evening dress.

The members of the lodge formed open rank in the center aisle with crossed swords held high, while, at a given signal, eight boys were brought in blindfolded, led by their parents, their ages ranging from 3 years to 10. Some of the boys looked a little frightened, and grasped their parents' hands rather tightly. Bro. Herdet received them at the top of the steps, and at a given signal the bandages were removed from the youngsters' eyes, evidently much to their relief. They looked about in a dazed way, and timidly walked upon the platform. The youngest, to the great amusement of the audience, stoutly resisted being put in the place where he was expected to stand. His mother was obliged to go upon the platform and assist in the ceremonies.

The sponsers of the children took the solemn obligation to aid the children to the utmost in performing the duties of Masonry. Then the children were in turn taken to the font and baptized by washing of their hands, and thence to the altar, whereon was a blazing fire, and where they knelt. The youngest of the eight kept up his reputation, and continued to amuse the audience by stoutly resisting, and his mother was obliged to join the circle at the altar. Next the members of La Sincerite Lodge took the solemn vow binding them to accept the children, which was duly confirmed, the members of the lodge rising and clapping their hands in unison at a signal.

The children were then invested with the aprons and jewels of Masonry, all of them but the youngest being highly pleased with their regalia. The youngest, however, was again obstreperous and had to be persuaded by his mother, and possibly by surreptitious candy. Finally the youngsters were all settled. Then they were consecrated, and the orator of the lodge, brother Lallemand, made an address. Brother Charles T. McClenachan explained in English that La Sincerite Lodge had pledged itself to guard and protect these little children and see that they are educated in Freemasonry, to restrain them from vice and keep them from the snares that surround the young. The ceremony of the washing of hands was not intended to interfere in the slightest degree with any religious faith, but was symbolic of approaching the throne of divine grace with pure hearts.—*New York Sun.*

LITERATURE.

The second number of D. Lothrop and Co's Young Folks' Library is the entertaining story, *"Margie's Mission,"* by Marie Oliver. It is the story of a clergyman's family whose lives were tried by suffering but made holy by Christian resignation and trust and happy with self-denial. It is the plan of the publisher's to make this series a model in everything that goes to constitute good books—interest, purity of tone, and a direct purpose to teach lessons of truth, honor and usefulness.

Vick's Monthly for June is almost an anniversary number, for it is the month of roses, and the *Monthly* is always ready with its most sumptuous colored plate for the royal flower. Practical people will find much about their garden work worth noting in this number also.

The *English Illustrated Magazine* for June has an illustrated article on ancient and modern Bath, England, which makes the reader satisfied with modern social improvement. The continuation of "An Unsentimental Journey through Cornwall" furnishes some fine engravings; and Mrs. Siddons sits for a portrait in the frontispiece.

Simon Yandes, an old and wealthy resident of Indianapolis, went to the public library of that city and seized and made off with three copies of a novel entitled "From Dawn to Daylight," written by Mrs. Henry Ward Beecher, while she resided in the Indiana capital. The book contains reflections on Mr. Yandes' family, and the three copies are said to be the only ones to be had now, as the book is out of print. Mr. Yaudes appeared before the Public Library Committee to defend his action, and was so effective that before adjournment the committee accepted his view—that the book is libelous—and ordered its withdrawal from circulation.

The season of commencements now approaching when so many degrees are conferred by the various institutions of learning, great and small, makes particularly timely the thoughtful and suggestive essay by ex-President Theodore D. Woolsey of Yale, on "Academical Degrees." in the forthcoming *Century*. He treats more particularly of honorary degrees in the United States, and outlines a system of conferring honors which would give merit its due, but would abolish indiscriminate and meaningless decoration.

CHEAPEST AND BEST.

In the whole range of the literature of our reform there is nothing cheaper than the *Cynosure*. Compute the amount of reading in each number and multiply it by fifty-two, and the result will be a surprise that so much can be furnished for $2.00. No book or pamphlet provides so much in proportion to the cost. As for the variety and quality of their work, the writers for the *Cynosure* are among the best and most conscientious and intelligent Christians in the world. To surpass their work would be difficult. Let them be sustained by increasing the circulation of the paper by thousands.

If each one will add to his effort for a good cause the name of a new subscriber, enclosing $4.00 for both, the sender may have also his choice of the following valuable pamphlets:

1. *The Batavia Convention pamphlet*, with the great speeches on that occasion, illustrations of the Morgan Monument, etc.; or

2. *Egypt in History and Prophecy; or, Pharaoh Proclaiming God*, by the celebrated Robert Patterson, from Hasting's Anti-infidel Library; or

3. *The Anti-masonic Scrap Book*, a new and enlarged edition now in press, containing all the tracts published by the N. C. A.; or

4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5 Copies of any of the pamphlets sold by the N. C A., to the amount of 25 cents.

THE HOME.

WITNESSES.

"I am working alone, and no one heeds!"
Who says so, does not know;
There are clear eyes watching on every side.
And wherever our feet may go,
We are "compassed about with so great a cloud,"
That if we could only see,
We could never think that our life is small,
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and prayers of a heavy heart
Vanish into the air;
But we do not suffer, or work alone,
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

Oh, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best.

But even if human eyes see not,
No one is unobserved,
There are censures deep and plaudits high
As each may be deserved;
We cannot live in a secret place,
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

Oh, for a life without reproach,
For a heart of earnestness!
For self-forgotten, for meanness slain,
For hands well used to bless!
God, raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto thee!

—*Marianne Farningham.*

AN INFIDEL'S PRAYER.

The following incident has just been related by a minister, whose veracity will not be questioned by any who know him. It occurred under his personal observation, and hence it is not a story manufactured to illustrate a point. He has no objection to the use of his name, nor would he hesitate to give the name of the person who was most concerned. He is ready also to furnish the precise date and locality of an event in the history of a young man, that speaks in thunder tones to those who deliberately make light of God and of his Word.

This young man, just entering upon the practice of medicine, had become a scoffing infidel through the reading of Ingersoll's wretched book, and other vile productions of hell. He seized every opportunity to pour forth a tide of shocking blasphemy against Christ, and held up the Bible among his companions to coarse and obscene ridicule. At length he went so far in his desperate wickedness that he uttered a wilful lie, and perpetrated a monstrous fraud, in order to express his contempt for Christianity. He pretended to be converted, and asked permission in a meeting of the Young Men's Christian Association to confess the Lord Jesus publicly by leading in prayer.

Of course his request was gladly granted, but meanwhile he had carefully prepared a prayer addressed to the Unknown God. It was filled with horrible irreverence, and throughtfully planned insult of the Saviour. Spreading the manuscript before him on a seat, he kneeled down and commenced to read his ribaldry, when his voice was suddenly hushed, and his body was heard to fall upon the floor. The young men who were present hastened to him, but found that he was dead, and in unspeakable awe they carried forth the corpse, the ghastly pallor of the face and the stony stare of the eyes haunting them, as they bore all that was left of the scoffer to his home.

Ever and anon God causes his voice to be heard, and lets his hand be seen among the children of men, at least enough to show that his eye is still upon them, notwithstanding the intervention of natural laws. If the most credible testimony ever given can be believed, the testimony of thousands and tens of thousands of the best men and women who live, there are numerous and thoroughly authenticated instances and answer to prayer in healing the body, and why should there not be instances of destroying the body, when iniquity has reached the height of blasphemy? If there are not many instances of the latter kind, it only proves the long-suffering of God, but that long-suffering, despised and set at naught, may give place, and sometimes it does give place, to sudden and overwhelming judgment. "God shall shoot at them with an arrow; suddenly shall they be wounded." (Ps. 64:7). "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29:1).

It is a serious thing to belittle the claims of Jesus Christ to our faith, respect and obedience, even by the confession of his very enemies. Hear Rousseau's testimony: Measure Jesus by the shadow he has cast into the world; no, by the light he has shed upon it. Shall we be told such a man never lived? the whole story is a lie? Suppose that Plato and Newton never lived. But who did their works and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus. . . It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality, contained in the Gospel. The marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

Hear Strauss' testimony: "As little as humanity will ever be without religion, as little will it be without Christ. . . He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart."

Hear Renan's testimony: "Repose now in thy glory, noble founder! Thy work is finished! Thy divinity is established! . . Between thee and God there will be no longer any distinction. Complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of worshipers. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus."

Surely such testimony, coming from those who labored with whatever measure of learning was given them to destroy the cause of Christ, should make young men pause before they speak lightly of his person and character. The argument is not wholly on the side of infidelity, infidels themselves being the judges. On the other hand a long line of innumerable witnesses for eighteen hundred years will rise up as witnesses that he is worthy of all confidence; and if this is so, alas! alas! alas! for the doom that shall sooner or later overtake the despisers of his offered grace.—*Rev. J. H. Brookes, in The Truth.*

AGNOSTICISM AND RELIGION.

A letter recently written by Prof. Huxley to the editor of the *Agnostic Annual*, but not intended for publication, casts some new light upon some of the questions of the day. Prof. Huxley claims that he invented the word *agnostic* to describe that class of persons who "confess themselves hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence." He is somewhat surprised to see how a sect has been built up on a confession of ignorance, and he suspects that if a general council of the Agnostic church was called and his case passed under review that he would be called a heretic. So he offers a more specific definition of the term, and an expression of his personal judgment in relation to some of the questions involved in the term which has come into general use. He says:

1. "Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.

2. "Consequently, agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular anti-theology. On the whole, the bosh of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy does not.

3. "I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. *On trial of any so-called miracle the verdict of science is, Not proved.* But true agnosticism will not forget that existence, motion, and law-abiding operations in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which 'are not dreamt of in our philosophy.' The theological gnosis would have us believe that the world is a conjurer's house; the anti-theological gnosis talks as if it were a dirt pie, made by two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond phenomena."

The only matter that claims consideration in this letter is not the statement that science has settled down to the conviction that "so-called" miracles, that is the biblical narratives of the supernatural, are "not proved," but that it assumes they can not be proved. But the question is not put in respect to exhibitions of power under intelligence, for he sees the physical world full of "stupendous miracles" that cast all the religious records into the shade. But how does his position in fact differ from that which he condemns? He does not *know* that the supernaturalism of the Bible is not true; the most that he can intelligently and honestly affirm is that there is sufficient ground to affirm that miracles no longer occur. This taken with the greatest confidence in his scientific knowledge would only arouse distrust. But Christianity has wrought out by legitimate methods effects which out to dispel this distrust. There is nothing in the present conditions of the physical world corresponding to some of its earliest history; but we do not doubt its former condition, since the present seems naturally to flow out of it. And so in regard to the Christian religion; we can not account for what it is to-day without accepting the general narrative of its supernaturalism; and this the more certainly since the facts of spiritual religion which had their beginning with the New Testament history are as active to-day as they were then. Christianity from the beginning has planted itself on the statement that it is the power of God unto salvation—that is the work which it actually performs in the presence of all men.—*Central Christian Advocate.*

PRAISING GOD.

Most of the sneers at Christianity arise from total misconceptions of its truths. For example, none is more effective as an appeal at once to the reason and to ridicule, than this—that God is represented by Christianity as delighting in flattery—in the praise, and adulation of his creatures. And, in support of this, here is the universal fact that the prayers and songs of Christians are full of aspirations of praise, and that these are everywhere regarded as pleasing to God. Hence it is inferred that Christians believe that God loves flattery. This is a stinging sneer at the Christian's supposed, but falsely supposed, conception of God. If it were true, it would show that the Christian's idea of God and of his worship is unworthy not only of God, but unworthy of upright and candid men; the truth, as every Christian knows, is this: The Christian feels himself to be under infinite obligations to God. He is sometimes so overwhelmed with the sense of obligation, and so filled with love and gratitude to the infinitely loving Father that his tongue is dumb. What can he say, or what can he do? "What shall I render unto the Lord for all his gifts to me?" He has nothing to offer that God has not given him—nothing that God needs. What can he do but utter, as best he can, in a feeble way, his sense of gratitude and his love, in words of adoration and thanksgiving? It is not the praise that pleases God—it is the heart overflowing with love that pleases him. It is because the heart longs to be rid of sin, and to be pure, humble, grateful, and full of kindness to all God's creatures. Love always expresses itself in terms of endearment; and where the object of love is a being so majestic as God, it must express itself in terms of adoration. The Christian's desire and longing prayer is that God should give him something worthy for him to return to God as a fitting expression of gratitude. Give me eternity that I may serve Thee adequately. Let me have swift feet for thy errands. Use me anywhere and in any way in thy service. My highest honor and highest delight will be to do thy will, O Thou infinitely good, glorious, majestic and loving One! That is the spirit that prompts praise and thanksgiving. It is further than the east is distant from the west from flattery or adulation.—*Interior.*

The well known English writer on political subjects, Mr. T. H. S. Escott, editor of "The Fortnightly Review," will contribute to the July *Century* a careful and critical estimate, including some anecdotes, of John Bright as an orator and a parliamentarian. He concludes that the great English radical has an innate conservatism which has saved him from extravagance, and although he considers him neither a great administrator nor legislator, he shows why he was indispensable to the legislation of his time—as an "eminently faithful representative of the English character." A frontispiece engraving after a full-length photograph accompanies the article.

—President Bookwalter, of Westfield College, is working hard for the financial interests of the college, and is meeting with encouraging success.

OUR BOYS AND GIRLS.

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

SHEPHERD. Read John 10.

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. Psa. 23: 1. 2.

1. The Eastern shepherd is often the owner of the sheep. 1 Sam. 17: 34; Psa. 100: 3.
2. He goes before the sheep. Psa. 80: 1.
3. Knows every one by name. John 10: 3, 4.
4. Leads them to good pasture. Ezek. 34: 14, 15.
5. Seeks those that have gone astray. Luke 15: 3–7.
6. Bestows special care on the weak. Isa. 40: 11.
7. He defends the sheep. John 10: 11, 12; 1 Pet. 5: 8.

A WORD TO THE BOYS.

I wonder if you know how much everybody is expecting of you, Will and Frank.

I never pass you on the street with your books under your arm; I never return your polite salutations without thinking that there is a world of work waiting for you, and you will be in the very midst of it in ten or fifteen or twenty years from now.

By the way, how charming it is to see that boys all over are very much more courteous than they were a while ago. Off comes the lad's cap whenever he meets mamma or sister or any one of mamma's friends on the highway. His "I beg pardon" is ready if he is obliged to pass before you or does not hear what you say. And it is very, very seldom that one sees a boy, whether rich or poor, occupying a seat while an old or feeble gentleman or lady is left to stand.

There is certainly an improvement in good manners among our boys.

Boys in these days should be wide awake. There are numerous traps and snares specially set for them, which I wish they could be persuaded to avoid.

One is contact with impure companions. No matter how clever, how manly-looking, or how handsome a certain big fellow of your acquaintance may be, if you hear him using profane language or speaking sneeringly of his parents, have nothing to do with him. Our comrades help to make us.

Another bit of advice I would give you is this. Avoid silly, sensational stories, particularly those which tell of crimes and hair-breadth escapes aud unlikely happenings generally, and are sold for ten cents or less at the bookstands. The very pictures on these publications are enough to make one shudder.

Besides, there are plenty of good books which are vastly more entertaining than anything these catch-penny dreadfuls have to offer you. If you do not know where to find such, ask your Sunday-school teacher, or pastor, or some older friend who cares for boys and likes to see them happy.

Go to church where your parents go. Do not get into the bad habit of roving about from church to church. Even though it may not be insisted upon at home, go always with the family, and sit in your place in the family pew.

Be attentive to your sister—just as attentive as you are to Tom's or Ned's sister. Never let her feel that she has need of an escort or a companion while she has a brother.

Pray every day and never omit your morning prayers. Some people think that it is quite enough to pray at night. But morning prayer is just as needful and just as important. Pray to be kept from temptation and delivered from evil.

While still a boy stand up for Jesus. Come out boldly, enter the church and own your Saviour. We want an army of young men to fight the Lord's battles, and we want you to be of their number.—*Intelligencer.*

"PUFFING BILLY."

One bright day in June, 1781, a group of miners who had just finished their work were standing around Wylam Pit, near New Castle, England.

Word was passed from ene to another that a baby boy had been born in old Bob's cabin. Old Bob, the engineman at the pit, had a houseful of children already, but he and his wife had plenty of love for the newcomer, whom they called Geordie.

Wee Geordie Stephenson was not born with a silver spoon in his mouth. His father's house was a rough hut, with unplastered walls and a floor of clay.

Geordie began to work when he was less than seven years old, at two-pence per day. A lady paid him this sum for looking after her cows. When a little older, he was taken on at the colliery as a "pitcher," receiving six-pence a day, and at fourteen he became his father's assistant at a shilling a day. A year or two later he was given the charge of an engine of his own. It became his pet, and never had better care.

At eighteen years of age, George Stephenson could not read. He was wide awake, and had a great longing for knowledge, but did not understand the alphabet. This could not be borne.

He went to a night school, and paid three-pence a week to be taught spelling, reading and writing, and soon a Scotch minister who knew him undertook to teach him figures. He worked very hard, and made great progress.

In his leisure hours, when he was not busy with his engine, or studying, he made and mended shoes. Bit by bit he saved a little money, and by and by was able to marry.

I suppose you are wondering what all this has to do with Puffing Billy. Have patience; I am coming to that part of my story.

Though James Watt had invented the working steam-engine, it was George Stephenson who first laid rails, found out what the locomotive could do when attached to cars, and sent the iron horse spinning along the line. His first locomotive was called Puffing Billy.

If you were to peep into some of the public journals of the England of 1825, you would laugh at the fright the people felt at this monster, which fed on coals and water, and flew over the road at the rate of eighteen miles an hour. Some thought it was like witchcraft. Others gravely said that one might as well be shot off by a rocket at once as put themselves at the mercy of such a machine as this.

George Stephenson kept quietly on, plodding at everything he attempted, until he had found out his secrets. Whatever he did he did with all his might. When men opposed him he did not lose his temper, but only said, "Wait awhile and you will see."

"Suppose, Mr. Stephenson," said a grumbling somebody, thinking he was advancing a terrible objection to the new iron horse—"suppose a cow should happen to be on your line?"

"Well," replied Stephenson, very coolly, "it would be a bad job for the *coo.*"

So it is all through life, boys. When a brave, wise man has a new and brilliant thought, it will never be put a stop to by any "coo."—*Harper's Young People.*

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ he cannot lead a prayer-meeting or be a church officer or a preacher, but he can be a godly boy in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party in mischief, to persecution, to deceit. And above all things he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to be something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for all things of God he feels the deepest reverence.—*Royal Road.*

TEMPERANCE.

A TEMPERANCE PLEA BEFORE THE REPUBLICAN CONVENTION.

Through the efforts of Senator Henry W. Blair, of New Hampshire, says the *Inter Ocean,* the National W. C. T. U. had a hearing before the Committee on Resolutions of the National Republican Convention. The delegation consisted of Senator Blair, Miss Frances E. Willard, President of National W. C. T. U., Mrs. Mary B. Willard, editor of the *Union Signal,* Miss Helen L. Hood, Corresponding Secretary State of Illinois. Leave being granted, Miss Willard spoke as follows:

Gentleman: The temperance women of America have never before asked for one moment of your time. Thousands of them have worked and prayed for your success in the heroic days gone by, but up to this hour they have laid no tax on the attention of the people's representatives in Presidential convention assembled. But though the position is a new one, I cannot count myself other than at home in your presence, gentlemen, as you represent that great party, which, on the prairies of Wisconsin, my honored father helped to build, and whose early motto roused my girlish enthusiasm, "Free soil, free speech, free labor, and free men." But I rejoice to-day in the sisterhood of the women's party—the Woman's Christian Temperance Union—where I may march side by side with the brilliant Southern leader, Mrs. Sallie F. Chapin, of South Carolina, who, in our new anti-slavery war, the fight for a free brain, is my beloved coadjutor.

I am here in no individual character, but as the delegated representative of the Woman's Christian Temperance Union of forty eight States and Territories, including the District of Columbia. Our society is the lineal descendant of that whirlwind of the Lord known as the "Woman's Temperance Crusade," of 1874, and stands not only for total abstinence and prohibition, but for no sectarianism in religion, no sectionalism in politics, no sex in citizenship. We recognize State rights as to the adoption of these principles, but move forward in one grand and solid phalanx—a society as well known in Florida as it is in Oregon by the results of the last ten years' work; a society that has an open hand for the Catholic as the Protestant, and for the foreign as well as the native-born.

We know that in America the great, clanging mill of government, kept in motion at enormous cost, turns out just one product, and that is protection for life and limb and property. But it seems to us women that the citadel of purity, the palladium of liberty, the home, our brothers have forgotten adequately to protect. Therefore I am here to-day to speak on behalf of millions of women, good and true, but grieved and sorrowful, to ask that the guarantees and safeguards of law shall be stripped from the saloons of my country; that their tarnished gold shall no more pollute our treasury, and that the land we love may at once and forever go out of partnership with the liquor traffic.

Gentlemen, some political party will respond to this plea from the hearts of women asking for protection from a stimulant which nerves with dangerous strength the manly arm that God meant to be woman's shelter and protection, so that man's cruelty becomes the greatest toward those he loves the best. Some party will declare that when our best beloved go forth into life's battle they shall not have to take chances so unequal in the fight for a clear brain, nor run the gauntlet of saloons legalized and set along our streets. Some party will take to heart this object lesson of "The Nation's Annual Drink Bill," shown in the chart I have had placed before your eyes to-day, with its nine hundred millions for intoxicating liquors to five millions for the spread of Christ's gospel. The Greenback convention has already received with favor this memorial. Senator Donnan, our gallant Iowa champion, has secured its reading in your own great convention and its reference to your committee. To-morrow you will act upon it. On July 8 it will be presented to the Democratic convention in this city, and on July 23 to that of the Prohibition Home Protection party in Pittsburg, Pa.

A great chief of your party who was with us as the hero of your last convention, said that not in the turmoil of politics, but at the sacred fireside hearth does God prepare the verdict of a great, free people. Let me say, gentlemen, that the party which declares for National prohibition in 1884 will be the one for which the temperance women of this land will pray and work, circulate literature, convene assemblies, and do all in our power to secure its success. Nor is the influence of these women to be forgotten or lightly esteemed, as the past has sufficiently proved. While I have tried to speak, my spirit has been sustained and soothed by the presence of that devoted army whom I am here to represent. As womanly, as considerate, as gentle as the women of the W. C. T. U. from Alabama to Wyoming would wish me to be in this presence, I have tried to be, that I might justly represent them—good natured as sunshine, steadfast as gravitation, persistent as a Christian's faith. I have no harsh word to speak of any. The liquor traffic is the awful heritage of a less wise, less kind, and less enlightened past. For its existence in this gentler age we are all more or less responsible.

Let us combine to put it away "with malice toward none, with charity for all." Daughters of heroes and sisters of patriots are those for whose dear sake I have dared to speak to-day. De Tocqueville said, "Life is neither a pleasure nor a pain; it is serious business, to be entered on with courage and in a spirit of self-sacrifice." Gentlemen, in that spirit I have tried to speak—not because I wished to be heard,, but to represent, as best I could, the homes of America in their sacred warfare against the American saloon. May God lead and guide us all into lives and deeds of tenderest charity and divinest toil for the sorrowful and weak.

Some of us have sung the Miriam song of this great party in other days, and whether we shall, e'er long, chant its requiem depends upon whether the party shall be as true to living issues of the present as it was true to living issues in the past. For

> New occasions teach new duties;
> Time makes ancient good uncouth;
> They must upward still and onward
> Who would keep abreast of truth.

We ask you to declare in favor of submitting to the people a National Constitutional prohibitory amendment.

Gentlemen, on behalf of the National Woman's Christian Temperance Union, I thank you for this courteous hearing.

The New York *Retailer,* an influential organ of the liquor traffic, in a recent editorial on "The Strength of the Enemy," says: "We call your attention to the fact that not less than one million votes are arrayed against you in the various so-called temperance societies, and almost the entire force of pulpit orators of the country. Add to this one hundred and fifty-three newspapers and periodicals 'especially devoted to the cause,' to say nothing of the lay dailies and weeklies which truckle more or less to the morbid and bigoted public sentiment that tolerates sumptuary legislation." We are thus reminded by the enemy that in votes and influence the temperance people of the country hold the balance of power, and are able at least to dictate what sort of men shall *not* be nominated for the Presidency. The independent voters, who are slaves to neither party, are now far more numerous than ever before. Let all papers who believe in true morals proclaim with certain sound before the nominating conventions assemble, that no man who has made the White House an abettor to the intemperate habits of the country can ever be returned to that place by the American people. The man who heads the ticket must be, in order to election, one who at any rate has not dodged the temperance issue, and either President or Vice President ought to represent that great and growing class, the prohibitionists.—*Miss Willard.*

The extraordinary peril to which a beer-drinker is subject is evinced in the death of W. J. Flynn, of Chicago, from a slight bruise, and we now find published the following: "Men working about the English breweries, drinking beer constantly, dare not so much as scratch their hands on a nail without fear of lockjaw, or strike their shins against a step lest the leg have to be amputated." Some large brewers East and West are total abstainers.

THE CHURCHES.

—Rev. D. B. Wilson, clerk of the Reformed Presbyterian Synod lately met in Northwood, O., writes to the Secretary of the N. C. A.: "The Synod expressed its sympathy with the work of the Association, and exhorted the people under its care to co-operate with your Association in its efforts to oppose the secret orders.

—The General Council of the Presbyterian churches, to be held at Belfast, Ireland, will assemble on Tuesday, June 24, at 11 A. M., in St. Enoch's church, when the opening sermon will be delivered by Rev. Professor Watts, D.D., chairman of the general committee.

—Twelve out of thirteen theological seminaries of the Presbyterian church reported to the General Assembly at Saratoga Springs: Fifty-five professors, seven other teachers, 516 students, 223 new students, 130 graduates, 23 post-graduates. In the libraries there are 123,986 volumes, of which 11,055 have recently been added. The total value of real estate is $1,701,431; endowments, $2,271,014; scholarship funds, $252,918; general funds, $220,917; income, $306,579, and expenses, $342,544.

—It is said that permission has been given by the Russian authorities to the Rev. J. D. Kilburn, of St. Petersburg, to visit the prisons and distribute the Scriptures among the prisoners.

—It is said that the largest contribution to the Episcopal Foreign Mission work last year was made by Mr. Charles Ping Li. The amount was $5,000, and was given to St. Luke's Hospital in Shanghai.

—A number of Moravians in Bethlehem, Pa., including five students in their Theological Seminary, volunteered to go as missionaries to Alaska, after a recent address by Rev. Dr. Sheldon Jackson, of the Presbyterian Board.

—The Indian census shows that the native Christians are increasing fifteen times as fast as the general population. The causes are ascribed to conversions from the non-Christians, a higher birth-rate, and a lower death-rate among the Christians than among Hindoos and Mohammedans.

—A London dispatch of Friday last says: "Sankey, the evangelist, and family start from Liverpool for America to-day on the steamer Britannic. Besides requiring rest, Sankey was led to return home immediately by the demands of private business. The Temple Garden meetings show no decrease of interest, and Moody continues the work single-handed. Bishop Ryle, of Liverpool, and many prominent Americans, including Marshall Field, of Chicago, were present at the services to-day."

—In the International Sunday School Convention, in session at Louisville last Wednesday, the report of the statistical secretary showed that there were in the United States and provinces 103,516 Sunday schools, with 8,056,799 scholars and 1,089,229 teachers.

—The action of the United Presbyterian General Assembly at St. Louis on the Grand Army memorial is reported in the *Christian Instructor:* "The Judiciary Committee, to which had been referred a memorial from Keokuk Presbytery in reference to membership in the Grand Army of the Republic, reported that they did not have the necessary evidence before them to give an intelligent judgment on the subject. Hence, they reported as follows: *Resolved,* That the 15th article of our Testimony, which relates to secret societies, is sufficiently explicit and comprehensive, and that the application of the principles belongs primarily to sessions and Presbyteries. This report provoked considerable discussion, as it appeared to many to be evasive, and satisfactory to but few. Much contradictory testimony in relation to the order in question was elicited in the course of the discussion; some declaring positively that they knew it to be a secret-pledged order, and others that it is nothing of the kind. This discrepancy can charitably be accounted for by those who know that the order is working under different rituals in different localities. A motion was made to recommit with instructions to give an explicit answer, yes or no. This motion was voted down by a large majority. After further discussion another amendment was offered to the effect that membership in the G. A. R. is consistent with the principles of the United Presbyterian church. In support of this motion Rev. M. S. McCord argued that we should do this for the sake of consistency. 1. Because there are undoubtedly good, Christian men in the order. 2. Other and larger churches admit members of the order. 3. It is a secret order, and we have in many churches members of other secret orders, such as Freemasons and Odd-fellows. 4. This, like communion in other churches, and hymn singing and instrumental music should be left with the sessions of the church. This sarcastic speech was cut short by a motion of Rev. Joseph Kyle to refer the matter to a committee to report positively yea or nay, with their reasons, to the next Assembly. This motion carried by a large majority.

A REMARKABLE ANSWER TO PRAYER.

C. B. Ward, missionary at Secunderabad, India, whose letter to the *Cynosure* its readers had lately the pleasure of reading, prints in his paper, the *India Methodist Watchman,* this touching account of an answer to a prayer for healing:

On the eve of March 26, '84, the writer left Secunderabad, Deccan, for a trip to Pramoor, 75 miles interior, on the Lord's business. While getting ready for his departure, in the cool of the evening, covered with perspiration consequent upon drinking a cup of hot cocoa, he stood for perhaps two minutes before an open window. A stiff, cool breeze was blowing, and the consequence was on the spot sensations which assured him he had *taken cold.* In America the writer has often suffered with severe colds, but all of them settled invariably in the head. In India he has frequently suffered from colds, and they invariably have settled in the chest and lungs, causing more or less sufferings of an asthmatic nature. Leaving Secunderabad we found ourselves at Bolarum, a little more than six miles away, at 1 A. M. We concluded to lie down under a tree for a few hours' sleep, and resume journey in the early morning. As we spread our blanket beneath the banyan tree we were conscious of a severe cold on the lungs. We went to sleep. About two hours later we were awakened with the most suffocating sensations of severe asthma. Breathing was extremely painful; lying down was impossible, and fever seemed imminent if nothing worse. We walked the road for a few minutes in vain for relief. It seemed clear that in this state we could not go on our journey, and might be severely ill. Our suffering for about twenty minutes was intense. Severe coughing set in which tore the lungs painfully. In our sudden affliction we fell upon our knees and pleaded with Jesus for a perfect cure at once. God gave by the Holy Ghost liberty of faith uncommon. This promise came forcibly to mind: "Whatsoever ye shall ask in my name I will do it." Coughing almost prevented audible prayer when we knelt first. But how shall I praise the prayer-hearing Jesus! In less than two minutes as I prayed, coughing ceased, the pain left my lungs, the suffocating sensations departed utterly—all feeling of tightness loosened up in my chest, the feverish feeling took flight, pain fled from my head, and praising God I fell in three minutes more into a sweet, intensely refreshing sleep to awake at break of day without the slightest trace of any cold or the customary consequences of a cold. I generally suffer in my lungs a week or more in cases of taking cold, in some cases severely. One week has now passed. I was that night in answer to prayer perfectly saved in a minute of time by the loving Jesus from the cold and all its consequences so far as I know. I started out in this testimony thinking to hide behind a "we." But I cannot do so. Praise God through Jesus Christ by the Holy Ghost for this remarkable sudden answer to prayer. This word of testimony may encourage some other sufferer to look to Jesus as I did in a needy hour. If so, bless the Lord for ever and ever. I've long believed in faith healings. This is my first very striking experience in the matter.

A CHICAGO CITY MISSION.

CHICAGO, Ill., June 6, 1884.

Editors Christian Cynosure,

DEAR FRIENDS:—You know I have long been bitterly opposing Christians attending theaters. It will probably surprise you some when I tell you I am now attending theater regularly twice a week, and have not missed attending on the Sabbath since the first day of last April. You know the old Adelphi theater (that is situated about half a block below our office), and that has for so many years been a power in the hands of Satan for leading souls into the eternal pit. The first day of last April this theater opened under a new manager. The same chairs, the same private boxes, the same stage, and the same scenery that was used by the devil was left in there, but new actors appeared on the stage, new songs were sung, a new play introduced, and has been presented every evening and twice on the Sabbath ever since the opening. I attended (in fact was one of the actors), the first night, and became so enraptured with the play that I have not even failed to attend every Sabbath since. The new play is *Salvation through our Lord Jesus Christ,* the power that moves the actors is the Holy Ghost, and the spirit that now permeates this old theater is the Spirit of the living God. Praise his holy name.

Through the kindness of some of our wealthy citizens money was furnished for the purpose of hiring this old theater and converting it into a Gospel mission, and Bro. Kirkland, evangelist of Brooklyn, N. Y., was put in charge of the work. There has scarcely been a day passed since the opening of this place for God but that from one to a score of souls have resolved to leave the path of sin and live for God. O what a change! Many a person has gone into that old theater with a light heart and filled pocketbook, only to wake up next morning and find his pocketbook empty and himself behind the iron bars in some cell. And our dear Lord only knows how many young people have had their character here destroyed forever, and because of the work done here, many and many a soul will suffer throughout the endless ages of eternity.

But this is all changed now. Yes, glory to God, it is changed, and constantly we are hearing here the praises of God and shouts of victory from those who but a short time since took delight in cursing the name of our God, and in acts of iniquity too bitter to be told. Some tell us that the days of miracles have passed, but I do not read of greater miracles having been performed than those the Lord Jesus is now performing in this old theater. Souls that have been born in sin, rocked in the cradle of iniquity, and reared in crime are here freed from the bonds of Satan by the power of God, and men are lifted out of themselves and placed on the solid Rock, Christ Jesus; sanctified, soul, body and spirit and enabled to walk in the sunlight of the glorious countenance of the Son of God. Men who have long been bound hand and foot by a strong passion for liquor are here made as free as a child from the appetite by the power of God. The sick are here anointed for healing and are healed of the diseases Satan has afflicted them with, and the work that is being done here in the name of the Lord Jesus is too wonderful to be told.

I want to give you one testimony. One of the boys got up the other evening and said about as follows:

"Boys, only a short time ago I was a worse man than any man in this house. Whenever I got a dollar I would spend it for whisky. All I wanted was whisky; would spend my money all for whisky, and go through the streets with my toes out of my boots, my knees out of my pants, and my elbows out of my coat sleeves; and many a night when the thermometer has been below zero have I gone and slept in a box car. But, blessed be his holy name, I came to Jesus and he took the appetite for whisky out of me and gave me work to do, and made me happy; and now after having worked only sixty days, although I have had three square meals a day and a spring bed every night to sleep on, I have forty dollars in my pocket. Bless his holy name!"

Such are the testimonies that are now given in the Adelphi Gospel Theater, by persons who but a short time since in this same place rolled sin under their tongues as a sweet morsel. Glory to God!

Yours in Christ, WM. E. CATLIN.

AT THE OLD ADELPHI.

The gospel meetings held at the old Adelphi Theatre on the West Side, are bearing good fruit under the direction of the Rev. Mr. and Mrs. A. H. Kirkland. Mr. Kirkland is a member of the New York and Brooklyn Association of Congregational Ministers, and began his work here in August last. Since April 1st meetings have been held every evening at the old Adelphi Theatre, and on each Sunday morning, when the attendants are furnished with a substantial breakfast, free of charge. This move has had the effect of drawing to the meetings many poor men without means, and has largely aided in the success of the work, by attracting many out of employment. At the meeting yesterday morning about sixty men were in attendance, the majority of whom took an active interest in the exercises. The services were opened by Mr. Kirkland with singing, followed by an earnest prayer. Several selections from the Scriptures were then read, at the conclusion of which a hymn was sung. Several members of the congregation detailed their experience in the change of heart that had come to them, and appealed to those yet without faith to seek the Lord. The proceedings were most interesting, and evidenced what patient, unselfish, zealous Christians can accomplish in a field where the Gospel is but little carried. Breakfast followed, and was partaken of with evident relish. A few inspiring Gospel songs were sung, the benediction pronounced, and the audience quietly dispersed. These free breakfasts are furnished every Sunday morning, through the liberality of three philanthropic citizens of Chicago, Messrs. J. V. Farwell, T. W. Harvey, and J. S. Smithson, who have from the beginning borne the entire expense of conducting the meetings and furnishing the food. Mr. Kirkland is hopeful of extending his field of labor, which will be done as others liberal and charitable assist in the work by contributing the necessary means to carry it on.—*Inter Ocean.*

Anti-secrecy Tracts

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LODGERY.

—The Ohio Grand Lodge Knights of Pythias met in Canton, May 28th, and the next meeting will be held in Springfield. The Supreme Lodge of this order meets in Toronto, Canada.

—The National Union is a seeret society with branehes among the tradesmen, elerks and professional people, which organized its first council in Chicago last Oetober. There are now some eighteen "counеils," who want a hall for their meetings.

—The San Francisco *Chronicle* of May 14, devotes an immense extra sheet to the eorner stone laying of the new temple to the worship of Odd-Fellowship which took place that day· It prints the namcs of all the members of the 314 lodges of the State, filling about thirty-seven columns of fine type.

—Thc *Chief*, of Troy, Kansas, says that strong efforts arc being made to induee the Irish Orangemen to oppose Blaine, beeause they say he has Catholic tendeneies; and a secret order ealled the "Seven" is in existence, the objeet of whieh is to oppose all persons who are friendly to Catholics, and will therefore oppose Blaine.

—A short time ago the members of Hudson River Lodge, No. 57, Matteawan, N. Y., conceived the brilliant idea of making money by the lottery process. They sent circulars and tickets in every direction. Grand Chaneellor John Van Nort, of New York, promised to take measures against the lodge, but we havc seen no notiee of its suspension or punishment.

—The organ of the "Ancient Order of United Workmen" of Indiana reports the assessments and other taxes and accounts demanded of each of the 104 lodges of that organization. The total demand for one month according to the statement in the March number of the organ is $5,947.60. As the order numbered some 2,400 members, the demands of their Grand Lodge are thus seen to be over $2.00 per month, which sum must have a considerable inerease from loeal dues and expenses for parades, etc.

—Many people will be surprised to learn that thc celebrated Ku Klux Klan was originally a pleasure club of less than ten young men, who came together oecasionally for an evening of harmless fun. In the July *Century*, Rev. D. L. Wilson, of Pulaski, Tenn., the birth-place of the Klan, will furnish a remarkable eontribution to history in an account of its origin, progress, and final disbandment after laws against it had been passed by several of the State governments. For obvious reasons no names are given, but the statements are vouched for as being authentic.

—The Odd-fellow order up to September 1, 1883, showed the following statisties:

Sovereign Grand Lodge	1
Independent Grand Lodges (Germany and Australia)	2
Subordinate Grand Eneampments	42
Subordinate Encampments	1,876
Subordinate Grand Lodges	60
Subordinate lodges	7,803
Encampment members	85,749
Lodge members	510,414
Total initiations from December 31, 1829, to December 31, 1882,	1,273,368
Total receipts for same time, $92,838,-831.83.	
Total relief	$34,690,988.23
Per cent of relief	37½

Where's the charity?

—The Grand Chancellor of the Knights of Pythias of Illinois on the occasion of a recent celebration of the order, closed his announcement with the following dubious eompliment to the habits and morals of his subordinates: "In issuing this general dispensation it must be clearly understood that in cases where balls, entertainments, or anything of that character is held in the name of the order, or the regalia, jewels or insignia of the order worn, no beer, liquor or any intoxicating beverages shall be allowed to be used, sold or given away in the room in which said ball or entertainment is held; neither shall any lodge or organization of the order run, or cause to be run, for their own profit, any bar for the sale of said beer, liquor or intoxicating beverages in or about said room."

—The order known as Patriarchal Circle, which was compelled to separate itself from the Odd-fellow order some two years sinee, has issued the following as the qualifieations for membership: "The action of the Supreme Temple at its special session in removing the R. P. D. qualification omitted to substitute anything therefor. Therefore the undersigned, authorized at the above-named session to provide for exigencies until the next annual meeting, hereby declare that the qualification for membership in the Patriarchal Circle shall be that the applicant must believe in a Supreme Being, Preserver and Governor of all things. He shall be a white male person not under 21 years of age, of good moral character, having some respectable known means of support, and exempt from all infirmities which may prevent his gaining a livelihood."

—The following item from the *Inter Ocean* of Apr. 18th tells us something of a peculiar secret order which has not yet made itself prominent: "An event of considerable importance in Masonic circles will take place to-day. Medina Temple of the Ancient Arabic Order of the Nobles of the Mystic Shrine will be visited by members of the Imperial Council of the United States, located in New York City, and representatives of Mecca Temple, also of New York. This order is composed of Masons of the rank of Knights Templar and higher degrees. It is largely social in its character, furnishing a medium for fraternal meetings of the members of all commanderies and lodges represented. The Medina Temple, of Chicago, has a large and constantly growing membership, and there temples in Boston, Philadelphia, Pittsburg, Bridgeport, Conn., Cleveland, and Cincinnati. About twenty Nobles of the Medina Temple started to meet their illustrious guests last night in a speeial Pullman car from the Grand Trunk depot, at 8: 30 o'clock. The ear was left at Valparaiso, Ind., and this morning it will bc coupled to the incoming train, when the guests will be escorted to the Medina Temple in this city. The usual monthly meeting of the Chicago lodge will be held to-morrow night at 10 o'clock in Oriental Hall, when the ritualistic work of the order of the Imperial Council will be exemplified." It is to be noted that this lodge meeting began at 10 o'cloek Saturday night.

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THE BUSIEST PLACE IN CHICAGO.—Any person who visits the Advertising Agency of Lord & Thomas, McCormick Block, will not doubt that they are transacting an immense business with the newspapers of the country. A thorough knowledge of their business, coupled with energy and a liberal use of their own medicine, has placed them in the front rank of advertising agencies in the United States.

We will not state the exact amount, but we will say that during the past few weeks they have closed contracts which will aggregate hundreds of thousands of dollars, and this business has been secured in competition with the Eastern agencies, thus demonstrating their claim of possessing unequalled "facilities."

Their business offices are veritable hives of industry, every member of their efficient corps of employes being furnished with work enough to develop their working energies. We think this firm might well adopt as their motto, "Courtesy and Energy." The *Herald* congratulates them on their merited success.—*Chicago Herald, May 10.*

ESSEX PIGS.—A chance for the boys. Joseph Harris of Moreton Farm, Rochester, N. Y., the author of a book on the pig, and a well known and reliable breeder, offers to send boys, under fifteen years of age, pure bred Essex pigs at 20 per cent less than his regular rates. Send for his catalogue of Essex pigs, Cotswold sheep, cabbage plants, etc. It is sent free to all who wish it. Address as above.

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A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages. In cloth, $1.00; $8.50 per dozen. Paper covers, 50c; $4.00 per dozen. Furnished in any quantities at

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NOTICES OF THE PRESS.

"There is no important history extant but has connected with it nnmerous other histories of which it was the initial point, or the dominating influence. The abduction and murder of Morgan set ten thousand secret springs in motion, as the surrender of the charters of so many lodges at that time, and the severing of their connection with the order of some forty thousand of its members indicated. This story is one of these histories, and is a collection of facts woven into a story. It cannot fail to be read with interest."—*Free Methodist*, Chicago.

"The republication of the Reform Story which ran through the columns of the *Cynosure* for nearly a year is at last completed, and the book so anxiously expected by thousands of our readers has come from the press of Ezra A. Cook. The book is finely bound and fairly introduces the reader to the treasures within. The publisher has made occasional selections from Masonic works to verify the statements of the text; these make a helpful addition for some who can afford no more complete au armory of this kind."—*Christian Cynosure.*

"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

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HOUSEKEEPING HINTS.

HOW TO CAN FRUIT AND SAVE YOUR SUGAR.—I presume all know that there are several kinds of sugars. Cane sugar, grape sugar or glucose, and milk sugar are the prineipal varieties. Of these, cane sugar stands pre-eminent for its sweetening properties, being rated at 100, while grape sugar is only rated at 40. In other words, it takes two and one-half pounds of grape sugar to equal one pound of cane sugar. I presume, however, that your readers do not all know what is known to every chemist, that when cane sugar and fruit are boiled together the acid of thc fruit causes a chemical change in thc sugar to take place, which changes the sugar to grape sugar.

I do not suppose they intend to throw away six pounds of sugar out of every ten thcy usc in the preparation of fruit. Yet sueh is the fact. The have, as a result of the boiling, tcn pounds of glucose whieh is only equal to four pounds of sugar; and besides this loss the fruit has, to a great extent, lost its true flavor, and is, of eourse, inferior in quality to that sweetened with cane sugar. How can fruit be sweetenod with cane sugar without making this change and loss of flavor? As that is the prineipal objeet of this paper I will answer the question.

First, cook your fruit until it is "done;" then, if you have time, let it get eold, and then add your sugar, mixing it well; let it stand an hour or more. The sugar by that time will be absorbed by the fruit. If you have not time to wait, add your sugar when it is only partially cool, and you will only lose 5 or 6 per cent of the sugar.

In thc making of preserves there are two ways to avoid the loss of sugar. One is to use only glueose and fruit in equal parts, as it is much cheaper to buy glucose than to make it of the higher prieed cane sugar. Anothcr way is to eook your fruit as above described, then add one-half a pound of sugar to the pound of fruit and seal up in cans, or steam the fruit whcn practieable, lay it in the cans and fill up with hot syrup made so as to contain the proper proportion of sugar, and seal. You will then save nearly all the sugar. Preserves made in this way will ferment unless sealed in air-tight eans.

In the ordiuary canning of fruit no sugar should be used, as a part of it turns to glucose while hot, and if the fruit in the can ferments through some imperfection in the process, as frequently happens, your sugar is lost entirely. Open your cans an hour or more before meal time, add your sugar, mix it well and let it stand; the sugar will thoroughly permeate the fruit by that time, and no sugar is lost.

I supposc everybody uses glass cans to a greater or less extent. A good many years ago a lady taught me how to fill a cold glass can with boiling fruit without the dangcr of breakage. I have seen the plan tried often enough to have entire faith in it.

Place in the empty can a spoon that is long enough to reach from the bottom to the top of the can, pour in your boiling fruit, remove the spoon and seal. The can will not brcak. Please do not ask me to explain the philosophy of it, as I dislikc very much to plead ignorancc, so I hope you will ask some of the knowing ones in your vicinity and let me know the explanation.—*Indiana Farmer.*

MEDICINAL VALUE OF LEMONADE.—Many people know the benefit of lemonade before breakfast, but few know how it is more than doubled by taking it at night also. The way to get the better of a bilious system without the use of pills or quinine is to take the juiee of one, two or three lcmons, as the appetite craves, in as much ice water as it makes pleasant to drink, without sugar, before going to bed. In the morning on rising, or half an hour beforc breakfast, take the juiee of one lemon in a goblet of water. This will clear the system of humors and bile with mild efficacy, without any of the weakeuing effects of calomel or Congress water. Pcoplc should not irritate the stomach by eating lemons clear. The powerful acid of the juicc, which is almost corrosive, infallibly produces inflammation after a while, but diluted so that it does not burn the throat, it does its full medicinal work without harm, and when the stomach is clear of food has abundant opportunity to work on the system thoroughly.—*Fruit Recorder.*

FARM AND GARDEN.

RAISING POULTRY.—We have found milk one of the best kinds of diet for young chickens soon after they come from the nest, to promote their health and rapid growth. Indian meal ground coarse and scalded with milk is a perfect feed for them. As they grow older grass, cabbage, or onions may be ehopped fine and added to the daily rations. A portion of the milk on dairy farms usually going to the pig trough may be diverted to the ehieken coop with great advantage. Eggs are worth twenty-five cents a dozen and poultry twenty cents a pound, when pork brings but ten cents a pound. Now is the time to give lime in some shape to hens. They arc rapidly exhausting the egg shell supply in their systems, and you must stop the drain. So give oyster and clam shells; the former are better because they are the softer. Crack them fine. By roasting them they will pulverize better. Give lime in water. Use a low pan with water and lime in it. The water will take up lime, and the hens knowing a great deal more about themselves than perhaps others do, will take what they want. Bone meal is very excellent. It may be purchased in most large towns. If you do not give the hens lime in some shape they will eat their eggs. Also give your hens pieces of old eabbages, or hang a cabbage by a limb and so near the ground that they can peck at it.—*American Agriculturist.*

SUCCESSIVE CROPS OF POULTRY.—Where labor is not too costly, or where, as in a large family, no account is made of the labor of children, it is possible to obtain a large income from a comparatively small floek of fowls. This is accomplished by raising sueeessive erops of chiekens during the season. The first crop should be out of the shell by February 1st, and the last installmcnt by June 15th. We arc speaking now of raising chickens for market. The first hatched will be ready for market by the first of May, and the last by Thanksgiving.

The old fowls should be disposed of in July, or as soon as their servicos as layers and mothers can be dispensed with. The successive broods should be disposed of just as soon as they will command a fair price. The earliest will bc in marketable coudition in from eight to twelve weeks. They ean never be more profitably disposed of than at that age, for as thcy increase in size priees decline, and so the extra food bestowed on them is actually thrown away. By this method of promptly disposing of the chicks as they mature, the premises do uot beeome overstoeked and the soil of the runs foul, as is the case when large flocks are kept throughout the season to be sold at the holidays. By selling off the old stock in July the greatest possible profit is obtained for them. After this date they lay but few eggs, begin to moult in the fall, and perhaps lay not a single egg before winter. The extra pound or two of flesh they put on does not pay for their keep. By killing off all surplus stoek by Thanksgiving the yards are eleared out, and opportunity is given to feed and eare well for the few that are to be kept ovcr for next season's breeding. The extra care these few receive will induce early laying and broodiness in the spring, and these two points are essential to success.—*American Poultry Yard.*

SIMPLE CURE FOR GAPES.—Under this heading F. D. C. writes to the *Country Gentleman* that the "easiest and best remedy for gapes in chickens is caustic lime, either air or water slacked. It should be dry and powdered. Take the chicken in the left hand and open the mouth, keeping it upright, and then drop a pinch of the dry lime into it. Hold in this position a few seconds until it is obliged to breathe, when it will inhale some of the lime, then let it go. One application of thc lime in this manner has cured, in my experience, every case of gapes, some of them in the last stages. After trying a number of remedies I find this the best of all, as it is simple and sure, and does not injure the chicken. The lime kills thc worms."

The *American Dairyman* says that there are many reasons why creamery butter, as a rule, sells higher than dairy butter. The secret of it probably lies here: It is better butter, and one prime reason for its being better is because the man who makes the butter does not own the milk, and therefore has to stand the criticism of those who furnish it. When a man has fifty or a hundred persons wondering why he does not get the highest market price for his butter, he is very apt to do it. When the butter-maker owns all the milk he is too casily satisfied with the quality of his make of butter.

CORN WORKING.—Deep working of growing eorn, says the *Kansas Farmer*, is not good. It tears away roots that are needed to hurry the growth of the corn. And it tends to hasten evaporation. If ground is well prepared for planting, the shallowest working which will keep the surfaee loose and destroy weeds is the best. It is a mistake to run the teeth or shovels away down where the roots ought to be enjoying absolute freedom.

My experience has been that corn fodder is superior to sorghum for cattle. The Early Amber variety whieh I have tried has a hard, woody stalk that my stoek will not eat, but they will cat the cornstalks up clean without their being cut. Both the corn and sorghum was sown thick in drills and cut at the same time in August, just as the corn was fit for boiling-ears.—*William D. H., Hawley, Minn.*

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IN BRIEF.

A Baptist minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well," he replied, "as far as I have been able to discover, Cupid never studied theology."

An Indiana girl was swinging in a hammock, when a man passed on horseback with a gun across the pommel of his saddle. The horse stumbled and jarred the gun. It went off and hit the girl in the hammock. Her mother, who was in the kitchen washing the dishes, was not hurt.

Twenty years ago six silver spoons and a silver butter-knife were missed from a table in the house of Mrs. N. Crandall at Cohoes, and suspicion rested upon a servant girl. The summer kitchen has just been raised for the purpose of making repairs, and the missing silverware has been found uninjured in a rat's nest.

One of the most prominent buildings now in New York city is the gigantic edifice just finished at a cost of $3,000,000, for the Produce Exchange. Three-fourths of the exports of the country pass through its hands and its business amounts to $10,000,000 a day. The building is rectangular in form, 300x150 feet in dimensions. The Exchange room proper is 220 feet long, 140 feet wide and sixty feet high. The Exchange now numbers 3,000 members and a seat is worth $4,100.

The Mexican government has made a contract with Mr. Oscar A. Droege to plant 2,000,000 trees in the valley of Mexico within four years. The contractor pledges himself to 80,000 ash, 35,000 willows, 120,000 poplars, 60,000 eucalyptus trees, 60,000 trœnosjapones, 60,000 mountain cypress cedars, 60,000 acacias, and 120,000 of miscellaneous varieties. The trees must be in plantations of from 50,000 to 100,000 each.

Competent authorities in France have estimated that if phylloxera be not speedily exterminated there will be no wine made in France at the end of five years from 1884. The prize offered by the French government for a method to destroy phylloxera is 300,000 franes. Five thousand plans have been sent in to the ministry of agriculture, but nothing has yet proved satisfactory for the purpose on the immense scale for which a remedy is necessary.

In the course of a recent address before the London Medical Society, Sir Joseph Fayrer gave the following account of the way the mothers among the Himalaya mountains have of putting their babies to sleep. "Near almost every village there are one or more small channels by which the water from the neighboring spring is conducted to the cultivated plots of ground for irrigation; and these channels are in parts formed of troughs hollowed out of fir trees. A piece of bark or matting is laid on the lower of two of these troughs, and on this the infant, swathed in a large mass of clothes, is so placed that the water from the upper trough falls on the vertex of the cranium, and glancing off thence, runs away under the bark or matting without further wetting the child or its clothes. Children so placed will lie asleep for hours, and their mothers leave them while they go about their daily occupation."—*Popular Science News.*

THE PETROLEUM INDUSTRY.—From recent statistics it appears that there are 20,000 producing oil wells in Pennsylvania, yielding at present 60,000 barrels of oil a day. It requires 5,000 miles of pipe line and 1,600 iron tanks, of an average capacity of 25,000 barrels each, to transport and store the oil and surplus stocks. There are now nearly 38,000,000 barrels of oil stored in the region in tanks. This oil would make a lake more than one mile square and ten feet deep. The money actually invested in petroleum production since 1860 is estimated to be more than $425,000,000, of which $200,000,000 was capital from New York city. Since 1880 more than twelve millions has been used in building iron tanks, and nearly as much in pipe lines, all by one corporation. The tanks cost on an average eight thousand dollars each. A 35,000 barrel tank is ninety feet in diameter and twenty-eight feet high; one hundred tons of iron are used in constructing one. The annual loss from lightning by the use of iron tanks is very great, as they form an attractive path to earth for electricity.

The speculative transactions in petroleum represent more than $400,000,000 annually. The lowest price crude petroleum ever brought was ten cents a barrel, in 1861. In 1859, when there was only one well in existence, Colonel Drake's Pioneer at Titusville, the price was $24 a barrel. Besides the 5,000 miles of pipe line in use in the oil regions there are in operation 1,200 miles of trunk pipe lines, connecting the region with Cleveland, Pittsburg, Buffalo, and New York, and lines building to Philadelphia and Baltimore. In the line between Olean and New York 16,000 barrels of oil are transported daily. These lines are all the property of the Standard Oil Company, except one between Bradford and Williamsport, Pa. The Standard employs one hundred thousand men. The product of its refineries requires the making of 25,000 oak barrels of forty gallons each, and 100,000 tin cans holding five gallons each, every day. The first American petroleum ever exported was in 1862. Charles Lockart, of Pittsburg, sent nearly 600,000 gallons to Europe in that year, and sold it for $2,000 less than the cost of transportation. In 1883 nearly 400,000,000 gallons were exported for which $60,000,000 were returned to this country.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK.

WASHINGTON.

—The President sent to the Senate a message suggesting the propriety of Congress appropriating $588,000 for the purpose of making a complete and harmonious selection of exhibits on behalf of the government for the New Orleans exposition.

—It has been reported for several weeks that Secretary Frelinghuysen had under consideration the policy of acquiring certain concessions from Nicaragua for the construction of a navigable waterway across that country from ocean to ocean, and the matter had been the subject of discussion between himself and the President and other members of the cabinet. The concessions are understood to be those made three or four years ago for an inter-oceanic canal, a project in which General Grant, Governor Morgan, S. L. M. Barlow, Captain Phelps, and others in this country, together with some people of influence in Nicaragua, were interested.

—The House of Representatives Thursday, by a vote of 146 yeas to 121 nays, struck out the Illinois Hennepin Canal section in the river and harbor bill. With this exception the bill passed.

—The House public lands committee has agreed to report favorably a bill requiring the general government to pay the State of California for school purposes five per cent of the net proceeds of all public lands sold within her boundaries since the State's admission. The amount of the proposed payment is estimated at $1,000,000.

—Developments in the failure of Middleton and Co., Washington bankers, show that charity funds, stocks, and deposits of all kinds have disappeared, and that creditors may not get a mill on the dollar.

—As was announced when Minister Sargent retired, the President and Secretary of State had determined to leave the German mission vacant until Chancellor Bismarck learns how to treat respectfully a representative of this government. As an act of retaliation Bismarck has decided to suspend relations with the United States, and Baron Eisendecker, the German Minister, to-day presented to the Secretary of State his letters of recall.

COUNTRY.

—Mr. Justice Harlan of the United States Supreme Court has decided an important case in this city against two brokers for using the United States mails for the purpose of furthering a scheme to defraud. They were fined $500 each and sentenced to one year's imprisonment in the county jail.

—Fred Erby, indicted and convicted for using the mails to forward the Louisville lottery scheme in Chicago has been fined $500.

—Samuel J. Tilden, in a letter to Daniel Manning, Chairman of the Democratic State Committee of New York, positively declines to accept a nomination for the Presidency.

—Late Wednesday night, at Key West, Fla., Frederico Gil Marrero, a Cuban, was arrested from a steamer from New York as being a dynamiter, and fuse, detonating caps, and books of instruction for the manufacture of explosives were found among his effects.

—Scores of saloon-keepers at Madison, Wisconsin, have been arrested at the instance of the Law and Order League, for selling liquor on Sunday. The evidence was obtained against them by two strangers, who narrowly escaped violence at the hands of the aggrieved saloonists when the fact became known.

—A gang of roughs, numbering 200, captured a train on the Lake Shore Railroad, near Buffalo Creek, June 9. Their intention was to take a free ride to a picnic. The engineer cut loose and ran away with the engine. A large force of officers, after a fierce battle, rescued the train and dispersed the mob.

—Dispatches from Rye Patch, Nev., announce terrific cloud-bursts in the Humboldt range of mountains. The valleys are deluged and the Central Pacific Railroad track is washed out in different places to the extent of thirty miles. It is expected the road will be fully repaired by to-morrow morning.

—A *Times'* El Paso, Texas, special, June 10, says: The railway bridge was washed away to-day, and intercourse with Mexico is cut off. The bridge on the Southern Pacific west of Yuma is washed out, cutting off communication between here and California.

—James D. Fish, ex-President of the Marine National Bank, was indicted by the United States Grand Jury at New York Friday, and an attachment was granted against the property of the absconder, John C. Eno.

—Upon examination at Pittsburg Friday, it was shown that President Riddle, Cashier Reiber and Thomas J. Watson, an oil broker, were partners in the oil speculations which wrecked the Penn Bank and had overdrawn $400,000. The assignee thinks the bank will be able to pay 25 per cent.

—Isaac A. Stanley, paying teller of the Cleveland National Bank of Commerce, was imprisoned Wednesday evening for embezzling $100,000 of the bank's funds. Stanley had been taking money from the reserve fund for a year past for speculative purposes.

—At Washington, Pa., Monday afternoon, ex-United States Marshal John Hall was arrested, charged with illegally retaining $153,758 of the receipts of the office.

—Since the commencement of the year no less than fifteen railroads have passed into the hands of receivers. Now there are fears that the July interest will be defaulted on a number of others.

—Upon application of the United States Trust Company, Judge Horace Russell and Theodore Houston were Monday, at New York, appointed receivers of the new West Shore road from New York to Buffalo.

—The Bank of West Virginia, at Charleston, W. Va., closed its doors Thursday morning, notwithstanding that it had received deposits up to 3 o'clock Wednesday. It is doubtful whether it can pay 20 cents on the dollar.

—Sheets of water from the clouds poured down upon Springfield, Vt., Monday last week, for three hours, the creek swelling to great proportions and rushing in different channels through the town, sweeping everything before them. The people fled in terror. In some places the seething waters made gullies twenty-five feet deep, and the total loss will reach $50,000. While the storm was in progress wind wrecked a barn, killing two persons.

—The Union depot at St. Paul was burned Wednesday night. The building was finished three years ago at a cost, exclusive of ground, of $150,000.

FOREIGN.

—Special cablegrams from Washington announcing that the United States Government has received no communication from England concerning American dynamite conspiracies against the British Government, and meditates no suppressive action, have kindled anew the spirit of irritation against the American authorities in London.

—In the House of Commons the amendment to the franchise bill in favor of female suffrage was rejected by a vote of 271 to 135.

—Turkey refuses to send a representative to the conference of the powers on the Egyptian question unless England first makes certain concessions demanded by the Sultan's government.

—Reports have reached Cairo that the rebels nine days ago massacred Hussein Pasha Khalifa, commander of Berber, and all his family: the garrison, which was faithful to the Khedive, and the European traders who remained there.

—The Mahdi has retreated from Kordofan to the almost inaccessible stronghold of Tebil Godir. His power is greatly diminished by the enmity of the Chief of the Kabbabish tribe, whose brother he killed.

—In a memorandum sent the British Government Zebehr Pasha engages to obtain the submission of the Mahdi within five weeks, on condition that he (Zebehr Pasha) be created a Viceroy of the Soudan, without paying tribute to the Egyptian Khedive, and to become a Suzerain of London. Zebehr Pasha also engages to bring General Gordon and his suit to Cairo, to stop the slave trade, hold Khartoum and the rest of the Soudan open to European commerce, and allow the free exercise of all religions.

—The riot between Orangemen and Nationalists checked a week before broke out again last Tuesday at Newry, Ireland. A perfect reign of terror existed throughout the town. Many persons on both sides were severely stoned and beaten, some of whom will probably not recover. The military and police charged the mob repeatedly, but with little success. Fresh outbreaks occurred every few minutes, and for four hours the rioters held complete control. At 10 o'clock at night the cavalry, with drawn sabers, succeeded in clearing the streets of the most violent portions of the mob and comparative quiet was restored.

—The schooner Six Brothers was lost at Baccadieu, Newfoundland, and the captain fnd thirteen men were drowned. The steamship Plover reports rescuing 45 of the sealing crew of the ice-stranded brig Confederate, but the Plover's men could not save the remaining thirty, being forced to retreat on account of the ice-nip. They approached within twelve miles of the Confederate. There were no provisions or fuel on board the brig. The crew were suffering fearfully.

—While the ferry at Thompson's Falls, near Helena, Montana, was crossing the river Sunday afternoon the cable broke and the boat went over the falls, 300 yards below. Eleven men and thirteen mules were drowned.

5,000

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F. W. CAPWELL, *president of the N. C. A., and chairman of the National Committee of the American party,* says of this speech: "It seems to me, in the line of address, the crowning effort of your life was the address you delivered at Washington, and reported in the *Cynosure* March 20th."

DR. J. N. NORRIS, *Birmingham, Iowa,* writes: "Permit an humble citizen to offer you his congratulations and to thank you for the brave, strong words for God and humanity uttered by you in the late Washington convention."

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Rye—No. 2		64
Bran per ton	11 50	12 75
Flour	2 00	@6 40
Hay—Timothy	7 00	@12 50
Mess pork per bbl	18 50	19 25
Butter, medium to best	8	@20
Cheese	05	@12
Beans	1 25	@2 20
Eggs		14
Potatoes per bus	50	65
Seeds—Timothy	1 20	@1 25
Flax		1 69
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Mr. Moody closed the most remarkable revival work since the deys of Wesley, perhaps since Pentecost, in London. Monday night with a great re-union. Many leading clergymen were present and thousands who have first during the past winter found the new life in Christ. Mr. Moody made a long farewell address in which he urged his hearers, and especially the newly converted, to become systematized and thorough students of the Bible. Moody has himself been called the "man of one book." He is a notable example of the power of the Word of God to educate and equip one of the grandest workers for the race in this or any age.

The campaign of 1884 will give to history some remarkable political cartoons. The peculiar relations of Mr. Blaine to Masonry, prohibition and Romanism have been pointed out. Butler will be as remarkable a bundle of contradictions. He is candidate for two different parties, while already he was delegate to the third which is radically different from either. His rooms at the Palmer House were engaged weeks ago. He is not only a delegate to the Democratic convention, but is put down in the papers as a leading candidate. The nation has an unpleasant prospect in that direction.

The ordinary news agencies seldom bear such temperance arguments as that from New York, of a man with an income of $25,000 whose drunkenness is so habitual and gross that he can no longer take care of his money; or that terrible story from near Omaha. Some little boys drunk with beer were out bathing on the Sabbath, when one little fellow only eight years old was drowned in his stupid condition, and his poor companions were so helpless from the effect of the liquor that they could give him no aid.

The Senate has passed the revised anti-Mormon bill presented last winter by Mr. Hoar. The bill embodies many suggestions offered by the Utah Commission and by District Attorney Van Sile, and is intended to afford some means by which polygamy can be punished. It compels wives to testify against their husbands as to the fact of marriage, declares children born in polygamy illegitimate, takes away the ballot from women, and contains other provisions which its authors hope will cleanse the Augean stables of Utah. One clause, registration of marriages, as well as that to compel testimony, is perhaps aimed at the Endowment secret oath. But so long as the Endowment House Grand Lodge holds its place in the Mormon economy it is waste of breath to think of getting a fanatical people to obey Congress when the threats of their lodge assassins impend. If the Endowment House is broken up as police break up a brothel, laws against its oaths will be worth something. The Mormons themselves care little for the laws aimed at them. Twenty missionaries and 500 converts landed at New York Monday. Why were they not arrested as soon as they landed?

The latest prohibition and saloon compromise in Ohio, known as the Scott law, has just been through a severe strain in the Supreme Court of that State. The decision is made, not upon the law as a whole, but its separate sections. The saloon-keepers are angry because the law was not declared unconstitutional, and say the decision is nothing but a piece of political jugglery for campaign purposes; while the friends of the law are out of temper because an important section relating to the real estate is cast out The dealers vow an eternal war on the law and will put it to the severest test. All this trouble and vexation of friends and enemies would cease if Ohio would march nobly to the polls and vote for the absolute and unconditional surrender of the murderous traffic to prohibition.

The unveiling of a noble statue of Luther in Washington last month was an exultant occasion for the Protestants of America and especially for the fellow-countrymen of the great reformer. The statue is a grand and imposing one, being cast in the same mould which turned out the statue Germany herself set up at Wittemburg. Rev. Joel Swartz, D.D., of Harrisburg, a man of too noble a spirit to hold to the oaths of the lodge into whose snare he had fallen, composed the following fine poem for the occasion:

Unveil the Hero, let him stand
With us, as in the Fatherland,
A way-mark in the march of Time!
Unveil him who himself unveiled
The modern world and Hell assailed
With faith and courage all sublime.

Columbia hails Germania's son
As father of her Washington;
Nor were the son without the sire;
The freedom born of Luther's thought
Was here to forms of Justice wrought
In War's intensest furnace fire.

With Bible 'neath thy clenched hand
Upon thy granite pillar stand
Within our Nation's Capital;
And while Potomac's silvery wave
Shall wash Mt. Vernon's honored grave,
Thy name and fame shall never fall.

Should War above thy lifted eyes
Again obscure our western skies
In battle for the rights of men,
Above the cannon's deafening roar,
As in the ages gone before,
Our land shall hear thy voice again.

Mayor Harrison and the Democratic party of Chicago notoriously owe their supremacy in this city to the gamblers. The fraternity know their power, and practice their business openly and without fear of law. Great was their surprise, therefore, when the police descended on them last week Wednesday, arresting over a hundred persons and breaking up and burning thousands of dollars worth of furniture and material. A second and third raids followed, and it seems quite plain that Harrison is preparing to avoid trouble and to save the Democratic name. Were the dens in full blast when the next nominating convention meets in July, many useful members of that party would be likely to lose their portable wealth and would burden the mayor with very unwelcome complaints against his friends. It would be, moreover, a bad advertisement for Democrats to be found patronizing these places. So, unwelcome as the duty might be, it was wisest and safest to close the doors of temptation before the victims came in sight. If the Mayor would now close up the saloons, Chicago would be a safe place for the Democratic convention.

EXTRAVAGANCE.

BY REV. W. T. HOGG.

An eminent English writer has said that "Every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty; of

'Wealth, a monster gorged
Mid starving populations.'"

A rage or mania for the lavish and prodigal expenditure of money is an evil omen in any nation. It is generally the precursor of financial panic and of national downfall and disgrace. The history of imperial Rome in its decadence affords us a marked illustration of this principle. During the period of the Decline, the representatives of the moneyed aristocracy seemed to vie with each other as to which could excel in extravagant modes of life; in luxurious and costly diet, costume, furniture, and equipage; while an immense population stood in trembling apprehension of starvation during the delay of an Alexandrian corn-ship. In numerous instances a vast fortune was squandered at a single banquet, the guests quaffing their delicious beverages from myrrhine and jewelled vases costing an almost incredible sum, and feasting on the brains of peacocks and the tongues of nightingales. We are told that in the days of Tiberius three mullets were sold for an amount equalling about twelve hundred dollars. Vitellius prepared for a certain banquet 2,000 fishes and 7,000 birds, and is said to have expended in feasts, in less than eight months, an amount that would now equal several million pounds sterling. In the rage for sumptuous and gluttonous festivity it became customary, at one time, to resort to the disgusting and worse than bestial practice of preparing for a dinner by taking an emetic.

Almost indiscribable squalor and misery abounded among the lower classes of Roman citizens, and throughout the larger portion of Italy the most expensive custom that could be afforded to a free-born population, even in winter, provided only a tunic, while the luxury of a toga was reserved, by way of honor, to the corpse. Yet at this very time the most unbounded luxury and the most extravagant self-gratification and display were common among the dignitaries of Rome. Roman ladies flaunted in attire and ornaments of the most gorgeous and expensive materials, and displayed an unheard-of splendor and richness of personal decoration. The elder Pliny states that he had himself seen Lallia Paulina attired for a betrothal feast in a robe entirely covered with pearls and emeralds, the expense of which was forty million sesterces, an amount equal to two millions, one hundred thousand eight hundred and eighty dollars, and this was known to be less expensive than some of her other dresses.

With the gluttony, sensuality, and extravagant display which abounded, crime and impurity of the grossest dye were everywhere rife, disease was prevalent, men were short-lived, and almost universal degeneracy was apparent. From the day that Rome learned and began to imitate the voluptuous practices of Greece, she had entered on a stage of fatal decline and self-degradation. The whole system, politically, socially, morally, bore unmistakable evidences of decay. There was a universal monotony and gloom which filled human life with anguish—an atmosphere of oppression which drove men to despair.

"On that hard Pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

To the reckless extravagance which threatened the interests of the nations which enacted them may be traced the origin of what are known as "sumptuary laws." These laws were designed to prohibit or limit extravagance in festivity, apparel, furniture, equipage, and in private expenditure of all kinds. Zaleucus, a celebrated law-giver of the Locri in Italy, ordained such laws, one of which decreed that no woman should wear gold, or embroidered apparel, unless she purposed to act unchastely. The legal infliction of punishment upon persons guilty of luxurious living

was deemed necessary by the Roman Censors at an early date in the nation's history. The English government in an early period enacted "sumptuary laws," the last of which were abolished less than thirty years ago. Under Edward III. a law was enacted prohibiting the allowance to any person, whatever his condition or estate, of more than two courses at dinner and supper, or more than two kinds of food in each course; except on the principal festivals of the year, when the allowance was limited to three courses. Similar laws limiting the expense of personal attire and pageantry were also in vogue.

These instances are not cited as model specimens of legislative proceedings, but rather to show that legislators in various nations and ages have recognized the direct tendency of general extravagance among the population of a country to impoverish, imperil, and enervate the commonwealth, and produce widespread demoralization and degeneracy. This is a fact too potent to need the support of argument. It is generally conceded that the financial panic in our own country a few years ago was largely due to the prodigality which had characterized us as a nation. From the Executive Mansion and the palatial homes of the nation's affluent and honored men, down to the cottages of the humblest peasants, there seemed to be a perfect mania for sumptuous fare, for glitter and display, for pleasure and self-gratification, and for a generally fastidious and fashionable mode of life. A few could afford it, possibly, but the millions who were not heirs to Fortune's lavish bequests could not keep pace with the fashionable age without becoming incolved in financial embarrassment. The constant and general excess in the expense of living produced a strain which resulted in a financial crash of a most calamitous character.

Nor have we as a nation profited by the lesson as we should have done. There is to-day a spirit of extravagance and display throughout the land which threatens our national prosperity. It is manifest in almost every department of governmental administration; it is especially, and in its grossest form, visible in the political manœuvring and manipulation connected with the selection of our public officers; it enters into the rush and struggle of business life, until it must be admitted that the present methods of business involve all the risk, uncertainty, and abnormal excitement of a game of chance; it is nowhere more unblushing and shameless than in the strife of fashion, where each class in the community presses in succession closely on that which immediately precedes it, in the rivalry for display, while in many, perhaps the majority, of instances, a state of poverty bordering on bankruptcy is concealed under an exterior decoration and show which would seem to indicate affluence and independence. With many the dictates of fashion must be obeyed at every cost, and neither civil nor moral law restrains them from the most unjust measures when such measures are necessary in order that they may keep up appearances and not fall behind in the rivalry of style and magnificent display.

The following from Wilberforce on Practical Christianity is applicable to our own age and nation: "A numerous class in our days, attach themselves to the pomps and vanities of life. Magnificent houses, grand equipages, numerous retainers, splendid entertainments, high and fashionable connections, appear to constitute, in their estimation, the supreme happiness of life. Persons to whose rank and station these indulgences most properly belong often are the most indifferent to them. Undue solicitude about them is more visible in persons of inferior conditions and smaller fortunes; in whom it is detected by the studious contrivances of a misapplied ingenuity, to reconcile parade with economy, and to glitter at a cheap rate. There is an evident effort and struggle to excel in the particulars here in question; and a manifest wish to rival superiors, to outstrip equals, and to dazzle inferiors."

Nor is the manifestation of this unhallowed spirit confined to the irreligious world, but it has come to be largely predominant in the nominal or visible church. The religion of the day has taken on the spirit of pomp and display, and appeals more to the æsthetic tastes and carnal senses of men, than it does to their spiritual intentions and perceptions. It is an age of rivalry in so-called Christian denominations as to which can excel in magnificent architecture, rich and costly ornamentation, the most artistic musical display, the production of the best talent and culture for the pulpit, the most attractive entertainments and recreations for securing the patronage of worldly people, and the most gorgeous and costly display in general. And in too many instances so-called Christian churches partake more of the character of a bazaar of fashion than they do that of a temple or habitation of God. One has only to enter almost any of the numerous church edifices in our towns and cities on Lord's Day morning to see a brilliant and glittering exhibition of all the latest fashions, while he might search in vain for many weary hours, before he could find a place where God is worshiped with a spiritual devotion resembling that of the early church on and after the day of its Pentecost baptism.

A reform is most emphatically demanded in the particulars which have been noticed. The reckless prodigality which is everywhere rife, will, if unrestrained, precipitate both church and state into the depths of irrecoverable disaster and disgrace. Men are needed in the political and religious world who will sound the tocsin of alarm and warning, and who, at the risk of popularity, and in the face of the reproach and contumely it may excite, will unflinchingly lead on in the van of battle for reform until victory comes, and a better day shall dawn.

Buffalo, N. Y.

WOMAN SUFFRAGE AND REFORMS.

BY J. D. NUTTING.

Among the questions now gaining prominence is that of suffrage for women on political issues. And this fact is a hopeful omen. It is a sign of a broadening sweep of thought; of the progress of the *individual* as opposed to the *mass* idea of humanity, by which women and men together were lost in the sullen tide of human existence from which only fortune or talent lifted here and there a man to individualism as a ruler or genius. The herding-age of humanity is over; it has been passing since Christ individualized a plain mechanic's son into himself and started a similar process in the heart of each of his followers by the indwelling of the Holy Ghost. The woman of to-day, even more than the man, is a result of this process; and that she reaches forth after a state of things in the outward world somewhat like her own soul-inheritance from Christianity within is but a fresh proof of the vitality of that power which has created the humanity of the nineteenth century from the dust of the second. That she does so can neither be denied, doubted or deprecated; it is her birthright with man's; his bounden duty, in which also she finds her highest call to be indeed a helper meet for him. And thus, in the nature of the case, every way of accomplishing the work that is open to him must be open to her also; that is, as to *natural right* in politics or anywhere else both stand on the same footing. They are intellectual beings, social beings, moral beings alike; they have a perfect community of interests in these respects, as also in the family, and hence so far as ability permits must have duties which are not only equal but are *the same*, and which demand woman's hand in politics as well as that of man.

A considerable part of civilized womanhood has just waked up to these facts, and is vigorously engaged in endeavoring to arouse mankind to the same truths. And as further and galling spurs to action, were any needed, there stand before her Christian womanhood those great devils of moral, social and political curse, intemperance and Mormonism, with other great evils, continually backed up by political corruption and sworn official treachery, baffling every effort thus far made for their overthrow and threatening every interest which she, or man or God holds sacred. What wonder that her blood *boils*, and that by every instinct she seeks to help in getting rid of political evils by political means?

Thus far the argument in favor of the ballot for woman seems flawless and of great force; and it is not strange sometimes to find a growing sentiment in its favor. But it assumes some things which will need further examination before reaching certainty.

The fundamental assumption of the argument is that enfranchisement would, on the whole, considering present and future, be a help in morally elevating the world. For the question is not one of overcoming present evil merely; if the change is made it must be because it ought to stay made and is demanded by the nature of things, for any other change will certainly work evil. And further than this, if the change will be a permanent benefit it must be because the new element introduced is *in its nature better* than the elements which have caused or permitted the present evil. This is the second assumption of the argument—that *by nature* woman is better than man, so that even though she be subjected by participation in politics and business to the same temptations which have drawn him downward she will yet remain pure and a purifying force forever in politics, as now in the home. If these two assumptions are true the argument stands; if not, the enfranchisement of woman, however much either mistaken conviction or gallantry may wish or vote the contrary, cannot solve the problem of reform.

That woman is now, as a rule, on a plane higher than man with reference to evil in general, will not be denied. But the question is whether this is a difference of *essential nature*, which nothing short of a new creation can change, or has resulted from a difference of *surroundings*, and will change with them. Briefly: The Scriptures say only that woman physically was created from man, while he was created from the dust of the earth. But while this might possibly imply a *finer* physical organism, physical character is not moral character, which alone is virtuous; and moreover, moral character *cannot be created*, but must result from the free moral acts of the being himself. The only way in which it can be influenced at all is by the class of motives presented in the circumstances surrounding it; so that if these circumstances are made the same for woman as they are for man the almost *inevitable* result must be similarity of character, with political action following it similar to that now complained of. The only possible escape from this is in the bare possibility that woman's possily finer physical organism at creation should fail to convey to her some of the surrounding motives to evil that would reach man; but of this we have no proof at all. The Scripture knows no moral sex—women and men are treated as sinners alike. Neither does experience; the most finely-organized men feel temptation's lures most vividly and fall quickest and lowest if at all, and such is the universal verdict in regard to women and the temptations of drink and vice in cities and elsewhere.

We seem then compelled to abandon the position that woman's nature will protect her more than man's. If so, and she has yet been protected in some way, the fact is traceable to no other source than the absence of temptation from her by her absence from the places where these forms of temptation are found —business and political life. This has been the generic difference between their lives, and if this be removed the resulting difference of character must gradually disappear. With this contact with the roughness and coarseness of the outer world will also largely disappear the refinement and grace which are now a most essential part of true womanhood.

With these *necessary results* in view let us now approach the first assumption, that as a whole the change would be an aid in elevating the world. If adopted to-day and rum and Mormonism driven, after say twenty years of conflict, into the caves of perdition, where they belong, what would the situation be a generation hence? While removed chiefly from these curses and their effects, which have degraded man heretofore, for twenty years at least woman will have been forced into contact with the very evils otherwise which have degraded man below her; she has become, perforce, a political wire-puller, albiet for good ends at first, and has probably beaten man by superior sagacity at his own game; she has been compelled to enter political offices, often passing through campaigns of personalities as at present; she is in every kind of business occupation to which inclination (not necessity as now), calls her. And what will be the result to her character, moral and otherwise? Not one generation, or two, and much less the very limited time of trial sometimes thought already to have proved its effects, will be sufficient to fully develop these results. It is enough to say that while the law of cause and effect continues subjection of similar natures to similar causes will produce similar effects in character, and the character of woman must change for the worse in both morals and refinement.

Nor is this all. While this is progressing another change will be taking place. The love and devotion of a pure-minded man to woman depends mainly on and is very largely an admiration of her purity of mind and heart, spiritually and refinement—qualities in which she excels him and approaches his ideal, which he needs, and with which alone she can make a *home* which shall be to him a haven of rest, inspiration and recuperation for renewed battles with the outside world. In relation to such a woman alone can he find his own better and finer qualities of mind and soul developed; she is the greatest earthly attraction to him against sin and evil in every form; such an one as she, and *she only*, can hold the place in his affections next to God himself which belongs to the true wife, because she *is* next to him in character and loveableness. And what she is to him, only in a different way, she is to each of his children—incitement to good, restraint from evil, inspiration, holy love—next to God till in maturer years they seek and find others like her to go through life with them in a still closer relation. Rob her of this character, even in part, and where is the world? The assertion might be made, without fear of successful contradiction, that all the evils which have threatened this earth from the beginning until now could not send it careering down to ruin as would the simple lowering of woman to the lesser level of man. When these elements are taken out of marriage and the home, the essential element of earth's pivoted institution, the family is gone! Sensuality, lost faith in

goodness above men's own because the examples of it are lost, and loss of regard for the family because its central light is gone out—these are among the results that must more or less gradually but nevertheless surely follow.

Thus much briefly for the logical aspects of the case. Now a glance at three practical points with reference to woman suffrage and prohibition, which are applicable to other reforms also:

1. Suffrage cannot be secured before prohibition. If it will inevitably result in prohibition, as is claimed and both parties believe, it is practically prohibition itself and will be so fought by the liquor party. If so, woman cannot secure enfranchisement until the issue itself can be settled without her vote. Saloonists hate woman suffrage worse than prohibition, if possible—of which a few hours' work at a prohibition-amendment city poll will convince any one.

2. Bringing this issue forward by prohibitionists always divides temperance sentiment and alienates confidence, thus retarding the temperance cause. See, for instance, the disruption of the prohibition convention in Massachusetts last winter.

3. *Woman can do all that is necessary without it.* Witness her wonderful W. C. T. U. work, which has carried Kansas, Iowa and Ohio in three successive years for an issue not yet ten years old, and has secured its favorable consideration in a dozen other States! She could not have done more with the ballot added.

In conclusion of this brief and imperfect survey let us recapitulate: (1.) "Woman's sphere" by nature is wherever she can do good, just as man's is; (2.) Because not man's superior by nature she must fall to his level if placed in the same temptations; (3.) This would weaken the very foundations of society and work more evil than good, hence she cannot accomplish net good by the suffrage. (4.) It cannot be secured from the rum power for its own overthrow. (5.) It will hinder prohibition or any other reform, if attempted, by dividing sentiment and alienating friends. (6.) It is not necessary, as woman can accomplish the same ends without either it or its evil results.

In view of these facts, woman's sphere of work for reforms would seem to be an intellectual and moral one;—furnishing the motives and incentives rather that striking the actual blows. And, as with the church, the ministry, and moral forces everywhere, *her power lies in her* DIFFERENCE *from man* in these respects—a difference of superiority. This is the universal law of moral power. Obliterate this difference, or diminish it, and we diminish or obliterate its results. And since conscience, moral power, *principle*, really rules the world, she who is supreme here is queen already—the "power behind the throne greater than the throne itself" which really rules. She can have no higher throne. And to abdicate that is to leave all.

MODERN RELIGION.

We saw recently in a denominational paper, an account of an excellent meeting, an annual convocation, lasting nearly a week, and costing doubtless hundreds of dollars; where they had harmonious sessions, sound preaching, hearty amens, and great unity. We saw no mention of any sinners being converted, or backsliders being reclaimed, as was the case in former years, but it was mentioned that all were well fed, and that about *eighteen hundred meals of victuals* were provided during the session; not for the poor, the lame, the halt, the blind, but for the dear saints who came to meeting to hear, to shout, and to *eat!*

Of course it would be rank, flat heresy to say that these people were backslidden, or that they did not half believe the grand and important truths which they claim are entrusted to their charge; and so we shall say no such thing. We judge no man. But we may mention that we have read how in Antioch, "as they ministered to the Lord and *fasted*, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And *when they had fasted* and *prayed*, they laid their hands on them and sent them away." Acts 13:2, 3.

This was the way the disciples did in Antioch, where they were first called CHRISTIANS: but that kind of people do not seem to be very plenty or popular at the present time. Other names are thought more of than "that worthy name" whereby we are called. Preaching and shouting is more popular than fasting and prayer; and a people who cannot furnish *a single missionary* to carry the bread of life to seven hundred millions of dying heathen, has a glorious meeting, and reports no souls saved, but *eighteen hundred meals of victuals eaten!*

What does he who "walketh in the midst of the golden candlesticks" think of such religion? Rev. 2:1-4; 3:16, 17.—*The Christian.*

THE EXILE'S PRAYER.

Drunk on blood for many a day,
Debauched and spewing with excess,
Rome's all-powerful genius lay,
And rolled in beastly filthiness.

Rolled and wallowed amidst her towers,
Her legions laughing at her shame,
Though still the bravest nation cowers,
And trembles at her hated name.

On every people's necks she'd trod,
And, e'en though in that druuken plight,
Still put herself in place of God,
Till all the world seemed lost in night.

Her Colosseum ran with blood,
A wine-press where true souls were trod;
Her baths, though pure their crystal flood,
Baptized for Satan, not for God.

And every crime and vice was hers,
The worst of men she deified;
The beast and all its worshipers
Exulted but in brutal pride.

Then from an island in the sea,
Round which the winds and surges moaned,
Went up a voice of misery,
That for the world's oppression groaned.

It was an earnest prayer for light,
It called for candles from the East,
To throw their radiauce on the night,
And aid the world to slay the beast.

Rome fell; and where the crowd once hum'd
With joy to see the martyr's death,
Is heard the moan of shrub'ry thrum'd
By every passing zephyr's breath.

For beastly Rome is now no more;
Her sword has perished by the sword;
While still from Patmos' lonely shore,
The echo of that prayer is heard.

'Twas not Assyrian mouster-god,
Nor yet the Jewish elder's crowu,
Nor Grecian art, nor Egypt's rod,
That toppled Rome's strong bulwarks down.

In vain had Authony arrayed
Against old Rome the whole armed East;
For his was but the soldier's trade
Of pitting beast against the beast.

No; 'twas the LIGHT invoked by one
Whom Rome had banished to the sea;
Who there was shown by God's own Son,
What mighty Rome's dread fate must be.

Alone, against Rome's power arrayed,
Yet vers'd in Heaven's verities;
Love's own apostle 'twas who prayed,
Blending his voice with winds and seas.

And lo! the legions ou their march;
The prefect robber following there;
The rending lion and the torch
All fade before that plaintive prayer.

E'en as some storm-cloud seen afar
O'er the sea of a Summer's day,
Spent by it's own internal war,
Falls tumb'ling down and fades away.

How very great the change since theu!—
Brute force by simple light o'erthrown;
Oh, never fear, ye exiled men,
Against the crowd to stand alone.

He needs must climb some Sinai height,
Or dwell exiled on Patmos sand,
Who fain would balk a Pharaoh's might,
Or tyrant Nero's power withstand.

Oh, statesmeu deemed both wise and great,
Do ye well heed the exile's prayer?
Think ye to save a sinking state,
With no call on "the churches" there?

Can politics e'er work reform?
No! he who would that work begin,
And save the commonwealth from harm,
Must chide the churches for their sin.

The Nicolaitan even now
Our best of churches still infest,
Whose secret arts and brazen brow,
The Lord of lords himself detests.

—*Gen. J. W. Phelps, in the Wesleyan.*

I have known what the enjoyment and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that three-score years can give, I now on the eve of my departure declare to you that health is a great blessing; that competence gained by honest industry is a great blessing; and a great blessing it is to have kind, faithful and loving friends and relatives; but the greatest of all blessings, as it is the most ennobling of all privileges, is to be, indeed a Christian.—*S. T. Coleridge.*

THE N. C. A. ANNUAL MEETING.

REPORT OF THE CORRESPONDING SECRETARY AND GENERAL AGENT.

The financial and material business facts of the year are already submitted in the reports of your Treasurer and Board of Directors.

THE RELATIONS OF EMPLOYES

have been harmonious and pleasant during the entire year. Those employed as compositors or otherwise about the office have been uniformly courteous and ready to do extra work when circumstances required. Individuals and firms with whom we have had business relations have shown no disposition to discriminate against the National Christian Association on account of the distinctive issues which it makes. All bills for labor or materials or other indebtedness have been promptly paid when presented, accompanied with proper vouchers, and the bank account of your treasurer kept on a sound basis.

In addition to editorial labors, Pres. J. Blanchard has performed a great amount of work in the lecture field. Sparing no effort and allowing no opportunity to arouse the consciences of men to pass unimproved, he has travelled extensively, preached and lectured frequently, interviewed leading statesmen and ministers, and gathered facts from many sources that are invaluable in the different departments of our reform work.

The evidences of the painstaking, untiring and assiduous care of Mr. Kellogg have appeared in each issue of the *Christian Cynosure*, and the tastefully arranged pages that have come to you with so few typographical errors are proof of the ability with which his work has been done.

STATE CONVENTIONS.

Your Secretary and General Agent has attended eight State conventions and addressed seventy-eight different audiences during the year, and furnished occasional communications for the *Cynosure*. With the assistance of others who have worked faithfully and given liberally, the property purchased at Washington has been paid for, and on the 22d day of February, 1884, I delivered the deed to your honorable president with an unblemished title. The entire cost, including purchase money, repairs, interest, taxes, and four years' insurance, was $8,304.91. It is now occupied in part by the American Publishing Company, and the remainder for tenement purposes.

The good effect of this movement is already perceptible on the public mind, and I have no doubt but its wisdom will be verified in the near future.

Elder Hinman's labors have been largely directed to the furtherance of our reform in connection with the Washington enterprise. Besides sermons and lectures delivered, and tracts distributed, he has been a constant contributor to the *Cynosure*, and has written many valuable articles which have been published in other papers, thus bringing our work to the notice of many who do not read the distinctive literature of the anti-lodge movement. He has also visited and addressed the students of several schools in which colored pupils are being educated.

P. S. Feemster has given a portion of his time to the work in Kansas. S. L. Cook continues as State lecturer in Indiana. S. C. Kimball is stirring the waters in New Hampshire. Before going to Washington, Prof. E. D. Bailey and his brother planted a number of batteries in New England, over which they have a general oversight. H. A. Day marshals and leads the dauntless band in Michigan; Isaac Bancroft has carried the banner in Wisconsin; J. K. Hunter devoted four months to colporteur work in Illinois with encouraging results; and W. B. Stoddard, employed by the State Association of New York, has been distributing literature, holding meetings, and finding friends in the Empire State.

Others have volunteered, doing valuable service by personal efforts, and the distribution of tracts which have in most instances been furnished gratuitously by the N. C. Association.

NEW HELPERS.

I am glad to notice the advent of new agencies into the broad field to be cultured and subdued for the Master.

First in importance is the "American Publishing Company of Washington, D. C.," incorporated under the laws of W. Virginia.

This body is in no sense whatever an antagonist or rival of the parent society from which it sprung, but a young and vigorous helper. As our work advanced and took on political form, it became evident that the "American" movement must have an organ to advocate and maintain its distinctive features. It is to meet this demand that the corporation was formed, and the "*American*" established at the nation's capital, to guard the public weal and report the sayings and doings of those intrusted with brief authority to make laws and administer our national government. The *American Freeman*, as you know, had made a grand record under the leadership of Geo. W. Needles, but its place of publication was too remote from the center and facilities for obtaining information too limited to meet increasing wants. The conflict had reached the very citadel of the "Secret Empire," and by massing the scattered forces it was evident that greater strength and increased efficiency would be the result. With this end in view, the management of the Washington Publishing Company have made terms with the *American Freeman* of Missouri, the *Olathe Free Press* of Kansas, the *New England American* and the *Michigan American*, and merged the four into one weekly paper, now edited by E. D. Bailey and published at the head and heart of the nation.

Doubtless one effect produced will be a temporary shrinkage in the subscription list of the *Cynosure*, but this should be very small and speedily followed by a large increase over the number ever issued at any time in the history of the organ of the parent society, and it will be if our friends discern the signs of the times, comprehend the situation and strengthen the wall where most needed.

The *Christian Cynosure* was set in the heavens of reform on the 25th day of July, 1868, and is nearing its sixteenth birthday. *It has never trailed the banner in the dust or faltered in the fight.* More than two and a half millions of copies have been sent to lands near and remote. If there is any one agency upon which the cause as a whole depends more than on any other, it is the maintenance and extended circulation of the *Christian Cynosure*, and no reasonable effort should be spared on the part of its friends to make its circulation commensurate to the ability with which it is conducted, and the importance of the cause it advocates.

Another sign of the times is the recent appearing of the *Berea Evangelist*, which takes advanced ground on all questions of reform. It is designed for circulation in the South, and the well-known influence of brother Fee, its senior editor, especially among the colored people, gives added interest to this enterprise.

Bishop Wright's "stellar light," the *Richmond Star*, is a power, especially in the U. B. church, giving wise councils tempered with love, but uncompromising in reproving sin, and fearless in advocacy of the truth.

The *Blanchard Record*, in Page county, Iowa, inscribes upon its banner, "Opposed to all secret societies; in favor of national reform and prohibition of the liquor traffic."

Prof. S. C. Kimball is turning light on the public mind through the *Christian Witness*, frequently causing a "flutter" among the brotherhoods, and slowly infusing courage and spiritual life into politic churches and the conservative masses in New England.

Outside of pulpits and periodicals distinctively committed to the anti-lodge movement there has been marked progress in the direction of freedom since we last met in annual session, and there is very much less disposition to taboo and treat our reform and its advocates with contempt than formerly. The discussion introduced by Pres. J. Blanchard, and carried on by others, in the *Interior*, and the successful evangelistic and pastoral labors of Pres. C. A. Blanchard have done very much to break the spell that bound the religious press, and muzzled the pulpits of the country.

The Pope in a recent encyclical letter against Freemasonry and kindred orders has used great plainness of speech, reiterated the testimony of his official predecessors, and shown a comprehensive knowledge of the secret system and its destructive tendencies on Christian civilization.

The object lessons that have appeared in some of the illustrated papers of late, showing up the ridiculous side of what they denominate a stupendous fraud, reach the eyes and interest the common people, and have become a mighty educational force of themselves.

The acquittal of criminals in the face of undeniable proofs of guilt, and the secret plots and conspiracies now threatening the powers of Europe make thinking, honest men suspicious of movements that guard their secrets with oaths, and silence their accusers in courts of justice by assassination. The connection between saloons, legislation to protect the liquor interests and screen the dealer from justice is better understood, and some who are earnestly seeking the destruction of intemperance have detected a formidable foe in their midst directing their organized efforts, first in the interest of the lodge and afterwards for the promotion of temperance.

A very strong opposition has been developed which is testing the inventive genius of the guardians of the Mystic Brotherhood and stimulating them to increased activity in casting up breastworks of minor lodges about the old citadel of Freemasonry. Under pretext of cheap and safe insurance, the promotion of temperance, combining for mutual aid in resisting oppressive monopolies, etc., they are swindling and swearing their members out of their earnings and enslaving both body and soul in the most exacting, relentless and bloody monopolies possible among civilized human beings, and by lavish expenditures of ill-gotten gains and almost super human efforts they are hastening on the era when it shall be determined in a well defined contest whether the "Secret Empire" or open, honest methods are to control in civil and ecclesiastical tribunals.

From this already powerful conspiracy against the family, the civil equality of men, and the church of Jesus Christ, we, as Christians, appeal to God, and as citizens to the people, with an abiding faith that this enemy "full of all unrighteousness" can and will be overcome by the "Blood of the Lamb and the word of his testimony." Our work is to "TESTIFY;" to expose as well as withstand; to "cry aloud and spare not;" to "publish on the house-tops;" to "show the people their sins;" "to proclaim the acceptable year of the Lord, and the day of vengeance of our God," and the more faithful our testimony the more speedily will the victory come through the "Blood of the Lamb."

As "children of the light" our testimony should be heard whenever and wherever we are "set for the defence of the gospel." As citizens we must testify at the ballot-box, in the legislative assembly and the tribunals of justice. And as a corporation to whom has been committed in sacred trust means to aid some who are willing to "speak the truth in love," but unable to "go upon this warfare at their own charges," and to print and scatter leaves for the healing of the nation, we may not hope for the favor of God if we fail to deal liberally as God has given to us the ability.

In general I would counsel a more complete and systematic organization of the work committed to our hands. The enemy is intrenched and strongly fortified, and his works can not be carried by storm. More system is indispensable to greatest efficiency and the utmost economy of resources and labor. The anti-secrecy cause is now in a condition more favorable to real progress than ever before in its history, and the advance of the past year exceeds that of any preceding one. The sowing and the garnering of the past has brought its fruitage, and we have only to move on in the path marked by the Divine Hand that has thus far guided in the way. From this central city and commercial emporium of the great Northwest, and from this building, the munificent gift of brother Carpenter, whose interest is unabated, but who is too ill to meet with us to-day, we have moved on the enemies' works, planted batteries in New England and met the opposition face to face in the citadel of his strength. If the victory in Washington has not been complete, much has been gained and defeat escaped, and it is only a question of time and methods as to when and how the banner of our reform shall be planted in that land of rapid changes, and grand possibilities stretching along the Pacific coast.

Washington is the center from which to push the work of organization on the basis of political reform with a distinctively party policy in the forefront, and Chicago the point from which the unsectarian, non-partizan, distinctively Christian work of inducting Catholics and Protestants, Republicans, Democrats, Prohibitionists and Greenbackers in the cause of human liberty and equal rights should go on. The two working conjointly, yet each having a policy of its own, would in my judgment accomplish more, do better work and enlist a larger number of helpers than by any other method.

And finally, since it has pleased God to call us to this great work of enlightening the people, we ought to be Bible men and women. In no other way is it possible to attain to success. The Master says, the chiefest among ten thousand, in heaven and on earth commands, "That ye love one another as I have loved you." His demands upon us are too pressing to allow time for dissension in our own ranks. With all our forces united we have enough to do in confronting a tireless foe. The past is with him who shall unroll the scroll and judge in the last day according to the things that are written therein; the present is with us, the future before us, and we may act wisely or unwisely in directing the currents which flow out from the fountain which God and not men has planted. They will be strong and healthful or weak and sickly, in proportion to the wisdom embodied in their devising and the faith and works combined in their execution.

Paul seems to have greater confidence in progression than retrospection when he says, "Forgetting the things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize," and no better or safer motto can we adopt. The prize is before and not behind us, and must be reached if gained at all by a forward movement. Fields are ripening for the harvest, and multitudes are waiting for the light. The masses are fast losing confidence in the old parties, and the day of their judgment is near. Merely ritualistic forms in worship are losing their charms for the burdened and weary ones who sigh for rest, and hunger and thirst for something that satisfies the soul of its possessor, and every indication betokens great changes in the near future.

Foreign as well as home fields are opening up with large promise, and there is no limit to the opportunities for labor, with every prospect of success. Among the children in Sabbath-schools, and the youth of our land, a great work is imperatively needed. The secretists, and the advocates of all unrighteousness, comprehend the situation, and the importance of bending the twig while easily inclined, and have devoted more money, time, and effort to capture the children and young people than in former years. If we are wise we shall not overlook this department, but use greater diligence and a larger liberality in educating the children and youth of our country. Suitable tracts with especial reference to circulation in Sabbath-schools, and wherever the children can be reached, should be prepared, and furnished for distribution.

And finally, brethren, in view of the great necessity that is upon us, and in view of the favor that God has shown in the past, we should encourage ourselves and each other in the Lord, "Till we all come in the unity of of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." J. P. STODDARD.

—The American Bible Society has issued, during sixty-seven years, 42,083,816 Bibles, in 42 languages and dialects. Its work proceeds so methodically and noiselessly, that its magnitude may easily fail to be appreciated.

The lamented Keshub Chunder Sen was orthodox on the temperance question. His latest utterance on this topic is full of earnest, truthful endeavor to rid India of the universal scourge. He says: "So long as God is with us in this cause we have nothing to fear. Roll, roll back then, O thou fatal tide of intemperance, and swallow no more the fair children of our Holy Father. Statesmen, patriots, reformers and philanthropists of England, come and strengthen our hands, that we may, by personal and individual influence, and by joint co-operation, save if possible both India and England from the effects of intemperance. Since the light of religion dawned upon my heart I have never been the least skeptical about the result of human effort in the cause of truth. Whatever is done in the name of God does good and bears fruit. Let obstacles come in our way, but the day will come when, if temperance friends will speak, million-voiced and trumpet-tongued, parliament will hear; for God will make it hear, and a nation's curse will be obliterated forever."—*Union-Signal.*

THE AMERICAN PARTY.

THE NOMINATING CONVENTION OF 1884.

POMEROY AND CONANT THE STANDARD BEARERS.

The Chicago convention of the American party will l worth a place in the history of reform as a testimony f Christianizing politics. With a spirit of devotion, fo bearance and dignity the work for which it was call together was done faithfully and well, and the record h been put before the nation by type and telegraph. If th men and women of America who believe in the principl set forth in the platform will but vote their conviction the demagogues of party and of the lodge will star aghast at the uprising of the moral sentiment of the n tion.

A preliminary meeting of Friday afternoon accor plished little but to nominate committees for the evenin A finance committee—F. W. Capwell, J. P. Stoddard a Rufus Smith—was elected. J. L. Barlow was chose president and E. D. Bailey, secretary, *pro tem.*

At eight o'clock a fair audience of some five hundr people were gathered in Farwell Hall. Elder J. L. Ba low in calling the convention to order spoke briefly of i object and called on Rev. S. A. Gilley of Wisconsin, offer prayer.

Gen. A. W. Riley of Rochester was introduced for th opening address, in which he referred to the early days the temperance work as furnishing lessons for the su cessful carrying on of the reform against the lodge.

He was followed by Pres. J. Blanchard, whose addre was published in full in the *Cynosure* of last wee George W. Clark gave an addition to the enthusiasm the hour by singing, "Men of thought and men of actio Clear the Way."

E. D. Bailey, in behalf of the National committee a pointed at Washington, presented the following nomin tions for committees:

On Credentials:—A. G. Laird, W. B. Stoddard, D. W Bailey.

Finance:—F. W. Capwell, J. P. Stoddard, R. Smith.

Platform:—J. W. Wood, Wisconsin; E. W. Kirb Pennsylvania; Geo. W. Needels, Missouri; J. Blanchar Illinois; P. D. Miller, New York; H. Curtis, Kansas; D. Bailey, Washington, D. C.; J. M. Kent, Iowa; E. Graham, Nebraska; H. A. Day, Michigan; E. Wylie, Ne Hampshire; James Auten, Ohio; J. L. Barlow, Connect cut; J. M. Feemster, Mississippi; R. J. Williams, Minnes ta; John Dorcas, Dakota.

For permanent officers:

President:—J. L. Barlow.

Secretaries:—Prof. E. G. Paine, Mrs. E. A. Cook, L. L. Kellogg.

Vice Presidents:—A. W. Riley, C. C. Foote, L. N. Stra ton, B. F. Worrell, J. W. Wood, E. B. Graham, J. M Kent, E. W. Kirby, R. J. Williams, E. Wylie, J. M Feemster, E. D. Bailey, and A. T. Dempsey.

The report was unanimously adopted and the conven tion adjourned until ten o'clock next morning.

FRIDAY.

There were some 200 delegates and others in the Ha Friday morning when the president called the conventio to order and asked Rev. Joseph Travis, editor of th *Free Methodist*, to offer prayer. The venerable, yet clea voiced singer, Clark, was ready with a song at its clos

The committee on Credentials reported by A. J. Lair but was continued.

E. D. Bailey, editor of the *American*, improved a va cant moment to present the claims of the political orga of the reform and asked for a committee which wa granted cheerfully, and made up of George W. Needel E. G. Paine, and F. W. Capwell. A call was made fo the representative of the *Cynosure*, who referred to th loyal encomiums in the lower hall during the N. C. A meeting. Two names were added to the committee M. R. Britten and Capt. William Wilson, which was in structed to report on both papers.

The importance of an address to the American people presenting to them the principles of the movement, an calling upon all conscientious voters to stand by a part that held to the original and God-given principles upo which our prosperity as a nation is founded, was urged and Hon. S. C. Pomeroy, J. Blanchard and L. N. Strat ton were chosen a committee to prepare such an addres and secure its wide publication.

Dr. E. W. Kirby of Philadelphia moved a fraterna delegation to the Prohibition Home Protection Conven tion in Pittsburgh, July 23d; and E. D. Bailey, S. C Pomeroy, J. Blanchard, E. W. Kirby, J. P. Stoddard Mrs. L. N. Stratton, and Mrs. E. A. Cook were appointed

Dr. Kirby spoke at some length of the importance of union if possible of the votes of the two parties. H had been appointed delegate to the Pittsburgh Conven tion. He had great hope of making some arrangemen with that body whereby this consummation could be ef

fected. Pres. J. Blanchard also spoke of the appointment of the fraternal delegation. There were some obstaeles to a harmonious action with the Prohibition party. The leaders of that party were opposed to woman suffrage, as the American party were overwhelmingly in favor of it. That party will not touch the lodge question. If they will nominate a man opposed to the lodge we can unite with them in calling a grand union convention in August. He spoke with admiration of Mr. Schumacher of Ohio, and urged that this fraternal delegation might have large discretionary powers at Pittsburgh.

Financial matters were brought up by J. P. Stoddard who introduced Rufus Smith, of Missouri, of the finance committee. He said he had not taken part in politics for years, but hoped we now could have an American party, in truth, which Christian men could support. On raising money he was posted. He had been successful in this work without passing the hat or making any unnecessary demonstration. In Christ's time the poor woman gave an amount less than it is possible for us to give, for we have no coin so small, but that gift has been talked about from that day to this. He would stand at the door and take what men in earnest for Christ would give him. His speech had a rousing tone, and George W. Clark added much to its effect by a good song.

Senator Pomeroy was noticed in the Hall and was called on for a speech. He said that the discussion of our relations with the Prohibition party reminded him of the saying of the Athenian philosopher, "I am a man, and am interested in all that concerns humanity." Such seems to be the position of the American party. The other day a member of the administration, high in the councils of the nation, asked me if I was going to Chicago to meet with cranks. I told him yes. The word cranks is not an offensive term any longer. The cranks are the men who stick, the men you can rely on. It cannot be said that we have but one idea; but a one-idea party is not to be despised. It is better a great deal than a party with none. The Abolitionists were a "one idea" party, and a grand one it was. When I was working for the success of that party I was asked if I ever expected to see slavery abolished. I answered, No. But I did. And that tremendous fact inspires us to hope for the triumph of other reforms in God's good time. There are several things which we must face, which concern our common humanity. I want the people to understand the mission of the American nation to mankind. There is no precedent in history for the American government. It is a new form of representative government, unknown to the democracies of Greece or the republic of Rome. A place was reserved in the wilderness by the providence of God for the experiment of representative government. The government of a few is not our theory. The principle of the fathers was that the many should rule, not the few. So we have need in our platform for a recognition of those questions of justice and reform which concern all our people, as we have room in this country for all the races of mankind to develop into that manhood for which they were originally designed by the great Creator.

Pres. J. Blanchard, as Mr. Pomeroy closed, read a letter from Miss Frances E. Willard, president of the National W. C. T. U., in which she, in behalf of the Union, disclaimed any discourtesy on the part of the Union in their neglect to send to this Convention a copy of their memorial. She expressed admiration for the principles of the American party, and explained the apparent slight by saying that the well-known principles of this party made it unnecessary to memorialize it on the prohibition question. The letter was received with applause and the committee of fraternal delegation instructed to prepare a reply.

General Riley was again called out and said that men who adhered to first principles were the men who were willing to seal their principles with their blood. He would quote a sentiment from a noble man, who thus gave his life for his country, spoken before the Revolutionary war began. He then repeated with wonderful accuracy and force a passage from Gen. Joseph E. Warren, which rang clear as a bell for the dogmas of freedom which the Convention had come to affirm.

A further report from the Credential committee was heard and the Convention adjourned till 2 o'clock.

In the afternoon several hundred people were gathered in the Hall, expecting with some eagerness the report of the Platform committee and the nomination of candidates.

After prayer by Elder H. H. Hinman, the Credential committee gave its final report, in which it appeared that 745 delegates were present from sixteen States; from Illinois, 54; New York, 23; Iowa, 15; Wisconsin, 13; Indiana, 7; Minnesota, 7; Michigan, 6; Ohio, 4; Kansas, 4; District of Columbia, 3; Dakota, 2; Missouri, 2; and 1 each from Pennsylvania, Connecticut, Mississippi, Nebraska and New Hampshire.

E. D. Bailey made a brief speech in which he said that in traveling westward he found a great difference in the opinions of people respecting the Republican candidate. He was inclined to think there were two Blaine's in the country. He found one Blaine in the East who had betrayed his party and been guilty of jobs; and one in the West who was known as a scholar, a Christian, and a brave and honest man. He thought it must be a case of mistaken identity and that the Western people must have in mind Senator S. C. Pomeroy (applause) as their ideal and not James G. Blaine. He continued to show that the Republican party was not worthy the support of true citizens, who should seek to give their voice for truth and principle with the Americans. Mr. Bailey spoke further in favor of an active and earnest prohibition candidate. He could not support the candidate of the Republican party, even should that man be the man of his own choice, because such a man could not carry out his own good intentions. The only thing that can avail anything is the destruction of the dominant parties. What is now wanted is the form of a party with principles. Such a party would be a nucleus around which good men would gather.

The committee on the papers reported as follows by Prof. E. G. Paine:

Your communication on the party organ, *The American*, and on the exponent of the moral and religious phases of this reform movement, respectfully report as follows:

Resolved, 1. That we heartily endorse the the American as bright, clear, honest, fearless and sound. As a grand exponent of the Christian statesmanship that will one day govern our nation.

2. That we renew our allegiance and pledge our support to the grand old Pole-Star of the Reform, the *Christian Cynosure*, and we appreciate its solid worth and constantly increasing value.

In the first resolution the committee had written "S. S. statesmanship," instead of Christian, and the initials were read "Sunday-school." Rev. E. B. Graham of Omaha, objected to the use of the word Sunday—that there was no Sunday but to worshipers of the sun, who were Freemasons. Nor would he have the word Sabbath used in such a connection, as a burlesque. He moved the use of the word "Christian" and the Convention agreed with him.

The Financial committee reported the contributions at $125, all but $8 of which were paid out while there were several expenses yet to be met.

The Platform committee being at last ready with their report, Dr. Kirby read the document with applause from the convention. It was resolved to cut short debate at 5 o'clock, and allow but five minutes to each speaker. Two or three impracticable delegates who had fifty ideas that they could not express, denounced the five minute rule as limiting free speech. They were buried by the votes of the rest, as we hope to bury the liquor dealer who demands another kind of freedom at the expense of his neighbors.

The first article was read, and an amendment moved but not seconded. The second was read as it appears in the old platform—"That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore," etc. E. B. Graham objected to this clause as a reason for the use of the Bible in schools. It was the only plank with a reason, and he moved to strike out. It was agreed to without much quarreling.

On the prohibition plank, J. T. Buckley wanted to change the word "drinks" to "liquors," as the former implied no objection to the use of alcohol in the arts, and he was for wiping the whole alcoholic business off the earth, and forbidding its use for any and every purpose under the sun. Rufus Smith agreed that there was alcohol already manufactured to last a thousand years in the arts, and when the stock was used up we would know how to get along without it. But the plank stood the strain as it came from the committee.

The lodge plank passed inspection with almost a hurrah, although in committee it was nearly sawn in two by the insertion of the word "political" before "secret societies."

"Prison labor" in the next article was a fearful bugbear. It was voted to strike it out, but the plank was too short without it. Several could not see what it meant, and almost compromised their good sense by continually asserting the fact. The committee's work stood.

No. 7 passed with a brief explanation.

No. 8 was opposed by J. D. Nutting of Oberlin with much energy, without attempting to elaborate his arguments, which were that woman suffrage would prove to be an evil in the end, and that it would be a cause of division. Prof. L. N. Stratton raised a cheer as he told how he owed an election to the Syracuse school board to women. Pres. J. Blanchard said the heaviest tax payer of Streator, Ill., was a woman, but a miserable drunken Irishman could vote and she could not. C. C. Foote thought he discovered the effect of Oberlin training in Bro. Nutting. Young ladies there years ago were not allowed to read their own essays. They were all handed over to a man to read. The old gentlemen were quite discouraging to youthful attempts at an argument against a favorite dogma; no one else stood up to be ridiculed, and the plank was voted with a rousing aye, and one voice only against it. Father Clark, before the vote was taken, in lieu of a song read amid cheers a parody of Burn's poem, "A man's a man for a' that."

The currency plank called out an energetic speech from Rev. A. J. Chittenden, who was strong on fiat money, but his amendment did not carry but was referred to the committee on Address, which was also made committee on resolutions.

Tariff came up, and Father Foote moved a substitute in favor of free trade. The old Abolitionists were all free traders, and he held to the principles of his youth. W. D. Babbitt made a very forcible speech in favor of free trade, which would have been weakened if it had been suggested that tariff is generally levied upon articles used only by the rich and extravagant. The substitute broke down when the vote was piled upon it.

No objection was made to the others, or to the preamble but for its length, and the closing of the day warned against attempting to meddle with it. The Convention then voted to proceed with the nomination of candidates. Pres. J. Blanchard arose, and in a brief speech, speaking of his own nomination at Galesburg, and the failure of the mails between Senator Pomeroy and the secretary of the nominating meeting in 1880, and also of Mr. Pomeroy's intrepid speech in Farwell Hall in 1869, nominated Samuel C. Pomeroy. "who has five times been imprisoned in Kansas for his fidelity to the freedom of his fellow-citizens, and his opposition to the lodge." Great applause followed and the nomination was seconded all over the hall.

Dr. Kirby did not wish this Convention to be trammelled by the action taken in February in Washington. He had the greatest respect for Senator Pomeroy as a man worthy altogether of our votes, but he hoped some arrangement could be reached by means of the fraternal committee, and a union with the Prohibitionists made. He nominated John P. St. John as a man who could accept our platform, he believed, in every part, with perhaps the exception of the plank on the lodges.

The chairman spoke on the nomination and was sorry for it. We must stand by our principles. Gov. St. John has never given a clear statement of his convictions on the lodge. He wanted to ratify the nomination made at Washington. We should not be men who change our minds. Anti-masons are not of that class who should change their minds.

Dr. Kirby replied that he believed St. John "could stand with us against the lodge. Others of us have been in the lodge and have renounced. I have been there and have left the lodge forever. I am forever opposed to liquor and the lodge." He plead earnestly for his candidate.

Pres. Blanchard explained St. John's position so far as it was known from his letter of 1881, and from his private conversation. But the trouble is that St. John wishes for the support of the lodge wing of the Prohibitionists. But if at Pittsburg he will break from the lodge wing he would be willing that Pomeroy and St. John might make some arrangement by which the open wing of the Prohibitionists could unite.

B. F. Worrell of Kansas said he was for a time pastor of a church in Olathe of which St. John was a member. He had some knowledge of Kansas and could say that Kansas will go for St. John to a man. There is a feeling in Kansas, whether just or no, against the gentleman first nominated. Had a strong feeling of personal sympathy himself, but it is my duty to say that there are good men in Kansas sympathizing with this party who will not vote for him.

S. E. Starry thought the nomination of St. John ridiculous. An adhering Mason ought not to have any claim on us.

L. B. Kent of Iowa nominated Pres. J. Blanchard, and was seconded by Starry.

E. D. Bailey was glad to know that the American party was not in want of candidates. Recognizing the availability of all, he seconded the nomination of Pomeroy. He has a clear record on the reform against intoxicating drinks. In the Massachusetts legislature he stood for temperanee; in Kansas for free speech; in Farwell Hall against the lodge system. Referring to the Kansas trouble, he said, the American party owes it to Senator Pomeroy to vindicate him.

H. Curtis, of Olathe, Kansas, spoke against the nomination for the sake of Kansas votes; and J. P. Stoddard said he had heard the objections of Kansas friends at the Topeka convention, but could get no specific charge against Senator Pomeroy.

Several other speeches were made and Rev. Joseph Travis nominated C. A. Blanchard, and had a ready second. A vote by States was finally ordered on the basis of Congressional representation, but after some time lost in confusion it was discovered that no one knew what that representation was for the several States, except Pennsylvania which had forty-six votes for Dr. Kirby to toss into the hat. A sensible ballot was then taken, giving Pomeroy 73 votes; J. Blanchard 7; C. A. Blanchard,

(*Continued on 9th page.*)

WASHINGTON'S FAREWELL ADDRESS.

ST. PAUL, Minn., June 14th, 1884.

Editor Christian Cynosure,

DEAR BROTHER:—Perhaps it is as you say in the *Cynosure* of the 12th inst., and I am mistaken in saying that Washington warned the nation to beware of such institutions as Freemasonry. I submit the following extract from Washington's Farewell Address, with a few comments interspersed therein. The extract is quoted from Irving's Life of Washington, vol. 5:

"The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government." Now for a word of comment on this: We maintain that Freemasonry when it binds its members under penalty of death to conceal all Masonic secrets, excepting two only (murder and treason, and they left to the recipient's own choice), does thereby contemplate a very serious interference with "the duty of every individual (thus bound) to obey the established government." And Washington, being a Mason, must have known it.

Continuing the extract: "All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency."

A word of comment upon this. It is a well-known fact that Freemasonry does obstruct the execution of the laws; and also, that it designs "to direct, control, counteract and awe the regular deliberation and action of the constituted authorities;" and it is, therefore, "destructive of this fundamental principle and of fatal tendency." And Washington, being a Mason, probably knew it. J. Q. Adams, unawed, and not entangled, by the Masonic oath, could see the practical carrying out of Masonic principles in the abduction and murder of Morgan, and he specified nine distinct crimes in that little piece of Masonic infamy.

I proceed with the extract from the address:

"They serve to organize faction, to give it an artificial and extraordinary force—to put, in the place of the delegated will of the nation, the will of a party; of a small but artful and enterprising minority of the community and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of a faction, rather than the organ of consistent, wholesome plans digested by common councils and modified by mutual interests.

"However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to unjust dominion."

Again, another word of comment. Freemasonry is undoubtedly an artful and enterprising minority of the community, and its deliberations affecting the rights of citizenship are not of mutual interest to the community. See the account of lodge meetings held in Batavia, N. Y., in the year 1826, given in the "Broken Seal." Freemasons do usurp for themselves the reins of government in assuming power of life or death over citizens of the United States. And Washington, being a Mason, must have known this also. Freemasonry does seek the destruction of the government. See in "Robison's Proofs of a Conspiracy," that "Freemasonry is a conspiracy against all governments and all religions."

Washington may or may not have had Freemasonry in his mind while writing the above quoted portion of his Farewell Address. But his language nevertheless, is precisely applicable to "such institutions" as Freemasonry. And if Washington will not allow that language to be applied to Freemasonry, he is guilty of unfaithfulness to his countrymen, and there remains an unwashed stain upon his character. Perhaps I have accorded too much to him in stating that he meant to embrace Freemasonry in this warning, and have thus far been mistaken. Had Washington been downright honest and faithful to his countrymen he would, like Finney, have uttered the word Masonry, and made a clean breast of the sin he committed in joining the Masons. If Washington in his warning did not mean Freemasonry, what did he mean?

Yours truly, WILLIAM FENTON.

NOTES FROM PENNSYLVANIA.

1. *An I. O. O. F. Initiation.* A reputable M. E. minister relates the following. Having sent in his name he went on Saturday night to pass through the sublime rites of the order. He was led by the officers in charge of his reverence around the room till he became disgusted with the ceremonies and ventured to suggest that he had gone far enough, but was told that the best part was yet ahead and he marched on till the officer in charge being too drunk to hold his drinks began to "throw up" most copiously. Rev. ——— then demanded to be conducted out of the lodge and has staid out ever since. He had reached the sublime department of the order.

2. Two men of rather sober habits and good training went together to a neighboring village and joined the Odd fellow lodge. They soon learned that the school was a bad one—a training school for manufacturing drunkards. They wisely agreed together to come out from among them and after stating to the lodge their reasons, withdrew forever. They are men of unquestionable veracity and honesty, known well by the writer of these notes.

3. *I now go to an obituary.* "Hiram Abiff" of Clifford, Susquehanna county, Pa., is dead. He had been in declining health ever since J. R. Baird of Pennsylvania, the Blanchards of Illinois, and others of kindred views and traits passed that way. More than a year ago one Starry of Iowa and H. H. Hinman passed through Clifford and called on brother Hiram, raising him on the five points of fellowship, and drove "Mah-hah-bone" through his drum-skins and beheld he stood up and walked. But alas! the light struck the organs of sight so fiercely, after he had lain so long in his ten-foot grave, that his vision proved his death. He saw too much to live and so he died. That Starry is killing many a Hiram and sending them to the Grand Lodge above. It is rumored that the president of the N. E., Pennsylvania, Christian Association opposed to the lodge, conducted the funeral obsequies of Hiram of Clifford.

We are not able to give the age of the subject of this sketch, not knowing when he was born nor the date of his death. Those who would know his pedigree can find an account of his father in Gen. 3: 1, and many other places in that old book which the craft call one of the three great lights in Masonry.

Of the personality of Hiram we know very little. Would we could say as much of him as was said in an obituary of a man "down East:" "He was a native of Massachusetts and weighed 240 pounds." Of Hiram we cannot say so much. He was a native of Pennsylvania and was "weighed in the balances and found wanting." What will the preachers and the deacons of that vicinity do for social enjoyment and congenial spirits.

Hark! from the lodge a warning sound;
Ye craftmen, hear the cry:
Come, living Hirams, see the ground
Where you will surely lie.

P. S.—We are informed that the Clifford Masonic lodge has disbanded. So mote it be. N. C.

A MARVELOUS INVENTION.

WINNEBAGO, Ill.

While traveling my Anti-masonic circuit south of the Illinois river ministering to the public who refused to receive as Gospel a hodge-podge pabulum from the hands of Masonic Baal worshipers, I used sometimes to relieve the motherly housewives, at whose homes I was a guest, of the onerous labor of butter churning, sometimes with dasher and sometimes with crank. And while it was a real pleasure to relieve these blessed mothers thus, I confess that when the "witches got into the churn," as it used to be said, and kept me tugging away for an hour or more, I was glad enough when the butter came to have my weary arms released. It is enough to make one shudder to think what a long and weary toil has been performed by the dairy wife to supply the nation with butter.

But the harbinger of a better day has dawned. The hand churn will soon be found among the curiosities of an undeveloped age. A discovery of incalculable time and labor saving has been made by De Laval of Switzerland for an instantaneous separation of the cream from the milk. Five of these cream separators are now in use by the firm of Mellen and Swan, at Winnebago, Ill., where I am spending a few days. This firm is now daily converting the cream of from 18,000 to 20,000 lbs. of milk into butter that cannot be excelled for quality.

If the farmers who patronize this firm, and nearly a hundred do, wish for their butter from the cream before it sours, they have to tarry but an hour and a half, and they can refill their cans with their milk for home use, sweet as when delivered at the factory, and receive the cream converted into butter ready for the table.

For a description of one of these machines one must needs see a diagram.

Suffice it to say, the milk runs into a strong cylinder, shaped somewhat like an old-fashioned iron tea-kettle, with divisions for holding the milk before and after the cream is separated, and also for the cream. The cream passes out from one aperture and the milk from another. The separation is caused by the tremendous velocity of the cylinder, which performs from 7,000 to 9,000 revolutions per minute, or from 115 to 150 per second. The instant the milk touches the bottom it is thrown by the great velocity into a vertical wall around the sides of the cylinder, where, the milk being heavier than the cream, it is whirled into the outside of the receiver and the cream into the inside, whence it passes out into respective receivers. The amount of cream thus received is twenty per cent greater than by the old method of setting in pans.

Of course this process is as useful for cheese as for butter. These machines are manufactured by the De Laval Cream Separator Co., 32 Park Row, New York. I predict that in a few years this new method will supercede the old from ocean to ocean. C. C. FOOTE.

—During the past ten years $35,622,000 has been contributed to college and university education in the United States.

—A. D. German, of Albany, N. Y., has given $250,000 to endow a professorship of natural theology in Williams College, as a memorial to his deceased son.

—The new chapel for Dartmouth College, to cost $30,000, will seat six hundred persons. The new library building will cost $50,000, and will have space for 125,000 volumes.

—At a meeting of the Johns Hopkins Literary Society, in Baltimore, April 17, poems in fifteen different languages, including Chinese, Japanese, modern Greek, Danish, and Norwegian, were recited and translations were given.

BIBLE LESSONS.

LESSON I.—July 6, 1884.—David King over all Israel.—2 Sam. 5: 1–12.

Get your Bible and read the lesson.

GOLDEN TEXT.—I have found David my servant; with my holy oil have I anointed him.—Ps. 89: 20.

Last year we closed our studies in the Old Testament with the sad death of Saul and Jonathan on the mountains of Gilboa, in a battle with the Philistines. "The battle of Gilboa left Israel in a forlorn state. The country west of Jordan was overrun by the Philistines, who occupied the cities from which their inhabitants had fled (1 Sam. 31: 7). The surviving members of the house of Saul took refuge on the east of Jordan, while David, at the command of God, removed with his band and all his family from Ziklag, where the tidings of Saul's death first reached him, to Hebron, the ancient sacred city of the tribe of Judah. Here the men of Judah came to him, and annointed him king over their tribe (2 Sam. 2: 1–7, 11)."—*Smith.* Here David reigned seven and one half years.

On the other hand, Abner, the chief captain of Israel, proclaimed Ishbosheth, the eldest surviving son of Saul, as king, nominally over all Israel. Five years were probably spent in gaining control over the ten tribes. Ishbosheth reigned but two years (2 Sam. 2: 8–10), which were spent in a civil war with Judah. Ishbosheth's forces were defeated at the Pool of Gibeon. Abner, on account of an insult from Ishbosheth, deserted him and went over to David, but was slain by Joab; and Ishbosheth himself was slain by two of his own captains. They intended to proclaim as king Mephibosheth, Jonathan's son, a lame boy of ten or twelve years, and the only male survivor of Saul's family. It was at this juncture of events that David was elected king over all Israel, as the only one who was able to unite the nation at this crisis. —*Peloubet.*

"All the tribes." The particular numbers present from each tribe are given in the Book of Chronicles. The grand total—339,600 men, and 1224 chiefs, and so many of them from the other side of the Jordan—afforded a truly marvellous exhibition of national unity and enthusiasm.—*Edersheim.*

"Made a league with them." This league was probably a solemn contract in which the king on the one hand engaged to rule according to the laws, and the people on the other hand promised him their allegiance. Some kind of a charter, defining the king's rights, was in existence (1 Sam. 10: 25); and later on we find the people demanding some limitation of these rights (1 Kings 12: 3 ff.). The Israelite monarchy was not an absolute and irresponsible despotism.—*Cambridge Bible.*

"And they anointed David King over Israel." This was his third anointing as king. The first had been by Samuel in the midst of his brethren (1 Sam. 16: 13), the second as king over Judah (chap. 2: 4). Compare Saul's two anointings, 1 Sam. 10: 1; 11: 14, 15.—*Peloubet.*

"Went to Jerusalem." Political, civil and military considerations, pointed to Jerusalem as the most suitable capital for the united kingdom. (1) Its position within the territory of Benjamin, yet close upon the borders of Judah (or, as some think, partly in one tribe, partly in the other), was excellently adapted for binding together the two royal tribes, and conciliating the good-will of Benjamin without alienating Judah. (2) Its situation was virtually central, not only with regard to these two great tribes, but for the whole land. "It was on the ridge of the backbone of hills which extend through the whole country from the Desert to the plain of Esdraelon." —*Stanley's "Sinai and Pal."* (3) As a military post it was unrivalled. It stood on a rocky plateau surrounded on three sides by deep ravines, forming a natural fortress of almost impregnable strength.—*Cambridge Bible.* (4) It was safer for David than any more northern city would have been, for he was under the protection of his own tribe of Judah. (5) This choice of a capital was made by David, as elsewhere declared, under divine direction (Deut. 12: 5–21; 1 Kings 11: 36).—*Schaff.*

"Which spake unto David, saying, Except thou take away the blind and the lame." This is not sense. The passage should be rendered thus: "And (the Jebusite) spake to David, saying, Thou shalt not come hither, but the blind and the lame shall keep thee off." The blind and the lame are either literally such, placed there in derision by the Jebusites who thought the stronghold impregnable, as Josephus takes it, or they are the Jebusite garrison, so called in derision by David.—*Cook.*

"Thinking, David cannot come in hither." The height on the south above the valley of Hinnom is 303 feet. On the southcast it is 242 feet, on the east 204 to 159, on the west 95 to 139.—*Map of Ordnance Survey.* Lieut. Conder says, however, that the valleys of the Kedron and of Hinnom—torrent beds, he calls them—are "about 500 feet below the hills on which Jerusalem is built, and at their junction are 650 feet below the water-shed."—*Conder's Handbook,* p. 329.

"Whosoever getteth up to the gutter." The word for gutter is used only here and in Ps. 42, where it is rendered "water spouts" or "water pipes." We may interpret this verse as follows: "Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the water-course, and he shall be chief. The only access to the citadel was where the water had worn a channel (some understand a subterranean channel), and where there was, in consequence, some vegetation in the rock.—*Cook.* A great shaft from the hill of Jerusalem to a covered aqueduct leading from the Fountain of the Virgin has been thought by some to be meant. It is supposed that Joab and his men reached this shaft by wading along the subterranean aqueduct and having ascended it, burst on the townsmen when least expected, inside the town itself.—*Geikie.*

"From Millo." The Millo—the word always has the definite article—appears to have been some important fortification already in existence. It may have protected the city on the north, the only side on which it had not the defence of precipitous ravines. Solomon rebuilt it (1 Kings 9: 15, 24; 11: 27), and Hezekiah repaired it as a defence against the Assyrians (2 Chron. 32: 5). Millo may have been an old Canaanite name.—*Cambridge Bible.*

"Cedar trees." Felled, no doubt, in the forests of Lebanon, and brought by sea to Joppa (comp. 2 Chron. 2: 16). The cedar was the prince of trees (Ps. 104: 16), the emblem of strength and stature and grandeur (Ps. 92: 12; Am. 2: 8; Ezek. 31: 3). Its timber was highly prized for building on account of its durability. Other species of pine besides the well-known cedar of Lebanon were probably included under the general term *cedar.*—*Cambridge Bible.*

"The Lord had established him." He gave the glory to the One who deserved it. Whatever he may have done himself, he was fully conscious that he could have done nothing without the blessing and favor of God. And this was done "for his people Israel's sake," to build up a kingdom on earth. The cause was more than any one man, though he were a king. David, and through him the Israelitish monarchy, now took a wider range. He became a king on the scale of the great oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realized the patriarchal description of the bounds of the chosen people. This imperial dominion was of but short duration, continuing only through the reigns of David and his successor, Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history. For once, the kings of Israel were on a level with the great potentates of the world.—*Stanley.*

Mr. Richard A. Proctor holds that if the full power of the arms and legs can be so applied to ingeniously arranged mechanism as to work wings more or less resembling those of a bird, there is little reason of doubting man's power of sustaining himself in the air and even traveling with great rapidity through it. Probably, he adds, it will be much easier for him to sustain himself while traveling rapidly onward than while hovering over the same spot.

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"The republication of the Reform Story which run through the columns of the *Cynosure* for nearly a year is at last completed, and the book so anxiously expected by thousands of our readers has come from the press of Ezra A. Cook. The book is finely bound and fairly introduces the reader to the treasures within. The publisher has made occasional selections from Masonic works to verify the statements of the text; these make a helpful addition for some who can afford no more complete an armory of this kind."—*Christian Cynosure.*

"In an incidental way the story tells much about the manner of conducting lodges and much about the spirit and methods of Masonry. The story covers the period of the abduction and murdering of William Morgan. The strategic position from which the author writes put a charm in the book, while it gives a good opportunity to show the workings of the order. We wish all the people would read it."—*Telescope.*

"It is one of the most fascinating narratives we ever read and teaches its lesson in a manner not soon to be forgotten. It is evidently written for the heart and its words go to the heart. It is singularly free from wild denunciation. Those who are interested in the secret society question would do well to form the acquaintance of this interesting work."—*Lutheran Standard*, Columbus, O.

"The exciting scenes of the fall of 1826, at Batavia, N. Y., when Wm. Morgan was murdered by Masonry, are woven into the story so as to give the truth of History a setting of attractiveness The forty chapters of the volume are soon compassed by the eager reader who begins the volume. This volume ought to be read and will be sought as its merits become known."—*United Brethren in Christ.*

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"Our Anti-secret society friends are certainly entitled to great credit for their persistence in their efforts to expose and root out secretism. The object of the writer of this story is to present in its true light the crafty, unscrupulous and exceedingly hurtful influence of Masonry, the parent of all the orders."—*Reformed Presbyterian and Covenanter.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

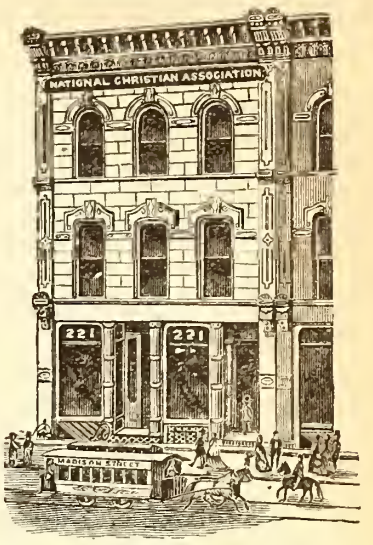
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka, Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

NOTICE.

Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—Jos. Travis, Chicago.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, J. M. Wallace, O. F. Lumry, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton. W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.
SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

ALABAMA.—Pres., W. A. McAlpine; Sec., G. M. Elliott; Treas., E. Fishel, all of Selma.
CALIFORNIA.—Pres., L. B. Latbrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.
CONNECTICUT.—Pres., J. A. Conant, Willimantic; Sec., Geo. Smith, Willimantic; Treas., C. T. Collins, Windsor.
ILLINOIS.—Pres., J. C. Elliott, Swanwick; Sec., H. L. Kellogg; Treas., W. I. Phillips, *Cynosure* office.
INDIANA.—Pres., I. W. Lowman, Auburn; Sec., S. L. Cook, Albion; Treas. Benj. Ulsh Silver Lake.
IOWA.—Pres., Henry Avery, College Springs; Rec. Sec., A. W. Hall, College Springs; Co. Sec., C. D. Trumbull, Morning Sun; Treas., J A. Laird, Wayne.
KANSAS.—Pres.. B. F. Worrell, Olathe Sec., W. W. McMillen, Olathe; Treas., H. Curtis, Olathe.
MASSACHUSETTS.—Pres., S. A. Pratt; Sec., Mrs. E. D. Bailey; Treas., David Manning, Sr.; all of Worcester.
MICHIGAN.—Pres., C. C. Foote, Detroit; Rec. Sec'y, W. H. Ross, Williamstown; Cor. Sec'y, H. A. Day, Parma; Treas., Geo. Swanson, Jr., Jackson.
MINNESOTA.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.
MISSOURI.—Pres., C. J. Kephart, Avalon; Treas., William Beaucbamp, Avalon; Cor. Sec., M. N. Butler, Albany.
NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.
NEW HAMPSHIRE.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.
NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.
OHIO.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott. Alexandria.
PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.
VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.
WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.
WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton; Treas., H. B. Higgins Wolcum.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 26, 1884.

THE CYNOSURE is spoken of by our good Prof. Kimball as *political* and not *religious;* and others speak of it as religious and not political. If any one doubts whether the *Cynosure* is an organ of the American party, let him read this, and back numbers and see. And if any one doubts that it is "*religious,*" let him pray for it. The editor hopes that the Chicago Board will take immediate measures to raise the list and lower the price.

THE NATIONAL CONVENTION must be regarded as a great success, a stupendous register to mark the march of God in our reform. There was less of formal prayer than there should have been, but many hearts constantly sent up petitions to God.

The speech of the *Cynosure* editor delivered on Thursday evening, June 19, was in type by the *Inter Ocean* before it was delivered. The Chicago *Times* treated Senator Pomeroy's speech in a similar way. Miss Frances E. Willard's letter "*To the American Party,*" was a beam of starlight. The agent of the Associated Press is breaking away the banks which have confined us to a narrow channel hitherto, and so *God is marching on.*

THE FRATERNAL COMMITTEE.—Senator Pomeroy, E. D. Bailey, Dr. Kirby, J. Blanchard, J. P. Stoddard, Mrs. E. A. Cook, and Mrs. L. N. Stratton were appointed to bear the greeting of the American party to the Prohibition Home-Protection party meeting at Pittsburg, July 23d. The road and hotel expenses of these good women, at least, should be borne. We are advised that the National Committee had a called meeting and brief deliberation at Chicago, and resolved among other things that $5,000 at least should be raised to defray such incidental expenses of the campaign. We call attention of the Secretary and General Agent of the whole movement, political and religious, to this matter, and urge that means be immediately taken to meet such expenses. This committee is an important one and should all attend.

TO THE OLD GUARD!—Hail comrades! A shade of sadness clouded some of your faces in our late Convention such as rested on the faces of the army veterans in 1783; when independence was gained and they with empty pockets turned toward their homes. But those ill-clad, bare-footed, unpaid troops many of them lived to vote many years under the flag which they had borne to victory: and those who went to heaven by a shorter route, think you they there regreted the toils, privations and sufferings which they had borne in the American cause? Neither will you. You have asserted freedom of speech in the teeth of the sworn secret enemies of republican government; and the tinselled tools of tyrants and kings. Let us rejoice and be glad and covenent with God and each other that as mob violence and lodge gall and venom have not quelled us we will yet see the ballot-box, jury-box, and communion table free from the curse and dry rot of nations.

THE REPUBLICAN PARTY

has had six Presidents and held power twenty-four years. Its platform promises:

1. We will give a "quick response to the demands of the people;" but we will not let them vote on the liquor trade which cost them $900,000,000 a year and pays $86,000,000 revenue, through three States, and several million voters in other States "demand" it.

2. We will so "correct" the tariff as to raise the price of wool, and the price of factory cloth at the same time, and thus benefit the laborer and the capitalist at once.

3. We have held power twenty-four years and Mormonism has steadily flourished under us; but if we get power the next four years, we are in favor of "promptly and affectually" suppressing polygamy.

4. We are for "purity of legislation," and endorse President Arthur, who has filled the vaults of the White House with liquor; sets six liquor-glasses to each plate at his public dinners; and who allows two huge dram-bars in the Capitol at which Senators and Representatives can, and some do get drunk.

5. We "favor the eight hour law," so that farmers can have only eight hours work done in winter and in harvest, and must pay wages all the same.

6. We have filled the departments at Washington with clerks, a vast proportion of whom were rebels and traitors; and the rebel General Pike's son is among those best paid, whose father's Masonic Indians scalped our soldiers at Pea Ridge; but now we promise civil "service reform" if we can elect Mr. Blaine.

7. We promise the people "honest money" consisting of two sorts of paper money, one made by the government, the other by the banks, which are now weekly failing, and defrauding depositors. In short, elect our candidates, and Jack Cade and General Butler shall not outdo us in promises.

Indeed our platform excels them both; and having not the least idea in the world of keeping our promises, it costs nothing to have them magnificent; and we, therefore, deal out promises as liberally as our licensed landlords deal out liquor, unwilling that those who support them should be sorrowful or sober.

In all seriousness the Republic platform, adopted in this city, last June 4th, seems to us one of the most insincere documents, and containing the most impossible and absurd promises ever issued to an enlightened and trusting people.

THE AMERICAN NOMINEE.

Ex-Senator S. C. Pomeroy was *unanimously* nominated by the American Convention as their candidate for the Presidency in Farwell Hall, Chicago, June 20th, 1884.

It is not the wont of the American party to blink or shut its eyes to unwelcome truths. We are sorry for the sincere opposition to our candidate from Kansas, where he has made his record. We are sorry there should be any occasion for such opposition, and we have studied it carefully and attentively, and think we fully understand the opposition and its causes; and, with what we deem, a full knowledge of the facts, the *Cynosure will support* MR. POMEROY *to the utmost limit of its powers.*

We request the esteemed and respected men who resisted his nomination to consider:

1. That, as between us and our God, we are all of us somewhat deficient. We wish Senator Pomeroy was perfectly sanctified,—that we all were; both in Kansas and out.

2. That it is a terrible ordeal to stand, to-day, in the American party, whose clear light and correct morals reveals every small hole in the coats of its candidates.

3. That, in the words of Thaddeus Stevens, "We live among *men,* and not *angels.*"

4. Consider that Daniel Webster, in the last years of his life could not have stood the scrutiny of the American party an hour; and,

5. That while Mr. Pomeroy has some of Webster's frailties, he has none of his great and terrible faults. He has never gone back on his principles or his religion.

6. And while Gov. St. John, who was supported by the Kansas brethren, has shunned our meetings at Emporia, at Washington, and at Chicago, though urged and besought to attend, Mr. Pomeroy has stood with us while he was a popular U. S. Senator, as he has since the lodge land-slide buried him alive for advocating our cause!

Let the American party hang together or they will certainly hang separately; and God who used Sampson, and Jonah, and the Apostle Peter, and made their cause triumphant, will do the very same for us.

—The ably edited *National American* of St. Louis is amused at the quarrel of the *Signal* of Delaware, O., and the *Lever* of this city, both of which claim to be the organ of the Prohibition Home Protection party. The *Signal* has already been adopted by some States, while the *Lever,* with the arrogance of narrow-mindedness, assumes to read out of the party the Kansas and Iowa temperance men with St. John and Neal Dow. The latter is understood to support Blaine as he says: "Mr. Blaine is and always has been a friend and supporter of the Maine law and has done it good service." The *National American* cannot see any use for a prohibition party organ until the prohibition voters of the country, such as now known as Republicans in Ohio, Kansas and Iowa, make up a party which shall need one. It votes for the *Signal.*

—The Illinois Prohibitionists have nominated J. B. Hobbs, of Chicago, for Governor. A proposition favoring Gov. St. John for President was adopted with cheers. The resolutions call for the prevention of the manufacture and sale of intoxicating beverages, and condemn the proposition that the revenue from whisky be given to the States for educational purposes. They demand civil service reform, the granting of the ballot to women, and oppose competition between convict and honest labor. A considerable proportion of the standing committees chosen are members of secret orders, and we are told that Mr. Hobbs is a Freemason, but will endeavor to learn positively.

THE N. C. A. ANNUAL MEETING.

The National Christian Association came together at 10 A. M. Thursday last in their rooms at 221 West Madison St., Chicago, and the president, Mr. F. W. Capwell, not having arrived, J. W. Wood of Baraboo, Wis., was chosen temporary chairman. Prayer was offered by Rev. B. F. Worrell of Olathe, Kansas, and the roll called and minutes read by the secretary. Some twenty-five or thirty members were present, but other friends of the Association came in until there was no more room for them, and arrangements were made to hold the afternoon session in lower Farwell Hall.

Mr. Capwell entered and the chair was resigned to him.

A committee on revision of the roll composed of M. R. Britten, J. P. Stoddard and H. H. Hinman, was instructed to consider some plan of purging the roll of inactive members by a change of the by-laws, or by correspondence get all the members into working order.

The report of the Corresponding Secretary and General Agent was read and adopted; and so much of the document as referred to literature for children was referred to J. P. Stoddard, H. H. Hinman, E. G. Paine, M. A. Gault and C. C. Foote as special committee to report some plan of pushing forward this part of the work.

The report of the Board of Directors was read by the vice-president, Prof. O. F. Lumry, in the absence of Dr. W. T. Mcloy. The report was approved; as was also the report of the Treasurer, W. I. Phillips.

Committees were then chosen:

On nominations: J. L. Barlow, M. R. Britten, John Dorcas, E. G. Paine, J. P. Stoddard, Peter D. Miller.

On memorial: L. N. Stratton, O. F. Lumry, B. F. Worrell.

On Washington property: M. R. Britten, Geo. W. Needels F. W. Capwell, J. C. Allis.

After a song from the ever-popular "Liberty Singer," George W. Clark, President Capwell made a few remarks expressing his satisfaction in co-operating with the members of the Association. He said:

"One year to-day, for the first time, I had the pleasure of meeting with you here in this hall. I had for years read in the *Cynosure* the noble, soul-firing addresses, essays, reports and letters of the host of co-workers in the reforms of the day; yet never till then had I enjoyed the privilege of seeing you eye to eye, and of becoming acquainted with you by the hearing of the ear. My highest anticipations were more than realized. The Spirit of God was manifestly present with us. Right heartily were "*foreigners*" welcomed to your hospitality and to your homes. We found ourselves among men deeply in earnest, conscientious in conviction, open and honorable in objects and aims, fearless in speech and action. No marvel; such is the "stuff" reformers are made of, and such society, with Christ to lead, is good enough for me.

Your State has the honor of calling the primary meeting at City Hall, Aurora, Ill., in October, 1867, which culminated in the organization of the N. C. A. at Pittsburgh, Pa., in May, 1868. The Association was legally incorporated under the laws of Illinois in 1874. It has held annual meetings and conventions since its organization. It is not surprising that you should select for your presidents men of the first rank in reform. It was a great surprise to me that the name of F. W. Capwell was by your action placed with such names on that *high roll of honor.* Far short as I may have come in discharging the duties of the station as they have done, or in meeting your reasonable expectations, nevertheless I have brought to your service the best purposes, the sincerest efforts and the warmest sympathies of a heart, whose every pulsation is in full accord with the worthy objects of your valued and cherished Association. My prayer is that God may bless you and my successor."

THE AFTERNOON SESSION

was held in lower Farwell Hall with some 150 present.

Rev. H. H. Hinman, who has been employed by the Association as special agent during the year made a verbal report, in which he spoke in warm commendation of the teachableness of the colored people, their accessibility and readiness to receive what commended itself to them as truth. Though many of them are entrapped by the show and flummery of secret orders, they are willing to hear and consider arguments intended to overthrow them. H. L. Kellogg added a few facts respecting the inquiring state of the colored churches and denominational bodies, which show that a wide and strong objection to the lodges is springing up throughout the South, which the Association could not afford to ignore. Judicious effort would assist in enlightening these churches and confirming them in their testimony against the anti-Christian orders. He moved a committee on Southern work and the following were appointed: H. L. Kellogg, H. H. Hinman, E. D. Bailey, Rufus Smith.

W. B. Stoddard, New York State agent, made a few remarks respecting the success of the reform in that

State. A proof of this was seen in the twenty delegates to the American convention from the western part of the State. He had introduced the *Cynosure* into 126 families.

Geo. W. Needels was called upon for his views on the colporteur work, the usefulness of which he rated very highly. A committee composed of Isaac Bancroft, M. A. Gault and B. F. Worrell was appointed to report on this branch of work.

Senator Pomeroy having entered the hall was loudly called for, and being invited forward by president Capwell, spoke as follows:

Thanking the Association for their warm greeting, he wanted to say something to the brother who in speaking of our reform work said he was on the political side, as if there were two sides, a religious and a political. He believed that both should be harmonized in such a meeting. One might vote one day and attend a meeting of the Association next, but always be on the right side. He had heard of an Irishman who had signed the pledge and got a Father Mathew medal. Coming over to America he was besought to drink. "Och," said Mike, "but I can't drink." "But," said Pat, "that was good for Ireland, not for America." "Och," replied Mike, "can I take my body to America and leave my soul in Ireland?" I don't like to change principles. Some have advocated a new platform. We must have a new committee on platform. We must have a new committee on platform. What do we want of a new platform? Have we any new principles? Any new enemies to meet? I have observed the history of other parties and can see a painful change in their platforms. The Republican party, with which I was associated from the first, has grieved many good men by its changes. I can show how that party has entirely departed from its early convictions. I have attended every national convention of that party. At first we were for men, but now that party has forgotten every word of the vital doctrines of the early days. Republicans once denounced in their platform "secret sectarianism," meaning the effort to exclude the Bible from the schools. The Democrats once denounced secret societies of all kinds. But they are far enough from such principles now! Until Dennis Kearney began to get together his Sand Lot meeting, the Republican party never thought of denouncing Chinamen. Now what could be worse than the attitude of that party? What was the spirit of the fathers? They welcomed to our shores the oppressed of every nation. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians"—the oppressed of every nation and clime were here offered a home and liberty from despotic government. Such are the principles which we must reassert as Americans.

Gen. A. W. Riley was also called for, and the venerable but vigorous old man of the extreme age of 89 years came forward. It was a pleasure, he said, to look such men in the face. He had often done so in this country and Europe. There is one principle God has set up in the government of this world. Nothing dies so long as it is fulfilling mission. Water stagnates when it stops flowing. A tree decays when it ceases to grow. A church when it stops opposing sin begins to die. He spoke of the temperance work in Rochester in an early day, and of the first lecture on total abstinence given in Boston by himself. In the early days of Rochester they held Bible meetings and resolved to put a Bible into every house, a plan which is now nationalized. They also held a meeting for the Sabbath and resolved to petition the government to stop the mails. They sent old "Tecumseh" Johnson, but he betrayed the movement. Nevertheless cross mails were stopped and are stopped to this day. Finney came to Rochester and 1,500 young men were converted. Though the city at first elected temperance men, now license is favored and evil men rule.

The committee on nominations reported, and their report was adopted as follows:

PRESIDENT, F. W. Capwell.
VICE-PRESIDENT, O. F. Lumry.
RECORDING SECRETARY, J. D. Nutting.
CORRESPONDING SECRETARY and GENERAL AGENT, J. P. Stoddard.
TREASURER, W. I. Phillips.
DIRECTORS: Joseph Travis, O. F. Lumry, A. G. Laird, John Gardnrr, M. R. Britten, W. T. Meloy, T. H. Gault, Thos. Hodge, Alex. Thomson, L. N. Stratton, J. B. Blank.

The committee on Southern work reported and their report was thus adopted:

The committee to whom was referred the work of the N. C. A. in the South, would report that they are strongly impressed with the importanee, practicability, and need of earnest labor among the people in the South. The important fact that Baptist, Methodist, Congregational and Presbyterian conferences have been self-moved to declare their testimony against the secret organizations; and the fact that many local churches of colored people in the cities of Baltimore, Philadelphia, and Washington are open to this discussion, make it eminently desirable that one or more agents be employed to labor in the South; and your committee recommend that the Board of Directors be instructed to correspond with and seeure the services of such labor ers and that we earnestly commend their support to the friends of the N. C. A.

R. SMITH.
H. H. HINMAN.
H. L. KELLOGG.

I endorse the report, but add my recommendation that Mr. Hinman be appointed agent for the South with headquarters at Berea, Ky., or Washington, D. C.

E. D. BAILEY.

The committee on colporteur work reported verbally by Rev. I. Bancroft, but no action was taken beyond accepting the report.

The election of editors for the *Cynosure* was left to the Board.

The committee on memorial presented the following which was adopted as a token of respect for a former president and liberal supporter of the Association:

WHEREAS, Deacon Moses Pettengill, a lifetime reformer and philanthropist, and a friend of a gospel uncorrupted by the curse of Christless worships, and a civilization unstained by the bloody oaths of Masonic and kindred fraternities, has been removed by death, therefore

Resolved, That we, as members of the National Christian Association, bow our heads with submission to the wisdom of the Infinite and all merciful Father, who has removed from the efficient labors of life to the eternal rest of the faithful, our beloved brother and co-worker.

Resolved, That we express our deepest sympathy with the wife and son, and that we transmit a copy of this paper to the bereaved wife and son, and spread it upon our minutes.

Resolved, That we will lift the harder at the load which has grown the heavier because of the removal of our beloved brother.

L. N. STRATTON.
B. F. WORRELL.
O. F. LUMRY.

The reports of committees on the roll, and of literature for children were referred to the Board of Directors.

The following new members were voted upon: Rev. Harvey Johnson, of Baltimore, Rev. A. C. Hand, Mrs. A. C. Hand, Wm. H. Morrill, J. K. Williams, Rev. W. W. Ames, Rev. B. F. Worrell, Rev. J. A. Richards, A. J. Loudenback, W. R. Hench, Mrs. H. A. Day, B. T. Pettengill, Mr. and Mrs. J. C. Collins, Gen. A. W. Riley.

There being some desire to have a preliminary political meeting before evening, the Association adjourned till morning, when the committee on Washington property reported their satisfaction with the purchase, and recommended J. P. Stoddard and E. D. Bailey to have care of the building, the N. C. A. to reserve one room, and give the use of others to the American Publishing Company, the net proceeds from the rent of the rest to be equally divided.

The records were referred to the Board for revision, and a little space was given to speech-making over the *Cynosure*, which was commended in the warmest terms by a number of friends.

The Association then adjourned.

THE AMERICAN PARTY.

CAMPAIGN SONG.

Editor Cynosure,

DEAR SIR:—I send you the following song from my song book with the suggestion that it may be sung with interest and effect at any of our reform meetings, being set to the easy and familiar tune of Webb, that all can sing. It may be found on page 77, (also good campaign songs on pages 6, 10, 36, 11, 8, 34, 64, 40, 55, 53, 52, 57, 45, 78, 84, 80, 81, 86, 87, 85, 113, 97, 73).

Yours, etc., GEO. W. CLARK.

Will ye despise the acorn just thrusting out its shoot
Ye giants of the forest that strike the deepest root?
Will ye despise the streamlets upon the mountain side
Ye broad and mighty rivers, on-sweeping to the tide?

That ereseent faint and trembling her lamps shall nightly trim,
Till thou, imperious planet, shall in her light grow dim;
And so shall wax the party, now feeble at its birth,
Till liberty shall cover this tyrant trodden earth.

Then rally to its banners supported by the true,
The weakest are the waning, the many are the few;
Of what is small, but living, God makes himself the nurse;
While "*onward*" cry the voices of all his universe!

Our plant is of the cedar, that knoweth not decay;
Its growth shall bless the mountains till mountains pass away.
God speed the infant party, the party of the whole—
And surely he will do it while justice is its soul.

THE AMERICAN PARTY.

(*Continued from 5th page.*)

3; J. P. St. John, 1; and Julius Seelye, 1. Senator Pomeroy's nomination was made unanimous.

H. H. Hinman nominated J. A. Conant for the second place on the ticket, and the vote by acclamation showed no opposition.

The following letter was read and voted a kind reception. The resolution suggested was voted:

CHICAGO, Ill., June 20th, 1884.

To the American Party, in session at Chicago.

GREETING—In behalf of the Seventh Day Adventists of America, we wish to express our interest in prohibition and opposition to secret organizations, and promise the support of our people both in voice and ballot in the coming campaign. And in order that we may not be placed in seeming opposition to any part of the prohibition movement,

We petition this party to favor no resolutionsfavoring Sunday laws to the exclusion of protection of those who observe the seventh day, and would ask this honorable body to endorse the resolution upon this point made at the late Michigan State convention, held at Battle Creek, as follows:

Resolved, "That this Association express its conviction that in the matter of Sabbath legislation those who observe the seventh day are entitled to the same protection as those who observe the first."

Believing in equal rights to all, and wishing the prohibition movement final suceess.

We are resp'y. yours,

ELD. JAMES SAWYER.
ELD. GEO. B. STORR.

Ministers of the S. D. A. Denomination, 219 W. Madison street, Chicago.

A reply to Miss Willard's letter was voted; and the Convention elected a National Committee as follows:

New York, F. W. Capwell; Pennsylvania, E. W. Kirby, Illinois, L. N. Stratton; Wiseonsin, M. R. Britten; Minnesota; E. G. Paine; Dakota, A. F. Dempsey; Kansas, H. Curtis; Nebraska, E. B. Graham; Mississippi, E. Tapley; District of Columbia, E. D. Bailey; Ohio, J. M. Scott; Indiana, Israel Hess; New Hampshire, S. C. Kimball; Massaehusetts, S. A. Pratt; Connecticut, P. Bacon; Rhode Island, A. M. Paull; Missouri, G. W. Needles; Michigan, S. P. Poole; Iowa, J. N. Norris; New Jersey, Robert Armstrong.

J. L. Barlow, J. Blanchard, and F. W. Capwell were made a committee to wait on the candidates and inform them of their nomination; and it was thoughtfully resolved that reports of the convention be published in county papers so far as delegates could secure it.

The Convention the adjourned till eight o'clock, it being already nearly seven.

The evening was occupied with addresses by Senator S. C. Pomeroy and E. D. Bailey, for which space forbids the present publication.

AMERICAN PLATFORM.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it. Yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy; and we honor the memories of the dead and will be just to the claims of the living, and we take up and prolong the strain raised by the women of this country; "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE HOME.

GOD WILL EXPLAIN IT ALL.

Two women were dwellers beneath one roof;
The one was beloved and young and fair;
The other, ah, well, she had had her day,
Now her cheeks were faded and white her hair.

One at eventide wrought on dainty robes
That told the secret she held in her breast,
And smiled as she thought, He will love me more
When he sees his child to my bosom pressed.

While the other knelt in her lonely room
With her dim eye lifted toward the sky,
And prayed, "I am heart-sick, weary, and old,
There is nothing to live for: let me die."

At dawn, in dumb anguish, a strong man stands
By the lifeless form of his fair young wife,
And his motherless babe moans in the arms
Of the desolate woman weary of life.

And the happy children play in the streets,
And brightly as ever the sunbeams fall,
And the busy crowds go hurrying by,
And some time God will explain it all.

—*Exchange.*

CLUBISM AND CHRISTIANITY.

In a recent issue of the *Christian Secretary* there is an article under the above title which is worthy of more than a passing notice, not only by many members of our churches who are contributing both of their financial ability and life force to the support of secret organizations, but also of young men who are seriously considering the question of uniting with such societies. In the present state of things this question is pressed with greater or less force on the mind of almost every young man. When a student, the writer knowing several Baptist ministers who had withdrawn from the Masonic fraternity, walking no more with them, and men of very excellent character, ventured to ask one of these, "What do you think of Masonry?" Looking at me intently a moment he replied, "The devil apes the church of God."

Soon after entering the ministry where converts were being gathered into the church there was among the inquirers a man who seemed deeply impressed, and who became the subject of special labor and prayer. His wife was converted and baptized, but still he "stood outside the gate." One day as I was walking with him he abruptly brought up the subject of Masonry and began extolling that institution. I soon saw why he could not become a Christian—Masonry was his religion—and he remained blinded by it, in sin. Later it was my pleasure to be the guest of Bro. Colver, son of the noted Rev. Nathaniel Colver, D.D. We spoke of that scene in Boston where the attempt was made to compel his father to take the oath of a Royal Arch Mason, viz: "To protect his brother Mason in all crimes *not excepting murder and treason*," and he so boldly and grandly refused. Can a man take that oath and be worthy of citizenship in any nation?

As we dwelt on the subject he said, "When I was a small boy we were living in New York; I was out playing in the yard one evening when a man came by and told my father that a man out in the western part of the State was going to reveal all the secrets of the order, and there was to be a meeting of the lodge that night to see what should be done about it. He wanted father to go. But instead of going to the lodge he went into the house, sat up all night, wrote his Renunciation of Masonry, and in the morning read it to his family. (The case referred to was that of Morgan). Never shall I forget the just pride with which he spoke of his father's after conflicts with the fraternity, how, when they threatened his life, not in the least daunted he would go upon the platform, make his statements, and then in the presence of the audience turn to these men and say, "Gentlemen, isn't that so?" Pointing to the memoir of his father on the shelf he said in a significant manner, "Dr. ——— has just touched upon it there."

Again, at the close of service one evening, during a protracted meeting in this city, a member of the Presbyterian church giving me his hand said, "I have made up my mind that the church is the place for a man to work, I have joined nearly all of the secret societies and it has cost me thousands of dollars and *now*," he added with emphasis, "*I have made up my mind that the church is the place for a Christian man to work.*" Yes, now, after his thousands were gone and the force and energy of his young manhood were spent! I often think of it as I see professed Christian men wending their way to the secret society rooms two or three nights in the week, while they have no time for the prayer meeting and little or nothing to give for the support of the Gospel. Whatever good may be accomplished by these societies we must admit there is a wrong here, for God is robbed. These societies are all of man's invention, but the church is God's institution.

Young men, do you desire to make the best use of the wealth that shall come into your hands during life? Do you seek the best associates, a work worthy of your highest ambition, your best endeavors, the full consecration of all your powers? A work that will give you the greatest satisfaction, even everlasting joy? Your opportunity is in God's church. It is in that work which brings salvation directly to men. It is the propagation of that Gospel which breathes "Peace on earth." Through this work you will contribute in the most direct way to the mitigation of those evils which afflict the human race. For the work of the church is not small, narrow and contracted, but wide in its scope embracing "every good work." It is great, broad and grand, the noblest work of earth ennobled and sanctified by the toils, the prayers, the tears, the benedictions and the blood of God's own Son. Clubism as we see it to-day is arrayed in great part against this work; in its best features it is but the ape of it, and never can be anything else. For it is human and carnal, made up largely of minds that are "enmity against God." Hence it can never possess the divine power which gives the church her might or that divine indwelling which robes her in beauty and shall give her eternal glory.—*Sabbath Recorder.*

EXTEMPORE LISTENING.

In the late discussion before the Unitarian Club as to the comparative merits of extempore and written sermons, Rev. Brooke Herford touched upon a thought that deserves emphasis. He says: "It occurred to me that there might be something said, distinctly in connection with the value and power of sermons, upon extempore *listening*. I am inclined to think that a great deal of this present craving for special vivacity of manner arises from the listening of the present day being so largely extemporaneous. Did it ever occur to you that listening, in order to be worth much, needs preparing for, as much as speaking, and that there are a great many persons who listen extempore, who never think upon these great topics upon which they expect the preacher to speak, up to the last moment of entering the church?"

A good deal is written and said in these days about *how* to preach. In the days of Christ and Paul *what* to preach seemed of vastly more importance. How to listen, what preparation of mind and heart is needful, what attitude toward the truth, what appreciation of the truth—these are more important questions than extempore or written preachings. "Take heed how ye hear," is a divine injunction; "Take heed how ye preach," is a human command. When the sower went forth to sow, he was as faithful to one kind of soil as to another. The seed was as good, the action as graceful, but much of the labor of the sower and the vitality of the seed was wasted because of the birds and the soil. Soil pressed by busy feet and laden wagons six days in the week is well fitted to be a table in the wilderness for unclean birds the seventh day; soil that is thin by reason of an understratum of rock is just the place to destroy seed. Soil that is already mortgaged to weeds has nothing left for the seed. The soil needs preparation quite as much as the sower and the seed.

The family altar at each end of the daily furrow will keep the birds away. An hour a day of Bible study and prayer will bar out the traffic of the world. A practical application of truth already accepted will break up the fallow ground, deepen the soil of the stony ground, and kill out the weeds that spring up and choke the harvest that is unto life.

Peter on the day of Pentecost preached to prepared hearers, "devout men, out of every nation under heaven." Paul on Mars Hill preached to extempore listeners. "For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." When Peter's audience heard the truth, "they were pricked in their heart and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" In Athens "when they heard of the resurrection of the dead some mocked; and others said, We will hear thee again of this matter."

Brethren in the pew, the graduate of a fishing boat can succeed with a devout audience, but a graduate of Gamaliel's school will fail with an Athenian audience. "Take heed how ye hear."—*The Watchman.*

TRYING TO GET IN AT THE WRONG DOOR.

The Rev. Mr. Riddell narrated the following: "When I began my ministry in Dundee, I had the privilege of meeting many of those who were blessed under the preaching of the sainted Murray M'Cheyne. I was told of one case of conversion which is rather peculiar. The person was much troubled, his mind was filled with gloomy darkness, and he had no peace nor rest. One day as Mr. M'Cheyne was preaching to Christians, not to those outside of Christ's fold, the man got peace. After the service he went round to the vestry to see the minister, who did not need to inquire if the visitor had peace, it shone in his face; so he simply asked, 'How did you get it?' He answered: 'All the time I've been trying to enter in at the saints' door, but while you were speaking I saw my mistake and entered in at the sinners' door.' It is the only way; you need not come to God as a saint, or a pretty good sort of a person, but simply as a sinner, wanting and needing salvation. If you do so in Christ's name, you will get it."—*Ch. Herald.*

PRAYING FOR A DENOMINATION.

An exchange informs us that at the meeting of certain pastors, in an Eastern city, it was concluded that their denomination was barely holding its own in that region. After a discussion of various measures proposed, it was resolved to try prayer, and the preachers solemnly covenanted with each other, that for three months they would devote one-half hour or more of each day for praying for the churches of *their denomination* in that city.

This as a last resort, after trying fairs, festivals, lecture courses, levees, tableaux, etc., seems to be an improvement; but we would suggest that their prayers might well be widened a little in scope, until they should comprehend not only the churches of their own denomination, but the churches of *other* denominations, and of *no* denomination, which possibly may stand in equal need of blessing.

We would not for a moment object to these good brethren praying for their denomination, and we certainly hope it is not past praying for, but we have in our mind another prayer, the prayer of him who built his church upon the Rock, and who prayed concerning his people "that they all may be ONE." If this prayer should be answered it is certain that the good brethren who are praying for the churches of their denomination, would have nothing to pray for; it is probable that their denomination, with all the others, would be lost in the unity of the one body of Christ.

May God grant that the prayers of these brethren may be answered in so far as they are according to his will, and that they, rising above the good of their own denomination, may include in their prayers "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," and say from the heart, "Grace be with all them that love our Lord Jesus Christ in sincerity."—*Safeguard.*

GOD'S SEVERITY.

Is there not some danger, in the present day, of God's love being presented to sinners, to the exclusion altogether of his justice? The late Rev. F. W. Robertson speaks well on this subject: "Here is an eternal truth with which we would not part: God must hate sin, and be forever sin's enemy. Because he is the Lord of love, therefore must he be consuming fire to evil. God is against evil, but for us. If, then, we sin, he must be against us. In sinning, we identify ourselves with evil, therefore we must endure the consuming fire. O brethren, in this soft age in which we live, it is good to fall back on the first principles of everlasting truth. We have come to think that education may be maintained by mere laws of love instead of discipline, and that public punishment may be abolished. We say that these things are contrary to the Gospel; and here, doubtless, there is an underlying truth. It is true that there may be a severity in education which defeats itself; it is true that love and tenderness may do more than severity—but yet, under a system of mere love and tenderness, no character can acquire manliness and firmness. When you have once got rid of the idea of public punishment, then by degrees you will also get rid of the idea of sin. Where is it written in the Word of God that the sword of his minister is to be borne in vain? In this world of groaning and of anguish, tell us where it is that the law which links suffering to sin has ceased to act? Nay, so long as there is evil, so long will there be penalty, and woe to that man who attempts to contradict the eternal system of God.

The Rev. John Elliot, styled The Apostle of Indians, was once asked by a pious woman who was vexed with a wicked husband, and bad company frequently infesting her house on this account, what she should do. "Take," said he, "the Holy Bible into your hand when bad company comes in, and that will soon drive them out of the house."

OUR BOYS AND GIRLS.

IF.

If you your lips
Would keep from slips,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where.

If you your ears
Would save from jeers,
These things keep meekly hid:
Myself and I,
And mine and my,
And how I do or did.

—*Ex.*

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

SLEEP. Read John 2.

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. John 11: 11.

1. We rest when we sleep. Rev. 14: 13; Acts 7: 60; Heb. 4: 11.
2. We sleep when the day's work is done. John 9: 4; Eccl. 9: 10.
3. It is the body that sleeps. Matt. 27: 52.
4. We are not afraid to fall asleep. Ps. 4: 8; 23: 4; Phil. 1: 23.
5. We awake from sleep. 1 Thes. 4: 13, 14.
6. Only those who sleep in Jesus are safe. Ps. 37: 37, 38; Luke 16: 22, 23.—*Notes for Bible Study.*

TOO CERTAIN.

"Father, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you never noticed?"

"Yes father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why father, surely I remember Christ's feeding several thousand persons at two different times, with a few loaves and fishes."

"Very well, those are two instances. Now tell me the third."

"There is no other in the Bible."

"You are perfectly sure of that are you? Suppose you reflect a little before you answer again."

"Yes father, I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your book at the fourth chapter of the fourth book of Kings."

"The fourth book of Kings! Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'the second book of the Kings, commonly called the fourth book of the Kings.' "

"Well, there is one thing learned by the boy who knew the Bible so well! Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir; 'And there came a man from Baalshalisha, and brought the man of God—' "

"Who was the man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

" 'And brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What! should I set this before a hundred men? He said again, Give the people, that they may eat; for thus saith the Lord. They shall eat, and shall leave thereof. So he set it before them and they did eat and left thereof, according to the word of the Lord.' "

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children —yes, and of men and women too—who would read with great interest many passages in the Bible if they found them in a fresh and beautiful volume which they believed to contain nothing but what was published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, are as new to you as if you had never heard or read them.—*Sailor's Magazine.*

THE ZULU CHIEF.

The Zulus, or the inhabitants of Zululand, a large province in south-eastern Africa, are a fierce and savage people. In January, 1879, war between Cetewayo the Zulu king and the English government commenced, and continued until Cetewayo was made a prisoner and sent to England.

It was during this war also that the Prince Imperial, son of the late Emperor Louis Napoleon and the Empress Eugenie, was surprised and killed by the Zulus. You will remember it, and the grief of his widowed mother at the death of her son.

The houses of the Zulus are shaped like bee-hives, covered with thatch with an opening on one side about two feet high, which answers the purpose of door, windows, and chimney, and no floor but the cold, damp earth.

The kraals or villages consist of a number of these huts built in a circle, with the open space in the center for cattle.

Near one of these Zulu kraals lived an English missionary, Rev. John Allsopp, who was in the habit of preaching to and teaching the people of the village, as well as those in the country about it.

At one time the principal chief of the tribe in which he lived sickened and died. The custom there is that when any great man dies, a number of men and women, generally slaves, are buried alive or killed, for it is believed that their spirits accompany him to the other world, to wait upon him. So, when a messenger came early to tell Mr. Allsopp that the chief had died, he felt very sad, for he knew what it might prove to many; and he knew also how careful the Zulus were to follow the customs of their ancestors. But he mounted his horse and rode to the kraal, to see the young chief whose father had just died; and on his way he passed several hills, on which he saw a number of people sitting in great terror, fearing lest they were to be killed or buried alive at this time. It was a pitiful sight.

When Mr. Allsopp reached the kraal the young chief took him to see his father, and there the dead man was, sitting, not lying, with his blanket thrown over him.

He went back into the open space in the center, and as he and the young man stood together, with clasped hands and tears in their eyes, the latter said:

"My father is dead. Who will guide me and tell me what I shall do?"

Mr. Allsopp said to him:

"My friend, you have heard the Gospel, and know your duty. Shall the news go throughout south Africa and to Christian nations that you will shed the blood of your people? Or, that you are a man of mercy, and will show your power to do what is right? Give me your word."

As the good missionary said this the prayer went silently up from his heart to the God who always hears us, that he would incline this young man to save the lives of the poor people in his power. You have read the beautiful Bible story of the prophet Nehemiah, who was cup-bearer to King Artaxerxes, in the royal palace of Shushan in Persia. How he prayed to the King of kings in his heart, as he stood in the presence of his Master, the king of Persia, and presented his request to return to Jerusalem to rebuild it; and how quickly the answer came!

So it was in this case. Mr. Allsopp's prayer was answered, for the chief looked steadily in his face and said:

"*Umfundisi,*" (or missionary), "not a man shall die."

The missionary took him by the hand again, and answered:

"I believe you. The chief has spoken. Not a man shall die. Farewell."

"Doubt me not," he replied; "not a man shall die."

And he was true to his word, for after Mr. Allsopp left him he sent for the men who had been selected to die, and who would have been slain in a few minutes, and said to them:

"You know that the old councillors and the witch doctors would have you die; but I say, No. Go and live upon such a hill; there you will be safe, and nobody shall harm you"

And so it was. It was a brave act for the young chief, for it was different from all the customs of the Zulus, and no omission of this kind had ever taken place before.

This shows also how the love of Jesus will soften the wildest and most savage, making them gentle and courteous.—*Selected.*

TEMPERANCE.

W. C. T. U.

O friends, whose hands in mine I clasp,
O friends, whose hearts are shrined in mine,
Responsive to your earnest grasp,
I give to you the mystic sign.
No badge Masonic marks our craft,
No bannered pomp our ranks display;
But viewless spirits tokens waft
From soul to soul, along the way.

—*Union Signal.*

THE TEMPERANCE RECORD OF PROMINENT PARTY MEN.

James G. Blaine recently proposed in a letter over his own signature to pay back to each State its proportion of the government tax on alcoholic liquors. This puts a premium on the amount of that tax in each, and appeals, for a continuance of the legalized traffic, to the business instincts of the money-saving American. Mr. Blaine offers wine at his table, and deems total abstinence a mild form of lunacy.

George F. Edmunds sneered in open Senate at Senator Blair's national constitutional amendment, satirized that Senator's attempt to make the use of alcoholics a cause of non-promotion in the civil service, and himself freely uses and offers wine.

Chester A. Arthur is a well known *bon vivant*, and by his habits and opinions is an opponent of the temperance movement.

John A. Logan's favorite scheme is to make the liquor traffic support the public schools, thus attempting to yoke our educational system to the unholiest alliance of history.

Robert Lincoln (whose father pledged in cold water the committee who announced to him his nomination for President), is a social drinker of wine.

John Sherman, of Ohio, was champion of the bonded whisky bill in the Senate, speaks soft words to liquor dealers always, and was the quiet but uncompromising enemy of the W. C. T. U. of his State in its great battle for constitutional amendment.

Postmaster-General Walter Gresham of Indiana and Senator Frye of Maine are total abstainers, and men of clean record. Senator Ben Harrison, of Indiana, is a member of the Presbyterian church, and what is better, a practical Christian and total abstainer. Joseph Hawley, of Connecticut, does not favor prohibition. Senator Alison, of Iowa, is a social drinker, and a man who follows but is not brave enough to help make public opinion. Senator James Wilson, of Iowa, has the courage of his convictions and is a prohibitionist and total abstainer. Senator H. W. Blair, of New Hampshire, is thoroughly sound on all the great questions of the day; a civil service reformer, a prohibitionist who has the courage of a martyr, and he is also author of the educational bill which devotes seventy millions of dollars to our public schools—the greatest measure adopted by the Senate in our generation.

Samuel J. Randall, of Pennsylvania, is a total abstainer, so is John G. Carlisle, of Kectucky, both for the same reason—excesses of the past. They have made a noble fight for their manhood, which should encourage every reformed man and insure them the respect of all good people. Senator McDonald, of Indiana, is a moderate drinker and open opponent of prohibition. Samuel J. Tilden and Thomas A. Hendricks are opponents of prohibition, and would furnish wine at the White House.

INTEMPERANCE IN GERMANY.

The theory that the devotion of the Germans to beer saves them from the evils of intemperance is being sadly exploded. The last year has witnessed a considerable revival of temperance agitation in Prussia, in regard to which our consul general at Frankfort, Ferdinand Voegeler, presents some interesting facts in the last bulletin of the state department. The consumption of beer in Prussia has risen to the enormous amount of 87.6 liters per head annually, and that of ardent spirits to ten or eleven liters per head, far exceeding the American rate of consumption. The liter is a little larger than the quart, so that the Prussian consumption of beer is from 20 to 25 gallons per head, against about 10 gallons in America, while the consumption of spirits there is about 3 gallons, against 1½ in this country, including what is used in the arts. These estimates of the American consumption are derived from the returns of the internal revenue office, and may vary for different years. The number of open drinking saloons in Prussia has increased from 120,000 in 1869 to 165,000 in 1880; ardent spirits were sold in 93,000 of these, being 1 to every 104 inhabitants. Of the crimes committed in five years, 41 per cent. were committed under the influence of liquor, and 50 per cent. of the pauperism is due to intemperance. In Germany it is clearly established, as it is everywhere, that the multiplication of saloons increases intemperance.

The liquor laws of the German States have been slack under the empire, and the evil of intemperance has thus got the upper hand, but a recent debate in the Prussian House of Representatives on the guzzling of university students, and the activity of temperance societies, indicate a new awakening. The Gottenburg system is under discussion, but the tendency is more toward the Dutch system, correspouding to our limited license. A few years ago the alarming increase of intemperance in Holland, from the multiplicity of grog-shops, led to the enactment of a law fixing a maximum number of saloons per capita of the population for places of various dimensions. Cities of fifty thousand people or more are allowed one saloon to every five hundred people; cities of from twenty thousand to fifty thousand one to four hundred; from ten thousand to twenty thousand one to three hundred; and all smaller places one to every two hundred and fifty. Consul General Voegeler thinks German opinion favors this system.

It is interesting to note that Lars O. Smith, the "Swedish Brandy King," who has turned temperance advocate, subscribes to the doctrine that "the fewer the public houses the less drunkenness you will have; the more places where men can drink, the more they will drink." He is opposed to the Gottenburg system, which he says is corrupt, and moreover promotes the consumption of impure liquors. He made a fight against it by starting an opposition at his distilleries on the river near Stockholm, and carrying the people to his resorts free by steamer. The Swedish brandy is distilled from potatoes, and requires expensive rectifying. Mr. Smith favors the licensing of a few places at a high fee—$1,500 a year—and is active in introducing savings banks, co-operative kitchens, and other institutions for a working class. He has perhaps come to the conclusion that he has got to do a deal of good to offset the evil of his products.—*Springfield Republican.*

The wary traveler can no longer drink "the wine of the country" in Paris for fear of the evil effects of water. In the last report of the Paris Municipal Laboratory, under whose chemical scrutiny the wines of city trade must pass, the number of good wines found in the analysis of 3,361 samples was only 357, while 1,093 were passable, 1,709 were bad, and 202 positively dangerous.

Philadelphia is disgraced by over 8,000 liquor saloons, More than 7,000 of them are kept by foreigners and about 200 by Americans. Over thirty-five foreigners to one American! This does not speak well for our foreign population, but it must be remembered that it is only those who have no character to lose that go into this disreputable traffic.

THE COMMENCEMENTS.

WHEATON COLLEGE.

The anniversary at Wheaton derived unusual attraction this year from several features of special interest. A class composed entirely of ladies has but once before been graduated from the College, and never since the first class (1860) have they failed to bear their part upon commencement day; the graduation of the first class from the Theological Seminary was also awaited with considerable interest as several of the young men who completed their course were graduates of the College and have been long known and highly esteemed in Wheaton. The previous week had already concluded the class gatherings and literary society special meetings when the Sabbath congregation gathered to the Baccalaureate sermon by ex-President J. Blanchard. Perhaps never has so large a congregation gathered at such an occasion, under circumstances more agreeable. The venerable speaker seemed to catch an inspiration from the hour, and the tone of his voice and the vigor of his thought recalled former days, which seemed almost to have returned. His text was from Proverbs 31: 30: "Favor is deceitful and beauty is vain: but a woman that feareth the Lord she shall be praised"; Ec. 1: 18: "He that increaseth knowledge increaseth sorrow"; and 2 Peter 1: 5: "Add to your faith virtue; and to virtue, knowledge."

The brief final address to the graduating class was made by Pres. C. A. Blanchard, while other pastors of the place assisted in the services.

In the evening the anniversary of the Society of Inquiry was a time of unusual interest, since the speakers departed from the usual routine of a finely written essay on some missionary topic. Rev. E. B. Graham of the United Presbyterian church, Omaha, preached an excellent and eloquent discourse from the text, "Never man spake like this man" (John 7: 46), comparing the words of Christ with those of other men.

Rev. A. J. Chittenden, pastor of the College church, followed with an address upon the duty of the Christian church to reform communities and nations as well as individuals, with some remarks in conclusion upon Christian union as opposed to sectarianism. Rev. N. Wardner, editor of the *Wesleyan*, Syracuse, N. Y., had been invited to speak but was unable to be present.

Tuesday afternoon the Alumni Association held a delightful social meeting at the home of one of their number, W. F. Baker, and in the evening held their public literary exercises in the College Hall. These were an address of welcome to the graduates of 1884 by the president, W. F. Gates, Esq., of Chicago; an address by E. D. Bailey, editor of the *American*, Washington city; and an essay by Miss M. C. Bent of Wheaton.

Mr. Bailey's address, entitled, "The Two Republics," was an eloquent comparison of the French and American nations with a forcible appeal for the early principles of the American polity.

In the business meeting that followed an extended programme was adopted for the celebration of the Quarter-centennial of the College next year. It provides in brief for a whole day's meetings, beginning with an old-time morning chapel exercise conducted by ex-Pres. J. Blanchard, to be followed by a kind of experience meeting and dinner under the trees of the campus. In the afternoon there are to be histories of each of the twenty-four classes, a memorial address and an address on principles and providences of Wheaton College. In the evening will be orations from representatives of the undergraduates and of the Alumni Association and a poem. Major J. Wesley Powell of Washington City, Rev. Warren F. Day of Ottawa, and Mrs. Maud Smith Gardner of Avoca, Iowa, were selected for these appointments.

The Board of Trustees met on Tuesday and completed the business of the year in a harmonious meeting. Tutor D. A. Straw was made acting professor of Logic and Rhetoric and Principal of the Preparatory Department; Miss A. J. Carothers, the Lady Principal, was chosen adjunct professor of Ancient Languages. Mr. Straw and Prof. H. A. Fischer were appointed financial agents to labor during the summer vacation especially.

With Commencement Day came the full sweep of the tide of intellectual enjoyment which had been rising higher day by day. Amid the multitude that crowded every avenue to the auditorium of the College were noticed numbers of the earnest and tried friends of Christian reform, who have supported in all the land the principles for which the College also stands. Of these may be mentioned H. A. Day, N. E. Gardner, C. C. Foote, E. D. Bailey, J. F. Carroll, S. E. Starry, H. Curtis, W. W. Warner, J. L. Barlow, E. G. Paine, Geo. W. Needels, J. T Buckley, W. W. Ames, B. F. Worrell, A. G. Laird, A. C. Hand. Mr. Geo. Soltau, the English evangelist, Mr. Revel, Mr. Charles Herald and Miss Peterson of the Chicago Avenue church, Chicago, and Pres. M. L. Holt, of Neligh College, Nebraska, were also present.

The room was beautifully decorated, and the class motto, "*Fortiter, Fideliter, forsan Feliciter*," (Bravely, faithfully, and perhaps successfully) covered with bright green the background of the stage.

The class was ushered to their seats as the College band played a cheerful march. The exercises opened with prayer by Rev. C. C. Foote of Detroit.

The graduation programme was then announced in order by Pres. C. A. Blanchard:

Salutatory and Essay, "Winnowed Grain," by Miss Lenora B. Lewis of Wheaton; Essay, "To Each his Own," by Miss Ophelia Axtell, Sterling, Kansas; Oration, "Compensation," Miss Cora L. Tatham, Osceola, Iowa; Essay, "Abrasion of Thought," Miss Etta M. Johnson, Warrenville, Ill.; Essay, "Agnosticism," Miss Celestia Axtell, Sterling, Kansas; and oration, "A. B.," followed by valedictory, Miss Ellen C. Blake, Granville, Ill.

These exercises began with so sweet so pure, so elegant a strain, like the opening measures from a matchless orchestra, that it could hardly be credited that it could continue unbroken to the end; and when the last word of the valedictory was spoken without a discord of thought or tone, or a break in the harmony, or a check to the continuity of the silver stream of maiden eloquence, every listener was ready to exclaim, Such a day has not been surpassed!

The salutatory mentioned with a tender respect the great loss sustained by the College in the death of its warm friend and noble patron, Moses Pettengill, and the universal satisfaction at the presence of the venerable ex-President of the College; and no less the gratitude that the tide of proscription had turned back from the institution. The enigmatical subject of the concluding oration was the cover for a warm plea for the study of the Greek and Latin. Miss Blake was the only member of the class who has pursued these branches and received the degree of A. B. The valedictory referred with a tender delicacy to the crushing losses that had fallen upon the young hearts of two members of the class from the heavy hand of death, which had also been borne in part by the President and ex-President of the College.

The Master's Oration was given by Miss Elsie Dow, of McGaw Normal Institute, New Hampshire. Her subject, "The Right of the Strongest," was an address of which any of the gentlemen who have always spoken for the Master's degree might well be proud. Her application of Paul's great principle of self-denial was a noble tribute to that virtue.

Rev. F. A. Noble, D.D., pastor of Union Park church, on being introduced for the anniversary address, humorously complimented the audience on their patience through the long exercises. The subject of his address was the noble Englishman, John Bright.

The announcements and conferring of the degrees upon the graduates and the class of 1881 followed. Ex-Pres. J. Blanchard, before pronouncing the benediction, spoke with full heart of his satisfaction at the performance of the class.

The music of all the anniversary was largely managed by Prof. S. W. Martin of the Musical Conservatory, and was of greater diversity than usual and of equal excellence.

The concert of the Conservatory occupied the early part of the evening, and was followed by the President's levee in the College parlors, which was a happy gathering, the dangerous illness of Mrs. C. A. Blanchard being the only check to the universal joy.

WHEATON THEOLOGICAL SEMINARY.

The first class to graduate from this "school of the prophets" addressed a large and expectant audience of friendly listeners in the College Hall on Monday, June 16th.

On the Sabbath afternoon preceding, Pres. L. N. Stratton preached the anniversary sermon from Eph. 4: 11–13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Revs. J. E. Carroll of Cleveland, O., C. F. Hawley, evangelist, Clark of Sycamore, Ill., and the local pastors assisted in the interesting exercises.

Monday evening, June 16th, called together a large and cultured audience to listen to the exercises of graduation. Prof. S. Wesley Martin furnished the music. Rev. A. C. Chittenden opened with prayer. Miss Orella Blake, who spent the past year in the theological department of Boston University, returned and graduated at Wheaton. Her address upon "Lessons from Unitarianism" was very forcible. It was thought by some that in making her case strong for orthodox activity, she made too many accessions to Unitarianism, but the aim and intention was good. Mr. S. A. Manwell delivered an oration on the subject of "The Truth." His manner of treating his subject and his fine delivery were both highly commendable. "Ethics in Politics," was the theme of Mr. J. N. Bedford, who showed in a forcible manner the need of reform in the conduct of our courts of justice, and integrity in dealing with the masses. Mr. C. R. Hunt happily showed the need and strength of "The Supernatural Man." His oration was next to magnificent. Mr. O. C. Bedford gave the closing oration upon the subject of "Smouldering Fires." It was crisp, bright and full of thought. The general impression respecting the exercises seemed to be that they were excellent, and unequalled by similar exercises in other theological seminaries, especially in their strokes against popular evils and growing infidelity, and in prophecies and praises of the triumphant right.

All showed the effect of careful study and a faithful improvement of the excellent privileges of the Seminary. The address to the class and conferring the degrees by Pres. Stratton followed the last oration in earnest and eloquent admonition and encouragement to the class now to leave their preparatory life behind, and give more entirely their attention to the great work to which they believe themselves called of the Holy Spirit. They will begin this work with the prayers and benedictions of hundreds who have watched their course with sympathy and encouragement.

WASIOJA SEMINARY.

Thinking that it might be of interest to some, at least, to hear from Wasioja, I will write a few lines. Wasioja is a quiet little village, beautifully located on the Zumbro river, in Dodge county, Minnesota, in which village is located the W. M. Seminary of Minnesota. The school has been in the hands of the Wesleyan Methodists eleven years, during nine of which Prof. E. G. Paine has been principal. Bro. Paine is a man of God, and stands *firm* on the side of reform, as was recently manifested in the Wasioja Temperance Club, holding that secrecy is greatly in the way of prohibition, and that because of secrecy woman's suffrage is necessary to obtain prohibition. He is doing what he can. The influence of Wasioja is felt in that section of the country. It is the headquarters of the county for temperance, and the only place that dare speak out against the gigantic evil of secrecy. May God bless its noble workers.

Well, a year of hard work has just closed, but it has been a pleasant one. We believe that God has been with us the past year. In his name did we work.

Lessons closed Friday, June 6th. Monday and Tuesday were devoted to examinations (oral). The average standing of the school was, I think, about 95. Tuesday evening we were nobly entertained by the Alumni Association. The exercises consisted of music, furnished by a few from a neighboring village, essay by H. B. Mullenix, orations by J. C. Gilman, A. B. Gould, and F. Orelup. We highly congratulate the boys for their able speeches and excellent delivery. The music was good.

I may as well say here as elsewhere that the ministerial association was held in the Seminary on Tuesday, in which the little band of God's workers in the Wesleyan connection of Minnesota gathered, exchanged views, kindly corrected each other's failings, and encouraged each other in their great work. A resolution was passed expressing their regard and sympathy for Bro. C. H. Norton who could not be there, being then, and is now, suffering with mental prostration. The association went down before God in prayer in his behalf. His burdened wife was also remembered in the resolution. Bro. Norton has been confined to his bed nearly all winter with nervous prostration. This spring his reason was threatened. He is now in a critical condition, and needs the sympathy of all. Financial assistance would come very acceptable. His address is Wasioja.

Wednesday was devoted to decorating the chapel for the graduating exercises in the evening. The evening came and brought with it more people than the room could hold. Many could not find even standing room, and returned to their homes.

Four ladies graduated. To say that they did remarkably well is but a faint expression of our appreciation. The names of the graduates, also the titles of their essays, are: May E. Banhart, "Latent Forces;" A. M. Darling, "Heroes and Heroism;" Stella M. Gould, "Finished

or Not;" Mary L. Woods, "Great Days." After the reading of the essays, which were interspersed with music, Prof. Paine made a very appropriate and enthusiastic little speech, in which he said: "These girls pray," and that they were not afraid to have it known that they prayed for God's help on that occasion, closing with the blessing of the Master upon them and presenting their diplomas. We know that these ladies are devoted Christians, for our voices have mingled together many times in the prayer room. May God's blessing rest upon them and may they consecrate (and we believe they have) their improved talents to God and the mighty work of reform.

Mrs. C. P. B. Lang (preceptress) made the graduates a very able speech, pointing out life to them, what they should meet and how to succeed, after which Miss Mary P. Paine (teacher of music), with a short and very affecting speech presented Mrs. L. with a silver castor and pickle dish, as a token of the love which the teachers and pupils have for her, who could not be with them as teacher another year, if ever. With tears Mrs. L. returned her thanks.

Bro. C. H. Norton's case was presented to that crowded house, which we hope (and believe) donated liberally to him in this his time of need.

"Home, Sweet Home," by Mr. F. L. Wilson, of Mantorville, Minn., closed the exercises. Next term begins September 3rd. A STUDENT.

THE CHURCHES.

—Mr. George Soltau, a distinguished English evangelist who assisted Moody and Sankey in London, was conducting evangelistic services at Chicago Avenue church in this city every evening last week.

—It is announced by cable that Mr. Moody would close his work in London on Monday and take the steamer for America next day. It is believed that two million people have heard the gospel during the unparalelled series of meetings in the English capital.

—A dispatch from Freeport, Ill., announces that trouble has broken out in the congregation of St. John's German Evangelical church of Freeport. The question which has raised the great disturbance is whether or not the members of the church who belong to secret societies shall or shall not be compelled to withdraw from the church. At a meeting of the congregation lately this subject was discussed pro and con, and some strong language was used. When a member named Fred. C. Held, who is also treasurer of the city, attempted to explain that there was no harm to come from belonging to the ordinary secret society, another member answered him with some severity, and the members waxed warm over the matter. The report we hope is exaggerated. If the spirit of God abides in these people the lodge curse can be readily cast out.

—In the city of Damascus, which contains a population of 200,000, a missionary reports "that in many of the Mohammedan houses groups of men are gathered to read and study the Bible, and while engaged in discussion the inmates of the harem had gathered about the windows and listened, and seemed much interested."

—The statistics of Christian work in Japan for the year 1883 have been in part gathered, and, from the reports received from 88 churches, Mr. Kozaki, of Tokio, estimates the number of evangelical church members in Japan at not less than 7,000, with somewhat over 100 churches. The gain in the 19 churches connected with the mission of the American Board, from January to December inclusive, was 465, or 42 per cent. The church at Imabari has received 90, the church at Anaka 89, during the year.

—The late Mr. Arthur Wells, of Nottingham, who died a short time since, left $60,000 to the London Missionary society. The Rev. B. Paton, principal of the Congregational Institute, Nottingham, who knew Mr. Wells intimately, attributes this munificent gift in large measure to the donor's interest in the works of Miss Gordon Cumming,—"At Home in Fiji," "A Lady's Cruise in a French Man-of-War," and "Fire Fountains,"—which bear striking and impartial testimony to the wonderful influence exerted by Christian missions in the South Sea Islands.

—A correspondent of an English paper writes from Brazil: "The population of Rio de Janeiro is about half a million. There are only seven Protestant ministers in the whole city—namely: two Brazilian, four American, and one English. There are only four Protestant churches. I grieve for the English people here, who are like sheep without a shepherd. England sends missionaries to all parts of the world except Brazil; I think Mr. Vanorden, of Rio Grande du Sul, is the only one from England. There are none in Rio, unless you count the English Episcopalian minister one. Nearly all the shops are open here on Sunday, and it is the great day for horse races and bull fights, regatta, cricket-matches, and athletic sports. Sunday is the day for all grand exhibitions or important business; Sunday work is quite common among the English clerks and merchants.

—The Marquis of Ripon, the present Viceroy of India, is a Roman Catholic, and, since his appointment in 1880, has used the power of his office to advance the interests of the Romish mission in that country, and, as far as he has been able, to the detriment of Protestant missions. A number of the highest offices in his gift have been filled with Romanists, and he is encouraging the Jesuits in their work, who, as they are being driven out of other countries, are flocking to India in large numbers. The London *Post* states that an order has been issued which places the Roman churches on an equality with the Established churches; and, by the countenance and encouragement given by the highest officer in the Empire, Romanism is making rapid progress in the country, especially in the centres of education and influence.

—One of the most successful church organizations of New York City is that of the Union Tabernacle, of which the Rev. G. J. Mingins is pastor. The annual report of the treasurer shows that the money collected in the baskets and through the envelopes amounted to $4,000, paying all the running expenses, including salaries, gas, coal, etc., and leaving a small sum in the treasury. The trustees had received $3,600, the greater amount of which was collected by the pastor from friends outside of church membership. This amount was expended in paying ground rent, interest, fitting up the building, etc. The additions to the church in the past year were fifty—half of whom were from the Sabbath-school. The present church membership is three hundred and twenty-five. In a report made recently Mr. Mingins says: "The richest man in my church is a clerk receiving $1,200 a year. The congregations on Sabbath evenings average about one thousand persons."

—Five societies having missions in Canton, China, baptized, the past year, 395 persons. The London and American Baptist missions each have 380 members, the Wesleyan, 300, the Berlin mission 500, and the American Presbyterians 600. The number of adult member in the Canton Province is about 4,000.

—The British and Foreign Bible Society, between 1804 and the present year, has sent out 96,917,629 Bibles. All the Bible Societies in the world have, since 1804, distributed over 175 millions of Bibles, Testaments and portions of the Scriptures.

—Sir William Muir, well known to missionaries in India, said in a recent address on missions, that he did not attribute imperfect success to the methods employed by missionaries, but to the *utter inadequacy of their numbers.* "Look at Central Asia and Central Africa, with their vast and thickly-populated countries, left in gross darkness, or with but here and there a glimmer, making the darkness all the deeper. What, again, are we doing in that great and open field of Persia? At most, but *one or two missionaries for the whole people.* Arabia is left untouched. The northern shores of Africa, once noble Sees under Cyprian and Augustine, afterward swallowed up in the Saracen invasion, and now once more open to us through European influence, are equally neglected. So, too, with Cyprus and Egypt, gotten, as we are wont to say, with 'peace and honor;' but there is no peace or honor to the church, when we obtain a kingdom and leave it without the message of peace from the King of heaven."

When will true Christians have done with their sectarian strifes, and disputations, and divisions, and shaking themselves free from human yokes of bondage, stand forth in that unity for which Jesus prayed, "that the *world* may believe that thou hast sent me?" When will they unite heart and hand upon Christ the one foundation, receiving one another as Christ hath received them, and shaking themselves free from that friendship of the world which is ever enmity with God? When will they consolidate their skeleton sects into living churches of Jesus Christ; send the price of their useless mosques and gorgeous pagodas to plant the gospel among the nations that sit in darkness; ship off their superfluous ministers, who can *preach,* to carry glad tidings to nations who sit in darkness, and sustain them while doing it? And, finally, when will the *people themselves* who know the Lord, enter this wide, white harvest field, like those saints of old who 'went everywhere preaching the word?'"

CHICAGO BIBLE WORK.

DEAR CHRISTIAN FRIENDS:—In answer to letters of inquiry which we are receiving from young men, we reply that we have closed the first six weeks' session of the Training Class in systematic Bible study.

The class has been instructed mainly by Rev. Prof. W. G. Moorehead, D.D., of Xenia, Ohio, though we have been favored by the assistance of Rev. Samuel Ives Curtiss, Rev. Prof. Hugh McD. Scott, Rev. H. M. Collison of Chicago, and especially by Pres. C. A. Blanchard of Wheaton, Ill.

The attendance has been over 70, and the interest on the part of the students has been deeply earnest and devout.

We now hope to open this Training School in the autumn, and to receive into it, on proper recommendation, such young persons as are prepared, by their Christian consecration and ability, diligently to study the Bible and successfully to give out its truths to perishing souls around them.

Pray that our yet imperfect plans may be shaped according to the mind of the Lord, and that he will send out from this school not only scores, not only hundreds, but great multitudes of earnest Christians, mighty in the Scriptures, to proclaim the Gospel to the destitute.

We are frequently asked, What scholastic education is desirable to fit young men and young women for *ordinary* Christian work? We believe that the Lord will use any consecrated Christian to give out his word, and that many an "uneducated" man and woman is endued by the Holy Spirit with great power in the Lord's service, and we also understand, from the Scriptures, that there is no successful Christian service without the gracious power of the Holy Spirit. The POWER is of *grace,* and God's word is the gracious well-spring of salvation (Psa. 119), and whoever thirsts after righteousness may cry effectually, "Ho, every one that thirsteth, come ye to the waters....yea, come buy wine and milk without money, and without price"; but, if we are permitted, in answer to your inquiries, to recommend a course of study desirable for *ordinary* Christian work, we say to young people, try to finish a high school course of study with Greek. Such a course should give good mental training and prepare the way for future study and improvement; and in this country almost any young man and young woman with ability worth educating can educate himself or herself through a high school course of study, and if pecuniary means are limited, what of it? you are richer for that! You have, by this need, better opportunities for the exercise of ingenuity, wisdom, skill, economy, patience, vigorous efforts in many directions, and prayerful trust in our God, who has promised to equip for their work those whom he sends forth into his harvest. 1 Cor. 9: 7, f. c.

Inability to do common things well is a most serious defect among any class of workers, and ought not long to exist among Christian workers.

Young friend, desiring to do good Christian work, what is in your hand now? Do your best with that thing. It may, just now, appear to you like a small factor of life's great work, but on it hang great dangers, or great successes. If you ill do that thing you may likewise ill do all to which it is related; if you do that well —"heartily, as unto the Lord"—you are more likely to continue doing whatever you do "heartily, as unto the Lord."

Young men and young women, on whom the work of life presses heavily, gratefully rejoice if you are obediently doing your work, "heartily, as unto the Lord"; for himself has said that "he that is faithful in that which is least is faithful also in much" (Luke 16: 10). "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

If you are willing to be led by him, ask him with reference to his service, "Lord, what wilt thou have me to do?" and do what he directs in his word and providence (Matt. 7: 7).

Young men, young women, boys and girls, who of you will pray and plan and work *now,* that you may, in the remaining years, be most successfully used in Christ's service? In the fellowship of the Gospel,

MISS E. DRYER.

Bible Work Room, 150 Madison St., Chicago.

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FARM AND GARDEN.

RAISING HUBBARD SQUASHES.

Owing to a scarcity of Hubbard squashes during the past season this product has commanded an unusually high price. A gardener who has been very successful in growing large crops of Hubbards, attributes his success to his method of culture, which is as follows:

He manures a strip about a rod wide, through his garden, upon which he plants early potatoes. About the middle of June he makes a row of hills through the center and in them plants Hubbard squash seeds. When the potatoes are large enough the rows nearest the squashes on both sides are dug first, then the next two rows, and so on. By this method, the squash vines with a little training, will not reach the potatoes so as to interfere with, and be injured by, digging the latter. By this method he has always escaped the ravages of the striped bug. Another successful squash grower avoids the cut worm by digging deep holes for the hills and partially filling them with well rotted manure.

Upon this he spreads a layer of coal ashes an inch or two in depth. This is covered with about two inches of soil, in which the seeds are planted, then another layer of coal ashes is spread upon the surface. By combining the two methods a good crop of squashes can probably be secured every year.—*American Cultivator.*

CULTIVATION OF CURRANTS.

Currant culture, if not entirely abandoned, is neglected to a great extent, owing to the ravages of insects infesting the bushes: a little care will conquer all these.

When the stems are eaten by borers, rendering them hollow, and in many instances causing them to break, trim the bushes in the fall or early spring, and where a solid stem is found cut away till solid wood only remains. Burn all such prunings. If scale infest the stems scrape them off, or wash the stems with strong potash water.

For worms that eat the foliage, apply one ounce of powdered hellebore thoroughly stirred into a pailful of water; sprinkle the foliage with this from a water pot. Hellebore is not hurtful to man, and can be used on currants even when fruit is ripe enough to pick, if the fruit is only well washed before using. In the absence of hellebore. hot water a little hotter than one can bear the hand in, applied to the foliage will kill most of the worms, or at least hold them in check, until hellebore can be procured.

The currant span-worm, so called from arching its back at every step, is more difficult to kill than any other of the leaf-eating caterpillars. Should it attack the foliage while the fruit is upon the bushes, double or treble the amount of hellebore given above, and apply in the same manner. After the fruit is gathered, should they infest the bushes, use Paris green, a teaspoonful to a pail of water, applied with a watering-can, or apply "slug-shot" dusted over them.

In autumn, after the fall of the leaf, clear up all the litter from around the bushes and burn it, then apply a top-dressing of air-slacked lime or potash in some form; wood ashes are especially valuable for this purpose.

This dressing destroys most larvæ of all insects that burrow in the soil near the bushes. Clean culture is a great foe to most injurious insects. Feed your ground with abundance of well rotted manure, and bushes bending under the weight of fruit will be your reward.—*American Garden.*

BAGGING GRAPES.

A writer in the New York *Tribune* says:

I have used a comparatively simple way of supplying bags to protect grape bunches. The stem of the bunch is at one angle of the mouth of the flattened bag, and the whole top is turned down with a single flat fold, just as we turn down the leaf of a book. The pin to hold the fold down is then easily inserted. Little or no rain can enter; the bag will serve another season, and the motion of applying it being the same in nearly all cases, and very simple, is so much the more speedy. Red grapes kept for me in good condition till April last year. They had been in the bags undisturbed—only by picking them and placing them in a cool room and later in a cellar—from July 1st to April—nine months. There are a number of advantages attending the use of the bags, as will be found by any amateur who makes the experiment of using some. One to two pound grocer's bags answer the purpose excellently.

Another correspondent of the same paper in treating the same subject says:

We did not gather the last bag of Concords till the first week of November, three weeks after the foliage had been totally killed. They were exceedingly rich and piquant, and although the disturbance caused several berries to drop off, the bag retained them, and hereafter we shall gather our Concords in the bag, as we want them, up to mid-November, if hard freezing defers so long. As to the bags preventing rot we can only say from here that we have as yet found only one or two Ionas affected on one bunch in a rather open bag; but there was not much rot this year outside of bags. The bags left open at bottom are not so good; insects get in and detached grapes roll out. Our bags look as if they might serve another season; we have no very heavy rain storms to strain them.

But there is another unmentioned merit of these paper bags too good to be passed over. They are a great aid to the keeping of grapes in the house. For years we have tried one after another of the published methods of keeping grapes, with vexatious ill success. They moulded alike in a cave, in a dry bank and in the cellar; while in dry rooms they shrivelled; and if packed in cotton so many were apt to be detached and become nauseous that we lost hope of enjoyment from stored grapes. The only ones that kept well were some of Rogers' red sorts under glass, cold, left hanging on the vines. But now bunches of many sorts laid in the bags on a large scaffold in a cool room of still air keep admirably, and we have never yet taken out a pin to open one of the bags without a treble delight over their beauty of bloom and fullness, their exquisite piquancy of flavor, and the renewed hope of having all this enjoyment close under hand for months of future years.

J. B. Rogers gives some notes on the details of bagging grapes:

The only safe rule is to apply the bag as soon as the cluster is formed. If delayed too long the spore of disease may have attached itself to the berry, and result in rot. Some have applied the bag before blossoming has taken place. As the new shoot is very tender and brittle, great care must be exercised not to break it. Take manilla or any other paper bags; cut off the upper corners, in order to wrap the upper portion around the cane, and then pin it. The size of the bag depends upon the usual length of the cluster, and whether more than one cluster is placed in a bag. A two or three pound bag is sufficient for most single clusters. As a result of bagging the cluster will average larger, ripen later, color in general better, produce larger berries, and the bloom will be preserved more perfectly than in those not bagged. As to flavor opinions vary. Some think it is better, others that it is not improved.

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IN BRIEF.

A Japanese traveler says that certain classes of murders in that country are punishable with the death of the murderer, all his family, and his school-master.

The Chicago public library has 117,000 books. The largest issue for one day was 3,317 volumes, and the average number of Sunday visitors is 1,711. There are thirty-one employes, the annual pay-roll being $24,727.

The concrete foundation for the Bartholdi Statue on Bedloe's Island is finished and is considered by engineers the most solid stone of concrete ever constructed.

James and Lucretia Mott are said to have been gentle but sternly just; kind but inflexible; ready to do good to all men, but particularly intent on doing good to evil men by convicting them of their sin.

The Iowa State Fair, without any horse trots, gathered in receipts to the amount of $42,000. This does not look as if the "agricultural hoss trot" was a necessity for success in that enterprising State.

A Congressman, not long ago, made a good point in the presence of his fellow members when he said, "Last year the Ways and Means Committee brought in here and we passed, a bill to admit free of duty the Bible in the Chinese language; and now, having provided for the free admission of Chinese Bibles, we have turned around and declared that the Chinese themselves shall not come."

A young man in California being a confirmed opium eater stole two coats from a room in his boarding house, expecting to be sent to jail for three months, and thus be unable to procure opium. He hoped so to become cured of his bad habit. To his dismay he found that his crime was a burglary, instead of petit larceny, and he was sentenced to the State prison for a term of years.

A New York photographer is quoted as saying: "After twenty-five years experience under the skylight, and after photographing over a hundred and forty-seven thousand people, I have become convineed that in nineteen cases out of twenty the left side of the faces gives the most characteristic likeness, while to the same degree the right side is the most symmetrical."

New York is the center of the cigar-making trade. She has nearly 4,000 factories, and turns out 1,000,000,000 cigars a year. Pennsylvania, Ohio and Illinois rank after New York. There were made in this country last year 3,167,060,925 cigars, about forty for every pound of tobacco used. About 35,000,000 were imported, thus making a total of about 3,212,000,000, or sixty for every man, woman and child in the United States, and 250 for every man over 21 years of age. This twin-brother of the drink curse will demand the same methods now advocated by the Prohibitionists. The principle will be settled as to alcohol and then may be easily extended to include all such useless and destructive agents.—*Living Issue.*

Some sixty years since a Bank of England £5 note was paid into a Liverpool merchant's office in the ordinary course of business. On holding it up to the light to test its genuineness, the cashier saw some faint red marks upon it. Examining them closely, he traced some half-effaced words between the printed lines and upon the margin of the note, written apparently in blood. After a long and minute serutiny, he made out the words: "If this note shall fall into the hands of John Dean, of Longhill, near Carlisle, he will learn hereby that his brother is languishing a prisoner in Algiers." The merchant immediately communicated with Mr. Dean, and he lost no time in bringing the matter before the government. Inquiries were set on foot and the unfortunate man was discovered and ransomed. He had been a slave to the Dey of Algiers for eleven years when the message he had traced with a splinter of wood dipped in his own blood reached the Liverpool counting-house.—*Panama Herald.*

REMARKABLE SURGERY.—A remarkable case of recovery from what was thought to be a fatal gun-shot wound brought many eminent physicians to Bellevue Hospital, this city, last week. A young German who shot himself in the head some months ago had been the subject of a number of remarkable surgical operations. The bullet entered the brain immediately above the nose and passed through the head, lodging in the base of the brain, from which it was removed by boring a hole in the skull. A drainage tube was inserted as a drain for the blood and matter from the wound. Subsequently the tube was withdrawn, the wound healed, and insanity did not result.

The operation for a new nose in plastic surgery was not long since performed in Bellevue Hospital, with more than ordinary success. The French and Italian method of building up a nose from the cheeks or the arm has little to recommend it, because, there being neither bone nor cartilage, the flesh sinks into the face, a shapeless mass. In the Bellevue Hospital case Dr. Sabine used the middle finger of the left hand as bridge and septum, taking off three phalanges. This he covered with pieces of flesh from the cheeks. The patient, a messenger in the hospital, called "Tommy," was suffering from the terrible malady called "lupus." He is now much improved in appearance, and a living example that the bridge of the nose as well as the nostrils can be replaced by a skillful hand.

AFRICAN ANTS.—The bashikonai ants must be a terrible plague. They travel night and day in armies miles long. The elephant and gorilla fly before them; the black man runs for his life so soon as the ants are seen. It is related by a traveler that as he was going up one of the mouths of the Zambesi, he saw a whole village suddenly deserted by the inhabitants, who fled with all they could carry off, a proceeding which, as there was no foe in sight, rather puzzled him, till he found they were fleeing from the ants. When these ants enter a hut they clear it of every living thing in a few minutes. Huge cockroaches, almost as large as miee, centipedes, mice and rats are instantly devoured. A strong rat is killed in less than a minute, and in another minute its bones are picked. A leopard, dog, or a deer is soon dispatched and devoured, for they kill by their numbers. They are quite half an inch long, and one variety is so strong that it will bite pieces clean out of the flesh.

They possess, however, one meritorious quality—they mortally hate, and whenever they can, put to death the mischievous white ants which make such destruction in houses. In addition to these and the sand ants, which bite like scorpions, leaving a distressing pain behind them, there are several varieties of flies which sting horribly, such as the igogonai—small gnats—whose bites go through the tough hide of the negroes, causing a terrible iteh; the ibolai—flies or gnats—which sting as though with a needle, and whistle as they dash at you; the richouma, which fill themselves with your blood before you know they are there, and then leave an itching that lasts for hours, varied at intervals by certain sharp stabs of pain; the sloway, or nest-building flies, not quite so big as a bee, which cling to a man even in the water, and assail the natives with such ferocity that if a canoe by chance touch one of their nests, the men instantly dive overboard.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Pres't Blanchard, the addresses of Pres't H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper. 35 cents; per dozen, $3.50.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

NEWS OF THE WEEK.

WASHINGTON.

—A resolution has been proposed in Congress for an investigation of the condition of the National banks of New York City. It believed that resolution will be not adopted.

—The House Committee on Public Lands has directed a favorable report on the bill appropriating $250,000 to reimburse persons who settled upon or purchased lands within the grant made to the Northern Kansas Railroad Company, and to whom patents for such land were granted, but against whose right to the land decisions were rendered by the United States courts on account of priority of grant to the railroad company. The bill provides the reimbursemeut shall be at the rate of $3.50 per acre.

—Detective Wood has represented to the Secretary of the Navy that he has found evidence of even more extensive frauds in other bureaus of the Navy Department than in that of Medicine and Survey.

—Secretary Lincoln and Secretary Teller will go to Philadelphia Tuesday of this week to attend the funeral of Bishop Simpson. Mr. Lincoln had a strong personal attachment for the Bishop because of the latter's intimacy with his father.

—In the Senate, Friday, the Blair amendment was offered to the sundry civil appropriation bill. It provides that there shall be appropriated out of any moneys in the Treasury not otherwise appropriated, $500,000, "to promote the proposed exposition of the agricultural and mechanical capabilities of the colored race of the world, to be held at Chicago in November, 1885."

COUNTRY.

—The Ohio Supreme Court rendered decisions on the Scott law Tuesday, declaring the second section of the act, providing for a lien on real estate tenanted by a liquor dealer, to cover the tax, unconstitutional, but refusing to say whether the entire statute is valid, claiming that that question has not been presented in the cases under consideration.

—New indictments against James D. Fish, John C. Eno and Ferdinand Ward were returned to the United States Grand Jury at New York Tuesday. Fish is charged with making loans from the Marine Bank of $1,000,000 to Grant and Ward on fictitious securities; and Eno, it is alleged, misapplied $4,050,000 of the funds of the Second National Bank.

—Henry Havemeyer, of New York, with a yearly income of $25,000, has been declared unable to manage his estate because of insobriety.

—A statue to Simon Bolivar, the liberator, was unveiled in Central Park, New York, Tuesday, before a large concourse of Spanish-Americans.

—The new waterworks well at Wheeling, W. Va., caved in Monday evening, one man being buried forty feet. The well is still caving, and the large boiler-house is threatened with collapse.

—Near Akron, Ohio, a boy carelessly threw a light into a wrecked powder magazine Monday evening. Such of the powder as remained exploded, blowing Perry Peck to pieces, and injuring many other lads.

—The Mormon press and leaders claim that the bill just passed the United States Senate, governing things in Utah, is cruel, revolutionary, unconstitutional, and formulated for the purpose of "destroying their religion." They assert that existing circumstances do not call for such a law, but that false reports have incensed the public mind.

—The Independent Republican committee organized at New York Friday by electing George William Curtis chairman. A document was adopted, to be sent throughout the country for signatures, asking independents to send delegates to a conference, which shall decide what action shall bc taken in case the Democratic nominees are not deemed worthy of support.

—Commodore Garrison made an assignment at New York Friday, giving preferences for $631,000. His counsel states the trouble was caused by notes being protested on securities, of which Garrison possesses a large amount, but which are almost unmarketable at present. The amount involved by the assignment is placed at $5,000,000.

—Gen. Miles commanding the District of Columbia, has appointed an expedition to explore the Copper river, in Alaska, which is considered a dangerous undertaking, as the Indians are exceedingly hostile.

—Disturbing rumors and the assignment of Commodore Garrison had a depressing effect Friday on the New York stock market, prices dropping 1 to 5 per cent and closing 1 to 4¾ per cent lower than Thursday. Some shares sold at the lowest figures for years.

FOREIGN.

—At a balloon ascension at Bordeaux, France, George W. Roosevelt, the United States Consul, and wife were present. A French soldier fired a pistol at the Americans. Thc bullet passed through Roosevelt's hat, contused his head and knocked him over. The wounded man pointed out the soldier, but the latter, with two companions, escaped. It is supposed the soldier mistook the Consul for an officer in civilians' dress, against whom he had a grudge. The commander at Bordeaux has ordered an inquiry.

—Several arrests were made yesterday in Germany in connection with an alleged ihcendiary and revolutionary conspiracy, which is said to have branches in America It is believed that if a connection with America is established Bismarck will open a diplomatic correspondence with the United States Government immediately.

—A number of guns and revolvers have been discovered buried in the earth near Cork, Ireland. It is supposed they were concealed there by Fenians. An informer is supposed to have given information concerning their location.

—According to the Paris correspondent of the London *Times*, James Stephens, the Fenian leader, has opened up communication with prominent Irish Nationalists in America in furtherance of a conference or convention in Chicago which will urge physical force, applied through guns and bayonets, for the liberation of Ireland from English control.

—The Reuter Company has received a dispatch from Suakin, Egypt, announcing the arrival there of twenty-one pilgrims from Khartoum. The pilgrims state that when they left Khartoum that place was safe and fully supplied with provisions. They left May 25.

—In the Commons, June 20, the Under Foreign Secrctary stated that the last news from Gen. Gordon was of the date of April 12. He said twenty messengers had been sent Gen. Gordon by different routes. One messenger, who went up the Nile by boat, succeeded in entering Khartoum. On his return, bearing Gen. Gordon's answer to the Government, the messenger was pursued by rebels and killed.

—The Mahdi has again written to the Mudir of Dongola summoning him to espouse the Mahdi's couse. If he acquiesces he will be made Governor of the province and allowcd to keep all the taxes; if he refuses the Lieutenant of the Mahdi will kill the Mudir and all belonging to him.

—The committee appointed to consider the advisability of widening the Suez Canal or building a parallel one has decided in favor of the former plan.

—By a premature blast on the Tampico branch of the Mexico Central Railway twelvc Mexican and two American workmen were killed.

THE WASHINGTON ADDRESS,

"FREEMASONRY AND FREE GOVERNMENT" is out of print. The only edition has now been all sent out, and orders for hundreds are coming in which we cannot fill.

Ezekiel Sutton of Angola, Ind., is one of the quiet but persistent workers. He has sent out during the year past two thousand three hundred tracts and three hundred and forty-five books and pamphlets. Who will do as much for the cause this year? The field is very great, but the laborers are few. He writes: "I gave 'Freemasonry at a Glance' to a man that thought of joining the Masons, but after he had looked it over he said, 'If that is their foolishness I don't want any of it.' So will all well meaning men say."

BUSINESS.

DELINQUENT SUBSCRIBERS.

Are you in arrears on your subscription to the *Christian Cynosure?* Did you receive notice with a request to renew? We have endeavored to give each delinquent a fair warning, and then wait patiently for returns. In some instances we have been disappointed, even after a second trial, but we are not discouraged. We intend to exercise the largest forbearance consistent with the financial safety of your paper, and where you show sufficient interest to write and state your case we will consider it with the largest practicable liberality. In cases where we receive no reply, there is nothing left for us to do but to remove the name from the list and charge up the amount.

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No. 3	75	@77
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Rye—No. 2		65
Bran per ton	11 50	12 50
Flour	2 00	@6 40
Hay—Timothy	7 00	@12 50
Mess pork per bbl		18 50
Butter, medium to best	8	@20
Cheese	05	@12
Beans	1 25	@2 20
Eggs		14
Potatoes per hus	50	65
Seeds—Timothy	1 20	@1 26
Flax		1 69
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	16	@34
Cattle—Choice to extra	6 35	@7 10
Common to good	3 15	@6 20
Hogs	4 40	@5 75
Sheep	2 00	@4 80

NEW YORK.

Flour	3 10	@6 25
Wheat—Winter	82	@1 10
Spring	75	96½
Corn	56	@64
Oats	36½	@41½
Mess Pork		16 25
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The re-appointment of Eli H. Murray of Kentucky, as Governor of Utah Territory, if it signifies anything, must mean that his strong anti-Mormon policy is endorsed by the President and the Senate. It is a bitter dose for the Mormons. Murray is said to be the only governor they have been unable to capture. They have done everything they could to prevent his reappointment, even going so far as to secure an investigation of his accounts while Marshal of Kentucky some years ago in the hope of finding something to his discredit. The reappointment is a vindication of his past official record, and we hope is also an earnest of the vigorous policy which should be pursued toward this crime against God and man.

But the reappointment shows what things of straw party platforms sometimes become. The Republican convention adopted a plank, declaring that the appointment to offices in the Territories should be made from bona fide citizens and residents of the Territory wherein they are to serve. But President Arthur appoints Murray of Kentucky to Utah, and Pierce of Chicago, to be Governor of Dakota.

The reform against immoral literature has not so wide a field as that against the saloon, but it has an enemy as dark. American parents are asleep on this subject. Some of them are awakening to misery and the ruin of name and of home. Let us mark every movement against these Satanic prints and rejoice when they are suppressed. Such is the Gilbert bill just become law in New York, which provides penalties not only for the vending of obscene literature, but also for the sale, or exposure for sale, where minor children can see them, of "any book, pamphlet, magazine, newspaper, or other printed paper, devoted to the publication or principally made up of criminal news, police reports or accounts of criminal deeds." Another clause of the Act makes the sale or exposure for sale of any picture or photograph of this sort a misdemeanor. It is a good law for New York to enforce, and for all the other States to copy. It should have been on every statue-book years ago.

"Prohibition don't prohibit," but it has at least given General Manager Morseman of the Pacific Express Company an excuse for a general order forbidding agents or messengers to receive for shipment to any point in Iowa any alcohol, ale, wine, beer, spirituous, vinous, or malt liquors. The Iowa State law goes into effect July 3d, and we see it reported that all the railroads passing through the State have issued similar orders. Whether prohibition prohibits or not is matter of indifference so long as it brings in such results.

Mr. Swaim, the Judge Advocate General of the army, was one of President Garfield's dearest friends. He was unceasingly at his bedside and almost held the dying man in his arms at the last. It is not pleasant to believe that he is a vulgar swindler, but on such a charge, drawn up by a committee of investigation, the President has just ordered his court-martial. If Swaim was innocent and a man of honor, he would be the first to insist upon the most rigid trial. But he does not want the trial any more than if he was guilty. The preliminary examination made him sick, and when Secretary Lincoln and the President were found to be in earnest, members of Congress and high officials began to use their personal and political influence to prevent the trial. They urge that it would be an act of mercy as Swaim is already much affected in his health. If Mr. Arthur is not a Freemason he may thank his Vermont Baptist parents, who had probably read the Morgan book, that he has not been subjected to a demand on the part of Swaim and his Masonic friends which it would have been difficult as a subservient Hiramite to have denied.

Francis Murphy has just completed the most remarkable temperance campaign ever begun in Chicago. He closed Friday evening his seven weeks' work with a great meeting in Farwell Hall, which was packed. During this time 11,000 people have signed the pledge. Murphy has been assisted part of the time by his son, a young man of brilliant talent, but the whole expense has been less than $1,000. The meetings have been largely held in the churches, yet it is complained that Christians have not given Mr. Murphy the hearty support he deserved. Mr. Murphy's method is somewhat peculiar, well calculated to produce a strong emotional effect which may not, we fear, be abiding in all cases. He is emphatic and happy in his testimony for the need of power from God to deliver the drunkard from his sin, but does not insist on his coming in the name of Jesus for pardon and power. Many, however, have, we believe, been brought to Christ and made free from the curse of liquor by this great work.

The base ball game has received its death blow in Columbus, Ohio, say its patrons. On the 22d ult., members of the Brooklyn and Columbus clubs were arrested for Sabbath violation while playing a match. Judge Wylie of the Common Pleas court gave his decision that the arrests were legal and the punishment of the parties must follow. The president of the Columbus club says this decision will break up the business because the game cannot be supported without Sunday games. This opinion confirms what was remarked in these columns lately: that the base-ball business had fallen so low that when it should fail to establish itself as a Sabbath-desecrating institution it would fail altogether.

The Nihilists, no less than the Irish "Invincibles," or dynamiting Fenians, make a careful use of the sensations of terror, mystery and anxiety which their tragic strokes inspire. When Lieutenant Colonel Soudekin was assassinated, Russia was aghast at the boldness and temerity of the murderers and recoiled from a blow aimed directly at the department concern in suppressing the secret lodges of assassination. Hardly less horror was created in St. Petersburg and throughout Russia, when Captain Gerdzey was murdered last week by the Nihilists. He had incurred the bitter hatred of the murderers of that secret conspiracy, and is represented as a capable and courageous officer, who specially devoted himself to grappling with Nihilism. His body was found with a bullet hole in the temple and a dagger left sticking in his heart, while a note coolly pinned to his coat left no doubt of the identity of his murderers.

The past week has been one of more than ordinary interest in the British Parliament. The bill extending the franchise passed the Commons amid scenes of great excitement and even an unwonted exhibition of fierce political passion. Gladstone's speech contained a plain menace at the stability of the conservative House of Lords if they should dare reject the bill. Now it is predicted they are sure to do so. Another vote of censure is proposed by the Tories on the arrangement with France respecting Egypt. The substance of this settlement is as follows: England undertakes to withdraw her troops from Egypt at the beginning of 1888, in case the powers consider such a withdrawal possible without endangering public order. The caisse de la dette publique, after 1885, will have a consultative voice in regard to the budget and have a right to veto any increase in expenses on the part of the government. It shall continue to exercise the right of financial inspection after the evacuation of the country by the English, in order to insure the regular collection of the revenues. England also undertakes during her occupation to propound schemes to the porte and the powers for the neutralization of Egypt, like Belgium, and for the neutralization of the Suez Canal. Gladstone has so managed the debate in Parliament by dividing the revelation of his plans that the financial part will be kept back until after the meeting of the conference of the powers on Egyptian affairs. The vote of censure now proposed is therefore premature, and will fail, to the great chagrin of the opposition, who were sure three weeks ago of forcing Gladstone to resign, but now see him supported by a larger majority than in any recent parliamentary battle.

UNHOLY FELLOWSHIP.

BY REV. GEORGE THOMPSON.

There are many kinds, but at present, I wish to speak of only one—viz., the unnatural, injurious, and unrighteous fellowship in the Masonic and other secret lodges.

We are commanded to "have no fellowship with the unfruitful works of darkness, but rather reprove them." And yet in these lodges are many professing Christians and ministers in high standing in the church, in close and oath-bound fellowship with the profane, Sabbath-breakers, drunkards, licentious, infidels and scoffers! And they call them "Brothers!" And enter into an intimacy and confidense unknown in the Christian church, or even the family. Does this seem in harmony with the above passage of Scripture?

And because there are so many of these church members in the lodge we are told (and it is used to induce the simple to unite): "The Masonic lodge cannot be so bad as you represent, or there would not be so many *good men* in it. Many ministers of different names, and many church members belong to it. And surely they would not do so, or continue in the lodge if it were a bad and unrighteous institution."

Ans. It is, indeed, one of the strangest things and unaccountable, that so many who *seem* to be good men have been induced to join, and after they have joined, to *continue* in a Masonic lodge! And it is a great stumbling block to many, and leads others into sin.

That the *uninformed* should be led to join is not so wonderful, for many are actuated by *curiosity*—they wish to know for a certainty, the "secrets" which are represented to be so very important.

But after they have taken the first step their lips are sealed and their hands tied; and they are in bondage for life. Many have wished they were *out.* They have objected that they did not find the good they were given to expect, but have been silenced by being told, "You will find it higher up." Disgusted, they have lacked the courage to boldly break away and denounce the whole thing as an outrageous imposition.

I have known numbers of men, and very good men, who became Masons in youth—were afterwards converted, and attended lodge no more; and advised all

young people "never to join any secret society," but dared not say a word about what they had *seen in the lodge!* They had sworn not to reveal, in any way, any of the secrets; and being very *conscientious* men they dared not do it, though they despised and were ashamed of the whole institution.

A few have felt it their *duty* to *expose* the abominations, that others might take warning. So Morgan—so the 103 who authorized Bernard to write an exposition and voted it correct. So Finney, so Ronayne and others. And the number increases. Thank God.

The good Dr. David Nelson said, "When I was a young man I was an infidel, a gambler, and a Mason, but when I became a *Christian*, I put them all away together." Noble example! What a pity every professing Christian had not done the same! Then would the iniquity have been rebuked, and we should not have heard so much about its not being bad because so many *good men* belong to it.

I have never said "A man cannot be a Christian and belong to a Masonic lodge," but I have often said "*No Christian has any business to belong to one.*"

Finney met the lodge once after he was converted, but never afterwards. It was too cold for his warm and ardent Christian feelings.

And when these "good men" and ministers join the lodge, their influence for good is at once crippled or destroyed. I knew a "Royal Arch" presiding elder. He said in my house, "I have no doubt that my being a Mason has injured my influence as a minister."

I knew a Congregational minister who was long respected, loved, and useful. He joined the lodge and soon lost his influence, and the respect of the community and of his brethren.

I knew a U. B. minister who joined the lodge and was deposed from the ministry, and has since had but little influence.

These are mere samples of a class. But take these good men as a *whole*. Are they the *spiritually minded* and *consecrated* men of God? Do they show to the world that they love God supremely, and their fellow-men, as themselves? In a large majority of cases, we must say "No." And again No! The lodge with them is *first*, the church *secondary*. Lodge members first—church members last. And they will join with their profane, and drunken, and infidel, and licentious "brothers" to "conceal and never reveal" the abominations of the lodge room, and crimes of members! And if asked questions about their proceedings, they must be entirely *silent* or *lie*. They cannot reveal anything. And if they admit, that is revealing—so they must say "No." "It is all a lie."

I heard a boy ask his father (a minister of three degrees), "Father, did you ever take those oaths?" (as in Finney and others). He answered: "*I do not know.*" My wife asked a minister Mason if he ever took them. He answered, "Why, no, Mrs. Thompson—but perhaps something equivalent to it."

At the close of one of my lectures against Masonry, a Mason minister said before the crowded audience, "He has set up his own target and fired at it," as much as to say, "He has not touched any thing in Masonry." Yet, in private he admitted to me, I did hit Masonry in a number of points.

A thirty-three degree Mason said to me, "If a man who had been a Mason, should tell every thing *just as it is*, you *could not believe him*," because he had violated his terrible oaths.

What logic! Tell every thing *just as it is*, and yet cannot be believed! All the more can they be believed, because they do it at the peril of their lives.

An ex-Master Mason says, "The Masonic Institution is nothing but a *hollow sham*, a *consummate swindle*, a *gigantic falsehood*—the most *corrupt*, and the most *corrupting system* on the face of the globe." "Its obligations are villainous;" and "if I were back where I was before joining the Masonic institution, I would much rather have my right arm cut off, than to have taken such a terrible leap into the dark." And there are many such. "Masonry is nothing but an *absurdity* and *wickedness* throughout," he adds.

Now how any minister or Christian can go into, and join hands with such men, as mostly compose a lodge, is a mystery. They are either grossly deluded, or horribly rotten at heart. It is wholly inconsistent with Christian obligations, and clearly contrary to the Bible. And such unholy associations must, of necessity, corrupt and degrade them. No wonder so many of these "good men" are dead weights in the churches. They are forced to stultify themselves, and do many things they know to be wrong, if they remain good Masons.

And no man can prosper in a spiritual sense, and continue an active, adhering Mason. Such cannot arrive at, and enjoy the blessed "higher life" because they "regard iniquity in the heart," and are living in continual sin. "Come out from among them, and be ye separate," is the plain command of God.

Oberlin, Ohio.

THE CHAINED ELEPHANT.

BY GEN'L J. W. PHELPS.

The republican elephant has again been chained to do party work. His stately steps move the round-robin platform which drives the whole machinery of jobs, "liberalized pensions," high tariffs, extravagant expenditures, wild, reckless speculation, etc., etc. Mason and Dixon's line is still the line of party policy. On one side of that line monuments and flower-throwing are dedicated to rebels, while on the other side they are dedicated to the "Grand Army of the Republic." Not one step has been made towards uniting the two dis-severed portions of the Union on the basis of the Declaration of Independence. Party interests have been secured, while American institutions have been ignored.

In its choice of candidates the Republican party has courted the favor of the liquor traffic in a most decided and unquestionable way, in which it may conciliate to some extent a half-trusting democracy, but will tend to strengthen the hands of the Prohibitionists.

The true policy of the American party, I repeat it, is to hold its convention, say in the early days of September, and in its candidates appeal to the sentiments of 1776, not to those of 1876 which the Republican ticket represents. Our true policy is to draw our Presidential candidate, if possible, from the old Whig party of the South, and our Vice President from Missouri or Iowa. The contest lies between American institutions on one side, and the lodge on the other; and any party that ignores this issue does not meet the political necessities of the times.

As the Anti-masonic party we Americans have not received the slightest recognition from the Republican nominations. Those nominations recognize the claims of the liquor traffic but not those of the American party. It recognizes, carefully, both the saloon and the lodge, but not American institutions. Mr. Blaine represents lodge politics, while Gen. Logan represents the lodge itself, and has no other special basis of national breadth to stand on. He is one of the principal institutions of that exceedingly un-American and un-Christian institution called Decoration-day, which is a mere sectional holiday confined to the north of Mason and Dixon's line, and never can be elevated to the dignity of a national holiday. But this is Gen. Logan's principal distinguishing service to the nation.

Nor has the old Whig Anti-masonic sentiment of Vermont, the once model Republican State of the world, which might well be held up as Liberty lighting the world, ever received any adequate recognition from the Republican party. Vermont Anti-masonic Whig sentiment, the chief effective original capital of the national Republican party, has well merited a leading position in the National Executive Department, if not the head of that department during and since the war. But a State of the most American and most real Republican institutions of any State of the Union has received no recognition in that way at all. The national Republican party has been more allied with the Democrats, lodgemen and the rogues of Vermont than with her citizens of the Anti-masonic Whig stamp who represent American institutions rather than party politics. The Republican party nas appealed to the very lowest element of Vermont politics rather than to that character which distinguished the State at the beginning of the war of the rebellion.

Party contest has broken out of the lists of American institutions. Those institutions must have a party to represent them, and that party must at least have the veto-power on the action of other parties, and must come in possession of that power soon, or our institutions will cease to be American in everything but in an empty name.

Our young men born during the misrule of the Republican party will hardly know what American institutions really are. The tradition of these institutions has not been transmitted to them; but instead the lodge and lodge-politics have become their political inheritance. If there are, indeed, any real Independent Republicans among us who represent the best element that went originally to make up the Republican party, now is the time to put themselves at the head of the young generation of voters who are surfeited with worthless war-memories, and lead them back to that great platform of the American party, the Declaration of American Independence. With Independents of this character we of the American party could readily operate, but not consistently with any other. If defeat and political death are ever to be the fate of reformers, how long can the American Republic stand?

A chance shot may take effect, when many that are carefully aimed miss the mark; *good* seed, dropped by a careless hand, may bring forth fruit for genera tions; and a word spoken casually, if it be a *good word*, may be remembered when sermons and set speeches are forgotten.

In 1857, Mr. Spurgeon preached to a vast assembly in the Crystal Palace. A few days before, he went down to arrange where the platform should be placed. While trying the various positions, he cried aloud, "*Behold the Lamb of God, which taketh away the sin of the world!*"

A man was at that time at work in the Palace, who heard the text spoken under such unusual circumstanees. It went with power to his heart, convinced him of sin, and led him to the sin-atoning Lamb, in whom he found forgiveness and peace.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"Since I saw you last I have been thinking on a great subject,—peace! How much there is in the Bible about it. Verse after verse has kept coming into my mind as I sit here. 'Thou wilt keep him in perfect peace.' 'Your peace shall be like a river.' 'In *me* ye shall have peace.' It is in just this calm, unruffled condition of spirit that we ought to be all the time, and where we should be if we were not continually letting the world, the flesh and the devil spoil it all. In our ignorance or our carelessness we give Satan the advantage over us and he uses it."

Now Mrs. F. is herself the very embodiment of that peace of which she spoke. Her life's day is going down like one of those rare pearl tinted summer sunsets, breezeless and balm-giving, when the burden and heat of the day is over, and the passing showers have left only a rainbow. So I drew my chair up nearer and asked this very practical question:

"I can conceive of a state of mind so exalted that we shall feel all earthly trials and annoyances less than so many pin pricks; but the problem with me Mrs. F., and I imagine with many others, is not so much how we can attain this peace as how we can keep it in all this continual friction of our daily life?"

"Don't you know that there is a highway called the highway of holiness, and no lion or ravenous beast shall go up thereon? Our peace can only be destroyed by these outward trials when they become *temptations*. To have continued peace in the midst of outward strife and turmoil we must keep on the king's highway and not go down into the fog and damp of the valleys. I have been taught this lesson many times, and yet but a week ago I had to learn it all over again. It is on the low ground of Christian experience that Satan goes about as a roaring lion and the only way to escape him is to go up higher."

And this is the whole grand secret that so many of us miss! We look longingly over the hedge of some all our Father wills and does that is better than bonds or bank stock. And it all comes of living on too nearly the same plane with the prosperous worldling when we ought to be miles and miles above him.

There is one form of trial which oftener becomes a temptation to destroy our peace than perhaps any other; and that is, being misunderstood, to have our motives misrepresented and impeached, and our good evil spoken of. According to Holy Writ it is one of the most common that Christians, and especially reformers—though perhaps I ought not to make the distinction, as the terms ought to be synonymous—are called upon to endure. And it is at least half the battle when we can bear these things with unruffled mind and temper. We are given in the Life of Mrs Barbauld an instance of the pain suffered by a sensitive spirit under unjust and malicious criticism. But why should the insult of the anonymous writer who pictured her in the *Quarterly Review* as "dashing down her knitting and her shagreen spectacles to save the nation from impending ruin," have so deeply wounded her, as to even make her lay aside the pen which she was conscious of having wielded only in the interests of truth and pure patriotism? But the stoutest hearts that ever battled for righteousness have writhed at times under mean, personal attacks. It is easy enough to affect a haughty indifference and say "we don't eare;" but the spirit which indited the quaint Saxon motto graven by an old medieval ear over his castle door:—"*They haif sayde: What sayd they! Let them saye,*" though it may help us bear calumny and misrepresentation with outward calmness and dignity, is not capable of giving us inward peace amid the strife of tongues. "Come up higher!" That is the true secret. That is the message of the lilies and the sparrows, and the sweet summer wind blowing where it listeth. "He that hath ears to hear let him hear."

SHORT SERMON.

TEXT:—And he cast down the pieces of silver in the temple.

MY BRETHREN:—You are doubtless aware that men who cheat and gamble, as they do in Wall Street, betray our Saviour, the Prince of Righteousness. They themselves are often aware of this fact, and seek to make a reconciliation with him by surrendering a part of their spoil for the uses of education, religion, or some other good object. They get a very great deal more than thirty pieces of silver for their treachery. Sometimes they get even one or more entire railroads; and perhaps for reconciliation they give five hundred dollars to the widows and orphans whose stock they have watered and ruined.

But of all swindlers, my friends, your Masonic betrayer of the Prince of Righteousness is the one who makes reconciliation in the most debasing style. He often throws the blood-money with which he has stained his hands into the temple; but he has not the grace to go and hang himself as Judas did; he makes a merit of his treachery, and claims credit for it under the name of charity and respect for religion!

My friends, believe me, there is no more charity in the contributions which the fraternity make to the temple of God, for burying the dead, relieving the distressed (rogues), helping widows and orphans, etc., than there was in the contribution of Judas which was appropriated to buying a grave-yard for the poor and friendless. The money that they get out of their dupes by false pretences goes chiefly to the support of a set of scribes, High Priests, Grand Commanders of the Host, etc., who by their organization are always on the watch trying to take the Prince of Righteousness by deccit and destroy him. The money that they get, aids to betray Christ and transfer the honor and praise due him to a mutual aid organization called Freemasonry. And the money that they distribute in pretended charity is spent merely for glorifying the name of their organization, and not for maintaining the Christian temple into which they sometimes carelessly toss it.

There are many mysteries in life, it is true. It is a great mystery that the worshipers of the golden calf and the worshipers of our Lord should both be compelled to swallow of the crushed and broken substance of which the object of worship was formed: it is strange that the true and the false should often appear so similar; but greater is the wrong, therefore, of those who manufacture mysteries and strange similitudes as Freemasons do. They worship the golden calf while claiming to partake of the sacrament, at the same time manufacturing a sacrament of their own, intended to bring the holy one of the Lord into derision and contempt.

My friends, the germinal principle of Freemasonry is duplicity not charity. The Freemason, as such, knows nothing of charity. His pretended alms-givings are mere policy. They go to support an institution that is ambitious to show that its minions can do good by the square and compass instead of by the cross of Christ. When you see a Freemason after tossing some of his ill-gotten gains into the church go and hang himself, then believe in Masonic contrition and charity. So MOTE IT BE!

TRUTH TRIUMPHANT.

It is a blessed assurance which the Christian enjoys, that truth and righteousness are eventually to triumph. That, though falsehood may prevail, and iniquity exalt itself; though truth may be fallen in the street, and judgment turned away backward; yet the time will come when out of all this error and confusion, truth and righteousness will be triumphant in the end. He who was the Way, the Truth, and the Life, suffered as bitterly as any one, from the hatred, and falsehood, and malice of this world. But now all this has passed away, and at the right hand of God, in glory everlasting, far above all principalities and powers, and every name that is named, he sits in the sereneness of his omnipotent majesty, "from henceforth expecting until his enemies be made his footstool." And "if we suffer with him, we shall also reign with him," and shall partake his glory as we have also partaken his shame.

Even in this world "the triumphing of the wicked is short;" and sometimes, ere we are aware, God vindicates the right, and judges and punishes the wrong. But this is only the beginning. The eternal years of God are before us, and the outcome of all time and all eternity shall be to glorify the heavenly King, and exalt his truth and righteousness, and utterly destroy and crush out the infernal serpents of sin, and falsehood, and iniquity which swarm around this sin-cursed earth.

Let us then be of good cheer, and work with good heart and hope, assured that God shall bruise Satan under our feet shortly, and that in due time our Master will remember and reward our toils, and crown his faithful followers with honor, strength, and victory.—*Armory.*

ARE THE FREEMASONS A RELIGIOUS SECT?

The *Catholic Review* prints an article under this head which in its main argument is good. It is reprinted below with a few omissions of reference to the Romish church.—ED. CYNOSURE.

It might seem rash to assert positively that they are, since little or nothing can positively be known of a secret society. Besides, religious sects in this country may mean anything from Oneida communities to the Jerkers or McDonaldites, who make epilepsey a virtue. But by taking such inferences as are possible from well-known facts concerning the Freemasons, we feel quite safe in putting them down as a heretical sect, with a special distinctive malice and certain doctrines of their own.

They pretend to universality, and have adopted a doctrine or religion of humanity which they suppose capable of lifting them above the strife of creeds and rendering their society responsible to nobody but GOD. This creed is, "I believe in the united and universal order of Freemasons, which by diligently cultivating the religion of humanity will one day lift all men to a common level." They regard their society as something above religion, or common to all, pretending that they possess a principle peculiar to themselves and not to be found in any other society; a principle which enables Jew and Gentile, Christian and Pagan, Democrat and Republican to assemble on a common platform and work for the good of the human race. All which sounds very fairly to the ear, and if it could be realized would be a wondrous miracle.

This principle of universality in its relation to humanity, as the order of Freemasons classes it, is not only heretical, but impracticable and absurd. Heretical because to the church alone did Christ, the Lawgiver and Regenerator of the human race, give this universality and the mission of elevating the nations, or, if you will, humanity, to the standard of perfection. Freemasons scout at this doctrine, and also at Christ, who has no place in their worship. But the truth stands nevertheless. The church alone has the mission. Whoever attempts a similar work must submit to her control, and be content to work in time and in localities, for she alone has all time and the whole world. The work of lifting up fallen man can only be done and continued by those methods which Christ established, and we are not aware that he confided any of them to the Freemasons, or that they have stolen them from the church, as they have their principle of universal brotherhood. The impracticability of this principle as held by the order is as plain and prominent as the editorial nose. What no man was ever able in his nature to do, *that* no man can ever do. The Son of God alone carried out the idea of universal brotherhood. Therefore, the claim and doctrine advanced by the Freemasons is impious and heretical.

They are always striving to give it expression, however, and have formulated a very imposing ritual. Their pass-words and signs and emblems are intended for general use all over the world. They have a sort of worship, the worship of God and humanity. They bury their dead in a very pleasing and inoffensive manner with speeches, hymns, and a few vague prayers. They are in doctrine advanced a long way ahead of the less powerful sects, since they stand the strain of admitting Catholics and Mahommedans into their ranks. Their system of church government is complete and moderately successful and perfect. They look down with pity from the heights on which they are established on the struggling crowd of Christians who fight over the meaning of the words of Christ. They are beyond Christ. They have found the true and simple key to his whole life along with Mr. Renan, and have opened the road to the stirring truth which he taught—Humanity with a big H.

To our mind there is nothing more plain than the reasons for calling Freemasons a sect, a religious sect in the wide meaning now given to those terms. Catholics who submit themselves to their influence not only violate the laws of their church in joining a secret society, but also are guilty of a material apostasy, at least in accepting doctrines condemned by the one infallible church. The plea of ignorance cannot be often urged in our day, so wide-spread is the knowledge concerning the order of Freemasons.

—We have never belonged to a secret society and have no thought of so doing. If a society is in itself good, and has no other object than to do good, why should it make secrecy one of its fundamental principles, and bind its members by the most solemn vows and the severest penalties to disclose nothing that is said or done in it? We cannot conceive of any circumstances in which it would be best for a man to be a member of a secret organization having such vows or penalties.—*N. Y. Examiner* (Baptist).

THE CONFLICT.

We're a-floating! we're a-floating! on a fierce rolling tide,
True freedom's our bark, and the truth is our guide;
No rest for the sluggard, no peace for the foe,
But thro' all opposition right onward we go.

The storm gathers round us, the thunder is heard,
What matter? our bark rideth on like a bird
With the flag of true freedom above our true men;
We have brav'd it *before* and will brave it again!

Far above the dark storm-cloud, the clear sun-beams rest,
And the bright bow of promise gleams forth on its breast;
Before us a future of labor and love,
True brethren around *us*, a just God above.

A future of labor,—brave, honest and free!
No oath-bound clan, but a brotherhood we,—
A future of love when the just and the true,
Shall rule in the place *of the* Cable-towed crew.

Throw out the broad canvass to catch the free wind,—
Leave old party issues like rubbish behind;
With justice and love to lead on the van,—
Live and die we for *Freedom*, for *Truth*, and for *Man!*

—*From Clark's Song Book.*

ADDRESS OF SENATOR S. C. POMEROY

BEFORE THE AMERICAN CONVENTION, CHICAGO, JUNE 20, 1884.

In our form of government, where the people elect the executive officers, political parties seem to be a necessity. Parties and politics are great educators of the people, and cannot be dispensed with. The man who stands aloof and refuses to act and labor for the cause he thinks to be right neglects his duty as an American citizen, and abuses a privilege which was dearly purchased for him. A man who cannot stand upon the platform of his party should not stand before the people for an election. The utmost good faith and fair dealing should be exercised by both.

A party is not known by what some man or some paper may say. It is not bound by the sayings of its individual members. A party is bound by what it does and says in a duly called delegate convention. I am not now pretending that all such platforms are honestly observed, or are any guarantee of what they will practice, but I am declaring that it is fair to hold any party to this standand—viz., a national convention is an authoritative body, to speak and act for the party, and the tone and character of the resolutions there passed are the authorized, commanding creeds of the party. Such a convention is the only body that can so commit and bind the party.

Of recent date I have summoned before me all the platforms of all parties in national conventions since 1856, when the Republican party, in name, was first in the field. In this research I did not omit the proceedings of the Republican party held in Chicago in June, 1884, and I here pronounce that convention to be

A STEP BACKWARD,

—a retrograde movement. There has been a lowering of standards, not only in platforms, but in practical executive force. Sanctioned by platforms, and incorporated into party action, there has been an abandonment of that which was vital and life-giving to a form of popular words which cater to popular prejudices, and appeal only to the lowest and basest elements of human nature. That is also true of the Democratic party, which once had the most high-sounding resolutions for human rights and political equality, and love for the people that could anywhere be found. In their platforms of 1856 and 1860, just after the "Know-Nothing crusade," they resolved "that we have a determined opposition to all secret societies, by whatever name they may be called." They soon amended that by making it "all secret political societies," in order to let out the Masonic associaitons. That party has floundered from year to year, upon one dogma and another, always expressing love for the people and high regard for the Constitution of the United States, with grave apprehensions that the Republicans were violating it. The war was declared a failure, and its great achievements things to be acquiesced in but not to rejoice over. But of the Republican party better things can be said. The burning words promulgated at the formation of that party in 1856 were an inspiration and a life. Then began a new departure in political ethics. Men, and not their products, were to command attention and protection. Several questions were brought in and found essential to good government. Upon that platform in 1856 was conducted the most vigorous canvass for liberty that had been made. In 1860, when Mr. Lincoln was first nominated, those sentiments were repeated, and for that four years no backward steps had been taken.

NEW MEN CAME

to the front, and the "irrepressible conflict" was ushered in. The good ground in 1856 was not to be surrendered.

Then followed a eulogistic review of the party's career from 1860 to 1876. The convention nominated Gov. Hayes for the Presidency, "and his noble wife well fulfilled her mission at the White House." But the administration, the speaker stated, began its retrograde movement from the hour that national authority and protection were withdrawn from the South, and the newly-made citizens were turned over to the tender mercies of those States in which as bondsmen their race had toiled for over three hundred years. In 1880 the convention nominated the lamented Garfield. The platform recited the achievements of the party for twenty years, and then ventured for the first time into new and anti-Republican fields. On the 5th day of June, 1880, before all men, and before him "who hath made of one blood all nations of men to dwell upon all the face of the earth," they declared "that the Republican party regarded the unrestricted immigration of Chinese as a matter concernment, and would limit and restrict that immigration by the enactment of such just, humane, and reasonable laws and treaties as will produce that result."

That convention said good-by and farewell to the loyal women of the land, whom, four years before, they had publicly commended to favor, and said that they "should esteem them to higher rights, privileges, and duties, and that their claims should hereafter have respectful consideration." When a man, or party, is preparing to enter upon a downward course by an abandonment of principles which have been God-approved and time-honored, the first step is to desert the wife, the mother, and the sisters, to bid farewell to

THE HOME AND FIRESIDE,

to associate with the depraved and abandoned, and then comes the end, which cannot be far distant. And for a party to go back on its principles of a quarter of a century, to take in the "sand-lotters" of California, is a fall where, as described by Milton:

There is no lower deep,
Hell opening to devour.

In their fourth resolution they protested against the influence of "secret sectarianism" in the public school management, and recommended that the Constitution be so amended "as to lay a prohibition upon the State legislatures against the use of public moneys for the support of sectarian schools."

Here is the grand old Republican party of Lincoln and Wilson, of Stevens and Sumner, denying the brotherhood of the human race, discarding the Bible from public schools, and with no voice against secret societies, no voice of warning against secret, oath-bound lodges, but only against "secret sectarianism," which would give a Christian education to a Christian nation. From the day the party adopted that creed, an iron entered the souls of many of the old leaders who remained while others had been gathered to their fathers.

The speaker then proceeded to discuss the merits of the Republican platform of 1884. He pronounced it a retrograde platform, taking long steps to the rear, briefly remarkable for its omissions. This was the first time the old party of liberty and freedom neglected to put on record a a declaration for the equal rights of all men. The Supreme Court, within a year, had pronounced the

CIVIL RIGHTS LAW

to be unconstitutional, and the party forgot that it was ever a part of its creed. The men and the women thus ignored will survive and seek other allies. The principles sent to the wastebasket of that committee will forever live and form living issues for the campaigns of the future.

The American Prohibition party has now a call to existence. The things left out by other parties are more important than those retained. When a party ignores the principles for which it has a being let the party go, but save the principles. The new and vigorous party deserves to live, because its purposes are good and its measure beneficent. It puts prohibition for license; it puts votes in the hands of the disfranchised; it demands equal public rights for all American citizens, and would pass constitutional laws to that end.

The speaker concluded with an exhaustive outline of the American party, its doctrines, its purposes, and its prospects.

One of the important events of the past few days has been the meeting in this city of the National Nominating Convention of the American party. In bulk it was a speck compared with the late Republican convention, or with what the coming Democratic convention will be. It had little to commend it to those whose ideal is bulk. But though the avoirdupoise was wanting, in the eyes of some, in that convention were enunciated the foundation principles of a Christian and American civilization, and men pledged themselves to stand by truth, as against error; honest dealing, as against fraud; and true principles, rather than temporizing policy. We regard this party as embodying more of the principles of righteousness than any other of the existing parties who have declared their purposes by formula or platform; and as being, to a desirable extent, an exponent of political ideas closely in harmony with the religious ideas and principles of the Free Methodist people. As the religious platform we have adopted is necessary to the purifying of the churches, and to the progress of Christ's kingdom in American communities, so is the American party's platform necessary to the purifying of American politics and the advancement of true political progress. "God speed the right."—*Free Methodist, June 25th.*

CUTTING OUT THE NAME.

It is my privilege to teach a class in the Bible-school of the Berea church—young men, colored and white. On Lord's day, March 23, the lesson was 2 Thess. 3. In the course of the lesson we came to verse 6, which reads:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

After calling attention to the meaning of the verse, a little conversation between a colored young man and myself, took place about as follows. I asked:—

"Suppose the name *Lord Jesus Christ* was left out of this verse, would it still be about the same?"

Ans. "No; it would lose a good deal."

Ques. "Suppose a person used the verse, and left out Christ's name, meaning to do so, what would that show?"

A. "'Twould show that he wasn't true to Christ. 'Twould be wicked."

Q. "Could a person cut Christ's name out of that verse, and then quote it as Bible, and at the same time be true to Christ?"

A. "Of course not."

I then called attention to the fact that the standard Masonic Monitors (which are books published by Freemasons, mainly for their own use, but which any one may buy and read), in the Royal Arch degree use the latter part of the chapter we were studying, but that Masonry, as shown by these Monitors, cuts out the name of Christ wherever it is found in that part of the chapter quoted, (6th and 12th verses.)

This young colored man had no trouble in seeing the wickedness of thus cutting out Christ's name, but how many Masonic preachers who belong to what is called "the superior race" say that "there's no harm in Masonry."—*Berea Evangelist.*

SECRET SOCIETIES AND FREE SPEECH.

Every secret society organization is a practical declaration against free speech; and every person so bound to solemn secret keeping declares against free press. Secret society obligations are declarations against every member's individual and personal freedom. It circumscribes their personal and political liberties. It justly causes the finger board of public caution to be pointed at them, saying, BEWARE, keep the watchful eye on the secretists—look out for them, for they are clanned together in each other's interests to accomplish their purposes and obtain their ends by means and for ends that they dare not let the public know. It is no wonder that such, to thinking persons are coming to be regarded as dangerous to the best interests of the people. As God marked Cain, so to be connected with any secret society marks that man or woman with suspicion that something is wrong.—*The Rescue.*

—The new Spanish ministry, under Canovas, is very reactionary. It may be that the Prime-minister thought he would be able, in spite of the entrance of the Ultramontane leader, Pidal, into the ministry of instruction to preserve to Protestants the small measure of religious tolerance which he had left them under his former government. But he had made his reckoning without his host—that is, without the fanatical clergy, which is now trying everywhere how far it can go with its encroachments and injuries, secure that in Spain the rigor of the law would never be turned against a "venerable pater."

—If I thought I had one drop of sectarian blood in my veins, I would let it out before I went to bed; if I had one sectarian hair in my head, I would pull it out. Let us get right to the heart of Jesus Christ; then our prayers will be acceptable to God, and showers of blessings will descend.—*D. L. Moody.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

AMERICAN PLATFORM.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it. Yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy; and we honor the memories of the dead and will be just to the claims of the living, and we take up and prolong the strain raised by the women of this country; "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

—A Pittsburgh dispatch says the Greenbackers are working up a grand demonstration for Butler among the labor lodges of Chicago which will break like a cyclone upon the Democratic convention and sweep the field for the Massachusetts ex-governor.

A SIGN OF THE TIMES.

The Chicago Convention of the American party has drawn the attention of the argus-eyed press throughout the country for a moment from their strife about *men* to a movement that sets up a standard for principles. The following editorial from one of the most independent of American journals, the Chicago *Times*, is a sign of progress not to be mistaken:

There is one party in this country which has, or imagines it has, a reason to be that is something different from that of getting possession of the offices and enjoying the spoils thereof. This party with an object in life calls itself the American party. The name is large enough to cover a good many things, and, if its platform is to be understood as meaning what it says, the party has certainly taken a considerable number of large contracts. The number of those who attended the party convention at Farwell hall, on Thursday and Friday was not large, and it is well known that the number of things upon which a company can agree is in inverse ratio to the number in the company. Still it is surprising that even the few who compose the American party can agree upon so many and such very different things as their platform contains. The first three of the fifteen planks agree well enough, and it is no wonder that a company of persons professing the Christian religion could agree as to all of them. The first of them declares that "ours is a Christian and not a heathen nation," and that "the God of the Christian Scriptures is the author of civil government." The second is "that the Bible should be associated with books of science and literature in all our educational institutions." And the third, "that God requires and man needs a Sabbath." To all these an assembly of Protestant Christians could very readily agree in assenting, as they are nothing more or less than statements of generally-accepted doctrines of Protestant Christians.

But now come other planks upon which there is a great difference of opinion among those who profess the Christian religion. No. 4 is a sweeping prohibition plank. It demands "the prohibition of the importation, manufacture, and sale of intoxicating drinks." Some millions of men who are in good and regular standing in Protestant churches will not join in so sweeping a demand as that. They all profess to be advocates and practicers of temperance, but they rather strenuously insist that there is a radical difference between temperance and teetotalism, and that while the former is obligatory upon Christians the latter is not. No. 5 is an anti-secret-society plank. It demands that the charters of such societies be withdrawn, and their oaths prohibited by law. Here, again, there is a wide difference of opinion among professing Christians. The Roman Catholic church forbids its communicants to become members of secret societies, but Protestant churches do not, and great numbers of their members are also members of secret societies, and these numbers include not a few of their clergy. That all the participants in the American party convention should be able to agree on this subject need not excite our surprise, however, since it is understood to be the central idea of the party.

No. 6 opposes putting prison labor or "depreciated contract labor from foreign countries in competition with free labor, to benefit manufacturers, corporations, and speculators." This is just such a plank as we always expect to find in the platforms of labor organizations, and there is one very much like it in the platform of the Republican party this year. Perhaps it is natural to meet with it in the platform of the American party, if we are to understand that it is a party in favor of America for Americans; but it is a little surprising that 150 people, who are united mainly in their opposition to secret societies, should be able to agree upon it, unless they understand it as the Republicans understand the corresponding plank in their platform—simply as something thrown in as a bid for votes. No. 7 is for better patent laws. No. 8 is for woman suffrage. No. 9 is for the extension of the thirteenth, fourteenth, and fifteenth articles of the amendments to our national constitution to Indians and Chinamen, and also for their enforcement. Another plank is for fiat money; another for reduction of taxes; another against polygamy; another for direct choice of President by a vote of the people. This is certainly quite an assortment of things for a one-idea convention to agree upon. It is fortunate that we have a party that can say something and mean it.

THE REPUBLICAN CANDIDATES.

How can a conscientious temperance man vote for them? Neither of them are temperance men; both indulge in the pernicious liquor habit, as I am informed, thereby giving countenance and support to the drinking usages of society so demoralizing and destructive to its social, moral, and material interests and welfare; and thereby helping to swell the burning tides of drunkenness, crime and woe, which temperance men and women are trying to stem.

Again, Mr. Blaine's proposition to distribute the surplus revenue, derived from the liquor traffic, among the States, implies and coolly contemplates the continuance of the barbarous license system and and its legalization by law, thus making the government *particeps criminis* in the crimes and miseries that flow from it.

Mr. Logan's proposition is still more abhorent to every moral sentiment and feeling, and utterly repugnant to all ideas of consistency or decency. It also includes and contemplates the continued legalization of the traffic, the government taking a bribe from the liquor dealers under the euphoneus name of internal (*infernal*) "*revenue*," and then appropriating this blood-stained money to the *education of our children!*

"O judgment!
Thou has fled to brutish beasts,
And men have lost their reason."

What an exhibition of high and exalted statesmanship have we here, to say nothing of the profound, pious and devout moral philosophy they present to the world!

And these are the candidates of the great party with "MORAL IDEAS" that asks the votes of the temperance people. GEO. W. CLARK.

THE AMERICAN CONVENTION.

LETTER OF MISS FRANCES E. WILLARD, PRESIDENT OF THE NATIONAL W. C. T. U.

EN ROUTE TO WEST VIRGINIA, June 14, 1884.

To the American Party.

HONORED FRIENDS:—With cordial greeting let me explain that no discourtesy was intended by our National W. C. T. U., even though we did not send our memorial to your convention. In the hurry of our annual meeting at Detroit, no enumeration was made of the different parties, and we naturally took the Memorial to those whose names were most prominent before our minds. I have since learned of two embryo parties of whose existence I was not cognizant at the time when we arranged for the presentation.

That your party is in hearty sympathy with prohibition and woman's ballot we know, and greatly honor you for this attitude toward what we deem the chief living issues of the day. But you are doubtless aware that many of us believe the Prohibition Home-Protection party to be our natural place of co-operation, since its ranks include the temperance workers of the country as those of no other party have yet done.

This note will be sent you by my sister, Mrs. Mary B. Willard, with whom I am happy to share in high personal esteem for the leadership of your movement.

Believe me to be, with best wishes, Yours sincerely,
FRANCES E. WILLARD.

REPLY OF THE CONVENTION.

To Miss Frances E. Willard, President of the W. C. T. U

DEAR MADAM:—Your letter addressed to the American party was read to our National Convention, met in Farwell Hall, Chicago, June 20th, 1884, and was received with much satisfaction.

We have adopted a brief article in these pointed words: "*We are in favor of, and will vote for Woman Suffrage.*"

We have also appointed a fraternal committee of seven of our tried and trusted members, to bear our greetings to the National Prohibition Home Protection party to meet in Pittsburgh, July 23rd, prox., and have trusted them with a large discretion in the matter of conference and co-operation against the liquor crime, restricting ourselves to the open reform methods employed by the Saviour of mankind.

With the sincerest admiration and respect for yourself, personally, and the great and holy cause to which you have devoted your life; and wishing upon the National Prohibition Home Protection party, its leaders and masses, the guidance and blessing of God, we remain

By order of the American Party Convention.
J. L. BARLOW, *Chairman.*

E. G. PAINE,
MRS. E. A. COOK,
H. L. KELLOGG, } *Secretaries.*

AMERICAN CLUB AT WHEATON.

The American Party Club of Wheaton held a meeting in Central Hall on Monday evening. The President, W. I. Phillips, on taking the chair gave a brief statement of the object for which the club had been organized. J. P. Stoddard led in prayer. Geo. W. Clark, the veteran Abolition Temperance and Reform Lecturer and Singer, conducted the song service with enthusiasm. Ten minute speeches being the order, Pres. L. N. Stratton spoke on the political issues of the day, and was followed in the order named by Geo. W. Clark, of Rochester, N. Y., Prof. E. G. Paine, of Wasioja, Minn., Pres. C. A. Blanchard and Pres. J. Blanchard, of Wheaton, each presenting his views on the political situation, urging the necessity of a radical reform, and emphasizing the duty of every voter to cast his ballot independent of party dictation, for the men and movements that acknowledge God, advocate prohibition and declare uncompromising hostility to all secret combinations formed in the interest of the few to the great injury of the many. After a song the club adjourned to meet at call of President and Secretary.—*Wheaton Illinoian.*

WEBSTER ON POLITICAL REPUTATION.

On the 14th of November, 1848, Daniel Webster delivered an address in the Supreme Court of Massachusetts on the death of Chief Justice Mason. The following beautiful and impressive passage is from the closing part of his address:

"But, sir, political eminence and professional fame fade away and die with things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offense before God and man is an inheritance for eternity. Religion, therefore, is an indispensable element in any great human character. There is no living without. Religion is the tie that connects man with his Creator and holds him to his throne. If that tie be all sundered, all broken, he floats away a worthless atom in the universe; its proper attractions all gone; its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe in such terse but terrific language as living 'without God in the world.' Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far away, from the purposes of his creation."

If the above sentiments, uttered by Daniel Webster, be true, all the political platforms now before the American people, except only the American and the Ohio Prohibition platforms, are to-day, in the "terse and terrific language" of that great genius, "without God in the world," and so, "*worthless atoms.*"

SLIDING BACKWARD.

How far, says the *New York Witness*, the Republican party—once the party of great moral ideas—has retrograded in the last twenty years, was perhaps never more strikingly shown than in placing together the following extracts from its platform of 1864 and 1884:

Resolved, that the foreign immigration which in the past has added so much wealth, development and increase of power to this nation—the asylum of the oppressed of all nations—should be fostered and encouraged by a liberal and just policy.—*Republican platform, 1864.*

We pledge ourselves to sustain the present law restricting Chinese immigration, and to provide such further legislation as is necessary to carry out this position.—*Republican platform, 1884.*

BUTLER'S BOOM.

The Chicago *Daily News*, an anti-Blaine Republican sheet, has given some attention to Gen. Butler's arrangements at the Democratic Convention to be held here next week. In its different editions of last Saturday were found the following items:

"The Hon. N. A. Plympton, of Boston, chairman of the Massachusetts Democratic central committee, arrived at the Palmer House yesterday and at once planted the germs of a Butler boom in Chicago soil. He will remain until the close of the convention, and from this time on will put in his entire time working up Gen. Butler's claims. His arrival shows that the managers of the Butler canvass propose to fire the first gun, and to form their lines of battle before the rival candidates have time to scan the field. Col. Plympton will manage the canvass until Gen. Butler arrives. The Massachusetts aspirant, who never follows the time-worn precedents, will probably take control in person as soon as he reaches Chicago. Gen. Butler will arrive the latter part of next week. He will be accompanied by the State delegation and about two hundred Bostonians, who will make up the booming contingent."

Mr. Plympton thinks that Gov. Cleveland will not make a strong candidate, since, among other reasons, there is one labor lodge in New York numbering 200,000 members will not vote for him but will for Butler. Another note is upon the preparations at the Palmer House:

"Appreciating the necessity of a convenient sideboard, Ben Butler recently wrote to Mr. Potter Palmer for an additional room to parlors J. and K. The room was assigned him. It is 133 and has in it the piece of furniture which the ex-governor particularized in his letter under the title of 'bureau.' Mr. Palmer understood what was meant, however. A suspicious-looking jug with a tag to it, now sits on the sideboard in room 26, now occupied as an office by Sergeant-at Arms Bright. This room is to be occupied later as Tennessee headquarters. Parlor G Palmer, which John Kelly is to have, is a handsome room, but no sideboard in it, as the sachem never drinks anything but lemonade."

Gen. Ben Butler is a Grand Sovereign Inspector of the 33d degree of Freemasonry. This alone should disqualify him for the presidency. Freemasonry is the Secret Empire that sets up its false and absurd claims as a government above that of all civil governments. No man claiming a particle of true patriotism should vote for such a candidate for President.—*Sandy Lake News, Pa.*

—The Chicago *Herald* predicts that the political campaign will make tradesmen practice economy:

"The manufacturers are complaining that dull times are in store for them the remainder of this year. They base their predictions on the depression already existing in trade, and past experience in presidential years. Whenever a President is to be elected, the people become interested in politics, and business men say that it interferes with the regular course of things. A tour among builders, iron men, and dry goods merchants to-day developed the fact that there forebodings of stagnation in business this fall and winter, whatever reasons there are for it."

—A Scotch clergyman at Ayr, a few days ago, prayed: "O Lord, bless the Established Church, and the Free Church, and the United Presbyterian church and all the other churches—thou knowest the various nicknames, Lord, by which they are called—bless them all!"—*N. Y. Herald.*

THE GREAT REVIVAL NOW NEEDED IN THE CHURCH.

GALT, Ont.

EDITOR CYNOSURE:—Where are "the men that sigh and that cry for all the abominations that are done in the midst of Jerusalem"? Ezek. 9: 4. Doubtless God knoweth who they are. Their cry cometh up before him who is the prayer-hearing Jehovah. But is it not proper that while so many laborers are in the field to set the mark on their forehead, as co-workers with the Holy Spirit, would it not be well that in every denomination whose standards oppose the mystery of iniquity, there should be the special prayer-meeting for this very purpose? In that select prayer-meeting, they that fear the Lord might often speak one to another. We should like that the work spread into every congregation of every denomination. It is right that the working of "the man of sin" should be so revealed before the churches, that they could say, "We are not ignorant of Satan's devices." 2 Cor. 2:11. One of Satan's devices is to shut the mouths of all in Anti-masonic churches about his doings. "My son is a Freemason. He got a good situation through them. I cannot bear a word about that subject. My own father was a Freemason, and I hope he went to heaven when he died;—pray do not say anything about Freemasonry, I cannot bear it." We need such a revival now in the churches that shall eclipse in glory the revival of 1857. We must catch the spirit of Christ's words in Mat. 10: 16-39. Specially v. 37: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

"Oh, preach the gospel, and let Freemasonry alone. The gospel will cure all spiritual diseases and Freemasonry too." But the gospel is preached by many a Freemason, yet he lived and died "with the lie in his right hand." Of what use was a pure gospel to him? It was only a fair wrapper to conceal the sin which he was spreading abroad under this beautiful cover. These men use their gospel, Judas-like, "as a cloak for their maliciousness."

What is God's cure? It is found in Isaiah 58: 1: "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." But this cannot be done now. Satan has got to be too smart for that. He says: "Before you can go forth and preach Christ, you must come into my secret temple and 'call Jesus accursed'; then you can obtain a name and a place with those described in the second verse of the same chapter. You will then be fit to company with them 'that take delight in approaching to God.' That is the only way by which you can make a decent living, have all your sins covered up now, and be highly esteemed among men." So saith Satan, and his children speak likewise.

So far as my observation goes, that is my experience, in a church that let Freemasonry alone in its preaching and everywhere. So is it, I am sorry to say, in the one to which I fled for shelter from the burning sun of persecution. He who shall say, "Our church is wrong in excluding Freemasons and others. She should open wide her doors to receive them. They can practice and teach the church benevolence and the church can teach them Christianity." Beautiful theory! Impossible attempt! Having denied Christ for ever in the lodge, it is in vain to profess him falsely in the church. Mat. 6: 24; Luke 16: 13. "Ye cannot serve God and Mammon." The two are eternally irreconcilable. All attempts at reconciliation are vain and impossible. Repent, confess, and abjure the sin.

We need a revival then that shall begin at the house of God, in the Jerusalem that now is. All secret deists that deny Jesus must be slain in the court of God's house by the sword of the Spirit, the Word of God. The Lord shall consume the wicked one with the Spirit of his mouth, and shall destroy him with the brightness of his coming." 2 Thess. 2: 8. Pray for it.

THE GOSPEL COMPANY.

RITCHIE, Mo.

EDITOR CYNOSURE:—Will you give an old farmer and also a reader of your valuable paper, space for a few thoughts? I see in the *Cynosure* of May 8th an article by J. McFarland, in which he says the great object professedly of all secret organizations is mutual help and protection, and asks for a substitute that would be wholly right. In the Bible, he says, we have the form of an organization or company that would meet every demand if we can only get to clearly understand its teaching on this matter.

I would say with Mr. McFarland that I do not pretend to fully comprehend the form of this company. I think before we can fully comprehend the terms of reconciliation to God we must first understand that God commands all to believe in the Messiahship of his Son. He requires the believing alien to confess the Son (Matt. 10: 32; Rom. 10: 9,) and repent of all his sins and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, and upon these conditions God has promised to give the alien the gift of the Holy Ghost (Acts 2: 38), to sanctify and set him a part for divine service.

But there is a vast difference between joining the church and being baptized, and repenting of all our sins and being baptized. The apostles understood this, and therefore they had a test question that they asked the baptized believer—"Have you received the Holy Ghost since ye believed?" Acts 19: 2. He that has received this gift has an experience to tell; he is a new creature in Christ Jesus; old things have passed away and all things have become new. He has had Christ revealed unto him not by flesh and blood, but by the Spirit of the living God. Matt. 16: 17

Now, can this be improved as a mutual help company? —"Neither was there any among them that lacked, for as many as were possessors of land or houses sold them and brought the prices of the things sold and laid them down at the apostle's feet." Acts 4: 34, 35. I will not say that we must sell all and lay it down at the feet of the church, but to say the least of this that we can possibly say, each member of this company ought to hold all that he has as mine and yours if you need it. I have not written this to provoke controversy, but with the hope that a feeble effort on my part might set wiser heads to thinking; for we have certainly fallen into the dregs of time wherein a vile contempt is being poured upon the ministry, and perhaps if we would read Mal. 2: 7, 8, 9, it would inform us of the true cause, for the common people have been cable-towed, hood-winked and honey-combed by lodge preachers until they are hardly prepared to believe that any of the ministry are honest men. But I do not wish to be understood as saying this of all preachers, for I think we have some who are good and useful men, but I had as soon go to old Belzebub himself for advice in religion as to one of these cable-towed preachers.

Come again, Bro. McFarland, we think your article has the right ring. C. P. WALROND.

REFORMATION STORMS.

In the days of the Reformation under Luther lived Erasmus of Rotterdam, who drew back from the fight in fear, saying "that a disadvantageous"—he might have said dishonorable—"peace was better than the most righteous war;" and John Bunyan tells of Master Fearing, Mr. Little-Faith and Mrs. Much-Afraid, and it seems that the posterity of all these have come down to our day, but they seem to dwell more particularly under the shadow of the churches.

How often do we virtually hear it said, "I am not in favor of secret societies, but then what is the use of fighting them? They can't be overthrown, and such agitation will only endanger the church, bringing in divisions and finally ruin it." They desire that secretism be done away with, but want it done so gradually and silently that it will not produce a ripple in society, especially in the church. Does the God of nature purify the air by calms, or does staguant water produce aught but disease and death?

If the church is on right ground morally, everything that will increase action and thought will but strengthen and cleanse it; but if it be part of iron and part of clay the sooner it is ground to powder the better, that from its ruins may arise one of pure gold.

What is needed is that the whole spiritual life of the church be renewed; but will inaction produce this result? Instead of plodding along in the "old ruts," let it not fear to search and look and see if these things are so of which secret societies are charged. M. P. N.

PITH AND POINT.

GOOD WORK. GO ON IN THE PULPIT AND OUT OF IT.

The Masons of this place are still doing their utmost to drive me out. I have spoken against them, and by circulating "Freemasonry Illustrated," I have been able to persuade two to leave the lodge entirely and hope to get more. The analysis is what does the work. There is a minister living in a small town near this place, who is anxious to get "Masonry Illustrated to the 33rd Degree." He is using his influence in the pulpit, and wants the book to show the nature of the oath taken, he will not only speak about them, but read them verbatim. He works against Masons in particular, and all other secret societies in general. Formerly I was under the impression the I. O. G. T's were working to a good end, and were deserving sympathy, but now I think the temperance cause can be helped openly and do more actual good to the one who requires aid.

It would please me very much to have you express your opinion on my way of working, and also if my friend's idea is advisable, that is to read the Masonic oath in the pulpit during the time he is speaking against them?—E. REDDEN, *Woodland, Cal.*

VALUABLE APPROBATION.

Since January some good friend, unknown to me, has had sent to me the *Christian Cynosure.* I wish through you to express my earnest thanks for the same.

I wish also to say that I am in hearty sympathy with the purposes of the paper, and in the main with its methods of opposition to the powers of darkness; and I commend you for your manly stand upon this question of reform before the American people.

May God and the people assist you in your work, is the prayer of your brother in Christ.—T. D. ADAMS, *Cedar Rapids, Iowa.*

WHIG GENERALS OR DEMOCRAT.

There is an impression that the Generals of the old Anti-masonic Whig stamp did not succeed very well during the war of the rebellion, while Democratic Generals were in the ascendant for ability, success, and Republican favor. Will some of the contributors of the *Cynosure* inform us whether this is the case or not?

CONSTANT READER.

Out of every 1,000 men, 850 use alcoholic stimulants; 950 use tobacco; 250 use either opium, hasheesh or morphine; 46 use either arsenic, chloroform or ether; 28 use aphrodisiacs; 530 use chloral hydrate.

Out of every 1,000 women 420 use alcoholic stimulants; 250 use either chloroform, ether or codiene; 90 use morphine; 25 use either arsenic, belladonna or chloral hydrate; 350 use valerian.

BIBLE LESSONS.

LESSON II.—July 13, 1884.—The Ark in the House. 2Sam. 6: 1-12.

Get your Bible and read the lesson.

GOLDEN TEXT.—He blesseth the habitation of the just. Prov. 3: 33.

About seventy years had passed since the ark of Jehovah had stood in the Tabernacle according to the express ordinance of God. And now that Israel was once more united, not only in a political but in the best and highest sense, and its God-appointed capital had at last been won, it was surely time to restore the ancient worship which had been so sadly disturbed.—*Edersheim.* After David had established himself in Jerusalem, two things were needed to make it the capital of the nation. These were (1) that it should possess a palace for himself; and (2) that it should be the abode of the ark of the covenant, over which hovered continually the visible symbol of Jehovah's presence. Had he been content to build only an official residence for himself, Jerusalem would have been no more than the city of David; but in a theocracy it was necessary, also, that the metropolis should be the city of God; and so in that spirit of patriotic piety for which he was so remarkable David set himself at once as earnestly to prepare a place for the reception of the ark as to erect a habitation for himself.—*Wm. Taylor.*

"And they set the ark of God on a new cart." They had no right to set it on a cart of any kind. If David had had a golden chariot to offer, it would have been equally unlawful. But as the Philistines had sent the ark back on a new cart (1 Sam. 6: 7), the Israelites easily imitated their worldly example. The ark should have been carried by hand, by its staves, and by the Levitical family of Kohathites.—*Hanna.* David should have known the law. Perhaps David was so very sure that what he was doing would be acceptable to God that he had failed to ask divine guidance, and therefore needed that this first sign of self-will should be sharply rebuked. —*Tuck.* So we often do right things in a wrong way; seek to right our wrongs by doing other wrongs; reprove others in a wrong spirit; build churches, but not with pure devotion to the interests of the Gospel, etc.—*Peloubet.*

"They brought it out." The well-known shout which accompanied the raising of the ark at the successive movements in the wilderness was doubtless heard, "Let God arise, let his enemies be scattered." "Arise, O Lord, into thy rest; thou and the ark of thy strength" (Ps. 68: 1; 132: 8).

"Put forth his hand to the ark of God." The long procession went down the defile with music of all kinds till a sudden halt was made at the threshing-floor. At this point, perhaps slipping on the smooth rock, the oxen stumbled, and Uzzah caught hold of the ark, to save it from falling. Suddenly he fell down dead by its side. A long tradition has connected the going forth of the ark with a terrible thunder-storm (Ps. 19: 1)—*Stanley.*

"And took hold of it." Not even the Levites who bore the ark had a right to touch it, but must carry it by poles.—*Hanna.*

"For the oxen shook it." The use of the Hebrew verb here is unusual. In 2 Kings 9: 33, used as a transitive verb, it means *throw down.* So perhaps here. *The oxen were throwing,* or *had thrown* it *down,* very likely by turning aside to eat what grain there might be on the threshing-floor.—*Cook.* So it is that one departure from God's rules will lead to other and worse errors. If the ark had been rightly carried from the first, there would have been no place for this shock by the oxen, which led to Uzzah's rash act and its awful penalty. The road from Kirjath-jearim to Jerusalem is, in some places, very steep, *e. g.,* over the valley of Beit Hanina, and it could not have been a good carriage-way. No wonder that the oxen stumbled and shook the ark.—*Hanna.*

"The anger of the Lord." Not passion, but that feeling which makes him hate sin, and compels him to punish it. Uzzah was not merely doing a wrong, but was injuring God's influence and religion among the whole people. All that was loving and good in God was aroused against the act.—*Peloubet.*

"For his error." The error consisted in touching the ark, which as the symbol of God's presence (1 Sam. 4: 7) none could look at (Num. 4: 20; 1 Sam. 6: 19), much less lay hold of it, without peril of life. For transportation, therefore, it was first covered up by the Levites to whom it was committed, and that with faces covered (Num. 4: 15, 20), and carried on staves.—*Lange.*

"Was displeased." The same word is used in 1 Sam. 15: 11 (E.V. *it grieved Samuel*) to denote vexation akin to anger.—*Cambridge Bible.* Uzzah's fate was not merely the penalty of his own rashness. The improper mode of transporting the ark was the primary cause of his unholy deed; and David distinctly recognized it as a punishment on the people in general, "because we sought him not after the due order."—*Smith.* The burning of David's anger referred to the calamity which had befallen Uzzah, or speaking more correctly, to the cause of the calamity which David attributed to himself or his undertaking. As he had not only resolved upon the removal of the ark, but had also planned the way in which it should be taken to Jerusalem, he could not trace the occasion of Uzzah's death to any other cause than his own plans.—*Keil.*

"And the Lord blessed Obed-edom." Among other blessings, God increased to Obed-edom in the course of time the number of his children and of his children's children, until there were among them sixty-two vigorous men held in repute among the people. He himself was afterwards entrusted with the honorable office of keeper of the door of the Tabernacle in which the ark at a later period was deposited.—*Krummacher.*

"David.... brought up the ark of God." Perhaps it

showed a weakness of faith in David that he never took the ark to himself till it had so blessed its keeper that David's taking it almost looked like selfishness.—*Hanna.* David prepared for its final transport to Jerusalem with a care suitable to the lesson he had received. Instead of removing the old tabernacle, which was doubtless much impaired by age, he set up a new tent for it in the city of David. In the first procession, the king and his warriors had perhaps held too prominent a place, to the injury of the religious solemnity, which was now duly preserved. David intrusted the duty of carrying it to those whom Jehovah had appointed; and so they carried it on their shoulders after the manner prescribed by Moses. They were escorted by David and his chosen warriors, with the elders of Israel, and the procession started with every sign of joy. The first movement was watched with deep anxiety, lest there should still be some fault to provoke God's anger; but when the Levites had taken six steps in safety, it was seen that God helped them; and the procession halted, while David sacrificed seven bullocks and seven rams. He then took his place before the ark, clothed only with the linen ephod of the priestly order, without his royal robes, and danced with all his might, playing upon the harp, as he led the way up to the hill of Zion, amid the songs of the Levites, the joyful shouts of all the people, and the noise of cornets and trumpets and cymbals and psalteries and harps.—*Smith.*

COMMENTS BY E. E. FLAGG.

RIGHT AND WRONG WAYS OF WORKING FOR GOD.

1. *Trying to advance God's cause in wrong ways.* Vs. 1–6. It was right for David to desire the removal of the ark to his own capital city. It was necessary for the safety and stability of his kingdom that there should be one common center of worship; and above all, it was but the proper expression of his own and his people's gratitude to God who had made him ruler over a prosperous and united nation. But the manner of removing it was wrong, being in express violation of the statute found in Num. 4: 14, 15; 7: 9; 18: 3. Hence the disaster and delay. So even true Christians sometimes seek to advance a good cause by mistaken methods. Reforms in every age have suffered nearly as much from the errors of friends as the hostility of foes. For instance there are many men and women who think they can advance the holy cause of temperance by joining secret societies, though the teachings of God's Word and the example of Jesus are plainly against every form of secrecy. As the ark should have been borne with reverent care on the shoulders of men consecrated to the task, so only devout and earnest men and women are fitted to carry the burden of reform. If bound to obey the will of unknown lodge officers we put ourselves in the position of the dumb and ignorant oxen without volition or will of our own, and like them are liable to unwittingly put the cause in jeopardy. God cannot consistently bless a method of work which he has not only not appointed, but expressly forbidden. The temperance reform has been continually obstructed and put back by secret societies which substitute play for work, and through their Masonic and Odd-fellow members are really in league with rumsellers and whisky politicians.

2. *God punishes the mistakes of good men.* Vs. 6, 7. This judgment on Uzzah seems to us very severe. But God punished Moses for a few rash words by not allowing him to enter the promised land. He punishes the mistakes of good men not less, but more severely than others, because they have the means of knowing better.

3. *The blessing of the Lord is with the just.* Vs. 10, 11. To stand up for the right often seems like the direct way to miss all earthly prosperity. Obed-edom was willing to give shelter to the ark when others shrank in fear and dread from the responsibility. So there are always some who are willing to help a poor and despised cause which they know is God's cause without thinking of what they may lose thereby in worldly profit. Salmon P. Chase, when a poor young lawyer, defended a poor black woman claimed as a fugitive slave. The case was decided against him. "There goes a fine young fellow who has ruined himself," remarked one as he left the court-room; but that very plea which he had the courage to make for God and humanity at a time when the anti-slavery cause was most unpopular helped to make him U. S. Senator, and afterwards Chief Justice. God's side is always the winning side. Men who shrink from sheltering the ark of an unpopular truth through fear of danger to their pockets, their lives, or their reputation, always lose the blessing which braver souls gain.

LIGHT FROM THE WORD.

Can a good cause ever justify wrong means? Rom. 3: 8. Does God punish all men's mistakes alike? Luke 12: 47, 48. What promise to those who forget their worldly interests for the sake of truth? Matt. 10: 39.

THE WASHINGTON ADDRESS,

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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West Preston Baptist Church, Wayne Co., Pa.

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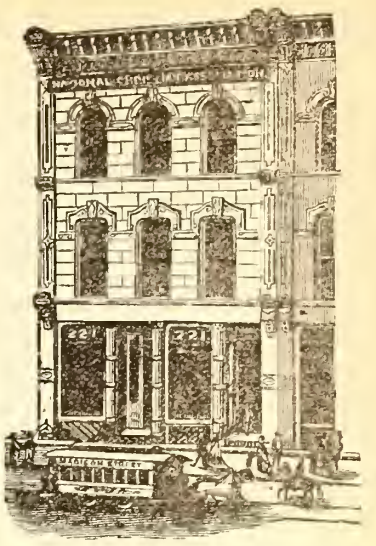
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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 3, 1884.

HOW SHALL WE CHRISTIANIZE POLITICS?—Go against the lodge, though good men are in it, and vote the right cause, though upheld by imperfect men. Some poor, honest souls may have got into Aaron's Odd-fellows' ball about the calf; and haply a few good people were sunk with Korah and his troops. If so, God's angels may have picked them out. But idolatry must fall and good men must get out of it or suffer. Tom Corwin, Governor of Ohio, told Mayor Davis: "The bullet must quell the mob, [as in Cincinnati] though it go through a good man standing on the side-walk to reach it. Good citizens must keep out of the mob." That one word of Corwin's quelled the anti-Abolition riots there.

MORMONISM.

The Republican party has had the Executive at Washington twenty-four years, and is seeking to retain it twenty-eight, by adding four years more. Under their administration, Mormon polygamy in the person of Geo. Q. Cannon, has sat and legislated with them most of the time unmolested; though Congress passed a law to extirpate it twenty-two years ago, July 2d, two years after Lincoln's election. A new bill has just passed the Senate, which, the Chicago *Times* truly says, gives no fear to the Mormons, or hope to the Gentiles that polygamy will be extirpated. The success of the principles of the American party platform, and that alone will extirpate Mormonism. As we have already said, to send Freemasons to suppress Mormons, is to send foxes to suppress wolves. The Mormons are themselves Masons, why should Masons suppress them? The Mormon constitution is no whit more despotic or its morality more gross and indecent than that of the lodge. And if Masons, like Mormons, were a community by themselves, these disgusting facts would at once appear. Last winter, Gov. Brown, Senator from Georgia, openly charged, in his pro-Mormon speech, that members of Congress were known to be like Mormons in their lives, without the pretense of religion to justify them. So far as the lodge is concerned, this is certainly true. And a Republican platform without a recognition of God or morals, and allied to the lodge and liquor, gives no hope of amendment or improvement.

PRESBYTERIAN DOCTORS DISAGREE.

Rev. Geo. P. Hayes, the very popular moderator of the late Presbyterian General Assembly at Saratoga, has been eleven years president of Washington and Jefferson College, Pa., and is now delegate to the World's Pan-Presbyterian Council meeting in Ireland this season. Dr. Hayes addressed a great crowd at Saratoga last month on prohibition politics, and the audience, largely composed of Commissioners to the General Assembly, applauded him to the echo. His speech, reported in the *Cynosure* (June 5th) accused the Republican party of taking sides with liquor, and threatened, that, unless their convention, to meet in Chicago June 3d, gave them an anti-liquor candidate the prohibitionists would draw off voters enough to defeat the Republican nominee. This political speech was on Sabbath afternoon, to the W. C. T. U. of Saratoga. Dr. Hayes is editor of the *Earnest Presbyterian*, Denver, Colorado, a paper like its editor, sprightly, strong and popular. We are sorry to add that the *Christian Hour*, claiming to be "the Presbyterian organ for Iowa, Nebraska and the North West," and a large and vigorous print, utters, June 20th, the following weak and unworthy sentiments:

"Our own firm conviction is that the church should confine herself largely to teaching general principles, and that the application of those principles must be left to the enlightened Christian conscience, or very largely so. Religio-political reforms have not had large success."

"The Methodists have a name for making a specialty of politics. We do not want our church to follow this example if the charge is true. The church is not inspired to decide between the Republican and Democratic parties."

What was Luther's but a "religio-political reform?" What was the English Reformation under Cranmer and Henry VIII.? What, ages before, were the reforms under Alfred and Wyckliffe, but "religio-political?" But for Lollardism and the Præmunire, we should be paying "Peter's Pence" to the Pope today. But, for a Presbyterian organ to ignore and condemn John Knox and the Scottish religio-political reformation simply amazes us. The same paper holds up King David as a type of Christ and model for Christians, though every blow David struck was for "religio-political reform."

The *Christian Hour* is mistaken as to the Methodists. In 1836, their General Conference forbade their preachers opposing slavery because it was "political" action, and this Presbyterian organ is working after that Methodist pattern.

NOT TOO MANY ISSUES.

MENOMINEE, Mich., June 24th, 1884.

Rev. J. Blanchard,

DEAR SIR:—The American party has taken up three issues, viz., Prohibition, Anti-masonry, and Woman Suffrage. All may be good issues, but which is in the most advanced stage for political influence and success. Which one can now be pressed to the best advantage? It seems to me that prohibition can. As the evils of intemperance are more apparant, easier portrayed, touch more people and command wider attention than the evils of secret societies, or of non-suffrage for woman. Hence it seems to me that the party ought to confine itself to prohibition as its leading advance issue. There are many Masons who are prohibitionists, and many more people generally who do not see the need or hope of woman suffrage yet, and who might go in to help carry the one point—prohibition,—and afterward the other issues which are ripening slowly, and in another generation could be taken up. Very Respectfully,

A. W. BILL.

ANSWER.

As a matter of mere policy or prudence, the American party is nearer success, taking the three issues, that taking one; as that ship will sooner reach port, which is in ballast, loaded, so as to steer steady; than one light-loaded and liable to be driven by winds, and drawn off her course by currents.

The "National Prohibition Home-Protection party" will never succeed with so long a name, and a single issue; and, worst of all, manned by Masons, who will wreck every ship they cannot guide or control.

The hope that a party made up in part of Prohibitionists who are Masons, will carry Prohibition and crush liquor, is supreme folly. The "many Masons who are Prohibitionists" are sworn to have their throats cut, and bowels burned if they do not stand by their brother Masons who are distillers, brewers, and liquor-sellers; all of whom they must betray if they go for Prohibition. To hope they will do so, is to hope against reason and history.

THE HORRIBLENESS OF HELL.

A clear thinking, pious young man, said, "Of some 1,400,000,000 in the world; some 1,100,000,000 die without Christ, in their sins, and this has been going on 6,000 years! Can we believe these myriads on myriads of millions are '*suffering*' and to suffer 'the vengeance of eternal fire.' (Jude 7.) It is horrible?"

The answer was:

1. Mathematics cannot measure morals; nor arithmetic try God: approving, if he save millions and lose one, and condemning him if he save one and lose millions. For why should he lose one? or suffer sin and misery at all? There is a fallacy in this method of reasoning, as in the method of the mouse in the meal chest, reasoning of the world.

2. Yet some have bravely attempted arithmetical justification, thus: Half our race die sinless, infants, saved by the blood of Christ. Then who knows how many heathen Christ may find, having greater faith than Israel. Matt. 8: 10. And then, if the millennium lasts a thousand years, and each day of it equal a thousand years; the lodge and liquor vice, crime, disease ease misery gone; life lengthened again to centuries; thorns and thistles out; and earth laughing with abundance; when God's sum is done, it may prove, showing billions saved to one lost, the damned counting nothing in the reckoning.

3. The sole mystery is "*The origin of evil,*" why God should permit the wicked and their hell, or Jeff. Davis and his war.

4. The Saviour when pressed to know if "few should be saved" gave no hint, but said, "STRIVE TO ENTER." And when asked as to why church leaders could not see, replied, "*Even so Father, for so it seemed good in thy sight!*" But we know assuredly that "*God will judge the world in righteousness.*"

"Hope humbly then with trembling pinions soar:
Wait the great teacher, Death, and God adore."

DISGRACING THE SENATE.

The plank of the American platform demanding the withdrawal of charters given the lodges by Federal or State legislation has been objected to on the plea that charters are not given or asked from legislatures for the lodges themselves, but only for building associations. Such incorporation does not affect the work of the lodges, in initiation and swindling of members or persecution of seceders or opponents, but simply allows them to hold property. But the examination of the Congressional records having shown that Congress has covered with its shield of general incorporation the lodges of the District, and the remembrance of the former times when it was known that lodges were chartered by State legislatures, inclined the late convention to retain the plank as it was originally drawn.

A bill introduced into the Senate by John Mitchell of Pennsylvania, last Friday, to incorporate the Grand Army of the Republic is another exact instance of the evil against which the American platform protests.

It is high time that this business of dragging Congress into the business of god-mother for secret lodges was brought to a stop. The object of the national encampment of the G. A. R. which thus seeks legalization for its business, and so for the whole system of lodges for which it stands, are thus given in the bill:

1. To preserve and strengthen kind and fraternal feeling which bind together the soldiers, sailors, and marines, who united to suppress the late rebellion, and to perpetuate in memory and history the dead.
2. To assist such former comrades in arms as need help and protection, and to extend needful aid to the widows and orphans of those who have fallen.
3. To maintain the true allegiance to the United States based upon a permanent respect for, and fidelity to, the national Constitution and law; to discountenance whatever tends to weaken loyalty, incites to insurrection, treason, or rebellion, or in any manner impairs the efficiency and permanency of our Constitution and to encourage and spread universal liberty, equal rights, and justice to all men.

Congress is already lavishing money, by the hundred million a year almost, to accomplish the very objects here put down. But the lodge is shameless. It is ready to ask Congress to vote itself a failure and a fraud, or a church to condone blasphemy and devil worship, if its oath-bound members may thereby gain any advantage.

—Pres. L. N. Stratton of Wheaton Theological Seminary gives a Fourth of July address at College Springs, Iowa.

—Mrs. M. A. Tapley, Columbus, Miss., acknowledges with gratitude the receipt of boxes of goods from Mrs. A. B. Kellogg, Wethersfield, Ill., and Mrs. A. E. Jenks, Cheshire, Mass.

—The *Christian Statesman* publishes in a full-page article, under the title, "A Shameful Crime Exposed," the substance of the article from the *American* of Washington, proving the conspiracy of Freemasons and railroad monopolists to ruin Senator Pomeroy in private character and political reputation.

—Rev. M. Gault writes to the Blanchard *Record* from the Chicago Convention: "My opinion of Senator Pomeroy was greatly improved. He is an honest looking man. All his talk is in the line of uniting religion with politics. The religious and political phases of the anti-secret movement must be blended. The Christian citizen cannot hang up his religion as he does his overcoat when he goes to the ballot box.

—Elder J. F. Browne of Berea can spend two or three months in lecture work this summer, and will be glad to correspond with any of the State Associations or with individuals. Elder Browne's work hardly needs commendation here for he is known and esteemed in a large portion of the country where the *Cynosure* is taken.

—The American convention voted that delegates secure a publication of the report of proceedings in their county papers. This good work is largely forestalled by the Associated Press dispatches which gave a fair epitome of the convention, and by the publishers of the "patent inside" sheets, some of whom we see give a very fair report of a column in length. Thus the report will appear in hundreds, perhaps thousands of local papers.

—The address of Senator Pomeroy we are sorry not to be able to give in full, although the passages and outline give perhaps a fair idea of the whole. The argument as it fell from his lips however was by far more powerful as he held up for the inspection the platforms enunciated during different campaigns by the Republican party. The quotations from these platforms which he made would be a good speech of themselves.

—Bro. Thomas C. Haines of Portland, Oregon, is moved for the condition of the people in the Pacific Northwest, and is trying to find whom the Lord hath called to lead on to a more aggressive warfare against the lodge enemy. Elders Pruett and T. S. La Due are both warmly and heartily approving and doing for the cause what they can in connection with their church work, but necessarily unable to give much time to special efforts. Bro. Haines hears with joy that Bro. Edward Mathews, who is a champion, is turning attention to the Pacific coast and may remove thither. If so, the friends of our cause there may be sure of a courageous helper.

—In a magazine notice a few weeks ago a reference to Mr. De La Matyr of Denver, Colorado, was misinterpreted by some friends as questioning his intelligence and good sense. Such a meaning was never intended. We are glad to note on the assurance of Mr. D.'s personal friends that he unites with an earnest piety an aversion

to the Masonic lodge in which he took one degree and then left it forever. We hope he will not be beguiled into doing lodge work in the Greenback party.

—The "Western Sunday School Assembly" is to be held on the camp ground, Lisbon, Iowa, July 3d to 14th inst., under the general superintendence of Rev. T. D. Adams of Cedar Rapids. Pres. W. M. Beardshear of Western College and Prof. J. P. Landis are among the instructors. A. A. Wright of the Chautauqua school of Theology will also give instruction in New Testament Greek. Among those who lecture during the assembly are Bishops Kephart and Weaver of the United Brethren church, J. W. Hott, editor of the *Telescope*, Hon. E. C. Ebersole, Revs. W. I. Beatty, J. H. Rhea, H. O. Pratt and others. The programme presents a course of study on topics of great interest to teachers and elders of the church.

—Bro. H. H. Hinman has removed his family from Wheaton to Washington last week. He has for some seven or eight years, since engaging in the lecture work, been much of the time absent from his family, and although he much desired to remain at Wheaton to educate his children, two of whom were members of the Freshman class in the college, yet the desire to reunite the family seemed a paramount duty. Mrs. Hinman will be greatly missed in Wheaton where she has been active in church and temperance work. We hope that providential changes may be made, after they have enjoyed Waashington life for a time, so that they may return to the West again. Bro. Hinman hopes to fill up a busy year in work, partly among the colored churches and partly in the *American* office.

—There are a few papers in the country which seem to have passed into that stage of senility where the mind lives entirely in the past and draws scant nourishment from the remembrances of slanders and crimes long since exploded or atoned for. Of the score or more of the leading dailies of the country, East, West, North and South, which we have seen, only three attempt to make a point against the American party and its nominees. The New York *World*, the Chicago *Evening Journal* and the Chicago *Herald* think that other men are much like themselves, and are not choice in their charges of hypocrisy. The editors may be unaware of the latest developments of the Kansas Masonic bribery case, but they must have read enough at the time, when the courts of Kansas and the Senate of the United States investigated the matter, to know that Senator Pomeroy was the victim of a most diabolical conspiracy, planned and carried out by Freemasons.

It warms the hearts of the aged men, who have borne the burden of one great reform, now passed into history, and who have undertaken another with a faith that must triumph gloriously, to hear the young men and women who leave our colleges and seminaries, speak with frankness and emphasis their convictions against the lodge. Two of the young ladies who graduated at Wheaton did not fear to speak their minds on the subject, and the *Free Methodist* prints a graduating address of Mr. Thos. R. Sully, at Chili Seminary, in which occurs these sentences:

"The giant power of secret oath-bound societies, which is so predominant and yet so destructive to the welfare of any republic, holds, as it were, the reins of the nation in its hand. In these organizations men bind themselves, under penalty of death, to follow, not the dictates of their own conscience, but to ignorantly obey and carry out the orders of unknown chiefs—to defend a brother in crime and to keep forever secret all that transpires within such societies. Under their protection crimes multiply, and by their influence 'judgment is thwarted and justice is turned away backward.' The iron grasp of secretism holds its victims bound with a stronger cord than slavery. Slavery held men's bodies only, but secretism has a strong and unyielding hold on the souls of men—depriving them of the right of conscience—erecting barriers between members of the human family which God never intended, compelling the respectable man, and even he who fills the sacred desk, to own as a brother, to shield from justice, the murderer and defaulter, the adulterer and the drunkard, and those guilty of all other atrocious crimes."

William Taylor says in the *Witness*, "There is no mandatory authority between me and the General Conference." That is, he has no "chief ministers" to obey, either bishops or annual conference. He asks that Africa be put on the list of his missions, for transit aid and then self-support, "except Liberia," he says, "which belongs to our (M. E.) regular missionary society, and whose sucklings there, possibly, cannot be weaned." "I cannot for a moment entertain the question of a let-up of any sort on the principles and mission of self-support, which God has entrusted to me as a specialty. Such a question is not debatable." He thinks a very large portion of his time will be spent in Africa.—*Christian Harvester.*

LITERATURE.

HISTORICAL WONDER-BOOK; comprising Green's Larger History of the English People, Carlyle's History of the French Revolution, Creasy's Fifteen Decisive Battles of the World, Schiller's History of the Thirty Years' War. Large octavo, pp. 1070. John B. Alden, New York. Price, $2.50.

It is truly a marvel of skill and a triumph of modern mechanical art that such a noble volume can be furnished at so small a cost. Whether we admire its large proportions, beautiful binding, fair page, excellent paper, numerous and striking illustrations numbering nearly 100—all are first class. *Green's History* has been noticed before in these columns. It is the latest, and probably the best and most conscientious history of England from the earliest times to the present century. *Schiller's Thirty Years' War* has long been a standard work, and is the best narrative of those desolating wars which ravaged Germany during the generation following the Reformation, in which the religious differences arising from that great movement played a leading part. The superiority of the author's style pictures most wonderfully the fearful ravages of war, and makes the history a useful argument for the cause of international arbitration. Creasy's *Decisive Battles* is another war book written with a vigorous pen, and after careful study of the national and historical movements which led up to the dreadful and final conclusion. *The French Revolution* has been a theme for the ablest writers of history. Thiers, Scott, Allison, Macauley, Guizot, and others have found it a theme never exhausted of its astonishment and horror, nor of profound practical lessons in government. Carlyle wrote not a history simply but a study also of that national outbreak. Probably no other account of it has been more read in our language, and none has more deserved attention. These four great historical works are presented in this volume with appropriate surroundings, and to double their value to the student an excellent and copious index follows each.

COOKERY FOR BEGINNERS. By Marion Harland. Boston: D. Lothrop & Co., publishers. Price 60 cents.

Marion Harland, years ago, devoted her pen entirely to fiction of the love story kind. But years and experience worked a reform, and she wisely abandoned that style of writing, and devoted herself to the very practical part of woman's work. She probably realizes as she grows old that where novel-writing wins one good husband, a talent for making good tea and coffee and broiling beefsteak will attract twenty. She has already given the housekeepers "Common Sense in the Household," "The Dinner Year-Book" and the "Cottage Kitchen," and the present additional volume on how to prepare something good to eat, will be welcome to the husbands if not to the wives of the whole country. It has been a fault of previous books on cookery, that they have taken for granted the possession of a certain degree of knowledge requisite to their successful use, not always possessed. This book, while affording a range of information unsurpassed by any other book, and thus suited to the use of all, has the advantage of being perfectly adapted to the needs of the veriest tyros in cookery.

WENDELL PHILLIPS.—Memorial address by Geo. Wm. Curtis; and speech on "The War for the Union," by Wendell Phillips. John B. Alden, New York. pp. 162. Price 25 cents.

It was a happy thought to put these two great addresses into this charming little volume. Of the thousand public speakers who pronounced encomiums upon the great orator of reform, Mr. Curtis has given us the greatest in his eulogy in Tremont Temple, Boston. Others have possibly been more eloquent; others have been more severe in their criticism of Mr. Phillips' extreme views of human rights and human wrongs; but none have, on the whole, given us a juster estimate of a great representative American. Mr. Phillips spoke on the war in December, 1861, just as the country was coming to understand that this "three-months'" job was a failure. No one can begin reading that eloquent invective without wishing to finish it before closing the book.

The *North American Review* for July opens with a discussion of the jury system, which has of late been attacked by popular clamor and able argument. An institution which for centuries has been regarded as one of the most essential rights of the citizen, and one of the most effective barriers against absolute power is itself on trial to-day, and in some of our outbursts of indignation against the miscarriages of our courts we are apt to blame the jury system unjustly. In this article by Judge Robert C. Pitman, there are some considerations presented why this system should not be discarded, and some suggestions for its improvement. "American Economics," by Prof. Van Buren Denslow, a writer for the *Inter Ocean* of this city, is a forcible exposition of the protection theory of national economy. Judge Noah Davis writes of "Marriage and Divorce;" Dr. P. Bender, whose subject is "The Annexation of Canada," sets forth the advantages likely to accrue to the United States from the absorption of the Canadian provinces; Prof. D. McG. Means, in an argument against "Government Telegraphy," subjects the management of the Post Office to a most searching criticism; Charles T. Congdon writes of "Private Vengeance;" and, finally, there is a symposium on the "Future of the Negro," by Senator Z. B. Vance, Frederick Douglass, Joel Chandler Harris, Senator John T. Morgan, Prof. Richard T. Greener, Gen. S. C. Armstrong, Oliver Johnson, and others.

The Century for July presents its readers with a full length portrait of John Bright, the great English orator and statesman, which is called very good by those who know him. T. H. S. Escott writes an accompanying sketch. The illustrated articles present nothing out of the common-place, but ex-president Woolsey on "Academical Degrees", Eugene V. Smalley, on "The United States pension offices", and a sketch of the origin, growth, and disbandment of the Ku-Klux Klan in the South, discusses topics of more or less general interest; the latter especially deserves a study of the character of the secret lodges in general which it furnishes.

The *St. Nicholas* magazine in "Fourth of July among the Indians", and especially in "The Bartholdi Statue", *Liberty enlightening the World*, soon to be erected in New York harbor, gives its young readers some useful reading. The stories are on the whole quite good this month, and the illustrations sprightly as ever.

Choice Literature in the last number gives its readers an amount of substantial magazine literature which they will look far to find in any other publication. Among the topics are: Geology in Greenland, Progress of the working classes, Glimpses of the Soudan, Charles Stuart Colverley, A naturalist's visit to Egypt, The Sins of Legislators, Max Muller on Buddhist Charity, Color, Space and Music for the people, Emerson by Mathew Arnold, Anarchy by Reclus, Possibilities of Ballooning, etc.

Vick's July Magazine is a good number for the heats of mid summer. "The Weather" and "Norway Maples" come in inviting juxtaposition. A prize essay on "Root Crops", and "A Glimpse of Colorado", and some hints on the training of vines, readers will not overlook.

PAN-PRESBYTERIAN COUNCIL.—The third General Council of the Presbyterian Alliance, meeting in Belfast, Ireland, June 24th, to adjourn July 3d, has before it a long and interesting programme. Professor Watts will preach the opening sermon. Each morning session will be five hours long and six papers will be presented and discussed. Each evening there will be addresses. Professor Charteris, Professor A. A. Hodge, Dr. Talbot W. Chambers, and Dr. George Matheson are to present papers, the first two on the Authority of Holy Scripture, the third on Biblical Criticism, and the last on Evolution and Revelation. Professor Blaikie is to take a survey of the Presbyterian Family; Dr. Bersier of France, Dr. Morris of Cincinnati, and others will consider its unity, and Dr. Donald Frazer and others will draw lessons from other churches. A session is to be given to Foreign Mission subjects; another to the Christian Ministry, its qualifications, training, and duty, by Professors Alexander Warfield and Welsh of the United States, Professor King of Canada, and Professor Murphy of Belfast; another on Elders and Lay Work; and another on Educational Facilities. The addresses in the evening are to be on more popular subjects.

The maximum membership of the council is three hundred. Taking the figures of the last council, the delegations from the churches in this country number as follows: The Northern church, 40; Southern church, 28; Dutch Reformed, 12; German Reformed, 20; United Presbyterian, 16; Associate Reformed Synod of the South, 3; General Synod of the Reformed Presbyterian church, 2; Synod of the Reformed Presbyterian church of America, 4. They form almost one-half of the strength of the alliance. The first meeting of the council was held in Edinburgh, Scotland, in 1877. Its membership in attendance numbered 300, principals and associates. This made a very fine impression, and caused the second meeting to be looked forward to with great interest. The second council was held in Philadelphia in 1880, and for ten days in October that year the Quaker City was a Presbyterian Mecca. At the first council the veteran missionary of India, Rev. Dr. Duff, presided. There were 101 delegates, commissioned by twenty-two different Presbyterian organizations, sent to this meeting, and of that number sixty-four were present. Those delegates were from the following bodies: From the United States, the Northern, the Southern, the Reformed Presbyterian churches, and the Reformed Dutch church; the English Presbyterian church, the Presbyterian church of Wales; the Established, the Free, the United, and the Reformed Presbyterian churches of Scotland; the Irish Presbyterian church, the Presbyterian church in Canada, the Reformed church of France, the Missionary church of Belgium, the Union of Evangelical churches of France, the Evangelical church of Canton de Vaud, Switzerland; the Evangelical church of Neufchatel, Switzerland; the Waldensian church of Italy, the Reformed church of East Friesland, the Free Evangelical church of Germany, and the Evangelical church of Spain. Twenty-seven other churches have since been added to the number. They are in Hungary, Bohemia, Moravia, Holland, Netherlands, Russia, Italy, Cape Colony, Orange Free State, Natal, Victoria, New South Wales, Eastern Australia, Queensland, New Zealand, Otago, Ceylon, New Hebrides. The additional churches in this country are the Associate Reformed Synod of the South, General Synod of Reformed Presbyterian church, Welsh Calvinistic church, German Reformed church. These lists show the size and world-wide character of the alliance.

—The Chaldean account of the deluge agrees in more than thirty particulars with the record given in the book of Genesis. So the Bible is confirmed again by these ancient records, which have been hidden from view and forgotten for thousands of years.

—It is hopeful evidence of the true estimate in which secret societies are really held by those who are largely members of them, when the late Methodist Episcopal General Conference, in its report on temperance passed silently over all the secret societies professing temperance, and commended the National Temperance Society and the Woman's Christian Temperance Union.—*Wesleyan.*

THE HOME.

A MOTHER'S ANSWER.

Over the lofty Ben Lomond,
The charm of the sunset fell;
And sweet in the purple twilight
The chime of the old kirk bell.
And lo! in the grassy kirk-yard
Was the white-haired Dominie;
Men and women on either hand,
And the children at his knee.

And there in the still, warm evening,
Low sitting among the dead,
The good man took the sacred Book
And the trial of Abraham read;
Until, in the solemn shadows,
The sorrow grew wondrous near;
Fathers looked at their own bright sons,
And the mothers dropped a tear.

Thoughtful all sat a little space,
And then the Dominie said:
"David, could thou have done this thing?"
And the old man bowed his head,
And standing up, with lifted face,
Answered, "I think I could,
For I have found through eighty years
That the Lord our God is good!"

"Janet, you've been a mother oft;
Could your faith have stood this test?"
She raised her grandchild in her arms,
And she held it to her breast.
"God knows a mother's love," she said
(While the tears dropped from her eyes),
"And never from a mother's heart
Would have asked such sacrifice."

"Oh, mother wise!" the preacher said,
"Oh, mother wise and good!
A sweeter depth than man can reach
Thy heart hath understood.
Take Janet's sermon with you, friends,
And as your years go by,
Believe our Father no poor soul
Beyond its strength will try."

THE SECOND ADVENT.

There is a well-known story in New England which relates that about a century ago, a day of remarkable gloom and darkness overspread the States of Massachusetts and Connecticut—a day still spoken of in local histories as the "Dark Day," when the light of the sun was slowly extinguished as it by an eclipse. The Legislature of Connecticut happened at that moment to be in session, and to quote an American writer: "As its members saw the unexpected and unaccountable darkness coming on, they shared in the general awe and terror. It was supposed by many that the Last Day—the Day of Judgment—had come, and, in the consternation of the hour, some members moved the adjournment of the House. Then straightway there arose an old Puritan legislator, Davenport of Stamford, and said that if the Last Day had come, he desired to be found in his place, and doing his duty; for which reasons he moved that candles should be brought, and the House proceed with its business.

This Davenport of Stamford was a wise man. What could the other Senators have suggested which would be equally suitable for the occasion? If it had been the Last would they have been more ready for it, if they had gone to their homes, and waited there in idleness? Would it have been more seemly to have rushed into the street and to have stood there with gaping mouths, looking upward to the sky? What was better than being ready for whatever might happen, and waiting at the post of duty? We believe firmly in the second advent of Christ, and in the grand fact that he may come at such an hour as we think not; but what is the practical use of revelation? Are we to forego matters of immediate concern, in order to pry into the impenetrable darkness of the future? Are we to make ourselves into mere star-gazers and prognosticators? Are we to spend our time in idle wonder concluding that every time we hear of wars, and rumors of war, and read of earthquakes in divers places, it is an infallible token that the end of the world is near? Why, there have been wars, and rumors of wars, and all the other signs, a score of times, and yet the world wags on at its usual rate? No, rather let us give ourselves up more entirely to the pressing demands of our Lord's household; let us bring out of his storehouse things new and old, continue to feed our fellow servants, and welcome home the wanderer and then, whether the Master comes at cockcrow or at midnight, it will signify little enough to us. We shall welcome him whenever he comes, and he shall meet us with joy; for blessed is that servant whom his Lord, when he cometh, shall find him so doing.

Master Davenport of Stamford doubtless had a solid confidence in the Lord Jesus; his faith had fixed itself upon his first advent, and received the salvation which Jesus came to bring, and, therefore, delivered from all trepidation and alarm, he did not share in the general terror, nor draw inferences of alarm from the unexpected and unaccountable darkness. The heavens might fall, but he dwelt above the heavens, and in quietness and assurance was his strength. Moreover, the good man possessed a faith which manifested itself by works; his business was his religion, and religion, was his business. He believed he was called of God to sit in the legislature of Connecticut, and therefore, there he sat; he only wanted candles that he might see what he was at. He was doing what was right; and if his Master had come, he would have risen from his seat, and said, "Here I am, in the place thou would'st have me occupy." We remember once calling upon one of our members, a sister who managed her household with discretion. She was in humble circumstances, and when we stopped opposite her house she was whitening her front steps. She rose from her pail, and apologized for being found with her sleeves up; but we begged her to make no excuse, for she was doing her duty, and we earnestly hoped that when our Lord should come he would find us in the same condition. If she had known we were coming, it is just possible she would have put on her best gown, and have been waiting in the little parlor; but we should not have been one-half as charmed with her prepared appearance as with the exhibition of her every-day industry. The most fitting condition for death and for judgment, is to be diligent in the Master's business, fervent in spirit, serving the Lord. The times are very dark; bring in the candles, and let the house proceed with the present business. We only wish our readers to remember the words of him who so shortly shall appear: "Behold, I come quickly; and my reward is with me, to give every man *according as his work shall be.* I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Rev. C. H. Spurgeon.*

"PROPHESY UNTO US SMOOTH THINGS."

This has ever been the desire of worldlings and hypocrites. They do not wish to be disturbed, dishonored or disgraced. Whatever iniquities they perpetrate, they wish to keep a smooth outside, and maintain a reputation for respectability and sanctity. But there is no guise in which the devil is more dangerous than when he appears in angelic form; and if he can hush and gag the servants of the Lord, he can work his mischief at his pleasure.

To expose the deceptions and reveal the snares of the enemy, the Lord sends his servants like burning and shining lights. He bids them to "cry aloud and spare not;" he demands of them that they be honest, frank, outspoken, and determined in rebuking wrong and exposing evil.

Such men will be hated and traduced by the crafty and the designing, but their record is on high; and when the Lord appears he will bring their judgment to light. They may labor without thanks or reward in this world, but the Turkish proverb is, "Do good and throw it into the sea, and the fishes will find it."

The world has been greatly benefited by the firm and steadfast testimony of honest and courageous men, who could not be frightened, or bought, or silenced; but who have rebuked iniquities, upheld truth, and have sent forth, by voice and pen, the messages of warning and admonition which God in mercy has given to them. Theirs has been no easy lot, but their work has not been in vain, and they shall not lose their reward when he who "came not to send peace on earth, but a sword," shall come again to bring that peace which shall be abiding and eternal. —*The Christian.*

A TELLING INCIDENT.

A certain New England church recently became the scene of much wrangling and contention. One of the deacons had made himself obnoxious in secular affairs to several of the members, and the good brethren were determined to oust him. Nearly all the members had taken sides for or against the deacon, and the church seemed on the verge of dissolution. At one of the evening meetings in which the prayers and testimonies were of a decidedly personal nature, a venerable man of eighty arose, and told the following story:

When I was a boy, our family lived on a small farm over in York State. One day in the fall of the year, father and mother went away, and left us children to our own devices. They told us not to go away from the house but to pick over beans until we were tired, then to play quiet games in the kitchen.

It didn't take us long to get tired of picking over beans, and we soon growled ourselves hoarse playing menagerie; then by common consent, we went to the barn, and began to hunt hen's eggs. One old hen was setting, and refused to leave her nest. My brother was of an inquiring turn of mind, and very stubborn. He was determined to know how many eggs old Nancy had under her. He seized her energetically by the tail-feathers, and tried to drag her from the nest, but she picked him in the face so fiercely that he was glad to retreat. Soon a bright idea suggested itself to him, and he shouted triumphantly, "I know what I'll do, I'll burn her off." He ran to the house for a match, and we looked on admiringly while he set fire to the hay. You can readily imagine the result. We routed the hen, but we burned the barn and the house.

Now, brethren, will you persist in having your own way, and destroy the church? It seems as just though the Lord had left us to our own devices, and we aren't willing to work for him, so we find time to meddle with our neighbors. Let us pray, brethren, that we may not consume the church in fire everlasting.

The old man knelt, and the rest of the evening was passed in a real prayer meeting.—*Watchman.*

THE COST OF ARMIES.

A French economist, M. Neymaack, makes some calculations in the *Journal des Ecomomistes* touching the present cost of keeping the peace in Europe generally, the bearing of which on the great problem of poverty is obvious. They are startling enough for those who are uneasy, as many are, about the stability of our present social organization, and about the progress of communistic ideas. There is now spent annually in Europe on the maintenance of fleets and armies nearly $9,000,000,000; nearly 3,200,000 men are kept under arms, and 1,800 ships, most of them very costly, are devoted to military purposes. In this no account is taken of the loss caused by the withdrawal of these men, all in the flower of their youth, from industrial pursuits. Moreover, every European country now has an enormous debt, contracted wholly, or most wholly, for war or preparation for war, and the annual charges on this are nearly equal in amount to the annual cost of the army and navy.

For instance, England spends annually on the army and navy about $142,000,000; on the interest of the public debt $156,000,000. Italy spends $52,000,000 on her army and navy, and $71,000,000 on her debt. Russian spends $178,000,000 on her army and navy, and $160,000,000 on her debt. Aurtria spends $63,000,000 on her army and navy, and $113,000,000 on her debt. France spends $160,000,000 on her army and navy, and $150,000,000 on her debt; and so on, all through the list. The rule is, that every country spends nearly the same amount on the army and navy that it has to raise for the interest on its debt. The small States, like Denmark, Holland, and Sweden, who know that they could not keep the field for a week against any great power, run just the same rig as Germany, or France, or Russia.

If the United States kept an army on the same scale in proportion to population as Europe, taken as a whole, we should now have 500,000 men under arms, not counting reverses of any kind. If we followed the example of the great military States, we should have more nearly a million.

The public debts of Europe, too, have nearly doubled in fifteen years; that is, they have risen from $13,200,000,000 to $21,600,000,000. The cost of government has risen in ten years fifty per cent. At the the present rate of progress, in fifty years, or even in twenty-five, there must be a great social or financial catastrophe of some kind; for the simple reason that the *tillers of the soil, on whom these prodigious burdens rest, will not be able to stand them.*

Moreover, these great fleets and armies are not maintained as the Roman legions were, to protect the civilized world from barbarians, or to clear the seas of pirates. We have no longer Goths or Huns, Turks or Tartars, to fear. They are maintained by highly civilized Christian men simply as a defense against other highly civilized Christian men.—*The Nation.*

At the close of a sermon delivered by Mr. Spurgeon at the Moody meetings, now being held at Fairfield Hall, a building accommodating 7,000 persons, near Mr. Spurgeon's house at Croydon, the preacher made a happy application of a little incident to illustrate how those who have found Christ should tell others about him: "A robin had been a frequent visitor upon the ledge of Mr. Spurgeon's study window, for he was accustomed to throw out crumbs for the birds. He and the robin got very familiar. 'He looked at me and I looked at him, in fact, he seemed as if he would like to come in, but I did not want

him there.' He soon brought other robins, whom he evidently had told of the friend who put the crumbs out. One morning he noticed his tail higher than ever, and the little fellow looked wonderfully big. Seeking for the cause of it, he soon found that, not content with bringing other robins, he had this time brought a big blackbird! 'Oh, how I did love that robin after that!' The story pointed its own moral."

THE CORSET CURSE.

If women had common sense instead of fashion sense, the corset would not exist. There are not words in the English language to express my convictions upon this subject. The corset, more than any other thing, is responsible for woman's becoming the victim of disease and doctors.

Who can begin to prophesy the untold and manifold sufferings that a factory full of corsets must be responsible for? And where is the end? If only the wearer had to pay the penalty with pain and weakness, we might hold our peace.

One half of the children are born to die in this country before they are five years of age. Who can tell how much this state of things is due to the enervation of maternal life forces by this one instrument of torture?

I am a temperance woman. No one can realize more than I the devastation and ruin alcohol in its many tempting forms has brought to the human family. Still I solemnly believe that in weakness and deterioration of health and moral principle the corset has more to answer for than intoxicating drink,s.

What affects the physical, affects the spiritual; what affects the animal, affects the mental. Given a physical body dwarfed and deteriorated in any respect, and a corresponding deficiency in spiritual, intellectual and moral worth is likely to exist. Look at our men and women who have been grand and successful in achievement, noble in purpose and vigorous in intellect. With few exceptions they are men and women of harmonious, strong, athletic physiques. Women cannot possibly attain to this condition under the restricting influence of corded steel garments.

"What possible harm can a corset do if worn *loose?*"

My friend, put a band quilted full of cords and bones upon the arm of your active boy, whose athletic feats are your pride; let him wear it ever so loosely, and witness the deteriorating effects upon his biceps and triceps muscles! Put a similar bandage upon your pet dog or cat, just as loosely as it can be retained, and watch the result upon respiration, digestion and circulation!—*Alice B. Stockham, M. D.*

CHILDREN'S CORNER.

BEAUTIFUL.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindliest ministries to and fro,
Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily care.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

—*Sel.*

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

SOWING. Read Luke 16; 19-31.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

1. Sowing always precedes reaping. Psa. 126: 5, 6.
2. The fruit reaped corresponds to the seed sown. Gal. 6: 8, 9; Hosea 8: 7; 10: 12.
3. The farmer sows only good seed. Mat. 13: 24-27.
4. A long period may elapse between sowing and reaping. James 5: 7; Eccl. 8: 11.
5. Reaping time sure to come at last. Rom. 2: 6-10. Isa. 3: 10, 11; Mat. 25: 34-46.

SELFISH DAVY.

Davy was a very pretty boy. He had light curly hair, dark blue eyes, and rosy cheeks. But he was very stingy. He did not like to share anything with his little brothers and sisters. One day he went into the kitchen where his mother was at work, and saw on the table a saucer of jelly.

"Can I have that jelly?" asked Davy.

"Mrs. White sent it to me," said Davy's mother. "She had company to dinner, and made this jelly very nice. But I don't care for it; so you may have it if you won't be stingy with it."

Davy took the saucer of jelly and went out into the yard; but he did not call his brothers and sisters to help him eat it.

"If I divide with them there won't be a spoonful apiece," he thought. "It is better for one to have enough than for each to have just a little!"

So he ran to the barn and climbed up to the loft, where he was sure no one would think of looking for him.

Just as he began to eat the jelly he heard his sister Fanny calling him. But he did not answer her. He kept very still.

"They always want some of everything I have," he said to himself. "If I had just a ginger snap, they think I ought to give each a piece."

When the jelly was all eaten, and he had scraped the saucer clean, Davy went down into the barnyard and played with the little white calf, and hunted eggs in the shed where the cows were. He was ashamed to go into the house, for he knew he had been very stingy about the jelly.

"Oh, Davy!" said Fannie, running into the barnyard, "where have you been this long time? We looked everywhere for you."

"What did you want?" asked Davy, thinking, of course, his sister would say she had wanted him to share the jelly with her.

"Mother gave us a party," said Fanny; "we had all the doll's dishes set out on a little table under the big tree by the porch; and we had strawberries, cake and raisins. Just as we sat down to eat, Mrs, White saw us from the window, and she sent over a big bowl of ice-cream and some jelly, left from the dinner; we had a splendid time; you ought to have been with us."

Poor Davy! How mean he felt! And he was well punished for eating his jelly all alone.—*Our Little Ones.*

TEMPERANCE.

TOBACCO.

A friend sends us for publication an extract from Dr. Beach's Family Physician. He pronounces tobacco injurious to the human system whether snuffed, smoked or chewed. Experiments upon various animals prove it to be a virulent poison, so that intelligent physicians hesitate to use it even externally. Tobacco using causes indigestion, scurvy, apoplexy, dizziness, headache, mental depression, nightmare, pain in the stomach, insanity, cancers, abscesses, consumption, blindness, paralysis and many other fatal diseases.

It shrivels the brain, injures the teeth, dulls all the senses, destroys the complexion and creates a craving for strong drink. In addition to all these evils the doctor considers tobacco using an untidy habit, as well as expensive. He reckons that the tobacco money of an ordinary family if kept at interest for fifty-five years would amount to $5,000. Some families spend one-third of their income for tobacco. He considers the habit impolite because justly offensive to non-users. King James pronounced tobacco using "a custom loathsome to the eye, hateful to the nose, hurtful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the horrible Stygian, smoke of the bottomless pit."

HOW A BOY WAS SAVED.

The subject of the proper disposal of the boys of this generation is justly attracting wide attention of late. As wealth increases, the proportion of boys without anything to do out of school hours increases likewise. A recent writer, following the lead of Mr. Washington Gladden, who has given to parents an earnest awakening on this subject, imagines a father sighing over his eighteen year old son, and saying, "It is too late for me now. My boy is eighteen years old and as large as a man, and his life is utterly aimless yet."

This recalls to my mind a case in point, which, having the merit of being strictly true, may prove of interest to such fathers.

A gentleman in Virginia some sixty or seventy years ago, had a son eighteen years of age, who, he suddenly discovered, was becoming dissipated, "going to the bad," as it is often aptly termed. He could not believe it at first, the boy had seemed to be all right and he had never allowed liquor to be used at home, although its use in that country and at that day was well nigh universal. He determined to watch for himself and see if this boy, his eldest son, the pride of his heart, were really what he had heard, a wild, dissipated young man.

On the next occasion of his son's leaving home, the father, shortly after his departure, mounted his horse and rode in the same direction. He followed him to the house of a cousin several miles distant where he found his son in company with this cousin, himself one of the most reckless young men in the neighborhood, together with several others of like character and habits.

When this father entered the room where the young men were, he found them gambling and drinking, his son, apparently, as bad as the rest. This father believed in the scripture "Train up a child"—*up*, till he is a man, not half way, merely. He therefore ordered his son to return with him. The boy did not dare to refuse. His father, after talking long and seriously with him, then forbade his leaving the plantation for a year and a half. at the same time giving him entire charge of its affairs.

This command was strictly enforced; the young man was kept at home and at work instead of being sent to college, as his father had earnestly hoped. The result was the boy, at the end of the time, was a man with business habits, and with no relish for his old ways or the society of his former companions. He lived a long and honored life, being for twenty years or more a magistrate of the county, and a ruling elder in the Presbyterian church, while his cousin, the only one of his companions with whose history I am acquainted, died in a few years a miserable wreck.

Parental authority is consistent with the tenderest love, and should never be surrendered till the child is fully grown and settled in the things that make for his peace. It requires thought and care and trouble-taking to secure it, but it does not cause half the trouble and care that the opposite course causes. Long ago it was said, "A child left to himself bringeth his mother to shame."—*Union-Signal.*

REV. DR. FUMUS AND GEN. CHEWIT.

It is related of a distinguished clergyman of Puffington Dr. Fumus, that while attending a religious meeting in Fountainland, and receiving entertainment in an elegant mansion where the lady of the house was known to be very adverse to the habits of the Puffington people, rising early in the morning, he prostrated himself upon the floor with his head in the fire-place, whose chimney carried off all smoke, where he seemed to be breathing with great difficulty. His wife, seeing him in this condition, was much alarmed, and exclaimed, "What ails you, my dear? are you dying?" Out of all patience with himself, he replied, "Offering a stench offering to the devil, my dear!" and immediately arose, and, crushing his fumigating tube under his heels on the hearth, he exclaimed, "Get thee behind me, Satan! thou savorest not of the things of God, or of God's ambassador to men," after which the savor of his habit ceased to exhale from him, to the great joy of his wife, and to the great advantage of the young men who had been much influenced by his example."

"It is related also of a Chewington military gentleman, whose health was failing, and whose nervous system was much deranged. that his jaw was broken one day by a kick of his horse. This put a stop to his masticating habit for many months, during which time his health was completely restored; whereupon he rode through the whole district of Chewington, offering the gratuitous use of the heels of his horse to all who were in the same bondage in which he came so near dying."—*The Crystal River.*

A RUMSELLER'S EXPERIENCE.

A man named Stacy, the owner of a splendid drinking saloon in New York, signed the pledge and closed his house. Hearing that a party of lads had formed themselves into a temperance society, he gave them his experience as a rumseller. "I have sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy his dinner. I can recall twenty customers worth from $100,000 to $500,000 who are now without money, place or friends." He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, a member of some temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks, all the same." Presently, rather than to seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rumseller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of a saloon."—*Ch. Harvester.*

CHEAPEST AND BEST.

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4. *The Island of Madagascar;* the excellent history written by Gen. J. W. Phelps and noticed in a late *Cynosure.*

5 Copies of any of the pamphlets sold by the N. C A, to the amount of 25 cents.

THE CHURCHES.

—Two members of the Chicago Young Men's Christian Association, who were conducting a religious meeting in a vacant lot, were arrested Sabbath afternoon by policemen whose order to "move on" they disobeyed. It is stated that the meeting was orderly and did not interfere with the public travel, as it was held nearly 200 feet from the street. The arrested parties were released on bail of $200 each.

—The Protestant mission at Celaca, on the Central railroad, Mexico, was attacked by a mob June 28th, who destroyed the furniture and effects of the Rev. A. W. Greenman. The others escaped to a neighboring house, being pursued and fired on. Returning the fire they killed and wounded several of the mob, which then dispersed. The mission party were then protected by federal soldiers. Greenman is now at the American legation here. The mayor of Celaca encouraged the attack, and refused protection to the members of the mission.

—The International Sunday-school Lesson Committee has issued its schedule of lessons for 1886. The first quarter's lessons are studies in Jewish History, from II. Kings to Malachi; while the remainder of the year is given to Studies in the Writings of John, from the Fourth Gospel to the book of the Revelation. Four lessons are taken from the latter book.

—The Presbyterian Board of Foreign Missions has received from the executors of the late Frederick Marquand $5,000, with which to start a Corean mission, and a lady in Cleveland has contributed $2,000. This is a good beginning and the work will soon be commenced.

—Mr. William Bucknell, of Philadelphia, quietly slipped into the hand of the missionary, Dr. Clough, on the occasion of his recent visit to that city, a check for $10,000, one-half of which is to be used in making additions to the schools in Ongole, $1,500, his annual contribution, for the support of the Teluga native preachers, and $3,500 for the Female Seminary in Nellore.

—At Saratoga Rev. Mr. Henry, a missionary from China, said there are about 15,000,000 women and children in China ready to receive instruction. There have been started in Canton and vicinity twenty-five schools for girls with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding-schools previously established. Nine-tenths of those educated have become Christians.

—Two police captains at an out-station of the American Board in Japan, became Christians, one of whom lost his place in consequence. The second was also forced to resign. The matter was brought to the notice of some of the higher officials, and, perhaps as a result, one of the ex-captains has received a better position in another department. There is, no doubt, more or less local hostility to Christianity in Japan; but the spirit of the central government is decidedly favorable. It is very widely believed that the recent visit of Privy-councilor Ito to Germany, where he had several interviews with Prince Bismarck, and even with Emperor William himself, on the subject of Christianity, made a profound impression upon his mind. He is reported to have said that he had previously believed that religion was, with them, merely a state policy, but he was now convinced that they were sincere Christians.

The trial of J. B. Shay, of Streator Congregational church, for heresy, by the Central Illinois Association, was conducted at Normal last week. The charges were thus presented by the Rev. James E. Smith, of Normal:

"That he has denied the inspiration of the Scriptures, in the sense that they are the only perfect authority in matters of faith and practice.

"That he has denied the miraculous conception. The expression on which this charge is founded was not made from the pulpit, but privately, and is as follows: 'You worship a divine bastard; we worship a human Christ.'

"That he denies the deity of Christ.

"That he denies the fact of substitutional atonement."

Shay conducted his own defense. Two charges, the first and third, were sustained, the others were not. A motion was then made to expel Mr. Shay from the conference, which drew out a heated discussion, and was finally decided in favor of retaining Mr. Shay by a vote of 14 to 13. The result presents a strange anomaly. Mr. Shay stands convicted of heresy and yet retains his pulpit.

A dispatch from London at the close of the revival meetings sums up the great work thus: Moody says his revival campaign has been eminently successful. Something like four hundred meetings were held in eleven districts. Thirteen different meetings were held every week. He was absent only one day during the whole season, and that was owing to illness. He estimates over a million and a half of persons were present at the services. All classes of society were reached and influenced. Peers and paupers sat side by side, drinking the same message of salvation. The number of persons converted will reach into the thousands. Among them were several pronounced skeptics. Six male choirs and six Mizpah bands of reformed drunkards were organized. Two large halls are now in process of building at Stratford and Wadsworth to continue the good work begun there The cost of the mission is £15,000, nearly the whole of which has been subscribed. Whittle, McGranahan, Pentecost, and Stebbins have given very efficient help. There has been no opposition, and the meetings have been uniformly orderly. A gentleman has bought an iron tabernacle for the Salvation Army. Moody says he expects to sail with his family and Pentecost and Stebbins for New York on the steamship Oregon, which leaves Liverpool July 12. Many Christians look forward wistfully to his return to England.

—The body of Bishop Simpson lay in state in the Arch Street Methodist Episcopal church, Philadelphia, until after 10 o'clock Tuesday night, and was viewed by thousands. The interment took place in South Laurel Hill Cemetery, Wednesday. The pall-bearers were: The Revs. S. N. Chew, James Morrow, Joseph Welsh, J. B. McCullagh, A. J. Kynett, S. W. Kurtz. G. W. Miller, and T. C. Murphy, all of whom are members of the Philadelphia Conference.

—At the meeting of the Woman's Presbyterian Board of Missions in this city last week, Miss Cundall, who has recently returned from Syria, was present, and gave an account of the work attempted for the women in the mountains of Lebanon. These women promised to attend the meetings, but the Greek priests threatened them with excommunication if they set foot in a missionary's house.

—The Evangelical Christians of India have sent an urgent request to Messrs. Moody and Sankey to visit India. The Irish Protestants have likewise sent them a monster petition to conduct evangelistic services throughout Ireland. The petitions declare that the country is ripe for such a movement. Notwithstanding these appeals the evangelists are disposed to devote the next few seasons to America.

—The Presbyterian church raised for missions, home and foreign, during the past year the magnificent sum of $1,313,551.92.

—During the present century 150,000,000 copies of the Bible have been printed in two hundred and twenty-six different languages.

—The Congregational Convention of Vermont has adopted a report against the running of Sunday trains, and appointed a committee to memorialize the Legislature on the subject.

GOSPEL WORK IN KENTUCKY.

CABIN CREEK, Lewis Co., Ky., June 17.

DEAR FRIENDS:—I feel the drawings of the Spirit to once more write to you, and tell you where I am and what doing. A few weeks ago I left my school in the hands of two faithful teachers, Mr. and Mrs. Holloway, and went to Berea to hold meetings. Of course the unadulterated Bible truths were not well received by every one. All of God's faithful servants understand that the time has come "when men will not endure sound doctrine." The pastor of Berea church, John G. Fee, one of the noblest souls this side of heaven, stands up for Bible doctrine, and points travelers to the "old paths." He was present at nearly all the meetings, and encouraged with his firm yet gentle "amens," and also added aid in giving plain, healthy instruction to those seeking the knowledge of sins forgiven.

We held meetings at the chapel only once or twice a week, the rest of the time going among the citizens and holding meetings at private houses. God set his seal upon his own blessed truth, and at nearly every meeting some one, and sometimes from ten to twenty, promised by rising or by their testimony to seek the Lord, until over one hundred souls, from the aged down to the little child, confessed their earnest desires to become Christians. Just how many had found Jesus a personal Saviour before we left we cannot tell, not near all of them of course. Bro. Fee had baptized ten, and quite a number of others were talking and praying in the meetings, acting like real converts.

Berea College has done much for the elevation of the colored people. It looked good to see the happy faces of the colored young people right beside the white ones, with no fear in their hearts of ridicule. But I found the same failure in Berea College that I find in nearly all such schools—a love of ornamenting the body. As I saw the feathers, flowers, jewels, silks, and different trimmings, I could not help but think how many plain clothes the money spent for these superfluous things might buy. One feather would buy a plain dress for some poor girl that would last a term, one flower a pair of shoes. one pair of bracelets would buy her books, one ring pay her tuition, and one silk dress pay her board. Thus one term of schooling might be given another from the price of ornaments on a single person. While these schools are doing much to educate the poor, I can see how they could do much more. Oh, that many might see this as the few do, and dress as well as do anything else in the name of Jesus, not in the name of the proud world. The field is so wide, and life is so short, do all we can and spend all we can in the blessed cause, and we have done but little compared to what there is to do after all. May the Holy Spirit quicken the people to value time and money for Jesus' sake, and use it for eternity.

I went with Bro. Fee into the mountain country in Jackson county, where I found a large congregation of intelligent people. The children especially were bright looking, and earnest listeners to the truth. A number of the ladies called on me while I was there, and I found them sensible, modest women. They possessed both honesty and intelligence, and thus would take facts and reasonings presented and weigh them in the light of the Bible, and make careful decisions. But the people there are poor in this world's goods. They need a house for worship, a house for a school. They need a Christian teacher. Who is consecrated to the Lord that will go into such a field for the sake of souls? Who is keeping in gold, in notes, in land, in stocks, some of the Lord's money that ought to be sent to John G. Fee to build these houses? I have written this letter without consulting man, but God, and I trust to the Holy Spirit to stir up some pure souls to help in this work. If any young person with sufficient talent and education, entirely consecrated to God, taking the plain, narrow way, and willing to suffer for Jesus' sake, feels led of the Spirit to go into such a field as teacher, they will receive a hearty welcome by the people; they will also find in Bro. Fee a counselor and friend, and in the Lord a sure guide. For I am sure the Lord lives in the mountains of Kentucky as well as anywhere. And may some man or woman who holds the keys to one of the Lord's chests be stirred to action and send by the return mail, or put into the hands of a faithful missionary who will soon carry it there, the means to erect a comfortable house for worship in that place. In Jesus' name I write,

LURA A. MAINS.

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MEMORIAL RESOLUTIONS

ADOPTED BY THE ALUMNI ASSOCIATION OF WHEATON COLLEGE AT THEIR ANNUAL REUNION, JUNE 18, 1884.

WHEREAS, In the providence of God, the Associated Alumni of Wheaton College have been called upon within the past year to mourn the loss of four of their members, viz.: EDWARD B. SELLERS of the class of 1866, SAMUEL F. STRATTON of 1865, FRANK W. COMFORT of 1875, and CYRUS L. BLANCHARD of 1878, and

WHEREAS, While we bow in submission to the will of our Heavenly Father, who has, we believe, removed from earth to himself these our brothers who so faithfully preached his gospel and stood for the right, each in his place and calling, as it had been given them to discern it, and who were so "lovely and pleasant in their lives and in their deaths not long divided," yet remembering the injunction to "weep with those who weep," and desiring to testify our love and esteem for those who have finished with joy their earthly course; be it

Resolved, That we hereby express our sorrow that they are to meet no more with us in the halls of Alma Mater, and that no more we shall hear of the gospel preached, of wrong righted and good done through them in the name of the Master.

Resolved, That, while we deplore their loss to us the Alumni of Wheaton College, to Alma Mater as cherished and loyal sons and to the world as benefactors, we, humbly imploring divine aid, pledge ourselves to greater loyalty to truth and to greater usefulness in the world, remembering that the time is short and that what we do we must do quickly.

Resolved, That we extend our warmest sympathies to the relatives and friends of the departed, being assured that they sorrow not as those who have no hope.

Resolved, That these resolutions be enrolled on the minutes of the Association and that they be published in the *Christian Cynosure*, the *Wheaton Illinoian* and the *College Record*.

WILBER F. BAKER, *Sec'y*.

OBITUARY.

Died of pneumonia, on the 17th of March 1884, ABNER ORR, after four months residing in Marshal Co., Kansas, leaving a wife and five children to mourn his loss. The subject of this sketch was born in Gurnsey Co., Ohio, Jan 30th, 1830, converted at an early age, joined the M. E. church, and was licensed to preach. He took deacon's orders in the year 1859 by the hand of Bishop Simpson, and elder's orders in 1861, from Bishop Scott, and in 1874 took a transfer from the Iowa conference to the Missouri. Up to this time he had labored successfully and acceptably, but in 1875 he espoused the anti-secret cause, and openly rebuked and preached against the secret works of darkness, for he considered it an evil; and so considering, he felt it his duty, as a watchman on the walls of Zion, to cry out against the vile system. At that time his persecutions began, of which you are partially acquainted. In 1878 the Missouri conference located him under false charges. He was a staunch reformer, and where conscience or duty was involved he knew no compromise. The anti-secret cause has lost a faithful advocate, and his family a wise counselor. Almost his last words were, "My feet are on the rock. O glory!" and he often requested his little girl to sing, "Jesus Lover of my Soul," in which he would join while he had strength. So his friends "mourn not as those that have no hope." The funeral services were conducted by the Baptist minister who visited him in his illness, from Phillipians 1: 23, to a large concourse of people in the Baptist church at Elm Creek, Kan., and his remains now lie in the Elm Creek churchyard. May the Lord comfort the family, whose circle he in his wisdom has broken.

G. H. LEROW.

—The St. Petersburg (Pa.) Bank closed its doors Thursday morning. The oil depression and inability to realize upon securities led to the failure.

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THE COLLEGES.

MONMOUTH:—The Commencement exercises at Monmouth college, June 19th, were attended by large audiences. The class of eighteen acquitted themselves in a manner worthy of the institution. Pres. McMichael being absent at the Pan-Presbyterian Council at Belfast, Ireland, Dr. Hutchison presided on the occasion. A correspondent of the Blanchard, Iowa, *Record*, narrates a strange performance that near the close too seriously marred the harmony of the occasion:

"At the delivering of diplomas a little incident occurred which will show the position Monmouth college takes on the fraternity question. When two of the gentlemen received their diplomas and were walking back to their places, they displayed a fraternity badge under their coats. Of course all in sympathy with college fraternities cheered, but immediately after dismissal a meeting of the senate was called upon the stage, and the two gentlemen were called to explain. They did not feel disposed to make an explanation at first but soon found that nobody was in fun, and fearing lest their degrees should be taken away or their diplomas revoked, they confessed that some of their frats from Galesburg had given them the badges and that they were not in connection with any college fraternity. Thus the very means that the young men took to encourage a spirit of disobedience among the students resulted in confirming and strengthening the college law in its influence upon the minds of the students."

The editor of the *Record* makes this comment:

"Our letter from Monmouth this week reveals a little of the workings of secretism in colleges. The senate and faculty of the college at that place have always set their faces like a flint against the fraternities. They have determined they shall not maintain an existence there. And we believe one means used to keep these societies down, has been to refuse to graduate students who are known to belong to them, either there or elsewhere. Hereafter it may be presumed unsafe for a passing graduate to display a society pin or badge on the platform commencement day at Monmouth college.

—Wheaton College catalogue shows a marked degree of prosperity during the year just ended in all departments. 244 students have been in attendance and in the Theological Seminary eleven more are listed, most of whom are also connected with some department of the College. The Trustees lost a valued counselor in the death of Moses Pettengill of Peoria. Few men have taken a deeper or more constant interest in the institution than he, although he had also established a young ladies' seminary in Peoria. Over $4,500 in donations were received during the year. There is much history connected with some of these gifts, which proves the gracious power of God in answer to prayer. The fall term opens on Tuesday, the 2d of September.

—Avalon College shows that it has a strong hold in the popular esteem of the parents of northwestern Missouri. Though the regular classes are small the total attendance is 220. President Kephart is assisted by ten other instructors. The fall term opens Wednesday, September 3d. Three courses of study are provided which differ chiefly in the amount of Greek and Latin required.

The attendance at some of the leading colleges for the current year is as follows: Michigan University stands at the head with 1,554 students; Harvard, 1,522; Columbia, 1,520; University of Pennsylvania, 1,044; Massachusetts Institute of Technology, 561; Princeton, 527. As regards the number of professors in each, however, the order will be somewhat changed. University of Michigan is omitted, owing to lack of data. Harvard has 32 professors, and a total of 55 instructors. Princeton comes next with 28 professors, and a total of 34, including tutors, etc. Yale, 20 professors, and total of 30 instructors. Columbia, 12, and total of 29. Of these four last named, Harvard was founded in 1636; Yale, 1701; Princeton, 1746; Columbia, (King's), 1754. Together with these statistics of number of students and professors, it would be interesting to note the sizes of libraries in the last named institutions. Harvard once more heads the list with a total of 277,700 volumes. Yale, total, 161,000 volumes. Princeton, 122,000 volumes. Columbia, 47,000 volumes. Harvard at present has 8 Fellows; Princeton 8; Yale, 3; and Columbia, 2.

—Hamilton College, Utica, New York, is having its tribulations. When Dr. Darling, the president, arose to preach the Baccalaureate sermon during the recent anniversary, not a member of the senior class was present in the seats reserved for them. It was an intentional slight, and a result of the bolt of the seniors last winter. Later it is reported that all but two of the members of the faculty have signed a paper requesting the removal of Dr. Darling from the presidency of the college.

—Rev. Wm. Johnston of College Springs, Iowa, received the degree of D.D. from Monmouth College at its late commencement.

—Prof. John Bascom, president of the State University at Madison, Wisconsin, is being attacked on account of his earnest prohibition principles, and a strong effort is being made by some influential persons to have him removed.

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THE CHURCHES.

—Two members of the Chicago Young Men's Christian Association, who were conducting a religious meeting in a vacant lot, were arrested Sabbath afternoon by policemen whose order to "move on" they disobeyed. It is stated that the meeting was orderly and did not interfere with the public travel, as it was held nearly 200 feet from the street. The arrested parties were released on bail of $200 each.

—The Protestant mission at Celaca, on the Central railroad, Mexico, was attacked by a mob June 28th, who destroyed the furniture and effects of the Rev. A. W. Greenman. The others escaped to a neighboring house, being pursued and fired on. Returning the fire they killed and wounded several of the mob, which then dispersed. The mission party were then protected by federal soldiers. Greenman is now at the American legation here. The mayor of Celaca encouraged the attack, and refused protection to the members of the mission.

—The International Sunday-school Lesson Committee has issued its schedule of lessons for 1886. The first quarter's lessons are studies in Jewish History, from II. Kings to Malachi; while the remainder of the year is given to Studies in the Writings of John, from the Fourth Gospel to the book of the Revelation. Four lessons are taken from the latter book.

—The Presbyterian Board of Foreign Missions has received from the executors of the late Frederick Marquand $5,000, with which to start a Corean mission, and a lady in Cleveland has contributed $2,000. This is a good beginning and the work will soon be commenced.

—Mr. William Bucknell, of Philadelphia, quietly slipped into the hand of the missionary, Dr. Clough, on the occasion of his recent visit to that city, a check for $10,000, one-half of which is to be used in making additions to the schools in Ongole, $1,500, his annual contribution, for the support of the Teluga native preachers, and $3,500 for the Female Seminary in Nellore.

—At Saratoga Rev. Mr. Henry, a missionary from China, said there are about 15,000,000 women and children in China ready to receive instruction. There have been started in Canton and vicinity twenty-five schools for girls with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding-schools previously established. Nine-tenths of those educated have become Christians.

—Two police captains at an out-station of the American Board in Japan, became Christians, one of whom lost his place in consequence. The second was also forced to resign. The matter was brought to the notice of some of the higher officials, and, perhaps as a result, one of the ex-captains has received a better position in another department. There is, no doubt, more or less local hostility to Christianity in Japan; but the spirit of the central government is decidedly favorable. It is very widely believed that the recent visit of Privy-councilor Ito to Germany, where he had several interviews with Prince Bismarck, and even with Emperor William himself, on the subject of Christianity, made a profound impression upon his mind. He is reported to have said that he had previously believed that religion was, with them, merely a state policy, but he was now convinced that they were sincere Christians.

The trial of J. B. Shay, of Streator Congregational church, for heresy, by the Central Illinois Association, was conducted at Normal last week. The charges were thus presented by the Rev. James E. Smith, of Normal:

"That he has denied the inspiration of the Scriptures, in the sense that they are the only perfect authority in matters of faith and practice.

"That he has denied the miraculous conception. The expression on which this charge is founded was not made from the pulpit, but privately, and is as follows: 'You worship a divine bastard; we worship a human Christ.'

"That he denies the deity of Christ.

"That he denies the fact of substitutional atonement."

Shay conducted his own defense. Two charges, the first and third, were sustained, the others were not. A motion was then made to expel Mr. Shay from the conference, which drew out a heated discussion, and was finally decided in favor of retaining Mr. Shay by a vote of 14 to 13. The result presents a strange anomaly. Mr. Shay stands convicted of heresy and yet retains his pulpit.

A dispatch from London at the close of the revival meetings sums up the great work thus: Moody says his revival campaign has been eminently successful. Something like four hundred meetings were held in eleven districts. Thirteen different meetings were held every week. He was absent only one day during the whole season, and that was owing to illness. He estimates over a million and a half of persons were present at the services. All classes of society were reached and influenced. Peers and paupers sat side by side, drinking the same message of salvation. The number of persons converted will reach into the thousands. Among them were several pronounced skeptics. Six male choirs and six Mizpah bands of reformed drunkards were organized. Two large halls are now in process of building at Stratford and Wadsworth to continue the good work begun there The cost of the mission is £15,000, nearly the whole of which has been subscribed. Whittle, McGranahan, Pentecost, and Stebbins have given very efficient help. There has been no opposition, and the meetings have been uniformly orderly. A gentleman has bought an iron tabernacle for the Salvation Army. Moody says he expects to sail with his family and Pentecost and Stebbins for New York on the steamship Oregon, which leaves Liverpool July 12. Many Christians look forward wistfully to his return to England.

—The body of Bishop Simpson lay in state in the Arch Street Methodist Episcopal church, Philadelphia, until after 10 o'clock Tuesday night, and was viewed by thousands. The interment took place in South Laurel Hill Cemetery, Wednesday. The pall-bearers were: The Revs. S. N. Chew, James Morrow, Joseph Welsh, J. B. McCullagh, A. J. Kynett, S. W. Kurtz. G. W. Miller, and T. C. Murphy, all of whom are members of the Philadelphia Conference.

—At the meeting of the Woman's Presbyterian Board of Missions in this city last week, Miss Cundall, who has recently returned from Syria, was present, and gave an account of the work attempted for the women in the mountains of Lebanon. These women promised to attend the meetings, but the Greek priests threatened them with excommunication if they set foot in a missionary's house.

—The Evangelical Christians of India have sent an urgent request to Messrs. Moody and Sankey to visit India. The Irish Protestants have likewise sent them a monster petition to conduct evangelistic services throughout Ireland. The petitions declare that the country is ripe for such a movement. Notwithstanding these appeals the evangelists are disposed to devote the next few seasons to America.

—The Presbyterian church raised for missions, home and foreign, during the past year the magnificent sum of $1,313,551.92.

—During the present century 150,000,000 copies of the Bible have been printed in two hundred and twenty-six different languages.

—The Congregational Convention of Vermont has adopted a report against the running of Sunday trains, and appointed a committee to memorialize the Legislature on the subject.

GOSPEL WORK IN KENTUCKY.

CABIN CREEK, Lewis Co., Ky., June 17.

DEAR FRIENDS:—I feel the drawings of the Spirit to once more write to you, and tell you where I am and what doing. A few weeks ago I left my school in the hands of two faithful teachers, Mr. and Mrs. Holloway, and went to Berea to hold meetings. Of course the unadulterated Bible truths were not well received by every one. All of God's faithful servants understand that the time has come "when men will not endure sound doctrine." The pastor of Berea church, John G. Fee, one of the noblest souls this side of heaven, stands up for Bible doctrine, and points travelers to the "old paths." He was present at nearly all the meetings, and encouraged with his firm yet gentle "amens," and also added aid in giving plain, healthy instruction to those seeking the knowledge of sins forgiven.

We held meetings at the chapel only once or twice a week, the rest of the time going among the citizens and holding meetings at private houses. God set his seal upon his own blessed truth, and at nearly every meeting some one, and sometimes from ten to twenty, promised by rising or by their testimony to seek the Lord, until over one hundred souls, from the aged down to the little child, confessed their earnest desires to become Christians. Just how many had found Jesus a personal Saviour before we left we cannot tell, not near all of them of course. Bro. Fee had baptized ten, and quite a number of others were talking and praying in the meetings, acting like real converts.

Berea College has done much for the elevation of the colored people. It looked good to see the happy faces of the colored young people right beside the white ones, with no fear in their hearts of ridicule. But I found the same failure in Berea College that I find in nearly all such schools—a love of ornamenting the body. As I saw the feathers, flowers, jewels, silks, and different trimmings, I could not help but think how many plain clothes the money spent for these superfluous things might buy. One feather would buy a plain dress for some poor girl that would last a term, one flower a pair of shoes, one pair of bracelets would buy her books, one ring pay her tuition, and one silk dress pay her board. Thus one term of schooling might be given another from the price of ornaments on a single person. While these schools are doing much to educate the poor, I can see how they could do much more. Oh, that many might see this as the few do, and dress as well as do anything else in the name of Jesus, not in the name of the proud world. The field is so wide, and life is so short, do all we can and spend all we can in the blessed cause, and we have done but little compared to what there is to do after all. May the Holy Spirit quicken the people to value time and money for Jesus' sake, and use it for eternity.

I went with Bro. Fee into the mountain country in Jackson county, where I found a large congregation of intelligent people. The children especially were bright looking, and earnest listeners to the truth. A number of the ladies called on me while I was there, and I found them sensible, modest women. They possessed both honesty and intelligence, and thus would take facts and reasonings presented and weigh them in the light of the Bible, and make careful decisions. But the people there are poor in this world's goods. They need a house for worship, a house for a school. They need a Christian teacher. Who is consecrated to the Lord that will go into such a field for the sake of souls? Who is keeping in gold, in notes, in land, in stocks, some of the Lord's money that ought to be sent to John G. Fee to build these houses? I have written this letter without consulting man, but God, and I trust to the Holy Spirit to stir up some pure souls to help in this work. If any young person with sufficient talent and education, entirely consecrated to God, taking the plain, narrow way, and willing to suffer for Jesus' sake, feels led of the Spirit to go into such a field as teacher, they will receive a hearty welcome by the people; they will also find in Bro. Fee a counselor and friend, and in the Lord a sure guide. For I am sure the Lord lives in the mountains of Kentucky as well as anywhere. And may some man or woman who holds the keys to one of the Lord's chests be stirred to action and send by the return mail, or put into the hands of a faithful missionary who will soon carry it there, the means to erect a comfortable house for worship in that place. In Jesus' name I write,

LURA A. MAINS.

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MEMORIAL RESOLUTIONS

ADOPTED BY THE ALUMNI ASSOCIATION OF WHEATON COLLEGE AT THEIR ANNUAL REUNION, JUNE 18, 1884.

WHEREAS, In the providence of God, the Associated Alumni of Wheaton College have been called upon within the past year to mourn the loss of four of their members, viz.: EDWARD B. SELLERS of the class of 1866, SAMUEL F. STRATTON of 1865, FRANK W. COMFORT of 1875, and CYRUS L. BLANCHARD of 1878, and

WHEREAS, While we bow in submission to the will of our Heavenly Father, who has, we believe, removed from earth to himself these our brothers who so faithfully preached his gospel and stood for the right, each in his place and calling, as it had been given them to discern it, and who were so "lovely and pleasant in their lives and in their deaths not long divided," yet remembering the injunction to "weep with those who weep," and desiring to testify our love and esteem for those who have finished with joy their earthly course; be it

Resolved, That we hereby express our sorrow that they are to meet no more with us in the halls of Alma Mater, and that no more we shall hear of the gospel preached, of wrong righted and good done through them in the name of the Master.

Resolved, That, while we deplore their loss to us the Alumni of Wheaton College, to Alma Mater as cherished and loyal sons and to the world as benefactors, we, humbly imploring divine aid, pledge ourselves to greater loyalty to truth and to greater usefulness in the world, remembering that the time is short and that what we do we must do quickly.

Resolved, That we extend our warmest sympathies to the relatives and friends of the departed, being assured that they sorrow not as those who have no hope.

Resolved. That these resolutions be enrolled on the minutes of the Association and that they be published in the *Christian Cynosure*, the *Wheaton Illinoian* and the *College Record*.

WILBER F. BAKER, *Sec'y*.

OBITUARY.

Died of pneumonia, on the 17th of March 1884, ABNER ORR, after four months residing in Marshal Co., Kansas, leaving a wife and five children to mourn his loss. The subject of this sketch was born in Gurnsey Co., Ohio, Jan 30th, 1830, converted at an early age, joined the M. E. church, and was licensed to preach. He took deacon's orders in the year 1859 by the hand of Bishop Simpson, and elder's orders in 1861, from Bishop Scott, and in 1874 took a transfer from the Iowa conference to the Missouri. Up to this time he had labored successfully and acceptably, but in 1875 he espoused the anti-secret cause, and openly rebuked and preached against the secret works of darkness, for he considered it an evil; and so considering, he felt it his duty, as a watchman on the walls of Zion, to cry out against the vile system. At that time his persecutions began, of which you are partially acquainted. In 1878 the Missouri conference located him under false charges. He was a staunch reformer, and where conscience or duty was involved he knew no compromise. The anti-secret cause has lost a faithful advocate, and his family a wise counselor. Almost his last words were, "My feet are on the rock. O glory!" and he often requested his little girl to sing, "Jesus Lover of my Soul," in which he would join while he had strength. So his friends "mourn not as those that have no hope." The funeral services were conducted by the Baptist minister who visited him in his illness, from Phillipians 1: 23, to a large concourse of people in the Baptist church at Elm Creek, Kan., and his remains now lie in the Elm Creek churchyard. May the Lord comfort the family, whose circle he in his wisdom has broken.

G. H. LEROW.

—The St. Petersburg (Pa.) Bank closed its doors Thursday morning. The oil depression and inability to realize upon securities led to the failure.

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THE COLLEGES.

MONMOUTH:—The Commencement exercises at Monmouth college, June 19th, were attended by large audiences. The class of eighteen acquitted themselves in a manner worthy of the institution. Pres. McMichael being absent at the Pan-Presbyterian Council at Belfast, Ireland, Dr. Hutchison presided on the occasion. A correspondent of the Blanchard, Iowa, *Record*, narrates a strange performance that near the close too seriously marred the harmony of the occasion:

"At the delivering of diplomas a little incident occurred which will show the position Monmouth college takes on the fraternity question. When two of the gentlemen received their diplomas and were walking back to their places, they displayed a fraternity badge under their coats. Of course all in sympathy with college fraternities cheered, but immediately after dismissal a meeting of the senate was called upon the stage, and the two gentlemen were called to explain. They did not feel disposed to make an explanation at first but soon found that nobody was in fun, and fearing lest their degrees should be taken away or their diplomas revoked, they confessed that some of their frats from Galesburg had given them the badges and that they were not in connection with any college fraternity. Thus the very means that the young men took to encourage a spirit of disobedience among the students resulted in confirming and strengthening the college law in its influence upon the minds of the students."

The editor of the *Record* makes this comment:

"Our letter from Monmouth this week reveals a little of the workings of secretism in colleges. The senate and faculty of the college at that place have always set their faces like a flint against the fraternities. They have determined they shall not maintain an existence there. And we believe one means used to keep these societies down, has been to refuse to graduate students who are known to belong to them, either there or elsewhere. Hereafter it may be presumed unsafe for a passing graduate to display a society pin or badge on the platform commencement day at Monmouth college.

—Wheaton College catalogue shows a marked degree of prosperity during the year just ended in all departments. 244 students have been in attendance and in the Theological Seminary eleven more are listed, most of whom are also connected with some department of the College. The Trustees lost a valued counselor in the death of Moses Pettengill of Peoria. Few men have taken a deeper or more constant interest in the institution than he, although he had also established a young ladies' seminary in Peoria. Over $4,500 in donations were received during the year. There is much history connected with some of these gifts, which proves the gracious power of God in answer to prayer. The fall term opens on Tuesday, the 2d of September.

—Avalon College shows that it has a strong hold in the popular esteem of the parents of northwestern Missouri. Though the regular classes are small the total attendance is 220. President Kephart is assisted by ten other instructors. The fall term opens Wednesday, September 3d. Three courses of study are provided which differ chiefly in the amount of Greek and Latin required.

The attendance at some of the leading colleges for the current year is as follows: Michigan University stands at the head with 1,554 students; Harvard, 1,522; Columbia, 1,520; University of Pennsylvania, 1,044; Massachusetts Institute of Technology, 561; Princeton, 527. As regards the number of professors in each, however, the order will be somewhat changed. University of Michigan is omitted, owing to lack of data. Harvard has 32 professors, and a total of 55 instructors. Princeton comes next with 28 professors, and a total of 34, including tutors, etc. Yale, 20 professors, and total of 30 instructors. Columbia, 12, and total of 29. Of these four last named, Harvard was founded in 1636; Yale, 1701; Princeton, 1746; Columbia, (King's), 1754. Together with these statistics of number of students and professors, it would be interesting to note the sizes of libraries in the last named institutions. Harvard once more heads the list with a total of 277,700 volumes. Yale, total, 161,000 volumes. Princeton, 122,000 volumes. Columbia, 47,000 volumes. Harvard at present has 8 Fellows; Princeton 8; Yale, 3; and Columbia, 2.

—Hamilton College, Utica, New York, is having its tribulations. When Dr. Darling, the president, arose to preach the Baccalaureate sermon during the recent anniversary, not a member of the senior class was present in the seats reserved for them. It was an intentional slight, and a result of the bolt of the seniors last winter. Later it is reported that all but two of the members of the faculty have signed a paper requesting the removal of Dr. Darling from the presidency of the college.

—Rev. Wm. Johnston of College Springs, Iowa, received the degree of D.D. from Monmouth College at its late commencement.

—Prof. John Bascom, president of the State University at Madison, Wisconsin, is being attacked on account of his earnest prohibition principles, and a strong effort is being made by some influential persons to have him removed.

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FARM AND GARDEN.

MEASURING HAY.

Is there any rule for measurement by whieh the weight of hay in bin or mow can be aseertained without taking it out and weighing it?—E. E. S., *Spruce Creek, Pa.*

An approximate, not aeeurate determination of the weight may be made by first measuring the length, breadth and height of the mass of hay, and thus find the number of eubic feet. Then for well paeked and settled timothy or other hay of similar texture, allow at least 500 cubie feet to the ton. Toward the top of the mow it will require 550 or more; under a very heavy weight near the bottom a ton may possibly be a little less. Clover hay will require nearly 700 cubic feet. Fine hay, cut early, will settle more eompaetly than coarse, ripe hay. It requires some experienee with measurements and and weights to determine the weight accurately by this mode.

KEEP ACCOUNTS.

A great many farmers go to the groeery or dry goods store and buy goods on time, not even asking the price, but leaving it to the honesty of the dealer. These people find, when they go to settle up, that the bill is larger than they expected. Accounts run up faster than we think if we do not keep track; we forget so many little items that make a large sum in a short time. I call to mind an old farmer who did not keep aeeounts. I worked for him onee, drawing logs for a man by the load; neither kept aecount of the number of loads drawn, and the account is unsettled yet. I think we should teach our boys and girls, as soon as old enough, to keep aceount of what is bought for them, or let them attend to the eggs and poultry sold, and they will soon learn to keep accounts for themselves.

CORN FODDER AS GOOD AS HAY.

A correspondent of the *Prairie Farmer* writes that the advice given recently about growing corn fodder reminds him of the practice of Hon. George F. Lord, of Elgin, Ill., as related by President W. D. Hoard, of the Northwestern Dairymen's Association: "Mr. Lord keeps 100 cows on 300 aeres of land, and has not raised a pound of hay for years. The corn is sowed in drills three and a half feet apart, and about the time it blossoms, it is cut with a self-raking reaper, cutting one row at a time, and the machine throwing it off in gavels. When sufficiently wilted, it is bound and set in large stacks and allowed to cure, standing on the ground until winter sets in, when it is hauled to the barn. He secures a yield of about seven tons of cured fodder per aere, worth as much as the best hay, and is thus enabled to devote a large amount of his land to pasture. He is one of the suecessful dairymen of Illinois."

FARM CELLARS.

Farm cellars are usually made receptacles for milk at this season. They are, on the whole, perhaps better for this purpose than any other place, where there is no specially provided dairy, but in most cases are not very well arranged. As a rule they are not well lighted or ventilated, are too damp and too cold, and too often used as stores for objectionable matters; or rather these matters, sueh as some odorous vegetable, are not properly cared for and beeome objeetionable, more on that aceount than for their intrinsic character. But the general care of cellars ineludes their proper use for all purposes, and a few suggestions at this time may be useful. Ventilation is, perhaps, the most important matter to be considered. And this is so because of the fact that the cellar necessarily becomes filled with what we may call "ground air," or air which percolates and circulates through the soil. Heretoforc this fact has been wholly ignored, and it has only been brought to notice since the rise of what might be called sanitary scienee. The air which rises from the floor and percolates through the walls of cellars at every change of temperature or pressure, is known to be charged with mueh unwholesome and injurious matter, which, of course, finds its way into the dwelling and endangers the health of the occupants. It also injures the milk, meat, or other articles that may be kept in the cellar, and is the unsuspected cause of much trouble in this respect. So that the ventilation of a cellar should be very thorough, and air should be admitted from the purest souree, and diseharged into some channel by which it may be not only carried off, but actually drawn into it. A ehimney that is in use is the best outlet for the ventilation of a eellar, and the outer air, brought in at least three feet above the ground, is the best souree of a fresh supply. The next important matter is the temperature, and this requires much careful arrangement. Beeause cellars are used as places for general storage, and while vegetables require to be kept as eool as possible, milk and cream need be kept warm. This makes a division of the cellar requisite, and separate apartments for vegetables and the milk. Then the ventilation should be also made separate, for it will not do to take air from the eold vegetable department into the milk room. The latter must be kept wholly separate, and ean be heated in several ways. A very little heat will raise the temperature of a moderate sized cellar. A block of iron made red hot, a pan of hot water, a few hot bricks will often warm a milk cellar sufficiently, while a pailful of water placed in a cold vegetable cellar will absorb the cold and prevent frost, for water will freeze first, and in freezing will give out a large part of its latent heat, which actually raises the temperature of the air in the cellar.—*N. Y. Times.*

BUGS ON VINES.

Dust White Hellebore powder on the leaves of the young plants early in the morning while the dew is on, to check the ravages of the Striped Bug, and when the plants get strong with large leaves sprinkle on a weak solution of Paris Green, say a teaspoonful to the gallon of water. This will not hurt the leaves, while it is death to the Squash Bug. Be careful to keep the water well stirred, or the Paris Green, if applied too thick, may wither up the succulent leaves.

THE FAMILY COW IN MIDSUMMER.

On farms where the dairy is an important part of the husbandry, provision is made by sowing soiling crops, to supplement the diminished pasturage in midsummer. Those who keep only the "family cow," or at most two or three cows, find the flow of milk to decrease, and often without any green crop provided for keeping it up. The territory of those who keep but a single cow, is often restricted to a small pasture and a vegetable garden. The garden should be made to supplement the pasture, and this may be done to some extent by securing for the cow much from the garden that usually goes to waste. Everyone who has a garden tries to have an abundance of green peas. After the vines have yielded their last profitable picking, instead of allowing them to remain upon the ground until that is wanted for another crop, feed the vines to the cow while they are still green and succulent. So with sweet corn. When the last ear is plucked from a stalk or a hill, do not wait until the whole patch or row can be cleared, but pull up the stalks that have been deprived of ears, a few at a time, and feed them while in their best condition. The outer leaves of early cabbages, and the leaves of beets, carrots and turnips, carefully saved, will make an important item in the sueculent food for the cow. If there is a space in the garden, from which an early crop has been removed, and it is not needed for a late garden crop, it should be growing something for the cow. Sweet corn may be sown thickly in rows for "fodder corn," and afford welcome feed. It is well to have an abundance of cabbage plants of a large, late variety, and set them out wherever there is room, and far beyond the needs of the family. An occasional cabbage next winter will be a treat to the cow. Experiments made a dozen years ago with some twenty varieties of the Southern Cow Pea showed, incidentally, that, even at the North, if they did not ripen their seeds, they would give an enormous weight of herbage upon a small area. This pea is highly valued for animals at the South, both fresh and as hay, and seems to be worth trying in Northern localities, as a soiling plant. Where there is room, even a few square yards, it may be well to sow either Hungarian grass, or one of the plants called Millet, for late summer feed for the cow. If the soil is rich, an abundant crop may be cut. Besides summer feed in the garden, if there is room there or elsewhere, it is well to think of Jerusalem Artichokes as a winter treat. It is late now for a large crop, but with the tops, which are highly relished, the tubers, being crisp, sueculent and highly nutritious, will be most aceeptable as an addition to dry fodder. When one onee fairly undertakes to produce the greatest possible amount of cow food from a small area of land, he will be surprised at the results that he obtains, especially those seen in the pail.—*American Agriculturist for July.*

TREATMENT OF EARACHE.—It is said that by the following simple method almost instant relief from earaehe is afforded: put five drops of ehloroform on a little cotton or wool in the bowl of a clay pipe, then blow the vapor through the stem into the aching ear.—*Medical Record.*

HER SECRET TROUBLES.

THE UNKNOWN TRIALS WHICH A WOMAN ENDURED WITHOUT COMPLAINT— WHY THEY VANISHED.

Near the close of one of the most trying of the few hot days of the present year a pale, care-worn woman might have been seen at the window of her dwelling apparently in a condition of complete exhaustion. Her efforts to meet the accumulated duties of her household had been great but unsuccessful, while the care of a sick child, whose wails could even then be heard, was added to her otherwise overwhelming troubles. Nature bad done much for her and in her youthful days she had been not only beautiful, but the possessor of health sueh as is seldom seen. But home and family duties and the depressing cares which too often accompany them had proven greater than her splendid strength, and she felt at that moment not only that life was a burden but that death would be a grand relief. This is no unusual experience. It is, in fact, a most common everyday occurrenee, and a great prayer is constantly ascending from thousands of homes for deliveranee from the deadly power whieh is enslaving so many wives, mothers and daughters. And yet these duties of life must be met. No woman can afford to turn aside from the proper care of her home and the ones who are eommitted to her care, although in doing these duties she may sacrifice her health, and possibly life itself. The experience of one who suecessfully overcame such trials and yet retained health and all the blessings it brings is thus told by Rev. William Watson, Presiding Elder of the Methodist-Episcopal church, residing at Watertown, N. Y. He said:

"My wife became completely run down through overwork and care of a sick member of our household, and I entertained serious apprehensions as to her future. She was languid, pale, utterly exhaustcd, without appetite, and in a complete state of physical decline. And yet she did not, *could* not neglect her duties. I have seen her about the house, trying courageously to care for the ones she loved when I could tell, from the lines on her face how much she was suffering. At times she would rally for a day or two and then fall back into the state of nervous exhaustion she felt before. Her head pained her frequently, her body was becoming bowed by pain and all hope of enjoyment in life seemed departed. What to do we could not tell. I resolved, however, to bring back her life and vitality if possible and to this end began to treat her myself. To my great relief her system has been toned up, her strength restored, her health completely recovered and wholly by the use of Warner's Tippecanoe, which I regard as the greatest tonic, invigorator and stomach remedy that has ever been diseovered. I was led to use it the more readily as I had tested the health-restoring properties of Warner's Safe Cure in my own person and I therefore knew that any remedy Mr. Warner might produee would be a valuable one. I have since recommended both Warner's Tippecanoe and Warner's Safe Cure to many of my friends and I know several Doctors of Divinity as well as numerous laymen who are using both with great benefit."

If all the overworked and duty driven women of America could know of the experience above deseribed, and act upon the same, there can be little doubt that much of the pain, and most of the depressing influenees of life might be avoided. Such truths are too valuable to remain unknown.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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IN BRIEF.

Important discoveries have recently been made in Egypt, the Holy Land and Syria. At a place called Eikmeen, in Upper Egypt, Professor Maspero has come upon a huge necropolis, of which hitherto there was no knowledge. In five tombs, or catacombs, he found 120 mummies. After three hours' examination of the neighborhood he discovered 100 more similar sepulchres, all intact. It is concluded that Eikmeen must contain at least five or six thousand embalmed dead, and that although not perhaps a very large proportion of the mummies may be of any great historical value, there will be quite a harvest of papyri, jewels and funeral treasures of various kinds. The place is identical with the ancient Khemnis—the Panopolis of the Greeks. The discoveries made in Syria and Palestine within the last year or two have been of equal interest. Among these prominence is given to a marble pedestal ornamented with bas-reliefs and inscriptions supposed to have belonged to the pagan temples built in the Græco-Roman period on Mount Gerzim, a Christian inscription, a Jewish sepulchre and other remarkable finds at Amwas, now identified with Emmaus Nicopolus; to a votive paten or plate for the eucharistic bread found on the Mount of Olives, and to various Roman, Greek and Arabic inscriptions. To all these discoveries M. Clermont Ganneau attaches much importance, as being illustrative of different denominations, but he admits that forgery of antiquities is extensively practiced, and points out some of the difficulties which lie in the way of the archæological investigator. At Jerusalem a thriving trade is done in bogus relics.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen. 50 cents.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

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Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev D. R. Kerr, D D., Rev. B. T. Roberts, Rev G T. R. Meiser, Prof J. R. W. Sloane, D D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette. 25c. each; per doz $2 00

National Christian Association.
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NEWS OF THE WEEK.

WASHINGTON.

—President Arthur has the resignation of Judge Drummond, of the Seventh Judicial Circuit, Chicago, and directed Attorney General Brewster to accept it. Judge Drummond writes that, having reached the age of seventy-five, and being enfeebled by his years, he desires to avail himself of the privilege of the law, which entitles him to retirement from the bench, and asks the President to nominate his successor at his earliest convenience. It is believed that P. M. General Gresham will be appointed.

—The House has passed the bill to repeal the pre-emption and timber culture laws and to amend the homestead law.

—It may be positively stated, say the dispatches, that the President will veto the Fitz John Porter bill. The veto message will be submitted to the Cabinet and be sent to Congress soon.

COUNTRY.

—The *Daybladet* is the name of a daily afternoon paper in the Norwegian language that makes its appearance in Chicago this week. The paper will be independent of politics, and the editorial staff will be made up of prominent Norwegian writers.

—John Lappan, a young son of the proprietor of the Lappan Boiler Works, yesterday afternoon went into an empty oil tank for the purpose of riveting some bolts, when a spark from his hammer ignited the gas remaining in the tank, causing a terrific explosion. When rescued it was found all his clothing was burned off and the flesh on his face and body burned to a crisp.

—The boiler in a saw-mill at Striker, Ohio, exploded Friday afternoon, injuring eleven men, some of them fatally. The boiler-house and factory were demolished.

—Colored Democrats, representing the different States, held a conference at New York Friday night, and appointed delegates to Chicago to endeavor to secure representation for their race.

—Reports from California are that heavy rains have lodged grain, and that the loss will approximate 25 per cent.

—William Cox, at Danville, Ky., shot at two men Tuesday night who were trying to break into his house, and killed his mother.

—Near Albany, Wis., Farmer Alexander Murray was dying last week from the bite of a horse. A mad dog recently bit one of a span of horses, the injured animal later biting its mate, and the latter biting Murray. The dog and horses have been killed.

—The derrick on the tower of Grace Church, New York, fell Tuesday, fatally injuring two men, one of whom was suspended 165 feet above the pavement for a long time before being rescued. Heavy stones crashed through the roof of the structure, causing $5,000 damage.

—A party of eleven persons ate ice-cream in a Coal Bluff (Pa.) saloon Saturday night, June 21st, and within two hours all were taken with pains, vomiting, and convulsions. Two of the party have since died, and three others are very low. It is supposed that the vanilla flavoring poisoned the cream.

—A storm at Council Bluffs Wednesday completely demolished the exhibition building at the race track, blew down shade trees all over the city, and unroofed some structures. Doris' circus tent was leveled, the canvas being badly rent.

—A portion of Gould's tunnel, on the Pan-Handle railroad near Steubenville, Ohio, caved in, burying eight men and one boy. Four of the party are thought to be fatally injured, and the others are badly but not seriously hurt. The victims were mostly Italians.

—Heavy rains overflowed the creeks and rivers in Western Maryland Thursday morning. At Union Bridge the water is three feet deep in the principal hotel, and in Hagerstown the fire bells were rung to procure assistance for persons whose houses had been invaded by the waters. In Double Pope Creek many houses were submerged and the people made narrow escapes. The principal damage is in Carroll county where crops, lumber and other property was swept away and numbers of cattle drowned. The damage in Maryland is placed at $500,000, the heaviest disasters occurring in Carroll, Cecil, Frederick and Washington counties. The McCullough Iron Company's rolling mills at Rowlandville alone were damaged $100,000, and Christie & Logan's canning establishment, in Cecil county, with its machinery, was swept away, together with 50,000 cans of goods.

—At San Francisco Friday morning, Gustave Lowengart, nephew of Samuel Seller, a merchant, blew out his brains while an officer was reading a warrant for his arrest, on the charge of threatening his uncle's life, who refused to give him money for gambling purposes.

—One of the receivers says the State Bank of West Virginia at Charleston will pay depositors but 10 cents on the dollar.

—The property of the wrecked Penn Bank at Pittsburgh has been appraised at $125,000, while the liabilities amount to $1,500,000.

—Forty-eight boss plumbers have locked out 800 workmen on account of the workmen demanding the reinstatement of a man who was discharged. No member of the Plumbers' union will be employed by the bosses until the lockout is ended. The master plumbers say 1,200 men have already been locked out This is about 90 per cent of the journeymen in the union.

—Owing to depression in the railway bond and share market, Matthew Morgan's Sons, bankers, New York, suspended Tuesday morning. The liabilities are said to be about $1,000,000.

—The boiler in Smith's planing mill at Wausau, Wis., exploded Wednesday morning, completely demolishing the mill and shaking up the whole town. Eleven men were at work in the mill at the time of the disaster, five of whom were killed.

FOREIGN.

—The nineteen persons on trial at Riverhead, N. F., for killing five Orangemen in the St. Stephen's Day riot, were acquitted Friday, causing great excitement.

—As the Cunard steamer Pavonia, from Boston, was entering the dock at Liverpool, she burst her cylinder. The engineer was killed and many passengers were injured.

—Advices by the steamer San Pablo say cholera has broken out in the neighborhood of Pekin, China. Those attacked die in a few hours. It first made its appearance at Yangstun, a large town between Tientsin and Pekin. No particulars were received. Two cases are also reported at Tokio, Japan.

—The powder mills at Pontremolle, near Rome, exploded. Thirty men were killed and seventeen injured.

—Several foreign anarchists were arrested in Vienna. In their possession was a dynamite bomb of sufficient power to blow up the largest building in the city.

—Contrary to the Tonquin treaty stipulations the Chinese regulars, with artillery, intrenched themselves at Langson. They attacked the French forces as the latter were on the march. The French commander, on being re-enforced, routed the Chinese. Hanoi advices of the 26th inst. state that the fighting near Langson continued for two days. Ten Frenchmen were killed and thirty-three wounded. The Chinese have 10,000 regulars between Bak-le and Langson. It is reported Admiral Courbet has been instructed to demand a public apology of China as well as indemnity for a violation of the treaty by the Chinese at Langson, and in case China refuses to grant this the French fleet will bombard the Chinese cities.

—A Paris, France, dispatch says that M. de Lesseps has issued invitations, in the name of the Franco-American Union, for the official presentation to Minister Morton, on July 4th, of the Bartholdi statue. M. Ferry, the Premier, will be present.

—The Asiatic cholera broke out in the city of Toulon, France, early last week, and caused an immediate panic, thousands fleeing from the city. The plague has been spreading and a dispatch from Marseilles dated 29th, says the panic on account of the appearance of the cholera is increasing. The railway stations are crowded with persons anxious to flee from the contagion. Fires are kept burning in the streets to purify the air, which has become decidedly offensive. Six deaths occurred here to-day and nine at Toulon, where there is no change for the better.

—The officers of the railroads traversing Iowa have issued a circular stating that in compliance with the law they will not receive any intoxicating liquors for transportation from any point either within or without the State to any point within its limits after July 4th.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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President Arthur's veto of the Fitz John Porter bill killed that scheme of disloyalty. The House passed it over the veto and then gave itself up to frantic and senseless yelling. In the Senate the vote was a tie, two-thirds being required. The argument of the veto was well made that the bill overstepped the limits set for Congress by the Constitution, in making appointments without the executive nomination. There may be yet life enough in Porter to rally in the event of Democratic success next fall, but at present his labor for twenty years to undo the bad work of one fatal day seems to have been lost.

"*Positively no Chicago meats sold here. Central Labor Union.*" This is the order of secret labor lodges in New York, protecting members in their business as butchers, pretendedly against the Chicago butchers, but really at the expense of the poor of New York who would be glad to save a few cents per pound on meat. The Central Labor Association is composed of a number of labor societies, the butchers, house-painters, etc., and is a fair example of the lodge war on monopoly under the name of "Anti-monopoly." Three-fourths of the New York shops hang out the sign under threat of being boycotted by the labor lodges, which have put out a circular denouncing the Chicago firms by name, for "supplying the poor working masses of this great city with cheap meat, shipped in refrigerator cars from Chicago which they offer to the public at a much lower price than the meat which is slaughtered in New York." The monopoly of all monopolies is the lodge.

The Democratic convention, which now for a second time this year fills the streets, the hotels and the newspapers of Chicago with the excitement of political strive, is not an assembly to be ashamed in the presence of the men who nominated Blaine and Logan. Some, remembering only the remote constituents of there leaders, have expected to see the familiar marks of carousal, but are surprised to find them no more frequent than in June. The Democrats have sent also men of greater national prominence than composed the working force in the Republican ranks, and they give promise of a meeting of some character and influence throughout the country; and if there shall prove to be as little difference in the platforms as has appeared for several years past, the contest will be simply a personal one between the two great parties. Republicans acknowledge this and count much on the personal influence of their nominees. They have planned well for a campaign without principles, but are likely to lose the game.

Friday was Iowa's greatest Independence day. The will of the people against the saloon came into legal effect as the clock struck twelve at midnight July 3d. The saloons braced themselves for the event by giving away liquor to already drunken crowds. During the national holiday they were quiet, but threaten to defy law and the popular will behind it. The "river towns" on each side of the State will be the seat of war and are raising funds to fight the law. The subterfuges which already appear mark the devilish character of this business, the "father of lies" inspiring it. Whisky flasks made in imitation of prayerbooks are being manufactured for extensive sale in the State. Satan is always for hiding his business behind God's altar.

Carter Harrison, mayor for the third time of Chicago, by the will of the saloons and gambling dens, was nominated for governor of Illinois by the Democratic convention at Peoria, last week. He has received the largest Democratic majorities in this city ever cast, has given the party the prestige of success, and put its machine into such effective order that he is not without hope of being the first Democratic governor for many years. His war on the gamblers has been patched up, or he has persuaded them that the sacrifice is necessary to party success—at any rate McDonald and Mackin, their leaders, have rallied to him after their late castigation. The liquor saloons of the city are beginning to put out their great signs "Democratic headquarters," "30,000 votes for Harrison; united we stand, divided we fall," etc., and so far as Chicago is concerned, where Harrison is at home, it is a campaign with the saloon to the front.

Ben Butler is the sphinx, the phenomenon of the campaign. His Greenback and Anti-monopoly followers promised the trail of blazing rockets and the reverberation of cannon all across the country as he journeyed from Boston, to end with a demonstration on the streets of Chicago that should eapture the Demoeratic convention and make his election sure. The plan failed partially, but there was a popular hurrah for Butler here Saturday evening which Grant in his palmy days, or the Knight Templar Masons of 1880 might have envied. To be sure a crowd is easily raised in Chicago, and a fine evening with a large procession was sure to bring out the curious and the idle, but when the parade of the labor lodges reached the vicinity of the Palmer House they could not get within a block and a half of the stand where their short hero was speaking. Tens of thousands blocked the streets and every window and balcony of the great hotel was full. The whole lit up brilliantly by the electric made such a welcome as any ambition could have desired. Butler held a reception in his room for an hour or so and was thronged upon as if he were already President. Last winter he was one day waiting at the White House to see President Arthur. It was reception day and the throng filed past, he concluded to shake hands also. If he had not the hair he had at least the assurance of Absalom, as with a twinkle of his oblique optics he would remark to each "I hope to meet you here again, sir." Massachusstts joked once too often with Butler and the folly was a costly one. Must the nation learn wisdom ouly by experiment?

The trade union lodges of Chicago are jubilant at the reception of their candidate. When their exultation gets the better of their discretion we shall learn what part the secret orders are playing in this campaign. Lately a bill passed Congress establishing a Bureau of Labor. The President with the evident purpose of attracting the labor vote, appointed John Jarrett of Pittsburgh, to be head of this bureau. But Jarrett is president of the combined iron worker's lodges which controls that handicraft throughout the country; he is, moreover, a strong Butler man. The Anti-monopoly candidate appears therefore to have the backing of the government, and his popularity is causing anxiety among politicians who do not know how these matters are worked beneath the surface.

There is as much difference between the counsel that a friend giveth and that which a man giveth himself as there is between the counsel of a friend and of a flatterer, for there is no such flatterer as a man's self, and there is no such remedy against the flattery of a man's self as the liberty of a friend.—*Bacon.*

THE REPUBLICAN PARTY VS. PROHIBITION. PROHIBITION VS. LICENSE.

BY GEORGE W. CLARK.

And so the great party of "moral ideas," the great "loyal and patriotic party," the "greatest friend of temperance and reform," has come and gone in its great National Convention, without a word, without a nod, without a smile, or sign of even recognition of the millions of temperance men and women who have been struggling so long and earnestly to save the country from the curse of intemperance, and who have hoped and prayed and appealed to that party, but in vain, to submit the question of liquor prohibition to the people. But this question cannot much longer be thus shuffled off, slutfed off, or sneered off by the politicians, however unprincipled or astute they may be; or by the liquor interest however selfish, mercenary or powerful it may be. The destinies of millions of human beings for weal or for woe, for time and for eternity, are wrapt up in it—the stability and perpetuity not only of the social, civil and political institutions of the country, but the very existence of civil government itself. It is a question compared with which the long string of generalities platituded in the Republican platform sink into insignificance. The question of prohibition has come to *stay*

Until the *right* with the *might*,
And the *might* with the *right*,
And the *truth* shall be;
And come what there *may*
To stand in the *way*,
That day the world shall see.

Abolition, like Banquo's ghost, "would not down." It was not only a great disturber of the peace of the slaveholders, but a great troubler of that old and mighty political "Israel," the Whig party, and finally frightened and worried it to its death. That party undertook to play the double game of "good Lord and good devil," as between the unjust and insolent demands of the slave power on the one hand, and the just and righteous demands of liberty and humanity on the other. The consequence was fatal not only to the life and usefulness, but to the very existence of the Whig party, and it was finally crushed to its death beneath the upper and nether millstones of these antagonistic and contending powers, and thus inevitably and ignobly went down and out.

Had the Whig party been wise and true, had it unhesitatingly and unfalteringly identified itself with the cause of liberty and humanity, it would have had a living, permanent and lasting vitality, a power of endurance which would have rendered it invincible and indistructable; it would have absorbed, embodied and combined the moral forces of the country, been enabled to withstand the shock of the pro-slavery rebellion, and might have been a living, active power for good to this day. This is proven by the brilliant achievements and triumphant victories of its successor, the Republican party, which was made up of and combined the better elements of the Whig, Free Soil and Liberty parties. The Republican party is now undertaking to play the same double game between the demands of prohibition on the one side and the demands of the liquor power on the other. "History repeats itself." Let the Republican party therefore take warning from the unwise example and consequent fate of its predecessor, the great and venerated Whig party.

So prohibition, like Banquo's ghost, "will not down." Never, until it has abolished the old barbarous license system which legalizes and throws the broad shield and panoply of the LAW over and around, and thus sustains and perpetuates that great crime of crimes which perverts the wholesome fruits and grains of the earth which God has given for the

sustenance of man and beast into intoxicating poisons, beastializing and degrading humanity, demoralizing and sapping the foundations of socicty, causing crimes and miseries so shocking and revolting as to be beyond the power of human language to describe or the human mind to conceive; and the Republican party and the government under its rule and control, by taking the bribe or blood money from the liquor mongers and legalizing their murderous business, whether by "high" or "low license," becomes *particeps criminis* in the degradation, the crimes and wretchedness which flow from it, and should be held responsible therefor.

The position of the Republican party and the action of the government under its administration put into concise words is exactly this—

> "For so much gold we license thee
> A daught to sell,
> Which bows the strong, enslaves the free,
> And opens wide the gates of hell."

Every day's newspapers teem with accounts of the horrid outrages, the ghastly murders, and heart-rending domestic miseries caused directly by this licensed liquor business—scenes, the very thought of which coagulates the blood in our veins, and humanity involuntarily cries out, "How long, O Lord, how long!" When shall these waves of blood and death be stayed? Not long ago a young man, frenzied with liquor from the licensed drunk-shops in Rochester, brutally murdered an old man, and now lies sentenced, but unhung, in our jail. A short time since another graduate of the same licensed drunk-shops murdered his victim, and now lies in the same prison awaiting the same doom upon the gallows. And yet the "excise board" of Rochester, as if anxious that more of these bloody deeds should follow, are licensing these murder-machines all over the city. Now, what difference does it make with these liquor-depraved and doomed victims, or their broken-hearted wives and mothers, or with the tax-payers when they come to pay the enormous bills imposed upon them in consequence, whether it was "*high license*" or "low license," or whether there is a little "*higher*" or "*lower*" amount of blood money in the city coffers? How pitiable, how mercenary, nay, how wicked this excuse or justification for license flaunted in the faces of the people by the Republican party, viz., the "*revenue*" it brings to the government.

This is not only humiliating and degrading, but especially disgraceful to a people so boastful of their higher and more advanced civilization, their superior enterprise and wealth, and the plethory of whose treasury is already puzzling our most astute politicians. The grand old premier of England, Gladstone, said: "Give me 30,000,000 sober people and I am not afraid of the revenues." Even the heathen queen of Madagascar *prohibited* the liquor traffic in her realm, and said, "I *refuse* to take a *revenue* from *anything* that will debase and degrade my people." Examples that should put us to shame. Our own Chief Justice Greer well said, "The authority of a State is competent to *prohibit* this traffic, and if loss of revenue should accrue, the State would be the gainer a *thousand-fold* in the health, wealth and happiness of the people."

The *consistency* and *economy* of the license scheme, to say nothing of its gross criminality, is like holding at the *little* spiggot and letting it run at the *big bung*. It is straining out a very small gnat, while forcing whole camels down the throats of the people. It is a double dose of *penny wisdom and pound foolishness*.

A certain liquor seller paid his "thirty pieces of silver" for his "license to kill, sold a pint of *legal* whisky and made ten cents" His victim staggered home, and that night murdered his own son-in-law. The public treasury was enriched by this blood money to the extent of $30; the liquor seller's pocket ten cents. The arrest, trial, imprisonment and hanging of the murderer cost the county a *thousand dollars*. Just over the line from Cattaraugus county in Pennsylvania, a licensed poisoner filled an Indian's bottle with liquor. Fired by the liquor, the savage went to a farmer's house near by, and in the absence of the husband and father mangled and murdered the helpless wife and five children, all that comprised the poor man's household. What a scene of blood and slaughter for a father to witness on his return from his field of labor! But what a relief and comfort it must have been to this stricken and desolate husband and father to know that the coffers of his town had been enriched to the extent of "thirty pieces of silver," and the grog-seller had made TEN CENTS! These are the pleasant consequences and the economy of the license system.

Our New York city takes a bribe of the liquor sellers of about $300,000 a year, and their drunk-shops thus legalized impose in return a burden upon the tax-payers of over $7,000,000 a year; say nothing of the moral, social and political depravity and rottenness caused thereby, and the 5,000 palsied bodies and murdered souls sent reeking into eternity every year through the ghastly morgue. One of the city attorneys declared that of twenty-two cases of murder he had tried, *every one* of them was caused by the grog-shops.

Chicago takes a bribe from her drink shops of from $175,000 to $185,000 a year, and then in addition to the Sabbath desecration, the vice and crime and squalid misery produced, suffers in consequence an imposed tax of over $12,225,000! And so our Canadian neighbors, under the same wicked and delusive scheme receive for licenses some $60,000 a year, and suffer a liquor-imposed burden of taxation in consequence of over $40,000,000 a year!

I might continue these illustrations from all parts of this and other countries, showing the utter inconsistency—not only—but the outrage upon every idea of "economy," and the horrid consequences resulting to every interest of humanity from the iniquitous license scheme!

But its advocates tell us we should "license, that we may regulate the traffic." This is not only unphilosophical and immoral, but impossible and absurd. It is opening the flood gates above and then attempting to dam up and stay the rushing torrents below. It is forming and fostering the appetite, feeding and strengthening the morbid desire for liquor, firing the blood, infuriating the passions, dethroning the reason — and then attempting to "control" and "regulate" the wild and reckless outbursts of rage, of fury and fiendishness! As well talk of regulating the cyclone or tornado! As well talk of firing the *magazine* and then "regulating" the explosion!

The fact is, the whole license scheme is a swindle and a fraud. It is to-day the great prop and support, the great *bulwark* of the liquor business and its diabolical consequences in this country; and the Republican party is one of its main guys, and panders to the liquor power, as the old Whig party did to slavery—*for its votes!*

But they tell us—"Prohibition does not prohibit," "can't be enforced," "is a failure," etc., etc.

If in any case prohibition does not prohibit, whose fault is it? Surely not that of the law. Who are the lawless and guilty violators? The liquor men and their guilty allies, the politicians. Why don't they tell us the laws against theft, rape, arson, robbery, murder, etc., are "failures," "don't prohibit," "can't be enforced," etc? These are violated every day, and that too, through the liquor business!

Why not, therefore, give up the entire penal code, and instead, license every crime and so secure for the government a fat internal (infernal) "*revenue?*"

> No, "ye dare not thus unfetter every crime!
> Ye hold a *halter* for the wretch who slays
> His fellow man in aught but *legal* ways!
> Why then inflict your stripes on these, and let go,
> Unwhipt of justice, the still blacker knaves!"

I suggest to our shrewd and astute politicians that they set about correcting not the mistakes of the *penal code* merely, not the mistakes of *Moses* — but the mistakes of the Almighty, and repeal the Ten Commandments, and substitute for the crimes therein prohibited, the license scheme — "high license," of course—so that poor Uncle Sam's needy treasury shall be amply provided for, and the murderers of fathers and the murderers of mothers shall be duly authorized and lawfully equipped and protected in their work of demoralization, destruction and death.

Rochester, N. Y.

An anti-secrecy lecturer, some time since, in Indiana, stated in the course of his lecture that every regularly furnished Odd-fellows lodge had among its furniture a coffin containing a human skeleton, either real or artificial. A member of the craft in that place stood up and stoutly denied it. Subsequently the Odd-fellows lodge in that town took fire. There being no fire company or engine, all the good citizens joined in trying to save the building and its precious (?) contents. Cowans and all were freely admitted. A cowan, seeing a lot of stuff piled up in one corner, made for it, but one of the fraternity told him to let that alone, as there were other things which it was more important to save; but he heeded him not, but seizing the nondescript mass he "hove" it out at the window. When it struck the ground below, the coffin burst open, and lo! a ghastly skeleton rolled out, composed partly of real bones and partly of plaster of paris. It was said that prolonged and deafening yells went up around that blazing building, while the boys irreverently gathered up the shattered remains, put them back into the coffin, and had a mock Odd-fellows' funeral, all crying, "Now who tells the truth about the lodge coffin and skeleton?" The last seen of any part of that skeleton was the head, which one of the chagrined *fraters* picked up and carried off home in a bucket. If any doubt the correctness of this statement, we hold ourselves in readiness to give the name of the place and the and the gentleman who threw the coffin out.—*Gath Rimmon.*

THE MYSTIC ORDER OF OWLS.

When New Orleans became a part of the American republic it was inhabited by (as we remember), some ten thousand of the Latin race. As that race had its fixed manners and customs before the coming of Christ, it has preserved them to a great extent till now, and ten thousand of them have given shape and direction to the whole population of New Orleans. Hence those trivial Mardi Gras observances; that slackness in public school education; that ambition to be a third hydra-head with Richmond and Charleston in a rebellion against a Puritan republic; and hence a thousand other frivolities that distinguish the city as an American emporium.

In the early days of the war of the rebellion two political generals from New England were sent in succession to command in New Orleans. These generals had not even served an apprenticeship of colonel, as most if not all of the old army officers had done before becoming generals, and were neither military men nor statesmen. They were politicians and traders; and they did far more towards assimilating Puritan New England to Jesuit New Orleans than they did towards assimilating New Orleans to New England.

And now, as one of the consequences of this inefficient management of our war interests, Boston is imitating New Orleans in foolish Mardi Gras ceremonies. The memories of Bunker Hill of the 17th of June are degraded by a long zany-like procession got up under the auspices of what is called "The Order of the Mystic Owl," the extravagancies of which are so foolish as to make a sensible man's head swim. To see a crowd of American citizens, our governors, drunk on folly, is more lamentable than any mere drunken debauch that was ever practiced in honor of a fictitious divinity. The Saturnalia of Rome could hardly surpass it for downright unmanliness and bestiality.

Thus while Boston rears monuments to Bunker Hill, that spot so hallowed by a wreath of Puritan bygone virtues, New Orleans erects statues to rebel generals; and over all the Masonic High Priest like another pope extends his arms in unholy benediction. Generals Butler and Banks, the representatives of two opposite political parties, are both Masons and both have contributed to give up New England principles in exchange for New Orleans ones. The only cement that they have used in binding New Orleans to New England is a Masonic sticking plaster, whose cohesiveness is no stronger than that of the shallowest self-interest.

In the middle ages it was customary for a philosophic prince to have a wise fool. It has remained for republican America to exhibit the extraordinary spectacle of a sovereign people very unwisely playing the fool themselves. If they play the fool at Bunker Hill commemorations, when, in what act of their lives will they ever be wise? Under the rule of such men as get up Mardi Gras ceremonies around Bunker Hill when can honest, serious-minded men ever expect to be honored or even protected?

That Boston has thus been enabled to disgrace itself on this 17th of June, 1884, and exhibit a full-sized Mardi Gras pageant, like a monkey leaping upright into full proportions from a spring hidden in a box, is due entirely to the long Masonic training which has been given to the Bostonians by the "Grand Council of the Sovereign Princes of Jerusalem." The spring that has sent out this owl show into such sudden popular wonder and admiration is the secret religious education that is hidden in the lodge. Raise the lid and the monkey is ever ready to jump up.

It is impossible therefore to prevent our politics from running into monkeyisms, unless we can muster up American character enough to smash the box—that is, the Masonic lodge. To reform and re-Americanize the country without abolishing the lodge, that ark of the devil's covenant, is a moral impossibility. We have folly and extravagances enough to answer for without giving them a permanent organization in the lodge.

Between General Toombs calling the roll of his slaves at Bunker Hill and a Mardi Gras pageant of the Masonic lodge there, in pretended honor of its memories, which was the worse calamity for either the Republic or the Christian church?

AMERICAN.

Two men were in conversation about Freemasonry. One who was not a Mason asked the other who was, his advice as to whether he had better become a member of the order or not. After some moments of apparent serious thoughtfulness, the Mason replied: "I have spent thousands of pounds in securing the degrees I have taken and in supporting Freemasonry, and all I have gained by it is an uncontrollable thirst for rum.—*Wesleyan.*

WHERE ARE THE MEN?

O heard ye not the thrilling cry?
For men—for holy men—it pleadeth;
For men of faith and purpose high,
Men! men! the Lord, the Saviour needeth.

Men who on sin's dark frowning towers,
Dare plant unfurled the Christian banner,
Intent to hold it floating there
Till all earth's millions shout hosanna.

Men of seraphic, quenchless zeal,
Yet with Christ's own sweet pity tender;
Of brave stout hearts, that true as steel,
Know not the shameful word—*surrender!*

Men who in classic shades have won
The laurels to the foremost granted;
Than whom, a noble race to run,
No Isthmian's breast more fondly panted.

Men who for duty and for God,
From earth's best gifts and honors turning,
Could choose the path by martyrs trod,
The martyr's deathless glory earning.

"Whom shall ye send? Where are the men
Who through the world, like angels, flying,
God's truth shall bear?"—resounds again,
As Christ's own voice aloud were crying.

Ye gifted men, the young, the strong,
Self-pledged to Christ before his altar,
Hear ye not, sounding loud and long,
His pealing cry?—and can ye falter?

Leave not the souls that hopeless wait,
To linger in despairing sadness.
The hour is come! With joy elate,
Go! Bid them wake to hope and gladness!

Methinks I see a dauntless band,
The summons of the Master heeding;
Right glad to earth's remotest strand
To bear God's truth—the Master leading!

O father, keep not back thy son!
Withhold thy daughter not, O mother!
A crown by crosses shall be won,
Like which no brow can wear another.

"Send me!"—the loud response I hear—
"Send me!"—e'en with the call is blending;
Rejoice, O earth, the morn is near,
Thy long dark night of sorrow ending.

—*Ray Palmer in The Congregationalist.*

THE CONGO QUESTION.

THE REFORMATION AND SALVATION OF A CONTINENT.

It will be remembered that President Arthur in his last message to Congress suggested that measures be taken to protect our interests in the Congo region in Africa, in common with those of other nations, and that recognition be accorded to Stanley and the Association he represents in their work of suppressing the slave trade in that country. In accordance with this suggestion, the Senate has recently passed a resolution concurring in the views expressed by the President, and formally recognizing the flag of the African International Association. The justice and the importance of this action will be apparent when the aims and character of the organization referred to are understood.

Among the various societies that have been formed in years past for the promotion of civilization in the interior of Africa, none has been more broadly and practically philanthropic, and none have achieved such wide-spread and beneficent results in a brief time as the African International Association organized at Brussels, Belgium, in September, 1876, and confined in its action by a Congress at the same place in the following year, at which representatives from the United States, England and other leading nations were present. King Leopold, of Belgiun, was made its president, in his private, not in his sovereign capacity. The stated objects of the Association are of a purely international and philanthropic character. It proposes to form stations throughout the central portion of the African Continent as centers of civilizing influence, and as the *nuclei* of future free States which shall ultimately be left to elect their own rulers, and provide for their own maintenance. In the meantime the work of education, Christianization and material development will go on under the auspices of the Association. The traders, as well as the missionaries and travelers of all nations, having legitimate objects in view, are welcomed by the Association and afforded equal rights, advantages and protection.

The work already accomplished by the Association has been very great. It has acquired possession, by treaty or purchase of the native chiefs, of a large tract of territory in the Congo Valley and its branches, extending over two thousand miles of river bank, containing many hundreds of thousands of people, and has established twenty-five stations under the flag of the Association—a banner with a blue field and a golden star in the center. The authority of the Association is generally recognized by the natives and its rights respected. Under its auspices commerce has greatly revived, the slave trade has sensibly diminished, and numerous missionary organizations have been established with success, notably the Baptist mission at Telegu, where a wonderful work has been performed.

But now that under the wise and efficient methods of the Association this portion of Africa is assuming a commercial and general importance, the jealousies and conflicting interests of certain civilized nations seem likely to embarrass further progress, and to partially, if not wholly, defeat the ulterior objects of the movement itself.

Portugal asserts her claim to the region around the mouth of the Congo and commanding the entrance to the interior. This claim is based on a discovery made by Diego Cam, a Portuguese, about the year 1484. The discovery was followed by a nominal possession, and Christianity was established by the Jesuits as the national religion. But through the duplicity, ignorance and cruelty of the Portuguese settlers, no substantial benefits followed, either to the natives or to the nation claiming possession. The Portuguese gradually withdrew southward into Angola and Benguela, and it was not until recent years that they asserted any authority over the region north of the Ambriz river. But a treaty has just been concluded between England and Portugal which recognizes the sovereignty of the latter over that part of the west coast of Africa situated between eight degrees and five degrees, twelve min. of south latitude, including the region around the mouth of the Congo. The terms of the treaty seem fair enough on their face. Freedom of trade, navigation, settlement and religion are guaranteed to citizens of all nations, within the limits mentioned, and solemn pledges are given to suppress the slave trade not only in the Congo country, but in all other Portuguese possessions in Africa.

This compact, however, seems to create great dissatisfaction in all quarters. A vigorous protest has been made against it by various commercial bodies in Great Britain, which claim that the rule of the Portuguese is corrupt and inefficient, that their pledges will not be kept, and that their control will greatly retard, if not entirely defeat, the movement for the development of the interior. It is asserted on good authority that domestic slavery exists in the African colonies of Portugal, and that slaves are shipped every month at her port of Catumbella to labor and die at St. Thomas on the line. Opposition to the treaty has also risen in Holland on account of the interests which the Dutch have on the South African coast; and France comes forward with her claims and insists that there shall be a tripartite treaty, and that France shall be represented in the Congo Commission with Portugal and England. On the other hand, a certain faction at Lisbon is dissatisfied, asserting that Portugal has conceded too much, and that she has placed herself in a ruinous and humiliating position before England. The formal recognition by our government of the International Association may also be construed as a protest against the action of England in assuming to herself the protectorate of a territory over which she has no stronger claims than any other civilized country.

It is difficult to see how any material advantages to the region in question can result from this coalition.

The great object of every movement in that country at present is, or ought to be, to suppress the slave traffic, to elevate the native tribes and promote the general interests of civilization. This is precisely the work being done by the International Association, and in a far more vigorous manner than ever before. The question is, why not allow it to pursue this grand work unembarrassed by the selfish interests of any nation?—*New York Observer.*

THE DEGRADATION OF RUSSIA'S PRIESTHOOD.

Every parish priest in Russia is obliged to be a married man; that is to say, he must have a wife as a preliminary condition to the possession of a parish, but must be married before he has been ordained priest, for a priest cannot marry. Formerly the rule of a married parochial clergy was enforced so rigorously that when a priest's wife died the widower had to resign his benefice and betake himself to a convent. The rule worked so cruelly, especially in the case of the children thus suddenly bereft of both parents, that it was relaxed in the late Emperor's reign, and now a widowed priest may return to his parochial charge. The parish clergy, however, are still a caste, and a despised caste. In social standing they are little above the peasantry. They are never met in the drawing-rooms of the gentry; and if a gentleman resolves to adopt a clerical career he never dreams of entering the ranks of the "white," that is the parochial clergy; he joins the "black" clergy, or monks, from whom the bishops are invariably chosen. It is curious that a people so devoted to their religion as the Russians should treat the offspring of their priesthood with such contumely. They compel their parish priests to be married, and yet regard descent from a priest as a kind of social original sin, for which there is no laver or regeneration. No wonder that Nihilism counts many of its most daring recuits among the victims of such gross social injustice.—*Fortnightly Review.*

THE CAMORRA.

THE SECRET ASSASSINS OF ITALY.

[From Chamber's Journal.]

An association of malefactors, organized with grades of promotion for proved valor, like an order of knighthood, and exercising such an influence over the minds of its disciples as to raise them to a perverted heroism of crime; a gigantic monopoly of violence and extortion, forming a state within the state, sometimes treated with on equal terms by its legitimate though feebler rival in authority, sometimes persecuted, never extirpated; an organization of criminals holding formal councils, employing a regular staff of officials, collecting and distributing a vast revenue, exacting a certain amount of relative respectability as a condition of membership, convoking tribunals whose sentences are executed with inexorable rigor—such a mysterious and powerful conspiracy against the established order of society is described in M. Marc Monnier's valuable brochure on the Camorra of Naples.

The author, writing in 1862, from investigations carefully made into the records of the police, speaks in the past tense of the constitution of the Camorra as it flourished during the rule of the Bourbons, and naturally assumes that it must disappear, with the other abuses of that unhappy regime, under the reformed government of United Italy. Twenty years have since then passed away, and the Camorra, energetically attacked by every successive governor and prefect of Naples, is still all-powerful in its subterranean machinations, as a few recent instances of its action suffice to show.

The most striking of these was the murder of Carlo Borrelli, less than five years ago, by formal decree of the Camorra, whose agent, Raffaelle Esposito, was selected by lot to do the deed. The most alarming part of the occurrence was the display of popular feeling called forth by the conviction of Esposito, the murderer, who received such an ovation on his passage through the Toledo as had not been seen in Naples since the entrance of Garibaldi. Flowers were strewn on his path from balconies and windows; the long street surged from end to end with an acclaiming populace, disgorged into the daylight from all the swarming dens between the Porta Capuana and the Mercatello, and the criminal's progress was accompanied by sobs of sympathy and admiration from those clumsy dark-haired women, whose superficial aspect of lazy good-humor masks a capacity for tragic fury. But even more significant as an indication of public sentiment was the posthumous vengeance wrecked by the mob on the body of the murdered man, deposited according to Neapolitan usage, for twenty-four hours previous to interment, in the mortuary chapel of the new cemetery, on the beautiful slope of Poggio Reale, overlooking the bay. Even in that sacred spot, consecrated by the mournful memories of the entire city, the execrated remains were, during the night, mutilated, defiled, and assailed with every outrage and indignity that the fiendish malignity of a savage rabble could suggest. In that carnival of ribald passion, the Camorra showed its unshaken hold on the affections of the people, while it gave a signal example of that insatiable vengeance on the traitor which even his death could not appease.

Much about the same period was committed a crime which caused great excitement among the English residents at Naples, as the victim belonged to their community. He was an inoffensive man, leading a retired life, and his only crime was that, by his cultivation and sale of flowers, he interfered with the monopoly of the market enjoyed by the clients of the Camorra. For this he was murdered one evening in his garden, as a signal warning to all poachers on the preserves of the society.

The next outrage we shall refer to occurred in the winter of 1872–73, and in this case also the sufferer was an Englishman. He was a doctor in good practice, and lived, with his wife and a very large family of children, in a handsome palace near the Chiaia. One day, to his dismay, he received a letter threatening him with assassination unless he consented to pay the sum of a thousand francs, inclosed in an envelope, and addressed in a particular way, to be called for at the post-office. He laid this missive before the authorities, who advised him to send the money as directed, while guards should be stationed in the post-office to arrest the person who claimed it. This course, however, which has often been adopted with success in similar cases, he declined, from timidity, to follow, requesting instead that a personal guard should be assigned to himself. The guard was given, and four men thenceforward watched his house while he was within, and attended him through the streets when he walked abroad. But the perseverance of his enemies was not so easily balked; and one afternoon, as he was passing through a crowded thoroughfare with two municipal guards before and two behind him, a man in brushing by him, hissed into his ear, "Your precautions are useless; if we do not take your life, we will kill one of your children."

The terrible suggestion was enough for the poor doctor, who, hastening home, made all preparations for flight, and giving his wife twelve hours to pack, probably

saved his life by quitting Naples that night with all his household and belongings.

The systematic and daring character of these outrages proves them to be the acts of the Camorra; and though they are only a few instances gleaned haphazard among a host of similar cases, they suffice to show that the all-powerful society is still rampant in Naples, despite the efforts of government to eradicate it. It is also a fact that stolen property can frequently be recovered by enlisting the agency of the chiefs of the Camorra (The *Times* correspondent, writing on September 6th, 1880, mentions this state of things with other proofs of the insecurity of property in Naples), and that ruffians can be hired by an established tariff to inflict any degree of injury on an enemy, from a stiletto between the ribs to a sound thrashing. The extremely low charge—only five francs—for the latter form of chastisement makes it a favorite mode of resenting minor incivilities, for which assassination or permanent disfigurement might even in Naples be deemed too severe a penalty.

What, then, is the nature and history of this mysterious body, so formidable, and yet so dear to the popular imagination of Naples? M. Marc Monnier's pages supply a full and sufficient answer, for while the Camorra has to some extent modified the details of its organization, to suit altered circumstances, its mode of operation, though somewhat more disguised, is practically the same as in its palmy days before the Revolution.

Now, as then, the Camorrist remains the personification of power and heroism to the Neapolitan of the lower classes, and the attainment of similar honor and distinction is the utmost goal of the ambition of the rising generation. Indifference to sufferings and danger has ever been the first requisite for success in the career; and to judge by the tests of courage our author describes him as subjected to, the young aspirant must often have found the path to glory a thorny one. A duel with the knife was the least of these ordeals, and he was liable to be put through others still more formidable. A five-sou piece, for instance, was placed on the ground in the center of a ring of associates, who all tried to transfix it with their knives; and the novice on trial, in the attempt to snatch the money from amidst the gleaming blades, often purchased his promotion at the cost of a pierced and bleeding hand.

Having passed some such trials of valor he became a "picciut disgar," which may be freely translated "bully boy;" "sgarare" in Italian meaning "to brave," and "sgariglio" "a braggart." The neophyte had then an arduous probation before him, being made over as a sort of fag or apprentice to a full Camorrist, for whom he was expected to perform all the most difficult and dangerous tasks. This novitiate might last for many years, unless the disciple had the much-desired opportunity of shortening it, by the performance of some signal act of devotion to the society, such as committing a murder on its behalf; and these occasions of distinction were so emulously sought for by the juniors that they had to be disposed of by lot. Or he might earn his step by accepting the responsibility and penalty of a crime committed by a senior member, a form of self-sacrifice called "accollarsi un delitto," and, strange to say, by no means uncommon in the records of the society. Thus, one of the sect, Filippo Cirillo, when in prison, conceived a grudge against the inspector for some trifling contradiction, and desired his death, which an enthusiastic probationer, one Zellosiello, undertook to effect. The Camorrist, who was about to be removed to another prison, bade him wait twenty-four hours after his departure before carrying out his design. His orders were punctually attended to, and at the time fixed by him his enemy was slain. Zellosiello, arrested, tried, and found guilty of the crime, expiated it on the gallows without ever breathing the name of its real author, thus dying a martyr to his ferocious code of honor.

The "picciotto" who, either by long and faithful service or by the performance of some striking act of heroism, thought himself entitled to promotion made a formal application for admission into the inner ranks of the society, where his claims were debated in solemn council. If they were found sufficient, he was initiated with a theatrical ceremony, in which a dagger, a pistol, and a glass of poisoned beverage played a part; and with his hand dipped in his own blood, the neophyte went through a sort of pantomime, expressing his devotion to the society, even to the extent of committing suicide at its bidding. Presented then by the chief to the assembled brethren with the formula, "Riconoscete l'uomo," the new Camorrist was invested with the full privileges of his order, entitled to take part in all its deliberations, and to share in the division of its spoils.

The twelve districts of Naples had each its separate branch of the society, acting independently of the others, under its local chief. The latter functionary was assisted in his administrative labors by a secretary and accountant, or cashier, whose duty was the equitable distribution of the "barattolo," or weekly revenue of the branch, divided every Sunday morning among the assembled members. This fund, which must have been very considerable, was principally the product of a tithe regularly assessed on the profits of all forms of traffic, lawful and contraband, honest or infamous. The gamester's winnings, the priest's fees, the miserable wages of the sempstress, the huckster's paltry gains, were equally mulcted of their tenth by the ubiquitous agents of the Camorra. But it must be admitted that if the society thus usurped the privileges of regularly constituted authority, it also exercised some of its functions, and the people paid its exactions willingly, because it provided efficient protection against those of others. The Camorrist intervened in all transactions, generally in the interests of justice, insisted on fair-play between the parties to every bargain, enforced a rough-and-ready order, where order besides there was none; and in quarrels often acted as an amateur judge, whose arbitration was preferred by the people, as cheaper, readier, more efficacious, and probably not less impartial than that of the regular tribunals. In the low haunts of obscure gambling, the silent man who looked on a passive spectator, and held out his hand to each winner for his tenth, saved the police the trouble of superintending those re sorts of ignoble vice. The great monopoly of crime thus often acted as a check on its commission by poachers on its privileges, and the wolves constituted themselves the guardians of the flock against the depredations of other beasts of prey.

It was in the Neapolitan prisons, where criminals were herded indiscriminately together, that the Camorra had its origin and focus, no trace of its existence without their walls being found farther back than 1830, though an association exactly similar existed in the Vicaria prison as far back as 1573. Honorary gradations of rank were recognized among the respective associations of these dungeons, the prison of Castel Capuano being pre-eminent over the others in Naples, but in its turn subordinate to the Bagno di Procida. The respective Camorras of "piazza" and "prigione" were, however, invested with co-ordinate authority, and exercised no jurisdiction the one over the other. The convict once within the prison-walls was the absolute slave of the Camorra, whose exactions met him the moment he crossed the threshold with a demand for a contribution for the "oil of the Madonna," a pious tax intended to keep a light burning before her shrine. Then followed a regular system of pillage. All the luxuries of prison-life, wine, tobacco, and gaming, were in the hands of the Camorra, which licensed their use; and in order to enjoy these solaces, the wretched prisoner parted with his food, his clothes, his bed, as he would have parted with his own soul, had it been an equally negotiable commodity. Every game of "morra," every hand at "scopa" or "briscola," paid its tithe; and while each player lost in succession, the Camorra steadily won. Thus, in the Vicaria prisons, its gains from these sources amounted in one week alone to twelve hundred francs.

The maintenance of order within the prisons was almost entirely confided to the society; as deprived of its co-operation, the authorities would have been powerless. A prisoner in Castel Capuano, a noted assassin, committed a serious breach of the prison discipline, refusing on the orders of the turnkey to leave the parlor, where he was receiving a forbidden visit. The turnkey, not daring himself to lay hands on his formidable charge, called to his aid the Camorrist chief Diego Zezza, a still more terrible man, armed with a razor set in a wooden handle, and known to make good use of this tremendous weapon. He had indeed cut a man's head clean off with it in the prison of Aversa, whence he was just arrived. He rushed at his insubordinate companion, seized him by the hair, dashed his head repeatedly against the grating, and flung him on a pallet, where he lay cowed and helpless. This terrific champion of order himself fell a victim to a rebellion against his abuse of authority, as he was assassinated by his companions in the prison of Montefusco.

Many terrible emeutes are recorded among the Camorrists of the prisons, like that in which a dangerous criminal, one Caprariello, was slain in San Stefano by his fellow-prisoners, who conspired to make a simultaneous attack on him. He defended himself like a lion at bay, wounding nine of his cowardly assailants, and retreating finally to an upper gallery overlooking the court, whence, seeing himself overmatched by desperate odds, he flung himself down on the pavement below.

The Camorra, like all other illegal organizations, rested, and still rests, on assassination as the ultimate basis of its authority; and it was within the prisons themselves that its capital sentences, pronounced after a formal trial, in which the case was argued by a public prosecutor, and defended by the prisoner's advocate, were most frequently carried out. The penalty of death was incurred not only by treason or fraud to the prejudice of the association, but also by any act of disloyalty toward one of its members, by violence committed for the benefit of or at the instigation of an outsider, and by failure to carry out the decrees and inflict the penalties of the Camorra, when intrusted with doing so.

The private resentments of these men of violence were, as might be expected, bitter and savage. One of them, after for fifteen years harboring a grudge against a comrade, whom, from his superiority in the use of the knife, he dared not attack, at last, when he was on his trial for his life, thought he saw a chance of gratifying his hatred by volunteering to be his executioner. The course of justice, however, defrauded him of this last hope, for his enemy was acquitted. A dying Camorrist, in the closing stages of lung-disease, heard that in a neighboring tavern of the Vicaria a jest had been made at his expense. He seized his knife, rushed to the spot, and slew the author of the insult; then returned home, and died in a few moments in consequence of the exertion.

The Camorra in its war upon society respects nothing so much as warlike spirit in others, and has been known to reward with honorary membership those who successfully resisted its exactions. A Calabrian priest, when introduced into the prison of Castel Capuano, refused, being himself pennilesss, to pay the usual tax for the Madonna's lamp; and on being threatened with a stick by the Camorrist collector, boldly told him he would not be so daring if he too had a weapon. "That need be no difficulty," cried the Camorrist, piqued at the taunt; and running to the deposit of arms, which the prisoners do not wear, for fear of being searched, but commit to the care of their chiefs for concealment, he returned with two knives, one of which he presented to his antagonist. A duel ensued, in which the Calabrian killed his man—a result which filled him with terror, as he feared to be at once a mark for the vengeance of the society and the justice of the law. Neither, however, resented his offense; on the contrary, the applause of the Camorra was expressed in the form of a bag of coppers left under his pillow that night, his share of the "barattolo" or revenue of the society, thenceforward paid to him weekly during his imprisonment, in recognition of his prowess.

A similar adventure occurred to another Calabrian, who, on leaving a tavern where he had been winning at billiards, was accosted by a man with a knotty stick, and summoned to deliver up a share of his gains in the name of the Camorra. He declined, and, brandishing a dagger, put the knight of the cudgel to flight. Next day, at the same place and hour, he was met by a mysterious individual, again with a stick, which, however, he presented not in menace, but in amity. "Take this stick, Eccellenza," he said, "which I have the honor to offer you, for your gallant bearing yesterday evening." The Calabrian found it in vain to refuse; he accepted this singular gift, and was thenceforward frequently saluted in the streets as a Camorrist by people of whom he had no knowledge.

The most extraordinary phase in the history of the Camorra was its organization as a citizen-guard in 1860, by the Prefect of Police, Don Liborio Romano, then at his wits' end to preserve order in the city. The proclamation of a constitution by Francis II. on the 25th of June was followed by the opening of the prisons and the enlargement of shoals of malefactors, whose first act was to attack the offices of the commissariat of police, burn the archives, and put to flight all the ordinary guardians of public safety. A frightful state of anarchy ensued, during which the sack of Naples by the mob of "sanfedisti" seemed imminent, and warehouses were actually hired by the leaders for the storage of the expected booty. In these desperate circumstances the extraordinary expedient was resorted to of confiding the guardianship of order to the Camorra society, formed into a municipal police, in which the "picciotti" formed the rank and file, and the adepts of the sect the officers. The strange experiment succeeded for a time; the sack of the city was averted, and order maintained for some months.

Among the incidents of this interregnum is one recounted by M. Marc Monnier. A commissary of police, recognized by the mob, was protected from their fury by one of the new officers of public safety, and escorted to his home by a noted Camorrist, Luigi Cozzolino, nicknamed "il Persianaro," who indignantly refused the piaster offered him for his service, with the scornful query, "Do you take me for one of the old police?"

After the entrance of Garibaldi on the 8th of September, the evils of this anomalous state of things developed with startling rapidity; and the Camorrist chiefs took to smuggling by land and sea on so vast a scale as almost to annihilate the municipal revenues, twenty-five sous covering the entire customs receipts for one day! Energetic measures of repression became necessary; and the arrest of ninety Camorrists in one night of December, 1860, was so effectual a remedy that the duties the following day produced three thousand four hundred francs. But such was the popularity of the sect in Naples that when Signor Silvio Spaventa, Italian Minister of Police, waged a deadly war against it, dissolving the citizen-guard and deporting a hundred of its heroes, the populace rose and expressed their displeasure in serious riots.

Since then the Camorra has been reduced to operate in a more obscure fashion, interfering occasionally in elections, extorting money from Bourbonists, under the plea of sheltering them from persecution, and resorting, in fact, to the shabby expedients of ordinary swindling. Still its hold on the minds of the people is little shaken, and the places of the leaders, occasionally arrested in batches of hundreds and fifties, are quickly supplied by fresh aspirants; while the wives of those in prison exercise all their husbands' privileges; and their very children, trained from infancy in the use of the knife in secret schools for this accomplishment, are early invested with some of the terror of their fathers' names. But though the Neapolitan Camorra, like all traditional institutions in Italy, dies hard, it must eventually disappear before the advance of civilization.

Congress, after a troublesome experiment at Sabbath-breaking, yesterday made such progress with business in hand as to give assurance of adjournment to-day. The session has been an illustration of long-drawn-out unprofitableness. Of the 2,367 bills introduced only 128 were passed. The work of seven months might have been done easily in a month. The results of the session, taking in the repudiation of the Morrison bill, are a pretty kettle of fish to place before the Democratic convention.—*Inter Ocean, June 7.*

—The first theological seminary established in this country, the Reformed Dutch, at New Brunswick, recently celebrated its one hundreth anniversary and commencement.

—While there was last year some seven converts to each of the preachers of the United States, there were seventy converts to each of the missionaries in Asia!

—As a result of the efforts of Dr. John C. Berry, of Maine, who for twelve years has been a medical missionary in Japan, a movement has been inaugurated in Philadelphia for establishing a medical college, a hospital and a training-school for nurses in that country. Prominent Japanese Christians promise to provide real estate and buildings if an endowment to support professors and purchase apparatus is raised in the United States. A committee has been appointed to co-operate with those of other large cities, and Drexell & Co. will receive subscriptions.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

AMERICAN PLATFORM.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it. Yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy; and we honor the memories of the dead and will be just to the claims of the living, and we take up and prolong the strain raised by the women of this country; "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

REV. N. E. GARDNER in the Richmond *Star* says: "While the old parties are controlled by whisky and secretism they fear to take hold of any reform measure lest it prove unpopular."

Of the American platform the same writer says: "It is the purest, wisest and best political platform ever before the American people."

WOMAN'S SUFFRAGE.

DETROIT, Mich.

EDITOR CYNOSURE:—Please allow me a brief space to utter my thoughts of Bro. Nutting's article in the *Cynosure* of June 26th. That our dear brother is a sharp thinker and writer none will doubt who heard his speech at the convention, or have read the article in hand. But sharp thinking is not always right thinking. Has the nineteenth century a sharper thinker than Pres. Finney was? Yet how far from a right thinker was he in his early ministry, on the question of a Christian life unpolluted by sin. This he confessed and deplored in his riper years. Dr. Nathaniel Emmons was wont to say, "Every man has something to spoil him." I propose to show from brother N.'s article that he is no exception to Dr. Emmons' statement.

What is the principal ingredient in his article that *spoils* it? It is the cardinal idea, towards which, and around which the entire article circles. It is an *unwarrantable inference, from an uninspired prophecy.* A prophecy whose historic accuracy cannot be verified. I therefore challenge any man's right to impose upon community a rule of action by the authority of an unwarranted inference from a fallible prophecy.

There was a period in the political history of my native State when ministers of the Gospel were, as women now are, denied the right of suffrage. Whether ministers are, or are not, on a higher spiritual plane, and have purer and more refined sympathies than other men, I will not now deny or affirm. But that men whose very lives are constantly at home with heavenly themes, and whose society is with Him who came down from heaven,—that such men *ought* to dwell on a higher plane, and that they are generally supposed to, cannot be reasonably doubted. Suppose, then, that when their right to vote was under discussion, it had been affirmed of them, as it is now of women, "if their (political) circumstances are made the same as for other men, the almost *inevitable* result would be similarity of character," and "with this contact with the roughness and coarseness of the outer world will also largely disappear the refinement and grace which are now the most essential part of the true" minister.

What would have been the response to such logic? It would have been manifold: 1st, It would have been pronounced mere sophistry; 2nd, It would have been deemed an insult. Do you mean to tell me it would have been said that the possession of my right to a voice in deciding who should be a ruler over me, and to a vote as to the disposition of my property, will vitiate or degrade me! It is an assumption unwarrantable and unjustifiable. Out upon it! 3d, They would have said, your informant gives sad evidence of drawing conclusions, not from clear inductions of logic, but from a judgment warped by dislike or prejudice.

I can sympathize with that side of the question, for I was once there myself. But the first church to which in my youthful ministry I was called to serve, "taught me the way of the Lord more perfectly." The profoundest sympathizers, the clearest thinkers, and the most efficient laborers, and executors, were the clear-headed, warm-hearted, educated women.

I do not propose to go into a lengthy discussion of this question. I did that a third of a century ago publicly, with the present excellent President of Oberlin College. I desire now only to say that the American women are not to be forever denied their right to the elective franchise by any amount of hypotheses or uninspired prophecies.

C. C. FOOTE.

THE AMERICAN PLATFORM.

Rev. Joseph Travis, editor of the *Free Methodist*, with Rev. B. T. Roberts, superintendent of the Free Methodist churches, attended the late American convention and took a warm yet critical interest in the proceedings. In the *Free Methodist* of the 2d inst. appears the following clear and strong endorsement of the principles of the party:

Political parties are to be judged rather by their platforms than by the men nominated. True, we may judge of the honesty of intent or otherwise, of a party having a good platform, by the men nominated; for if the men have not hitherto been in harmony with the principles therein contained, or do not give very satisfactory evidence of their change of sentiment, it is inconsistent to make such nominations. A platform that sacrifices moral principles, or disregards moral issues already before the people, is unsafe, and to be eschewed; and it is as sound morals are served thereby that there is that in a political platform which commands the respect and co-operation of intelligent men.

The Republican platform of 1872 declared the party opposed to the enactment of all sumptuary laws; and the chairman of its central committee explained that this was to be understood to mean Sunday laws, temperance laws, and all such. The convention of 1884, with tardiness and much unconcern, listened to a memorial from the Women's Christian Temperance Union, but utterly ignored the great temperance movement; and its candidate is the champion of the policy to sustain our school system by moneys accruing from liquor licenses: thus making calculations for the perpetuity of the license system, and putting it into such a shape that to disturb it would be to disturb the public school system of these United States. In the platform adopted there is not one reference to the temperance sentiment of the people. In fact there is not one moral issue involved. There never was, since the organization of the party (which came into existence upon moral issues), anything so bald of, and cruel to, the moral issues of the day, or the moral instincts of the people.

In contrast we present the platform of the American party. * * * This, it will be seen, is a platform of moral issues. True there may be a plank or two upon which all will not agree, but we challenge its compeer, as an expression of sound moral and political sentiment, and as providing for the real needs of the people.

It is not ours to argue the points involved; if they do not in the main commend themselves to our readers, there let it rest. We see in it substantially the platform that must be adopted to save this nation from moral ruin and miserable overthrow. We most devoutly hope that its managers will not carry it around in their pockets for pet occasions; nor seek to make it subservient to the National Christian Association, nor to any other; but will let it go forth in its beauty and its might, whatever interest other than this may be affected.

The platform of the American party asks a clear stage, and all the straps of secondary interest cast off, and it will win for itself a place in the judgment, heart and votes of the people. It ought to have the hearty support of the thinking, independent, honest voters of this republic, and it will to the extent it is known, if they but understand that it is the honest expression of sentiments and of principles to be embodied in laws when the party shall come into power; and that it is not the mere servant of something else.

—The *Home Protector*, a strong partisan Prohibition party paper prints a portrait of Dr. McDonald of San Francisco and nominates him for President, at the same time condemning Gov. St. John as a mere carpet Knight for prohibition, because he cleared Kansas of the saloons with the Republican party. The *Lever* of this city has the same portrait and biography, as if there was a feeble attempt at a "boom."

A disclosure of facts relating to the failure of Senator Pomeroy to secure a re-election in the Kansas legislature eleven years ago has just been made. The Freemasons furnished the plot for his defeat and the Kansas Pacific Railroad furnished the money—$7,000. At the time an effort was made to make it appear that Pomeroy had furnished $7,000 to secure his election, which was not true. A short time before his defeat, Mr. Pomeroy had made a speech in an anti-secrecy convention, and to this is to be ascribed the prime cause of his defeat.—*Telescope.*

The American party held their National convention in this city on the 20th inst. This is the party whose distinctive principles are, the recognition of God and the Bible in our National Constitution and laws, and opposition to all secret societies. In harmony with some other parties they favor prohibition, international arbitration and other needed reforms. The party embraces some of the strongest, purest and most courageous men in the nation, and in the convention which met here there was exhibited much ability and great sincerity and earnestness. They put in nomination for President of the United States Ex-Senator Samuel C. Pomeroy of Kansas, and for Vice President John A. Conant of Connecticut. Besides the principles above referred to, the platform declares in favor of the use of the Bible in all educational institutions, the observance of the Sabbath, free labor as against depreciated foreign contract labor, reform in patent laws, civil equality of all races, ample and sound currency, reduction of tariff and taxes, the discouragement of lend and other monopolies, the suppression of polygamy, and a direct vote for President and Vice President as against the electoral college.—*Christian Worker.*

Among the leading Prohibitionists is R. H. McDonald, a Freemason of San Francisco, and John B. Finch, recently elected "Grand Worthy" of a secret temperance order. But liquor is likewise well represented in the lodge. A leading liquor seller in Massachusetts is the "Grand Master" of Masons in that State! and a high Mason is at the head of the Milwaukee Brewers' Association. When Prohibitionists shall discard the lodge they will be more worthy of the support of good men.—*Richmond Star.*

—The New York *Nation* says of the Republican platform:

"The platform adopted at Chicago is an admirable specimen of the kind of document of which Abraham Lincoln said: 'For people who like that sort of thing, that's just the sort of thing they would like."

—Sol. Smith, Past Grand of the Kansas Odd-fellows, prints a significant item in his paper, the Troy *Chief:*

"There is said to be secret organization in New York, having for its object the nomination of Tilden, in spite of his declination. These Democrats, from their long acquaintance with the old man, know that if they cannot reach him by means of an occult organization, with its signs, grips, pass-words, tokens, and ciphers, the case is hopeless."

TEMPERANCE LODGE EXPERIENCE.

NORWICH, IOWA.

Some of our prohibition friends are afraid that a war against the lodges is a war against temperance. I have seen it stated in print that half that has been done in the cause of prohibition has been done in the different secret temperance organizations.

My own little experience and observation leads me to quite a different conclusion. When a young man, through the solicitation of friends, I made application to join a lodge of Good Templars, and was rejected, or black balled on the ground that I had given offense to to some young men who were in the lodge, by preaching on temperance. This thing soon became public, and was a good joke on the preacher, whom everybody knew to be the strongest temperance man in the place. But these young men were never disciplined, but remained in good standing in the lodge till it disbanded. I do not think such lodges as that do much for temperance or prohibition.

Some years after that I was again solicited, and this time joined a lodge in another town. After I had been in a few weeks, and seen some of the members of the lodge come in drunk time and again, there was a resolution offered and discussed and voted on. One side said the resolution if carried *might* give offense to the saloon element; the other said we were not bound to that element. Finally the vote was taken and the resolution lost, *because it might offend the saloons!*

That night I with others left the lodge never to enter again. I hope others have had a better experience than mine. I have looked on as an outsider with considerable interest since, and it is my candid conviction that if the last secret lodge in the United States was disbanded that the cause of temperance and prohibition would not suffer in the least from it.

I do not say that there are no temperance people in these lodges, or that these temperance people in these lodges do nothing for prohibition, but my experience leads me to think that these temperance people could do all and more for prohibition and temperance without the lodge than with it. R. W. LAUGHLIN.

AN INVALID'S NOTES.

AURORA, ILL., June, 1884.

EDITOR CYNOSURE:—After reading the *Cynosure* one year I can't well do without so reliable a paper and one that is ready to expose the iniquity of secret societies. Our government has passed into the hands of political rings composed of members of secret organizations who are robbing and plundering it with impunity. They are the men that make our laws and pretend to execute them, but are above all law, as the Star Route trials as well as others is sufficient proof. I was born in Ontario Co., N. Y., in 1806, being over twenty years old at the time of the murder of Morgan; knew personally some of the parties implicated in the affair; read all the testimony on the trials, which was of the most positive character—but not a conviction among the whole. Our churches were divided and broken up; the honest portion withdrawing; another class justifying the murder of Morgan, saying he deserved death as a penalty for not keeping his oath and for revealing the secrets of the order. But the more brazen-faced and infamous ones denied the murder in whole and opened their batteries upon Thurlow Weed for exposing their crimes, but he outlived their base calumny, and died, honored by all honest men.

President Blanchard, Sen., of Wheaton college, has been the most abused man among us by the Masons on account of his opposition to the teachings of all secret societies and his advocacy of more noble principles. But he has withstood all their malice and abuse: kept his place in the college until he raised up a noble son after his own heart to take his place, who like his father is honored and respected by all who know them—except the Masons. The Aurora *Beacon* in speaking of the resignation of Pres. Blanchard of Wheaton college, says in a sneering manner: "Prof. Blanchard (the Mason-hater) of Wheaton college has resigned—but not until he has raised up a son after his own heart to take his place," or words to this effect. Any parent might be proud of so noble a son.

I was sorry when the name of Pres. Blanchard was withdrawn as a candidate for President. It might have been a matter of policy—not because you got a better man, but one more widely known. It will make no difference as to the result. The Republicans must have one more President; then there will be a new organization of parties, and in 1888 I hope the Anti-masons and Prohibitionists united may be strong enough to elect their man. The Republicans were defeated once in 1836, since then have been successful, as corrupt as many of them have become. Our churches have become most wofully corrupted—filled with members of secret organizations. Rid the churches of all members of secret organizations and lodges could no longer exist. Our churches are responsible for the two greatest evils we have to contend with—intemperance and secret organizations. If the history and doings of Masonry could be written out and read by the people—office holders of this class would be left at home. But the non-reading class go on and vote for them without distinction and some of them talk about its being a benevolent institution and what it does for a deceased brother's widow and children.

I have opposed Masonry since the murder of Morgan, as well as slavery and intemperance, with what little influence I had—and when it was by a vote mine was equal to the greatest in opposition.

I am an invalid, having been confined to my crutches from the effects of a broken limb thirteen years—health poor—but I have thought at times I would give you a little of my experience, and a few of the facts and iniquities of this order against which you are contending from which you might cull a few facts as further evidence of the iniquity practiced by this secret order, which you will find in all relations of life. Our churches, our so-called courts of justice, our legislatures and halls of Congress are contaminated and filled with members of this secret order. They are the ruling power in the land and the greatest curse and guilty of more wrongs than anything else except it be the curse of intemperance. ALVAN FULLER.

LIGHT WANTED.

I read in an English paper as follows:

"Royal City of Rochester Lodge of Odd-fellows (6144) M. U." On Tuesday evening Rev. F. E. Peake, Vicar of St. Margaret and a member of the Rochester school board, was duly initiated an *honorary* member into the above lodge held at the City Arms, Victoria street. The ceremony of initiation, which was conducted by Bro. Burgess, having been gone through, Bro. Peake, in the course of a few very appropriate remarks, thanked the lodge for the compliment to him in inviting him to become a member, and said if at any time he could make himself useful or render any assistance in the lodge, or to individual members, he should be most happy to do so. He amusingly remarked that it had often struck him with wonderment as to what the peculiarities of the Odd-fellows were, but he was pleasurably surprised to find that the principles of the order were based upon such a high standard; and he said that a member must be singularly odd, did not those principles influence him to become a better and holier man. The Vicar on leaving the lodge received a hearty round of applause. During the evening some capital songs were sung by several of the brethren.

The light I want is, What relation does an honorary member sustain to the lodge? If an honorary member is not a fully initiated member, how he knows "the principles of the order were based upon such a high standard"? How a man having authority from the church to preach the gospel can find in a temple of Bacchus ("City Arms," a pot-house or dram-shop, or larger quantity should you want it), "principles to influence him to become a better and holier man." The light the Rev. F. E. Peake wants is that a fountain cannot get higher than its head; that an order founded on selfishness, hypocrisy, fraud and conviviality makes a man better and holier just as much as the devil gets better and holier. And that just as far as he renders the lodge assistance or individual members help (brotherly), just so far God Almighty will hold him accountable for the blood of souls. May God have mercy. J. C. YOUNG.

The *Daily Christian Advocate* says of Rev. M. W. Taylor, elected editor of the *Southern Christian Advocate:*

"In connection with Charles B. Morgan and William N. Hazleton he founded the United Brothers of Friendship, a numerous and powerful secret order among the colored people, which held its first meeting in his mother's house, in Louisville, Ky. He is a firm friend of the Methodist Episcopal church, and has taken a conservative view upon all questions before the Conference."

It seems that to originate a secret society is an achievement to be compensated in the M. E. church. The author of the Good Templar ritual was a Masonic M. E. minister. While the Methodist Episcopal church is "wholly given" to Masonic idolatry in its sanction in the personal relation of its ministers and members, that church did not care to brave the rising tide of public sentiment against secret societies, by giving its official recognition to these clans in such a public and prominent manner. If brought to the test, as a General Conference was once, it would doubtless have given itself, as then, into the hands of the lodge by a refusal to condemn its murderous barbarism.—*Wesleyan.*

BIBLE LESSONS.

LESSON III.—July 20, 1884.—God's Covenant with David.—2 Sam. 7: 1-16.

Get your Bible and read the lesson.

GOLDEN TEXT.—Thy throne shall be forever established.—2 Sam. 7: 16.

HOME READINGS.

Monday—Covenant with Abraham. Gen. 17: 1.
Tuesday—Covenant with Jacob. Gen. 28: 10-22.
Wednesday—The Angel of the Covenant. Ex. 23: 20-33.
Thursday—The new Covenant. Isa. 42: 1-16.
Friday—The everlasting Covenant. Jer. 33: 19-26.
Saturday—Covenant promise fulfilled. Luke 1: 68-80.
Sabbath—God's Covenant with David. 2 Sam. 7: 1-16.

The purpose approved. Nathan, as a pious man, readily falls in with the thought of the pious king. David had only mentioned the facts, but it did not require Nathan's gift of propheey to see that there was a purpose in the king's heart. As a pious, dutiful, grateful purpose, Nathan approves his having it and encourages his carrying it out. It was not a divine communication by the prophet, but a right and pious sentiment of the good man. God himself approved of David's having such a purpose (1 Kings 8: 18): "Thou didst well that it was in thine heart."

What was the sum of the communication? "Shalt thou build me a house for me to dwell in?" It was an argumentative negative. He puts it in the form of a question as intimating that David's pious intelligence would give the right answer. It involves two objections to the king's thought: (*a*) Am I dependent on king David or any other for a dwelling place? (*b*) Is this the work specially appointed for thee?

In answer to the first, (*a*) God declares, verse 6, that he had done all the wonders of Israel's deliverance from Egypt to this day with no more permaneut habitation than a tent. God could show himself glorious without architectural aid. Not only so, but (v. 7) he had never intimated to any one placed in authority over Israel that a permanent and imposing house would be helpful to his glory. A house of cedar was not an urgent necessity. In answer to the second, (*b*) God recalls the facts of his call of David and the work to which he had called him (v. 8). It was other work than building a temple.

1. It was the work of military enterprise (v. 9). In this God had employed him and given him success till his name stood high among the world's military heroes. Solomon in his letter to Hiram (1 Kings 5: 3) assigns this reason for David's not building the temple. David in his charge to Solomon (1 Chron. 22: 8) giving, perhaps, a fuller quotation from this communication of Nathan, assigned the same reason. "Thou hast shed blood abundantly and made great wars, thou shalt not build an house to my name." God did not disapprove of David's wars. They were his work. But they forbade his building the temple (*a*) by not giving him time for it; (*b*) by making him typically unfit. The temple was to be built by the Prince of Peace.

2. His work was also that of civil administration (v. 10). In this verse "will appoint" and "will plant" are in the past tense "I appointed and....planted." As the result of his wars Israel had possession of all the promised land and was being fixed permanently in its possession of it, in the tribal and family portions. This called for constant and wise civil administration. In this kind of work God promises to employ and prosper David, so that the troubles and oppressions the people had experienced during the times of the judges, from Joshua to Samuel, should cease.

But God's purpose does not negative, it only modifies David's purpose.

1. The first thing in God's plan was not his own house but David's house (v. 11). This of course does not mean a palace but a royal family, beginning of a royal line. The house of David is therefore the name of the royal line in God's kingdom (Isa. 7: 2; 22: 22; Luke 1: 27; Acts 15: 16).

2. David's purpose was not long to be postponed (vs. 12, 13). In the person of his son, when David had entered into rest, God would accomplish at once David's purpose of building a house for God's name, and God's purpose of making David a house and giving it perpetual title to the kingdom.

3. God's purpose was absolute, not conditional (vs. 14, 15). When David died his son should not be fatherless. Not as a servant, on conditions, but as a son by right of inheritance of God should Solomon hold the kingdom. Even iniquity, of the liability to which David had sad experience, would receive only chastisement. "The rod of men and the stripes of the children of men" describes the instruments by which God would inflict his chastisements. Hadod, Rezon and Jeroboam are familiar illustrations (1 Kings, ch. 11). Syria, Assyria and Babylon are later and larger fulfillments of the same threatening or promise. But even the falling of the individual king into iniquity would not cut off David's house from the title to the kingdom. How often this promise is mentioned as the reason for sparing the kings and kingdom of David's house, you may see by the following references: 1 Kings 11: 12; 13: 32, 34; 15: 4; 2 Kings 8: 19; 19: 34; 20: 6. The kings and the kingdom might be—would be terribly afflicted, but God's covenant is that the title to the kingdom should never be forfeited (v. 15).

4. The covenant includes the descent of Christ from David's house and the endless duration of his kingdom (v. 16). Indeed this might be said to be the covenant promise and to include all the other promises to David's house. Ethan the Ezrahite certainly so understands it in Psalm 89: 3, 4, 35 37. In no other view can the covenant appear as fulfilled. The same Psalm sadly denies and laments its non-fulfillment in the merely human kings

and the temporal kingdom of David's house (vs. 38–51). But Isaiah promising gospel blessings (Isa. 55: 3) calls them "the sure mercies of David," and the word "sure" is just the same as our word "established" here; and Paul quotes Isaiah's words to prove Christ's resurrection. The words "before thee" have seemed objectionable. Some have proposed to read them arbitrarily "before me." There is no authority for the change, and the words have an important meaning. (*a*) The ending of Saul's house with Saul's life took place before David, in his presence, under his personal notice (v. 15). He saw that no son of Saul succeeded to his throne. In his own presence he should see his own line continued on the throne. This was fulfilled in the very unusual occurrence of Solomon being anointed and seated on the throne of the kingdom, fully invested with the kingly office, while David was yet living. He blesses God for this and perhaps recognizes it as a fulfillment of this part of the promise, and a pledge of the fulfillment of all the rest in 1 Kings 1: 48. "Mine eyes even seeing it" seems to be there the crowning mercy. (*b*) In the faith it was given to David to exercise, the whole glory of his race made permanent and eternal in Christ, was "before him" in the covenant promise (2 Sam. 23: 5). Peter in Acts 2: 30, 31, explains clearly how it was before David's eyes, "Thy throne shall be established forever."

It was Christ's throne even when David sat upon it. David was not king in his own right. He just administered Christ's kingdom for time (Ps. 110: 1). In the fullness of time, Christ the Anointed, of whom all other anointed ones were only servants and types, would come and assume to himself all the authority that had been exercised by prophets, priests and kings. And he would reign forever. Does forever here mean absolute eternity or the world time? There is no question of the eternity of the Son of God, or of the God-man, but of the kingdom of God as ruled by Christ through David and afterwards by Christ in his own person. Do not Psalms 72: 7; 89: 37; 1 Cor. 15: 24 teach that the kingdom is worldlong in its duration, and that after the resurrection the authority of the throne of David shall be not extinguished by but embraced in the authority of the throne of God?—*The U. P. Bible Teacher.*

COMMENTS BY E. E. FLAGG.

THE CHURCH AND REFORM.

1. *The true Christian will not settle down in peaceful enjoyment of his earthly possessions while God's cause is suffering for his aid.* Vs. 1, 2. David had now reached a position of great worldly prosperity, but he could not sit easy in his palace while remembering that the ark of God had no better shelter than a tent. So the Christian feels that the more God has prospered him the greater his obligation—not to rear a costly, perishable temple for him "who dwelleth not in temples made with hands," but to do all in his power to help build up Zion, God's "spiritual house," in which every true disciple is a living stone. In this work laborers for reform bear a very important part, though many people seem to think that it is something entirely outside of and separate from it to talk or write or lecture against the liquor traffic, Masonry, or any other national evil. This is a great mistake. No heart can be a fit temple for God that is not purified from all evil appetites or which tolerates any form of false worship. More saloons means fewer churches. It means more jails and poor-houses. The city of Pullman in New South Wales prohibits the sale of beer, wine, or spirituous liquors of any kind. As the result, with a population of 7,500 it has no saloons but *five* churches; no jail or poor-house, but two school buildings; no sheriff, but thirteen public school teachers. An increase in the membership of the secret lodges always means a corresponding decrease in the membership of the churches, many of which, especially in country districts, have grown so feeble from this cause that it is hard to get a male member to fill the office of deacon. While we harbor enemies that are destroying the church faster than we can build it up, we cannot consistently expect that God will answer our prayers for her prosperity.

2. *God's covenant with us as a nation casts on the condition of obedience.* Vs. 7–16. From a humble shepherd lad David had now become ruler of a great and powerful kingdom. Nearly all the famous men in our Republic have risen like him from a lowly origin, while as a people we have grown from a mere handful of simple farmers to hold a place superior, in many respects, to that of any other nation in the world. But if our statesmen refuse to acknowledge God in their public acts and protect crying national sins like Masonry, Mormonism and the rum traffic; if they violate his Sabbaths, and by example "teach others so," we must expect chastisement even worse than befell us for persisting in the sin of slavery. The very fact that God has so highly favored us will bring down sorer punishment, for "where much is given much will be required."

LIGHT FROM THE WORD.

How did the ancient Jews excuse themselves from building God's house? Hag. 1: 2. How do people now excuse themselves from aiding much needed reforms? How is Jer. 5: 26–28 a good description of the secret rings that are trying to control our government? How alone can we be blessed as a nation? Is. 33: 12, f. c.

THE MARDI GRAS FOLLY REACHES BOSTON.

The citizens of Charlestown, writes the Boston correspondent of the Chicago *Evening Journal*, and their neighbors and friends marked the 109th anniversary of the battle of Bunker Hill in a very demonstrative manner all day yesterday as well as the night before. The 17th of June is the great day in the calendar for Charlestown citizens. The great feature of the celebration this year consisted of the two processions of what has been named the Order of Owls, pageants after the style of the Mardi-Gras spectacles at New Orleans and other Southern cities. The legend of the order asserts that the King enters Charleston from a foreign shore on the night of June 16th, and accordingly he holds a reception that evening, and parades the streets then, and on the following day. The morning procession, which was witnessed by thousands of people, was really very fine, much time, money and thought having been expended to make it a success. A gigantic owl was prominent in the van of the procession as the presiding genius of the affair, and the Earl Marshal was seen soon after, surrounded by his noble household, dressed like English courtiers of early days. The Female Labor Reform Convention was elaborately represented by members attired in the latest styles of the dress makers' art, the costumes being of genuine and rich materials. Another division showed the fiends' march, in which the Charlestown Cadets took part, clad in tight-fitting red suits, and with trident, horns and tail complete. Mythology, fairy land and all sorts of legendary lore were depicted in a pleasing way, and the Odd-fellows and woman's rights advocates came in for a share of caricaturing. Later in the day receptions were held by prominent citizens, and many kept open house day and night. Music and fireworks on various squares and parks finished the celebration. A few small fires during the day added zest to the occasion without doing much harm.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Cougregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Associton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solshury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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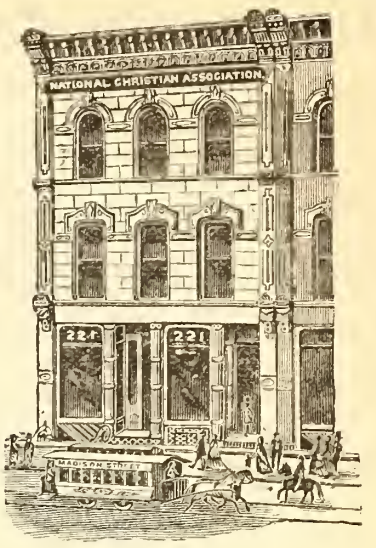
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WM. HAZENBURG, Cape Town, S. Africa.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, JULY 10, 1884.

Before this number reaches our readers, probably B. F. Butler will be nominated by the Democrats; and if so, he will doubtless be elected. The Republican party will follow the fate of the old Whig party, and a reform party rise out of the ruins of both.

MRS. WILLARD, of the *Signal*, warmly commends the stand of the American party for a recognition of God in government, prohibition and woman suffrage, and its protest against secret orders and monopolies.

Is it possible the St. Louis *National American can* be sincere in advocating prohibition and the election of Mr. Blaine? Does Mr. Walter pretend to doubt that Mr. Blaine's personal habits antagonize prohibition, and that he advocates paying State and county taxes with money derived from liquor?

PRAYING FOR VOTES, is an invention of American women, and at first excited amusement. But we are to pray for "*all in authority.*" Does not that mean the people at elections?

We have received some objections to article six of our platform concerning prison and foreign contract labor. *The American* correctly states that "It is not intended to keep prisoners in idleness. It only asks that States shall contract the labor of prisoners at prices so nearly equal to the prices of free labor as not to injure honest laborers by the competition." This is manifestly just. The Ohio Legislature lately passed a law providing that convicts should be engaged in such labor as to compete with other workmen, but in such public works as are not generally contracted.

Next week the editors, publisher, and General Secretary and Agent hope to present our united ideas of the wisest measures to spread the *Cynosure* over the United States; and also the circulation of documents vital to the cause. Meantime please carefully scan the present number. Senator Pomeroy, Secretary Stoddard and Prof. Bailey, as also the editor of the *Cynosure* and the two women appointed on the Fraternal Committee, expect to meet at Pittsburg, July 23. Don't forget to pray for the Pittsburg Prohibition Convention. Will not the W. C. T. U. appoint special prayer-meetings?

A NEW PRESIDENTIAL CANDIDATE.—R. H. McDonald, president of the Pacific Bank, San Francisco, and late Prohibition candidate for Governor of California, is brought out as "*our choice for President*" by the Philadelphia *Home Protector* and both this paper and the *Lever* of Chicago, give Dr. McDonald's likeness and a sketch of his life. The California delegates to Pittsburg are instructed for McDonald. The doctor was at Saratoga Springs and attending to his interests in the East last May. The *Cynosure* has corresponded with him. He defends the Masonic lodge. Under his picture the *Lever*, July 3d, gives his sketch containing the following:

"Dr. McDonald was one of the charter members of the first lodge of Masons on the Pacific Coast, and is the only one of the little band whose name is still on the roll."

He is thus the lodge candidate for the Pittsburg nomination. If he is nominated and there is not a rupture and flake-off of the open Prohibitionists, that party is doomed, or the lodge must become a Divine institution. For our Saviour said, "*Every plant which my Father hath not planted shall be rooted up.*" If God is mightier than man lodge, deism must certainly fall.

PUBLICLY RENOUNCED MASONRY.

DUBLIN SPECIAL DISPATCH, June 28.—Mr. Winstanley, the home-rule candidate for the mayorality, has publicly renounced Masonry, and it is rumored that Archbishop McCabe will recall his pastoral letter forbidding Catholics from supporting Winstanley, as his withdrawal from Masonry has placed himself outside the pale of the Pope's allocution of Freemasonry.

Our venerated teacher, Dr. Lyman Beecher, used to repeat often:

"Boys, God will bring a remnant out of popery according to the election of grace." Let us hope so. The increase of Romish total abstinence societies, the increase of general intelligence, and the clear condemnation of the secret lodge system are hopeful symptoms. It takes but very little intelligence with sense and honesty to see that the arguments which condemn the lodge, condemn popery also. Both are inventions of men; both require abject submission and subjugation of man to man; and both promise salvation by ceremonies. Jesuitism was invented fifteen centuries after Christ, the celibacy eleven, and the confessional about four hundred and fifty.

"THE KU KLUX KLAN.

ITS ORIGIN, GROWTH AND DISBANDMENT."

This is an able history, defence and apology for an offshoot and imitation of the Masonic lodge, given in the *Century* for July, by D. L. Wilson and J. C. Lester. The writers seem, by their tenderness for, and concealment of this secret, savage cyclone, to have been themselves members of it. They write like pleasant, gentlemanly men whose minds are blinded, literally blinded, to the nature of what they are writing about. They describe the terrorism, oaths, abject subjugation and despotism of the Klan; its disguises, immense expenditure and waste of time; and its attempt to supercede the civil government and laws, by assuming to themselves the responsibility of public order and correcting abuses; all this they narrate with the utmost naive simplicity, never once seeming to think there is anything improper or wrong in a band of youngsters superceding and setting aside the civil government, law, and officers, and themselves assuming their functions, and to enable them to assume the powers of government without its responsibility, terrifying the ignorant by white masques, and personating the ghosts of dead soldiers, and binding themselves to obedience by the customary oaths, penalties, etc., etc. All these criminal acts and blasphemies seem to these writers very harmless affairs. They say: "The object of all this was amusement, nothing more." And, "at a time when the civil law afforded inadequate protection to life and property, the Klan had afforded security to many firesides, and in many ways contributed to the public welfare."

Their story of the Klan is briefly this:

It was started by college students and the names of its officers were Greek. Its birth was in Pulaski, Giles county, Tenn., June 1866, "solely for amusement." Its name Ku-Klux, a gibberish from *kuklos* (Greek for circle); and its officers, Cyclops, Magi, etc., were derived from the same language. Their initiation was a savage horseplay, like all such initiations, to inspire awe and obtain secrecy and obedience. Its contrivers were learned and ignorant. They knew enough to invent classic heathen titles, but they did not know that they were inventing a religion for the devil whose lure, as in all ages, was *mystery*, and its power concealed in worship, oaths, terrorism and ceremonies. The mysteries at Eleusis, thirty miles out of Athens, and the initiation invented by Ignatius Loyola in a cave at night at Enresa, had tracked their way through history with anarchy, lust and blood, and these Pulaski students reproduced a clumsy imitation of all these old initiations whose driving wheels were secrecy, curiosity and terror. They knew some Greek nouns and verbs but they did not know that every African jungle had just such initiations under the name of *Purrow* and *Bondoo*, as they were contriving in Pulaski, Tennessee, and that all the civil government there is in Africa, over millions, merely registers the secret decrees of those jungle worships, whose gods are devils and their worshipers slaves.

Well, "they builded greater than they knew." Their engine ran away with them. In the words of our *Century* writers, "Circumstances carried the Klan away from its original purpose." They personated ghosts; but they did not believe in devils, and that all Gentile worship is paid to and received by them. In 1867 they swore their initiates to "PROTECT PROPERTY, and PRESERVE PEACE AND ORDER." So Masons were sworn to be loyal to the government which they were *superceding and destroying!* "*Bad men had gotten into the order*," they said, and were stealing, robbing and murdering by wholesale. The "*good men*" or asses, who had joined the Klan to regulate society undertook to restrain these "*bad men.*" They called a secret convention in Nashville in the spring of 1867, named the Klan "*The Invisible Empire;*" and swore to "Protect the weak, to defend the Constitution and laws;" new-named their officers and swore to "*protect* the States and people thereof," (*see Century, July, p. 405*). And these writers, Wilson and Lester, with utmost amiableness, tell us: "*The majority had up to this time, shown a fair appreciation of the responsibilities of their self-imposed task of preserving social order!*" This audacity and effrontery reminds one of the harlot seeking peace and order in the family which her presence corrupts and putrifies, and justifies the language of the Bible concerning false worships.

But all would not do. Arson, rape, murder and robbery by night and by wholesale at last forced Congress to appoint a committee of investigation; and our amiable *Century* writers say (p. 410): "*The Report of the Congressional Investigating Committee contains a mass of very disreputable history.*" This is like calling war and rebellion with half a million corpses, "the late unpleasantness." And these good gentlemen go on to say: "These persons were acting in the name of the Klan, and under its disguises, but not by its authority." What authority had one of these Klans more than another? And wherein does the *Invisible Empire* of Masons, Odd-fellows, and Grand Armies, chartered and being now chartered by our government, State and Federal, differ from this Ku-Klux "Invisible Empire?" Are they not alike secret? Do any of them report their action under their charters to the legislature which gives the charters? Have they not all their own laws, courts and penalties, wholly distinct from the laws of the United States, and the several States? The only difference between Masonry and the Ku-Klux is, that Masons are chartered by the government which they are overthrowing. But a general of the Union army informed the *Cynosure* editor that the robes, masks, and disguises of the Klan worn by both men and horses were kept in the closets of the Masonic lodge-rooms, showing both to be one! and one remedy must answer for both.

Feb. 20, 1869, Gov. Brownlow ordered troops out to quell this "Invisible Empire," and in a few days their head officer who had the power, dissolved the Klan. But the lodge which worked up the Rebellion, and chartered "Pike's Indians" to scalp our soldiers, shot by Masonic bullets, is now sheltered in the city of Washington under a charter granted by our Republican Congress.

Fishes must have air, and lodges must have publicity as well as concealment. Adopt the American platform, withdraw those charters and prohibit their oaths, and our country is redeemed.

"BACKING DOWN."

Under the above heading, the editor of *The American* (Prof. Bailey) answers a brother who thought he was "*backing down on secrecy.*"

Years since, while the lodge pressure was much more savage than now, Prof. Bailey said to a friend, "The conflict is terrible; but I believe this anti-secret reform is of God, and *I will stand by it, if I have to go back to Wheaton and dig ditches for my bread.*" The *American* editor's name begins with B., but his name is not "*Back down.*"

We a little regret that the *American* thought it necessary to open the sittings of the Platform Committee to the public, which is only interested in our beautiful and harmonious results. The *Cynosure* did not understand the sentiments of that large committee just as the *American* did. Two important changes were proposed:

1st. To condense the first three articles into one. This might have made the platform look a little less religious; and so please those who shrink from having *God*, the *Sabbath* and the *Bible* recognized in distinct articles as fundamental in the polities of "A Christian and not a heathen nation." But some of us thought that fusing those three articles into one would make them vague; while nothing would be gained by the vagueness. If a man is willing to recognize God at all, he will recognize his *Day* and his *Book*. If not, he will be pleased with neither articles.

2d. The second change proposed was to drop—

ART. 5. "That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law."

And to substitute this:

"We hold that *political* secret societies are inimical to free institutions; that they are the enemies of reform; that political parties should be free from their control, and their extrajudicial oaths should be prohibited by law."

Some of us objected to this change:

1. Because the old article had been twelve years before the public and stood the test of criticism and objection.

2. Because inserting the word "*political*," would change the whole issue, and saddle on us the burden of proving Masonry and Odd-fellowship to be "political," while they are ready to swear they are not.

3. And because the phrases "inimical to free institutions," and "the enemies of reform," seemed to us weak indictments of the lodge.

We were therefore glad that the large committee unanimously refused to drop the old article and insert the new. But no one of us thought of imputing any "*back down*" to Prof. Bailey, but believe he intended to strengthen the platform.

—Mr. J. B. Blank, one of the N. C. A. Board, is now visiting friends in Oregon. Letters on Saturday told of his arrival there and admiration of the scenery and climate.

—Pres. C. A. Blanchard of Wheaton delivered the anniversary address at Kossuth, Iowa, last Friday.

—In answer to the inquiry of a friend who evidently has not read the *Cynosure* very long, we take room to say that the *American*, organ of the American party, is published in Washington city. It is a sufficient address to direct to the American, Washington, D. C. But, to be more particular, it is published in the National Christian Association building, No. 215 4½ street, N. W.

—F. W. Capwell, president of the National Association, was accompanied by his wife and son to the annual meeting and American convention. After two weeks' visit in Nebraska they stopped a day or two at Wheaton on their return last week, proceeding homeward on Friday.

—George W. Clark, who charms and captivates by the beauty and excellence of his character no less than with his soul-stirring reform songs, has been an almost daily caller on the *Cynosure* since the convention. With Mrs. Clark he has been staying with a daughter in the city, but left for Detroit on Friday. His song-book should be one of the best campaign documents. It will pay to get and use it in every community where there are Anti-masons.

—Dr. Milton Wright, of the Richmond *Star*, has removed his family to his old home, Dayton, Ohio, where he resided for some eight years while editor of the *Telescope*. The *Star* will still be published at Richmond. The last number has some able articles from Revs. H. J. Becker of Sacramento, Cal., Halleck Floyd, N. E. Gardner, and others.

—In calling attention to an error in the first verse of the song printed last week (page 3) it is a good time to say that Clark's Reform Song Book from which it is taken is just the document for the campaign. Soul-stirring songs to good music will often do more for a good cause than a speech. Send to this office for a copy. The verse should have appeared thus:

We're a-float! we're a-float! on a fierce rolling tide,
True freedom's our bark, and the truth is our guide;
No rest for the sluggard, no peace for the foe,
But through all opposition right onward we go.

—The *Star* of Richmond, Ind., and the *Bible Banner* of Philadelphia, publish excellent editorials upon the clearing up of the Kansas Masonic bribery case, by which the lodge hoped to forever bury Senator Pomeroy from public notice. They altogether omitted to reckon upon the providence of Him who can bring forth a man's "righteousness as the light." Let such conspirators remember that justice is the foundation of God's throne, and he will care for the reputation of men who are willing to risk all for the truth's sake. "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming."

THE N. C. A. BOARD of DIECTORS elected at the last annual meeting met on Wednesday last and organized after prayer by John Gardner. Four members of the Board: Blank, Travis, Thomson, and Stratton, were far away from the city, and Dr. Meloy was at the bedside of a sick child; the rest were present. Prof. O. F. Lumry was chosen temporary chairman, Rev. Joseph Travis, permanent chairman, and A. J. Laird, secretary.

The records of the annual meeting, having been referred to the Board, were revised, and the Treasurer's bond conditionally approved. M. A. Gault, A. J. Laird, and J. B. Blank were made committee on Finance; Thos. Hodge, W. I. Phillips, and J. P. Stoddard on Building; W. T. Meloy, L. N. Stratton, O. F. Lumry, and Henry L. Kellogg, on Publications. The editors of the *Cynosure* were continued as last year, and W. I. Phillips was chosen publisher. The salaries of the two permanent officers of the Association, General Agent and Treasurer, were continued as last year and the same arrangement was voted for the editors. W. B. Stoddard, New York State Agent, was voted a credit of 15 per cent. on subscriptions previously raised in New York. A paper on the Southern work was read and the matter of engaging one or more lecturers and paying them was referred to the General Agent. A deficit of $26 was reported from the Convention just held.

As the Board was about to adjourn George W. Clark desired to say and sing a word of cheer for the encouraging outlook for the reform and to express the pleasure he had taken in meeting, for the first time, with the Board. He sang:

"There's much to cheer in this glorious work,
If we only think to take it;"

and at the request of Prof. Lumry, offered a closing prayer.

WASHINGTON LETTER.

WASHINGTON, June 27th, 1884.

DEAR CYNOSURE:—With something of sadness and many pleasant remembrances of kind neighbors and dear Christian friends, my family and I stepped on the train at Wheaton, Illinois, at 5:30 A. M., June 25th, and at 2:30 next day safely landed in this city. We were most kindly received by Prof. E. D. Bailey and family, and were glad to find the *American* doing its excellent work of enlightenment in this beautiful but wicked city.

There is but little of marked interest transpiring. Congress is rapidly completing its business, and expects to adjourn soon. The long contested Mississippi election case between Chalmers and Manning is finally terminated by giving the seat to Chalmers, the only Republican member of the House from that State. He was a Confederate officer.

The President and Cabinet are considering the charges against Gen. Swaim, but have not yet decided when the court martial shall take place. As the General is a 33rd degree Mason, there is no reason to think that it will amount to anything.

At present much interest is awakened by the investigation of recently discovered frauds in the Medical Department of the Navy. It appears that by the use of false vouchers given for articles never delivered, the sum of $63,000 has been taken from the National Treasury. The testimony of a large number of witnesses, including that of Secretary Chandler and Medical Director P. S. Wales, of the United States Navy, who was Surgeon-General up to January last, fully confirms the above statement.

The following is from the *Republican* of this morning:

"Secretary Chandler had a difficult time when he made up his mind to change Surgeon-General Wales at the end of his four-years' term on January 26th, and also to remove his drunken and dishonest chief clerk, Daniel Carrigan. During the whole four years, Carrigan had been passing fraudulent vouchers directly under the Surgeon-General's eyes, and of course he made strenuous efforts to induce the President to retain his vigilant chief, in spite of the Secretary's objections. Probably grosser carelessness—to use no worse term—was never known in a public officer."

This is a small steal compared with many others, but it is refreshing to know that fear of political retribution does something to promote justice, and prevent malfeasance in office.

Great efforts are being made to infuse enthusiasm into the Republican campaign. The ratification meetings recently held here and in Alexandria, it is hoped will give something more than galvanic life to the party. But time determines all things.

Mid-summer legislation with a considerable more than average mean temperature, is very undesirable, and Congressmen are hurrying their work preparatory to adjournment. The paramount question with most is re-election, and this is a matter they must soon settle with their constituents.

Among the measures that will fail because of want of harmony between the two houses is the bill for the redemption of the trade dollar. Thirty-six millions of these dollars were coined by the authority of the government, and were received in good faith by the people. Now many millions are to be lost to the poor, by the refusal to provide for their recoinage. This is a great injustice, which it is hoped a future Congress will not fail to redress. So, too, the Educational Bill, which is of so great importance to the South and to the nation, is likely to fail, because of its supposed invasion of State rights. This right of the State to preserve and perpetuate ignorance is akin to rights (?) of saloon-keepers to sell, and the drunkard to consume the poisons that engender poverty and crime. No one questions the right of the National Government to protect the States from foreign invasion, and yet the prevalence of ignorance is a far greater danger. The right to do wrong, is neither personal nor constitutional. It were well if some of our legislators had found this out.

The appropriation of another half million for the Potomac Flats is a guarantee that all shall be done that can be to save this city from malarial poison. It were well if a little more attention was given to the alleys which with the abounding heat and moisture are coming to be anything but favorable to the health and morals of the hordes of poor that throng them. I see no objection to protecting the White House from malaria, but the cesspools of the alleys and the saloons on our streets are inconceivably more dangerous than the Potomac Flats.

It has been finally decided that Gen. Swaim is to have a trial by court-martial for conduct unbecoming an army officer, and the officers who are to conduct it have been designated. Much credit is due to Secretary Lincoln for his disposition to make an example of one who perverted a high office to personal ends; but if a 33d degree Mason is convicted and punished it will be a surprise.

The following notice cut from the last night's *Star* shows the outcropping of the great conspiracy which under multiform shapes and devices pervades every department of society. It cannot be long ere the people will awake to the great danger of entrusting their political, civil, and religious institutions to the hands of men who are but the tools of the secret orders:

ORGANIZED RUFFIANS IN MARYLAND.—Dispatches from West Union, Doddridge county, Md., state that the lawless band of robbers known as the "Red Men," who were troublesome years ago, have suddenly renewed their depredations. Numerous outrages and robberies have been reported. Recently the house of a farmer named McGowan was robbed, and Mrs. McGowan was brutally maltreated and beaten. Annie Weeks was similarly treated.

It took slavery 250 years to develop its character to such an extent that the nation was constrained to put it away. I trust we shall see the end and danger of organized secresy sooner than that. Surely the sooner it is seen the less difficult will be the task of suppression.

H. H. HINMAN.

LITERATURE.

A WOMAN'S LIFE WORK: the labors and experiences of Laura S. Haviland. With steel portrait of the author and other illustrations; pp. 520. Price, cloth, $1.75; half Russia, $2.25. For sale at this office.

Few readers of the *Cynosure* were not more or less directly interested in the colored exodus to Kansas five years ago. Next to Gov. St. John, the names best known in that remarkable movement were Laura S. Haviland and Elizabeth Comstock, two Quaker ladies, whose lives had been devoted to relieving the suffering and the oppressed. None will forget their labor of self-denial and love among the poor refugees. But that work was only an incident, a sample of Mrs. Haviland's life-work. Among the slaves in the South, or aiding those escaping to the freedom of Canada, or nursing the sick and wounded in the war, her life has been one of remarkable faith, thrilling incident and glorious success in efforts for the good of men. This is the record of the volume, told in her own earnest, cheerful, pious words, a book worth reading by every one of the millions of young women of America who are looking for their "mission." Geo. W. Clark, long and intimately acquainted with Mrs. Haviland, writes thus of her book:

A WONDERFUL WOMAN, A WONDERFUL LIFE AND A WONDERFUL BOOK!—Laura S. Haviland is a quiet, gentle, unassuming Quaker woman, 76 years of age, yet vigorous, who has had a remarkable career of usefulness, and has now given to the world a remarkable history of her "Life Work," as a teacher, at an early day, of the colored refugees in Canada and in Michigan, where I saw her forty-six years ago, and in other States, as a traveler down South in the guise of a "berry picker," helping out into freedom many slaves; as a nurse and preacher to the sufferers in hospitals during the war, and with Gov. St. John and Elizabeth Comstock, relieving the destitute and suffering refugees in Kansas, etc.

Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify, who will get and read her book, now on sale at the *Cynosure* office, 221 W Madison St., Chicago, Ill.

GEO. W. CLARK.

The *Century* will commence in the August number a series of three papers by Mr. W. J. Stillman, recording the experiences of a classical expedition undertaken for the magazine. His object was to trace the wanderings of Ulysses, as described in Homer's "Odyssey," and to identify, as far as it is possible to-day, the localities visited by the Ithacan king. The articles will have archæological value as well as special interest for modern travelers. The illustrations have been drawn by Mr. Fenn, from sketches or photographs made by Mr. Stillman, who has closely described the localities as they appear to-day. Mr. Stillman made his journey in a yacht, in order to examine at leisure all the localities in question. At Ithaca he discovered an archaic inscription of great interest, a fragment of which had previously been found by Schleimann, and the method of the latter's investigations is incidentally spoken of.

—The United Presbyterian Church of Scotland has just held its annual Synod. It was mentioned as an encouraging fact that of the students who had just completed their course, eight had offered themselves for the foreign mission field, and six had been accepted.

—At the session of the Toronto Methodist Conference the report of the Committee on Temperance advocating prohibition was adopted. A resolution was passed to memorialize the Governor in Council to provide at the next general election for taking the votes of electors on the question of prohibition, also to memorialize a general conference to enact a law ordering the use of unfermented wine in the Sacrament of the Lord's Supper. The report of the Committee on Sabbath Observance was adopted. It protests against the running of trains, ferries, street-cars, or printing-presses on Sunday, and the mocking farce of Sunday funerals with parades, and in fact all Sunday parades and marches. The Committee also expressed regret that in the construction of the Canadian Pacific Railroad those in authority permitted the continuance of work on Sundays. They suggested the appointment of a commission of three ministers and three laymen to confer with the Dominion Government for the enactment of laws carrying out the wishes of the Conference. The report was adopted. During the discussion the Salvation Army parades were denounced as an intolerable nuisance.

THE HOME.

HIS LOVE.

The love of God is deep—
So deep, no earth-line ever yet hath fathomed it.
Dip in the chalice of thine heart, and steep
Thy thirsty soul in that unmeasured stream;
Filled to the brim, thine overflowing heart
Shall love, and life, to all around impart.

The love of God is strong—
So strong, that death, the strong, lies vanquished now,
And love the victor, stands with crowned brow;
So strong, that human frailty, human fear,
Cannot undo the soul by God held dear.

The love of God is wise—
So wise, it gives not unto us the choice
Of life or death, or even of joy or pain;
He hides the future from our straining eyes,
And leaves our souls content to realize
"He doeth all things well."

—*Christian.*

GOING ON UNTO PERFECTION.

Terms and *human philosophy* have darkened counsel and discouraged many Christians who would gladly go on unto perfection. The Bible points out the *fact* that we may be "holy," "sanctified," "perfect," but avoids all metaphysics and philosophy of the process in the soul. Men "wise above what is written" have ambitiously obtruded their little philosophies upon the truth, to the great confusion of many. Passing by these small philosophers, we proclaim simply the whole counsel of God. Because the terms "sanctification," "holiness," "perfection," have been unwisely and flippantly used by many of high profession, others shrink from the Scriptural terms. And because many advocates of "holiness" have been hot-headed and censorious and controversial, others have avoided the subject. It must be confessed that controversial advocacy and Pharisaical profession have prejudiced the precious truth. Controversy about the soul's perfect love of God is as out of place as about a mother's love for her babe. I will have no discussion with any one over a matter which is the most intimate and sacred experience of the soul. It is as distasteful as discussion with others of my love for my wife. I hope to show the *fact* in my life, and testify of the truth when proper. But what shall I name this state? The Bible covers the *fact* in many terms. Many of the distinguished persons quoted above gave no name to their holy experience, while all agree in the *fact*, and lived, enjoyed, and praised God in the fact. Be sure you seek and find completeness in Christ and you are all right. When you are groaning after a deeper work of grace, you are on the road to holiness. When you love God with all your heart, you have attained sanctification. When hungering and thirsting after righteousness, you are going on unto perfection. When striving in all things to say, "Thy will be done," you are going on unto perfection. When striving in everything to *please* God, you are going on unto perfection. When striving to have the *mind of Christ* in you, in all things, you are going on unto perfection. When seeking to be filled with *all the fulness of God*, you are going on unto perfection. When seeking to be *dead unto sin and alive unto God*, you are going on unto perfection. When striving earnestly *to be just right* in heart and life, you are going on unto perfection. In the honest soul, these generically all mean one and the same with "sanctification." It is the reaching of the soul to that rich completing grace. Let us never rest until we have this glorious satisfying experience of the grace of God to save unto the uttermost.

How does this state differ from regeneration? Heb. 6: 11 teaches: as the babe differs from the man; as the foundation differs from the completed edifice; as the blade differs from the full corn in the ear; as the daybreak from the noonday splendor; as a work begun differs from the same work completed. Regeneration is sanctification begun, and sanctification is regeneration perfected. They are not different graces, but the same grace in different degrees. The house begun and the house finished are the same house, in different stages of its history. One stage is much more glorious. The perfected house is far superior to the house in the beginning. Christian perfection is the maturity of the same Christian graces—not different ones—that were implanted in the soul at regeneration. Mr. Wesley said, "Sanctification *begins* the moment a man is justified." But it is not completed then. Mr. Inskip once said in my pulpit, "Sanctification means a good deal more religion of the same kind that we received in regeneration." Think of a dark room. Open little crevices, and you have a little light. Open the shutters more, and you have more light. Open all the shutters fully, and the room is flooded with light. This is not different light, it is the same light, but vastly *more of the same.* Regeneration is the newborn soul partially lighted with grace; sanctification is the same soul flooded with the same grace. Beloved, open all the shutters, that your souls may be filled with the light of the knowledge of the glory of God, in the name of Jesus Christ! All we need is *more* religion! God give us the fulness!

Is this experience gradual or instantaneous? *Both.* "Let us go on unto perfection." The "going on" is a gradual process. It may be rapid or slow, in fact varies greatly in different persons. Some will make as much progress in the attainment of the necessary knowledge and strength of faith to apprehend Christ as their Saviour to the uttermost, in a few months as others do in many years. Temperance, proper instruction, mental habits, religious opportunities, personal fidelity, providential discipline, all differentiate the swiftness or slowness of the progress. Just as some minds will solve a problem, or learn a language, or master a trade, quicker than others, so some minds will grasp and master the great spiritual truths of the Bible quicker and easier than others. And so the *progress* toward "perfection," whether slow or swift, is always gradual. But the text has another side, "Let us go on unto perfection." The word "perfection" is the goal. The word *unto* as emphatically teaches that there is an instant when we reach the goal and grasp the prize. The text does not say "go on towards," but "unto" the goal, till we reach it. There is therefore an instant when we touch the goal. So it is both gradual and instantaneous. One class, fixing the mind on the gradual development toward a holy and sanctified state, quite overlook the moment when the work is completed, and call it *all* a gradual work. The other class, fixing the mind on the supreme moment of the completed work, and its brilliant joy or deep peace, quite overlook the gradual steps of months, or years that lead on to this instant, and call the whole work instantaneous. It is the old senseless dispute about the color of the chameleon—the foolish fight of the knights about whether the shields were silver or gold, when the exact truth was it was silver on the side of one and gold on the side of the other. There is the same unity and same diversity in the sanctifying of the soul that there was in the conversion. In both states it is all of the grace of God, by faith in Christ through the operations of the Holy Ghost. But also as the conversion of two souls is never just alike in the consciousness, so the sanctification differs in its modes in different souls. God respects our individuality, and men of broad thought do the same. The narrow and bigoted alone would try to make all Christian experiences, like bullets, exactly alike. It is both irrational and impossible without annulling individuality. The statement is correct, then, that all Christians are partially sanctified from the hour of conversion, that as they advance in knowledge and faith and truth, they are more and more sanctified; and that whenever they come to trust Christ as their Saviour from all sin, that instant they are entirely sanctified. Toward this full salvation from sin we ought to steadfastly long and strive, resting not till we are entirely the Lord's. Remember, this is the privilege of each, and we must never rest satisfied with anything less. Then all the Christian graces implanted at the hour of regeneration—love, joy, peace, faith, meekness, goodness and the rest—will mature into the full strength of manhood.

By what means is this state attained? The answer is clear from our previous positions. By the same means by which we attained regeneration. Since it is not a different religion, but simply *more of the same kind*, we attain it in the same way we reach all religious experience. It is the same sun rising higher that gives us the noonday splendor, and gave us the morning dawn. The conditions are entire consecration to God, and explicit faith in Christ to save us from all sin. Upon these conditions, which are our free acts, the Holy Spirit, who initiated the work of our salvation in the hour of regeneration, perfects that work in our entire sanctification. Prayer and the truth of God's Word are the chief means to be used, the same as in conversion. Of course the means—prayer, and the truth, and the conditions — consecration and faith — have larger meaning and fuller grasp in sanctification! Meditation and experience have given us larger and more correct views of our depravity and need of purity, of Christ's holiness and his will concerning us, of Christ as our complete Saviour, and of the power of the gospel and its ample provisions to save us from sin. Therefore our consecration and prayer grasp these larger truths, and consequently introduce us into this higher life. The time when we shall reach this higher life, then, depends on ourselves. The provisions are ready, and God is ready. God is ready *now* to save every sinner in the world if they will come to him in the appointed manner; and just so God is ready to sanctify every Christian *now*, if by consecration and faith they are ready to receive it now. There is no time when sincere Christians may not and ought not to seek and pray, and trust for God to sanctify them and fill them with His ineffable peace. The sooner you see this as privilege and duty the sooner you will reach the goal.

What are the *evidences* of this state? One word covers all evidences—*Love.*

Jesus erected this simple test when He said that our whole duty is to love God with all our heart and our neighbor as ourselves. "On these two hang ALL the law and the prophets." When these two commandments are fulfilled in you, you are as perfect as anybody ever was or will be in this world. The Spirit witnesseth with our spirits to the *fact*, when this perfect love fills our hearts. So that we have the witness of the Holy Spirit as one evidence, and have the *fruit* of the Spirit, also, as an evidence. —*Bishop Peck in Guide to Holiness.*

OUR BOYS AND GIRLS.

OUR HOMESTEAD.

Our old brown homestead reared its walls
From the wayside dust aloof,
Where the apple boughs could almost cast
Their fruitage on its roof;
And the cherry trees so near it grew,
That when awake I've lain,
In the lonesome nights I've heard the limbs,
As they creaked against the pane;
And those orchard trees, O, those orchard trees!
I've seen my little brothers rocked
In their tops by the Summer breeze.

The sweet-briar under the window-sill,
Which the early birds made glad,
And the damask rose by the garden fence,
Were all the flowers we had.
I've looked at many a flower since then,
Exoties rich and rare,
That in other eyes were lovelier,
But not to me so fair;
For those roses bright, O, those roses bright!
I have twined them with my sister's locks,
That are lain in the dust from sight.

We had a well, a deep old well,
Where the spring was never dry,
And the cool drops down from the mossy stones
Were falling constantly;
And there never was water half so sweet
As that in my little cup,
Drawn up to the curb by the rude old sweep
Which my father's hand set up;
And that deep old well, O, that deep old well!
I remember yet the splashing sound
Of the bucket as it fell.

Our homestead had an ample hearth,
Where at night we loved to meet;
There my mother's voice was always kind,
And her smile was always sweet;
And there I've sat on my father's knee,
And watched his thoughtful brow,
With my childish hand in his raven hair—
That hair is silver now!
But that broad hearth's light, O, that broad hearth's light!
And my father's look, and my mother's smile,
They are in my heart to-night.

—*Phœbe Cary.*

NEW YORK AND CHINA.

A little girl named Mary stood at the study table this morning, looking carefully over the map of Asia.

"Where is China, anyhow?" she asked me at last.

"Never heard of it," I answered. Then a pair of astonished gray eyes were raised to look at me.

"Why, auntie, you don't mean you never heard of China?"

"Oh, certainly not. I understood you to ask a question about 'China-anyhow.' That is a place I never heard of."

Then Mary laughed. "I've found it," she said, presently. "Dear me, what a little bit of a yellow corner it is! I shouldn't think many people could live there."

"How many people do live there?" I asked her.

"I don't know. A good many. Roy Burton said, more than live in New York City; but I don't believe it, do you, auntie? They couldn't all get into this little yellow spot!"

"Roy Burton is very wise," I said, laughing. "Why, Mamie, China has people enough in it to make three hundred cities the size of New York."

The eyes opened wider yet. "Are you joking, Aunt Alice?" she asked me.

"Not a bit. Don't you know that New York has only about thirteen hundred thousand people in it, and in China there are about four hundred millions?"

"I can't *think* such a large number," said Mamie, gravely; and I don't wonder, do you?

Well, this set me to thinking about the Chinese, with

their queer language, and their queer ways of eating and sleeping, and their queer dress, and their queer feet, and, oh, ever so many queer things—above all, perhaps, of their strauge, sad notions about religion. I heard a Chinaman the other day telling a story of his home life. "What did you think at that time about our religion?" a man asked him. And he answered with a grave shake of his head, "Oh, we never heard one word about your Jesus at that time." How shall they hear without a preacher?

"Mamie," I said to the little girl, "suppose your father should conclude that you were not worth bringing up, and should bring a tub of water and put you in it, and hold your head downward until you were drowned?"

"Aunt Alice!" she said, in a voice of horror, "how can you say such a dreadful thing?"

"I was thinking that, if you had been born in China, that might have been your fate."

"Do they do such things?"

"Yes, indeed. They don't think girls are worth raising. I heard a missionary tell of one poor woman who had drowned six little girl babies, all her own! When she came to hear about Jesus, and gave her heart to him, the tears streamed down her cheeks one day, and she cried out: 'Oh, it seems to me I can hear my babies crying, as they did before I drowned them! If I had heard about your Jesus before, I might have saved my babies!" Poor mother! Shouldn't we hurry to let all the mothers know about our Jesus?"

"I can't be a missionary," said Mamie.

"You can't? I wonder why. What is a missionary but one who goes on an errand? Do you mean you cauot do any errands for Jesus?"

"Not in China, auntie."

"I don't see why. Don't you know the South street Sunday-school is supporting a little girl in China, who is learning about our Jesus every day? Don't your pennies go there every Sunday, when you don't forget them? And don't those very pennies help to keep the little girl in school?"

"I'll remember my pennies after this," said little Mamie, thoughtfully. Then I was glad.—*The Pansy.*

CHILDREN IN JAPAN.

The character of the Japanese houses saves much trouble about children. There are no stairs for them to tumble down, no furniture for them to fall over, no sticky food with which to bedaub themselves. So there is seldom need to reprove them. They are seldom heard to cry, but when they do break forth they make a tremendous racket, yelling with great fierceness. In his travels through the country, Professor Morse only once saw boys fighting, and then they were only slapping each other.

The dress of the Japanese children is the same as that of the adult. The sleeves are open on the inner edge, with a pocket on the outer side. The dress is very simple, easy and free, with tucks to be let down as the child grows, so that, as the fashions never change, and the dress is made of strong silk, brocade, or silk and cotton, it will last from ten to twenty years.

The children's shoes are made of blocks of wood, secured with cord. The stocking resembles a mitten, having a separate place for the great toe. As these shoes are lifted only by the toes, the heels make a rattling souud as their owners walk, which is quite stunning in a crowd. They are not worn in the house, as they would injure the soft straw mats with which the floors are covered. You leave your shoes at the door. Every house is built with reference to the number of mats required for the floors, each room having from eight to sixteen, and in taking lodging you pay so much for a mat. They think it extravagant in us to require a whole room to ourselves. The Japanese shoe gives perfect freedom to the foot. The beauty of the human foot is only seen in the Japanese. they have no corns, no ingrowing nails, no distorted joints. Our toes are cramped until they are deformed, and are in danger of extinction. The Japanese have the full use of their toes, and to them they are almost like fingers. Nearly every mechanic makes use of his toes in holding his work. Every toe is fully developed. Their shoes cost two cents, and will last six months.

The babies are taken care of on the backs of older children, to which they are fastened by loose bands. You will see a dozen little girls, with babies asleep on their backs, engaged in playing battledore, the babies, heads bobbing up and down. This is better than howling in a cradle. The baby sees everything, gets everywhere, gets plenty of pure air, and the sister who carries it gets her shoulders braced back, and doubtless some lessons in patience. It is funny to see the little tots, when they begin to run alone, carrying their dolls on their back.

Where we have one toy the Japanese have a thousand. Everything in art and nature is imitated in miniature. Toys can be bought for half a cent, and elegant ones for eight or ten cents. There are stands on the streets kept by old women, where little girls can buy a spoonful of batter and make their own toy cakes. Then comes along a man with a long bucketful of soapsuds, of which he sells a cupful for the hundreth part of a cent (they have coin as small as that) to children, who blow soap bubbles through bamboo reeds. The babies make mud pies and play at keeping house just as ours do. They are taught always to be polite and say "Thank you." If you give a child a penny he will not only thank you at the time, but whenever he meets you again. Politeness, etiquette, filial piety and modesty are taught in all the schools and colleges.

There is no locking of doors, yet the most valuable articles left in your room are safe. A Japanese gentleman inserted in his gate on the public street a most delicately carved panel, such as we would place in our parlor, and in a period of five years it was not touched or defaced in any way. Noting the contrast this offers to the state of things in our own country, Professor Morse believes it to be owing to our more careless ways of bringing up our children. It may be said that the Japanese are naturally gentle. Yet they make the fiercest fighters in the world. It is mostly in the bringing up.—*Home Journal.*

BIBLE READING EMBLEMS.

SEARCH THE SCRIPTURES.

SUN. Read Psa. 19.

For the Lord God is a sun and shield; the Lord will give grace and glory. Psa. 84: 11.

1. The sun the source of light. John 8: 12.
2. The source of heat. Psa. 19: 6; Luke 24: 32.
3. Without the sun there would be no life. John 1: 4; 8: 24; 10: 28.
4. The sun diffuses health and joy. Mal. 4: 2; Eccl. 11: 7.
5. The sun is constantly doing good. Gen. 1: 14–18; Acts 10: 38.
6. It does good to all mankind. Psa. 19: 3–5; Acts 14: 17; Mat. 5: 45.
7. It does good in innumerable ways. Psa. 139: 17, 18. —*Notes for Bible Study.*

TEMPERANCE.

TOBACCO.

Mr. Wesley says to his preachers: "Touch no drink, tobacco or snuff. Lie down before ten; rise before five." These rules are as necessary for people as for preachers.

We all know Dr. Adam Clark's strong testimony against its use. Francis Asbury and the American Methodist fathers omitted tobacco from the list of intoxicants. Among the reasons for this omission, one doubtless was that tobacco was only moderately used at that time by comparatively few persons. And another reason likely was, that tobacco was included in the currency of this country, for it was at one time a legal tender. So many pounds of tobacco was a standard value established by statute. It is still so in this State.

Tobacco is one of the anti-spasmodic remedies used in medicine, in the treatment of spasmodic asthma, and the paroxysm of difficult breathing in emphysema. Asthmatics unaccustomed to the use of tobacco are sometimes relieved by a pipe or cigar, but the effect is lost by continual use. The application of tobacco in some form has proved beneficial in some local diseases, yet medical men agree that the remedy is a dangerous one, as numerous deaths have been caused by it.

To show that the habitual and continued use of tobacco is injurious to body and soul, and should be discountenanced, let us notice, 1st. Its properties; 2d. Its constitutional and local effects upon both body and mind.

Its properties. The injurious properties of tobacco are determined by the following analysis of its chemical contents, by Prof. Johnson of Durham, in his Chemistry of Common Life: They are three in number; a volatile oil, a volatile alkali, and an empyreumatic oil. The volatile oil, called *nicotianina*, has the oder of tobacco and possesses a bitter taste. On the mouth and throat it produces a sensation similar to that caused by tobacco smoke. When applied to the nose it occasions sneezing, and when taken internally it gives rise to giddiness, nausea, and an inclination to vomit. The volatile alkali, called *nicotina*, has the odor of tobacco, and an acrid, burning taste. It is one of the most intense of all poisons, approaching in its activity the strongest preparation of prussic acid. A single drop is sufficient to kill a dog. Its vapor is so irritating that it is difficult to breathe in a room in which a single drop has been evaporated. One hundred pounds of dry tobacco yield seven pounds of *nicotin*. In smoking 100 grains of tobacco, or about one quarter of an ounce, there may be drawn into the mouth two grains or more of one of the most subtle of all poisons known. The empyreumatic oil is acrid and disagrecable to the taste, narcotic and poisonous. One drop applied to the tongue of a cat brought on convulsions, and in two minutes occasioned death. The Hottentots are said to kill snakes by putting a drop on their tongue. Under its influence the reptiles die as instantaneously as if killed by an electric shock. It appears to act in nearly the same way as prussic acid. The crude oil is supposed to be the juice of the cursed Lebenon, described by Shakespeare as a distillation, in the play of Hamlet, Act 1, Scene 1.

I have made some extracts from a little book, on "The Use and Abuse of Tobacco," by Dr. John Lizars, late professor of Surgery in the Royal College of Surgeons, and Senior operating Surgeon to the Royal Infirmary of Edinburgh.

Constitutional and local effects. Some of the constitutional effects of the use of tobacco are—giddiness, sickness, vomiting, dyspepsia, vitiated taste of the mouth, loose bowels, diseased liver, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis or blindness, deafness, nervousness, emasculation, and cowardice.

Locally, smoking causes ulceration of the lips, tongue, gums, mucous membrane of the mouth, or cheeks, or tonsils, or velum, and even the pharynx. Many persons by smoking produce cancerous ulcerations of the upper and lower lips.

Dr. Lizars says, "It is truly melancholy to see the great numbers of the young who smoke nowadays; and it is painful to contemplate how many youths must be stunted in their growth, and feebled in their minds, before they arrive at manhood.

"The students attending the American colleges are said to destroy their physical and moral powers by smoking tobacco, so as to unfit them to prosecute their studies, and afterward to become useful members of society.

"The pupils of the Polytechnic School in Paris, settled the tobacco controversy by dividing themselves into two groups, the smokers, and the non-smokers. In the various ordeals through which they passed in the year, the smokers had continually fallen, while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind, and far excelled the smokers in their studies."

Surgeon McDonald, of the Dunkirk and Hatfield works, who paid some attention to the effects of tobacco smoking on the system, says, "Sailors and navies smoke more than any other class, yet with less injury than those who lead a sedentary life. He mentions one curious fact not generally known, but requiring only to be proved, viz:—that no smoker can think steadily, or continuously, on any subject while smoking. He cannot follow out a train of ideas—to do so he must lay aside his pipe. I think it was the good William Bramwell, who said he could make no religious or serious impression upon a certain man while he continued smoking; but after he had persuaded him to lay aside his cigar, then his conversation produced conviction in the soul of this man."

The author already quoted says: "On woman, smoking takes a sad hold. She soon becomes lazy and indolent, of dirty habits, and makes bad recoveries from her confinements; her children at the breast are liable to erysipelatous and other skin diseases.

"In conclusion," he says, "I may state the germs of premature decay which the abuse of tobacco is spreading through the country, will ultimately, in my opinion, prove more overwhelming than even the serious abuse of intoxicating liquors."

Dr. McCosh, once a professor in the Calcutta Medical College, says, among other things: "Habitual smoking too often leads to habitual drinking; the drain upon the system must be replenished, and brandy and water is the succedaneum."—*W. R. Monroe, M. D., in Earnest Christian.*

BLACKGUARD MAKING.

Horace Greeley said that he would not say that every tobacco user was a blackguard, but if they would find him a blackguard that was not a tobacco user, he would find them two white blackbirds. He might have gone further, and said that any man who is not a blackguard, yet who indulges in tobacco, is in a fair way to be made one by the habit. Alcohol distorts the judgment, though it does not always benumb the conscience. Indeed, some people are never so pious as they are when partially intoxicated. But tobacco, while it leaves the judgment unaffected, stupifies the sensibilities, and benumbs the conscience. Consequently, habitual smokers have very little regard for the rights of others.

A man takes a roll composed of stinking, poisonous weeds, sets it on fire, and placing it between his lips, draws in the smoke, which circulates among the rotten teeth which adorn his buccal cavity. After it has accomplished its mission of fumigation there he simply blows it into your face, and compels you to breathe it, instead of air. You have to pass through a smoking-car, appropriately described as "hell on wheels," holding your breath to avoid strangulation. You walk the streets, and the street-smoker, classified by some wise naturalist as "the skunk of civilization," goes before you, shedding his perfume on every hand. In a public vehicle, one of these offensive creatures pulls out his pipe or his cigar, and without one thought of the outrage he is committing, or one care as to how many are nauseated and disgusted with his filthy weed, contamiuates the air which is the common gift of God to all around. Says Dr. S. I. Prime, when writing of his travels, in the *New York Observer:*

"This summer I have observed a great increase in the number of men who have lost their sense of delicacy in the matter of smoking. In every hotel where I have been, the men pay no attention to ordinary rules of civilization in this respect. On the front piazza of the hotel at Nantucket, gentlemen perfect in every other particular, clergymen of high breeding and position, smoked freely in the midst of ladies to whom they were strangers. If the ladies took their seats at the other end of the piazza it was all the same, for the clouds of smoke there were just as dense. I am not saying a word against the use of tobacco; but merely that it is a shame for any man to take advantage of his neighbor, male or female, and compel him or her to endure what is disagreeable."

Cleanly people are likely to grow careless and untidy in their old age; but old tobacco users are proverbially loathsome and filthy. We remember an old minister, a very excellent man, of remarkable intelligence and ability, and yet in his old age he seemed to know nothing but tobacco. He would whittle kindling wood, and eat tobacco like a goat. Memory and intelligence had almost entirely departed, but that filthy drool and drivel remained. Let Christians and men of decency, who do not wish to become utterly loathsome in their habits, put away this nauseous weed. Let ministers of the gospel cast it from them, lest the weak and the dying, sickened by their presence, shrink even from their prayers. And let men who do not wish to become an offense to all decent people forsake this habit.

When a certain prominent minister, of genteel appearance, was arguing, and boasting somewhat of the health and strength of an old preacher, who it was estimated had eaten twenty hogs and chewed no end of tobacco, a quick-witted woman, who had not forgotten some of the marks of tobacco which he had left behind him in his

visitations, said, "Yes; and you would no more sleep with him than you would with a hog."

"It is a mean, nasty habit," said the old preacher, but he still continued to indulge in it—a sad evidence of its conscience-paralyzing and will-controlling power. Let those who are wise cut themselves loose from this base indulgence; and let those who have not been entrapped by this snare of Satan, stand fast in the liberty which they enjoy.—*Safeguard.*

THE CHURCHES.

—The next General Assembly of the United Presbyterian church will be held in Topeka, Kansas. This meeting will have more than usual interest to our readers because of the report of the Grand Army of the Republic; whether as a secret order, membership iu it must be accounted a sin.

—Dr. Nevius has made an estimate that there are, or were, in round numbers about 300,000 idol temples in China; and at the rate of ten idols to each temple, there would be 3,000.000 idols. These temples he estimates to have cost $1,000,000,000! And the money which is spent annually by this people in worship and the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow, one of the largest temples has recently been overhauled and repaired, at an expense, it is said, of $70,000—largely given by one man, who thereby is supposed to get great merit.

—It has beeu reported in the press dispatches that Mr. Sankey had broken down in health, and was obliged to leave Mr. Moody to complete the meetings alone. But the *Presbyterian Banner*, of Pittsburgh, says: "Mr. Ira D. Sankey, the singing evangelist and companion of Mr. D. L Moody, has arrived in this country, and will soon be followed by Mr. Moody. Mr. Sankey came in advance, as the recent death of his father in Newcastle, Pa., made his presence necessary in the settlement of the estate. He is in good health and fine voice, and says that Mr. Moody and himself will again enter upon the evangelistic labors in this country."

—The United Brethren church at Monticello, Iowa, came near being entirely consumed by fire on Saturday evening, June 21st, by the falling of a chandelier while being lighted for the quarterly-meeting service. The flames, however, were extinguished by the timely and well-directed help which the cry of fire, uttered by the janitor, soon brought to his aid.

—A new mission to the Jews is about to be established in Tiberias by the Free Church of Scotland, to be called, "The Sea of Galilee Medical Mission." The report given to the "Assembly" by the deputies who had been appointed to visit Palestine to consider the prospects of Jewish Missions there, was very encouraging in its character. They stated that the younger Jews were manifesting a spirit of restlessness and inquiry, and an impatience of old Talmudical authority which made them specially open to efforts for their enlightenment on Christian truth. The signs of the times in relation to Israel are loudly calling for increased concern on the part of the Christian church to bring them to Christ.

—Elmer E. Lansing, M. D., sailed from New York on the 16th of April for Alexandria, Egypt. This new medical missionary of the United Presbyterian church is the youngest son of Rev. Dr. Lansing, of the Egyptian Mission, and was born in Cairo. Coming to this country when about twelve years old he studied at Union College, Schenectady, N. Y., and in the Medical University of Albany, N. Y.

—Mr. Edward Kimball, "the church-debt raiser," has returned to his home in Chicago after two years' absence on the Pacific coast, and lately he helped the Bethany Congregational church raise $5,000 for their new building, which it is estimated will cost about $8,000. The City Missionary Society had pledged $2,000 to the building fund, and with the $5,000 raised by the church there is a prospect of the work of building beginning at once.

—The First Baptist church of Chicago held the first of a series of open air services at the Douglas Monument Park Sabbath afternoon, June 29, when Dr. Henson preached to a large congregation.

—It is announced that the Congregational ministers of Chicago have held their last meeting for the summer and there will be a general exodus. It is better to read that Rev. Charles H. Burr, pastor of Bethany Congregational church, New York, writes: "Until we find that summer weather decreases the tendency to sin, we shall not close our church or Sunday-school for a single Sunday." His summer vacation will however be spent as usual on Lake Champlain. Dr. R. S. MacArthur is equally emphatic. He writes: "Calvary Baptist church will be open all summer. No service on Sunday or during the week will be omitted. We never close. We have by example opposed the church-closing tendency. Our spiritual life has been maintained in summer as in winter. I expect to preach in my own pulpit nearly every Sunday."

—The Friends have just concluded their annual meetings in Ireland and England. At the English meeting Mr. Rufus King, of Baltimore, obtained the sanction of the Society for Religious Work in the south of France, Mount Lebanon, Australia, Tasmania, and New Zealand. Mr. Isaac Sharpe returned his certificate after a seven years' mission, and gave encouraging accounts of his work in Africa, Australia, and the adjoining islands, Madagascar, the United States, Canada, Indian Territory, and Mexico. His certificate was renewed for work in Norway.

—A General Conference of the Evangelical Alliance is to be held in Copenhagen, Denmark; but the American branch will take no part in it, though it has authorized those appointed delegates to the Stockholm conference, to use their certificates for individual membership at the Copenhagen meeting, if they so desire.

—At the reunion of the Presbyterians in Belfast, Ireland, July 4th, a committee was appointed to effect a union of the Irish and Scotch Presbyterian churches. The five American delegates and a number of other Americans attended the session. The delegates to the Pan-Presbyterian Council, which adjourned yesterday, were at the meeting. The text of the telegram from President Arthur, iu response to the greeting sent him, was read. It is as follows: "Coming from a kindred ancestry the kind greetings of the Irish and Scotch assembled in Belfast to-day are especially pleasing and are very cordially reciprocated."

A cable message from Hong Kong received by the treasurer of the American Board, announces the wreck at Kusaie of the *Morning Star*, concerning whose safety much solicitude has been felt for some time. Fortunately all hands were saved, and will be sent to California by the *Oceanic*. It is a singular fact that the second vessel bearing this name was wrecked on the same island in 1869. The new *Morning Star*, now building at Bath, Me., which is to have steam power, is to be completed the coming autumn; but meantime it will be necessary for the Board to charter a vessel at Honolulu to carry on the work in Micronesia.

DISCUSSION IN A LUTHERAN SYNOD.

In the last *Lutheran Standard* appears a report from the proceedings of the Synod lately meeting at Columbus, Ohio. The subject for doctrinal discussion was in the form of a question thus: "What is the relation which Christian congregations should sustaiu to members of secret orders?" Rev. D. Simon discussed the subject in the following able manner:

In the introduction to the theses, it was shown that we are not discussing this subject so much from choice as from necessity. Secretists are making their power for evil felt in our congregations and it is manifest that we must take hold of them, because they have taken hold of us.

In explanation of the subject itself it was decided to add: Such as Masons, Odd-fellows, and the like. This was done because these two orders are, perhaps above all others, known to be religious institutions. We add, and the like, because there are others very similar in their character.

The first thesis as adopted reads: Secret orders, whether designedly or undesignedly, are at enmity with Christ and his church. The expressiou—whether designedly or undesignedly—was inserted to avoid misunderstanding. When it is said that secret orders are at enmity with Christ and his church, it is not said that it is their design and intention to stand arrayed against Christ and his church; but they stand thus arrayed nevertheless.

It was next shown from their titles and offices and emblems and ceremonies that these institutions profess a religiou of some kind. With this agree the publications of the orders geuerally.

After establishing that secret orders are of a religious character, it was further affirmed and shown that their religion excludes Christ. To show this, attention was first of all called to what everybody may know, to-wit: public ceremonies, such as dedications of temples, funeral rites, prayers used, and the like.

The author of the thesis then affirmed that secret orders would supplant the Christian church, and in this way show their enmity toward the church. To avoid misunderstanding, Synod changed the statement so as to read: secret orders, in their nature and tendency, would supplant the Christian church.

Special attention was called to the effect connection with a secret order has upon the individual. Those not yet in the church are convinced that by faithfulness to the lodge here below he secures an entrauce into the lodge above. The church is thus supplanted in her work of saving souls. One already in the church is gradually influenced to give up the church inasmuch as the lodge not ouly saves the soul, but, as it is thought, better provides for the body.

The second thesis reads: By membership in secret orders, the individual confesses a Christless religion, and places himself iu opposition to the work of the Christian church.

It was observed that people at times fail to see that they are responsible for the principles and character of the society with which they stand in connection. A Christian is recognized by his membership in the Christian church. A member of the Baptist church by the very fact of his membership declares that he believes immersion to be the only right mode of baptism. So every member of the Masonic lodge must be considered a Mason, not only in name, but in principle and character. But since the principles of Masonry exclude Christ and supplant the church, the individual places himself into the ranks of those who stand in conflict with Christ and his church.

The third thesis was considered at some length and changed so as to read: A Christian congregation must therefore not sustain a fraternal relation to members of secret orders, but

a) Those members of secret orders making application should be required to quit the lodge.

b) Those at present in the congregation should be taken into discipline.

In the discussion it was shown that God forbids Christians to hold religious fellowship with unbelievers. By standing ou fraternal relations with those who deny Christ and oppose his church, as those do who belong to the lodge, the church would make herself partaker of other men's sins. In other words: If the congregation fraternizes with a member of secret orders, she fraternizes with the orders themselves.

The difficulty which lies in the way of a person belonging to the church and at the same time to the lodge is simply this: By his membership in the lodge he confesses a Christless religion, whereas by his membership in the church he confesses Christ. How can he do both? And when an individual does both, does not the church owe it to him to undeceive him? Moreover, what can the effect be upon a congregation where such contradictions are tolerated?

The entire discussion was on the basis of the religious character of the orders. Their morality and degrading tendencies were merely touched upon, but the willingness was expressed on the part of some to show their unchristian character iu this respect also.

The last thesis remains over for discussion next year.

THE RELIGION OF INDIA.

Ram Chandra Bose, a convert from Hindooism and delegate to the late Methodist General Conference in Philadelphia, visited Chicago and spoke in several of the Methodist churches on a late Sabbath. From the daily press reports the following interesting summary is taken:

He stated that the term Ram Chandra, which formed a part of his name, was the appellation of the God Vishnu in his seveuth incarnation, when he took on the human form in order to slay the giant of Ceylon, which at one time was so powerful as to oppress both men and gods. Great power, according to the theology of the Hindoo religion, came as the result of austerity. In consequence of this idea various methods of mortifying the flesh were in vogue. One devotee practiced austerity by surrounding himself with a circle of fire on the hottest day of the year; another would gaze at the sun until blind; and in various ways this idea of punishing the body was carried out in order to secure from the God Vishnu special powers.

Hindooism, he said, was a many-sided religion, but yet its variety of sides might be compressed into two—popular and philosophical. Popular religion had to do with the department of works. In that department salvation was not attainable, but the devotee might be prepared for salvation. The work prescribed was three-fold. First was the reading of the Veda, or sacred scriptures of the Hindoos. There was a great deal of importance attached to the reading of them. Even if a person read without understanding he acquired certain merit. If a parrot repeated select portions it would be prepared for salvation. By reading them systematically and critically a Hindoo laid by an extra store of merit. Second in importaucc was held the doctrine of sacrifices. Buddhism anciently made war against sacrifices, but now it indorsed them. Sacrifices were represented as a bark that carried through a tempestuous sea of life to a haven of rest and peace. The third thing was alms-giving, not so much to the poor as to religious mendicants. If a devotee wished to be saved he had to migrate from the department of works to the department of knowledge. To do that he had first to find an accredited teacher. The Hindoo theory of inspiration differed from the Christian or Mohammedan They believed that God himself uttered the whole of the Veda in the hearing of a great sage, who in turn repeated it to a disciple, and so it came down to the teacher of the hour. That excluded a great number of learned men from teaching the scriptures. Max Muller had studied the Veda for twenty-five years—knew them perhaps better than any other man on the face of the earth, but he could not teach them, as he had not heard them from an accredited teacher. It was impossible to find a teacher authorized as required; but granted that a devotee found such an one, his object was to look into the hidden meaning of the scriptures. The Veda consisted of three portions: the hymnal, the ritualistic and the philosophical. The last was what he had to study under an accredited teacher. But the philosophy of the Veda did not lead him up to complete salvation. God was not known by sacrifices or alms-giving, although they were considered very meritorious. And it was said that God was not known even by the study of the Veda. A devotee might study it thoroughly and look into the meaning of every syllable and it might help, but would not bring him to a saving knowledge. In order to get that knowledge he had to retire to a forest and spend days and nights in meditation. God was said to be known only by meditation. In India one mode of meditatiou, during the hottest month, was for the devotee to sit in a riug of fire wrapped up in meditation for several hours or days. The Hindoo philosopher started with this: Is there anything to sustain life in its vicissitudes, and he came to the conclusion that there was not.

The Hindoo belief he characterized as the most monstrous and debasing known to the world. The gods and goddesses were either monsters of vice or monsters of cruelty, and took every shape and form. The people worshiped seas and lakes, rivers and rivulets, monkeys, cats, and reptiles of every description. A population of 253,000,000 had 330,000,000 idols, nearly as many as there were people in China. The principles of the Hindoo faith were that God was the author of all sin. There were 500,000 Protestant Christians scattered through India—souls snatched from the pit of heathenism. The speaker feelingly referred to his own conversion, and said the mission work had but just begun, and prayed that its great and beneficent light would be extended until the veil of darkness was lifted from the souls of all his people, and they could exclaim with him: "Your people are my people, your God is my God."

THE SECRET EMPIRE.

—Chicago Commandery, Knight Templar Masons, took a pleasure trip to St. Paul on Sabbath, June 22. The week was spent in parades, banquets and dances, and the whole affair in Masonic parlance is called a "pilgrimage"!

—The Patriarchal Circle lodges are very sore over their Odd-fellow relations still, and a meeting held in Columbus, O., this week they will decide upon some line of action. A prominent member says: "The action of the Sovereign Grand Lodge of the I. O. O. F. in regard to the circle was adjudged unwarranted and unfraternal, and to protect its members from harsh measures intended to break down the circle, the I. O. O. F. qualification was removed. It is not improbable that an effort will be made to restore that qualification at the approaching conclave. It is also understood that a new feature—in some sense a mutual benefit scheme, comprising several popular features in kindred societies—will be presented for action. The session promises to be one of the most important to this new and popular order which has yet been held.

—The Springfield *Republican* remarks upon the Pope's encyclical: "This talk must seem violent to people who know Freemasonry and kindred secret fraternities only as they exist in this country. It was even reported some time ago that the Pope would make a special exception in favor of the secret bodies of Great Britain and the United States, or at least a concession to them. He might well have done so; for Freemasonry in these countries is quite a different thing from the Freemasonry of some parts of continental Europe. The Pope's position, in fact, is almost the position maintained by American Masons against the French body. There the drift has openly been toward atheism; here religion is maintained as the corner-stone of the structure, and the Freemasons of the United States long ago removed all affinity with France for this reason.."

—The supreme officers of the Knights of Honor have secured a charter in Missouri, and will locate the offices in the building at St. Louis formerly occupied by the United States customs authorities. They will cut loose from the Kentucky charter, and not permit the order to be ruled by the clique in Kentucky, backed up by its State courts.

—St. Bernard, of Chicago, and other commanderies of Knights Templar, participated in the St. John's Day celebration at Louisville. The temperature was torrid, and five Sir Knights were sunstruck, among them being Major Nevans, Albert Schultz, Mr. Meffert, and George Holly, of Chicago.

—"The Princes of Oriental Consistory of this city," says the *Chicago Evening Journal*, "have decided to spend their summer vacation at Mackinaw Island, one of the most delightful and popular Northern resorts in this country. They take with them tents and all necessary camp appurtenances, and will be absent ten days, the command leaving by special train over the Michigan Central road via Jackson and Bay City on Sunday, August 3, arriving at the island on Monday morning. While there the excursionists will spend their time in fishing, boating, games of all kinds, dancing and excursions from the island. The President of the village has extended to the consistory the freedom of the island." This is the Masonic body of the highest rank. Their example of starting off for a "spree" by journeying on the Sabbath violates no tenet of Masonry.

—The Sau Francisco *Argonaut* raises a crusade banner against the chief business of the lodges of that city: "What with dead Irishmen, dead Masons, dead Oddfellows and the dead of other societies whose sole object of membership when living seems to be a display funeral when dead, San Francisco is in constant parade from Montgomery Street to Lone Mountain Cemetery. It is an absurd country practice, this offensive public funeral business; and the sooner San Francisco dispenses with its old black hearses, its dingy, dirty feathers, the solemn faces of the paid undertakers, the procession of crazy old hacks, and ceases to interrupt the business of our streets and impede the passage of our street-cars by long funeral processions whenever an Irishman or member of a secret or benevolent society dies, the sooner will it give evidence of ceasing to be a country village and of entering upon its career as a city."

—The outward hostility of Romanism and Freemasonry is strongly put in the following from the London *Tablet*, but with the earnest and universal proclamation of a pure Christianity the two systems would find a common ground of large sympathy:

"Not long ago we had one of the Belgian Ministers, M. Van Humbeck, the Minister of Public Instruction, telling the lodge at Antwerp: 'A corpse is weighing heavily on the world; it bars the road of progress. The corpse of the past, to give its true name roundly and without circumlocution, is Catholicism. It is this corpse, my brothers, that we have this day looked in the face, and if we have as yet not cast it into its grave, at all events we have lifted it a little nearer thereto. It is a great result.' English Freemasons, we suppose, would hardly adopt this brutal language toward what, after all, is the most ancient and most prevailing form of the religion that many of them profess—at all events 'from the teeth outwards,' to use Mr. Carlyle's phrase. Still, ever and again, they speak of the Catholic church in language which, if more decent, is hardly less significant. We have before us the report of a speech delivered a few years ago at Sutton, Coldfield, by a gentleman by the name of Parkinson (Mr. J. G. Parkinson, to be precise), who apparently is high in the Masonic hierarchy. At all events he is described as 'Grand Deacon,' 'Deputy Grand Master of the Provincial Grand Lodge of Middlesex,' and 'Past Master' of some other lodge. And the 'Grand Deacon' is stated—the *Times* is our authority—to have delivered himself thus: 'The two systems of Romanism and Freemasonry are not merely incompatible, they are radically opposed to each other. The first lesson taught to the newly instituted brothers is that Masonry is free. Freedom of thought and opinion, and the broadest toleration of religious matters are of the essence of Masonry. Masonry of itself is a religion of good works, and asks for no priestly intermediary between man and his Maker. Its impressive ritual enforces the solemn truth that a man shall be judged hereafter by his actions; and it enters not into differences between faith and creed.' Is it possible to offer a more complete justification than this 'Grand Deacon' here exhibits to us of the truth of the Sovereign Pontiff's judgment, that the Masonic sect is merely Naturalistic?"

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HOUSEHOLD HINTS.

THE WHY IN VEGETABLE COOKERY.

Why should beans never be put into cold water to soak, as is often recommended? Because all the nutritious portion of the bean is extracted by the process. They should be washed in warm water, then in cold, be tied loosely in cloth, be put into boiling water with a little salt in it, and be kept boiling for four hours. They are then excellent to serve with gravy, and not with melted butter. They serve as garnish around roast mutton or beef, and are excellent cating served whole or in a puree. To make the latter, when the beans are done, throw them instantly into cold water, when the skins will slip off. Rub the beans through a colander, and mix a lump of butter with them. A little stock, or milk, or cream, is excellent mixed in.

Why should plenty of fast boiling water be used in boiling vegetables, potatoes excepted? Because the greater the body of boiling water, the greater the heat. If only a little water is used the whole affair soon cools, and the vegetables become tough, so much so that no length of time in boiling them will render them otherwise. Broccoli sprouts, in April, if properly cooked by boiling them for eight minutes in boiling water, will be tender as marrow, but if not properly done, hours will not cook them.

Why should onions be always cut in round and very thin rings? Because the fiber is thus cut across, and in so cutting them, whether for frying or for making sauce, they are rendered very tender when cooked. With turnips and carrots it is just the same; neither of the three should be split or cut in any other way.

Why should parsley never be boiled with soda—only boiling water and salt? Because parsley, having no oil in it, would be spoiled with soda, and all flavor would be extracted. All parsley should be picked free from the stem, be put into plenty of boiling water with salt, and in summer be boiled only one minute, and in winter two minutes, and be strained and chopped on the back of a plate. If only a little water is used in boiling it, the water becomes brown and the parsley tough and ill flavored.

—Vinegar is said to be better than ice to keep fish over night. Housekeepers who are obliged to be economical should have their fish sent home toward night, and then, by putting a little vinegar on the fish, keep it perfectly well, even in very hot weather. Fish is really improved in flavor under this treatment. Fish which has been kept in ice during the night, and been exposed on the shop-board during the day, being frequently watered to make it look less stale, undergoes changes which destroy both flavor and nourishment.

—A delicious whortleberry pudding is made of one pint of molasses, one teaspoonful of soda, one cup of sweet milk, one quart of berries, flour enough to make a stiff batter; add spices if you like the flavor. This pudding is to be boiled two hours and a half. A good way to prepare it for boiling is to butter the inside of a tin pail, put the pudding into it, cover it, and set into a kettle of boiling water. Replenish from the teakettle when the water evaporates.

—Some housekeepers have adopted a new method in putting up fruit. They can it, use a little sugar; then when cooler days come, and they are not hurried, they make jam or preserves. This method is highly recommended for those women who do not have sufficient help, and are obliged to put up fruit hastily and with many interruptions, or not at all.

—Provide yourself with a little strainer before you begin the operation of putting up fruit; it is so much more satisfactory to dip with.

—A correspondent says she has canned pie-plant, with good results, by baking it instead of boiling it; she cut the stocks pieces about an inch long, put in earthen pudding dishes, or on pie plates, scattered sugar over it abundantly, and baked; then she put her cans into a pan of hot water on the top of the stove, and when the pie-plant was tender, put it and the syrup formed by the juice and the sugar in also, and when the can was full, sealed it up. She says that the juice thus formed is much richer, and that it takes less sugar to sweeten it than is required in the boiling process.—*New York Evening Post.*

FARM AND GARDEN.

THE TURNIP CROP.

Ruta Bagas are the most valuable of all turnips, and though we have known a good crop to be made not far from New York City, from seed sown as late as the middle of this month, it is better to sow in June. If from any cause one has omitted sowing turnips until now, he can either risk a late sowing of Ruta Bagas, or sow those which, like the Aberdeen, will mature in a shorter time. As the chances, in a good season, are in favor of making a fair crop of Ruta Bagas, if sown early this month, it will be good management to sow both these and the intermediate kinds, like the Aberdeen. The crop may be greatly hastened by a thorough preparation of the soil. The best cultivators sow on manured ridges. The land is thrown up into ridges thirty inches apart, the manure, the finer the better, is placed in the furrows, and then, using a double mould-board plow, the ridges are split and the soil thrown upon the manure, making new ridges over it. The seed is drilled in upon these ridges, using two pounds to the acre. If the black fly or beetle is abundant, use more seed. When the plants are "in the rough," that is, have made leaves beyond the seed-leaves, they should be hoed and thinned. The usual method is to cut across the rows with a sharp hoe, leaving a bunch of plants at every ten or twelve inches, and then go over again and remove all but the strongest plant. After the thinning, the spaces between the rows must be kept clear of weeds by the use of the cultivator, aided by the hand-hoe near the plants. The varieties of Ruta Baga are numerous, and other things being equal, those the form of which is most nearly globular are to be preferred. Those who grow turnips largely, raise their own seed, and thus secure a strain suited to their land. The Aberdeen and Yellowstone may be sown any time up to August 1st; they are excellent for feeding and for the table, but do not keep so well as the Ruta Bagas. In preparing the land for turnips, a dressing of three hundred pounds to the acre of a good superphosphate, will be a profitable application. The soil must be rich and mellow for turnips.—*American Agriculturist.*

A VALUABLE COW.—Mr. Fuller has received from a New York gentleman an offer of $10,000 for the calf from his celebrated cow, Mary Anne of St. Lambert, provided the same is a bull, the money to be paid when the calf is seven days old. The butter test of this cow has been carefully conducted for a period of 310 consecutive days, and she has made the unprecedented amount of 838 lbs. 9½ ozs. Efforts will be made to dry her off this month, when it is expected she will have reached 855 to 860 lbs. of butter. She is due to calve at the end of June. Mary Anne has had three calves. The oldest was sold for $6,000, for her yearling $6,000 has been offered, and for her son eleven months old $8,000, and now $10,000 for the calf to be borne. Total for four of her get $30,000. If the cow lives to an average age the price of her get will, apart from other considerations, justify Mr. Fuller in refusing, as he has, $26,000 for the cow herself.—*Hamilton (Ont.) Times.*

COAL-ASHES are strangely undervalued in the fruit garden. Instead of being a nuisance, as which they are generally regarded, they are of great value not only in ameliorating the soil, but as preventives against borers, when spread around currant or quince-bushes. Dr. Sturtevant relates that in the garden of Mr. B. J. Swan at Geneva, N. Y., there are extraordinarily thrifty currant-bushes, to which coal-ashes have been applied for many years, and which have not only been free from the borers, but also from the attack of the currant-worm. There are also quince trees of equal thriftiness which have been under like treatment, and in the lawn are a number of mountain-ashes, some of which have been treated with coal-ashes and the others have not, and the difference in vigor is extremely well marked in favor of those to which coal-ashes have been applied. The ashes for this purpose are heaped up about the stem to a height perhaps of six to eight inches, and extending about two feet from the trunk.—*Am. Garden.*

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IN BRIEF.

The "Osborne" flat-house in New York city, which is almost completed, is fifteen stories high.

The smallest baby in the world was born at New Philadelphia, Ohio, the other day. It weighs just one pound, is fully developed and healthy, and its name is Smith.

The farmers in Southern Minnesota are building cyclone cellars. These are deep vaults, with strong walls and arched roof, with underground passageway connecting with the cellar under the houses.

Colonel A. L. King, of Chicago, says: —"The Luke Voorhees cattle range of Wyoming is the largest in the world, no doubt. It comprises 1,000,000 acres of land, 40,000 of which are enclosed with a barbed wire fence, and has a water frontage of thirty miles. The range will freely accommodate 75,000 cattle. We now have 15,000 head, and as 33⅓ per cent. yearly increase is a low estimate it will not be many years before our ranch will be so crowded that we will want to annex additional territory."

One of the most prominent buildings now in New York city is the gigantic edifice just finished at a cost of $3,000,000, for the Produce Exchange. Three-fourths of the exports of the country pass through its hands and its business amounts to $10,000,000 a day. The building is rectangular in form, 300x150 feet in dimensions. The Exchange room proper is 220 feet long, 140 feet wide and sixty feet high. The Exchange now numbers 3,000 members and a seat is worth $4,100.

Captain John Traynor, of Bath, Me., put out from Morris Cove in his 16-foot boat, in which he will attempt to row across the Atlantic. Two years ago he crossed in an 18-foot dory, but the attempt to row across has never before been made. Captain Traynor's boat is of stanch build, and is provided with air-tight compartments as a safeguard against sinking. Three months, he thinks, is ample time, as it is his expectation to reach Queenstown by the middle of August.

The discussion of the Mexican pension bill in the Senate brought out some queer statistics about the pensioners of the war of 1812. The war ended nearly seventy years ago, and the number of troops engaged in it was not remarkably great; yet to-day there are actually 21,000 pensioners on the roll as widows of that war. They drew last year $1,882,000, or five and a half times as much as the few thousand old soldiers surviving. Of course, the explanation is that some of these widows were married to the veteran warriors half a century or so after the war was over, and they became entitled to their pensions in due time when their husbands died. Thus it is improbable that in the twentieth century a great many of the 21,000 widows will still be drawing pensions on account of the war or 1812.

Captain N. C. Franzen, commander of the Hamburg steamer Suevia, has received from the Emperor of Germany the decoration of the Red Eagle as a token of appreciation for faithful srevices and high character. The captain not long ago completed his 100th round trip between Hamburg and the United States, and has never had an accident. In 1873 Captain Franzen was made Knight in the Ernestine Order by the Duke of Cobourg. The United States has also placed laurels on his brow for his gallant conduct in rescuing shipwrecked American sailors on various occasions, notably the case of the American ship Calhoun, waterlogged in mid-acean.

As Mrs. A. Fritz, a prominent and wealthy lady of Litchfield, O., was walking along the street during a heavy storm June 26th, lightning struck her in the face and followed her watchchain from her neck to her waist, where the current divided, and followed each of the lower limbs, tearing the shoes from her feet. The watch and chain melted. The body was blackened almost to a crisp. The doctors have not despaired of the lady's recovery.

Information has been received of the horrible murder of a child only three years old at Tarbel, N. C. Three boys, aged three, four, and seven years respectively, were left by the mother, Mrs. Fennel, for a few minutes. She gave each a piece of cake, giving the smallest child the largest piece. During the mother's absence the eldest two became enraged because the younger refused to divide, and dragged the little fellow to the river bank, pounded his brains out with stones, and threw the body into the river. They first denied all knowledge of where the body was, but afterward confessed. The body has been recovered. Mrs. Fennel is nearly crazy with grief.

THE STAGE-DRIVER'S STORY.

HOW GENERAL SCOTT'S LIFE WAS SAVED AND HOW HIS DRIVER TWICE ESCAPED DEATH.

The traveler of the present day, as he is hurried along by the lightning express, in its buffet cars and palace sleepers, seldom reverts in thought to the time when the stage coach and packet were the only means of communication between distant points. It is rare that one of the real old-time stage drivers is met with now-a-days. and when the writer recently ran across Fayette Haskell, of Lockport, N. Y., he felt like a bibliographer over the discovery of some rare volume of "forgotten lore." Mr. Haskell, although one of the pioneers in stage driving (he formerly ran from Lewiston to Niagara Falls and Buffalo), is hale and hearty and bids fair to live for many years. The strange stories of his early adventures would fill a volume. At one time, when going down a mountain near Lewiston, with no less a personage than General Scott as a passenger, the brakes gave way and the coach came on the heels of the wheel horses. The only remedy was to whip the leaders to a gallop. Gaining additional momentum with each revolution of the wheels, the coach swayed and pitched down the mountain side and into the streets of Lewiston. Straight ahead at the foot of the steep hill flowed the Niagara river, towards which the four horses dashed, apparently to certain death. Yet the firm hand never relaxed its hold nor the clear brain its conception of what must be done in the emergency. On dashed the horses until the narrow dock was reached on the river bank, when by a masterly exhibition of nerve and daring, the coach was turned in scarce its own length and the horses brought to a standstill before the pale lookers-on could realize what had occurred. A purse was raised by General Scott and presented to Mr. Haskell with high compliments for his skill and bravery.

Notwithstanding all his strength and his robust constitution, the strain of continuous work and exposure proved too much for Mr. Haskell's constitution. The constant jolting of the coach and the necessarily cramped position in which he was obliged to sit, contributed to this end, and at times he was obliged to abandon driving altogether.

Speaking of this period he said:

"I found it impossible to sleep at night; my appetite left me entirely and I had a tired feeling which I never knew before and could not account for."

"Did you give up driving entirely?"

"No. I tried to keep up but it was only with the greatest effort. This state of things continued for nearly twenty years until last October when I went all to pieces."

"In what way?"

"Oh, I doubled all up; could not walk without a cane and was incapable of any effort or exertion. I had a constant desire to urinate both day and night and although I felt like passing a gallon every ten minutes, only a few drops could escape and they thick with sediment. Finally it ceased to flow entirely and I thought death was very near."

"What did you do then?"

"What I should have done long before: listen to my wife. Under her advice I began a new treatment."

"And with what result?"

"Wonderful. It unstopped the closed passages and what was still more wonderful, regulated the flow. The sediment vanished; my appetite returned and I am now well and good for twenty more years wholly through the aid of Warner's Safe Cure that has done wonders for me as well as for so many others."

Mr. Haskell's experience is repeated every day in the lives of thousands of American men and women. An unknown evil is undermining the existence of an innumerable number who do no realize the danger they are in until health has entirely departed and death perhaps stares them in the face. To neglect such important matters is like drifting in the current of Niagara above the Falls.

THE CYNOSURE CLUBBING LIST

Every subscriber to this paper who wishes to take other standard journals will do well to look over our list, and notice how he can expend his money with most economy. The *Cynosure* at two dollars per year will be sent together with either of the publications below, for the price in cash named in the second column. The price in the first column is what you would have to pay for the two by sending direct to the publisher of the paper named. These prices are for new or old subscribers to the *Cynosure*, but new only for the other papers.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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NEWS OF THE WEEK.

WASHINGTON.

—The majority report of the House Committee on Appropriations appropriated $3,270,000 for fortifications. The minority report, signed by all the Democrats on the committee except Messrs. Ellis and Hancock, made it $595,000. The minority give as a reason for the smaller appropriation made, that it would be useless to waste the public money to enter upon the construction or alteration of fortifications in advance of the determination of the exact character of the armament to be provided for them.

—Both houses of Congress sat all day on the Fourth of July and had evening sessions. It was the third time in history that the National holiday was so used. Once during the war was a session, and in 1870, while Sumner, Schurz, and others were making their war on President Grant, sessions were held on Independence Day.

—The President has nominated John A. Kasson, of Iowa, to be Minister to Germany, Ex-Secretary Alphonso Taft to Russia, and John M. Francis to Austria.

—Both Houses of Congress were in session until a late hour Sunday evening. All the appropriation bills were passed except the Naval item, which was provided for by making a temporary provision for six months. Adjournment took place Monday.

POLITICAL.

—The Illinois Democratic State Convention held three sessions at Peoria Wednesday, and nominated Carter H. Harrison, Mayor of Chicago, for Governor, Henry Seiter for Lieutenant Governor, Michael J. Dougherty for Secretary of State, and Alfred Orendorff for Treasurer. The platform adopted denounces protection, advocates a tariff for revenue only, and instructs the delegates to the National convention to vote as a unit on this question.

—Private dispatches were received in Chicago from Samuel J. Tilden, in which he positively declined to allow his name to be used in connection with the Presidency, and reiterating the statements already made in his letter declining the nomination.

—The gathering of the Democratic convention in this city is likely to surpass that of the Republicans in numbers, eloquence and enthusiasm. Mayor Harrison, ready to advance his ambitious projects for a place on the national ticket, has been pushing the repavement of streets, shutting up the gambling houses, and now requests the stores to illuminate till midnight and make an impression upon the visiting politicians.

COUNTRY.

—Allan Pinkerton, the celebrated detective, died in this city, Tuesday, in his 65th year. He was a native of Glasgow, Scotland.

—The Citizens' League has decided to begin a struggle at Milwaukee for the closing of all saloons on Sunday, according to law. A number of brewing companies and 1,000 saloon-keepers will make a determined resistance.

—Preparations for the meeting of the Society of the Army of the Tennessee at Lake Minuetonka, Aug. 13 and 14 are progressing. General Sherman will preside, and General Grant, it is intimated, will probably make his farewell address to the army and the people.

—Northern Cheyenne Indians on the Tongue and Rosebud Rivers who are without rations and starving are killing range cattle in great numbers, and the stockmen threaten resistance if the Indians are not moved away by the government. The situation is regarded as serious.

—An explosion in a colliery at Nanaimo, British Columbia, Monday, killed twenty-four miners and injured many others.

—In the Louisiana House of Representatives, Tuesday, the bill to prohibit prize-fighting in that State was lost—yeas, 42; nays; 43.

—Near Mobile, Ala., Friday, a party of Democrats returning from a political meeting in a wagon, were fired upon by two negroes, armed with shotguns. One man died in an hour, and six others were wounded. The negroes escaped.

—The number of killed and drowned by the railroad disaster near Cunningham, Mo., June 30th, is now stated to be fifteen, and as many wounded. The railroad authorities are reticent. The river is being searched for the victims.

—A windstorm at Sioux City and its suburbs Friday afternoon wrecked the Episcopal Mission School, the plow factory, and Booge & Co.'s packing-house. Glass fronts and weak walls were demolished, structures unroofed, and trees leveled.

—As a train of the Cincinnati & Eastern Road was running over the trestle two miles east of Winchester, the president of the road, W. R. McGill, fell from the door of the baggage car. He was hurled fifty feet to the bottom of the ravine and instantly killed.

—A construction train on the Chicago, Burlington & Kansas City Railway met with a disaster at Grand River, near Sumner, Mo., June 30. As the train was crossing a temporary bridge at Grand River, Neb., the structure gave way, and the engine, caboose and five cars were precipitated into the bed of the river. Fifteen lives are believed to be lost.

—A mass meeting was held in Buffalo by the secret Typographical Union to protest against Charles W. McCune's refusal to make the *Courier* a union office, and to declare opposition to Governor Cleveland and the Democratic party, favoring General Butler's candidacy.

—Particulars from Rowlandsville, Cecil county, Maryland, from which communications were cut off by the storm last week, show that the little town was nearly swept away by the rising of Basin Run and Octara Creek. The heaviest damage was to the works of the McCullough Iron Company, situated at the junction of the two streams. The buildings were destroyed and the loss will be $100,000. The water rose to a height of twenty-four feet. There was not a bridge left standing. In the country round about most of the houses were washed away. All that were left standing are unsafe, and will have to be rebuilt.

—While laborers were digging a well near Silox, Lincoln Co., Mo., they struck oil, the gushing fluid compelling them to quit work.

—The grand-stand on the race track at Butte M. T., collapsed under a crowd of 500 persons Friday. A boy was killed, the Mayor was seriously hurt, and two persons fatally wounded. Others had legs and arms fractured.

—Rich Hill and Walnut, Mo., were visited early Friday morning by a tornado. The Presbyterian and Methodist Episcopal churches were wrecked and other structures unroofed. Several persons were slightly injured.

—Southwest of Decatur, Ill., Friday night a cyclone ravaged the district, thirty houses and barns being leveled, horses killed, and orchards and crops ruined. Near Boody the Cumberland Presbyterian church and parsonage were wrecked, entailing a loss of $25,000. Two children were fatally hurt, and some persons were rendered homeless.

FOREIGN.

—Lord Granville, the British Foreign Secretary, announces that he received a dispatch from "Chinese" Gordon Saturday, June 28, stating that the latter was well at Khartoum.

—A dispatch from Cairo says letters from Khartoum report that Khartoum was captured during the latter part of May without difficulty. There was no massacre. Most of the Europeans turned Mohammedan. Among those who did not was Gen. Gordon, who is quite safe and allowed the freedom of El Mahdi's camp. El Mahdi himself is at Khartoum. The Europeans are well treated.

—At Brussels it is considered certain that America, France and Germany are about to recognize the Free State on the Congo.

—Lord Wolseley takes command of the expeditionary force which starts for Khartoum in the first week of August. His old Lieutenants, Sir Redvers Buller and Sir Herbert Stewart, accompany him, the former as second in command. Colonel Stewart will not be associated with the duties he so ably carried out in the Soudan, as the cavalry will be under the command of Sir Drury Lowe. He will be Adjutant and Quartermaster General. At the Service clubs in London they are anxiously looking out for the official "tip," as in the Tel-el-Kebir affair, of the number of days and hours which will suffice to crush the Madhi and restore Gordon to his countrymen.

—The London *Daily News'* special dispatch from Cairo says that 12,000 Arabs have taken possession of Debbah, slaughtering the garrison, which numbered 3,000

—Dispatches from Toulon and Marseilles July 6 tell a deplorable story of panic and distress about cholera, which is far from being on the decline in either city. The mortality in both is increasing. In consequence of the panic and the exodus business is at a standstill, and the usually busy water front seems deserted. Vessels arriving are warned off, and where cargoes are to be unloaded hands are secured with difficulty. At the office of Prefect of Police it was learned at six o'clock this evening that sixty-five new cases had been taken to the hospital, and that nineteen deaths had occurred. At Marseilles fifteen deaths from cholera took place to-day. Consternation is on every face. Business is confined to the most necessary purchases. The prices of the necessaries of life are rising, while the money supply among the poor is almost cut off. The authorities have reported these facts to the government here and state that unless there is some mitigation of the panic they will be face to face with the necessity of feeding at least 75,000 persons. The Cabinet have the matter under advisement, and it is believed here that a system of government relief will be promptly begun. So far the reports of the cholera having reached Paris prove sensational and unfounded.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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Persons write occasionally, saying, "I sent a remittance so and so, but the tag on my paper it not changed." Such inquiries are proper, and the explanation is this: when a subscription is received it is entered at once on the book and the letter filed for future reference if needed, but the printed mailing list is not changed until a sufficient number are received to require the printing of a new list. If but few subscriptions are received, the change may be delayed for a month or more, but when the list fills up rapidly it requires frequent revision. If the date on your paper is not changed within four weeks after you remit it is the safest way to drop a card to this office

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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TO PATRONS AND FRIENDS:—The discontinuance of the *Cynosure* to subscribers when their time expired has occasioned unpleasantness which ought to be avoided if possible, with justice to the best interests of the cause which you advocate and for which the *Cynosure* is published.

After careful consideration it has been decided to continue the *Cynosure* until ordered discontinued by the subscriber. In this way the giving of offense to old and tried friends will be avoided. Subscribers and friends sometimes forget after their subscription has expired, how fast the weeks and months go by; and it is hoped not only to avoid giving offense, but by your co-operation and the blessing of God to greatly enlarge and increase the circulation of your paper.

IMPORTANT LECTURE NOTICE.

I expect during the present year to devote a much larger portion of my time to the lecture work than I have in the year past. We expect also to enlarge our force of lecturers and colporteurs as we are able and the right men can be found. Will friends wanting lecturers make a note of this and write me so that arrangements can be made to save expense and time by systematizing the work. J. P. STODDARD, *General Agent, N. C. A.*

MYRON HOLLEY.

The readers of the *Cynosure* may expect in the next number a fine portrait of Myron Holley, a co-worker with Thurlow Weed, William H. Seward, John C. Spencer and others in the great movement against Freemasonry of 1826 to '33, a sketch of Mr. Holley's remarkable and useful public life and selections from his speeches and public papers. To Mr. Holley's energy New York and the States west owe a debt which was never paid, for to him was due the construction of the great Erie canal, which was for more than a generation the great highway between New England and the new countries of Ohio, Michigan and Illinois. The Holley number will be one of great value.

The Democratic nomination convention of last week gave the country the results of its deliberations in the platform which appears on another page, and in the nomination of Gov. Grover Cleveland of New York, and Thomas A. Hendricks of Indiana. The weak and wordy document, misnamed a platform of principles, unworthily represents the appearance of the large and fine-looking body of men that voted it. The candidates are respectable men of the conservative stamp, who, if elected, would give the country an administration not differing greatly from Mr. Arthur's. It is not probable that they will have the opportunity to show the value of this opinion, because, principles being of little account in either party, the campaign is resolved into a strife for men with the chances in favor of the smartest. The convention brought into Chicago a larger crowd than the Republicans; and, for the external appearance of intelligence and wealth was, perhaps, superior to the June meeting. The crowds in the convention were larger, but there was less enthusiasm and spirit and that peculiar strife between candidates for the nomination which draws out every wile and bargain which a politician dare try.

The convention made a precedent for two innovations upon the usual order of such meetings in the history of the Republican and Democratic parties. The first was the open discussion of candidates, the other a minority report on the platform sustained by an attack on the majority report, which will be one of the best of campaign documents for the opposing party. The Tammany society of New York have been bitterly opposed to Gov. Cleveland, and Kelly, its chief, with his two spokesmen, Grady and Cochran, made a bold fight against him after his nomination. They had been disfranchised in the convention by means of the superannuated "unit rule," and were mad with good excuse. The sympathy of the crowd was for the men that were down and gained a hearing for their scathing review of Cleveland. With Butler they attempted, but too late, to rouse enthusiasm for Hendricks for first place; if they could have postponed the voting they might have succeeded. Butler was opposed to Cleveland as a friend of the New York city monopolies and to the rest of the convention for the verbose but hollow planks on tariff and labor-reform. His speech on the latter was one of the ablest, but was merely tolerated by the convention which proceeded to vote him down almost unanimously.

Butler's name was not presented for a place on the ticket although the Massachusetts delegation was for him to a man. The temper of the Southern delegates was found too high, and their memory of the past too bitter. But the Greenback and Anti-monopoly candidate was none the less a thorn in the side of the "Bourbon" element, who heard his threats of a million and a half voters controlled against them with some trembling. What he and Tammany will do is *the* question. The labor union lodges are protesting against Cleveland and are getting ready to strike. Another National Convention is called to meet in Chicago, July 30th, in which all labor societies, tariff clubs and employees of mills, mines and manufactures are to be represented. Loud threats are heard on the streets as to the result of this meeting. One authority says Butler's ultimatum to the Democratic leaders will be that they shall form fusion electoral tickets with his party in enough States to throw the election into the House of Representatives, where he hopes to hold the key of the situation.

Congress adjourned on Monday of last week and its work is before the country. Criticize as we may its continual exaltation of party above every other consideration, it is to the credit of the Democratic House that a large appropriation for a new navy was defeated, the only reason for which is in a foreign war, which we are not likely to have, even if Blaine is elected. The aggregate appropriations this year are $193,210,087, last year they were $35,000,000 more on account of the pensions, but a large unexpended balance in this department is yet available. The Secretary of the Treasury estimated the surplus revenue for the year would be $45,000,000, but it is believed that this amount will be reduced one-half. During the seven months Congress has been in session there have been presented 9,872 bills and 381 joint resolutions, of which only 367 passed; fourteen of these were appropriation bills, the rest were laws. But few of these were of national importance; as, the bills establishing bureaus of labor statistics and of animal industry, the reduction of transient newspaper postage to one cent for four ounces, and the enactment in the Consular bill looking to a closer relation with the South American States.

The Chinaman is a trouble in British Columbia as he is in California. The government of the province has represented to the Dominion rulers that among other ills the Chinaman "*defeats justice by secret organizations.*" Hence they claim some legislative protection against the "Heathen Chinese!" Probably the British Columbians if they try could find others than Chinamen among them who are equally expert in defeating justice by secret societies, and who have ten times more business in the courts; or can it be that the Chinamen get ahead even of their *secret white* neighbors and thus deprive them of their *monopoly* of *secret* wisdom?

The burdens of military establishment in Europe are year by year more unendurable by the people and more frequently the leaders who impose them are showing their anxiety that the strain be removed, before too great for the patient and subjugated populace to bear. Bismarck himself, a year since spoke in favor of the general disarmment of Europe; and more lately Prince Dolgorouki of Russia, who is known to be high in the confidence of the Czar, visited the German Emperor and Bismarck. The object of the meeting, it was generally believed, was to consider the possibility of a reduction of the military expenses of both countries, which are such a terrible incubus upon them. The cost of the German army now reaches $116,000,000, and is met with much difficulty. It has been demonstrated that Russia, deeply in debt, can only borrow now on ruinous terms. It has been sometimes remarked that the German people take great pride in their powerful military organization and in its achievements, but a gentleman writing to the *Century* objects to this opinion and contends that the Germans love war as little as other people. He says:

"We are told: 'Neither in America nor England—countries that are rapidly outgrowing *the love of war, for war's own sake,* in which respectively an Emerson and a Herbert Spencer have preached that this sentiment is one allied to barbarous times—is it possible fully to conceive that, at our very doors, in this latter nineteenth century, there exists a people strangely like the ancient Israelites—educated, yet combative, advanced in many directions of thought, yet left far behind in one of the most essentially civilizing. In Germany the army is the darling of the nation,' etc., etc. I have passed the better part of a quarter of a century in Germany, and another in this country; I was born and educated in the very heart of Prussia; I served in the Prussian army, in obedience to the law, and can claim that I know its people, not only as they were twenty-five years ago, but, from visits made not long ago, as they are now; and I can truly say that, though I have met thousands of Prussians of all classes, professors, students, artisans, merchants, etc., etc., I have, professional soldiers excepted, never met a Prussian whose ideas of war were essentially different from those entertained by men like Herbert Spencer or Emerson. I distinctly claim that a personal acquaintance in various portions of Prussia, and a study of the papers of the day, newspapers, reviews, magazines, as well as of the most representative books published in Prussia, justify me in asserting that there is nowhere a more peaceful people than the people of Prussia. Spencer and Emerson, as far as their estimate of war is concerned, can be matched by hundreds of the best Prussian and German authors, and they reflect the feeling of the people at large."

Please read carefully the Anti-monopolist, Greenback, Republican and Democratic platforms, and see whether any one could learn by them whether the United States is a heathen or a Christian nation.

"LIGHT ON MASONRY"—WHAT I REMEMBER.

DEAR CYNOSURE.—Thinking that some recollections of the first breaking of the light on this subject, in this region, after Morgan's sad "taking off," might not be unacceptable to the readers of the *Cynosure*, I have determined to offer the following statements:

This quiet little town had the honor of first seeing and reflecting that light. At that time, in all this region, the community was quietly reposing in the belief that, in sanctity and in importance, that great "Mystery of Iniquity" was second only the church of God! "Jachin and Boaz" had been seen by some, who, when the first blast from Morgan's trumpet "woke the echos," were ready to do what they could to extend and prolong the sound.

Sometime in the winter of 1828–9, one Oliver Coburn, a peculiar, but honest and conscientious man, got hold of Morgan's exposures. "By the laws," said he, "if this is Masonry, the people ought to know it." He took the book to the Rev. Peter Sanborn, a former pastor here, one of those who had seen Jachin and Boaz, and found him ready to enter upon any plan by which the attention of the people might be called to the great subject. A meeting was called. Mr. S. read Morgan's book to the people. A tremendous public indignation was at once aroused. Public meetings, discussions and addresses followed each other in quick succession. Masons here, and from other towns attended, were boisterous, overbearing, and even riotous in their behaviour. This conduct only served to confirm Morgan's testimony and intensify the now unbounded public abhorrence of their pet "institution." Excitement was now at fever heat. One Allyn came and worked the degrees. This, with the Masons, "was the last straw." They caused his arrest. In their warrant, they charged him with "*exposing Masonry*, contrary to law!" He hadn't obtained a license. This was in the evening and during one of his exhibitions. A night's sleep and a little calm reflection brought the Masons to their senses. They saw then, that in their rage and haste they had simply declared that Morgan's disclosures and Allyn's exhibitions *were true*, that *they had just put their foot into the trap they had set for Allyn!* As none but Masons could be competent witnesses to sustain their "complaint," they were a good deal more ready to drop the subject than they had been to take it up! The old Masonic Justice said they had "no case!"

This affair, as might be expected, gave an overwhelming impetus to both public and private discussion. Surrounding towns caught the infection. Their people were aroused and vied with ours in their denunciations of the great "lying wonder." Soon the city of Boston was all aflame with the same excitement. Anti-masonic conventions and public addresses on Masonry, with "work" on the degrees were the order of the day, *all around.* On every hand Christian men, many of them Christian ministers, finding public sentiment strong enough to shield them from the fury of the lodge, gave their testimony to the truth of Morgan's exposures and renounced forever all connection and fellowship with that great abomination. Honest men too, who were not professed Christians, did, generally, the same thing.

Many churches became quite too "light" for the "mysteries" within them. In some cases, they and their "institution," which they had "exalted above all that is called God, or that is worshiped," were cast out together.

More, with particulars, anon. T.

Reading, Mass.

FOX AND DOG OVER A SECRET BONE.

We find in the columns of our worthy cotemporary, the *Christian Standard*, of Cincinnati, some correspondence and editorial remarks in which the subject of promises under pledge of secrecy forms an interesting point.

Two preachers held a confidential conversation. One said, "I will tell you a secret if you will promise not to give me away in it." The other replied, "Of course I will not give you away." This reply was made "*without the least intimation as to the nature of his secret.*" After the secret was told, the hearer said: "In view of the nature of his secret he had no right to hold me bound." Hence the secret was made known, and then a wrathy letter in response charges the revealer with "dishonesty," and that "he had told a falsehood," for promising "not to give him away," and then saying he "did not feel *morally* bound" to keep the secret!

The secret itself is of no consequence; but the treatment of it by our able cotemporary (whose sentiments, when he gives them vent, are in general unison with our own in regard to lodgery), seems to fall short of the root of the error of any hearer making a promise of secrecy in regard to what is "hid" or unknown to him. True, our cotemporary justifies the revealer on the ground that it is "always understood between men of professed honor" that what one has "to communicate (as a secret) *can be lawfully and honorably held as a secret*" by the other. But if there was in it a purpose to do some wrong, then it would be duty to reveal it, and "*he has a badly perverted moral sense who would charge me with falsehood because I refused to hold this guilty secret.*"

Very good as far as it goes. But what do these inspired words mean?—"If a soul swear [or promise, for the greater includes the less], pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath (or promise), and it be hid from him, when he knoweth thereof he shall be guilty!" If such promises or oaths were sinful under Moses, they are certainly included in the prohibition of our Lord—"Swear not at all."

Although every faculty of man has its legitimate and proper use, yet it is always an improper and illigitimate use of the secret instinct of any one to require of another, or to allow himself to be the depositary of any secret, unless the receiver shall be at liberty afterwards to use his own "moral sense" and discretion in the matter. This moral freedom every Christian should feel bound to exercise under the instructions of his divine Teacher—"Let your yea be yea, and your nay, nay, for *whatsoever is more than these cometh of the evil one.*"

A prudent regard to the Divine law under Moses and under Christ would have saved the two preachers from their wordy war, and our cotemporary's columns from the unseemly exhibition. But one of these preachers evidently acts on the lodge principle still, so popular in some parts of our country, but soon we fain hope to disappear like slavery and be numbered among the things that were.

A SCOT.

UNITY.

BY JOHN GREENLEAF WHITTIER.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise!

Suffer it now. In time to be
Shall one great temple rise to thee;
Thy church, our broad humanity.

White flowers above its wall shall climb,
Sweet bells of peace shall ring its chime.
Its days shall all be holy time.

The hymn long sought shall then be heard,
The music of the world's accord
Confessing Christ, the inward Word!

That song shall swell from shore to shore,
One faith, one love, one hope, restore
The seamless garb that Jesus wore!

Asquam House, Holderness, N. H.,
Seventh month 28th, 1883.

COMMUNISM.

Joseph Cook, quoting from a Western paper, says, "The first qualification for an editor, is to be able to tell where Gehenna is going to break out next." We have not read the horoscope of our times aright if the next great struggle between light and darkness will not be along the line of Communism. It is lifting its hydra heads all over the civilized world and presents the same ugly appearance wherever seen. As is common with all advocates of anti-Christian principles, its supporters are fond of quoting Scripture. They claim that the early Christians were communists, because they sold their goods and laid the price of that which was sold at the apostle's feet and had all things common.

Now mark the difference between the Communism of the early Christians and that of modern socialists. One says, "all that is mine is thine." The other, "All that is thine is mine." One says, "Lift up the poor." The other cries, "down with the rich." One says, "give, give." The other, "despoil, despoil."

One is the frugal, hard working man taking of the riches earned by the sweat of his brow to minister to a needy brother. The other is the prodigal who has wasted his substance in riotous living, coming back to demand half of his brother's earnings. Of the first we can say, Would that there were more of it. Of the other, If it prevails the people will be all poor and miserable together, and there will be none to help them.

Socialism proceeds upon false hypotheses. It premises, that men are naturally virtuous, that they are unselfish and as willing to work for the community as for self or for loved ones, that parents are as much interested in other people's children as in their own, that the affairs of a community can be conducted more economically by public officers than by private parties; all of which are contrary to the experience of mankind. It is only here and there a philanthropist who displays any degree of disinterested benevolence, and it would be impossible to draw out as much attention and application to business from the average man where he has no individual stimulus.

In addition to this it destroys the individuality of men. We are endowed by nature with a variety of talents which belong to us as individuals and which none else can use.

Tennyson represents King Arthur as receiving his good sword Excalaber from the sea, and giving it back again to the sea when he died, because it was for him alone and none else could use it. Each man receives out from the bosom of infinity, at his birth, gifts that are for him alone and none else can use, and without which his life would be a failure. But these levelers count all men alike and put them in a common tread-mill for life. They propose to take the pen from Tennyson—the sword from Von Moltke, the easel from Dore and to give to each a grubbing hoe to help dig out a living for the community. They would wean children as we wean colts that their mothers might spin and weave for community. They would take away a woman's home with all the little notions that minister so much to a woman's enjoyment, because they are marks of her own individuality, and give her a cot in a dormitory and a plate in a public soup house instead. They would take away all our most precious loves, fancies and sentiments in which so much of the real preciousness of life consists, and lay them upon the altar as a sacrifice to Economy. They are great levelers, but they always level down, they never elevate.

Yet, strange to say, this system which ignores individuality; this system that would lay its hands on all alike and make them slaves of society, claims to be the champion of liberty. True liberty is where all men are equal before the law and free to use, to develop and to enjoy the fruits of their own labor and genius.—*Midland.*

THE FUTURE OF THE NEGRO.

A discussion of this question from various standpoints of friendship and favor and prejudice and distrust in the *North American Review* draws out the following opinion from Hon. Frederick Douglass:

It would require the ken of a statesman and the vision of a prophet combined to tell with certainty what will be the ultimate future of the colored people of the United States, and to neither of these qualifications can I lay claim. We have known the colored man long as a slave, but we have not known him long as a freeman and as an American citizen. What he was as a slave we know; what he will be in his new relation to his fellow-men, time and events will make clear. One thing, however, may safely be laid down as probable, and that is, that the negro, in one form and complexion or another, may be counted upon as a permanent element of the population of the United States. He is now seven millions, has doubled his number in thirty years, and is increasing more rapidly than the more favored population of the South. The idea of his becoming extinct finds no support in this fact. But will he emigrate? No! Individuals may, but the masses will not. Dust will fly, but the earth will remain. The expense of removal to a foreign land, the difficulty of finding a country where the conditions of existence are more favorable than here, attachment to native land, gradual improvement in moral surroundings, increasing hope of a better future, improvement in character and value by education, impossibility of finding any part of the globe free from the presence of white men,—all conspire to keep the negro here, and compel him to adjust himself to American civilization.

In the face of history I do not deny that a darker future than I have indicated may await the black man. Contact of weak races with strong has not always been beneficent. The weak have been oppressed, persecuted, driven out, and destroyed. The Hebrews in Egypt, the Moors in Spain, the Caribs in the West Indies, the Picts in Scotland, the Indians and Chinese in our own country, show what may happen to the negro. But happily he has a moral and political hold upon this country, deep and firm, one which in some measure destroys the analogy between him and other weak peoples and classes. His religion and civilization are in harmony with those of the people among whom he lives. He worships with them in a common temple and at a common altar, and to drag him away is to destroy the temple and tear down the altar. Drive out the negro and you drive out Christ, the Bible, and American liberty with him. The thought of setting apart a State or Territory and confining the negro within its borders is a delusion. If the North and South could not live separately in peace, and without bloody and barbarous border wars, the white and black cannot. If the negro could be bottled up, who could or would bottle up the irre-

pressible white man? What barrier has been strong enough to confine him? Plainly enough, migration is no policy for the negro. He would invite the fate of the Indian, and be pushed away before the white man's bayonet.

Nor do I think that the negro will become more distinct as a class. Ignorant, degraded, and repulsive as he was during his two hundred years of slavery, he was sufficiently attractive to make possible an intermediate race of a million, more or less. If this has taken place in the face of those odious barriers, what is likely to occur when the colored man puts away his ignorance and degradation and becomes educated and prosperous? The tendency of the age is unifaction, not isolation; not to clans and classes, but to human brotherhood. It was once degradation intensified for a Norman to associate with a Saxon; but time and events have swept down the barriers between them, and Norman and Saxon have become Englishmen. The Jew was once despised and hated in Europe, and is so still in some parts of that continent; but he has risen, and is rising to higher consideration, and no man is now degraded by association with him anywhere. In like manner the negro will rise in the social scale. For a time the social and political privileges of the colored people may decrease. This, however, will be apparent rather than real. An abnormal condition, born of war, carried him to an altitude unsuited to his attainments. He could not sustain himself there. He will now rise naturally and gradually, and hold on to what he gets, and will not drop from dizziness. He will gain both by concession and by self-assertion. Shrinking cowardice wins nothing from either meanness or magnanimity. Manly self-assertion and eternal vigilance are essential to negro liberty, not less than to that of the white man.

EDUCATION AND CRIME.

Robert Giffin, LL. D., in a very interesting address on the "Progress of the Working classes in England," has this to say concerning education:

"As to education, we have practically only figures going back thirty years. In 1851, in England, the children in average attendance at schools aided by parliamentary grants numbered 239,000, and in Scotland 32,000; in 1881 the figures were 2,863,000 and 410,000. If anything is to be allowed at all in favor of parliamentary grants as raising the character of education, such a change of numbers is most significant. The children of the masses are, in fact, now obtaining a good education all round, while fifty years ago the masses had either no education at all or a comparatively poor one. Dropping statistics for the moment, I should like to give my own testimony to an observed fact of social life—that there is nothing so striking or so satisfactory to those who can carry their memories back nearly forty years, as to observe the superiority of the education of the masses at the present time to what it was then. I suppose the most advanced common education forty or fifty years ago was in Scotland, but the superiority of the common-school system there at the present day to what it was forty years ago is immense. If Scotland has gained so much, what must it have been in England, where there was no national system fifty years ago at all? Thus at the present day not only do we get all children into schools, or nearly all, but the education for the increased numbers is better than that which the fortunate few alone obtained before."

It is interesting in connection with this, to study the facts concerning crime and pauperism.

"Next as to crime: the facts to note are that rather more than forty years ago, with a population little more than half what it is now, the number of criminal offenders committed for trial (1839) was 54,000; in England alone, 24,000. Now the corresponding figures are, United Kingdom, 22,000, and England, 15,000; fewer criminals by a great deal in a much larger population. Of course the figures are open to the observation that changes in legislation providing for the summary trial of offenses that formerly went to the assizes may have had some effect. But the figures show so great and gradual a change that there is ample margin for the results of legislative changes, without altering the inference that there is less serious crime now in the population than there was fifty years ago. Thus an improvement as regards crime corresponds to the better education and well-being of the masses.

"Next as regards pauperism: here, again, the figures are so imperfect that we cannot go back quite fifty years. It is matter of history, however, that pauperism was nearly breaking down the country half a century ago. The expenditure on poor-relief early in the century and down to 1830–31 was nearly as great at times as it is now. With half the population in the country that there now is, the burden of the poor was the same. Since 1849, however, we have continuous figures, and from these we know that, with a constantly increasing population, there is an absolute decline in the amount of pauperism. The earliest and latest figures are:

PAUPERS IN RECEIPT OF RELIEF IN THE UNDERMENTIONED YEARS AT GIVEN DATES.

	1849.	1881.
England	934,000	803,000
Scotland	122,000	102,000
Ireland	620,000	109,000
United Kingdom	1,676,000	1,014,000

THE BUSINESS OF WAR.

Believing that the military profession is not accordant with the benign principles of the Christian religion, I could show, I think, by abundant evidence, did space permit, that the irreligious tendencies of the war system are not confined to "the *common soldier's* life." I will only advert, however, to the demoralization among our army *officers*, especially those absent on leave, or stationed in Washington. The Chicago *Tribune*, after giving the names of a number of those of prominent rank now arraigned for various offences, and after alluding to the drunkenness and gambling, fearfully prevalent, to which their idle life has subjected them, adds the information: "A regular 'poker' ring has been organized, whose members not only play with each other, but spread their toils as industriously and skilfully as the professionals, who gather in and fleece the greenhorns in the army, and in some instances have not only relieved these victims of their ready money, but have induced them to hypothecate their pay for a year ahead." The nature of the subject forbids me to go into particulars concerning that miscalled "necessity," which procured the enactment of the Contagious Diseases Act in Great Britain—the vocation of the harlot thereby receiving, in garrison towns, official recognition at the hands of a professedly Christian State.

Secondly, believing in the Divine inspiration of the Scriptures of Truth, I am so far from conceding that "war is an evil which human effort can never entirely eradicate from this world," that it is a source of inexpressible consolation, in the face of those recurring outbreaks of war, and of the vast preparations for war, which "the lusts that war in [men's] members" still make possible, that those beautiful prophecies of Isaiah and Micah are moving on to fulfilment: "Nation shall not lift up sword against nation, neither shall they learn war any more." This is surely not said of angels or of the heavenly host, but of men, whose "human effort" must co-operate with the Divine purpose in its accomplishment.

Next, how are we to understand that "the most effective preventive of (war's) dire consequences is a thorough, constant readiness for its terrible prosecution," when we see before us the hapless condition of the continent of Europe, with millions of men in arms or subject to instant call, and the people crushed beneath the terrible burden? What, indeed, are the present political, social, and religious aspects of the German Empire—that European State which, beyond all others, stands the most thoroughly equipped for the "terrible prosecution" of its defensive or offensive purposes? Politically, we behold an empire with an immense standing army and a trained reserve, where, in view of powerful and equally jealous or ambitious enemies without, and ever alert plotters within, the soldier and his occupation hold the first place. As regards religion, the feeling of indifference may be inferred from the fact that, in Berlin, the capital, with a population of upward of a million, less than fifty thousand persons attend any place of worship,* whilst the beer-gardens and all resorts of mere amusement are thronged, and on the first day of the week perhaps more than on any other. It was but a few weeks ago that the *Kreus Zeitung*, remarking upon the frolicsome manner in which the day of national fasting, prayer and penitence was observed, says: "If we look at the moral condition of our country, must we not be horrified in our inmost soul? What an increase of coarseness and bestiality! Every newspaper tells of murder, of suicide, of terrible derangement in houses and families, of unheard of atrocities, of a moral degeneracy which must fill us with horror. And turning to our social state we see ourselves going downward on the path of destruction." A slight glimpse of the social condition of the people may be had in the following from the London *Echo*: "A Continental journal states that there are myriads of mendicants wandering over Germany. In some districts the soldiery have had to be used to intimidate them. Their misery is so great that the prisons afford many of them a welcome shelter. In Baden, a most prosperous part of Germany before the war of 1870–71, and in Wurtemburg, the violence and robbery by mendicants are so threatening that many persons have to keep guard over their houses and property with loaded guns. Such are some of the results of Bismarck's militarism."

And Bismarck? "If it were not for me," he once said, when in a despondent and remorseful mood, "the world would have seen three great wars less, and eighty thousand who died in their bloom might have lived; and how many parents, brothers, sisters, and widows would have been spared their grief and tears!" Who is there of us who craves for this republic such an empire and such a leader, where the god Mars, enthroned in his Walhalla, waits in "a thorough, constant readiness for the terrible prosecution" of war, far above the lowly figure of the Prince of Peace?

But, it is further claimed, that "the blessed Master himself" did not explicitly counsel the soldiers to forsake their occupation. Well I remember to have read that when young William Penn became livingly convinced of the truths of Christianity—of the simplicity, the spirituality, and, as it seemed to him, the peaceable nature of the Redeemer's kingdom—he applied to that faithful man of God, George Fox, as to what he ought to do with his sword. Fox replied, "Wear it as long as thou canst." It is needless to say that the weapon was soon unbuckled from the belt.

Now, what do we learn from the whole ministry of Him whose coming upon earth was heralded by the angelic anthem, "Peace on earth, good will to men?" Near the beginning of his public ministry we find him in the Sermon on the Mount, insisting upon meekness, forgiveness of injuries, love of enemies, (not an eye for an eye, and a tooth for a tooth, as of old,) and the promise to the peacemakers of the most exalted of blessings, in that "they shall be called the children of God." Then in the course of his labors, when his face was as though he would go to Jerusalem, and the people of a certain Samaritan village would not receive him, how sternly did he feel called to rebuke those of his disciples who desired their Lord to consume with fire from heaven the offending village. "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." And finally, the last public act of his life as a free-will agent (if we may so speak), before his crucifixion, was the lesson so strongly enforced at the hour of betrayal, when, having for the purpose which he had in view, inquired of his disciples concerning the swords, he presently rebuked the impulsive act of Peter in essaying with force to defend him, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

According to this, therefore, the early Christians, in the simplicity of their faith, believed and practiced; while Tertullian, speaking most forcibly and conclusively hereupon, says: "How will a Christian man war; nay, how will he serve even in peace, without a sword, which the Lord has taken away? For albeit soldiers had come unto John, and had received the formula of their rule; albeit, likewise, a centurion had believed; still, *the Lord afterward, in disarming Peter, unbelted every soldier.*"

It may be said that such advice would serve very well in primitive days, before Constantine and his legions made Christianity the religion of the Roman world, and before the imperious Charlemagne taught the refractory barbarians of the German interior how to accept the same faith at the point of the sword; moreover, that the exigencies of modern civilization and the maintenance of "the balance of power" are such, that it is needless to look for the re-exemplification of such non-fighting principles and practice this side of the Millennium. Can that be our sorrowful case? Read the following strange, but true, narrative, and say whether Christians ought to accept, with the fatalist, so hopeless a conclusion:

Basil Patras Zulu, a Greek, the chief of a band, was born in the year 1804. He was educated as a warrior, with a most intense hatred of the Turks, the oppressors of his nation. When not yet twenty years of age, he took part with his band in the noted defence of Missolonghi, and a few years later, saw the Ottoman yoke cast off. Sickened by the horrible scenes of war which he beheld, and particularly the cold-blooded murder of a captive band of Turks by his own countrymen, he retired from the army with disgust. Leaving his native land he found his way to Dublin. At a hotel in that city he heard prayer offered up by a Moravian woman, which was so different from anything that he, as a Greek Catholic, had ever listened to before, that it immediately secured his serious attention. In short, he became earnestly interested in the history and religious belief of the Moravians, and was taken into fellowship by them, though he scarcely knew how to give up his persuasion that the Lord Jesus Christ and his Apostles, had they been yet in the flesh, would have had no mercy on those bloody tyrants, the Turks. One day, however, Basil surprised one of his new friends by entering his room, and in great agitation exclaiming: "Come now! Come! I see it now!" Hastily leading him who had been his instructor to his own apartment, the late soldier pointed to the text: Matthew 5: 44: "Love your enemies! Love your enemies!" "I see it now—even the Turks! It bids us love our enemies; *even the Turks! even the Turks!*" He died at the early age of forty, with words of hope and resignation upon his lips, a loving, peaceable, and forgiving Christian, his loss lamented by a bereaved family and a sorrowing church.

Is there not reason, therefore, to unite with that conclusion of President Mark Hopkins, expressed not many days ago, that the world's estimate of war and military glory is "all wrong;" and with the recent remark of the *Christian Intelligencer* that, in apologizing for war, "the Christian world has borne its inconsiderate part;" so that, should the day come when we too must declare the reason for the hope that is in us, we may take no lower ground than did the conscript Maximilian, of Numidia, when in answer to Dion, the pro-consul, the intrepid young Christian made reply: "*I am a Christian, therefore I cannot fight.*"—*Josiah W. Leeds.*

*A late observer, residing in the city of Berlin, places the number of attenders at not more than half the above.

THE TROUBLE WITH MORMONDOM.

The *Cynosure* has often called attention to the necessity of breaking down the Masonic oath system of the Endowment house before the government can succeed in enforcing its laws against polygomy. A correspondent of the *American*, who has had some experience in the Utah system writes with some feeling on this subject. Read his testimony:

Utah is too much bound up with priest-craft and secret cut throat covenants and Congress is doing nothing to destroy this oath bound traitor priesthood. Many of us intend to leave Utah, as there is no use of our fighting without more aid from the government, where we have been to a certain extent robbed of our water-rights, and are without protection at the District court, where a lawyer will not take up a case unless he is paid down from $35 to $50, besides other expenses. So there is practically no protection for a poor man. The courts and lawyers are Freemasons and the lower courts Mormons. We cannot get a jury without some Mormons, who would not favor one like me, who have belonged to them and have exposed their damnable cut throat covenants. In

the "Endowment house" they swear "to avenge the blood of Joseph and Hiram Smith upon this nation". It is a shame—shame—shame for a free government to so miserably to pretect its loyal citizens and allow traitors to have their own way. I know what I speak of as I have been a member of the Mormon "school of the prophets."

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

AMERICAN PLATFORM.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it. Yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy; and we honor the memories of the dead and will be just to the claims of the living, and we take up and prolong the strain raised by the women of this country; "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

SENATOR POMEROY.

1. While he was one of the most popular of U. S. Senators in 1869, made an able speech against the secret lodge system. Up to that speech no man was so popular in Kansas as he.
2. He was for that speech betrayed, defeated, buried alive politically by the lodge; by means which the Saxon tongue has no word strong enough to describe; falsehood, rascality, scoundrelism, are all too weak.
3. He met the charges of "bribery," "corruption," etc., before the highest tribunal in the world, where the United States paid all expenses of witnesses; his accusers, as invited, did their best and worst; and Pomeroy was triumphantly cleared.
4. The charges themselves of "bribery and corruption" by Kansas Republican politicians, who first nominated St. John, on their own Prohibition platform, and then betrayed and defeated him, and elected a Lecompton Democrat and ex-rebel!—charges of corruption by such men are a badge of honor.
5. Pomeroy stands, and from the first has stood square on the American platform, and not to support him with voice and vote is to be recreant to reason, justice, and the American cause.

THE IOWA CHAIRMANSHIP.

EDITOR CYNOSURE:—The National Secretaries at Washington, D. C., appointed the central committee of the American party for this State of which they made me chairman. While thankful for the confidence reposed in me, I had serious doubts as to my ability to perform the responsible duties of said office; but my love for the principles of the American party induced me to "do what I could" for the cause. By the assistance of the committee we had our full delegation at the Chicago Convention with their credentials in their pockets. Because of a severe injury received by my wife from a fall on the 22d of January last, my time has been almost wholly employed in caring for her, and as she is but little better, I am compelled to resign the chairmanship, and notify the friends that, by unanimous consent of the delegates at the National Convention, S. E. Starry, of Clarence, Cedar Co., was appointed chairman of said committee.

J. M. KENT.

Clarence, Ia., July 14th, 1884.

LOCAL ANTI-LODGE POLITICS IN ALABAMA.

BRANCHVILLE, Ala., June 28, 1884.

I admire very much your zeal in opposition to secret organizations. It is striking a death blow to the lodges. The Masons at this place made a display on the 24th of this month. They are trying to rally, but the people, after reading the Anti-masonic tracts you sent me some time since, worked up a powerful pressure against Masonry. I am using my energy against the order, for I honestly believe it to be dangerous to the Christian religion and to constitutional liberty. Our people are not going to vote for Masons, at least not many of them. We are encouraging Anti-mason candidates for office. Will you please inform me whether or not the Republican candidate for President is a Freemason? Is Tilden a Mason?

Yours in Christ, J. H. VANDEGRIFT.

ANS.—Neither Blaine nor Tilden are Freemasons as we are informed.—ED. CYNOSURE.

ST. JOHN AT PITTSBURGH.

Dr. McDonald of California has been for some time an anxious candidate for the Prohibition party nomination The simultaneous publishing of his portrait and life in prohibition prints was well conceived to give his name the foremost place in that convention, and his offer to use $250,000 in circulating temperance literature was a bribe for the support of these papers, some of which would be glad to handle a part of that fund. But if Dr. McDonald is a sincere temperance man, who deserves the confidence and vote of his fellow citizens, why is he not willing to do the same if any other man is nominated? Why does he not do it for the cause, anyhow, nomination or no nomination. There is a smell of corruption about this matter that sincere temperance voters do well to see to. Meantime beyond the enthusiastic State convention at Bloomington, Ill., little has been done to urge the name of St. John, the New York *Witness* excepted, which alone to be sure is a host in his favor. But that the heart of the people is stronger than the power of money or lodge bonds, the *Lever* itself confesses in its last number, thus:

"It begins to look as though St. John would be the nominee of the Pittsburgh convention. If such proves to be the case, one or two kantankerous prohibition journals will have themselves to thank for it. Nothing more helps a man than unreasonable and absurd assaults upon him. When will some people learn this? So far as we know there are none of the temperance papers doing any special work for St. John, yet he seems to be almost the unanimous choice of the West, at least."

Senator Pomeroy has been out of politics for ten or twelve years, but when in public life neither St. John with all his brilliant record in Kansas, nor Russell, nor any other candidate for temperance votes could show a more honest and open record for this reform in proportion to the opportunities of his position. Pomeroy's name deserves presentation at Pittsburgh among the first and noblest.

THE DIFFERENCE BETWEEN LODGE-POLITICS AND STATESMANSHIP.

The two Senators from the State of Vermont furnish a good illustration of the very great difference there is between lodge-politics and statesmanship.

At the beginning of the war of the rebellion Vermont offered the best example of a Republican State anywhere to be found in the world. The character of its institutions and its social usages presented a firm platform from which a man of ability could have announced and maintained the sentiments of true statesmanship without the necessity of courting the favor of cliques, rings, combinations, or parties. But the delegation of the State, instead of maintaining this position, gave itself up as so many more cog wheels in the mazy machinery of lodge-politics, in which the Vermont character of independence and freedom was entirely lost sight of. Vermont interests became represented by a soulless machine instead of by the intellect of free and thinking statesmen.

Men who surrender themselves to a machine cannot control that machine, any more than they can control the locomotive that drags the car which they enter. Accordingly on the eve of the great and oppressive financial difficulty of 1873, occasioned by the wild, irresponsible extravagancies of lodge-politics, one of the Vermont Senators, borne onward by the machine, took his back-pay grab, as small and dishonest a measure as low politicians ever engaged in. Finding, however, that the people were not yet prepared for such lodge-morality and that their grab was really too dirty for a statesman's pockets, he emptied his pockets of the grab into the State treasury, the lodge machine standing ready in the legislature to receive it; and some of the more obsequious of the fraternity were disposed to vote him thanks for thus disgracing the State. The machine proved powerful enough to return him to the Senate. To clutch a few thousand dollars from a plundered national treasury, on the eve of great financial depression, and carry it to a State legislature, receiving office in return, is lodge-politics, not statesmanship.

The other Senator from Vermont, a member of the lodge, and of course entirely subject to its movements, left his seat as presiding officer of the Senate right on the eve of another financial depression from lodge-extravagance, and proposed a sinecure of some twenty thousand dollars a year by way of reward to one who even then was engaged as a part of the machine-movement in demoralizing the financial credit of the country. This proposal (which has not yet been adopted, and which doubtless defeated his nomination for the Presidency) was wholly out of accord with the character of the State which the Senator represents, or rather misrepresents.

These instances furnish an illustration of the wide difference existing between lodge-politics and statesmanship. The two Vermont Senators in their action alluded to no more represented the institutions and habits of their State than they did those of Morocco. They represented the lodge and not their State or the National Republic.

There is nothing more silly, flat, and unmanly than lodge-politics. It ranges even below party interests and serves chiefly personal cupidity; for such is the motive power of the lodge. The atmosphere of Washington is infected by it, as that of the bar-room is with the odors of rum and whisky, and men lose both their heads and their characters in it. Let us have a change.

AMERICAN.

THE DEMOCRATIC PLATFORM.

After two days and a half incubation the committee of the Democratic National Convention, meeting in Chicago last week, presented their platform, interminable, verbose, diplomatic after Tallyrand's definition, and spiritless except when denouncing the Republicans. It was voted without change by the convention although Gen. Butler brought in a minority report radically changing the portions on tariff and the currency and urged his proposition with great force to the discomfiture of many delegates.

The platform reads thus, omitting some long passages which denounce the opposing party and condole S. J. Tilden:

The Democratic party of the Union, through its representatives in National Convention assembled, recognizes that as the Nation grows older new issues are born of time and progress and old issues perish. But the fundamental principles of the Democracy, approved by the united voice of the people, remain, and will ever remain, as the best and only security for the continuance of free government. The preservation of personal rights; the equality of all citizens before the law; the reserved rights of the States; and the supremacy of the Federal Government within the limits of the Constitution will ever form the true basis of our liberties, and can never be surrendered without destroying that balance of rights and powers which enables a continent to be developed in peace, and social order to be maintained by means of local self-government.

But it is indispensable for the practical application and enforcement of these fundamental principles that the Government should not always be controlled by one political party. Frequent change of Administration is as necessary as constant recurrence to the popular will. Otherwise abuses grow, and the Government, instead of being carried on for the general welfare, becomes an instrumentality for imposing heavy burdens on the many who are governed for the benefit of the few who govern. Public servants thus become arbitrary rulers.

This is now the condition of the country. Hence a change is demanded. The Republican party, so far as principle is concerned, is a reminiscence; in practice it is an organization for enriching those who control its machinery. The frauds and jobbery which have been brought to light in every department of the Government are sufficient to have called for reform within the Republican party; yet those in authority, made reckless by long possession of power, have succumbed to its corrupting influence, and have placed in nomination a ticket against which the independent portion of the party are in open revolt.

Therefore a change is demanded. Such a change was alike necessary in 1876, but the will of the people was then defeated by a fraud which can never be forgotten nor condoned. Again in 1880 the change demanded by the people was defeated by the lavish use of money contributed by unscrupulous contractors and shameless jobbers who had bargained for unlawful profits or for high office. * * *

DEMOCRATIC PLEDGES.

The Democracy pledges itself to purify the Administration from corruption, to restore economy, to revive respect for law, and to reduce taxation to the lowest limit consistent with due regard to the preservation of the faith of the Nation to its creditors and pensioners.

Knowing full well, however, that legislation affecting the occupations of the people should be cautious and conservative in method, not in advance of public opinion, but responsive to its demands, the Democratic party is pledged to revise the tariff in a spirit of fairness to all interests.

THE TARIFF.

But in making reduction in taxes it is not proposed to injure any domestic industries, but rather to promote their healthy growth. From the foundation of this Government taxes collected at the custom house have been the chief source of Federal revenue. Such they must continue to be. Moreover, many industries have come to rely on legislation for successful continuance, so that any change of law must be at every step regardful of the labor and capital thus involved. The process of reform must be subject in the execution to this plain dictate of justice.

All taxation shall be limited to the requirements of economical government. The necessary reduction in taxation can and must be effected without depriving American labor of the ability to compete successfully with foreign labor, and without imposing lower rates of duty than will be ample to cover any increased cost of production which may exist in consequence of the higher rate of wages prevailing in this country.

Sufficient revenue to pay all the expenses of the Federal Government, economically administered, including pensions, interest and principal of the public debt, can be got, under our present system of taxation, from custom house taxes on fewer imported articles, bearing heaviest on articles of luxury, and bearing lightest on articles of necessity.

We therefore denounce the abuses of the existing tariff; and, subject to the preceding limitations, we demand that Federal taxation shall be exclusively for public purposes, and shall not exceed the needs of the Government economically administered.

INTERNAL REVENUE.

The system of direct taxation known as the "Internal Revenue" is a War tax, and so long as the law continues the money derived therefrom should be sacredly devoted to the relief of the people from the remaining burdens of the War, and be made a fund to defray the expense of the care and comfort of worthy soldiers disabled in line of duty in the wars of the Republic, and for the payment of such pensions as Congress may from time to time grant to such soldiers, a like fund for the sailors having been already provided; and any surplus should be paid into the Treasury.

We favor an American continental policy based upon more intimate commercial and political relations with the fifteen sister republics of North, Central, and South America, but entangling alliances with none.

We believe in honest money, the gold and silver coinage of the Constitution, and a circulating medium convertible into such money without loss.

Asserting the equality of all men before the law, we hold that it is the duty of the Government, in its dealings with the people, to mete out equal and exact justice to all citizens of whatever nativity, race, color, or persuasion—religious or political.

We believe in a free ballot and a fair count; and we recall to the memory of the people the noble struggle of the Democrats in the Forty-fifth and Forty-sixth Congresses by which a reluctant Republican opposition was compelled to assent to legislation making everywhere illegal the presence of troops at the polls as the conclusive proof that a Democratic Administration will preserve liberty with order.

The selection of Federal officers for the Territories should be restricted to citizens previously resident therein.

We oppose sumptuary laws which vex the citizen and interfere with individual liberty; we favor honest civil-service reform and the compensation of all United States officers by fixed salaries; the separation of church and state; and the diffusion of free education by common schools, so that every child in the land may be taught the rights and duties of citizenship.

LABOR.

While we favor all legislation which will tend to the equitable distribution of property, to the prevention of monopoly, and to the strict enforcement of individual rights against corporate abuses, we hold that the welfare of society depends upon a scrupulous regard for the rights of property as defined by law.

We believe that labor is best rewarded where it is freest and most enlightened. It should therefore be fostered and cherished. We favor the repeal of all laws restricting the free action of labor, and the enactment of laws by which labor organizations may be incorporated, and of all such legislation as will tend to enlighten the people as to the true relations of capital and labor.

We believe that the public lands ought, as far as possible, to be kept as homesteads for actual settlers; that all unearned lands heretofore improvidently granted to railroad corporations by the action of the Republican party should be restored to the public domain; and that no more grants of land should be made to corporations, or be allowed to fall into the ownership of alien absentees.

We are opposed to all propositions, which, upon any pretext, would convert the General Government into a machine for collecting taxes to be distributed among the States, or the citizens thereof.

In reaffirming the declaration of the Democratic platform of 1856, that "the liberal principles embodied by Jefferson in the Declaration of Independence, and sanctioned in the Constitution, which make ours the land of liberty and the asylum of the oppressed of every nation, have ever been cardinal principles in the Democratic faith," we nevertheless do not sanction the importation of foreign labor, or the admission of servile races, unfitted by habits, training, religion, or kindred for absorption into the great body of our people, or for the citizenship which our laws confer. American civilization demands that against the immigration or importation of Mongolians to these shores our gates be closed.

FOREIGN POLICY.

The Democratic party insists that it is the duty of this Government to protect, with equal fidelity and vigilance, the rights of its citizens, native and naturalized, at home and abroad; and to the end that this protection may be assured United States papers of naturalization, issued by courts of competent jurisdiction, must be respected by the Executive and Legislative Departments of our own Government and by all foreign powers.

It is an imperative duty of this Government to efficiently protect all the rights of persons and property of every American citizen in foreign lands, and demand and enforce full reparation for any invasion thereof.

An American citizen is only responsible to his own Government for any act done in his own country or under her flag, and can only be tried therefor on her own soil and according to her laws; and no power exists in this Government to expatriate an American citizen to be tried in any foreign land for any such act.

This country has never had a well defined and executed foreign policy save under Democratic Administration; that policy has ever been, in regard to foreign nations, so long as they do not act detrimental to the interests of the country or hurtful to our citizens, to let them alone; that as the result of this policy we recall the acquisition of Louisiana, Florida, California, and of the adjacent Mexican territory by purchase alone, and contrast these grand acquisitions of Democratic statesmanship with the purchase of Alaska, the sole fruit of a Republican Administration of nearly a quarter of a century.

The Federal Government should care for and improve the Mississippi River and other great water-ways of the Republic, so as to secure for the interior States easy and cheap transportation to tide-water. * * * * *

With this statement of the hopes, principles and purposes of the Democratic party, the great issue of reform and change in Administration is submitted to the people in calm confidence that the popular voice will pronounce in favor of new men and new and more favorable conditions for the growth of industry, the extension of trade, the employment and due reward of labor and of capital, and the general welfare of the whole country.

"Send me some American tickets at the proper time. I am going to vote that ticket and think I can get others," writes O. Jennings, of *New Castle, Ind.*

CORRESPONDENCE.

SECRETISM AT HANOVER COLLEGE, INDIANA.

OCEAN GROVE, N J.

EDITOR CYNOSURE:—As you are interested in educational matters, a word in regard to one of the oldest colleges in the West may not be amiss. It will show that something more than mere science is being taught these days.

It was my pleasure not long since, to visit the home of my youth; and once more attend Commencement at Hanover College, Indiana. Over fifty years ago, this college was founded by Dr. Crowe; than whom no better man ever belonged to the Presbyterian church. The exercises of the graduating class this year were creditable to both faculty and scholar and also reflected great credit on the management.

There was one thing however, which to my mind detracted much from the former prestige of this institution; and that was the prominence given to fraternity badges, pins, etc. A member of the graduating class had among his floral offerings, emblems cut in paper and woven in straw and flowers, emblematic of the Sigma Chi fraternity. These he placed, with evident pride, in a conspicuous position, so all could see that "he was one of them." I learned with sorrow that these fraternities are threatening the very life of this college, causing jealousies and ill feeling. The sad part of it all is, that while making the experiment of the co-education of the sexes, young women are being tempted to join fraternities, supposing superior advantages would be gained by so doing. Even some whose home training has been adverse to such things are already "in the coils".

It is strange professors have not the moral courage and principle to expel students who insist on organizing fraternities and tempting others into them. But when students are permitted openly to parade their signs, as in this case, in the face of the public, it is evident that professors as well as students are to blame, and lay themselves open to criticism. It shows also, either that they have no law in college on the subject, or if they have, the students defy the law and govern, or that the professors sympathize with such orders. The last it is to be feared is too often the case. The educators, to whom are entrusted the dearest interests of life, are training youth to love the lodge, to disobey parents and teachers, and possibly defy the law of God and the land. It is *too much education*—it is more than parents bargain for, when they send their sons and daughters to college. Instead of it being an honor and blessing to have a son educated at such a college, it may be a curse. A little wholesome literature might be distributed with effect among professors whose eyes are not yet opened to see the sin of Masonry with all its horrid rites.

It is high time for mothers and fathers to speak and write in defense of their imperiled children, and give their patronage to those colleges that have stamina enough at the *head*, to suppress fraternities.

MRS. J. S. COLLINS.

SEIZE THE YOUNG FOOL.

Darius, the proud Persian monarch, at first regarded with contempt the youthful Alexander and his Grecian soldiery who menaced his dominions with invasion. At length, alarmed at their success and rapid advance, he ordered his officers to "seize the young fool" and send him bound hand and foot to his capital. The history of Alexander's exploits and the downfall of Darius are perhaps familiar to most readers. The genius of the Persian King has often been manifest in high places of worldly power. Sisera, the general of King Jabin's army, in which were nine hundred chariots of iron, would have seized the young Israelite fools—small comparatively in number—that marched in battle array against him. The Midian power would, no doubt, have been pleased to seize Gideon and his three hundred. King Saul would gladly have seized the young David. The papal power wanted much to seize the young fool, the daring Luther. The priestly church of England would not have been scrupulous to seize the reformers, Fox, Wesley, Bunyan and others. The evil genius of American slavery would have shouted for joy to seize the young fool Garrison and all his coadjutors, and shackled them hand and foot. The rum power would, if able, seize the whole force of young fools, the prohibition agitators, and bind them hand and foot.

Examples are numerous. The dark genius of secretism would seize the opposer and exposer and perhaps serve them as they did formerly Morgan and others. The will is not wanting; but, thanks to an over-ruling Providence, there has ever been an "if." They have shown the propensity to "seize" upon a large scale. They seized

Christ, seized the church, seized the state, and, like Capernaum, thought to exalt themselves unto heaven; but it is becoming evident they seized powers they cannot bind hand and foot forever and they are now in danger of being "cast down to hell." Amen.

QUAKER BOY.

NOT THIS MAN, BUT BARABBAS.

PITTSTON, ME.

About the first of May notice was given in the local paper that the order of Knights of Pythias would attend the Congregational church in a body on the 25th, to listen to a sermon by the pastor. A few of the members of the church felt that it was not keeping God's commands to parade on the Sabbath day, and that the church ought to discountenance it in some way. Accordingly at the evening meeting they requested the church to invite the order to come directly from their homes, and return to the same, and that their hall remain closed for the day.

The question being put before the church, the discussion, which was all on one side, began. First, a member of the G. A. R., and a Mason rose. He saw no harm in the parade. The G. A. R. were going to do the same. It had been the custom for a long time for the different orders to observe one day in the year this way. Therefore it was all right. ("Away with him, away with him." John 19: 15). A second thought that if they did not come to church in their own way, they might do some thing worse. ("Not this man." John 18: 40). Others, including the deacons, saw no harm in it and said it was better to put up with a little of their folly than be too particular. The vote was finally taken, all voting to keep still and allow them to come as they chose. ("And they took Jesus, and led him away," John 19: 16).

The day arrived. The K. of P. came in their regalia, escorted by drummers. It was natural that we expected a gospel sermon well adapted to those men, few of whom ever attend church, telling them the way of salvation. But disappointment awaits us, and why? The Rev. R. W. Jenkins feels the cable-tow around his soul. He has taken the damning oath of the "Sir Knights," also is an Odd-fellow and a K. of P. His gospel consists of "Friendship, Benevolence and Charity." He selects "Friendship," for a topic, based upon the friendship that existed between Jonathan and David, using the text in 1st Sam. 18: 1. "And it came to pass that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." The sermon, or address began on this wise: "My friends and brethren of the Order of Knights of Pythias, it is with pleasure," etc. The Knights were the brethren; the congregation, including the church, must have been the friends. One of these brother Knights was arrested for the sale of liquor not long since, and yet he is brother to the minister.

The following are some extracts from the sermon, which as a whole extols secretism before the people, rather than the gospel before those Sabbath-breakers:

"No thoughtful man can fail to appreciate the practical advantage to be derived from this organization and others of a similar nature. It is not always safe to rely on spontaneous charity."

To the Christian this is the same as saying you cannot trust God for friends in time of need. It is better to join some unholy lodge, which will be obliged to help you. The Lord has forgotten his promise, "Verily thou shalt be fed."

"It is a wise thing for men to band themselves together, as you have done, for benevolent purposes; and to pledge themselves to assist each other in times of pecuniary trouble or distress, to which all are liable, by reason of misfortune, sickness and death."

"The friendship of the world is enmity with God.' With all of God's promises no one need depend on oath-bound assistance. "The earth is the Lord's, and the fulness thereof," and they that put their trust in him "shall not want for any good thing."

"I must confess that experience confirms me more and more in the belief that, the more general and the obligatory benevolence fostered by such organizations as that of the Knights of Pythias are of greater practical value in distresses which either misfortune or disease almost daily impose on many in the common walks of life. To me it is not at all surprising that you have made, and are continually gaining large accessions to your ranks. I heartily bid you God speed. In addition to the spirit of Damon and Pythias, the spirit of Jonathan and David, put into your work more of the spirit of Christ who gave his life for the world. Grow in grace."

He places Damon and Pythias first, Jonathan and David second, and Christ last. The first are mentioned several times while there is but one allusion to Christ. We read, "Thou shalt have no other gods before me." If this is not breaking the first command, I do not understand the Scriptures. Christ is the only example held forth in the Word; but Damon is preferred with these worthy, so-called, Knights. In all the address not one allusion is made to the fundamental doctrines of repentance and faith "without which it is impossible to please God."

In closing he tells them how they can obtain heaven thus: "There may be much chaff in what I have said (which is true) but there are a few kernels of wheat, which, if steeped in prayer and reflection, will yield you a glorious harvest in time and eternity." Again, the word of the Lord saith, "If there come any unto you and bring not this doctrine receive him not, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." Secret orders do not bring the doctrine of Christ, but that of Hiram or Oriris, Damon and Pythias, some real and some mythical characters; still our minister, who pretends to know the true way of life, sees nothing wrong and bids them "God speed." God's commands are abundant against the secret "works of darkness," but the church as well as the pastor are asleep on the subject. "If the blind lead the blind both shall fall into the ditch." Men can deceive others and themselves even, but God is not mocked. With a pastor hood-winked and cable-towed, and joined with the lodges, one can scarcely expect the Lord to work among us.

It has long been a question with me whether it was to remain in the church. I have come to the conclusion that God organized the church, and there is the place to stand and make war against this spiritual wickedness. I have long since withheld my usual money support. I cannot help pay oath-bound ministers, who are trusting in their ungodly lodges for their pecuniary aid. Lord deliver us from such preachers.

Let every Christian who reads this pray for the church in Gardiner.

F. M. M.

PITH AND POINT.

TREBLE THE VOTE.

All good people must approve of our platform and the rectitude of our cause. I think we can treble our vote in Nebraska this fall. With prayer that the Almighty may guide you, I am etc.—ELDER S. AUSTIN, *Fairmount, Neb.*

HOW MANY ARE PRAYING?

I earnestly prayed God for his guidance in our convention at Chicago, and am anxious to hear the result of that meeting. May God ever bless you and grant you yet many years to labor for him.—E. F. WARING, *Walla Walla, W. T.*

THE PAPER AND THE CANDIDATES.

A friend handed me an April number of your excellent paper. And I am more than pleased with it. I have read and reread it. I will vote for the nominees of the American party. Enclosed you will find two dollars. Send me the *Cynosure* as long as you can.—D. K. LAWRENCE, *Big Springs, Kans.*

ENLISTED FOR THE WAR.

It is not my intention to be without your most excellent paper, neither can I afford to be without its weekly visits, as I wish to keep posted in this great reform. I have enlisted for the end of this war as I did in the Abolition movement, which I never regretted. Then as now all had to contend with bitter persecution and misrepresentation in the church and out of it alike. All this should only spur us to duty, while we know that we are in God's work. I am trying to do what I can by way of circulating tracts and books. Since Bro. Mahan's death I am left almost alone here. One half of the leading men in the place are of the secret order, one-half the rest are in sympathy, while the other half, though they talk well against the lodge, are timid and tender-footed, and say we cannot overthrow Masonry, but I say victory for the truth.—WM. D. JOHNSTON, *Lexington, Ill.*

A GREAT WORK ALREADY DONE.

I do not wish to be deprived of the pleasure and profit I derive from the reading of the *Cynosure*. I feel interested in the reform it advocates, for it is truly the Polestar, as its name indicates. It is a stupendous work that God's faithful few have accomplished in the right direction. May our Heavenly Father spare them many years yet, girding them with strength for the work until they shall see the final triumph of right over wrong; and as they are called one by one to lay off their armor, and leave the battle to others who may come after them, may they receive a crown, with the plaudit, "Well done." —MRS. E. S. SUTPHEN, *Evansville, Wis.*

TWO LODGES THAT MUST FALL.

I would further say that if you will send me some of the most desirable tracts for circulation, I will use a hundred or more to good advantage. I have sent copies of the *Cynosure* away as soon as I have looked them through. I have sent to different States. I was a soldier in the late war, and we are now scattered world-wide; and through them I work. We are prospering gloriously here. Aaron Riley and I have another lodge apiece that we are at work upon. They, as others have done, must fall soon.—S. C. TAYLOR, *Pactolus, Ark.*

BIBLE LESSONS.

LESSON IV.—July 27, 1884.—Kindness to Jonathan's Son.—2 Sam. 9: 1-13.

Get your Bible and read the lesson.

GOLDEN TEXT.—Thine own friend, and thy father's friend, forsake not.—Prov. 27: 10.

"Is there yet any....of the house of Saul." Saul's sons had died with him in the battle of Gilboa; and few of his descendants were left. David probably had never heard of the existence of Mephibosheth. At Saul's death the child was only 5 years old, and David had then been an exile about six years. His lameness (chap. 4: 4) had prevented him from taking any part in the public contests of the time. Besides, according to oriental notions, the younger son of a crowned monarch has a preferable claim to the succession over the son of a mere heir-apparent; and hence his name was never heard of as the rival of his uncle Ishbosheth. His insignificance had led to his being lost sight of, and it was only through Ziba that David learned of his existence, and the retired life he passed with one of the great families in trans-Jordanic Canaan, who remained attached to the fallen dynasty.—*J., F. and B.*

"House of Saul." Paul's compendium of the life of David is that *he served his generation according to the will of God, i. e.*, that he made it his business to do good. We have before us an instance in point.—*Henry.*

"A servant," or slave. The obscurity in which Mephibosheth had been kept is further shown by the fact that those of whom the king inquired were unable to give him the information he desired. They knew, however, of one Ziba, an old and trusted servant of Saul, now a prosperous man with 15 sons and 20 servants, and supposed that he could inform the king.—*Kitto.*

"That I may shew the kindness of God." A reference to Jonathan's words (1 Sam. 20: 14, 15). Some take this to be kindness or mercy such as God shows to men.—*Cambridge Bible.* Others, kindness shown in God and for God's sake (Luke 6: 36).—*Keil.* Others, a very great kindness, an everlasting kindness (Rom. 11: 29).—*Cook.* And yet others undertake to combine all three ideas. "Kindness shown from indwelling in God will be pure and great kindness such as God shows."—*Prof Toy.*

"Behold thy servant." This may be a merely oriental expression of courtesy (compare the address of Joseph's brethren to Pharaoh, Gen. 47: 3); or it may seem to confirm the views some hold of the abject spirit of the man. Imagine the scene in the palace. Poor lame Mephibosheth taken before the king. Falls down "on his face" before David. But see how kind David is. Calls him by his name, tells him not to be afraid, tells him what he means to do for him for his father Jonathan's sake. He is to have his family estates again, and to sit at the king's table. How overjoyed Mephibosheth is! How humble! Bows himself before the king. David's kindness overpowers him. He says he is not worthy of all this kindness.—*Watson.*

"Thou shalt eat bread at my table." A common mark of honor in oriental countries (see 1 Kings 2: 7; 2 Kings 25: 29). The physician Democedes, who cured Darius, was made "a member of the king's table" (Herod. iii. 132); and Histiaeus of Miletus was invited to come up to Susa, and be Darius' "mess-companion" (Herod. v. 24).—*Cambridge Bible.* David once feared to eat bread at Saul's table (1 Sam. 20: 5).

"A dead dog" (1 Sam. 24: 14; 17: 43). There may be something of policy in this expression as if he has said, "I am weak and insignificant, and therefore cannot injure you. There is no occasion to feel that I may become a rival for the throne." Mephiboshcth calls himself a "dead dog." Agur calls himself "more brutish than any man" (Prov. 30: 2); and Paul declares himself "the chief of sinners" (1 Tim. 1: 15). Nevertheless Mephibosheth was a worthy man, and there were far more foolish men than Agur, far greater sinners than Paul. What then, did they lie? By no means. The man of tender and enlightened conscience knows that in God's sight the very heavens are not clean, and that he chargeth even his angels with folly. The more advanced he is in the spiritual life, the more clear is the perception which he realizes of the holiness of God, the more distinctly he feels how abhorrent all sin of thought, word, or action must be to him, and how it separates the soul from him. —*Kitto.*

"All that pertained to Saul." Saul's family estate, which had fallen to David in right of his wife (Num. 27: 8), or been forfeited to the crown by Ishbosheth's rebellion (chap. 12: 8), was provided (ver. 11, also chap. 19: 28) for enabling him to maintain an establishment suitable to his rank, and Ziba appointed steward to manage it, on the condition of receiving one-half of the produce in remuneration of his labor and expense, while the other moiety was to be paid as rent to the owner of the land (chap. 19: 29).—*J., F. and B.*

"As for Mephibosheth." As men do not sit down at table with their wives and children in the East, this constant dining at court was a distinction unaccompanied by any of the drawbacks it would bring to us.—*Kitto.* The time was to come when David would reap the reward of this kindness, and eat of provisions from this estate secured to his friend's son (16: 1-4).— *Gray.*

COMMENTS BY E. E. FLAGG.

FAITHFULNESS TO VOWS.

1. *Intemperance interferes with the keeping of vows.* V. 1; 1 Sam. 18: 3; 20: 14-17. Eight years of royalty with its cares and duties had not caused David to forget his vows made when a distressed exile to his noble and loving friend Jonathan. From chap. 8, v. 15, we obtain an idea of the load of responsibility his kingly station brought upon him, and also of the vigor, prudence, and

wisdom with which he administered the affairs of his realm. If David had been a drunken sot like Alexander the Great he would very likely have forgotten his vow to Jonathan, or if he had remembered it when sober would have drowned the recollection in his cups. A man who drinks habitually is apt to be unfaithful to his promises, partly because indulgence in one evil habit breaks down the barriers of self restraint as regards other sins, and partly because the alcoholic poison so clouds his brain that he cannot remember his promises. Many valuable lives have been lost through trusting to an intemperate physician who forgot to attend to his patients. David had certainly the strongest reasons to remember the brave, unselfish friend who stood by him when his life was in peril, and resigned without a murmur his own royal rights; but we all have a Friend to whom we owe infinitely more. Yet our vows to him we are continually forgetting. The poor, the unfortunate, the sinful are always with us, to seek out as David did the crippled Mephibosheth and minister unto for his sake. The victims of strong drink are on every side. They belong to him. His heart yearns after them, and we cannot better show our gratitude and love to Christ than by inducing them to reform, and thus giving them back their lost heritage from God.

2. *Nations no less than individuals need to keep their vows.* A nation faithless to its promises sets a terrible example, not only before the world, but its own people. Like a father whose word his children cannot trust it ceases to be respected at home; and when this is the case its day of ruin is not far off. Our nation has too often dishonored its vows made to the weak and helpless. The Indians have been driven from the reservations which had been solemnly guaranteed to them by government, because dishonest white men wanted their lands. Yet one single Christian Indian during the outbreak in Minnesota in '61, saved the lives of 300 white people. The colored race fought bravely for us, yet the nation has gone back on the Amendment Act which guaranteed to them their civil rights. We have violated our treaty with China by passing anti-Chinese laws, though she has supplied us with honest and industrious laborers. This is national ingratitude as well as bad faith. But if all who are boys and girls now grow up to consider their promises solemnly binding we shall have a generation of citizens who will not allow such national dishonor.

LIGHT FROM THE WORD.

What are we commanded? Ec. 6: 4. How does Christ consider any kindness done to another for his sake? Matt. 25: 40. Was covenant breaking one of the sins of the ancient Jews? Hos. 8: 1; 10: 4; 2 Kings 18: 12.

PRACTICAL QUESTIONS.

Vs. 1–5. Is gratitude due from us to those who have befriended our parents?

Are there any in trouble whom you ought to seek out and relieve?

Are there any promises or engagements which you have failed to make good?

Will true friendship grant favors without thought of reward?

Is it the duty of all to seek out the poor, the wretched, the lame, and the blind, and minister to them?

If we have not the love of Christ in the heart, can we show the "kindness of God" to anyone?

Is fidelity to our business engagements important?

Should our word be as good as our bond?

Vs. 6–13. Is reverence due to those who are our benefactors?

Was Mephibosheth's humility unnatural?

Was it probably real?

Mention two other Bible instances? Prov. 30: 2; 1 Tim. 1:15.

If we appreciate the holiness of God, shall we realize how all sin of thought, word, or deed, separate the soul from him?

Are the most holy always the most humble?

How may we show our love to Christ? —*The Illustrator.*

FRENCH REFORMED MISSION.

EDITOR CYNOSURE:—For the honor of justice and truth, I am forced to use the columns of the religious press, to inform the well bred and read people about the infamous report made on the 7th inst. by the Chicago *Tribune,* concerning the evangelistic work I am doing here in this corrupted city of ours, or wrong my country-men, the 20,000 French people of Chicago.

The reporter of the *Tribune,* with the special design to sneer and laugh at the movement with which I identified myself, soul and body and without any means, describes our hall where we gathered, as a dirty and sickly place, when everybody knows that it is the comfortable and beautiful Maskell Hall on Desplaines St. He misstates when he speaks of the number present, and of the collection, and endeavors to be witty at the expense of the congregation. By the side of the infamous article which has been published by the *Tribune* concerning our missionary work, there was a beautiful advertisement about one the Protestant press of this country has styled "Mgr. Capel, a Snob." That Mgr. Capel, has come to Chicago to see what will be done during the Democratic Convention. I do not see any harm in it: but, that he has preached again, in the Roman Catholic cathedral of Chicago, is where I find fault with the Catholic church.

You are aware, Mr. Editor, that the Rev. Dr. Nevins, chaplain of the American chapel at Rome, has discovered that that Monsignor Capel has been dispelled from Rome, by his pope, and from England by his bishop, the Cardinal Manning. His bad conduct has been so immoral, that he has been forbidden to preach and say mass in Europe, and here he is preaching in the cathedral, and what is worse, here we find a Protestant journal, the *Tribune,* sold to the Romanists to proclaim and propagate the error in every shape, to advocate the distinguished religious snob.

That he be such a snob, I take it on the authority of the New York *Sun,* in an article reproduced by the *Citizen* of Chicago, the 10th of November, 1883:

"Mgr. Capel has the reputation abroad of being a little of a tuft hunter. He boasts, it is said, of his conversions of the rich. We are not surprised, therefore, to find Mgr. Capel declaring that what the Roman Catholic church here needs is "a little higher social standing." "That is one of the things most wanting," he said, in his Sunday sermon before the Xavier Sodality. This is a snobbish suggestion, against which we warn the members of the Xavier Sodality. If they heed it they will damage the cause for which they are working. No, no, Mgr. Capel! We wish to hear no talk about the social standing of a church. There is no aristocracy here, we have no privileged class, and the gospel of Christ is the gospel of the poor.

"Snobbishness is odious always and everywhere, but in the church it is more than that, it is profanity."————

P. A. SEGUIN.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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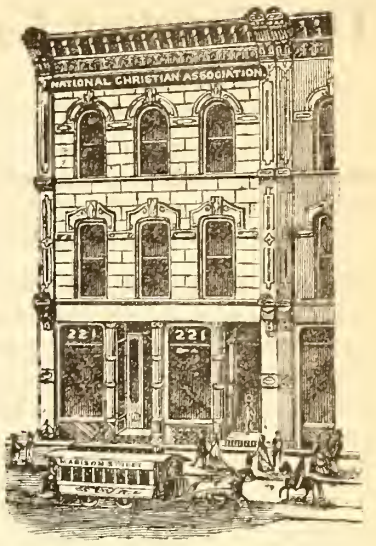
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WM. HAZENBURG, Cape Town, S. Africa.

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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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The object of this Associatiou is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, JULY 17, 1884.

TWENTY-FIVE CENTS TILL ELECTION IS OVER FOR A CAMPAIGN PAPER.

The publisher (Mr. Phillips), will send four copies of the *Cynosure* to four different addresses until after the Presidential election, for the sum of ONE DOLLAR.

There was, perhaps, never a time in the history of American Politics, when a strong Reform Campaign paper had so fair a field, and so good hope of success as now. The Republicans are divided. Butler is dividing the Democracy. The Prohibitionists must drop secrecy or submit to a rupture, or be ruled and betrayed by the Masons. Let us now hear from the "Old Guard."

"Once more unto the breach, dear friends, once more."

The state is "ordained of God" as truly as the church.

Do not cease to pray fervently for the Prohibition Convention, Pittsburg, July 23d.

We were disappointed by the failure to nominate Butler. He was the strongest Democratic candidate, and Cleveland's nomination will help Blaine.

THE LODGE VS. TOBACCO.—A theological professor, who is a learned and good man, said, "I can never agree with you that the church should disfellowship adhering Masons. I am opposed to the lodge, as I am to tobacco. But I agree with Moody, who, when asked: 'Can a man be a Christian and use tobacco?' replied quick, '*Yes, a dirty one.*'" This good professor misses the point. There is a difference between chewing tobacco, and offering tobacco to the devil as the Indians did, to keep him from hurting them; *that* is *devil* or *Gentile* worship, which, once established, separates this globe from God! This is to be disfellowshiped.

"Before the meeting of the Chicago Convention we tried as hard as anybody to induce it to speak in favor of the right of Submission. This, we believed, and still believe, it should have done. But we cannot deny the fact that the Republican party is more friendly to prohibition than the Democratic party, and the question comes up, how can we best serve the cause of prohibition? By defeating the former or the latter. The Prohibitionists have it in their power to do either, but more than this they cannot do."—*St. Louis National American.*

Prohibitionists cannot consistently vote for Blaine.

1. Because he is not even a temperance man, let alone prohibition.

2. Because he is in favor of supporting the States and counties by the liquor-tax, which makes the distillery and brewery and saloon the pillars of the Republic.

3. Because the Republican President Arthur has filled the vaults of the White House with liquor, which Mrs. Hayes had cleaned out. This is the party more friendly to prohibition, which keeps two groggeries in the Capitol.

JAMES BARTLETT HOBBS was nominated at Bloomington, Prohibition candidate for Governor of Illinois, and accepts. He is an eminently respectable business man in Chicago, conscientious and upright, clear of the lodge; and the American party will do well to put him at the head of our State ticket to run against Oglesby and Carter Harrison. The other Prohibition candidates for the State are, Jas. L. Perry for Lieutenant Governor; Chas. W. Enos, Secretary of State: Uriah Copp, who is a leading Good Templar, for State Treasurer; Hale Johnson for Attorney General, and Judge A. B. Irwin for State Auditor. Before our State nominating convention, will our friends give us the record of these gentlemen? Excepting Mr. Hobbs, we do not know enough of them as yet, to say whether they or any of them could properly be taken up by the American party.

DISFELLOWSHIPING MASONS.

A brilliant and talented religious editor says, "I have thought this matter out, and I can never agree to disfellowshiping Masons."

But adhering Masons, after loving labor should and must be disfellowshiped:

1. Because God by Paul commands to disfellowship the Eleusinian Mysteries (Eph. 5: 11), which Mackey (Lexicon, p. 135), calls "Spurious Freemasonry;" and so morally identical, *i. e.*, worship of evil spirits. See also Bishop Warburton's Divine Legation, quoted by Macknight in his work on the Epistles, Eph. chap. 5, and introduction.

2. Because, omitting Christ, Masons have neither Father nor Son; but worship the god of this world, Satan (1 John 2: 23); and must be disfellowshiped. Paul says explicitly, "I would not that ye should have fellowship with devils;" "Ye cannot partake" of the cup and the table of the Lord and of devils. This was spoken of the Eleusinian Mysteries, which were Masonry, spiritual "Spurious Masonry" (*Mackey's Lexicon, p. 135*). Therefore, adhering Masons must be disfellowshiped.

3. Because Masonry and her whelps have filled the churches with false-brotherhoods, so that the word "Brother," from the pulpit, may mean one of a dozen or more "brotherhoods," that is, has no meaning at all.

4. Because Masonry is a *political religion* like that which Jeroboam "devised of his own heart" (1 Kings 12: 33), which sunk the Hebrew United States, and will sink ours. Read the whole chapter.

5. Because "*Ours is a Christian and not a heathen nation*," and Masonry is a fundamental antagonism, destroying Christianity by inserting false worships and government by counterfeit oaths. One of the two must die.

6. Because Masonry is "an unclean," that is, idolatrous "thing," which God commands Christians to "come out" of and not to "touch." Therefore it should be disfellowshiped.

AMERICAN PROHIBITION.

The Pittsburg Prohibition convention meets July 23d. One more *Cynosure* before that convention meets.

The proof that Dr. R. H. McDonald of San Francisco, will be the lodge candidate for the Presidency before that convention are:

1. That California delegates are instructed for him.

2. That his picture is in the *Lever*, and under it the following:

"Dr. McDonald was one of the charter members of the first lodge of Masons on the Pacific Coast, and is the only one of the little band whose name is still on the roll."

This is his trump card for the lodge nomination. If the Pittsburg convention nominates a secret sworn confederate with distillers, brewers and saloon-keepers, they will lose the confidence of every honest Prohibitionist who understands the case.

Ferdinand Schumaker, whose money helped Ohio poll 323,183 votes for Constitutional Prohibition, and who made a brave run for Prohibition Governor, though not an Anti-mason, is clean of the lodge. Let the Pittsburg convention nominate St. John and Schumaker, and they will do themselves and their cause honor. But if they nominate an adhering Mason, like McDonald, they will forfeit the approbation of God and man; for the lodge, as such men as Seward have abundantly shown, is the enemy of both.

But if the Pittsburg convention should take their candidate for Vice President from the American party, they will unite the two parties into one, and, by recognizing God, conciliate his favor; and in case the Republicans and Democrats continue evenly divided, the American Prohibition party may dictate the policy of our government during the next four years, and elect their candidate in 1888.

The Fraternal Committee of the American party to the Pittsburg convention will, doubtless, address a letter to that body; not only conveying our greetings and good wishes, but discussing the relations of these two reform parties.

THE AMERICAN PARTY AND THE CATHOLICS.

The Holy Catholic church is not Romanism, or Jesuitism, or popery. It kept our Bible for us, and taught salvation by Christ 1,500 years before Loyola and Jesuitism were born, and Jesuitism, which now rules the church was at first suppressed by the Pope as hostile to religion, as it is.

Prof. Claudio Jannet of the Catholic University of Paris, sends us another book against Masonry, entitled, "*Freemasonry and Revolution.*" The Professor says of the National Christian Association, that "It is distinctly Protestant, even prejudiced against the teachings of the church; yet its good faith and Christian sentiments are not to be doubted."

The *Cynosure* thanks Prof. Jannet for his courteous Christian compliments.

We add below an article kindly sent us by our English correspondent, Rev. John Boyes, of Grimsby. Our readers will devour it; and we shall return to it. Its analysis and condemnation of the lodge are masterly and Christian. Read it twice over before stopping:

A letter from Cardinal McCabe, Roman Catholic Archbishop of Dublin, published yesterday, relative to the contest for the office of Lord Mayor of Dublin, has more than a local interest. There are two candidates—Mr. John O'Connor, publican and Nationalist, and Mr. James Winstanley, boot manufacturer and Home Ruler, and a Freemason. The Cardinal regrets that the Arran Quay Branch of the Irish National League and Registration Association passed a vote of censure on two gentlemen who voted on a late occasion against a candidate for the civic chair of Dublin because he was an avowed Freemason. His Eminence says: I think these two incriminated members of the Town Council acted in the only way open to conscientious Catholics. The candidate to whom I refer was not opposed on the ground of his religion or his country. It is not the habit with Irish Catholics to make religion or country a test of fitness for public favors. The candidate was challenged as a Freemason. He admitted the challenge, and I cannot comprehend how a Catholic could in conscience or honor help to place him in the office of first magistrate of this Catholic city. The candidate in question may be all his friends describe him, but, on his own admission, he is a member of a confederation which has for its object the destruction of religion and the overthrow even of the civil government, which is not amenable to its behests. France, Belgium, Italy, and other parts of Europe will bear testimony to what I say, and the succession of revolutions which have shaken society for the last century can be easily traced to the agencies of societies which cluster round Masonry, and owe their existence and continued life to the irreligious association. Individuals may tell us that they have no sympathy with such designs, but they are part and parcel of a society which, in its corporate capacity, aims at those ends. There is no intelligent man who can now plead ignorance as his justification, and every one who remains within the ranks of Masonry is responsible to God and society for the acts of a body of which he is a member. With these facts before us, and before the echoes of the Holy Father's warnings have died out, I am utterly unable to understand the conduct of Catholics who would seat on the civic throne of Catholic Dublin an avowed member of this condemned sect. Let us not be accused of bigotry or intolerance. We object, and must object, to the candidate for the Mayoralty of Dublin, not because he is a Protestant or an Englishman, but because he is a member of a confederation which is organized for the unholiest purposes. He may plead "non-participation" in the guilty designs of his confederates. This plea cannot be admitted as long as he remains a brother of the men who govern and direct it.—*Lincolnshire Express.*

—The *Kirchen Blatt* of Elmira, Ontario, organ of the Lutheran Synod of Canada, publishes a very full notice of a number of the N. C. A. publications.

—The Chicago Christian Association is arranging for a day's recreation at Bartlett, Ill., for its members, friends, and the children of the Band of Hope under its charge, who some of them sadly need a touch of the life-giving country breeze. The last excursion of this kind, to Wheaton last year, was a very pleasant and profitable time, as well as the year before to Lake Bluff.

—A lawyer of central Tennessee of twenty-nine years practice, and who has been employed on one side or the other of every criminal case of any importance in the courts where he practiced gives this fearful testimony against the lodge influence in the courts: "I have always observed, when the judge and one or two of the jury were Masons with the defendant, that there was no use of a prosecution." His observation for nearly one-third of a century indicates that the lodge influence in the courts is indicative of the worst corruption.

—Rev. C. H. Rawson of Battle Creek, Mich., returned to his field last Tuesday after a short visit with his parents at Wheaton. He attended the American convention and is full of enthusiasm for a political platform that will hold up a Christian man. He believes he can distribute 500 tickets in Michigan most of which will be voted.

—Our hearty thanks are due Bro. L. I. Crawford of the Sandy Lake, Pa., *News* for his wise admonition to his brother editors who seem wilfully ignorant of the really most important political movement of the day. We hope they may pay good heed to his advice and read the *Cynosure* carefully for the better understanding of themselves and their readers.

—James Auten, of Galion, Ohio, has attended every National Convention since the American party has had an existence. He is a man of faith, of prayer and of abundant works. Although well stricken in years, he expects to see the anti-lodge movement triumph before he departs. He left Chicago after the late convention, and writes from his home of numerous adventures on his journey. May the Lord bless this faithful, self-denying, hard-working brother with health and strength and courage for the duties of the campaign in which he feels the deepest interest.

—The standing of Prof. S. H. Kellogg of the Presbyterian Theological Seminary at Allegheny, Pa., may be understood from the fact of his refusing to conduct the funeral services of a church member when he understood that the lodge was to have a performance of its ceremonies on the same occasion. He was unwilling to take any part in mingling sacred and profane rites at the same burial. The manful Christian stand of the professor made a deep and lasting impression.

—A brother asks us to inform the *Cynosure* readers whether the colored secret society, "The United Brothers of Friendship," is like Masonry? We have no means of informing him definitely. It is probably like a score or so other colored secret societies to which both sexes are admitted and are of a beneficiary character. This par-

ticular society was founded by Rev. Marshall M. Taylor, lately elected editor of the Methodist organ at Charleston, S. C., the *Southern Advocate*, by the General Conference. This fact is mentioned by some of the papers as if it were an excellent qualification for the office.

—Rev. J. T. Michael of New Wilmington, Pa., has lately published in tract form his reply to a defence of Freemasonry by Rev. E. F. Crane, Baptist pastor at Oil City, Pa., and reported in the Oil City *Derrick*. Bro. Michael makes effective use of a few extracts from standard Masonic authorities, and from such men as Finney and Bernard who knew the lodge by experiment and whose word is beyond dispute. This strong document will do good if more widely distributed than in the particular locality. They can be had at the rate of fifty copies for 25 cts.

—A Methodist clergyman of the highest standing in the Rock River, Illinois, Conference, came here from Massachusetts, where he was also prominent in the church and —we must say it—in the Masonic lodge also, having taken thirty-two degrees as we are informed. He was there importuned by Masons, Odd-fellows and other secretists to run for an important office, with the promise of lodge support; but he was already becoming annoyed at their company and in order to get rid of them he came West to start anew. During the Moody meetings in 1876, he was greatly revived in vital piety and was led to see the disagreement between Christ and Masonry. He therefore abandoned the lodge forever and talks freely of its evils with friends, but has not, as we have learned, to spoken publicly on the subject.

—The name of Governor Hoadly of Ohio was presented in the Democratic convention last week as one of the candidates for the Presidential nomination. Before his election as governor last year it was published widely that he was an infidel, but a slip from an Ohio paper (our correspondent does not give the name) says that he is a Unitarian; and, moreover, that he cannot be an infidel, because he is a very high Mason and belongs to a Cincinnati commandery; which is given as proof positive, since a Mason must believe in some kind of a god and a Knight Templar must profess to espouse the cause of the Saviour of mankind. If the writer had known that such alliances are one of the greatest encouragements to infidelity and irreligion to-day he would hardly have referred to them.

—The *Wesleyan* says editorially that, according to good information, the lately elected Bishop Walden, of the Methodist Episcopal church, is a Mason of thirty-two degrees. This unhappy news Bro. Wardner comments severely upon as it deserves. We have been asked for the evidence that Charles H. Fowler, also elected bishop, was a Freemason. Mr. Fowler was pastor for years in this city, especially of the Centenary church before the advent of the heretical Dr. Thomas. He was also president of Northwestern University at Evanston for a few years before his appointment to the M. E. Mission Board. While pastor here he was published as a Mason in the daily press, and we believe a reference to our files would show that he assisted publicly in Masonic rites. While at Evanston he sustained the secret orders among the students, by whom we have been told that he used privately to recommend them to join. This is Bishop Fowler's record in Chicago. Since he has been in New York we will have the charity to hope that he has left the lodge, but no word has appeared to that effect. We know of other Methodist ministers as able as he, though not so ambitious, who have left the lodge and use their influence, privately at least, against it.

A CORRECTION.

"The *Cynosure* is spoken of by our good Prof. Kimball as *political* and not *religious*."—*Cynosure of June 26*.

The above is a mistake. I have taken the *Cynosure* for the past fourteen years, and have invariably recommended it as the best weekly *religious* paper published in America. A standing advertisement in the *Christian Witness*, placed there without suggestion from any person connected with the *Cynosure*, declares that to be *"the best* RELIGIOUS *paper in the land."* In commending the *Christian Witness*, I have stated that it is *"less political* and *more religious than the Cynosure,"* not meaning thereby to undervalue the political features of the latter, but to explain that the scope of the *Witness* is somewhat different. We do not deem it advisable to occupy much of our space in purely political discussions. The good in each political party is commended, while evil is disapproved wherever found. With unspeakable love and admiration for the grand old *Cynosure*, I remain,

Your brother in the Gospel, S. C. KIMBALL.

New Market, N. H., July 10, 1884.

WASHINGTON LETTER.

DEAR CYNOSURE:—The first session of the XLVIII. Congress expired at 3 P. M. Monday, July 7th. The following from the *Star* gives the general impression of its character:

After lying in a comatose state for days, the session finally expires this afternoon. Its record has been anything but glorious, and the best praise even its friends can give it is that it has done no great harm. "Well," said a weeping mourner at a wake, after endeavoring in vain to think of something to eulogize in the departed, "well, he makes a good, quiet corpse."

The session of Saturday continued all night. At 7 A. M. on Sabbath morning they took a recess to 3 P. M., and then continued the session most of the night. When Congress adjourned it was nominally at the close of Saturday's session. There had been no adjournment, only a recess. The President and his Cabinet spent most of the Sabbath at the Capitol reading and signing bills—it is presumed not willingly, as they had no interest in the Chicago Democratic convention which was the occasion of this needless violation of the Divine law. The convention must be attended, but God's law could be trampled on. Two or three years ago when Congress was in session on the Sabbath, that remarkable man, John Whiteford, stood up in the gallery of the House and in the spirit of John the Baptist boldly rebuked them. He was promptly arrested, and since then no one has dared to make more than the mildest protest against this national desecration of the Sabbath. And yet there are some prophets who still plead for the truth. Among them is the *National Republican* of this morning, which has an excellent editorial on this violation of the Lord's day. "Is Saul among prophets?"

Though not much was accomplished during the session just expired, much was attempted, and much that marks the degeneracy of the times. Among these is the Supplementary Anti-Chinese Bill which has for its object to exclude British subjects of Chinese origin. The act of two years ago excluding Chinese laborers was a wide departure from the fundamental principles of our government. It violated a sacred compact with a friendly nation, and trampled on the sacred rights of humanity. It was all the worse because it was the act of a professedly Christian nation towards the heathen whom we are seeking to convert to our religion. The principles of the Declaration of Independence are the principles of the Gospel as applied to civil government. So far as we have conformed to them we have been eminently prospered as a nation. All our national calamities have come from disregarding them. The long series of Indian wars, the war with Mexico, and the great rebellion with many other afflictions have grown out of our disposition to defraud the Indian and enslave the negro. The hand of a righteous Providence has been in all their national chastisements, and if, in the light of past experience, we oppress either Chinaman or Italians, or suffer them to be oppressed, we surely will not escape continued retribution. "For the Lord your God is a great God, a mighty and a terrible, which regardeth not persons nor taketh reward. He doth execute the judgment of the fatherless and the widow and loveth the stranger. Love ye therefore the stranger." Deut. 10: 17–19.

A STRANGE CO-PARTNERSHIP.

I find the following advertisement in one of the papers conducted by the colored people of this city:

"Subscribe for the *Christian Recorder*, 631 Pine street, Philadelphia. A great family and religious weekly newspaper. Official organ of the African Methodist Episcopal church, official organ of the Masonic Fraternity, official organ of the I. O. G. T. of the world."

When the conductors of a religious journal, the organ of a great religious denomination, join hands with the Masonic fraternity and unite with them in the support of a common organ, they manifest either profound ignorance of the character of Freemasonry or a moral imbecility most painful to contemplate, and which we would be very slow to attribute to professed Christian brethren. If the conductors of the *Recorder* know what Masonry is, they know that it teaches religious principles directly the reverse of those taught by the A. M. E. church. If they do not know, they have unconsciously insulted the intelligence of all Christians who are better informed. It requires but the briefest study of standard Masonic authors to discover that Freemasonry teaches that men of all religions—Christians, Jews, Mahommedans, and pagans can and do unite in a professedly acceptable and saving worship from which everything peculiar to any form of religion is to be strictly excluded. The great fact in Christianity that distinguishes it from all other religions, is that Jesus of Nazareth is the Divine Redeemer, the great atoning sacrifice for the sins of man. With this fact left out of Christianity, it is as powerless to bless and save men as were the old heathen philosophies; and Freemasonry omits from its forms of worship all confession of sin, all invocation of the Divine Spirit, and especially all mention of Christ. Nay, more, it cuts out his name from the passages that it quotes in its ritual. The A. M. E. church teaches that "there is no name given under heaven whereby men may be saved" but by the name of Christ, and that no man cometh to the Father but by him.

I desire to call the attention of the editors of the *Recorder* to the following authorities in Masonry:—Mackey's Masonic Lexicon, pp. 16, 297, 298, 404; Mackey's Ritualist, pp. 22–24, 44, 112–114; Synopsis of a Masonic Law by Rob Morris, P. G. M. of the Grand Lodge of Kentucky, in his edition of Webb's Monitor, pp. 284, 285.

I need not add the undeniable fact, that the oaths, penalties, and ceremonies of Masonry are so shocking to the mind of uncorrupted Christian people that they are generally unwilling to believe it possible that Christian men should engage in them, and it is only because Masonry hides itself behind its own abominations that it is suffered to exist.

But let me call the attention of our brother to the fact which some of the colored people are beginning to recognize, that the secret orders of which Masonry is the fruitful mother, are a greater incubus on the colored people than anything else since the days of slavery. They are robbed of their time, their money, and their religion. Statistics published by Masonic authority show that not more than fifteen per cent. of the money paid into the treasury of the lodge ever goes out for charity, but is consumed in running expenses. A poor people cannot endure this, and considered simply as a financial question, it has become abundantly evident that the colored people cannot support both their secret societies and their churches, and that the churches must destroy the orders or be destroyed by them.

In conclusion, we would kindly admonish our brother that God's Word condemns most pointedly, both the union in which he is joined and the advice that he incidentally gives,—"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them and be ye separate." 2 Cor. 6: 14–17. Also, "Woe unto them that call evil good and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isa. 5: 20. I trust that our brother has sinned through ignorance, and that he would not willingly mislead, but if so it was a most serious error and does not do away with the "woe" which the prophet promises. H. H. HINMAN.

LITERATURE.

ON LIBERTY, by John Stuart Mill. Pages 193. Price 25 cents. John B. Alden, New York.

Mill was one of the profoundest thinkers of the century, although he did not always think rightly. His theories of political economy are shaken by later philosophers, but this dissertation on Liberty, with its divisions: "the liberty of thought and action," "individuality as one of the elements of well being," and "the limits of society over the individual," is one of the most valuable of his treatises. Mr. Alden presents it to the public in a charming little volume that tempts the reader even in this summer weather.

FIVE YEARS OF FAITH WORK IN INDIA, or a Brief History of the Telugu Faith Mission, Nizam's Dominions, by C. B. Ward.

The author of this little volume of some 250 pages, entered the missionary work in India, we believe, under William Taylor. His correspondence in the *Cynosure* has been read with profound interest, and the literature sent him by the N. C. A. for distribution among the missionaries of India and Ceylon was placed in good hands. The Telugu mission is sustained, like George Muller's orphanages at Bristol, England, on the faith plan. Bro. Ward tells the story of a truly remarkable work, and no one can read the sketch without rejoicing in the triumphs of faith and being himself quickened in zeal for the cause of Christ. We shall give the readers of the *Cynosure* some valuable extracts, and hope their interest will be aroused to assist in supporting so noble a mission. Bro. Ward may be addressed at Secunderabad, India. Send him a contribution and get this book.

Choice Literature for July is also a strong number. "The Unknown and the Unknowable," "Contemporary Life and Thought in Switzerland," "The Sins of Legislators," "Forgotten Bibles," "Dr. Arnold of Rugby," "Travelling in Norway," "The Religious Question in France," "International Rivalries in Central Asia," are among the subjects that first attract attention. This collection from the best magazines of England is a treasury of literature within reach of every one.

In addition to the regular monthly issues of his magazine the publisher of *Choice Literature*, John B. Alden, New York, is issued an extra which brings to hand beautifully printed such a collection of magazine articles as would fill two or three ordinary 12mo. volumes. Few are able to enjoy the luxury of English magazine literature but here they have it for a trifling sum.

THE HOME.

SUMMER WIND.

It is a sultry day; the sun has drunk
The dew that lay upon the mountain grass.
There is no rustling in the lofty elm
That canopies my dwelling, and its shade
Scarce cools me. All is silent, save the faint
And interrupted murmur of the bee,
Settling on the sick flowers, and then again
Instantly on the wing. The plants around
Feel the too potent fervors: the tall maize
Rolls up its long, green leaves; the clover droops
Its tender foliage, and declines its blooms.
But far in the fierce sunshine tower the hills,
With their growth of woods, silent and stern,
As if the scorching heat and dazzling light
Were but an element they loved. Bright clouds,
Motionless pillars of the brazen heaven—
Their bases on the mountains—their white tops
Shining in the far ether—fire the air
With a reflected radiance, and make turn
The gazer's eye away. For me, I lie
Languidly in the shade, where the thick turf,
Yet virgin from the kisses of the sun,
Retains some freshness, and I woo the wind
That still delays his coming. Why so slow,
Gentle and voluble spirit of the air?
O, come and breathe upon this fainting earth
Coolness and life. Is it that in his cares
He leaves me? See, on yonder woody ridge,
The pine is bending his tall top, and now
Among the nearer groves, chestnut and oak
Are tossing their green boughs about. He comes;
Lo, where the grassy meadow runs in waves!
The deep, distressful silence of the scene
Breaks up with mingling of unnumbered sounds
And universal motion. He is come,
Shaking a shower of blossoms from the shrubs,
And bearing on their fragrance; and he brings
Music of birds, and rustling of young boughs,
And sound of swinging branches, and the voice
Of distant waterfalls. All the green herbs
Are stirring in his breath; a thousand flowers,
By the roadside and borders of the brook,
Nod gaily to each other; glossy leaves
Are twinkling in the sun, as if the dew
Were on them yet, and silver waters break
Into small waves, and sparkle as he comes.

—*Bryant.*

GOD'S WAYS NOT AS OUR WAYS.

What a weary day it had been to Mrs. Miller: how the head ached, and the feet ached, and worse than all the rest, the heart ached.

"Not that I have *anything* I *ought* to complain of," she thought to herself as she rapidly pared some apples for sauce; "but I am anything but a happy woman, and I did think, if I married John, and we came off here to live by ourselves, that I would never care to go anywhere or see anybody, just to be with him, and have an easy time doing work for just our two selves, and may be a hired hand the most of the time."

A sudden cackling among the hens, and screaming of the chickens caused her to set the saucepan of apples down on the hearth, and rush out into the yard to find two mother hens fighting over the coop which both wanted for her own family for the night; one of these was quickly shut in, and the other left to console herself for her disappointment as best she might, in any one of the dozen empty coops close by; and Mrs. Miller was back again pouring water on the apples ready to cook.

"Just a half an hour and John and the men will be here; it does seem to me I cannot get supper to-night, there are just forty things to do all at once. I do think John might let me have a girl to help me;" and Mrs. Miller sat down, put both hands up to her face and burst out crying as hard as she could.

Two minutes may be she cried thus, then remembering how much must be done, sprang up, washed a couple dozen potatoes and put in the oven, soliloquizing as she did so, "Biscuit or gems? John thinks he must have one or the other," and then commenced making the first.

Swiftly moved her hands, there seemed not a motion lost, and soon a large pan, and a small one were filled with cakes ready for baking.

She went in the dining room to set the table; and stepped a moment into a room opening out of it to glance at herself in the glass. "Don't look as if I had been crying, I guess, but I feel as if I should cry again in a moment. I do hope John will be," she was going to say, "good-natured," but she didn't, a voice at the kitchen door called out, "Hettie, is supper ready?"

"It can be in ten minutes, John," with a glance at the glowing fire, and the steaming kettle; "will that be too soon?"

"No; say Het, I want to go to town to-night, will you do the milking? fact is I've got to get one of the plows mended before I can work with it in the morning." John Miller did not seem to be looking at his wife, if he was he saw a face grow suddenly white, he surely heard a low voice saying:

"Don't go John, you can't get Williams to do the work to-night, and you will have to take another trip in the morning if you do go. I'll milk, or do anything if you'll stay at home with me to-night; won't you, John?"

"Het, you are getting to be an awful baby, to want some one home with you every night; hurry up the supper I must go to town, I tell you," and he walked away to the barn quite fast.

Mrs. Miller took the large pan of biscuit, put them in the oven; took off the apple sauce and dished it for the table, made the tea, poached a large platter of eggs, set the chairs to the table which at intervals she had been setting, then rang a little sweet toned bell.

In response to its call, five men came in, all hungry, all tired, and all evidently out of sorts about something; they ate moodily, scarce a word passing between them; Mr. Miller finished first, got up, and without a word, started out of the kitchen door.

"Are you going to town to-night, John?" with accent on the are; as she hastily followed him, hearing as she passed out through the kitchen, one of the men say, "going to the devil, more like;" this only served to make the face still whiter, and to make her knees seem weaker; some way she felt scarcely strength enough to walk a step, as John hurried on without even looking round.

She looked after him, such a strained hopeless look in her face; the men noticed it as they went out; one turned back hesitatingly: "Mrs. Miller, can I do anything for you? I would like to if I can."

She started at his voice, and seemed trying to think. "Yes, Andrew, you can milk if you will. I —I—well, I am very tired to-night, but no doubt you are too; never mind the milking, I can manage it, I guess."

"The milking is nothing for me to do, and a good deal for you, with all else you have to do. Mrs. Miller," hesitatingly again, "can't you keep him," with a nod of the head toward her husband, "from going to town to-night? he ought not to go to-night, can't you stop him? go and try."

She did try, but he would neither listen to her, nor look at her, scarcely answering her pleadings, and rode away.

She went in, through the kitchen, dining room, and thence up stairs into her spare room; she turned the key in the lock, and knelt down in the middle of the floor and lifted two great dry eyes toward the ceiling.

"Oh, my God! when thy children in the wilderness turned from their evil ways then thou didst turn to them; see me now, I would turn to thee too; teach me what to do! I am almost beside myself to-night; with weary night watchings, with days full of labor beyond my strength, with the carrying about of a sorrow that is breaking my heart; with the reaping of what I myself have sown; I 'sowed the wind, I am reaping the whirlwind;' I disobeyed thee; I heeded not the teachings of thy word, I took to myself an idol, and loved it more than I loved thee; I took for my husband one who did not love thee; I hoped, through my poor human love, and human wisdom to win him to thee. I dared 'do evil that good might come:' I see my sin, I confess it here to-night before thee; forgive me, oh, forgive me! and show me how to win my husband from his intemperance, oh spare him from the drunkard's doom; help me from this moment to walk in thy laws and to have respect unto all thy commandments; help me to patiently bear the yoke to which I have so willfully bowed my neck, and to be in all points the faithful, forbearing, loving wife that thou wouldst have me be. Show me thy will concerning this matter, and save, oh, save my husband! Show me what I can do, if anything, to turn him from the destruction that yawns before him; pity my bodily weakness to-night, and make me strong to do anything to save my husband's soul."

Mrs. Miller ceased her prayer, there was a pounding on the door below, she rose from her knees and went down stairs mechanically; at the door stood one of her neighbors with a very scared look on his face, she did not notice it however, her mind was with John, and in fancy she could see him at the little town asking for a drink of liquor just now.

"Mrs. Miller"—began the neighbor, and hesitated—

Mrs. Miller came back from her husband to listen —she thought the man asked for him.

"My husband has gone to the town, must be there by this time, I think; anything I can do for you, Mr. Goodman?"

"Mr. Miller"—again began the man; now she saw a strange look in the man's face, something that awakened pity as well as interest and she waited expectantly.

"Mr. Miller is at my house; something has happened, we don't know what, do you think you could go over with me?"

"Happened? do you mean accident to John?" she spoke so quietly and softly he thought she couldn't have understood.

"Yes'm, an accident, perhaps "—another hesitancy, "*perhaps* he's only stunned."

Mrs. Miller took her sunbonnet from the nail and stepped along beside Mr. Goodman, very slowly she walked; he wondered at it, and more that she asked no questions. Mrs. Miller was asking God to grant her strength to bear to have her prayers answered in God's way instead of her own. She had only thought of one way, now it occurred to her mind that God might have other than that way of hers.

Mr. Goodman was their second neighbor, and soon she found herself at his gate with both of his wife's hands clasping one of hers and she was saying to her, "Really, I am afraid the doctor will be no use, he don't seem to breathe nor anything yet."

Was it all a dream? the worry of the whole day, the anxiety of the early evening, the prayer in the spare chamber; then the fright following close on that? No! it was not a dream; she had entered the house and there on a wide home-made lounge drawn into the middle of the floor lay John Miller as one dead.

She knelt down beside him and put her face close to his white cheek, it was warm; she unbuttoned his shirt and laid her hand over his heart, surely it throbbed; "John, dear John, do speak to me." There was a preceptible quiver of his lips, but no sound, she put her mouth to his ear, "John, do speak to me; can't we turn you so you will get over this faint?" then to those standing by—"Bring me some water, it is a faint, I'm *sure* it is only a faint, he fainted easily when a boy, I've heard his mother say so."

The water came, she bathed his face, she poured a few drops into his mouth, all the time talking to him. "John, do speak to your Hettie, and tell me where you are hurt!" There was a half gasp —she showered water on his face and head, put more in his mouth; he sighed such a long sigh; then it seemed as if there was no breath left, after a little another sigh, then a breath, another, and the eyes opened wide, the lips moved again as if to speak— and the doctor came: without a word he poured a drop of something on Mr. Miller's tongue, and told him to swallow it, he evidently tried to obey; then the doctor held a bottle to his nostrils, soon he drew another sigh, a moment after he swallowed; then another drop was poured upon his tongue, he swallowed that also—breathing became more regular; pretty soon Mrs. Miller spoke again,

"John, you are better now?"

A little nod of the head, presently he opened his eyes again and looked at her, such a loving look, other eyes than hers caught the expression; so hungrily he kept his eyes on her face, trying to speak; she bent over him.

"Don't talk John, you'll soon be better, then tell me all about it," but he tried all the same, never moving his eyes from her face.

"Don't try to talk, my boy," said the doctor, "wait a little and you may see her home," jesting as most doctors do jest in the most anxious moments.

But he heeded not, and at length the words came, "Hettie, my girl, I *was coming back*, I couldn't forget your face. I promised God I'd never taste another drop of liquor—while I lived—if he'd forgive me, do you think he will?"

"He has John, has already, if you repented."

"I wish I could prove my repentance to you, Hettie, but—I'm—afraid—God don't—dare—to—trust—me."

It was so hard for him to talk that the doctor rose and forbade him to speak another word. More medicine was administered and when he again grew quiet the doctor inquired where he seemed to suffer most?

"I don't—suffer—only for breath," he made out to answer, then in a moment, by motion of head and hand he signified a desire to be raised up. The doctor passed his arm beneath his shoulders and raised him a little; he threw up his arms toward his wife with the look of intense love, sank back on the pillow, breathed a few times and then "the breath returned to God who gave it." Mrs. Miller had caught her husband's hands in her own at the time he had thrown them up toward her, and still held them until the doctor gently loosened her grasp and straightened the arms down by her husband's side.

Then she began to realize that her prayer was answered, her husband *saved* but not to her for this life; that she must now take up her life alone, without that love which had three years before been more to her than all else—without him who was even yet dearer than her own life.

"How can I?" queried the sore heart. "My grace is sufficient for thee," suggested the Comforter; "I

had *my* way three years ago and what but sorrow and shame came of *my* way? My way now would have been a *reformed* long life for my husband, happiness for us both,"—"My ways are not as thy ways" again whispers the Comforter. "Could it be as John said, that 'God did not dare to trust him to prove his repentance?'" and as her mind pictured him fallen again into the sin of intemperance her whole soul shrank from the sight—and the Comforter whispered, "The Lord redeemeth the soul of his servants; and none of them that *trust* in him shall be desolate," and her heart replied, "Though he slay me yet will I trust in him," and her neighbors wondered at her calm grief, and whispered to each other, "Poor thing, he drank himself into the grave, you see; life was but a bitter cup for her you know, at best, if he had lived; perhaps she will be happier without him than she was with him." God only knew how the broken-hearted woman went home from the grave, to shut herself once more in the spare chamber where with God and angels for witnesses she consecrated herself anew to the service of her Master; going out from it soothed and comforted as only one is comforted by communion with him who giveth "a peace that passeth all understanding."

Mrs. Miller has grown old in her work for Christ, and sometimes when she sees some young woman about to lose her heart to one who "looks upon the wine when it is red" she tells them the sad story of her three years of married life and its ending.—*Sabbath Recorder.*

OUR BOYS AND GIRLS.

LITTLE FEET.

Blessings upon them, the dear little feet,
That patter and patter the whole day long
Through alley and lane and busy street,
Never pausing to ask, "Is it right or wrong?"

Straying, it may be, far out of the way;
Wandering from home like a bird from its nest,
Till a soft voice calls, at the close of the day,
"My children, 'tis evening; come home and rest!"

God's pity be over the dear little feet,
And guard them from seeking the paths of sin
Till they near the gates of the golden street,
And the Father calls His children in.

—*Selected.*

HOW THE GREAT STATUE WAS MADE.

Charles Barnard has contributed to the July *St. Nicholas* a very graphic and popular account of Bartholdi's great Statue of Liberty, from which we make the following extract: "In the first place, there had to be a sketch or model. This was a figure of the statue in clay, to give an idea of how it would look. The public approved of this model, and then the first real study of the work was made—a plaster statue, just one-sixteenth the size of the intended statue.

"The next step was to make another model just four times as large, or one-fourth the size of the real statue. This quarter-size model being finished, then came the task of making the full-size model in plaster. But this had to be made in sections. For instance, the first section would include the base on which the figure stood, the feet, and the hem of the garment. The next section would include a circle quite round the long flowing dress, just above the hem. The third section would stand above this and show more of the folds of the dress, and reach part way up to the knee. In like manner the whole figure would be divided into sections.

"The quarter-size model was first divided in this way, and then to lay out the full-size plan it was only necessary to make a plan of each section four times as large as the section actually was in the model. Every part of the model was covered with marks or dots for guides, and by measuring from dot to dot, increasing the measurement four times, and then transferring it to the larger model, an exact copy just four times as large was made. For each of these large sections, however, there had to be a support of some kind, before the plaster could be laid on. Having marked on the floor an outline plan of the enlarged section, a wooden frame-work was built up inside the plan. Then upon this frame-work plaster was roughly spread. It soon resembled, in a rude way, the corresponding section of the quarter-size model, but was four times as large. Then the workmen copied in this pile of plaster every feature of the model section, measuring and measuring, again and again, from dot to dot, correcting by means of plumb-lines, and patiently trying and retrying till an exact copy—only in proportions four times as large—was attained.

"The great irregularity of the drapery made it necessary to put three hundred marks on each section, besides twelve hundred smaller guide-marks, in order to insure an exact correspondence in proportion between the enlarged sections of the full-size model and the sections of the quarter-size model. Each of these marks, moreover, had to be measured three times on both models, and after that came all the remeasurements, to prove that not a single mistake had been made.

"When these sections in plaster had been completed, then came the work of making wooden molds that should be exact copies both in size and modeling of the plaster. These were all carefully made by hand. It was long, tedious and difficult. Each piece was a mold of a part of the statue, exactly fitting every projection, depression, and curve of that portion of the figure or drapery. Into these wooden molds sheets of metal were laid, and pressed or beaten down till they fitted the irregular surfaces of the molds. All the *repousse*, or hammered work, was done from the back, or inside, of the sheet. If the mold is an exact copy of a part of the statue, it is easy to see that the sheet of metal, when made to fit it, will, when taken out and turned over, be a copy of that part of the statue.

"These sheets were of copper, and each was from one to three yards square. Each formed a part of the bronze statue, and of course no two were alike.

"In this complicated manner, by making first a sketch, then a quarter-size model, then a full-size model in sections, then hundreds of wooden copies, and lastly by beating into shape three hundred sheets of copper, the enormous statue was finished. These three hundred bent and hammered plates, weighing in all eighty-eight tons, form the outside of the statue. They are very thin, and while they fit each other perfectly, it is quite plain that if they were put together in their proper order they would never stand alone. These hammered sheets make the outside of the statue; but there must be also a skeleton, a bony structure inside, to hold it together. This is of iron beams, firmly riveted together, and making a support to which the copper shell can be fastened."

DIME NOVELS.

A TRUE INCIDENT.

Willard and Fred Warren had been reading "dime novels" for some time "upon the sly," as they expressed it. Just how they began in such an evil practice I do not know, but undoubtedly in the same way that many other boys begin to do wrong. Their Christian parents never dreamed for a long time that the boys were doing this and thus trying to deceive them. They were careful to provide their children with suitable reading, and many bright, beautiful books were presented to them, but the boys' taste for reading had been corrupted and they did not care for the fine presents in the form of books. The "dime novels" with their false and unholy teachings were leading the boys far away from the path of right and obedience. The blinded boys were injuring themselves far more than they supposed.

Willard and Fred could not always read such books "upon the sly," and at last it was revealed to the parents just what the boys had been doing. They were greatly surprised and deeply grieved, and they entreated the boys to cast such books aside and never look upon them again. Fred, the youngest boy, was moved at the grief of his parents and promised to heed their advice, but Willard, who was nearly four years older, thought that he was able to judge for himself what kind of books to read, and so he made no promise. Fred regained the confidence of his parents, but Willard only grew more disobedient. He would not remain at home the long winter evenings because he was not allowed to read his vile books in the family circle. Soon he left home for good, and became very reckless and wayward. The parents were almost heart-broken, and could only weep and pray. At last he went away, and no one knew just where he had gone. News came after awhile that he was in a western jail, but no one knew whether it was true or not.

Two years passed away, and the parents received a letter from him just before he died in want and degradation. He confessed his folly, and acknowledged that he was led to his life of shame by reading dime novels. He asked to be forgiven, and expressed a hope that God had also forgiven him. Another letter followed this, from another, saying that Willard was dead and buried far away from his friends and kindred.

This is only one of the thousands that are led yearly to ruin by reading dime novels.—*Selected.*

TEMPERANCE.

UNCLE SAM'S DISTILLERIES.

Much has been said and written about the Government's sanction of the liquor traffic, but few are aware that the U. S. Government at Washington actually conducts the entire business of distilling, while the men in whose names it is carried on are but Government agents or employes—its hired workmen. But few are informed as to what a strong, tight grip the Government has on the business, and what miserable bond servants the (nominal) distillers are. About three years ago it was my privilege to be shown through one of the large distilleries in "the Peoria district," by a friend of mine, employed as one of the Government "watch dogs," to keep the rascally distillers from stealing its whisky, and cheating it out of its revenues. Rascals, did I say? Perhaps I ought not to say that; for when I entered the office of the distillery with my friend, he introduced me to the (nominal) proprietor as brother So and So; a member of the———church, at the same time remarking that several of the men employed were members of the same church. "Yes," said the distiller, with a smile of satisfaction, "nearly all of these gin mills are owned by members of the———church."

But now to my story: As my friend showed me through the mill he gave me a statement of the facts I am now about to relate. To begin with, when one determines to engage in whisky-making, the first thing to be done is to cause a plan and draught of the proposed building and premises to be made, showing the exact location, size, form and fashion of everything—mill, store-house, office, hopper, tub, engine, pipe, worm, etc., etc. This draught is then sent to Washington for the inspection of the boss distiller, "Uncle Sam." If approved, a permit is granted to build the distillery. If not approved, it is returned, with directions and specifications as to how "big boss" wants them fixed. At length, when all things are ready for business, our dear old "Uncle" kindly furnishes a book-keeper, a store-keeper, a gauger, and as many more helpers as may be necessary to "hold the fort." When they arrive they take possession. The keys are placed in their hands. Every door, and bin and hopper is locked, and not a bushel of grain can be ground until the appointed Peter chooses to turn the key. When the liquor is barreled and gauged, it is placed in the warehouse and locked up. Inside of this warehouse neither the sub-proprietor nor any of his men dare set foot, without the permission and company of the store-keeper. He dare not, and will not, leave any one alone in the building. Not a barrel can be removed for any purpose whatever without his permission. (Blessed liberty!) How free and independent these liquor men are! They don't believe in having their liberties taken from them by "temperance fanatics."

In the distillery, where the "pure juice," after passing through the worm, issues from its confinement to start on its mission of death, the aperture whence it issues, and the receiving vessel, are enclosed in a glass case so tightly that a rye straw can not be inserted to taste and test its quality. The owner (?) of the concern may stand and gaze at it, as it trickles down into the receiver, and estimate its value—like Judas Iscariot, when he watched the ointment dropping from Mary's albaster box on the Saviour's head—but he cannot draw off a single gill of it, even to give to the poor. (Delightful liberty! No wonder they don't like "fanatics.")

These Government agents, or detectives are never absent. Some of them are always at the distillery, on guard, week days and Sundays, night and day, year in and year out. Yet, with all this vigilance and surveillance, these dear brethren of the———church manage, now and then, to dodge the detectives, and appropriate some of our whisky. (We are the Government.) This they do by various devices; such as covering up a full barrel among the empty ones; inserting a false stave into a tub, so as to enlarge it, after it has been gauged, etc.

Lest the sweet bond of friendship should grow too strong between the Government officials and the proprietors, they are changed, or shifted to other distilleries, about every two months. In this, the Government thinks with the old Quaker: "Thee may be very honest, but it's no harm to watch thee." And this, notwithstanding these agents are the very best men they can find.

At the time above mentioned whisky was selling at $1.05 to $1.10 per gallon. The Government's share of this was 90 cents, and the division of profits is not much different to-day. Besides all this, for every bushel of grain that is put into the hopper the Government must have a certain number of gallons of whisky (I do not now remember the exact amount). In other words every bushel of grain is expected to yield so much. If it falls short, the shortage is charged to fraud, and the distiller must make it good. But if it overruns the estimate, it inures to the benefit of both parties.

And now in view of all these facts, it is pertinent to ask: Who conducts the distilling business in these United States? Who is the boss distiller? Who gives to the business an air of respectability? Who "strengthens the hands of the wicked, that he should not depart from his wicked ways"?

"Well, what are we going to do about it? How else can the whisky tax be collected? Unless we keep them in chains, the distillers will cheat us out of nine-tenths of the tax. Shall we remit the tax, and let them go scot free, while honest men, who follow legitimate occupations, support the Government?" No, by no means. "What then?" Why, abolish the business, and the tax along with it. Then both the Government and the people will be immeasurably better off than they are now. If the people are ready for that, well; if not, we must bear the burden and the disgrace a little longer; and the United States Government must wear the unenviable reputation of the biggest distiller in the world.—*Liberal Economist.*

BEER AND LIFE INSURANCE.

Life insurance is a business, and is run, not on sentiment or religion, but on business principles. But life insurance men find that they cannot afford to insure beer-drinkers at the same rates as abstainers. Says Col. Green, President of the *Connecticut Mutual Company*:

"In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their physicians and friends were temperate; but they were *habitual users of beer.* When I began they were, on an average, something under middle age; and they were of course selected lives. For two or three years nothing remarkable was to be noted But presently death began to strike down the group, until it had dwindled to a fraction; the mortality was astounding in extent, and still more remarkable in the manifest identity of cause and mode.

"There was no mistaking; the history was almost invariable—robust, apparent health, full muscles, fair outside, increasing weight; then a touch of cold, or a sniff of malaria, and instantly some acute disease, with almost invariably typhoid symptoms was in violent action, and ten days or less ended life. It was as if the system within was eaten to a shell, and at the touch of disease there was utter collapse, every fibre being poisoned and weak. This, in its main features, has been my observation of beer-drinking everywhere—peculiarly deceptive at first, thoroughly destructive at last."—*Safeguard.*

THE CHURCHES.

—Mr. Moody, the evangelist, sailed from England for this country last Saturday.

—C. W. Hiatt, of Oberlin Seminary, and M. Elliott, Jr., of Wheaton Seminary are attending the Hebrew School at Morgan Park Theological Seminary for a few weeks.

—Rev. W. H. Key, a colored clergyman of Tennessee, made the bricks that were used in the construction of his church.

—Rev. Justin D. Fulton, of New York, was married to Mrs. Laura K. Whipple, Monday. Mrs. Whipple has for three years assisted Dr. Fulton in his missionary labors in that city and Brooklyn.

—Rev. P. B. Williams has been greatly blessed in the work under his charge in Indianapolis during the past year. Since his revival meetings closed, over fifty persons have been received into his church.

—At the Free Methodist camp meeting to be held near Fairbury, Ill., on the 24th inst., president J. Travis, and secretary C. B. Ebey have called a meeting of the General Missionary Board of the Free Methodist church. This Board sustains two or three missionaries in India.

—The North western Association of Seventh-Day Baptist churches met in Walworth, Wis., June 26th. Four new churches were received into fellowship, and one or two others were reported as having organized during the year previous.

—Rev. Edward Ebbs, pastor of one of the Aurora churches at the time of the first Anti-masonic convention of 1867, a man of fine talent, and sincere sympathy for Christian reform, died June 24th, at Toronto, Canada, after an illness of but three days.

—Rev. C. O. Brown, of Kalamazoo, Mich., son of Dea. O. M. Brown of Oberlin Faith Mission, has returned from his trip through Colorado and New Mexico. He visited the wonderful ruins of the cliff-dwellers, spent some time among the Pueblo Indians of San Ildefonse, descendants of the Aztecs, and visited Senator Dorsey's great ranch. A large audience was much interested in his lecture describing these places.

—Rev. Edward Anderson left the Quincy, Illinois, Congregational church a year or two since almost bankrupt in respect to doctrine. He openly advocated the lodge there and read a paper in favor of Masonry before the Illinois Congregational Association at Princeton. He is now in Columbus, Ohio, where he has been lately made "commander" of a Grand Army of the Republic lodge.

—The State Camp Meeting of the Michigan Holiness Association will be held in Grand Rapids, August 1st to 10th. Permits for reduced rates on the railroads and other particulars respecting the meeting can be had by writing to Rev. S. B. Shaw, president of the Association, at Grand Rapids. "No gate fee. No huckstering. No sympathy with secrecy or any other popular sin. Let holiness people—regardless of denomination—come together in a spirit of *burning love* for precious souls.

—The following figures are taken from the Congregational Year Book for 1884: Whole number of Congregational churches, 4,016; whole number of Congregational ministers, 3,796. The churches report 396,246 members. Last year there were 28,377 additions, 14,862 by confession, and 19,362 removals, of whom 6,270 were by death and 1,724 by discipline. There were reported 11,740 baptisms, of which 5,366 were of infants. Of the only 3,077 churches reporting there were $2,638,619.80 given to Christian benevolence. And of the only 2,616 reporting, $3,943,227.80 went for home expenditures. There appears, on the whole, a net gain of 78 churches, 8,627 church members, 12,559 in Sabbath-schools, $1,254,933.90 in benevolent contributions, and $1,009,199.96 in home expenditures.

—The erection of the statue of Luther in Washington city more than anything else seems to have moved a number of Presbyterians to make an effort to erect a statue to John Calvin. They propose to place it in the national capital, and their General Assembly has appointed a committee to carry out the project. It will be the first statue of Calvin in America.

—The Christian church on Paca street, Baltimore, has got into a strange trouble. On a recent Sunday, one saw Elder Thomas Smith, while taking collections, put a dollar bill in his pocket. His enemies accused him of stealing it. He denied it, stating that it was a note he had changed for a lady. The explanation was not accepted, and he was, after a short trial, expelled from the church. The shock has made Mr. Smith's invalid wife dangerously ill. By persistent advertising, the lady who gave the note to Mr. Smith to change has been discovered, and has cleared the elder. The latter is now going to sue the congregation for slander.

—The New York *Christian Advocate* recently copied from a London paper the statement, that of twenty infidel lecturers and writers sixteen had professed faith in Christ. The editor of an infidel paper addressed a note to the *Advocate*, asserting that "if the story is not absolutely without foundation, it is so nearly so as to come under the stereotyped heading, 'Christian Falsehoods,'" and a retraction of the report was urged. The editor of the *Advocate* took the trouble to carefully and thoroughly investigate the facts, and finds the original statement verified by them. Some of the men whose names are given were once as widely known for their blasphemy and boldness as the most noted infidel of the times.—*United Presbyterian.*

—Letters in the June number of the *Missionary Herald*, describing the revival at Kioto, Japan, are of thrilling interest. One striking feature is the zeal with which the Bible is read, nearly all of the worshipers carrying a copy of the Scriptures to the preaching services. In Bari thirty-six have been received into the church. At a week-day preaching service in that town the missionaries had "a silent, sympathetic, and appreciative audience" of fully two thousand persons.

—The Danish-American Missionary Society, at Copenhagen, has sent this spring five young ministers of the Gospel to Danish congregations in the United States.

—The Jewish Committee of the Free Church of Scotland will begin a mission on the sea of Galilee. Tiberias is the point selected.

—The Indian census shows that the native Christians are increasing fifteen times as fast as the general population.

—The Methodists in the Fiji Islands are now sending out men and means for the conversion of remaining heathen to New Guinea.

—Funds amounting to $85,000 have been contributed toward the erection of a German Evangelical church in Jerusalem.

—The "Twelve Apostles' Church" is a fair example of the large parishes in Berlin. Forty thousand souls belong nominally to it, the church itself cannot seat more than 1,000 persons. The three pastors performed last year 240 marriages, 1,273 baptisms, 412 funerals, instructed 444 catechumens in 24 sessions and administered the sacrament to 5,891 communicants. In order to meet the wants of the people, Sunday services are held at 8, 9, 12 and 6 o'clock, and there are two or three Bible lectures on week days.

THE REFORMED PRESBYTERIAN SYNOD, meeting at Northwood, Ohio, has given the world some of the strongest testimonies against the secret lodge system of the year. The report of the committee on the "Signs of the Times" says:

"*The progress of the truth maintained by the church.*

"When she speaks boldly against sin, the effect of her utterances is felt and seen. Though waves of sensuality and indulgence roll on and engulf many, the cause of temperance advances—three States, Kansas, Maine and Iowa have advanced to the high, the only right ground, that of total prohibition; the cause also makes marked progress in Ohio and neighboring States, and also in North Carolina, Georgia and other Southern States.

"Freemasonry with its multitudinous offspring of secret fraternities, is often so turned inside out that the loathsomeness of the whole system with the deeds they do in the dark is often sensibly realized.

"National atheism and irreligion frequently meets and evidently feels the well merited and wisely aimed shafts of truth, and we rejoice that God's truth does not seem wholly to have lost its power even in the legislation of our national Congress.

"We hail with joy the faint hope to which recent legislation gives rise that international disputes will ere long be settled by arbitration rather than by arms; and that the liquor traffic will not always pass unrebuked by the nation.

"The law of the Sabbath is not advocated wholly in vain: in some instances even railroad officials, partly from business considerations, are ready to advocate respect for a rest of one day in seven. The evangelizing and saving power of the Gospel truth continues to be felt throughout our own, and in foreign countries."

Another report has this paragraph:

"*Great efforts are made in the work of national reform and anti-secrecy.*

"Much effort is put forth and much money freely given to carry forward these reforms. True, it is objected, that there is much fruitless, abortive effort put forth in both these fields of labor and that they are hobbies that men ride; it is true, that in laboring to do a great work not heretofore tried, mistakes may be made and much work done not seemingly successful. It is also true, that some are always ready to ride hobbies, especially if at first bridled and mounted by some one else, but it cannot be questioned that the Holy Spirit so powerfully possesses the souls of many that they hail with joy those lawful efforts put forth for the enthronement of Christ, and his investiture with those honors to which he and his law are entitled in both social and national life."

WEST AFRICAN LODGERY.

J. M. Lesher, missionary of the United Brethren at Shengay near Sierra Leone, West Africa, tells of a late experience with the secret societies among the natives in a letter to the *Telescope.* Rev. D. K. Flickinger tells more particularly of these lodges in his little work on West African Missions. Rev. H. H. Hinman also has described them in these columns. These African societies are more honest than their kindred in this country, in which the devil worship is concealed with a specious garb of Christian principles stolen for the occasion. The United Brethren should be as harmonious in their war upon the devil in this country as in Africa until it can be proved that in Africa he is another being than with us. Mr. Lesher writes:

May 12th at 3: A. M. we boarded the Mary Gomer for Avery, with orders to stop at Mando to examine the new house. I took John French, one of the mission boys, and a blacksmith by trade, with me to do some work for Bro. Evans. At 11 A. M. we landed at the Mando wharf (but mud beach is a more proper name), one half mile from the town, Mando, and one mile from the mission house. The ebb tide had just begun, and prevented us from going up the river to the mission wharf. I told the captain to keep the boat from going to ground; that we would return in forty minutes. Three men carried me to shore, and John came wading through the mud and water. Two men accompanied me through the swamps, and when necessary carried me over the mud-puddles. When we reached more elevated ground the men turned back. I told them to hurry John up, and I kept pressing on. Hearing a loud voice ahead I soon met two men sitting on a long country drum, and said to them, "How do?" They told me to wait, that the devil was in town. I frankly told them that I was not afraid of the devil. Just then one of the men came running back (no doubt he had heard the voice) to warn me from going into town. He felt sure the devil would catch me if I would enter the town. His plea had no effect upon me. Coming close to the town I found all the houses closed and the people housed within. A Sierra Leone woman opened her door and asked me to come in. I thanked her kindly, and asked the way to the mission house. The woman got terribly in earnest, and began to pull her nose, meaning to say that if I would not come in the devil (or his medicine) would eat off my nose. I told her my trust was in God. "Yes, I trust God for true, but not the Thomah Devil," was her reply. Just then John came along. I asked him what we would better do. He thought we would better stop in or we might cause a palaver. I proposed to go around the west side of town through the bush. "Eh; that's Purrow. Purrow Devil will swallow you." "How about the east side?" "Eh, that's Thomah bush; belongs to the devil." You hear crying now. At last we had to enter the house; and I just thought, Nobody knows what trouble I have. I learned that this town has three different societies—the Purrow, the Thomah and the Bundoo; and when one of their members dies "they open the body to ascertain whether the witches killed him or not. If the liver is enlarged, or any of the internal organs have an unnatural appearance—a very common thing in this malarious country—they say the witches killed him" (Flickinger). Such being the case, the devil of the Thomah society won't bury them. The friends or relatives must bury them. But the girl that died had no witch, so the devil buried her. All the people in town must enter their houses and keep the doors closed when the devil does his work. The relatives of the deceased and members of the society gather at one place and cry, beat drums, and make all the noise they possibly can, while the devil goes and buries the corpse. When the burial is over he makes three successive cries, which is a signal for the people to come out of their houses, and returns to his bush. Oh, what foolishness! What ignorance! What darkness! When will the day come when the people will do away with their heathen gods, ways, and practices. When will the day come when these hearts that have tender feelings, and these minds that are susceptible of obtaining knowledge, and these voices that are capable of making all kinds of melody, will join us in the redemption song. And when will the time come when these beautiful groves, that are now called the devil's belly, be turned into plantations, and these secret abominations be no more known. These and many more thoughts presented themselves while detained and on my way to the mission house. I soon got a glimpse of the house and its surroundings, and new light beamed upon my trouble. Seeing the children that are gathered from the dark homes of the best families in the community and placed in our care, and the number of villages that are reached every Sabbath by the itinerants, assured me that the day is not far distant when these heathen practices will be removed from the land and Christ be Lord of all.

CURED BY FAITH AND PRAYER.

Miss Justitia M. Ashton has written a letter to the editor of the Norristown *Herald*, describing the manner in which she was recently cured of consumption by faith and prayer. She says:

"In February, 1884, I was taken ill. My mother called in our family physician, in whom we have implicit trust. I believe I owe much to his skill. He several times mentioned a cavity in the left lung, and said: 'If it would only heal.' My sister, who for several years past has made the subject of 'The Healing Power' a study in the family, said to me: 'Why, Justy, if you need healing, you have only to ask the Lord for it, and he will give it to you.'

"On the 13th of May I was more ill than I had been through all my previous sickness; the pain was severe. My mother was up with me most of the night. I felt myself growing weaker with more fever, having to remain in my room later in the morning, and scarcely able to go down stairs at all. My family tell me they were much grieved for me, because my looks and symptoms were exactly like those of my sister, who died with consumption of the lungs.

"On the 22d Mr. Randall called to see me, and urged me to a deeper reliance on and faith in Christ. While he was praying there came to to me a feeling of assurance that the Lord was present and that I was being healed, and I said so. The following afternoon the doctor came and said, 'Why, Justy, you look better.' When he had examined my lungs he looked at me a moment, then examined them again and said, 'Justy, you are well.' My sister and I looked at each other astonished, for we were anxious to hear what he would say that particular day. We did expect to hear him say I was better, for I felt better, but I will never forget the words nor my feelings when I heard him say, 'You are well.' From that time I discontinued my cough mixture, because I felt that I did not need it. I continued with the other medicine for a time, but have now ceased to take any medicine and am rapidly gaining."

THE SECRET EMPIRE.

—The Canadian Masonic Grand Lodge resolved at Brockville, Ont., Wednesday, that the presence of intoxicants on refreshment tables of subordinate lodges was not desirable.

—Hon. (?) Thomas Perry, once a member of the Pennsylvania Legislature from this county, has come down to the worthless little business of organizing Knights of Pythias secret lodges. For this purpose he reeently visited Stoneboro. Sehuyler Colfax after aeting as Vice President, went into the Odd-fellowship business till it was not uncommon to hear it said "How are the mighty fallen." —*Sandy Lake News.*

—There are 28,000 Odd-fellows reported in California. Their two insurance adjuncts, which are found to be the best arrangement yet invented to prevent members form seceding, have lately united the arrangement being made on the Sabbath day.

—The Order of the Triadic Alliance, a new secret society, a social and beneficial institution, was recently organized in Freeport, Ill., under the laws of the State, with Milo D. Chamberlain, Edwin C. Warner, and Michael Stoskopf as incorrators. These gentlemen constitute the Supreme Council of the order and expect that it will spread far and near and enrich them by the sale of charters.

—A Catholic order of Foresters manned only by papists exists in this city, and has enrolled prominent members of that church. The Vicar General Conway attends the meetings and opens with prayer.

—The Wisconsin Grand Lodge of Masons is in trouble through their Grand Secretary, John W. Woodhull, who defaulted and ran away. He took some $1600 of G. L. funds, and his bondsmen are in some way released.

—The Grand Army of the Republic has its National Encampment at Minneapolis, Minn., this month. The Governor of the State and other officials are to speak and 30,000 members of the order are expected to participate. Among the amendments to the rules of the lodge to be presented is a section stating: "Soldiers and sailors of the United States army, navy, or marine corps who served between April 12, 1861, and April 9, 1865, in the war of the rebellion, and those having been honorably discharged therefrom after such service, and of such State regiments as were called into active service and subject to the orders of United States general officers between the dates mentioned shall be eligible to membership in the Grand Army of the Republic. No person shall be eligible to membership who has at any time voluntarily borne arms against the United States." Another will be presented to allow members of the order known as Sons of Veterans to be admitted as visitors in meetings of posts of the Grand Army of the Republic, except during muster-in ceremonies, that is, initiation.

—On the 29th of September, 1784, on the petition of Prince Hall, Boston Smith, Thomas Sanderson, and several other Masons of Boston, Thomas Howard, Earl of Effingham, acting grand master, under the authority of his royal highness, Henry Frederick, Duke of Cumberland, grand master of the Most Ancient and Honorable Society of Free and Accepted Masons, granted warrant 459 to the first African lodge in North America. Prince Hall was designated as master; Boston Smith, senior warden; and Thomas Sanderson, junior warden. The warrant or charter was signed by R. Holt, D. G. M., and witnessed by William White, G. S. On the 29th of the coming September the one hundreth anniversary will bc commemorated with appropriate ceremonies. —*Boston Paper.*

—The Knights of Honor is a mutual aid and assurance corporation, created by and existing under the laws of Kentucky. Since its formation seven years ago, it has extended into every State in the Union, and now has a membership of over a hundred and forty thousand persons. At a late meeting held in Chicago, officers were elected and a resolution passed, moving the principal place of business from Louisville, Ky., to St. Louis, Mo. Two members of the society, residing in Kentucky, have brought suit in the Louisville Chancery Court, maintaining that the election held out of the State was void, and seeking to enjoin the order from moving its principal plaee of Kentucky. Judge Simrall decided that the election of officers held outside of the State was illegal and void, and that being a Kentucky corporation, it should maintain its principal plaee of business in that State. A perpetual injunction to that effeet was granted. But the "supreme" officers have determined to remove to St. Louis and will ignore the Kentucky lodges.

—T. V. Powderly, general master workman of the Knights of Labor, and Democratic mayor of Scranton, Pa., for three terms, says of the report that the Knights have determined to oppose Blaine and Logan: "I have never seen a more barefaced lie in print."

—A Boston paper notices the organization of a new lodge of the Juvenilc Templars of Honor. The order is open to boys between the ages of twelve and eighteen, and is officered by themselves subject to the direction of a Governor, and two assistant Governors, who must, constitutionally, be adults, and members of the Temple of Honor. As for the temperance instruction which this order pretends to give, every one knows that it can be done better in every way by the Sabbath-school and other open methods. The only particular in which this lodge work excels is in training the boys to be sly and deceptive secretists.

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HOUSEHOLD HINTS.

A WORD ON COOKING.

Take one or two common dishes as cooked by ordinary servants, and compare them with what they should be; for instanee that much abused dish, "hash." No wonder, as it is brought to the table too often. The odds and ends of meat, left over from many meals, are picked up; some are fresh and some dry, some with tough gristle on, and all chopped together with potatoes (the last perhaps just cooked and hot, which spoils all hashes). It is put into a cold spider, with fat of some kind, and moistened with water, sometimes too much and sometimes too little. When hot it is sent to the table. The real, appetizing hash is something very different and a nice breakfast dish. Water in which meat of any kind has been boiled should be set away to cool, the fat removed and the broth saved for soups, stews and hashes. All gravies should be saved and treated in the same way, and no fat at all left in them. A jar of "Extract of Beef" should be in every house, and if there is neither of the above on hand, a quarter of a teaspoonful of the extract in a half cup of hot water will moisten and flavor the hash, and add very much to its richness. More should be used if the quantity of hash needed is large. Corned beef is always best, but the hash is good when made of cold roast beef, mutton or fowls. A roast beef bone will often have on it meat enough for hash, when there is not enough for the table in any other form. It should be boiled in a very little water (and the water saved to moisten it) until the meat loosens from the bones, then chopped with twice the amount of cold boiled potatoes, seasoned with salt and pepper and moistened before putting on the fire. The spider with a little butter or beef-dripping in it, should be boiling hot, the hash put on and covered until a light brown crust has formed; then turned over on the platter and served.—*American Agriculturist for April.*

SLEEPING AND EATING.

When people sit up late at night, particularly if they are delicate, they should eat something if only a slice of bread and butter, before retiring. This seems heretical, but it is not. Animals, after eating instinctively sleep. Humau beings become drowsy after a full meal. Why? Because blood is solicited towards the stomach to supply the juices needed in digestion. Hence the brain receives less blood than during the fasting, becomes pale, and the powers grow dormant. Sleep therefore ensues. This is physiological. The sinking sensation in sleepiness is a call for food. Wakefulness often is merely a symptom of hunger. Gratify the desire, and you fall asleep. The feeble will be stronger at dawn if they eat on going to bed. Fourteen hours lie between supper and breakfast. By that time the fuel of the body has become expended. Consequently morning toilet fatigues many. Let such eat at bedtime, and take a glass of warm milk or beef tea before rising. Increased vigor will result. "But the stomach must rest." True. Yet when hungry we must eat Does the infant's stomach rest as long as an adult's? The latter eats less often merely because his food requires more digestion. Seldom can one remain awake until 10:30 or 11 o'clock without hunger. Satisfy it and sleep will be sounder. During the night give wakeful children food. Sleep will follow. The sick should invariably eat during the night. This is imperative. At night the delicate and children may take, slowly, warm milk, beef tea or oatmeal gruel. Vigorous adults may also eat bread and milk, cold beef, mutton, chicken and bread, raw oysters, all, of course, in moderation. Do not eat if not hungry. Eat if you are.—*Bow-Bells.*

PALE AND LEAN BABE.

A MOTHER.—I am not at all surprised that your babe is both sickly and lean, literally starving, not because it does not get enough to eat, but because it gets too much of a certain kind, that which cannot be digested in the stomach of a babe so young—"five months." I advise you not to bring that babe to the table, to "eat the same as the rest of the family," though he does "seem hungry." Of course he is hungry, simply because his food does not nourish him, not being digested, passing into the circulation, can be of any service. It is very certain that the food "thrown up" can be of no real value, not remaining in the stomach long enough to have any part of it appropriated. "Why does it throw up its food?" The reason is very plain, since it is taking the food that cannot be digested, in an infant's stomach, and vomiting is the most available means of getting rid of an irritant, aside from which it would decay, rot in the stomach, more or less poisoning the whole body. It is a merey that such over-fed babies are able to vomit, thus escaping great pain and suffering. We may refer the paleness of your babe, in part, to that insufficient nourishment, as I have said, the system being unable to appropriate such improper food. No, that "one cow's" milk may not be any better than the mixture of several, as it is often true that such milk may not contain all of the elements of nourishment in their proper relations, particularly if that cow is not in good health. But cow's milk is not as good as the mother's, ordinarily—never as good as that of a healthy mother. I give the decided preference to "Mellin's food for infants and invalids," easy of digestion, as it is scientifically prepared to meet just such cases, nutritious and palatable. I feel confident that its judicious use would prove satisfactory, restoring health and flesh.— *Golden Rule.*

FARM AND GARDEN.

RAISING SEEDS.

We are asked why we do not encourage people to raise their own seeds, instead of buying them every year. Seed-raising is an art, and requires more care than the average farmer can afford to give to it. Seedsmen have their seeds raised by men who make a business of it, who grow but one variety of a kind, and avoid all chance of "mixing" or crossing. One who has a garden can hardly be persuaded to select his first ripened tomatoes or lima beans for seed; he wishes these for the table. Unless a vegetable can be kept up to its best condition it will deteriorate. Take tomatoes for example; the plants should be raised expressly for seed. As soon as they come into bearing, every plant that does not have fruit quite up to the best of its kind in form and productiveness, is to be pulled up, and all malformed fruits on those that are left, are cut away. Then only the earliest clusters are allowed to ripen, those which set late are cut off, and the whole strength of the plant directed to ripening the first fruit that is set. Take squashes for another example, and it is the same thing with melons, cucumbers, and all of the family. Few who have gardens content themselves with a single variety of squash There are few plants so likely to mix, through the agency of bees. We know of a case in which the Hubbard Squash had been grown in the same garden with other squashes for several years, and the seed was yearly saved and planted. At the time we saw the squashes, they were mostly yellow, and instead of the pointed end, so characteristic of the Hubbard, many of them had the broad, flat, blossom end belonging to other kinds; indeed there was not a typical Hubbard in the lot. If seeds are to be raised, that should be the leading object for which the plants are grown. It is poor economy to sow seeds of doubtful purity, in order to avoid a small outlay for those of good quality.—*American Agriculturist.*

HUNGARIAN FOR HAY OR GREEN FODDER.

A quick-growing plant is required for a second crop sown on land after oats, or early potatoes have been harvested. Hungarian grass is excellent for this purpose, and with a rich and mellow soil will be ready to cut in mid-summer, or soon after. If the conditions are most favorable, a heavy crop may be obtained in six weeks from sowing. Prepare the soil as for oats, wheat, or other grains, and sow one bushel of seed per acre. It may be sown broadcast and harrowed in lightly. The Hungarian fodder has obtained a bad reputation in some localities, without deserving it, simply because the cutting was delayed too long. The crop should be harvested as soon as the head is well formed, and before the barbed awns become hard and dry. The fully ripened bristles irritate the stomachs and intestines of animals, especially those of horses and have sometimes done injury.

If the crop is grown to help fill the hay-mow, it should be cut and cured in the same manner as Timothy or Red Top, when it makes a good hay. Hungarian grass is especially recommended as a late crop to be fed green, when the pastures are short and dry from close feeding and summer drouth. For this purpose it may be sown in strips weekly, from early June to the middle of July. By growing a few acres of this late crop after an early one, a farmer is able to carry an increased number of farm animals and keep them in good order. Bear in mind, that the conditions of success are a rich, deep, and mellow earth, and on well worn soil this means a plenty of quick-acting manure, applied before the grass seed is sown.—*American Agriculturist.*

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IN BRIEF.

The *Christian Secretary* calls attention to the fact that there are in India 124,000,000 women, who are truthfully described as "unwelcomed at their birth, untaught in their childhood, enslaved in their marriage, accursed as widows, and unlamented when they die." And this with all the "light of Asia" surrounding them!

A strange death of a little girl by accidentally swallowing a lightning bug is reported from Concord, says the Charlotte (N. C.) *Observer*. The child was playing in the yard with a number of other children, at her parents' house, near Odell's factory, and while laughing and romping about a lightning bug flew into her mouth and made its way down her throat. The little girl became suddenly ill, and though physicians did everything to relieve her sufferings she died within a few hours afterward. This is the first death from such a cause on record.

New York is arranging to try a new method of treating the insane. Under the idea that occupation is good for the diseased mind, the State has purchased a 1,000 acre farm on Long Island, about thirty miles from New York city. All kinds of useful and fancy gardening will give occupation to patients who can be trusted. The experiment will be carefully noted by other States.

The first death which has occurred among the graduates of the Cornell class of '74 took place under most tragic circumstances. The graduate was a Russian named Dobroluboff, who, having been seized at the order of the Czar in company with a number of other young men accused of Nihilistic connections, was condemned and shot with his comrades. His death was heroic. He refused to be blindfolded, and even as the fatal bullets were discharged at his breast he clasped the hands and cheered the courage of his trembling fellows in misfortune.

Old lady (who has met with an accident, but is coming out all right, to her son)—"Josh, ye didn't beller nonc when you thought I was dyin'. I don't b'lieve ye care no grct for me." "Thet ain't no sign as I know on," says Josh. "I was too busy over ye ter beller. I hadn't no time." "Wa'al, ye mought a bellered a little fur look's sake. I weren't so fur gone but what I'd a known't." "I mought beller a little now ef 'twould mend matters any." This with a merry twinkle in his eye. The old lady seemed to think there was more to this than appeared at first, and, after studying the matter a little time, said, "'Pears to me 'twould look a leetle as though ye were sorry I come out on't."—*Harper's Bazar*.

A suit was tried in one of our city courts the other day against Ulysses S. Grant J., for injury done the plaintiff (a Mr. Bailey) by a vicious horse. Some years ago Gen. Grant had presented to him a pair of Arabian stallions, which were being kept at his son's farm in Westchester County. One day one of the stallions was ridden to a store in the village, and hitched to a post. At this time Mr. Bailey was coming down the road in a twe horse wagon loaded with eleven cans of milk.

Mr. Bailey on the witness stand, told substantially the following story of what next happened: The young man who rode the horse had scarcely entered the store when the stallion threw up his head, pulled off the headstall, and started up the road. He came in contact with the complainant's horses, kicked and bit them, and crowded them into a ditch. The stallion then put his fore feet into the wagon, upset the milk cans, and then he leaped into the wagon like a dog and sat down in the complainant's lap. Then he kicked Mr. Bailey over backward, pawed him out of the wagon, jumped out, kicked over the wagon, tore the harness, and caused the witness' horses to run away. The horse then pawed the complainant in the face, broke a rib on the left side, injured his spine, badly bruising his shoulder, and left him unconscious upon the frozen ground. Mr. Bailey was assisted home and has since been an invalid. The defense was that U. S. Grant, Jr., did not own the horse; that he offered to settle all damages to wagon, horses, milk, and harness, and to pay Bailey's doctor bill, and that the offer was declined. The jury gave Bailey a verdict for $5,000.

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NEWS OF THE WEEK.

WASHINGTON.

—The Collector of Customs for the District of Arizona has notified the Treasury Department that the Mexican Government entered into an agreement with a steamship company to give a bonus of $60 a head for Chinese laborers to be landed at Guaymas, Mexico, under a labor contract.

—The Secretary of the Interior has requested the Secretary of War to cause the arrest of Captain Payne and such of his party (reported to number 1,500 or 2,000) now upon Cherokee lands in Indian Territory, as have violated the Revised Statutes, and to expel all other intruders now upon the lands before the movement assumes more formidable proportions.

—Passenger trains from Martinsburg and Baltimore collided at a switch in Washington Saturday night with terrible force, the engines being locked together and a coach thrown on top. The engineer of one train were killed, and his fireman seriously wounded. Four other persons were injured, and the escape of all the passengers was miraculous.

COUNTRY.

—During the year ended June 30th the Northern Pacific railroad sold 473,712 acres and 1,384 town lots for $2,249,526.

—The Farwell Cattle Company of Chicago, capital $2,000,000, with Charles B. and John V. Farwell and C. H. Remy as incorporators, was licensed Monday by the Secretary of State.

—Notwithstanding the prohibition law, the distillers at Dubuque, Iowa, are manufacturing as usual, and the saloons are openly selling liquors. The wholesale dealers are also busy, but they send out their packages in new shapes.

—J. De Rivera & Co., commission merchants, New York, have suspended, owing to the prostration of business in Cuba. They possess, it is alleged, $1,000,000 worth of sugar and hemp upon which it is difficult to realize at the present time.

—The first monument to a woman raised in the United State was unveiled at New Orleans Wednesday in memory of Margaret Haughery, known as the Orphan's Friend, whose benevolence was extended to all worthy calls for assistance.

—Philip Hamilton, the youngest son of Aaron Burr's victim, died Wednesday at Poughkeepsie.

—At the iron-works in South Boston, Wednesday, where a mammoth gun was in process of casting, a mass of 120 tons of molton metal exploded forty feet below the surface of the ground, and rose a height of sixty feet. The damage is reported at $30,000.

—The National Colored Press Association at Richmond, Va., issued an address to the country, congratulating the colored people on their progress and advancement. The colored people are appealed to to maintain and improve their present public educational system, and the colored youth urged to enter industrial pursuits. The great importance of accumulating wealth in real estate is mentioned as an essential step toward ameliorating their condition.

—An order was granted in the Supreme Court of New York directing that a summons be served upon John C. Eno, by publication, in the suit against him by the Second National Bank to recover $3,185,000.

—The first case for violation of the prohibition law was tried at Des Moines, Iowa, Saturday, the defendant, who alleged that the beverage he sold was mead, being fined $100.

—The boiler exploded in Wolf's portable saw mill near Millfield, Ohio, Saturday, hurling one man a great distance, and fatally wounding and scalding three others. The structure was entirely demolished.

—The late reports to the Illinois Department of Agriculture cover nearly six hundred points in the State, and give encouragement for a larger crop of corn than has been produced in the State for several years. The crop is generally in good state of cultivation, and the stand is above an average. There has probably never been a better prospect for corn than is now seen on all the tile-drained farms in the central and northern divisions of the State.

—Mr. Davies, assignee of the firm of Grant & Ward, has filed an inventory at New York, showing nominal assets of $27,139,098; actual assets, $67,174, and liabilities of $16,792,647. It has been impossible to determine the owners of the securities in the hands of the firm at the time of the failure, the firm never having kept a cash book or journal, and a balance sheet was never taken. The money received by the firm for investment in alleged government contracts the assignee declares to have been borrowed at usurious rates and upon fraudulent representations.

—The most disastrous fire in the histo- of Bradford, Pa., occurred at an early hour Friday morning, by which four persons were burned to death, four others badly injured, two believed to be fatally, and ten buildings destroyed. Charles Reibly, husband and father of the victims, was drowned two weeks ago, and by the fire to-day the entire family was swept from the face of the earth.

—Sections of McLean, Livingston, Piatt, Champaign and LaSalle counties, Ill., were visited by a rain and thunder storm Thursday, which leveled the crops, flooded the creeks, and threatens the destruction of bridges on the Mackinaw and Vermillion rivers. Cultivated lands in the bottoms are overflowed. At Streator and Philo cellars were filled with water and houses damaged by lightning. Stock were killed and harvesting entirely stopped.

—A cloud-burst over Berks, Lebanon, and Montgomery counties, Pa., Sunday last, deluged the country and swept away bridges, houses, and crops.

—The Sangamon river at Monticello, Ill., is very high, and the track of the Wabash road north of the city is in danger of being washed away. Fifty men worked all night building a dam of brush and dirt one mile long.

FOREIGN.

—Mr. Gladstone, as was anticipated, intends to give battle to the House of Lords on the Franchise bill. He announces that the present session of Parliament will be brought to a speedy close and an extra session be called in October, when the measure will be again introduced and passed through the Commons. He says, significantly, that the Lords will not again reject it. The *Pall Mall Gazette* urges agitation in favor of the Franchise bill, and Mr. John Bright announces his purpose to make speeches during the canvass urging the curtailment of the privileges of the House of Lords.

—A rumor is current that a secret treaty has been concluded between France and Portugal with regard to their joint treatment of China. It is said that by the terms of the agreement united steps will be taken to compel Chinese recognition of Macao as Portuguese territory, this having hitherto been steadily refused by the Chinese. In consideration of French help to secure this end, France is to be allowed to use Macao as the base of a land attack upon Canton.

—The cholera epidemic is on the increase in Marseilles. There were twenty-five deaths there between Wednesday and Friday. At Toulon in the same time there were ten deaths, including that of the Lady Superior of the convent.

—During the twenty-four hours ending 9 o'clock Sunday night, there were fifty-seven deaths from cholera at Marseilles, and thirty-six at Toulon.

—Dr. Koch, the German physician, gives it as his opinion that the cholera was introduced into Toulon by a British ship.

—As a result of the clerical victories recently in Belgium, diplomatic relations between that country and the Vatican have been restored.

—The yacht of Prince Albert of Monaco was wrecked off the coast of Sweden. The crew were drowned but Prince Albert was rescued.

—The French Admiral Courbet telegraphs to Paris that he has occupied a town on the Chinese coast. The war therefore has commenced.

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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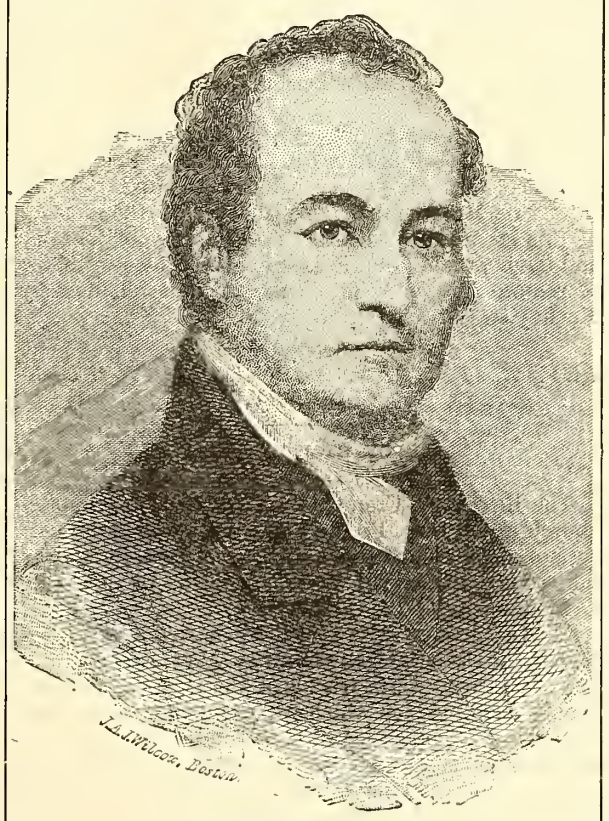
A NEW STORY.

The author of the popular book, "Holden with Cords," has begun a new story depicting the evils and emphasizing the warnings against the lesser secret orders. We have read the opening chapters of this new story, and believe it will prove more popular and a more valuable contribution to reform literature than the talented author's first work. It is entitled, "BETWEEN TWO OPINIONS." In order to give new and old subscribers, in greatest number, an opportunity to read the whole of this story, we shall not begin its publication until September 4th. Let unremitting efforts be made meantime to increase the number of readers of the *Cynosure.*

If any doubt that the Sabbath is attacked directly and openly by the lodges of America they will please read the frequent notices of the lodges in the daily press, a few specimens from which are noted on the 13th page. It is not uncommon to see a half dozen notices for lodge meetings on the Lord's day in the Chicago papers. They all take their cue from Freemasonry which begins by casting out the name of Christ and of course to be consistent must ignore his day.

Mr. Moody reached New York Saturday from his London work, and will, it is said, after resting through the summer, begin revival meetings in Cincinnati and Richmond, making a tour of the South. The London *Truth* last week selected Mr. Moody's career for a critical sketch. The article, say the dispatches, is on the whole laudatory, and in summing up Mr. Moody's qualities and attainments the writer finds that he has displayed a prodigious amount of shrewdness and a degree of common sense almost amounting to genius. The article closes with the declaration that if you were to combine the bench of bishops with the whole Wesleyan Conference and then throw in the Baptist and Congregational unions and make weights the entire body of theologists and pulpiteers would be found to possess between them less practical wisdom than this plain, unlettered American preacher.

The attack of the priests upon the public schools and the use of the Bible in them, was illustrated the other day in the story of the experience of a young teacher of a country school surrounded by German Catholics. He found the directors Protestants, but unwilling to stand by him if he began to read the Scriptures. At the order of the priests the Catholic parents would remove nearly every child from school. Bigotry and ecclesiastical tyranny like this have entered thousands of American schools with a spirit as intolerant as ever Huguenot or Covenanter protested against. The Consistory of Hanover presents in contrast a noble example of respect to the Christian religion, the first element in a useful or liberal education. This body has instructed the school directors and teachers to awaken an interest for home and foreign missions by making frequent and regular mention of these branches of church work during the hours assigned for geography, and for religious instruction. Thus, when speaking of India, care shall be taken to speak not only of the pearls and corals of that country, but also of the miseries of heathenism, and of the labors and trials of its missionaries.



MYRON HOLLEY.

The return of the expedition for the rescue of Lieut. Greely, who has spent three years in the upper Arctic regions, is hailed with melancholy satisfaction. Seven of the twenty-five men of Greely's expedition were found alive, but starving, at the head of Melville Bay. One died in a day or two of joy and the bodies of thirteen are on board the fleet. Had the rescuers been two days later they would have found all dead. Following De Long's fatal cruise to the north of Alaska and Siberia, and with only the barren satisfaction of having reached a point farther north than other adventurers, this luckless search only confirms the sober sense of the country in condemning any further explorations. The hand of God has barred the pole with a thousand dangers, and any further attempts must be regarded as sheer presumption.

John Jarrett is chief of the Amalgamated Ironworker's Association with headquarters at Pittsburgh. This society is the head center of all the iron-workers' lodges of the country and dictates their movements, their wages, and in a considerable degree their politics; and for the rest of the world the price of iron. Mr. Jarrett as mugwump of so mighty a lodge was a bigger man than Gassette, the conclave giant, or any other of the lords of the Philistines, Albert Pike excepted. When President Arthur thought he was showing a deferential and respectful thing toward the working men, by appointing Jarrett head of the new Bureau of Labor Statistics he did not reckon on the arrogance of the lodge. Jarrett went to Washington to get his commission and showed so openly his vulgar disrespect and assumed so rankly the arbitrary and dictatorial air of the lodge that Mr. Arthur has concluded not to give him the commission but appoint a fitter man. When the labor unions begin to rave over this affair, let them remember for how much of it the lodge is responsible.

Just as Congress was adjourning it was discovered that the Democratic members had arranged for one or two investigating committees to work during the recess, until December, in Washington. The Republicans of the Senate stopped that kind of political fun, for the primary object was to start bad stories during the campaign, which would make Democratic voters. But the Republicans allowed several measures to pass which had no more concern with public interests. Thus a committee of seven is sent on a roving expedition to visit all the navy-yards and manufacturing centers to select the best location for the manufacture of guns and engines for the U. S. Navy. Another large committee goes to the Pacific Coast to inquire into the condition of the Indians of California. Another is to travel about at public expense to see if all the fishery laws are obeyed. They have authority to go anywhere that fish are found, and stay as long as they please at public expense. Another officer is sent to examine the condition of the public buildings, on $3,000 salary. These are not all the pleasure excursions voted by Congress, but enough to show what bold pretenses a Congressman can make to get his summer pleasure paid for by the people.

CHRISTIAN VOTING.

REV. A. SMITH.

In this country the people rule. They make and execute the laws through their agents, the officers of the government, whom they elect by their ballots.

The right to vote is a kingly power conferred alike on the pauper and the millionaire. But with this regal dignity, comes great responsibitity.

The people are responsible for the character of the government. Ballots determine whether wise and good men shall make and execute wise and good laws, or whether incompetent and bad men shall make and execute unrighteous laws, whether the righteous shall rule and the people rejoice, or the wicked rule and the nation mourn.

The character of the government greatly influences the prosperity of the church, and no Christian can neglect to vote for the prosperity of the kingdom of Christ.

Christians cannot be neutral in voting. They must either vote for Christ or against him; for God-honoring reforms or against them. They have no right to be careless or ignorant on this subject. They cannot do evil that good may come. Christians profess to do all for the glory of God. They cannot pray, "Thy kingdom come," and then vote for bad men and bad measures in the interests of the kingdom of Satan. Christians must vote with Christ-honoring motives. They cannot vote selfishly, merely for party, to be with the majority, to help their business, for office, to please or displease men. They cannot give or receive bribes, they must vote honestly for the glory of God. Christians cannot endorse political sin, or fellowship political sinners. We are partners with those for whom we vote and are more or less responsible for their political acts.

In deciding how we ought to vote we should consider the characters of the political parties and their platforms, but most of all the characters of the candidates for office.

The mass of a political party may be pure and its principles good, but if its candidates for office are dishonest and corrupt there is every reason to believe that these men, if elected to office, will have little regard for the true interests of their constituents, or the political principles they were elected to support. Corrupt officials cannot be trusted, they will use their power for the attainment of their own selfish ends, and not for the best interests of the nation. Christians cannot vote for wicked parties, wicked platforms and wicked men. We cannot understand how intelligent Christians can vote for any political party whose political platform does not commit them to the earn-

est support of the great moral reforms advocated by Christians, involving as they do the morality, happiness, and financial prosperity of the nation, and even the very existence of our civil and religious liberty.

We cannot understand how Christians can vote to place in power, men who are the sworn enemies of temperance and other Christ-honoring reforms. Is it not pitiable to hear some of these saints talk and pray for temperance and then vote with political parties whose platforms are as silent as death on the subject, and whose nominees for office either wink at the liquor traffic or are themselves tipplers or rum sellers?

He who is not against the liquor traffic, is for it. The right kind of talk is good but is of little value without the right kind of voting. If the above is true how can a Christian vote with either Democrats or Republicans, as neither of them, in their declaration of principles oppose the rum traffic, and both of these parties nominate for office drunkards and rum-sellers?

We are told that of two evils we ought to choose the least, and that we shall lose our ballots if we do not vote with the wicked majority. In our judgment it is a sin to vote for bad men pledged to the advancement of no moral reform, but who are both instinctively and politically opposed to all true reform. It may be a greater sin to vote with Democrats than Republicans, but we say, Choose neither sin, but rather vote with a small party for the right. Your vote is not lost. God keeps honest books, your record is on high. Toil and wait, truth and righteousness shall conquer at last. Better throw away your vote than throw away your principles, better suffer seeming defeat than violate your conscience. It is a sin not to vote for righteous men and righteous measures.

Christian voters, have you fully considered the importance of your ballots? Have you carefully examined your motives for voting, in the light of the Holy Scriptures? Do you exercise this sacred trust with a single eye to the glory of God, and for the best interest of the kingdom of Christ? If we must give an account to God for every idle word, how great must be our responsibility to God and our neighbor for the proper use of our ballots.

Are you opposed to profanity, impurity, obscenity, bribery, Sabbath-breaking, atheism, etc., how can you support for office men of this character?

Are you opposed to intemperance, how then can you vote for drunkards and rum-sellers, or their accomplices?

Are you opposed to Mormonism, how then can you vote for Mormons or their political partners?

Are you in favor of the execution of righteous laws and equal rights, and are you opposed to rings and absolute despotisms, how then can you vote for members of oath-bound secret societies, especially members of the Liquor Dealers Association and Freemasons? Of these Wendell Phillips says, "Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice; stopping at no crime to protect their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

Are you opposed to the bigotry, superstition, intolerance and despotism of the Church of Rome, how then can you help by your ballots to place in office men who bear supreme allegiance to the Pope of Rome, and how can you trust these members of the papal church with the control of our Protestant civilization and our free institutions, the rich inheritance left us by our Pilgrim forefathers? Is our civil and religious liberty safe in the hands of these tools of the Jesuits and the Pope, who for ages have claimed the divine right to own and rule the world, to burn the Bible, to annihilate freedom of conscience and free speech, and to murder all heretics who dare oppose their blasphemous claim to divine sovereignty?

How can you vote in the interests of a church which is a sworn foe to Protestant education, to the Bible and public schools, and to true intelligence, a church which, if she could, would reduce the nation to the condition which she has reduced Ireland, Spain, Italy, Mexico and Brazil? How can you vote papists into office who are the true successors of the Inquisitors of the murder of Protestants on St. Bartholomew's Day, the persecutors of our Puritan forefathers, and who are only waiting for power to repeat the same atrocities? How can any man who loves purity and truth vote for the emissaries of the "Mother of Harlots?"

Are you in favor of all truth and righteousness? are you a lover of good men, are you a real Christian? Then cast your ballot for true reformers, men who love God and keep his Commandments.

If all professed Christians would live and vote as they ought, the nation would soon be saved from its great perils, and instead of inheriting a curse, the coming generation would be blessed by the prevalence of Christ-honoring reforms. Why not vote with the American party for Christian men?

Saratoga Springs, N. Y.

"ANCIENT AND HONORABLE."

BY ELDER NATHAN CALLENDER.

Is not Freemasonry ancient? I believe it is very ancient. Accepting the fact that a certain form of this institution was taken on in 1717, yet the main principle of it is as old, or older than is claimed by the most enthusiastic Mason known. I do not see that it is wise, to give the fact of its late development in Apple-tree-tavern, London, more than a passing notice. Concede its antiquity, but not that it is therefore honorable. This by no means follows. The central principle of Freemasonry is, *conspiracy and rebellion* against Emanuel. If we were able to date the event spoken of in Jude 6th and in 2 Peter 2: 4 we could then date the birthday of Freemasonry. How long after this conspiracy came into Eden, is only a subject of conjecture.

When it was that the Father "brought in the only begotten," and said "let all the angels of God worship him," the wisest and best, know not. Neither do we know that this was the time and the occasion of the rebellion in heaven, as some suppose. If the grand apostacy arose against crowning Jesus Lord of all, as seems probable, then Freemasonry is the *representative* of this same conspiracy, borne to, and born on earth, by the agency of the prince of the power of the air, the spirit that now worketh in the children of disobedience."

If this be a correct view of the case, Masonry is *too* ancient and infinitely *dis*honorable. It is an established fact, that every attempt to prove the antiquity of Masonry has gone to establish the identity of this institution with the worst forms of idolatry and devil worship of the ages. In the false worships of remote ages, is found all the antiquity claimed by Mackey and his coadjutors.

REV. E. F. CRANE'S DEFENCE OF FREEMASONRY.

A REPLY BY J. T. MICHAEL.

The Rev. E. F. Crane is the pastor of the Baptist church in Oil City, Pa., and our quotations from his sermon on Freemasonry and Knight Templarism are taken from the report in the issue of the *Oil City Derrick* for April 12, 1884.

Mr Crane says, * * * "It is well understood that in all Christianized countries Masons have universally proved warm friends of the Gospel." There is only one objection which we now make to this assertion—*it is not true*, and here is proof which in no way can be set aside. Dr. Emanuel Rebold is perhaps the ablest Masonic historian which the order has yet produced. In his description of the Jewish, the Christian, and the Mahommedan God, in his "General History of Freemasonry in Europe," on pages 410 and 412, he gives us the following:

"The God of the Israelites, their Jehoah, or Jehovah, as Moses distinguished the Yoo-piter of the Egyptians, is, if we judge from the manner in which he is represented in the Bible, a despot, a revengeful God, and exterminator of the peoples. * * * It would seem, in hearkening to the priests of these different religions, that their God, whimsical and capricious, eats and drinks like a man: that, in turn, he loves and hates, casts down and uplifts; that, weak as wicked, he nurses his hate; that, contradictory as perfidious, he sets snares for the unwary; that, after permitting evil, he punishes it; that, foreseeing crime, he permits it; that, a venal judge, he is propitiated by bribes; that, imprudent despot, he makes laws which he immediately revokes; that, ferocious tyrant, he confers his favors without a cause, and bends but to the strength of meanness. Now," he continues, "that we have seen, as exhibited by their priests and prophets, the God of the Jews, of the Christians, and the Mussulmans, let us examine him who is revered by the Freemasons." Then comes a long description of the wonderful qualities of the Masonic god.

Again. On page 418 of the same work, we read:

"Now, what is the result of this examination? That the disciples of Christ have surrounded his birth, life and death with miracles which never took place, but which are rather symbolized under solar appearances. That the doctrine of Christ, which is a summary and code of all the truths which were known at this period, is similar to that of the Essenian school from which he graduated, as it is similar to that of the hierophants of Egypt and the gymnosophists of India. In a word, that the Christian religion came out from the mysteries of initiation, and that the creation, the gods, the angels, the occurrences, dogmas, and ceremonies, such as we find them in the sacred books, are nothing but resemblances, more or less faithful, of the ancient gods, angels, dogmas, and ceremonies of the Brahmins, the Magi, and the Egyptian priests."

Are not these magnificent manifestations of friendship for the Gospel? and can Mr. Crane find a system of blatant infidelity which will undertake to produce anything which will surpass them?

Not only is the preacher's statement false, but it is a notorious fact that Ancient Craft Masonry itself is, in its doctrinal teachings, in direct opposition to Christianity. Even in so-called Christian lands it offers salvation to its members without asking them to accept Jesus Christ or to believe in the divinity of the Holy Scriptures.

"To require that a candidate profess a belief in the 'divine authenticity of the Bible' or a 'state of future rewards and punishments,' is a serious innovation in the very body of Masonry."—*Digest of Masonic Law*, by George Wingate Chase, page 206.

"Freemasonry calls no man to account for his belief of any religion on the globe."—*Constitution of the Grand Orient of France.*

"Speculative Masonry is a science, which, borrowing from the art its working tools and implements, sanctifies them to the holiest of purposes—the veneration of God and the purification of the soul."—*Lexicon of Freemasonry* by A. G. Mackey, M. D., article "Speculative Masonry."

"The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity and raised to the faith of salvation."—*Hutchinson* as quoted by Mackey in his *Lexicon*, article "Master Mason."

Dr. Mackey is no ordinary authority. He was "Grand High Priest of the Grand Royal Arch Chapter of South Carolina" and "General Grand High Priest of the General Grand Chapter of the United States." Such tremendous titles should indicate something.

Similar extracts might be multiplied a hundred fold, but these are abundantly sufficient to place our zealous Baptist defender of the "ancient" and "honorable" order in a most unenviable position. It should be remembered that his own declaration is unsupported by the smallest bit of evidence. It is merely his *ipse dixit*, and is unworthy the respect of truth-loving people.

Mr. Crane triumphantly asks, If Masonry "is an immoral association, how happens it that so many of the clergy are not only members but are zealously attached to it?" Questions intended to have the same force as this have been used for centuries to obstruct the thorough work of God. The lovers of American slavery, intemperance, and numerous other sins, have often resorted to them. Indeed, is it not the same argument which was adopted by the haters of the Saviour when they cried out, "Have any of the rulers or of the Pharisees believed on him?" (John 7: 48.) That "many of the clergy" are Freemasons we do not deny, but instead of proving that Masonry is a good institution, it helps to reveal the appalling reality that, instead of following him whom they claim to be their Master in the battle against evil of every kind, they in a most disgraceful manner hinder the glorious cause by adhering to one of the most deceptive "works of darkness" which has ever cursed the world. The attachments of some persons are extremely peculiar, but how any sane man who knows what Masonry is can resist the feeling of intense disgust and loathing for it is hard to imagine. A scheme which breaks the laws of conscienee, which ignores every doctrine peculiar to Christianity, and which fastens to its obligations language which might chill the blood of a cannibal butcher, is not a scheme to which the shepherds of the flock of Christ should be "zealously attached." We are satisfied that it may be safely said that if the congregations of Oil City were fully acquainted with the hidden truth concerning Masonry, there is not a Masonic pastor in the place who could hold his position without real repentance and complete renunciation. Should this be doubted, the way is open for the necessary revelation, and then it may be determined whether or not there is any solid basis for our opinion.

All ministers, however, are not admirers of Freemasonry. Moses Stuart, one of the noblest souls, and one of the best of scholars, expresses his views in these words:

"For a long time I neither knew nor cared about the subject, but recent attention to it has filled me with astonishment, and as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God is a feature which I cannot contemplate but with the deepest distress."

The Rev. Nathaniel Colver is very decided and evidently he does not intend to be misunderstood. He says:

"I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece—a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice."

President Charles G. Finney was a man of masterly intellect and logical power, and was eminently successful as a mighty apostle of God. Before his conversion he was initiated into the mysteries of Masonry. He is the author of the exeellent book entitled, "The Character, Claims, and Practical Workings of Freemasonry," from which we take a single extract:

"Freemasonry knows no mercy but swears its candidates to avenge violations of Masonic obligations even unto death. Its oaths are profane, the taking of the name of God in vain. The penalties of these oaths are barbarous and even savage. Its teachings are false and profane. Its design is partial and selfish Its ceremonies are a mixture of pucrility and profanity. Its religion is deistic. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. It is an enormous falsehood. It is a swindle, and obtains money from its membership under false pretences. It refuses all examination, and veils itself under a mantle of oath-bound secrecy. It is a virtual conspiracy against both church and state. No one, therefore, has ever undertaken, and for the plainest reasons none will undertake, to defend Freemasonry as it is revealed in these books."

Are we to infer that these three, with a host of others who could be mentioned, are the "ignorant" and "foolish" men of whom our earnest advocate of the hood-winked fraternity speaks in such uncomplimentary terms? Surely we have a right to conclude that his own learning should be very profound and extensive. What a pity it is that he did not give us a better display of it in his sermon!

Other objections could easily be made to this remarkable discourse, but its manifest weakness and absurdity plead loudly for mercy, and we forbear. The preacher ought to be ashamed, and his audience ought to be indignant that such a miserable performance was possible in any Baptist church. One might be tempted to think that the choir did feel a little resentment, and that it intended to be faintly suggestive in the singing of the first two lines of one of its hymns:

"Plunged in a gulf of dark despair,
We wretched sinners lay."

The *Derrick* tells us that this anthem was "rendered with exquisite regard for the sentiment."

It is hoped that the next time Mr. Crane appears before the public he will come with the defence of a cause which is worthy of the support of a Christian minister. The church of God does not need the co-operation of Masonry to enable it to succeed. It needs the Holy Ghost, the baptism of fire, inward and outward righteousness, and a solid integrity which is in harmony with every correct principle and which spurns every wrong one. Then ist onward march would blaze with victory, and every form of reeking iniquity would be crushed beneath its conquering tread, and the earth would shine, and sing, and bloom under the holy reign of him who is rejected by Freemasonry, but who is accepted and adored by all the radiant host of the everlasting heaven.

TRADE UNIONS.

It is natural for men of like employment and common interests to associate for their mutual good. There is strength in organization, and the union may accomplish for all what the individuals separately would be unable to do. Sympathy tends to widen its limits, and strictly "trade" unions easily enlarge so as to include workers of many kinds, but having the common relation of being employes, and the common interest of dependence upon themselves to make their labor profitable against the tendency of capital to keep the wages at the lowest point. The "trade union" thus becomes a "labor" organization.

As these organizations extend, they unite those of common interests in very large sections of the country, and a central authority regulates the movements of all, determining all questions of wages and conditions of work. Thus at a glance we see the power of these organizations in social, political and moral life—a power that may be good or evil, according to the use made of it.

It must be admitted that these organizations have accomplished some good. Labor needs protection against the encroachments of unscrupulous men controlling capital, so that they who are dependent on their strength and skill may not be reduced to the condition of serfs. This has been gained to a very satisfactory degree. The standard of wages has been advanced; the public sympathy is with labor rather than capital; wise and helpful legislation has been seeured, and the courts are mindful of the "common people," and largely interpret the laws in their favor as against the claims of corporations.

These unions have developed a consciousness of strength which is of itself a power. They have encouraged thrift and economy by beneficent organizations and by mutual help. They have also—indirectly, perhaps, yet really—raised the standard of intelligence among the members by the increase of reading and discussion. They have representatives whose intelligence and force as speakers and writers reflect the highest honor upon those whose interests they plead.

Having said this—and more might be said of the good accomplished by these organizations—we must still say that we cannot advise any one to enter such unions, because, as they have been and are yet conducted, they embody dangerous elements and work injurious results to the members and to the community at large.

So far as secrecy enters into these organizations, and it does enter into the larger part of them, they are in conflict with the free, open spirit to be preserved in both church and state, in which all stand on a common ground of equal opportunity. They hold a power which unscrupulous men easily pervert. All class organizations have an element of danger to the state. From their nature they may include so large a proportion of the people as to unjustly subordinate public to class interests, and so furnish an inviting field for demagogues. And whatever may be the reason for it, the pervading spirit of these organizations is not in sympathy with vital religion. We think we do no injustice when we say that there is a tone of infidelity and irrilegion in very much that is said and writted in their interest, and of positive violation of the law of God in connection with their movements. This is notably the case in regard to the observance of the Sabbath.

We also regard these organizations as despotic and, as conducted, in the end injurious to the members. Individual freedom is taken away, and the member, however well satisfied he may be, is forced to quit work whenever a strike is ordered. Violence is done to good order and to the fundamental principles of society by dictating the terms on which others shall conduct their business, and by interfering with all who will not conform to their order. Non-union men are branded, and often abused; manufacturers and others who employ non-union men are denounced, and their business, as far as possible, broken down. Men who are willing to work are terrorized, if not driven away by actual violence. Strikes are of common occurrence, and often attended by violence.

Organized in the interest of the members, they discount skilled labor by placing all of each kind of workers on the same scale as to wages. The skilled mechanic has no advantage over the unskilled one; the reliable man of integrity, whose work is in the highest degree satisfactory, and who is satisfied with his wages, is forced to quit work if the prescribed wages are not given to the unreliable and dishonorable worker by his side. The shiftless and spiritless are a dead weight, to be carried by the self-dependent who are seeking the highest standard of skill. And this evil is increased, and the normal working of social forces is further disturbed, by the refusal to allow whoever may wish and can find an opportunity to enter a given trade as an apprentice. However peculiarly the young man may be fitted for a particular trade, he is not allowed to enter and make his way at his pleasure, but is forced to wait the permission of the "union;" and if an employer, in the exercise of his own judgment, takes even the brightest boy as an apprentice without leave, others throw down their tools, however much loss it may occasion.

We need not follow this line of remark further to show that these organizations, as now conducted, have elements of danger, and do work harm both to themselves and to the general interests of the community. They thus invoke resistance and bring upon their members great loss and suffering, with the consequent increase of bitter class dislikes and hatreds.

And yet they might be made in the highest degree beneficial. The mistake is largely in making the wage question the controlling one. Wages are relative, and are subordinate to higher interests. Manhood is the first great aim; wages are to be considered as only incidental to this. How to live? is a lower question than, What to be? Wages are best and most prominently advanced by raising the standard of life, and advancing the grade of the worker. The man himself, and not his wages, should be the central point in all such organizations. We know it is easy to say, Give better wages and you both dignify the worker and give him the opportunity to raise himself higher. This is true in part, but when wages are kept as the prominent point, and the ever-present issue is about them, the man is degraded. Here as everywhere it is true, that man does not live by bread alone. The ever-present issue should be with the members themselves, to attain a higher standard. Better wages follow this.

If these unions and kindred organizations would seek first the advancement of the moral character of their members; if they would combine all their great influence against intemperance, irreligion and violence; if they would seek to improve the homes and the home life; if they would give all possible encouragement to skilled labor, and when there is a surplusage of labor in a particular department, combine to lead it off by healthful channels, to others, they would build up a firm structure, and secure for themselves and the people at large inestimable blessings. We believe all this is coming. The days of violence are passing away, and intelligence and moral power are coming to the throne.—*United Presbyterian.*

Why cannot some who wish to keep up a cheap reputation for opposition to secrecy, give some sledge-hammer denunciations of Jesuitism, or the Irish secret societies, or the Ku-Klux? To keep up an occasional denunciation of devil-worship, in the form of the Purrow society, might serve the purpose. Some might be convinced by such display of heroism. But it grows monotonous. Variety is the spice of life. If it takes some "snap" to denounce and discipline devil-worship, why should it not require a tithe at least of courage and "grit" to do the same for a band of Ku-Klux or brigands? Laurels may be won on many a field.—*Richmond Star.*

MYRON HOLLEY.

ON THE VALIDITY OF MASONIC OATHS.

EXTRACT FROM AN ADDRESS DELIVERED AT LYONS, N. Y.

Freemasonry administers oaths—are these oaths binding? Assuredly not. They are promissory. A promissory oath is the calling upon God to take notice of what is promised, and of invoking his vengeance, by the promiser upon himself, if it is not performed.

Promissory oaths are not binding, where false or erroneous representations and inducements are held out to those who take them. The representation made to the brethren before admission, that "the oath will effect neither their religion nor their politics," is of this character; and so are all the inducements arising from the unfounded pretensions of Freemasonry, heretofore examined.

To take an oath is a solemn and deliberate act of the mind. Understanding is essential to its obligation; on which account oaths impose no obligation upon idiots, lunatics, madmen, or young children; they not having sufficient knowledge, either of the nature of the things promised. or of the penalties of non-performance; and both of these sorts of knowledge are requisite. There can be no moral obligation, in any case, without knowledge. The obligation of obedience to God himself, is no more than co-extensive with our knowledge of his laws; and in respect to the nature of the promises and penalties, in the oaths of Freemasonry, all the persons before alluded to as being free from the obligation of oaths, from the want of understanding, have as much knowledge, as the wisest of the brethren had, before the oaths were taken.

To render a promissory oath obligatory, it is necessary, that both the authority administering it, and the performance of the promise it contains, should be lawful; reference being had in this case, not merely to the enactments of the civil government, but also to the law of a good conscience.

The right to administer oaths, if not wholly denied by religion, is one of the prerogatives of the sovereign power, a right which cannot be enjoyed concurrently, by the government and its subjects. Every man would regard it as both wrong and ridiculous for any individual to pretend to a natural right of administering oaths, in such form, with such penalties, and for such purposes as he might choose to dictate; and such pretension would not be made valid by his finding any man or number of men, who would consent to take them. Even if the form, penalties and purposes were all good, this would be incontrovertible. The right of administering oaths, does not exist anterior to the establishment of government, nor independently of it. Wherever it exists, it is a conventional right, of that description too, which may be denominated resulting; that is, a right springing from the necessities of government, after its organization, and founded on the utility of its exercise. It never exists, in individuals or associations of men; except when conferred upon them by government. There is no rightful government, in this country, but religion, or the laws regularly adopted under our established constitution. But neither of these has conferred upon Freemasonry the right to administer oaths. Would it not be a violation of every man's good conscience, as well as a scandalous breach of his allegiance to our government, for him to administer an oath among us, under the pretence of authority conferred upon him by the Great Mogul? It is equally so, under the pretence of authority conferred by Freemasonry—a government more foreign from ours, and more barbarous than Turkey. This is a kind of unlawfulness, which shows there is no obligation imposed upon the conscience, by Masonic oaths.

It is a gross immorality to administer such oaths on other grounds, and therefore a man is not bound by them. The master of a lodge, without any shadow of authority, in the midst of the most degraded mummery, calls upon a candidate, in a state of indecent nakedness, with a bandage round his eyes, in order that he may have no more of natural, than he has of moral light, solemnly and sincerely to promise and swear, as in the presence of him, in whose sight the angels are chargeable with folly, to do —he knows not what—under penalties the most revolting and inhuman. Is not such a scene calculated most injuriously to lessen the sanctity of all oaths? Must not the frequent repetition of it, amazingly diminish the value of that solemn form of ascertaining truth, by our constituted authorities, in relation to all our dearest rights? Recollect there are near 100,000 Freemasons in the United States, of whom many have taken more than forty degrees, in each of which an oath has been administered. Did not the Father of his country allude to these proceedings of Freemasonry, in his farewell address, when he emphatically asked, "Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?"

The performance of a promise to calumniate, to conceal a criminal action, or to assassinate, is always unlawful, and is therefore not binding; because the promiser in these cases, is always under a prior obligation to the contrary. From such prior obligation what shall discharge him? His promise? His own act and deed? But an obligation from which a man can discharge himself, by his own act, is no obligation at all. The guilt of such promises lies in making them, not in breaking them. Whoever makes them is already bound to break them. The Masonic oaths do not require all these unlawful acts, except upon certain conditions. Where the condition exists, there the oaths are imperative. But the acts are unlawful under all possible conditions, and therefore the oaths are not obligatory.

Besides, the penalty of every Masonic oath, is the for-

feiture of life, to be taken in the most impious and bloody manner. No man has a right to subject himself to such a penalty. His prior obligations to God and his country forbid it. The penalty is unlawful, and therefore the oath not obligatory.

Herod's promissory oath to his daughter-in-law, "that he would give her whatsoever she asked, even to the half of his kingdom," when she asked the head of John the Baptist, imposed no obligation upon Herod to give it, because it was unlawful.

Christianity interposes other objections to the unlawfulness of Masonic oaths. "Thou shalt not take the name of the Lord thy God in vain." "I say unto you, swear not at all." On these authorities many Christians wholly refuse to take judicial oaths. They have univerally, and always, condemned all others. Whatever is against the command of Christ is sinful. All sins must be renounced even the most favorite.

An oath can never bind a man to do what is morally wrong. If it is a bond of duty, let us consider what is the authority of duty. It is the command of God or general utility; opposition to which, is the very definition of wrong. It would be both preposterous and impious, deliberately to call upon God to take notice of what was in opposition to his command. In such ease, to take an oath, would actually involve the guilt of perjury.

A good man always acts under a conviction of the presence of God, and in the fullest expectation of his righteous retributions; that is, under all the sanctions of an oath. And there could be no stronger attestation to the excellence of Doctor Johnson's moral character than that, which is involved in the declaration of one of his associates, that in common conversation, he always talked like a man under oath. What would such a man do, supposing he had taken the oaths of Freemasonry? Could he conceal what he knew to be criminal? Could he derange the business, oppose the interests, or traduce the character of a brother for any cause? He plainly could not; because, he would be under all the obligations imposed by an oath, not to do so, prior to his taking the Masonic oaths; that is, all the obligations arising from the command of God, or general utility.

In reality, the use of an oath is, to bring freshly to the mind of him, who takes it, the obligations of duty, which actually would rest upon him without it. It does not increase those obligations in the least degree. Do not the obligations of duty, then, as with the force of an oath, require all good men to renounce Freemasonry? If, in the honest convictions of their minds, Freemasonry is wrong, in its secrecy, in its oaths, in its injunctions, or in its effects and consequences, they assuredly do.

FREEMASONRY IS REBELLION.

We have a government to which we cannot be too strongly attached. The privilege of establishing it was obtained through trials, sufferings and achievements, which have secured to our sage and heroic fathers, imperishable renown. Its principles have been combined with the most considerate wisdom. And if its administration has not been perfect, it has been conducted with unequalled virtue and success. Under its benignant influence, religious and civil freedom were multiplying, extending, and securing all their benefits. Its power to withstand the seduction and defeat the assaults of foreign governments, has been severely, but triumphantly exemplified. Its reputation abroad is honorable; and its example every year becoming more attractive. It is rapidly preparing the public opinion of the world, for the general introduction and enjoyment of freedom.

Why is our government so effective for good? Why does it attract the grateful regard of all our enlightened fellow citizens, and the admiration of every independent mind? Because it was instituted by the whole people, and not by a part of them only; for the protection of the rights of all, and not for the protection of the rights of a part merely. Because, while it presents no impediment to the useful exertions of any, it encourages the honest and strenuous efforts of all, by offering its rewards to *merit and to merit only*. Because it intends to secure the safety of all, by enforcing universally, and without partiality, its penalties, upon all offenders—and because its agents are responsible, its proceedings are public, and it is *free*. Religion, knowledge, charity, are its open friends, the pillars of its strength, the objects of its veneration. It delights in every exercise of benevolence, in every discovery of science, in all the advances of piety. It is impossible to name any attainable good, the pursuit of which, it would not cherish and honor. But this government is eminently a government of law. All its benefits result from the adoption, administration and enforcement of its laws. Humility before God, and before the laws of such a government, are kindred and exalted virtues. With what a proud homage should the laws be obeyed! Where their dominion is universal and supreme, what a cheap defence do they set up, around the great treasure-house of human rights! And how detestable its rebellion against them!

Yet such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this, in a spirit manifestly treasonable, for it has done this, in pursuance of solemn, deliberate, and voluntary obligations to a foreign government,—I mean its own,—a government more alien to that which claims our allegiance, than any that has ever afflicted mankind. Fellow citizens, let me beseech you to look into the government of Freemasonry. Examine it fully. You can easily comprehend it. You will have to encounter no arduous labor—you will involve yourselves in no perplexing inquiries; and you will arrive at no doubtful conclusions. You will find it a monstrous compound of monarchy and hierarchy, pursuing its objects with all the badges of fraud and guilt. Its power you will justly dread, but that is not invincible. Its distinguishing characteristies you will certainly abhor, but these you can abolish.

WASHINGTON AND DE WITT CLINTON ON MASONRY AS A POLITICAL MACHINE.

Long association in toils and dangers produces lasting friendships. Washington found it difficult, altogether to withdraw himself from Freemasonry at the close of the war. It was natural for him to recollect, with complacency many of the events which it had been made to assist. And its claims were frequently pressed upon him, by old companions. He did not, therefore, wholly renounce it. It had been used by him only for good, and courtesy and consistency required him, not violently and suddenly to cast it off He did not patronize it after the objects of war had been obtained. It fell into neglect upon the restoration of peace, and remained so until his death. He was undoubtedly opposed to its renewal. In 1794 he said to several of his confinential friends: "The real people occasionally assembled in order to express their sentiments, on politieal subjects, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general disesteem, or finally overturn the established order of things."

The greatest Masonic authority* in this State, with all the honors of the institution thick upon him, about four years ago publicly declared, that Masonry was sometimes abused to political objects. In our own village, before one of its most respectable magistrates, when in the exercise of his official duty, we have seen a bold attempt to use it for the purpose of procuring impunity from all the legal consequences of imputed crime In forty counties of this State, being all from which authentic information could be obtained, it was ascertained, by the Anti-masonic convention assembled last winter in Albany, that, in the year when Morgan was martyred, there were in office thirty-three Masonic Sheriffs. More than half of the important public offices in the Union are filled by Freemasons, though they do not count one in four of the whole number of persons equally well qualified and eligible to fill them. Inquire for yourselves as to the number of Masons, who have filled the town, county and State offiees, within your knowledge; and you will not fail to discern a striking effect of the inequality produced by the obligations of Freemasonry.

If you have read the statements of respectable men, who have renounced it, you have learnt, that in ordinary times and in many cases, it has successfully assailed the great duties, upon which all our social advantages depend. Its obligations are utterly destructive of that equality of right, which our constitutions and laws are intended to maintain. They are inconsistent with the oaths of legislators, judges, grand jurors, petit jurors, sheriffs, and every other public functionary, because they enjoin illegal and unrighteous favor to brethren, and unjust and oppressive opposition to the uninitiated, in a vast variety of the most important exigencies of life. They are now, and have long been fatal to that political equality, which every freeman should most highly prize, because it is the only effieient means of suppressing all wrongful inequality.

No man would dare to take upon himself the obligations of Freemasonry in public. Or if he did, no man would expect public favor afterwards. And shall we permit their existence because they are taken secretly? Shall we yield up all our rights as a boon to Freemasons, for the favor they have conferred upon us, by fraudulently usurping most of them, through the fatal efficacy of their secrecy, their tokens, their cipher and their oaths? Have we free hearts, free minds, self-respect, social love, intelligence to look before and after us, and shall we be hewers of wood and drawers of water, for an institution rotten to the core? of whieh the principles and deeds have covered all over with blisters the fairest body politic that ever was presented to the admiration of the world? of which the only practical use is to forge, in its gloomy fires, and fasten upon us, and all the uninitiated forever, the chains of a degrading servitude? Will you submit to this? I know you will not submit to it. I know the hour draws nigh when the whole country will be arrrayed in opposition to it, when the Dagon of these Philistines who have come upon us, when the kings and priests of Freemasonry with all their courts, their altars, and their gods shall sink together into everlasting oblivion, and the gavel of Masonic vengeance shall be the weapon of official oppression no more forever.

To abolish the evils of Freemasonry, open and concealed, is the object of Anti-masonry, and what considerate citizen will not approve it? If Masonry be the Pandora's box from which all possible evils to ourselves and country are to be feared, let us shut it up. If it be a noisome seed bed of the most pernicious weeds, let us eradieate the weeds, remove its smothering enclosure, introduce the cheerful light and the wholesome air, dig it over, through all its compartments, and sow it with healthy and nutritious wheat. Whatever it may be likened to, let us take effectual measures to exclude its evils.

How can this be done? By resorting to the ballot-box, and by that alone. And shall we be slanderously and maliciously assailed with insinuations of sinister purposes, and with opprobrious epithets, for betaking ourselves to this resort? Is it not peaceable? Is it not honest? Is it not lawful? Is it not consistent with all the rights of others? If it is not then their rights are wrongs to us, of which we must take the redress into our own hands.

* De Witt Clinton.

A WASHINGTON LETTER FROM PHILADELPHIA.

PHILADLPHIA, PA., July, 17, 1884.

DEAR CYNOSURE:—I left Washington on the morning of the 16th. There is comparatively little of interest in that city sinee the adjournment of Congress. All political parties seem satisfied with their nominations and are making vigorous efforts to sustain them. It is greatly to be deplored that politieal influences are so largely from the lowest and worst elements of society. Perry Carson, the colored delegate to the Chicago Republican convention, applied to the authorities for permission to have a Blaine and Logan pole-raising in front of his saloon on Pennsylvania Avenue. Now in view of the fact that nearly all sueh meetings have been attended with fights and brought disgraee on the Republiean party and on the city, his application was refused. Nevertheless it was held, with bands of music and speeehes, but haply no riot. It is the first in this campaign.

The calling on Ex-Senator Pomeroy by the Chinese embassy to express their gratitude for the recognition of the rights of humanity by the American party was most pleasant and significant. How deplorable the fact that great political parties have so much fear of a few unprincipled men led by Dennis Kearney and others of his stamp, that they dare not defend the rights of any but Caucasians or those of American birth!

It is, however, a matter of devout thanksgiving that there yet remains some respect for Christian principles, and that there is at the head of the Post Office Department one who dares to use his authority in opposition to lotteries and other demoralizing influences. The following circular just issued, inaugurates a needed reform. Much credit is due to Josiah Leeds of this city and other members of the Society of Friends for seeuring its issuance.

THE SALE OF PERNICIOUS LITERATURE PROHIBITED ON GOVERNMENT PROPERTY.

In consequence of representations lately made by members of the Society of Friends, and by the Presbyterian and Baptist Ministers' Meetings of this city, to Postmaster-General Gresham, and by him referred to the Treasury Department, relative to the fact that papers of an obscene, immoral and pernicious character generally, were on sale at the news-stand in the new City Post Office, the custodian of the latter building has been notified to "issue such instructions as will prohibit the display or sale of all publications of the character referred to." With respect to the further suggestion likewise made to the department by the above remonstrants—that a general prohibitory order upon the subject should issue, Assistant Secretary Coon states, that as authority has been given in but a limited number of instances to erect such stands, "prompt measures will be taken to abate the nuisance," should complaint be made to the Department that demoralizing literature is offered for sale at any of the allowed plaees.

Since I came to this city I have called on the editors of the *Christian Recorder* and had a pleasant interview. They disclaim any responsibility for the Masonic fraternity, and say that their paper is the organ of the A. M. E. church *only*. They say that the advertisement has not been in the *Recorder* for a long time. Still they do not say that *The People's Advocate*, the paper from whieh I copied it, had no authority for its publication.

Much interest is being felt in this city in the approaching Prohibition convention in Pittsburgh, and it is hoped that Gov. St. John and Pres. Seelye will be nominated.

Yours faithfully, H. H. HINMAN.

A large celebration was held at Kossuth July 4th, at which Prof. C. A. Blanchard, Revs. T. P. Robb, J. W. Dill, M. A. Gault and others spoke.

This is old battle ground on the question of secrecy. On Decoration Day the secret orders manipulated the programme, securing a tenth rate speaker whose address was only a eulogy on secretism. Yet the friends of light quietly submitted. In arranging for the Fourth, the Covenanters and W. C. T. U's. led off, securing Prof. Blanchard as orator, and running the exercises in the interests of prohibition. Nothing was said on the subject of secretism, yet many of the fraternity men did what they could to break up the celebration.

One of them wrote an abusive letter in the *Hawkeye* denouncing the Covenanters as a sect who refused to support the government; while it can be proven that morc Covenanters in proportion to their numbers fought for the Union in the late war than any other sect. The W. C. T. U· also came in for a share of abuse for using the day as a prohibition rally. Prof. Blanchard's address was one of his best efforts, and elicited loud applause from the large audience.—*Blanchard Record.*

Governor St. John was one of the attractions at Henry C. Bowen's Fourth of July celebration at his home in Woodstock, Conn. I wonder if it is "significant of much." The *Independent* is "semi-detaehed" at present. —*Union Signal.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

AMERICAN PLATFORM.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it. Yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy; and we honor the memories of the dead and will be just to the claims of the living, and we take up and prolong the strain raised by the women of this country; "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

—The Prohibition party hold their national convention in Pittsburgh next week, and a Mr. R. H McDonald, of California, is an aspirant for the nomination. One of the claims set up for him is that he is a member of the Masonic fraternity. He is set forth as a beautiful pony, but Masonry makes him badly lame in the off hind foot. It is a reform party which he aspires to represent —and the idea of calling upon the National Christian Association to vote for a lodge-man! But so it is. The timber which splits easily, continues to split easily, *ad infinitum*. A new feature in political campaigning has been introduced by the fertile genius of our neighbor, the ladies' *Signal*—the temperance ladies are uniting in prayer for an increase of votes for the Prohibition candidate. But can the *Signal* ladies consent to leave the name of Christ out of their political prayers?—*The Interior*.

S. C. POMEROY IN 1865.

The first National Congregational Council met in Boston, in June, 1865. In the report of a large committee, on the "State of the Country," we find the following with other resolutions:

"*Resolved*, That wrongs committed against our people and union soldiers, beyond the measure of the laws of war,—such as assasination, arson, introduction of pestilence, the massacre of captives, and the deliberate and systematic slow murder of tens of thousands of prisoners, by exposure and starvation,—are crimes that can find no shelter under the pretext of being "political offenses" and are beyond the pale of amnesties, challenging upon their authors, whenever, and wherever, lawfully convicted, justice from our own government, as well as the wrath of Heaven."

After the report with its resolutions was read to the Council, one after another of the delegates rose and suggested additions and emendations the effect of which, if adopted, would have been to tone down the report as given by the committee. Hon. S. C. Pomeroy of Kansas, who was of the committee drafting the report, rose and said:

"It is not to be supposed that in a single resolution, or two resolutions the committee could report what would be acceptable to everybody. Our only effort was, to hit upon some general topics on which we could all agree, and report them to the Council. The fact is, the report would suit me better, if we spoke out a little more plainly about hanging somebody. (Applause) I am very willing to mingle our justice with mercy to the common people of the South, as has been suggested, but it does seem to me it is time somebody was hung. (Applause.) Some wholesome hanging, I think would have settled this question in the minds of the American people long ago; and I do not believe that a convention, even of this character, composed largely of clergymen, men who love forgiveness and mercy, would be harmed if it adopted a little stiffer resolution on this question. I will only say, that I yielded to this report, on that question, for the sake of harmony, because I thought everybody would go for it; I never supposed that any body would want to temper it more mildly."

The question was then put and the report adopted. See p. 245, N. C. C. report. The stir and strife in our country, the condition of the ex-slaves, and the lawlessness of their oppressors, convince us that our land is not yet purged from blood. Isaiah says, "For behold the Lord cometh out of his place * * * the earth also shall disclose her blood, and shall no more cover her slain. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gates."

We are glad to publish the outspoken utterances of our Presidential candidate in the early days of reconstruction, when the bravest and noblest in the land felt a burning indignation to see Jeff Davis and hosts of his fellow conspirators lift up themselves and go abroad unwhipped of justice.

Is it too late for our government to give some bounty to those who fought bravely for us, and after years of unpaid toil in slavery, were turned out with only the clothing on their persons, to shift for themselves and that in an enemies' country, or too late to mete out even-handed justice to those who, in the language of the above resolution, stopped at no measures as too vile, or inhuman, in their attempt to destroy this fair land, the heritage of the Lord to us? M. A. B.

REPUBLICAN MANAGERS IN COUNCIL.

DALE, N. Y., July 19, 1884.

EDITOR CYNOSURE:—While waiting a train yesterday in the Salamanca depot, we chanced to step into the eating room connected with which was a bar, and overheard an excited conversation between eight well-dressed men, who were evidently leaders in the Republican ranks in that city. They had a petition which they had been circulating among the saloonists to procure necessary funds to carry on the campaign. One (evidently a leader) swore that Mike somebody, in contributing $25.00 had given too much, as he only netted 50 cts. a keg on his beer after expenses were paid. They had only raised $280 thus far but had high hopes for the future. Occasionally stopping in their conversation, which consisted largely in oaths, they imbibed the old rye whisky, which flowed freely.

We noted that five out of the eight wore the "mark of the beast," on their watch chains, "*In hoc Signo Vinces.*" Doubtless their drinking wine from a human skull assisted them greatly in buying votes for the "grand old party."

And these, O Salamanca, are your office holders! Men who administer your laws! Men to whom you have given the sacred right of rule and to whom you look for justice! How long, O Lord, how long!. W. B. S.

NATIONALITIES.

The numerous foreigners among us naturally cling to their language and religion, but by-and-by become absorbed into our civilization. We have party spirit among foreigners on their old questions sometimes more bitter than even that which divides parties here. The Orangemen and Catholics may serve to illustrate the fact. There are however many minor points which cause foreigners to form clubs and societies of all kinds. The Germans, etc., would do away with *our* Sabbath! The fact is that however amiable some objects may be, that the best possible reasons exist for AMERICANIZING THEM ALL and dropping every insignia of a different allegiance. But how shall we Americanize them? The easiest and best way would be for them all to join *the American* PARTY!

T. H.

CORRESPONDENCE.

AN ODD-FELLOW'S HONOR.

DEAR CYNOSURE:—A lady whose acquaintance we made the past winter at Maple River, Mich., related to us the following respecting her step son, who is an Odd-fellow. This lady had a copy of Bernard's Light on Masonry and Odd-fellowship, and her step son asked her to lend it to him. She objected to lending it to him, telling him she should never see it again; that he would destroy it, or at least would never return it. He most solemnly assured her that he would return it to her. To use her own language; "He promised by all that was good and great that he would return the book." She had at the time one of this step son's books in her house, entitled The History of the Bible. He told her he would leave that book in her possession until he should return hers. Said he, "If I do not bring back your book that book shall be yours." Thus assured she allowed him to take Bernard's book. The book was never returned. The History of the Bible which he left with her as a hostage was not long after slyly taken away, so that she lost both.

E. C. A.

GOD AND COUNTRY.

MARYSVILLE, MO.

TO ALL TRUE REFORMERS:—I have only time to say a few things Our work is an unselfish one. Our Ruler is the great God. Our work is to do good. In this short letter I shall mention papers only, or mainly. To my mind it is clear that it is possible for us to have too many reform papers. The same trouble I see as to the church question. In a word, let me tell you how this whole matter looks to me. Our work is one, and the same in church and state. Though there can be no union of church and state, still there is a glorious oneness in each department; so much so, as they move forward in grand harmony,—God's church as the salt and light of the nation; the Christian nation by her just and righteous acts exalted far above heathen nations.

Can we not all see at a glance, the nature and oneness of our work? Hence if we can do more to save our country with two grand papers than we can with twenty small papers, which may be struggling between life and death, which is best? All I want is, to know what is the best plan.

In this reform work we have no more to do with self, than we have to do with the devil. Beloved, at the convention at Chicago lately, I felt deep down in my soul more of the power of God than I have felt for years in the so-called revivals, in these last days. I saw and felt that the holy kiss was given there. Hence I say, beloved, the bond or the tie that binds us together is two fold: first, if we are saved, by faith, through grace. This bond which holds us together is the only perfect one that God ever has or ever will make. Talk to me about the Masonic tie as compared to this, either as to its nature or durability! No use talking, the true American tie is our precious, God-given country, the land of the free, the home of the brave. Hence as God's own reformers, let us first be true to God. Then we shall be true to every citizen in these United States and to all that may come to make their home among us. Let us be true, if we stand alone. Yours, R. SMITH.

A CALIFORNIA LETTER.

HOLLISTER, Cal., June 27, 1884.

EDITOR CYNOSURE:—It is current in other countries that the United States is the best nation in the world; that the liberty of speech, of the press, of free ballot and of manhood is universal, and the dollar is not made a test of character without any regard to how it may be acquired. But as in the days of slavery, so in the days of Masonic craft, these inestimable blessings are not willingly allowed.

California is a most desirable part of the country. The Creator has filled it with wealth, sunshine and beauty, but some of the works of man in it tend to make the heart sad. The State has had no Sabbath since the last Legislature; but instead, plenty of whisky and lager beer. This month has been opened in the most prominent and central part of the town of Hollister, San Benito county, a lager beer and whisky dead-fall with its doors wide open, enjoying the Democratic privilege of no Sabbath, and its walls covered with glaring notices of its business. This is an exhibition of the shame of the place. The proprietors of this place speak German fluently. On the opposite corner from this one is another using the same language and in the same business. It seems that the people do very much to debase a country.

You say in your issue of June 12 that Blaine is not a Mason. This is a satisfaction to all who have resolved never to vote for any one connected with the Morgan-killing craft. But Republicanism is only an expedient. What is needed is a power in the land, that will turn the people to the fear of God, and love him and prohibition and to hate lager and all its concomitants, and act honestly. Will this ever be before the Second Coming? Shall California have a Sabbath, and lodge craft be no more? God grant it. The writer of these lines had to hold up his right hand to acquire the rights of a citizen, and he finds that there are many native born who need badly to be naturalized in some way.

J. C. EMMET.

FRENCH ON BOTH SIDES THE WATER.

The French Canadians have been holding their National Cclebration in Montreal a la Jean Baptiste—commemorating the settlement of Canada and their faithful adherence to the French language and the Roman Catholic religion—at the same time rejoicing in their escape from the dangers of infidelity and from the great French Revolution by the protection of the United Kingdom under whose flag they have proved so prolific and so prosperous, and to which they rejoice to be in allegiance. But they love their own historical inheritance and as Germans and Irish do in this country, they can rejoice in their language and faith and habits and at the same time be perfectly loyal in their political relations.

There is by the way a curious feature of difference between the New France within the Dominion of Canada and the France of Europe to-day. The latter by her irreverent use of marriage and divorce has become the nation least productive of population in Europe, and the French of Canada under what some might call the tyranny of England, but which really is practical self-government, have become a people whose increase naturally is greater than any in Europe. This is ascribed to their reverence for the marriage state and their faithful adherence to the Roman Catholic church.

This New France may be said to have colonies in our country which are represented at such gatherings. The province of Manitoba is, however, the greatest offshoot and nourishes hopefully the growth into the excellencies claimed for Quebec.

All very well in its way, but shall we not hope that the French in our country shall make progress in their ideas as well as people of their origin? Certainly we do, and hence when they become wise enough we may admit them into our own happy family!! F. H.

PITH AND POINT.

NO MASONS IN TOWN.

I must say I like the *Cynosure* for the truths it contains, which are very rarely found in the papers of to-day. It publishes just what I know to be true. My prayer is for the advocates of truth in every position. I am making friends for the *Cynosnre* in our town and neighborhood. We have not one Mason in our little town nor do we want any.—T. P. MOON, *Emmet, Dade Co., Mo.*

CANNOT PREACH CHRIST AND HOLD TO THE LODGE.

How can any of those who profess to preach the word of Christ and to hold him up to their fellow men as an example for them to follow—how can they consistently declare his opcn gospel, enjoin on others to imitate him, and yet they themselves be members of, and uphold an organization which man has created, where secrecy is enjoined, whose doings the world shall know nothing about, but where the vengeance of the society shall be terribly fclt, provided any of its doings shall be made known? It is a mystery to me how any professed follower of Christ and prcacher of his gospel can put himself in the position where his course shall contradict his preaching and his acts deny the example which he would hold up to others. He preaches an open gospel and urgcs upon others to come and embrace it and do as he has done; and he holds up Christ as a teacher above all others whose example was perfect, whose way was righteous, whose course was just, and the following of whom alone will bring immortal happiness and secure eternal life; and yet he himself is a member of an organization into which the world at large must not enter, whose doors are locked, whose doings are kept a profound secret, and which was gotten up not to do good to the world at large and to benefit mankind generally, but for their own personal benefit, pleasure and profit. The select few that are members may be entertained; but the world at large must stay without to take care of themselves and remain in their own needy and unassisted condition. "Oh! consistency thou art a jewel." Do these men imitate Christ, whose doctrinc thcy profess to preach, and whose example they say we must follow? Certainly they do not in this, if thcy do in othcr things, but dirccily oppose him. —DAVID L. CUSHMAN.

LITERATURE.

THE HISTORY OF FRANCE, from the Earliest Times to 1848, by M. Guizot and his daughter Mme. Guizot DeWitt. Translated by Robert Black. Complete in eight volumes, illustrated. Price 75 cents per volume. John B. Alden, New York.

No one who has read the charming History of England by the same author but will desire to read the work of so celebrated an author when devotcd to his own country. M. Guizot, the author and statesman, died only ten years ago at the extreme age of 87 years. His historical works number scores of volumes, and some, as the History of Civilization, have a wide international repute. In 1837 he was entrusted by the government of the United States with writing a Life of Washington. His work procured him the honor of having his portrait placed in the House of Represcntatives. Guizot's parents were Protestants, and he was well known as a defender of Protestant Christianity, of whom France has furnished but few during this century. His father was executed in 1794, during the Revolution. Guizot was very fond of his family and home, although in public life he is described as of a cold and unpopular manner, a man of rectitude and austere morals. "I have never," he wrote, "felt myself truly and completely happy, except through my affections and in the bosom of my affections. Life is in the heart, and the heart is in the family." In the midst of the most pressing political affairs he superintended carefully the education of his children and watched with a fond solicitude the development of their characters, and in turn confided to them, as though of mature years, the cares of his public life. "Those who have seen him," says a writer in the London Academy, "surrounded by his children and grandchildren in his beloved dwelling at Val Richer, will not lose the remembrance. The sight of a numerous family, closely united around a beloved, respected and indulgent head, of whom all are proud, eager to seek from him advice, strength and reward in the struggles of life, eager to adorn and sweeten his old age, is always a beautiful one. But when the head of the family is a man of the importance of M. Guizot, the spectacle is still grander and still more touching." We may from this picture of Guizot's inner life learn the charm of these volumes. Their origin was at the fireside where the aged statesman instructed his grandchildrcn in the history of their country, and adapted his narrative and illustrations to their eager fancy. This gives to his pages a glow of eloquence, the warmth of animation, and the charm of simplicity which entrances the reader and captivates his attention. The fireside discourses were written out and revised and given to the publishers in 1869. This superb American edition, of which three volumes are received, is illustrated with over 400 engravings, and makes a noble addition to our literature, and at such remarkable small cost that every respectable library should have a set.

IS THE BIBLE INSPIRED? By Rev. James H. Brookes, D.D., editor of the *Truth*, St. Louis, Mo. Pp. 120. Price 50c. Chas. B. Cox, St. Louis.

In addition to the carc of a large church Dr. Brookes is ministering continually through the columns of the *Truth* and by such volumes of practical Christianity as this to the great congregation of reading men and women. The book has been prepared in accordance with the idea suggested by Prof. Briggs in Biblical study: "The doctrine of inspiration may be constructed by a careful, painstaking study of the sacred Scriptures themselves, gathering together their testimony as to their own origin, character, design, value and authority." Proceeding in this way, the book establishes beyond the possibility of doubt in any mind subject to the word of God the truth of its verbal inspiration. The author approaches the subject by an opening chapter in which he proves by numerous quotations that the inspiration of the Bible has been the universal faith of the church up to a very recent date. The modern theories of inspiration are then reviewed and then the argument proper is taken up and the Scripture evidence of inspiration is gathered from the different parts of the Word in order: Historical books and Psalms, Prophetical books, and the Historical books and Epistles of the New Testament. Dr. Brookes opens up a rich mine which few Christians have explored, and none have made this wealth so accessible. The majority of professing Christians will read this book with surprise and delight.

The current number of *The Missionary Review* opens with a thrilling article on self-supporting missions, reviewing and highly commending a history of the Bassein Karen mission in the East Indies. The difficulties presented by the Baptist Missionary Union to the successful work of the missionaries among the Karens led to the formation of the Baptist Free Mission Society, whose organ, the *American Baptist*, under Dr. Nathan Brown, was a power for Christ both at home and abroad, not fearing to proclaim the truth respecting Freemasonry. We would that this article could be read and pondered in every Christian housechold. "Eromango and its Missions," "Presbyterian Polity and Foreign Missions," and a review of Foreign Missionary work reported last year, make up the bulk of this interesting magazine. The Independent Foreign Missions have an honorable recognition in the *Review*. Published by Rev. R. G. Wilder, Princeton, N. J.

The English Illustrated Magazine gives us a choice Jù ly number. "The Royal Collection of Miniatures at Windsor Castle" gives a reproduction, finely engraved, of some remarkable portraits of historical characters. "An Unsentimental Journey through Cornwall" is continued with its fine views ef coast scenery. No less interesting are the pictures of the "Weasel and his Family" with pcn and graver; and the physiologist will read with delight "How a Bone is Built."

BIBLE LESSONS.

LESSON V.—August 3, 1884.—David's Repentance.—Psalms 51:1-10.

GOLDEN TEXT.—My sin is ever before me.—Psalms 51:3

"David's sin and repentance." The great sin of David is not to be excused. It was a blot on one of the noblest of characters, "the romantic friend, the chivalrous leader, the devoted father," the broad statesman, the successful soldier, the sublime poet, the devout soul, the self-sacrificing man, the true moralist, the servant of God; but it is well to remember that his case has an exceptional collection of specialties in it. He was a man of very strong passions, a soldier, and an oriental monarch having despotic power; *no other king of his time* would have felt any compunction for having acting as he did.—*Spurgeon.*

Many make a mock at David's sin who say nothing of his repentance. It is enough for them to read in one place that he was the man after God's own heart, and in another that he committed these great sins, and forthwith they turn the battery of their scorn on the religion of the Bible. But all such procedure is unreasonable. David did not sin because he was the man according to God's own heart, but in spite of his being so; while if he had not been in the main a godly man, he would have remained in his sin, and would have taken no step of any sort to acknowledge his guilt, or to raise himself from the degradation into which he had fallen.—*Taylor.*

David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul toward what is good and best,—struggle often baffled sore, baffled down into an entire wreck, yet a struggle never ended; ever with tears, repentance, true, unconquerable purpose begun anew. Poor human nature! Is not a man's walking in truth always that,—"a succession of falls"? Man can do no other. In this wild clement of a life he has to struggle upward, now fallen, now abased; and ever with tears, repentance, and a bleeding heart, he has to rise again, struggle again, still onward. That his struggle be a faithful, unconquerable one, that is the question of questions.—*Thomas Carlyle.*

"The Fifty-first Psalm." *The whole Psalm.* This Psalm is often and fitly called "The Sinner's Guide." In some of its versions it often helps the returning sinner. It has been adopted in all ages as that which expresses best and most fully the true spirit of penitence.—*Cook.*

Note the three words expressing God's forgiving love. (1) *Mercy*, favor and pity to one who deserves punishment. (2) *Loving-kindness.* What a choice word is that of our English version, a rare compound of precious things, love and kindness sweetly blended in one, "loving-kindness"!—*Spurgeon.*

It speaks of deep, tender, parental sympathy, of an abundance and overflow of those feelings which assure the penitent child of his mother's unalterable love, of her yearnings for his return to her bosom. So great a sin could not be blotted out but by a great outpouring of grace.—*Cook,* (3) *Tender mercies.* The gentle compassion which would not break the bruised reed or quench the smoking flax. The other words are singular, expressing infinite depth and breadth, as of the air, or sky, or ocean, measureless and inconceivable; this word is in the plural to express numberless acts of mercy to cover uncounted sins.—*Pel.*

Note the three words used in this and the next verse to express sinfulness. (1) Transgression signifies the passing over a boundary doing what is prohibited. (2) Iniquity signifies what is turned out of its proper course or situation; anything morally distorted or perverted, what is contrary to equity (iniquity) or justice.—*Adam Clarke.* (3) Sin. The original word signifies to miss an aim, as an archer does who shoots short of his mark, beyond, or beside it. It is also used for treading aside or tripping in the act of walking. In a spiritual sense it denotes dcviation from a rule whether by omission or commission.—*Biddulph.* The three involve every kind and degree of guilt, except that of wilful, impenitent wickedness.—*Cook.*

"Against thee, thee only, have I sinned." The word "only" is striking, considering how David had cruelly injured his fellow men, and the terrible results of his guilt: but (1) sin, as such, is dirccted primarily against God. His law is broken, his name dishonored, and the special heinousness even of such offences as that of David consists in their antagonism to God's will. (2) At the same time the Hebrew idiom must be remembered, which represents secondary and subordinate objects as absolutely nothing compared with the first and highest. Whatever guilt David might have contracted toward man, in the mind of a true Israelite it was absolutely nothing compared with his sin against God.—*Cook.*

"And in the hidden part thou shalt make me to know wisdom." No one can teach our innermost nature but the Lord; but he can instruct us to profit. The Holy Spirit can write the law on our heart, and that is the sum of practical wisdom. He can put the fear of the Lord within, and that is the beginning of wisdom. He can reveal Christ in us, and he is essential wisdom. Such poor, foolish, disarranged souls as ours, shall yet be ordered aright, and truth and wisdom shall reign within us. —*Spurgeon.*

"That the bones which thou hast broken may rejoice." He was like a poor wretch whose bones are crushed, crushed by no ordinary means, but by omnipotence itself. He groaned under no mere flesh wounds. He compares the joy that God's dcclaring himsclf fully reconciled to him would produce in his mind, to that inconceivable pleasure which would arise from the instantaneous restoring and healing those bones, after they had been thus broken and crushed to pieces.—*Samuel Chandler.*

"Create." "A word always used strictly of the creative power of God. The whole spiritual being of the man had, as it were, fallen into chaos." What he needed was such a change as when God created the world. He wanted his whole spiritual nature made over anew from God. The regeneration of the soul is a work of creative power.—*Murphy.*

"Take not thy Holy Spirit from me." The spirit whereby David was conseerated to his kingly office, and endued with the gifts and graces requisite for discharging its duties (see 1 Sam. 16:13), where it is said that after he was anointed by Samuel "the Spirit of the Lord eame upon David from that day forward."—*Cook.* He knew well the effect of the withdrawal of God's spirit from Saul. How he grew worse and worse, how wretched he was in mind, how he was continually working out his terrible fate till he fell before his enemies. Against this David prayed.

"Uphold me with thy free spirit" Rather uphold me with a willing spirit: that is, make my spirit willing. A willing spirit is one which voluntarily and cheerfully takes up the service of God.—*Todd.*

"Free Spirit." Means properly, willing, voluntary, ready, prompt. It would seem here to mean "a *willing* spirit," referring to David's own mind or spirit.—*Barnes.*

"Then will I teach transgressors thy ways." None instruct others so well as those who have been experimentally taught of God themselves. Huntingdon's degree of S.S., or Sinner Saved, is more needful for a soul-winning evangelist than either M.A. or D.D. The pardoned sinner's matter will be good, for he has been taught in the school of experience, and his manner will be telling, for he will speak sympathetically, as one who has felt what he declares.—*Spurgeon.*

"O Lord, open thou my lips." His lips have been closed by guilt: when the conscience is freed prayers and thanksgiving will flow from it fully and copiously.—*Cook.* He is so afraid of himself that he commits his whole being to the divine care, and fears to speak till the Lord unstops his shame-silenced mouth. How marvellously the Lord can open our lips, and what divine things ean we poor simpletons pour forth under his inspiration! This prayer of a penitent is a golden petition for a preacher (or teacher).—*Spurgeon.*

"Build thou the walls of Jerusalem." David has just declared that he puts no trust in saerifiees offered for the expiation of his personal guilt; for himself he has but one offering (unfeigned repentance), but as a king he feels differently; he can promise abundant sacrifices if, in his goodness God will complete (*i. e.* enable him to complete) the building of the walls of Jerusalem. The expressions which he uses are exactly appropriate to his own time, when he considerably enlarged the city (2 Sam. 5:9, 11), and encompassed the whole with walls, according to Josephus (Ant. VII. iii. § 2). It has been lately shown (by Mr. Simpson in an excellent article in the *Christian Observer*, No. 333) that the walls were in progress, probably approaching their eompletion, just about the time of David's fall. Nothing can be more natural than this allusion under such circumstances, when the king might well feel that his crime might bring with it a punishment which would be detrimental to his people. That David should close a hymn full of intense personal feelings with a prayer for his country aeeords well with what we know of his generous and kingly nature.—*Cook.*

COMMENTS BY E. E. FLAGG.

THE NEED OF CONFESSION.

1. *Confession is the door of forgiveness.* Vs. 1–5. There is an old saying that a fault confessed is half amended, and in a certain sense this is true—not because confession can atone for guilt or shield from just punishment, but because it shows that we are prepared to receive forgiveness without injury either to ourselves or our fellow beings. If David could have received pardon before he had confessed and repented of his sin he would have kept on sinning and involved himself and others still more deeply in guilt and unhappiness. Were it possible for God to pardon the unrepentant rumseller, drunkard or Sabbath breaker it would only work incalculable injury both to themselves and the world. God's plan which aims to destroy sin at its seat, the heart, will always be found not only the wisest but the kindest that could be deed.

2. *The chief desire of the truly penitent is to be saved from sin—not from its consequences.* Vs. 6–14. It is remarkable that David in this whole prayer does not make one petition to be delivered from the punishment due his sin, but more than half of the Psalm is taken up with an earnest cry to be delivered from the sin itself. "Create in me a clean heart, O God," is ever the burden of the true penitent's prayer. "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." No one can warn so effectively against the perils of the intoxicating cup, or open the door of hope so wide to the drunkard as the reformed man. Gough and Murphy owe much of their wonderful success to their own past experience. And if such men as Finney, Ronayne and others had not been enticed into the lodge and by their confession and repentance borne fearless testimony to its wickedness our work against it would be rendered in a large degree ineffectual. "Deliver me from bloodguiltiness, O God," is a prayer which needs to be more universal than it is. Everybody can understand why the rumseller needs to pray this prayer when his business causes 60,000 of his countrymen to march to the tomb every year; or the drunkard, for he is committing self-murder besides rendering himself liable to kill in a liquor frenzy perhaps the one he loves best. But many forget that the moderate drinker who by his example is sending others on their mareh to death, as well as every Mason who belongs to an institution stained with the blood of Morgan and other innocent men needs to pray this prayer; and still greater numbers forget that we *all* need to pray it—that unless we are doing everything in our power to put down, drink, Masonry and every other evil which either takes life directly or shortens it, we are responsible for these evils and the crimes done by their means. The much forgiven love much and praise much. This Psalm ends with vows of adoration and thankfulness and a prayer for Zion injured so greatly by his fall. The church can have no true revivals till purged of sin by individual members confessing and repenting.

LIGHT FROM THE WORD.

What was the old law of confession? Lev. 26:40; 5:5. *How does this last text apply especially to a Masonic sin?* How have the purest and best always felt about themselves? Job 42:6; Luke 5:8. What reason have those who are forgiven to be joyful? Rom. 8:1; Col. 1:12, 13. What connection between national confession and repentance and national judgments? 1 Ki. 8:33–50.

OBITUARY.

Inasmuch as it hath pleased our Heavenly Father to remove by death our brother, CUMMINGS NOE, one of the brightest lights of the church on this field of labor, and deeply feeling his loss; therefore,

RESOLVED: 1. That we have received in his death a loss almost irreparable. Yet would we bow in humble, though sad submission to the will of Him who doeth all things well.

2. That we extend to the family of Bro. Noe our deepest sympathy in this, the hour of their bereavement, trusting his God may be their God, and that the comfort with which he in his last hour was comforted may eomfort them.

3. That as followers of the same common Lord, with him we will endeavor to walk in the same path his feet have so faithfully trodden, and bear aloft the banner of the Cross which he only relinquished when the Messenger came to call him to his home.

4. That a copy of these resolutions be sent for publieation to the *Religious Telescope*, *Christian Cynosure* and *Dixon Telegraph.*

Done in Quarterly Conference, Twin Grove Circuit; Rock River Annual Conference, U. B. church.

H. D. HEALY, *P. E.*
J. M. ABELL, *Sec'y.*

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Ahington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constahleville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.: Solshury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarkshurg, Kansas; State Association of Ministers and Churches of Christ in Kentuckv.

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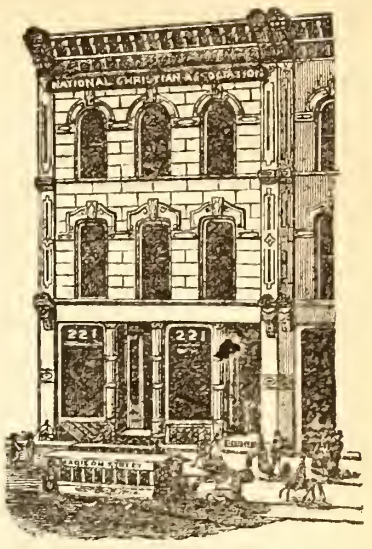
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, JULY 24, 1884.

TWENTY-FIVE CENTS TILL ELECTION IS OVER FOR A CAMPAIGN PAPER.

The publisher (Mr. Phillips), will send four copies of the *Cynosure* to four different addresses until after the Presidential election, for the sum of ONE DOLLAR.

There was, perhaps, never a time in the history of American Politics, when a strong Reform Campaign paper had so fair a field, and so good hope of success as now. The Republicans are divided. Butler is dividing the Democracy. The Prohibitionists must drop secrecy or submit to a rupture, or be ruled and betrayed by the Masons. Let us now hear from the "Old Guard."

"Once more unto the breach, dear friends, once more."

Masons and Mormons have paid men detailed to watch all the issues of the press.

Read "Pomeroy in 1865" in the great Congregational Council at Boston, by M. A. B. in this number.

Secretary Stoddard is pushing for our annual State convention in Illinois. In connection there should be a nominating convention for a State American ticket. Shall these conventions be held at Monmouth? Mr. James Bartlett Hobbs, the Prohibition nominee is talked of as our candidate. But we want candidates for Lieutenant Governor, Secretary of State, State Treasurer, Auditor and Attorney General. Who will find us the men, capable and clear of the lodge? Write speedily to Secretary Stoddard.

MR. J. S. TRASK of Skidmore, Nodaway Co., Mo., asks: "When were the Hot Springs of Arkansas transferred to the first settlers of that country?"

Arkansas, discovered and settled by the French in 1685, was part of Louisiana Territory, ceded by France to Spain in 1763; receded to France in 1800; and ceded to the U. S. by Bonaparte in 1803, April 30th.

The State of Arkansas was bounded and erected into a Territory by Congress in 1819 when titles could be and were made to settlers. Precisely when the Hot Springs, which are 150 miles back from the Mississippi, were patented to settlers we do not know. Local records must be searched for that information.

The *Century* gives a sober history of "The rise and DISBANDMENT of the Ku-Klux Klan." The *Century* article is a ruse. The Ku-Klux are not "disbanded," and will not be till the lodge is. The Klan was merely the lodge with coats changed and directed to a special object, viz., putting up the whites and putting down the blacks. Their masks and robes are still in Masonic closets, and they are rigid with the blood of ten thousand murdered Republican voters. What cares Blaine for that only so that he wins?

HOME MISSIONS.—The old American Home Missionary Society asks this year, ($500,000) half a million dollars for its work; and the American Missionary Association has some years asked as much. They say (see *Home Missionary* for July), "with the vigorous prosecution of this Home Missionary work, the country stands or falls." The American Missionary Association was started as a reform body, because the Home Missionary Society aided slave-holding churches. Now the American Missionary Association has pronounced against the lodge. The old society has not; and some of its missionaries worship the god of the lodge. But the good Dr. Badger said to the writer, "We will send any tract you will furnish us to every one of our missionaries. Will Secretaries Barrows and Strieby do the same?"

POMEROY VINDICATED.

Ex-Governor Green of Kansas, states to Rev. H. S. Limbocker: "I was present when the trap was sprung on Pomeroy, and knew all the parties, and was satisfied it (bribery) *was a false charge.* Pomeroy had used no money and needed to use none to buy votes. He had a fair majority without buying votes."—*American.*

The lodge murdered Morgan by drowning, and when his body was discovered contrived a scheme to prove the body that of the Canadian Monroe by the false swearing of Dr. Lewis, a high Mason. This lodge put $7,000 in York's hands, swore it was bribe money, and sunk Pomeroy as they did Morgan. But Morgan has a monument and so will Pomeroy.

DR. R. H. MCDONALD AND ST. JOHN.

We have received and read, with profound interest the circular and newspaper articles urging the claims of Dr. McDonald for nomination to the Presidency of the United States, and we notice also, in the papers, the withdrawal of Gov. St. John's name as candidate for the same office.

We are not in the secret of these movements, if there is any; but the California circular inspires us with the highest admiration and love for Dr. McDonald; and, at the same time we are puzzled and anxious about the means, motives, and influences which have induced St. John to withdraw. Time will develop all these things; for there is nothing secret which shall not be known and come abroad. The California circular says:

"Dr. McDonald was one of the charter members of the Tehama Lodge of Masons; the first lodge organized on the Pacific Coast, and for sixteen years he has been the only one of the original members."

Now we hasten to notify all concerned that if Dr. McDonald, or his friends at Pittsburgh, do not give the public assurance that, if nominated, he will withdraw from Tehama and other secret lodges, and confine himself to Christ's open methods of reform, the American party will oppose him, and pray for his defeat, much as we admire his record and love the man, for these reasons:

1. Without such withdrawal, every vote for McDonald will be a vote cast for the Masonic lodge which excludes Christ, tramples on the Sabbath, and mutilates the Bible by omitting the Saviour's name from the Scriptures used in the degrees of the Blue Lodge.

2. While Dr. McDonald recognizes his lodge oaths as binding on him, he is in sworn secret confederacy and brotherhood with thousands of distillers, brewers and saloon-keepers who are Masons and who oppose temperance and defy the laws.

We shall see friends at Pittsburgh, and sincerely hope so good and great a man as Dr. McDonald will not offend his Christian brethren who loathe and hate this anti-Christ by continuing to fellowship the "*unfruitful works of darkness.*"

THE DOOM OF UNITED STATES.

The Council of the Amphictyons, B. C. 1200, the League of the Acheans, B. C. 450, and the Hebrew Commonwealth were instances of *united states.* They were all broken down by spurious worships. While the Amphictyonic Council met at Delphi, and that oracle ruled the rabble-gods of Greece, it protected the twelve states which composed it. But when the sham religion of Apollo was scattered, his priestess found to be bribed by Philip to "*philipize,*" the concern broke down. Every hill and grove and fountain had its god or godling. No oath or promise was sacred; and the hero descendants of Marathon and Leuctra cringed before a Turkish bastinado. The Achean Union, some centuries later, fell by the same cause; viz., a multiplicity of oaths, and a nation of religious swindlers and cheats; till the world's conquerers became the slaves of Turks who believed in but one god.

The Hebrew united states, twelve in number (the same number as the Amphictyons), fell in precisely the same way. Under the presidency or kingship of Solomon, the twelve tribes or states were a unit. Their foreign commerce reached to India, and indeed, to all the considerable nations; and no nation dared invade them, any more than France, Germany or Russia would think of invading our United States.

What scattered and sunk them? Their prophets tell us in these few words: "*They have walked after the imagination of their hearts, and after Baalim,*" (plural for gods.) And he describes the state of society thus: "*They will deceive, every one his neighbor, and will not speak the truth.*" (Jer. 9: 5.) And he states at large, that in the rural districts "*men can not hear the voice of cattle:*" and "*death is come up into our windows;*" "*to cut off children from without, and the young men from our streets.*" All this and much more fell upon and exterminated the Hebrew united states. So that wolves and jackals have come back to howl, and owls to hoot over the destruction of Palestine.

If in our late war, we had had four or five copperheads and secret oaths to where we had one, there would be very few cattle heard lowing in our prairies to-day!

The false worships of the Hebrew Baalim (gods), answered exactly to the secret society, spirit-circle, trades union, Ku-Klux worships of to-day. Each is in practice a religion by itself. Bishop Warburton says, "Every god had a secret worship to which none but the initiated were admitted." (*See Macknight on the Ephesians, or Warburton's Legation.*)

All remember how often the "secesh" would swear to support the Union and the Confederacy, back and forth. Their secret societies had broken them to swearing, to insult God by oaths which meant nothing.

This is what our United States are rapidly coming to. God is omitted from our Constitution and political platforms; and a nation without a God is, or will soon be, a nation of animals or brute beasts in human shape. Like the politico-religious Amphictyons and Acheans, the Hebrew "Baalim" worshipers, Masons, Odd-fellows, trades-unions, spirit-mongers, and the whole army of secret combinations, *swear, promise and worship,* each to the particular god of his circle or clan; and so take their religion from "devils, not from God;" and hence a universal relaxation of moral obligation; and the 9th chapter of Jeremiah and the history of Greeks and Jews will show us where we are to land, unless we vote for the American party or some party which recognizes the true God.

MYRON HOLLEY.

In the beautiful cemetery of Mt. Hope, Rochester, N. Y., on the sharp apex of one of its many beautiful summits, stands the monument of Myron Holley, one of the most unique and wonderful of men. He was born in Salisbury, Connecticut, April 29, 1779, and died in Rochester, March 4, 1841.

He was one of a large family of children, tall, handsome, eloquent; graduated from Williams' College at twenty years; studied law and was assigned by the court, as his first brief, to defend a man accused of murder; consulted with his client, became convinced of his guilt, went back into court, threw up his brief and never practiced law.

He married at twenty-five; joined a Congregational church at thirty-six; went into the New York Legislature at thirty-seven; devoted himself to public life till his death at sixty-two; handled millions of money; and died a poor but honest man. His monument was unveiled in a speech by Gerrit Smith, in the presence of 6,000 people. This is the outline of the life of the great and good man whom we sketch.

Samuel Adams, "father of the American Revolution," and Patrick Henry, its orator, failed as business men for want of attention to details. Myron Holley was like them. But no one suspected the honesty of either of them. They sometimes overlooked the little hinges on which the great doors of life turn. This was doubtless a defect. Cromwell and Bonaparte are said always to have blown out a second candle, where one would do.

Mr. Holley's life was devoted to three stupendous events: uniting Lake Erie with Hudson River, the overthrow of Freemasonry, and the fall of American slavery. We shall glance briefly at each.

I.—THE HUDSON AND ERIE CANAL.

In 1816 Mr. Holley entered on his labors in behalf of the great New York Canal. A canal of twenty-seven miles had been made in Massachusetts (the Middlesex), but it had made little impression on the country at large. But the Erie Canal from Albany to Buffalo must extend 353 miles through swamps and forests where bears and wolves still retained their pre-emption claims. Emigrants must push their way in wagons through these swamps, over corduroy bridges, to reach the Ohio wilderness and the prairies beyond. The only other way was to scale the Pennsylvania mountains by roads yet unmade. Mr. Holley undertook to open water communication through these forest swamps, and thus open a water-way from London, Hamburg, and the commercial capitals of the Old World, to Cleveland, Chicago and the ports of Lake Superior, through which wealth and population could pour into regions where States, like empires have risen as by the touch of magic. He, with a single assistant was to make contracts and carry out this stupendous undertaking. To do this he must enlighten ignorance; overcome prejudice; supplement scanty and grudged appropriations with his own means and credit; face personal and political opposition; and confront party animosity, more difficult to surmount than malaria and fever and ague by day, with a concert of wolves to sleep by at night. How Mr. Holley acquitted himself in these interesting surroundings we are told by De Witt Clinton himself, in his work printed at Albany, 1821:

"Mr. Holley was a member of the Legislature when the initiatory canal law was passed, which he advocated with the whole force of his talents. This gentleman is a member of a numerous family distinguished for genius. His mind is improved by reading, reflection and conversation, and is distinguished for research and acute discrimination. He has devoted his whole time and attention, mind and body to the canal. . . Whatever he touches he adorns, and whenever he speaks or writes he instructs. His mild and conciliatory manners, his elevated character, his spotless integrity, and his indefatigable business talents, have rendered his services as an acting Canal Commissioner invaluable."

Well, the great canal was completed, and fulfilled to the letter the prophecy of Mr. Holley in reply to its assailants before it was completed: "The wealth

of every island and every lake visited by the light of heaven will contribute to weary its water with their commerce."

Nor is the quarter century and more of population and wealth pouring westward, and turning wilderness and prairie into States, the sole beneficence of this achievement. It called into birth and being towns, cities and villages whose enterprise called for and created the magnificent system of railroads which has succeeded and supplemented it.

De Witt Clinton eulogizes Mr. Holley as a Canal Commissioner. He was its treasurer and executor as well; letting the contracts, paying the contractors, planning, supervising and vindicating; in short, more than all others, furnishing the brains and heart of the movement.

He had now nothing to do but to repose on his laurels, at forty-five years of age, and the Canal, which soon silenced all opposition by success, would soon have made him one of the most praised and popular men of New York, if not in the Union. Let us see what he did.

II.—HIS ANTI-MASONRY.

De Witt Clinton, an ambitious man and patriot, the patron and friend of Mr. Holley, was Masonic "General Grand High Priest of the General Grand Lodge of the United States," as written in Salem Town's book. Besides this, Mr. Holley's family connections were Masons. Clinton relied on the lodge, as Clay did, to make him President of the United States. He would doubtless have succeeded but for the murder of Morgan. He failed; and, as Webster and Douglas did, he died as much from disappointment as from disease.

Mr. Holley was no Mason. His instinctive justice loathed a system of secret advantages and separation of families. His Canal was now running; his accounts settled, and his skies fair and bright. He might have still held office and honors. He paid small heed to Morgan's murder (Sept., 1826) till, in the words of his biographer, "*He clearly saw, to his astonishment, that the courts of justice were obstructed and overawed by the lodge; then 'he did not confer with flesh and blood.'*" Ten thousand Clintons could not have kept him from taking open ground against the lodge.

But neither he nor Seward and their associates understood Masonry. They regarded it as primarily political. They were mistaken.

Masonry started in a London tavern in 1717, and spread throughout Europe and America in twenty-five years; and it flourished alike under every variety of political system, *as a system of worship of the god of this world.* Like its Grand Master, the devil, it considers the "kingdoms of this world and the glory of them" as its pawns to purchase worship, the worship of our race.

Hence in our Revolution, it was on both sides, Monarchy and Republic. Luther's "*salvation by faith*" nearly squelched it in Protestant Europe. Popery hated it as its rival. The Puritans loathed it, yet it grew slowly from 1733 to 1812. It then grew rapidly by the idleness of war, and the hope of faring better as prisoners on both sides. Thirteen years after the war of 1812 its oft-quoted orator Brainerd, said at New London, June 24, "*It is powerful * * * throughout the civilized world.*" So indeed it was. No one now can conceive of its power before Morgan's murder. It was like the power of popery before Luther burnt the Pope's bull and was not burned himself.

Against this goblin power, Myron Holley threw himself with the spirit of an apostle and martyr. And when the political shavings-fire of Anti-masonry had burnt out and left Holley poor and unpopular; while Granger and Filmore deserted, and Seward floated among the white-caps on the sea of politics where Anti-masons had lifted him, by silent co-operation with Masons, Holley, who was their peer if not their superior, scorning the lodge in its success, betook himself to his garden, as Cincinnatus to his plow, and sold vegetables for a living! In this occupation an accomplished and aristocratic woman who was a stranger to him, pronounced him "the only gentleman she had seen in Rochester." And another declared that he "sold peas and potatoes with as much grace as he lectured in lyceums." The lodge would allow him to lecture, but excluded him from office which would bring emolument: as, years after, it shut Seward from the Presidency of the United States.

"The wedding of the waters," Lake Erie with the Hudson, took place in the fall of 1825, and Masons murdered Morgan the next year. The ship of Anti-masonry sunk by the ignorance of her pilots, was who took a Mason (Wirt) on board as her captain, who quit the quarter-deck in the heat of action. Wirt in 1832, received two hundred and twenty-eight thousand votes, after he had renounced his nomination! That same year, 1832, Garrison formed the New England Anti-slavery Society, and the god of the lodge used the slave question to protect and postpone the doom of Masonry. Yet 1,500 lodges and above 45,000 Masons gave up Masonry; and the lodge went South and became a "Southern institution." Lincoln was murdered, and Seward was sought to be because they were Anti-masons, and believed in their oaths. Andrew Johnson was spared and made President because he was a Mason of twenty-one degrees, and was the tool of the lodge. In this bloody grapple with the lodge-and-slave-power, Mr. Holley entitled himself "to the everlasting remembrance," which is promised to the just.

III.—AS AN ABOLITIONIST.

Mr. Garrison organized "Modern Abolitionism," and drew about him a motley class of persons agreed in nothing but hatred of slavery. As late as 1838, they voted in convention, that they could neither "hold office, nor vote for those who do," because "civil governments enforce their precepts at the point of the bayonet." And some of them came to adopt sentiments concerning miracles which bastardized the Son of God, and impugned the virtue of his mother. Of this sort was Mr. Oliver Johnson, Henry C. Wright and others. They thus proposed, in effect, to annihilate church and state in order to abolish slavery.

About this time James G. Birney emancipated his slaves and came North, teaching that slavery could only be abolished by voting and by law. But besides the Garrisonian non-resistants and non-voters, a great many good and sound men, like Lewis Tappan of New York, and Judge Jessup of Pennsylvania, deprecated "putting abolitionism into politics."

Myron Holly seemed born for this hour. In October, 1839, a great anti-slavery convention of 400 delegates met at Cleveland. In this convention Myron Holley brought forward a motion for an immediate nomination of candidates for President and Vice President of the United States, and sustained his motion with an eloquence whose reverberations linger yet. He was opposed by Mahan of Oberlin, Ben Wade, afterward Senator, and men of that stamp, and his motion had but a few votes in its favor, and Mr. Garrison's *Liberator* rejoiced in his defeat. Holley was not discouraged. In Warsaw, N. Y., in November, next month, a large county convention moved by Holley, nominated James G. Birney and F. I. Le Moyne to be voted for in what proved to be the "Log Cabin and Hard Cider" campaign of 1840. The ticket received 6,745 votes; and in 1844, four years later, 58,870 votes. The nomination of Birney and Le Moyne at Warsaw was made, as the battle of Lexington was fought, by the people. There were no officers at Lexington, and no party at Warsaw. But in April, 1, 1840, a hundred and twenty-one men met in the City Hall, Albany, of whom the late lamented Samuel Plumb was one, to "take into consideration the formation of a Liberty party." Abolitionists opposed to political action alluding to the day (April 1), called it "The April Fool's Convention." Dr. N. S. S. Beman of Troy, a strong Whig, spoke powerfully against the nomination, and had the vote been taken when Beman sat down there would have been no Liberty party then, at least.

Mr. Holley spoke two hours in reply. "His voice was smooth, distinct and musical." "He had not spoken five minutes, before," says his biographer, Elizur Wright, "eyes began to moisten, and he held the rapt attention of every auditor till he took his seat." Men said, "That was the most eloquent speech I ever heard." "Eloquent," replied one, "is no name for it. It was divine." Suffice it that the vote in favor of a party was carried by a majority of ten votes; forty-four not voting; but on the candidates, Birney and Le Moyne, the convention was nearly unanimous.

Mr. Garrison's comment was (*Liberator*, April 10th, 1840): "A more ridiculous farce * * * we have never had occasion to place on record." The cause moved steadily on. In 1848 the Abolitionists met in force at Buffalo, took the name of Free Soil party, in allusion to the struggle to make California and Kansas free States, and cast 291,263 votes. In 1852 they polled 156,149, and for John C. Fremont in 1856, 1,341,262, under the name of Republicans; before whom slavery fell in 1863. Such was the founder of the Liberty party, the pivot of the destiny of the United States.

As this sketch closes, the heart lingers, and the pen moves slow. A thousand heroes march through the writer's memory, and, with nods of recognition, ask, "Are you not going to mention me?" Alas, a list of their names even, would exceed the limits of this sketch. But their names and memories are safe where God keeps the records of the good, and in the eloquent words of Blaine, "They will be held in remembrance so long as the possession of great mental and moral attributes gives enduring and honorable fame."

—Pres. J. Blanchard, of the committee appointed by the National American convention to attend the Prohibition convention, started on Monday morning. He expects to meet other members of the committee, Senator Pomeroy and E. D. Bailey from Washington, and E. W. Kirby from Philadelphia. Pres. C. A. Blanchard will attend as Secretary Stoddard's proxy on the committee.

—The holding of a mass convention about September 1st for Anti-masonry and Christian politics is a grand idea Bro. H. A. Day, State Agent, is working up for the Michigan friends. The place selected is Macatawa Park, on Lake Michigan, in Ottawa county. Further particulars will soon be given.

—Several encouraging letters have already come in which are a promise that many friends of the reform regard the *Cynosure* as one of the best campaign documents and will take advantage of the campaign rate of four copies for a dollar, to circulate thousands of copies of the paper.

—The lecturers whose names have appeared week by week in our columns, deserve an occasional mention for their willingness to serve the cause and stand as a target for the shafts of lodgery. As by accident most of their names were omitted from their usual place they are all inserted properly on the 13th page.

—The friends in Michigan are reminded by Bro. H. A. Day, agent of their State association, that many who subscribed last year as members of the association have not been heard from. Their first payment has not been made and the second will be due in September. Bro. Day feels that financially the work does not show much encouragement. Let him have such assurance as will make him amend this statement.

—I. J. Gilbert of Derby, Conn., writes encouragingly of the work in his State, and orders tracts for distribution. He speaks of meeting a friend in the depot at New Haven, engaged in a similar work, who is also a reader of the *Cynosure.* He failed in the haste of departing trains to get the name of his brother colporteur and would be glad to receive a card from him should he read this note. Co-workers in the anti-lodge reform should cultivate each other's acquaintance and the *Cynosure* has no superior as a means of introduction and interchange, therefore write short articles for its columns, and get your neighbors to take it.

Washington's Farewell Address condemns secret societies, though not by name. As the terms of the address are general, they can of course be understood to apply to every organization which they fairly describe. June 15, 1876, the *Cynosure* published an account of the New York Tammany Society, which has figured so largely in all the late Democratic National Conventions. This account was republished from the *Weekly Ithican,* of Ithica, N. Y. The society was organized in 1789, and was called the Columbian Order and was a rival of the society of Cincinnati. The article says that in 1798, "For a year or two after this the society did not flourish to any great extent, as President Washington's denunciation of secret societies in general had almost killed it." And again: "From the organization of the society Alexander Hamilton was its most determined opponent, and when President Washington's Farewell Address appeared in 1796 he was the first to apply the reproof against secret societies contained in it to the Tammany organization. Hamilton favored the society of the Cincinnati, of which he was the projector and acknowledged leader, and he foresaw the danger to the country which would arise from a corrupt use of the power of a series of secret political societies of which the Tammany Society, or Columbian Order, might be the head."

To Patrons and Friends:—The discontinuance of the *Cynosure* to subscribers when their time expired has occasioned unpleasantness which ought to be avoided if possible, with justice to the best interests of the cause which you advocate and for which the *Cynosure* is published.

After careful consideration it has been decided to continue the *Cynosure* until ordered discontinued by the subscriber. In this way the giving of offense to old and tried friends will be avoided. Subscribers and friends sometimes forget after their subscription has expired, how fast the weeks and months go by; and it is hoped not only to avoid giving offense, but by your co-operation and the blessing of God to greatly enlarge and increase the circulation of your paper.

IMPORTANT LECTURE NOTICE.

I expect during the present year to devote a much larger portion of my time to the lecture work than I have in the year past. We expect also to enlarge our force of lecturers and colporteurs as we are able and the right men can be found. Will friends wanting lecturers make a note of this and write me so that arrangements can be made to save expense and time by systematizing the work. J. P. Stoddard *General Agent, N. C. A.*

THE HOME.

"POWER FROM ON HIGH."

O Christ, Thou heavenly Lamb,
Joy of the Father's heart;
Now let Thy love my soul inflame;
Fresh *power* to me impart!

Power to know the loss,
Suffered, dear Lord, by Thee;
Power to glory in the cross
Thou didst endure for me.

Power to feel Thy love,
And all its depths to know;
Power to fix the heart above,
And die to all below.

Power to keep the eye
Forever fixed on Thee;
Power to lift the warning cry,
To souls from wrath to flee.

Power lost souls to win
From Satan's mighty hold;
Power the wanderers to bring
Back to the heavenly fold.

Power to watch and pray,
Lord Jesus, quickly come;
Power to hail the happy day,
Destined to bear me home.

Lord Jesus, then to me
Power divine impart,
To swell redemption's song to Thee,
For worthy, Lord, Thou art.

Then unto Thee I'll raise,
O Holy One in Three!
A song of undivided praise,
For *power* bestowed on me.

—*C. Russell Hurditch.*

THE DIVINE ANOINTING.

Mr. Moody remarked: "If these young disciples would learn in the morning of their experience, one secret of success in Christian life and usefulness, it would save them from a great many dark hours. Conversion is one thing; the power of the Holy Ghost resting on us for Christian life and service is another thing. Many forget to look and pray for this latter blessing, and hence ninety-nine Christians out of a hundred have no abundance in life, and there is no power with their testimony to win souls. At the close of Christ's life, the one thing he taught his disciples to look for was power, and they were to look for that because the Holy Ghost was to come. They were 'sons of God,' but without this special power, this 'enduement of the Spirit.' Hence Christ's words, 'It is expedient for you that I go away, for if I go not away, the Comforter will not come. When he is come he shall guide you unto all truth, and he shall take of mine and show it unto you.' After he arose from the dead, he breathed on them and said, 'Receive ye the Holy Ghost;' so they must have had the Holy Ghost in some sense before. He told them to tarry in Jerusalem till they should be endued with 'power from on high,' I can imagine them saying, 'Why we have the power. Is not this a mistake to tell us to go back to Jerusalem and wait till the Holy Ghost comes?' Now converts, I entreat you to look for this enduement, and if you are thus anointed your influence will be far and near. We may all get in position, where God *can* and *will* take us up and use us. Then men shall not think so much of us, the instruments, as of God himself. Some Christians who once had the power have lost it. They work still, but without the *anointing;* they speak, but without *unction.*"

MR. MOODY'S EXPERIENCE.

"Eight years ago I was anxious for ministers and workers to see this truth and seek for this power. I remember that dear man, the Rev. James Robertson of Newington, telling me that when the work began in Edinburgh, he could only preach once a week. He was suffering from heart disease. He prayed, and the *Spirit of God came upon him;* he seemed to be anointed for his burial. 'And now,' said he, 'I have preached eight times a week, for months, and enjoyed better health then for years gone.'

"I can myself go back almost twelve years, and remember two holy women who used to come to my meetings. It was delightful to see them there. When I began to preach, I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath evening meetings they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, '*You need the power.*' '*I* need power?' I said to myself; '*why, I thought I had power.*' I had a large Sabbath school, and the largest congregation in Chicago. There were some conversions at the time. I was, in a sense, satisfied. But right along, these two godly women kept praying for me, and their earnest talk about '*anointeng for special service*' set me to thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came greater hunger into my soul. I did not know what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer, if I could not have this power for service. Then came the Chicago fire. I was burnt out of house and home, at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for Divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work for begging. I could not appeal. I was crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand. I went to preaching again. The sermons were not different; I did not present any new truths; yet hundreds were converted. I would not now be placed back where I was before that blessed experience, if you would give me all Glasgow—it would be as the small dust of the balance. I tell you it is a sad day when a convert goes into the church, and that's the last you hear of him. If, however, you want this power for some selfish end—as for ambition, you will not get it. 'No flesh,' says God, 'shall glory in my presence.' God does want to bless Glasgow. May he empty us of self, and fill us with his Spirit." "Amen, so come Lord Jesus."—*D. L. Moody.*

TRAMP! TRAMP! TRAMP!

Luke 11: 5-8.

I heard the other day of a poor, hard-worked doctor, who was quite worn out with his labors during a very busy day. Home he went, got into his slippers and dressing-gown, and said to his wife—

"In five minutes I shall be in bed and asleep. I am so tired and so thoroughly worn out, that even if anyone sends for me in the night I shall not go. So if you hear the night-bell ring, just put your head out of the window and tell them so."

It was already past midnight, and the doctor was soon in bed and fast asleep.

It was about 3 o'clock, in the cold, gray mist before the dawning, that a man hurried up the street and pulled the night-bell vigorously. The drowsy doctor turned in bed; his little wife got out, and, throwing up the window, asked who was there and what he wanted. The man below replied that his wife was taken very ill, and that Doctor H. must come immediately.

"It is impossible," said his wife; "he is completely tired out. You must wait until the morning."

"But I cannot wait; he *must* come," urged the man.

"I tell you he cannot, my good man. He will come in the morning."

"How soon does he get up?" demanded the man.

"Well, about seven, I think."

"Then I'll just bide here till he comes; I don't go without him."

"You can please yourself," replied Mrs. H.; "but you will certainly have to wait four hours, and I should advise you to go home instead and wait there."

So saying she shut the window and went to bed again, she and her husband—who was broad awake by this time—congratulating themselves that he need not stir, and preparing to go to sleep again.

But alas! prepare as they would, sleep came not. Outside the doctor's window the man walked up and down. Tramp! Tramp! Tramp! The monotony was maddening; the sound grew terrible. In vain they pulled the clothes over their ears and tried not to hear. At the end of an hour the doctor jumped out of bed and pulled his clothes on.

"My dear, I'm going with that man; I cannot stand that tramp any longer. One might as well go as be annoyed with his importunity."

And the man got the doctor.

Does not that remind you of to-day's portion? It is an occurrence in real life that is just like the parable in Luke 11: 5, 6, 7, 8. "Because of his importunity" the man in the parable got his three loaves." It is only to teach us that God likes to be pleaded with. The Lord Jesus, our great Physician, is never weary, or worn out, or sleeping; but he loves to hear the cry of a sin-sick soul outside the door of heaven—"Lord, heal me;" or again, the pleading of some brother for a sister, or a friend for a friend—"Come and heal her, and she shall be whole."

And if the Lord does not accede to your prayer at once, methinks it is because he likes to listen to his children's feet, as they wait for his coming and his answer. He likes to hear them say, "I will not let thee go except thou bless me."

In spite of discouragements, do not leave the Lord until he hears and answers you. Do not only "ask," for that is but the cry of the voice; do not only "knock," for that is but the action of the hand; but "seek"—let hand, eye, tongue, feet, and your whole being be exercised to obtain the blessings you want from God's hand.

And if a doctor, not loving or caring for the unknown patient who needs him, will rise and go to the patient "because of his importunity," how much more will Jesus—the loving Jesus who "careth for you," Jesus who longs to heal you—rise and do for you more than you can ask or think, if you only continue to plead with him!

Do you want forgiveness of your sins? Jesus has it ready to give you. Do you long for a broken heart, with all the coldness and hardness gone out of it? "He is exalted a Prince and a Saviour to *give* repentance and remission of sins.' Do you desire rest of soul? "I will give you rest."

"Only *ask* and thou shall receive;
Since Thou hast said it, I *must* believe."

Will you just come to Jesus in that spirit, feeling you *must*, you *will* have a blessing? and you will see how quickly he will rise and give you as much as you need.—*Selected.*

The habit of self-laudation is a hindrance to a successful ministry. Parade of titles and academic honors, insertion of laudatory articles in the newspapers of himself and his work, publication of the numbers that he has gathered into the church, enumeration of the revivals that he has started, all these are sickening forms of the vanity of small minds, and show a spirit out of harmony with the self-forgetful movement of the divine life.—*Howard Crosby.*

Remember the word of the Lord Jesus, how he said, "it is more blessed"—that is, it is a greater happiness—"to give than to receive." In many enterprises in which men engage the cost is more than the profit, "the play," as the French proverb has it, "is not worth the candle;" but here there is always blessing; blessing in the consciousness that we have the means of doing good, blessing in entering into fellowship with God, whose happiness is that of giving out, and the joy of the recipient comes back to us and redoubles our delight.—*W. M. Taylor.*

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

THE FIRST AND SECOND ADAM.

Open your Bibles and read Gen. 3.

As by one man's disobedience many were made sinners; so by the obedience of One shall many be made righteous. Rom. 5: 18.

1. By whose disobedience did all mankind become sinners? Gen. 3.
2. What is it to be a sinner? Gal. 3: 10; Eph. 2: 12; Jas. 2: 10.
3. By whose obedience alone are sinners made righteous? Rom. 6: 23; 2 Cor. 5: 21.
4. What is the obedience of Christ? Phil. 2: 7, 8; Mat. 3: 15.
5. How does Christ's obedience make sinners righteous? Rom. 4: 24, 25.—*Notes for Bible Study.*

HOE HANDLE MEDICINE.

On a bright pleasant summer morning, a young man with a silk muffler around his throat, and a woe-begone look on his pale face plied the big knocker upon the doctor's dwelling. A lady answered the summons, and informed the applicant that the doctor was in the garden at work. To the garden the young man went, where he found the man of medicine engaged in hoeing his sweet corn.

"Well, sir, and what is the matter?" the doctor asked, when the applicant had stated that he had come for medical advice and assistance.

"Well, doctor," with a lugubrious face, and whining, moaning tone, "I feel poorly all through. My head has spells of aching: my appetite is poor; my food does not set well; and I am very weak. Really, I need help."

"Yes, I see. Let me look at your tongue. Ah! yes. Now—your pulse."

The pulse was felt, and, after due deliberation, said the doctor:

"Look you, young man, you do certainly need help. Now, see: I must attend an important case at 10 o'clock, and I must have this corn hoed before I go. So while I am gone, you take my hoe, and go on with my work here. You know how to use a hoe?"

"Yes, my father was a farmer; but I haven't worked on a farm since he died."

"And you haven't worked much anywhere else, I take it"—the doctor threw in pleasantly.

"No, I am not obliged to."

"Very well. I'll warrent you the work here won't hurt you; so go on with it until I come back."

With that the doctor trudged off, and the young man went at the work of hoeing. He hoed to the end of the row, and there removed the light muffler from his neck. Then he went at it again. Half way down the second row he stopped and looked up, but no doctor was in sight. At the end of that row, as the absent one had not yet appeared, he pulled off his coat.

The third row he hoed more slowly, stopping several times before the end was reached; but he finished it, and after a good rest attacked the fourth row. There was but one more row, and the fancy seized him to have it done before the old fellow got back. It would be a surprise to him. It quickend his pulses and gave him renewed vim. He had just completed the last hill of the last row when the doctor came back.

"Well, well, my young friend, how are you feeling now?"

The patient really had to consider. He had been looking to see what the physician had brought with him of medicine; but he had brought nothing. His hands were empty. "The work hasn't hurt you, has it?"

"Oh, no," his face glowing with the exercise.

"I thought not. Let me feel your pulse again." He held the young man's wrist for a brief space, and then—

"It has worked to a charm. Now do you go home, and repeat the dose twice a day, every morning and afternoon; do it faithfully, and be honest with your diet; don't use tobacco; and if that doesn't work a cure, come and let me know. My fee is one dollar."

"One—dollar?" gasped the astonished youth.

"That is all I charge when patients call at my door."

"But in mercy's name! what is it for? Where is your prescription? What have I taken of yours?

"My prescription, my dear young friend, I gave you before I left you here with my hoe; the medicine you have been taking in my place– a health-potion which I should have enjoyed had I not given it to you. And now I will tell you frankly, you are rusting out, literally tumbling to pieces for want of exercise of both body and mind. That is all. You can follow my prescription and be cured, or you can take your own way."

The young man paid the dollar, and went his way. Not then could he be cheerful; but afterwards when he had allowed reason fair play, and had come to prove the life-saving and the new life-giving virtues of the doctor's prescription he came and thanked him.—*Banner.*

THE BEST GYMNASIUM FOR GIRLS.

The exercise that is best adapted to develop all parts of the body in a natural, healthy manner is domestic labor. It is always at hand; it can be taken regularly every day, and there is such variety that almost every muscle can be exercised. Housework should never be considered menial or degrading; it is nature's laboratory, in which the girl may obtain not only the best physical development, but most valuable knowledge that will fit her for the practical duties of life. This training may be supplemented by other kinds of exercise, such as walking and outdoor sports. The very general introduction of foreign help into domestic service has proved most unfortunate for the health of American women. Closely connected with this neglect of physical training at home is an evil of great magnitude—that is, supreme devotion to brain work. The practice pursued very generally at the present day of confining the girl in school or seminary for a series of years consecutively is attended with the most serious evils. In the language of a popular writer "it is educating our girls to death." While I would not discard education in all its various departments, extending to the highest culture, we maintain that it is no advantage or blessing if it is to be obtained at the expense of the physical system. There are other parts of the body besides the brain that need faithful training. The highest accomplishments and mental acquisitions will not compensate for impared constitution and poor health.—*Our Continent.*

THE NIGHTINGALE'S LAST SONG.

During the last eight years Mrs. Bennett, of Canaan, in this State, has owned a beautiful Virginia nightingale. She named it Bob; and when in an adjoining room she said, "Bob, do you want a fly?" the bird would ruffle his feathers and respond with a whistle or some little note, manifesting his delight, which his mistress understood. Last August Bob had a fit. He rolled over on his back and stuck up his legs. His mistress was alarmed. She soaked his feet in warm water, gave him pepper-corns and little aconite pills. He revived a little, sitting upon his perch solmenly and stupidly. His plumage was not so smooth as formerly. His sweet notes no longer charmed the household. Not a note escaped his throat for three months. Old age had mastered Bob, and pepper-corns could not rouse him to the singing pitch. But one day in November, after three months of sickness and silence, Bob suddenly broke out in full tune, and sang his old notes over again. Mrs. Bennett says in his best estate the bird never sang more sweetly nor cheerily. Full, musical and lively was every note; and she was delighted at what appeared to be a complete recovery of her pet bird. But the moment he had finished the last of his round of notes beautifully and sweetly, Bob turned over upon his back and died.—*Hartford Times.*

TEMPERANCE.

NOTHING AND SOMETHING.

"It is nothing to me" the beauty said,
With a careless toss of her pretty head;
"The man is weak if he can't refrain
From the cup you say is wrought with pain."

It was something when, in after years,
Her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And startled to hear a staggering tread.

"It is nothing to me" the mother said,
"I have no fear that my boy will tread
In the downward path of sin and shame,
And crush my heart and darken his name."

It was something to her when her only son
From the path of right was early won;
And madly cast in the flowing bowl
A ruined body and sin-wrecked soul.

"It is nothing to me," the merchant said,
As over his ledger he bent his head;
"I am busy to-day with tare and tret,
And I have no time to fume and fret."

It was something to him when over the wire,
A message came from a funeral pyre;
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

"It is nothing to me," the voter said,
"The party's loss is my only dread."
Then gave his vote for the liquor trade,
Though hearts were crushed and drunkards made.

It was something to him when, in after life,
His daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

Is it something for us to idly sleep,
While the cohorts of death their vigils keep?
To gather the young and thoughtless in,
And grind in our midst a grist of sin?

'Tis something, yes all, for us to stand
Clasping by faith the Saviour's hand;
To learn to labor, live, and fight
On the side of God and unchanging right.

—*Mrs. F. E. W. Harper, in Sabbath Recorder.*

DRUNKENNESS IN ENGLAND.

A clergyman, whose work lay much among the laboring classes, told me that he felt utterly powerless before this vice, which was a constant quantity in the problem that he was called upon to solve. I knew a lady who was a district visitor in a suburb of London, one of those ministering angels who in England, more, it seems to me, than any other country in the world, give themselves up to the work of helping and bettering the most wretched and degraded of their kind, and who carry Christian love and purity and grace into dens of filth and sin and suffering which, if they did not see them, would be beyond their chaste imaginations; and I asked her one day if she met with any encouragement, and if she thought she had been able to do much real good. With a sad, sweet smile she answered, "Very little. The condition of these people seems hopeless; and they are hopeless. All that we can do is to help them from time to time; and we find them always where we left them, or if possible yet lower, more degraded, more wretched. At the bottom of it all is drunkenness. The men are always more or less drunk, and the women are almost as bad. They earn a little money, and they get drunk. Husband and wife get drunk together; they quarrel; they fight; and the children grow up with this before them. They are really never quite sober unless they are starving or ill. What can be done for such people? How can they or their condition be made better?" The tears gushed from her eyes as she spoke. I knew it was so. My own observation, very small and of little worth as compared with hers, had yet shown me this. And I was struck with horror at the besotted condition of so many of the women—women who were bearing children every year, and suckling them, and who seemed to me little better than foul human stills through which the accursed liquor with which they were soaked, filtered drop by drop into the little drunkards at their breasts. To these children drunkenness comes unconsciously, like their mother-tongue. They cannot remember the time when it was new to them. They come out of the cloud-land of infancy with the impression that drunkenness is one of the normal conditions of man like hunger or like sleep. Punishment for mere drunkenness, unaccompanied by violence, must seem strange to them, one of the exactments which separates them from the superior classes from whom come to them as from a sort of Providence both good and evil.—*Atlantic Monthly.*

—The General Assembly of the United Presbyterian church of 1884, resolved that "total abstinence is the only safe rule for the individual, and that the prohibition by the State and nation of the manufacture and sale of all alcoholic liquors as a beverage is the true method of dealing with this monstrous evil." How many in these Christian churches will ignore the "deliverances" of their highest earthly church courts, by voting as if they thought these testimonials against the liquor traffic but a vain and foolish waste of words.—*Sandy Lake News.*

RAILROAD PROHIBITION.

The railroads that cross the State of Iowa are beginning to shut up the saloon department of the dining cars, while on prohibition soil. The Northwestern railway with its network of Iowa lines, says to its employes that after to-day, July 3, no liquors of any description will be sold on its cars; that as soon as the westward train touches the bridge of the Mississippi the wine cupboards must be locked and sealed, not to be opened till the same point is reached again on the eastward bound trip. The penalties for violating the law, are so severe that the company notifies its employes that it will not stand between them and harm in case of any infraction of these rules.

The Chicago, Burlington & Quincy railway line has become tee-total if that is possible. An employe found drunk or known to have been drunk, either on or off duty will be discharged; so says its most recent order. Also persons who are known to even visit drinking places shall not be employed and no man once discharged for this cause shall be employed again. This is stringent, but necessary. Science demonstrates that alcohol is a foe to that certainty and security which the railways promise to their passengers, and the officials are only applying the conclusions of science to the benefit of travelers —*Union Signal.*

SAVE THEM FROM THEMSELVES.

These men of appetite for strong drink cannot run the gauntlet of so many inebriate restaurants, so many wine-cellars, so many bar-rooms. These unfortunates cannot from morning to night get out of the sight of these places. They are in every street of every city, before them, behind them, on every side of them—an all-encircling fire of demoniac bombardment. For God's sake give these overwhelmed men a chance to escape, and let let it be possible for a man to walk the whole length of Fulton street, and Atlantic street, and Broadway, and State street, and Chestnut street, and LaSalle street, and Pennsylvania avenue without inhalation of alcoholic malodors. On the petition to the next Congress for the enactment of a national law against the manufacture and sale and importation of intoxicants, if such petition be well circulated, there would be the straggling signature of hands tremulous with dissipation, against which unsuccessful battles had long been waged; signatures written, if need be, like the names of the Scotch Covenanters, in blood dipped from their own veins, if that would make the petition any more importunate. That was a wild scene last Tuesday, when a madman rushed through the crowd, at Broadway and Fourteenth street, and, with a pair of sharp compasses, stabbed right and left till wounded men and women and children filled the city ambulances. It was well done when a stout man threw the maniac to the pavement and others helped to make him powerless. But there is the thousand-armed maniac of alcoholism rushing through the streets of all the cities, stabbing to the heart whole families, whole neighborhoods, the whole nation. Who will help the United States Government throw the foaming demoniac? Who will help the wounded from under the paw and tooth of the red dragon?—*Talmage.*

Some of Iowa's saloon keepers are closing out already and going to the Black Hills, where they think no prohibitionists will bother them. Congress should be impartial in this regard and serve other territories as well as it serves the Indian territory.

A Methodist temperance colony has been established in Assiniboa, in the north west of Canada. The colony was established two years ago and covers an area sixteen miles long and fifteen in breadth. The land is said to be excellent, and about 120 settlers with their families are already in the colony.

The saloons of St. Louis under high license are expected to pay $1,000,000 into the city treasury. They produce eighty per cent. of the crime and poverty of the city. They cost the people of St. Louis $15,000,000 annually. They make drunkards every year of more than 1,000 young men. Does high license work satisfactorily? —*National American.*

The leading brewer of Emporia, Kansas, declared he would run his business "law or no law." A correspondent of the City *Republican* called on him the other day and interviewed him. He was boarding at the jail, and in answer to the question, Does prohibition prohibit? answered: "Mein Got in himmel, I tink it do." His opinion on that subject was affected by his environments.

Joaquin Miller in Philadelphia *Press:* Ten years ago, when writing letters from this city to London, I was compelled to chronicle the fact that it was no strange thing to see United States Senators drinking, drunk in public bar-rooms along with knots of lobbyists and loafers. And it was all true then. But it is not true now. The world moves. There is hope, for the great American heart is good, perfect. State a folly or a wrong fairly to the people, keep it before them, so that they may not forget it, and my word for it in less than five years it will be swept away.

Joining in the amusements of others is, in our social state, the next thing to sympathy in their distresses, and even the slenderest bond that holds society together should rather be strengthened than snapped.—*Landor.*

Peter McKenzie's advice is good: "If you have a greedy disposition, and the devil comes to you when you are in the act of giving, and tells you, 'You can't afford it,' say to him, 'If you don't keep quiet I'll double it,' and he'll soon give it up."

THE CHURCHES.

—Elder J. L. Barlow is settled with the Baptist church at Lima, Indiana, and all correspondents should address him at that place.

—Rev. C. C. Foote, of Detroit, is helping the Salvation Army in that city day and night. He reports large crowds, a number of conversions, and great wrath among those who love not the Lord or his Christ.

—Mr. Moody, it is said, will doubtless spend July and August at his secluded Massachusetts home, and will visit Chicago the middle of September or early in October. Though their plan of work may be somewhat modified, there is no reason to suppose that Moody and Sankey will not continue their united labors as in the past twelve years.

—Rev. P. A. Seguin, pastor of the French Evangelical Tabernacle of this city, has gone to lecture this evening in Belvidere, Ill., on the subject of "Education as Given in Romanism and Protestantism." He speaks also in Marengo on the doctrines and dogmas of Rome, and in Freeport on his personal experience as a priest during fourteen years in the Church of Rome. Mr. Seguin is lecturing at the request of ministers of the various denominations.

—A West Side Chicago Chinese Sabbath-school was organized June 29. The school opened under favorable auspices, having been adopted by the First Congregational church. Thirty-two Chinese were enrolled as pupils. On the following Sabbath there were fifty scholars. A night school will be carried on in connection with it. It is to be hoped that other denominations will take up this work, as there are several hundred Chinese in this city, many of whom might be reached and Christianized by proper kindly effort.

—When the London *Missionary Herald* of the British Baptists lately announced that the society had decided to send fourteen new missionaries to China, the whole of the $10,000 required was contributed by friends in Bristol.

—In Bolivia, South America, where, in 1877, a devoted Italian Bible colporteur was cruelly murdered on account of religious hatred, two agents of the Bible Society last year passed through the same region, were kindly received, and sold 581 copies of the Scriptures in four days.

—The Young Men's Christian Association of London has formed a foreign missionary society. During the year four young men from the ranks have gone forth to distant lands to labor for God and for souls. Six others are now in training for the field, while many more are waiting for the way to open up.

—The Second Reformed Dutch church of Freehold, N. J., sued a wealthy member of the congregation to recover $600 pew rent. The defense was that he had a deed of the pew, and was not obliged to pay rent. The court ruled, however, that the deed was not an absolute title, but only allowed the holder to use the pew subject to the discipline and control of the church, and did not allow him to occupy it without contributing to the support of the church.

—Dr. F. F. Ellinwood, one of the Secretaries of the Presbyterian Board of Foreign Missions, in addressing the late Assembly said: "We thank the women of the church who have contributed through their societies (during the past year) over $200,000, and who in individual gifts have added not less than $50,000 more. Since the reunion the women of the Presbyterian church have raised over $1,700,000 for Foreign Missions alone."

—Rev. A. M. Milligan, D. D., has kindly sent us the following extract from the minutes of the Synod of the Reformed Presbyterian church, August, 1828:

"The order of the day was called for. This was the consideration of the case of Mr. Robert McKee.

"WHEREAS, Mr. Robert McKee has confessed the truth of the *fama clamosa* of having united himself to a society of Freemasons in Nashville, State of Tennessee, therefore

"*Resolved*, That this Synod view his conduct in the premises as utterly inconsistent with his obligations as a Christian, and particularly as a member of this church and a preacher of the everlasting gospel, and do stamp it with marked disapprobation and refer the whole case to the presbytery under whose care Mr. McKee is at present placed."

—A young Baptist missionary lady's convictions against dancing recently proved very profitable in Coahuila, Mexico. Invited to dance by the governor of the State, she declined on account of religious scruples. This led to the interest of the governor in the mission, and a gift from him of property valued at $140,000.

—The Rev. G. M. R. Brown, D.D., a Roman Catholic priest, who has been a professor of theology and metaphysics in the Mill Hill Missionary College, recently applied for admission to the Church of Scotland. His application was granted, and he was admitted to the status of a minister.

—Large numbers of the Esquimaux, it is said, are leaving their native land and settling in Alaska. The Moravians, who have so long and so nobly cared for the spiritual interests of Greenland, are taking steps to follow these emigrants to their new sphere, and to provide them with Gospel privileges.

—A Chinese Sunday-school Union has been organized in New York which intends to found a Home where Chinese boys may meet together for social pleasure and mental instruction. There are about 4,000 Chinamen here and in Brooklyn, about a fourth of whom are in the schools represented in this Union.

—If men only knew what missionary work is accomplishing in lands to which the Gospel has recently been carried, they would give more liberally for its propagation. The testimony as to the results attained is abundant, yet often it does not reach those who should be influenced by it. The English papers announce that a gentleman in Nottingham has made a bequest of $75,000 to the London Missionary Society, and that he was influenced to do this by the testimony of Miss Gordon Cumming, concerning the marvellous results of missions in the South Sea Islands, given in her volumes on "At Home in Fiji," "A Lady's Cruise in a French Man-of-War," and "Fire Fountains."

—The London Congregational Directory states that there are in London 251 churches of that denomination, with the same number of "chapels"—as English Nonconformist churches are called. Besides these there are 145 preaching stations. The oldest of these churches is said to have been formed in 1573. Most of them, however, have been organized since 1800. There are 222 ministers in charge.

—A recent cablegram from London says the committee engaged in revising the Old Testament have finished their labors, and after submission to the convocation the Testament will be issued to the public. Twelve of the twenty-seven members have died during the revision.

—A telegram to the *Inter Ocean* from Freeport, Ill., indicates that considerable local interest was arroused in that city by Mr. Seguin's lectures there: The Rev. P. A. Seguin, the reformed French Catholic priest, pastor of the French Evangelical Tabernacle at Chicago, lectured in the Baptist church in this city Monday night, and in the Second Presbyterian Tuesday night. The first night he spoke concerning his fourteen years' experience as a priest, severely denouncing Catholicism and the Roman church in general. Last evening his subject was education as taught by the Catholics and Protestants. There were several Catholics in the audience on each occasion, and last evening two of them were resident priests. They sat quietly through the lecture and at the close desired to make reply to some of the statements made, but were not granted the privilege. The request was unknown to the Rev. Mr. Seguin, who, this morning expressed a willingness of meeting them in debate at any time on certain questions.

—The statistics of the Reformed Presbyterian church are as follows: Presbyteries, 11; ministers, 110; congregations, 124; communicants, 10,671; Sabbath-school teachers, 1,199; S. S. scholars, 9,777; baptisms, 475. Increase—by profession, 520; by certificate, 335; total 855. Decrease—by censure, 17; dismisson, 439; purging roll, 236; death, 160—total, 802. Contributions—foreign missions $13,264; home missions, $3,340; freedmen's mission, $3,585; national reform, $4,764; theological seminary, $2,901; education fund, $16,273; church erection, $31,949; pastors' salaries, $83,926; miscellaneous, $52,932—total, $216,893.

—It is not generally known how extensive and strong the work of Protestant Sunday-schools is even in such Roman Catholic realms as Italy. According to a little work published this year at Florence, the Waldensians have no fewer than 2,044 Sunday-school scholars; while the Methodists have 1,140, and the Baptists have six Sunday-schools of which the membership is not given. The Free Christian church has 672 scholars, and the Christian Apostolic 362. These figures are certainly encouraging, and show that the good work is making strong and steady progress there.

—Professor Joseph Henry Thayer, late professor of sacred literature in Andover Seminary, has been chosen to fill the chair of New Testament Criticism in Harvard College, made vacant by the death of Ezra Abbot. Dr. Thayer is a Congregationalist of a liberal type.

—Fourteen auxiliary organizations, in as many American cities, are now assisting in the support of the McAll Mission at Paris. The first of these auxiliaries was that of Philadelphia, organized in April, 1880, eight years after the work had begun abroad. The mission now has forty stations in Paris, and ninety stations in France. The high estimation the French themselves put upon the evangelizing work it is doing, is evidenced by two bronze medals struck by the French government and given to Mr. McAll as a memorial of what he and his wife and his assistants are accompishing.

—The Baptist Missionary Union has assumed the care of the Mission on the Congo in Africa, which has hitherto been in charge of Mr. and Mrs. Grattan Guiness, of London, and has appropriated $3,000 for the furtherance of the work. Mr. and Mrs. Guinness are at the head of a training school for missionaries in London, and when it became known that Livingstone had discovered the Congo, students were immediately sent out to establish a mission. About $100,000 have been spent already in developing it, and the enlargement has been so rapid that its founders felt called upon to relinquish that or the training school. At this juncture an offer was made to transfer the work to the American Baptists, with the result herewith stated.

THE DARK CONTINENT.—The religious aspect of the Dark Continent is the supreme motive which should stir us to aid international reform in Africa. On what spot could I speak on that subject with more appropriateness than in Boston? Yonder sit, in the rooms of the American Board of Commissioners for Foreign Missions, certain statesmen, as I love to call them—advisers in great international religious affairs. Not long ago an American citizen gave $1,000,000 to that Board, and the wise men governing the funds appropriated a generous portion to the support of missions in the Dark Continent. A scholar whose recent separation from us we mourn, a hero of religious reform, a man of most unselfish, devout, chivalrous spirit, who had been in Africa in his earlier years, was sent to Europe to make inquiries as to the proper ground on which to found a mission. He visited England, France, Germany and Belgium, and had a long interview with King Leopold. Rejecting seven other places, the Board selected one called Bihe, in the upland tract east of Benguela, and is there founding a mission which it is hoped will be a lighthouse for vast regions of Central Africa. In Umzila's kingdom, north of Natal, another watch-tower is being erected. I make my best plea for the support of all missions in Africa—Baptist, Presbyterian, Episcopalian, even Catholic, as well as those of the American Board. I do this in the name of the saintly one whom we all loved! I do it in the name of him over whose grave we are standing—John Oliver Means, of this city—whose memory may God bless and make a pillar of fire, leading us into more enthusiastic endeavor for the reform of the Dark Continent! I do this in the name of all the missionaries now on African soil or buried beneath it. I make this appeal in the name of Livingstone himself. On the first day of May, 1873, in Chitambo's village in Italy, the explorer was alone in his hut in his last hour. He rose and knelt at his bedside, and in the morning was found in the posture of prayer with his life fled. That picture of Livingstone dying in the attitude of supplication for Africa, commending the Dark Continent to the avenger of the oppressed and the Saviour of the lost, let it stand colossal and draw unto Africa enterprises from all the world in support of his schemes for the introduction of commerce, the abolition of the slave trade and the promotion of Christianity.—*Joseph Cook.*

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THE SECRET EMPIRE.

—The St. Paul road ran a special train from Chicago to Minneapolis Sunday, carrying the Commander-in-chief, his staff, and 200 members of the G. A. R., who will attend the reunion at Minneapolis.

—Gen. Logan will accompany the Grand Army delegates from the department of the Potomac to the National Encampment which meets at Minneapolis, Wednesday. They left Washington Saturday night, reaching Chicago Monday morning, traveling all day Sunday.

—Father Beckx, the "General" of the Jesuits, has resigned on account of feeble health and 90 years. The new general of the pope is Father Antonius Anderledy, a Swiss by birth.

—Thomas Ewing Sherman, eldest son of Gen. W. T. Sherman, is now one of the scholastic brethren of the Society of Jesus at Nashotah, Wisconsin.

—The corner-stone of Nebraska's new capitol was laid last week under the direction of the Grand Lodge of Masons. Other societies participated.

—The Oriental Consistory of "Sublime Princes of the Royal Secret," 32d degree Masons, are arranging an excursion to Mackinaw Island next month. Like most of the lodge excursions this year Sabbath violation is a particular part of it. The notice is: "A special train of sleepers will leave the Michigan Central Depot Sunday afternoon, Aug. 3, at 2 o'clock, arriving at camp the following day in time for breakfast." This unhallowed pleasure excursion is hypocritically called a "pilgrimage."

—Gov. Hoadley of Ohio has been referred to as a Mason. At the late annual "conclave" of the Patriarchal circle order in Columbus, O., Hoadley made a fulsome address: "He welcomed them to the great State of Ohio. He had not the honor of being one of them, but he believed in circles of all kinds, for, said he, what is a circle but a ring. The speaker here made several jokes on the words circle and ring which kept the house in a roar for some time. He said he had been a Mason since he was twenty-one, and was able to say that he knew there was good coming out of secret societies. Charity and discipline he understood to be their underlying principles. These were noble and necessary principles in a good order such as would do good for the State and mankind in general. The more order and discipline the better for us all. As Chief Magistrate he would bid them hearty welcome to the State, and hoped they would not have cause to regret their visit."

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WHAT YOU AND I MAY HAVE TO PAY FOR.

For the vicious acts of unruly domestic animals, like kicking, hooking or biting, the owner is generally liable. If a man owns an ugly beast, it is his duty to prevent it from doing injury, both on his own premises and everywhere else, so that people may not suffer from its dangerous disposition. He must use due care to prevent any harm resulting from its evil propensity, and his liability will depend upon some negligence on his part, some failure of his duty to exercise due care. Of course if he does not know that the beast is dangerous, he cannot be expected or required to take extra precautions; if he has not had what in law amounts to notice of the evil disposition, he cannot be held liable for not guarding against it. Consequently, where a horse or an ox suddenly, and without any previous exhibition of bad temper, does a vicious act, like kicking or hooking a bystander, its owner is not, and in reason should not be, held liable. As to what amounts to notice of a vicious temper, the rule is that it should be sufficient to put a prudent man on his guard. It is not necessary that the animal should have already done harmful and vicious acts; if it has manifested a disposition to do such things, that is sufficient to notify the owner of the danger (25 Conn., 92).

It is no defense to a vicious injury by a domestic animal, that it was committed on the owner's own premises, and that the person injured was at the time a trespasser (17 Wend., 496). A man cannot defend his premises by such means as a ferocious beast, any more than by setting man-traps, or spring guns (37 Iowa, 613). So therefore, if the farmer keeps a savage dog, allows him to go unrestrained about the farm, and he attacks and injures a person who is casually crossing the land, the farmer will be liable, nay more, if the person be at the time a trespasser, hunting in the farmer's woods on Sunday, the farmer will have to pay for his lacerated legs, although he did not set on the dog (17 Wend, 497). Likewise, if the farmer has an ugly and ferocious bull, which he allows to traverse through his fields, and the animal pitches upon strolling fishermen, trespassers though they may be, the farmer will have to pay for their broken ribs, or broken necks as the case may be (3 C. & P., 138: 124 Mass., 49). One may doubtless defend his house against burglars by a savage dog, but if it bites and injures any one coming to the house on any innocent purpose, he will have to pay for the damage (41 Cal., 138). Some sort of negligence, however, on the part of the owner of the unruly beast, is necessary to create a liability. If one's horse breaks loose from him on the street, and there injures some one, or smashes a carriage, he is not liable merely because the horse got away. Some negligence must be shown, as that he left the horse unhitched, or his harness or wagon was known by him to be out of order, or unroadworthy, etc. (3 Allen, 565).—*American Agriculturist.*

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COST OF A CONVENTION.

The total expense of the Republican National Convention in June it is said will amount to about $16,000, that of the Democratic, $26,000. But outside the Conventions themselves the bills ran up wonderfully so that the money left in Chicago and paid the railroads must aggregate a fabulous sum. The *Daily News* gives us a glimpse of the hotel business:

"The hotel proprietors and clerks all profess to be glad that the convention is over and that the throng has departed. The professions of the former, however, may be doubted, for to them the week was an enormously profitable one. Every hotel in the city did a thriving business. During this week nearly three thousand people were accommodated at the Palmer, 1,200 at the Grand Pacific, 800 each at the Sherman, Tremont, McCoy's, and Leland, 600 at the Commercial, 500 at the Matteson, and in general it can be said that all the hotels were comfortably filled during the entire week. The crowd was considerably greater than it was during the Republican Convention, and much more money was spent. The hotel bars last week took in more money than they will for the month to come. So far as was learned all bills were paid up promptly and without complaint. Four years ago, it will be remembered, there was a great deal of talk about unpaid bills left by some of the delegations, particularly of the John Snerman boomers.

It is said that at the Cincinnati Convention Tammany left one of the hotels in the lurch to the tune of $600 or so, and warning was received at the Palmer to be on the lookout against the time when Kelly's adherents should leave the city. There appeared to be no necessity, however, for anything of the kind, for the bill, which was for several thousand dollars, was promptly paid. Edgar M. Johnson, of Cincinnati, the financial man of the Hoadly boom, paid $30 a day for a parlor at the Palmer. Hubert O. Thompson was the financial agent of the Cleveland boomers. By his order rooms were engaged outside the Palmer for the accommodation of a portion of the New Yorkers. These rooms were not used, but when an item of $800 for them in the bill met Mr. Thompson's eye, he simply asked "What's that?" and after explanation was given said "All right," and drew a check for the entire amount without a murmur. Speaker Carlisle did not arrive here at the opening of the fray, but he was here long enough to run up a bill of over $100. Mr. Brobst, of the Palmer, says Mr. Carlisle, was much surprised at the smallness of his indebtedness. The adolescent Gibbons, who came to Chicago to engineer the Flower boom, paid bills to the amount of $1,000 or $1,200 at the Palmer, besides several hundred dollars at the Pacific, it is said. Some one was heard to remark that he went home with less to represent the money he had spent than did any other man who came to the convention. All of the hotels report that considering the immense crowd complaints were remarkably few, and that none were made of any imposition or loss. All that were made were occasioned from the fact that, owing to the great rush, that attention usually paid to guests could not possibly be given.—*News, July 14.*

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NEWS OF THE WEEK.

WASHINGTON.

—It is expected that the number of letters mailed in the United States will be greater by twenty per cent. this year than it was in 1880. That year 1,046,000,000 letters were mailed.

—The treasury department has been informed by one of its agents on the Canadian border that paper rags supposed to have been collected in the cholera-infected districts of Egypt, Turkey, and South Faance are being imported into the United States through the Canadian ports, They are described as a low grade and likely to contain the germ of the disease. A large lot was recently shipped to this country from Liverpool.

—There is a renewal of the ugly rumors about the selling out of the house committee on postoffices to the lottery swindlers. It is asserted that the committees were at first in full sympathy with the Post-master-general in his efforts to stop the lottery companies from using the mails, but that they suddenly changed their opinion, and refused to report the bill which had been sent to them, and which looked to the preservation of the mails for honest purposes. The rumors are that it cost the lottery companies about $25,000.

—There is a very serious hitch in the appointment of John Jarrett, of Pittsburgh, as chief of the Bureau of Labor Statistics, the President having intimated his intention of revoking the appointment. Mr. Jarrett, who had an interview with the President yesterday, returned home to-day, and says the trouble is caused by misrepresentations made, relative to expressions in his speech at a Blaine-boom meeting held in this city in March last.

COUNTRY.

—New Jersey and New York brick manufacturers will shut down Sept. 20, which will result in reducing the production of 20,000,000 bricks.

—The estimated loss by June rains on the wheat crop of California is placed at 135,000 tons, and of barley 80,000 tons. The hay crop was injured 40 per cent.

—The schooner Deborah H. Diverty, coal laden, foundered off Beck's Beech, N. J., on the night of June 27, in a hurricane, and the ten persons on board, including the captain and steward's wives and a child, perished.

—A well being dug at the factory of Duke & Sons, at Durham, N. C., caved in burying seven men. Three were taken out, one badly injured. Four remain in the well dead. One was heard begging for succor, saying the water had risen to his neck, and that he was about to drown.

—A fire, attended with the probable loss of four lives, occurred here this evening. The flames broke out in the ice houses of the Buckey Brewing company, and spread so rapidly that they soon encompassed the dock and the ice house of J. W. Wasson. The men who were lost were asleep on a sand scow.

—Two blocks in the business district of Cedar Springs, Mich., burned Friday afternoon during the prevalence of a high wind. Two hotels, the railroad depot, Johnson & Link's mill, and fully two-thirds of the residences are among the structures destroyed. Three men and a boy perished in the flames.

— Henry C. Pedder, manager for Arnold, Constable & Co., of New York has transferred his valuable New Jersey property to the firm, from whom he has embezzled, it is alleged, between $100,000 and $500,000. Herbert Seymour, the confidential book-keeper of the company, is said to be a defaulter in the sum of $50,000.

—Andrew Carnegie, the millionaire iron manufacturer, reports the iron trade in England in a wretched condition, that American rails are selling lower than ever, and that many of the mills will probably shut down.

—Rev. L. O. Thompson, a popular author and preacher, his son Sidney, and another lad named Freddie Bishop, were drowned in the Illinois River at Henry, Wednesday afternoon by the skiff capsizing in the eddies near the dam.

—Two hundred kegs of powder composition in Laflin & Rand's mill at Cressona Pa., exploded Friday, wrecking the barrel mill, in which it was being mixed, and the surrounding buildings, but fortunately missing the magazine, containing 1,000 kegs of powder. Timbers were thrown 500 yards to the public highway, and the report was heard thirty miles away. A large crowd had just left the mill, where a cow had been dying from drinking nitrate-of-soda water. The only persons near the mill were the superintendent and engineer, who were severely hurt by falling debris.

– Five miles west of Harrodsburg, Ind., at three o'clock Monday a terrible explosion occurred, causing the instant death of three persons, and perhaps fatally injuring four others. The shock could be heard for miles. It seems that a new inspirator had recently been placed on the engine, which would not work, and it exploded while experimenting.

FOREIGN.

—The French Ministers of the Interior, Commerce, and Public Works have been to Marseilles on a tour of inspection. The Prefect informed them that over 46,000 of the inhabitants had fled by railway, and 20,000 by other roads. There is threatened a more terrible scourge than the cholera, namely, unprecedented want and misery.

—General Diaz was formally notified by the electoral college Tuesday, of his unanimous election as President of Mexico. Great enthusiasm prevails at the capital.

—Bismarck has ordered the preparation of plans for a canal from the Baltic to the German ocean; also that the necessary credit be asked of the reichstag at its coming session.

Fifty-seven deaths at Marseilles and twenty-four at Toulon for the twenty-four hours ending 8 o'clock Sunday evening.

—Advices from China indicate that th Chinese troops have been withdrawn from the Tonquin frontier, as was demanded by France. This, it is thought, will avert war between the two countries.

—The trial of 420 peasants, at Pesth, for complicity in the anti-Magyar escutcheon riots of September last, resulted in the conviction of 296, the remainder being acquitted. The convicted were sentenced to imprisonment of from three days to ten years.

—The funeral of the Prince of Orange took place Thursday with great pomp. The procession was headed by King William, the Grand Duke of Saxe-Weimar, Prince Albert of Prussia, the Count of Flanders, and representatives of all the royal houses of Europe. The Prince of Wales sent a wreath in his capacity of Grand Master of the Freemasons.

—Orders have been given the Austrian police to arrest all Mormon missionaries caught endeavoring to secure converts.

—A dispatch from Pondicherry, the capital of the French possessions of India announces that a rocket exploded during the celebration of the fall of the bastile. The building contained a large quantity of fireworks and a fearful explosion resulted. Fifteen persons were killed and many injured.

—The trader's committee of London are making arrangements to have a procession of 200,000 persons at the demonstration in Hyde Park Monday next, to awe the Lords into passing the franchise bill. A majority of the workshops in London will close that day. The enthusiasm over the movement for the abolition of the House of Lords is at a high pressure.

—A plot to blow up the palace at Warsaw during the Czar's stay has been discovered. A justice of the peace named Barbooski is suspected of complicity, and has been arrested. A quantity of arms and dynamite belonging to the conspirators was also found. Firearms, bombs, daggers, and a printing press were found in the residence of Justice of the Peace Barbooski, arrested in connection with the plot to blow up the palace. The dynamite was brought by a Russian having in his possession letters to the Russian officials.

—A committee of the Commons has agreed to recommend a loan to the Indian government of $140,000,000, for the purpose of extending the railway system of that country.

—An express train on the Manchester and Sheffield railway was wrecked Wednesday. Twenty-five persons were killed and forty seriously injured. It seems the axle of the engine of the express train broke, and the train jumped the track and fell through the bridge. The scenes underneath the bridge after the train had fallen were terrible to witness. The carriages were reduced almost to splinters. The groans of men and the shrieks of women and children were heartrending in the extreme. Some delay was experienced before the victims could be extricated.

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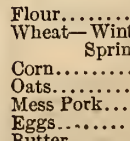
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Mess pork per bbl	16 00	17 00
Butter, medium to best	8	@18
Cheese	05	@12
Beans	1 25	@2 20
Eggs		15
Potatoes per bus	50	65
Seeds—Timothy	1 28	@1 30
Flax		1 55
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	16	@34
Cattle—Choice to extra	5 90	@6 90
Common to good	2 75	@5 60
Hogs	4 50	@5 80
Sheep	1 45	@4 75

NEW YORK.

Flour	3 10	@6 25
Wheat—Winter	73	@1 09
Spring	92	96
Corn	49	@63
Oats	37	@48
Mess Pork		16 25
Eggs		17½
Butter	8	22½
Wool	10	@46

KANSAS CITY.

Cattle	2 80	@6 15
Hogs	4 20	@5 15
Sheep		@3 00

Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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John B. Finch of Nebraska, who began the uproar in the Prohibition convention is a Freemason, and was lately elected "Right Worthy Grand Templar" of the Good Templars Grand Lodge of the World. Two or three years ago he abusively attacked Prof. H. A. Fischer of Wheaton, for some remarks on the secret temperance lodges at Lake Bluff, and aroused thereby the indignation of some of the prominent members of the W. C. T. U. who were present. Finch is the pet of the Good Templars who claim in one of their publications that it is the "universal testimony" that he "has no superior upon the temperance platform," a judgment which people outside the lodge are slow to confirm. The Wisconsin delegation are several times mentioned in the press dispatches as especially opposed to any recognition of the American party. That delegation was led by Samuel D. Hastings, also a prominent Good Templar, which order and the Temple of Honor have had a great patronage in that State. It is more than probable that the whole Wisconsin delegation were from the lodge ranks. These facts help to explain the condition of things at Pittsburgh; and are points of information of special value to genuine prohibitionists.

A good authority informs us that only about thirty members took part in the outcry against the representative of the American party in the Pittsbuugh convention. Many came to the fraternal committee disclaiming against the disgraceful scene. One prominent prohibitionist offered to present a resolution rebuking those who made the disorder, but the committee persuaded him not to do so. Many delegates conferred with the committee, declaring that they would never, after this explosion of lodgery, allow any Mason to be nominated to any high office in the party. Others spoke heartily in favor of open temperance work; one proposing that a resolution in favor of open temperance work be adopted in the convention. Others said if secrecy was the only barrier to the union with the Americans they would abolish all secret temperance orders. Had there been a little more time for consultation there was every probability of a union with a declaration against the lodge, as a considerable majority of the delegates seemed ready for it.

If the Republican party has a strong grip on the soldier vote through Logan and the Grand Army, the Democratic expectation is in reverse ratio in the same direction. Cleveland's vetoes will lose him hundreds of thousands of the workingmen's votes, though they may bear an explanation in favor of this class; but no explanation will satisfy a G. A. R. lodge that he is not their enemy. A prominent politician at the July convention told a reporter the reason, thus: "Why, the soldiers of the late war who belonged to the Grand Army of the Republic were seriously annoyed and often disgraced by men wearing the badge of their order who never were soldiers and who had no right to wear it. A bill was passed making it a penal offense to wear a badge of the G. A. R. without authority. This bill Gov. Cleveland vetoed, and you can bet he has no friends among the Slocmus and other old soldiers."

The letters of acceptance of the Republican candidates have been given to the public and if length could win the victory it would be theirs. Cry him down as they do, Mr. Blaine's political opponents can but have for him the greater fear after reading the exceedingly able document he has compelled the hostile papers to print. From the Republican standpoint it it well written, logical and convincing—the keynote which the stump will re-echo through the land, and bearing more marks of statesmanship than any like document of the two great parties for years. We could only wish that such ability were employed more worthily than in defense of the Republican party in its present condition.

A year and a half ago the great Irish conventions and the National League outgrowing from them filled the thought of Irish-Americans, to whom the promise of independent Ireland seemed almost fulfilled. But as an index of public opinion it is interesting to note of how little account the League and its work has been during the last twelve months. Another national meeting is to be held in Boston, August 13, and in preparation for it delegates are wanted. But here in Chicago it is found that of about fifty branch leagues in operation a year ago there are not more than five which have now even a nominal existence. This is an evidence that the condition of Ireland is much improved under the Gladstone laws, and the Irish in this country are satisfied with the improved condition of affairs. In lieu of auxiliaries the National League officers have just arranged to take into the organization every lodge of Ancient Order of Hibernians; which looks as if the whole movement had sold out to secretism.

To a press representative who met Mr. Moody on his arrival in New York the great evangelist said he could not feel satisfied with the results of his work in England although greatly rejoiced at what had been done. "I have made," he said, "many observations while in London, and must say that we can learn a great deal from the Englishmen. Frankly speaking, London is the most religious city in the world. This is saying a great deal, but, nevertheless, it is true. The Sabbath day is observed in London better than in any American city. I attribute a good deal of this to the revisions in the church of England. The church is more Christian than it was ten years ago, and when I came to enter upon my mission they took a hearty interest and helped in every way. The churchmen offered their services and encouraged me in the good work. It is easy to get a large audience in London and our tabernacle was always filled. The cause of temperance is far advanced. Life in London is different from our social custom. It was a hard thing to argue temperance when such men as Spurgeon, Canon Farrar and Canon Wilberforce had wine at the table, where it formed as much the part of a meal as the bread or meat; but when these great ministers donned the blue ribbon and advocated the cause from the pulpit, it was a great victory. There are many members of the house of parliament today who attend the sessions with the blue ribbons in their coat lapels."

As the light which illuminates our atmosphere, and gives brightness to our dwellings, and vision to every eye, is from the sun, and is dependent on its rise and motion every day, so we and all our mercies, and all our strength, for every day and hour of our lives, come from God, and are dependent on him.—*Bate.*

We stand erect, with open eyes, when we are seeking truth; we fall on our knees with closed eyelids, when we are seeking God! Religion is not the rule of three, but the golden rule; it is not the major and the minor premises and copula of logic, but the sacred instinct of the soul, which Jesus Christ has satisfied and guided and owned and directed in an inestimable way.—*Bellows.*

MAINE, BLAINE, AND BOWDOIN COLLEGE.

BY REV. HENRY T. CHEEVER.

I am just back from the 79th Commencement of Bowdoin College, Brunswick, in the State which Governor Robie, at the Alumni dinner, affirmed to be the most prosperous State of the Union, with the smallest proportion of illiteracy and crime. Mr. Blaine had said the same heretofore, and had ascribed it to the prevalent Prohibitory policy, and to the thoroughness of its public school system and excellent colleges. The observed of all observers, Mr. Blaine was now crowned with the laurel of LL. D., an honor to which his late literary work of "Twenty Years in Congress" has well entitled him. He was honored also with a most enthusiastic reception from gray-haired veterans and an applauding host of graduates and under-graduates. In his speech the thoroughness and vigor of the Bowdoin course of study and discipline were warmly commended; and the confessed pre-eminence and efficiency of Bowdoin graduates in the world's field of action were charged to that and to the strong religious influence that has been prevalent in the college.

The space for brief after-dinner speaking by Alumni was contracted by reason of the time taken in the admirable speeches of Messrs. Blaine and Edward Everett Hale and Senator Fry. But the Brunswick *Telegraph* prints some of the premeditated eloquence that was not exploded, and in part a salutation and toast by your correspondent. The same is now quoted here for its bearing upon the times, and for its utterance of the views of educated men at the East upon a great political policy and a public man. This was the bi-centennial of the class of 1834. Ten patriarchs were present out of the thirty-five that graduated fifty years ago: Hon. Peleg W. Chandler, Hon. John C. Dodge, and Dr. James Ayer of Boston, Henry T. Cheever of Worcester, Charles Beecher of Georgetown, William S. Sewell of Sangerville, Me., pastors; Cyrus Hamlin, D.D., President of Middlebury College, Vt.; Daniel C. Weston, D.D., of New York; John H. C. Coffin, LL. D., of Washington, D. C.; Edward Woodford of Lawrence, Mass They dined superbly together at Mr. Chandler's elegant mansion. The two most prominent men of mark in the class hitherto are Rev. Dr. Hamlin, thirty-five years missionary in Turkey, the prime mover, procurer and organizer of Robert's College, Constantinople, and the late Professor Henry Boynton Smith, of Union Theological Seminary, New York.

As one of the survivors of '34 on whose wrinkled brows there is to be read not dimly Longfellow's word MORITURI, revisiting now my native State and college after fifty years away, and reviewing its roll of honor, I am justified in the hearty salutation, MATER MAGNA VIRORUM! MAINE, the steady Pole-Star State—far in the prow of our great National Confederacy—whose soil the foot of a slave, from Agamenticus to Mount Katahdin, never trod but in the welcome flight from bondage: may God keep her in scions worthy of her sires! May the stock of her Moodys, her Emersons, her Sewalls, her Abbotts, her Allens, her Appletons, her Kings, her Cliffords, and her other Cs and Ds, and all never run out! Where are not her accomplished daughters and energetic sons as model wives, leading educators, professors, masterful merchants, physicians, jurists, journalists, senators, statesmen, judges, generals, prime ministers, pastors, and honored missionaries at home and in foreign lands?

Quis locus, quae regio torrae non plera noster laboris?

Her enduring staples are her timber, her granite, her ice, her men, her Maine Law. Her duteous sons abroad say of her—the

loyal alumni of Bowdoin—in the spirit of Henry Clay's toast to the shoemakers of Lynn (May your manufactures be trodden upon by all the world.) May her ships continue to carry the commerce, her ice to freeze the creams, her granite to build the monuments, her Prohibitory Law to head the Legislation of the land! And may her glorious Old Orchard and York Beaches and Bar Harbors never fail to give a welcome and temperate hospitality to the gathering guests of the nation, her blue waters to cool their throbbing brows, and her men and her women still to mould the minds and manners of the country at large? And the name of her honored Blaine, beloved and chosen of Garfield, known and read of all! May we see it ere long high emblazoned in the fore-front of victory, its knightly bearer, by the grace of God and the unbought favor of the people, the typical American President of this Nineteenth Century! the consummate flower of its ripe Christian civilization!

The phenomenal patriarch of Bowdoin College is the widely known, beloved and revered Professor Alpheus S. Packard, who has been connected with this institution as student or teacher for more than seventy years, the last year also as acting president—his eye not dim, nor his natural force abated. At this Commencement, although 85 years of age, he rolled out the sonorous Latin with all the grace and force of youth. Not less remarkable were the filicitous diction, pathos, and unction of the prayer in which he commended, with touching tenderness and fidelity, the graduating class, the students, the college faculty, the alumni, the trustees, overseers and benefactors to the blessing of heaven.

Between the years of 1831–37 Bowdoin College was the subject and scene of very extraordinary revivals, which brought into the kingdom not a few men whose mark has been mighty on their day and generation. Through the personal labors and lectures of that great man of God, Prof. T. C. Upham, and the preaching of Drs. Pond, Tappan, Adams and Shepard, together with the internal hand-to-hand fidelity and prayerfulness of pious students, there were wrought wonders of grace and reformation. These scenes were renewed at the alumni prayer meeting of Commencement-day morning, by veteran participants and witnesses to the power and glory of the Holy Ghost. There were those of us who spake that which we knew and testified that we had seen of the good word of God and of the powers of the world to come. Earnest prayer was made that yet again the great power of the Spirit might be manifested as then in conviction, conversion, surrender and consecration.

It is not a new departure, nor a new creed, nor a new theology that is wanted by the Congregationalists of Maine, either in their college or their churches; but it is a new baptism of the Holy Spirit, and preachers with a passion for souls and a spirit of prayer like Payson and the Elder Sewell—in the spirit and power of Elias. I am glad to know that men still survive in Maine, like Dr. John O. Fiske of Bath—Nestor and Achilles in one,—who *hold* to the faith once delivered to the saints. Nor are they afraid of the fling of being fossillized old fogies when they protest against foisting in without warrant new creeds and doubtful eschatology, or leaving out hitherto cherished articles of the old Puritan faith. With the valiant help of the old but young *Christian Mirror* of Portland, may they not be trusted to keep orthodoxy in Maine from lapsing into weak, uncertain latitudinarianism?

On my way home I called at Portland upon Neal Dow, Napoleon of temperance, virtual commander-in-chief of the forces (raised or to be raised) that fight for prohibition. I found him at work in his library, hale and hearty, good apparently for another *decade* of aggressive warfare in the interests of humanity, if not for the whole round century. He informs me that the record of Mr. Blaine is clear and positive as a total abstainer. He is free, too, from all complicity with the lodge—clear in morals, manners and antecedents—an attractive and affable Christian gentleman, a broad-minded, liberal and experienced statesman, whom the country at large may unite in and safely trust; "the reform sentiment of the nation" be well satisfied with; and the Republican party through him be lifted to a higher plane.

The only sign of blast or decay which I saw in a pleasant drive around charming Portland with Mr. Dow, was at the old brick brewery whose manufacture is death-struck, its occupation gone, its drinking constituency scattered and cowed if not reformed, its windows pelted and broken in by the boys of the period, its baleful business blasted and tabooed forever. Mr. Locke, the Nasby of the Toledo *Blade* and Basset's Four Corner Grocery, lately saw it when he came to Maine, a skeptic, to see for himself the workings of its law. He saw, too, in the complete suppression of the dram-shop in Saccarappa, Westbrook, Gorham and other places, that Prohibition *does* prohibit, and what it has done for the marvellous prosperity of those towns, and for nearly all the State; and he went back to Toledo saying, "It can be done. Pulverize the liquor traffic." And that is now the motto for his life and the watch-word of his paper. PULVERIZE THE LIQUOR TRAFFIC.

Mr. Dow is confident that Maine will give a strong majority for the Constitutional Prohibitory Amendment that is to be acted upon by the people at the September State election. A representative of the Woman's Christian Temperance Union is to be present at every polling place in the State, and to offer an affirmation ballot to every voter. It is felt that a large majority in favor of the amendment is of the utmost importance. NULLA VESTIGIA RETROSUM, is now the wordfor Maine as for reformers everywhere.

Worcester, July 18th, 1884.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"A text for tired people," somebody has called the thirty-first verse of the fortieth chapter of Isaiah. And in truth it is. Yet why are so many Christians fainting and weary and earth-bound? They are verily the true servants of God. If another era of persecution should arise they would be ready to go to prison and death for the love they bare him. Yet their eagle's wings are folded—the wings that should bear them rejoicing over all the muddy, miry places of this working day world.

The other day a dear Christian friend, hard pressed by household care, remarked to me sorrowfully, "This unceasing whirl of domestic occupations so fills up and distracts my mind that I seem to have no place for thoughts of Heaven or my Saviour." Yet I know her to be a woman of saint-like temper and life—and why the folded wings? "I should think it would have been very hard to keep up a spirit of prayer and meditation in the midst of such constant, wearing toil," I once said to Mrs. F. when she was relating some of her experiences as a hard-working wife and mother in the rough life of a newly settled Western State—to which she only said with a quiet smile, "I could always work and worship."

Happy they who have this divine secret, who make their paths of daily toil as sacred as cathedral aisles; who can wash dishes and mop floors, and mend the most distressing rents and tears in a spirit so exalted that their household drudgery seems no more "common or unclean" than lighting the lamps or preparing the beaten oil for the sanctuary. Yet is there any reason why we should not all be sharers in a secret so important? For surely no other can bring more happiness to ourselves or glory to God. We may speak with the tongues of men and of angels, and give our bodies to be burned, but if our religion cannot bear us on eagle's wings over the common trials and crosses of life it profiteth us little. I have noticed that those who succeed best in blending work and worship are always careful to give worship the first place, by never allowing their cares to press so hard as to leave them no room to pray and labor for the good of those outside their immediate circle. Living as she did on the borders of a slave State Mrs F's. sympathies were stronglyenlisted in the Abolitionist cause, and many a barrel of warm clothing for the hunted fugitive did she find time to pack by filling up the nooks and crevices in her busy life with this blessed work for him who has said, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me." No wonder she found it easy to "work and worship" when such labor sweetened and glorified her "common toil." I have in my mind another woman, the mother of a large family whose hands are hard and rough with toil, yet she keeps her heart as fresh and unwearied as a child's; and I believe it is due in a large measure to the warm interest which she takes in mission work. She finds time—nobody knows when or how—to read the latest missionary intelligence, and by close and loving economies to send her mite yearly to convert the world to Christ. And she has her reward. Her hobby, as some people call it, gives her wider knowledge and broader sympathies, and leads her out of the ruts of her daily toil to walk in the vastness and beauty and grandeur of that field which is the world.

Dear toiling sister, remember that you are the Lord's free woman, and do not let your household cares, however necessary and important, bring you into bondage. Laboring in a spirit of liberty and gladness more will be accomplished, and it will be better done. Take up some distinctively religious work for the Master, let it be temperance or reform or Sabbath-school work; and be not deterred from the fact that you cannot do much or give much—you can pray the more—and see how it will lift you up as on eagle's wings into a higher spiritual atmosphere. Women, especially Christian women, from the peculiar nature of their life lot need to cultivate a warm intelligent interest in the world's moral and social progress, and in every philanthropic question of the day. Such a one will never be a drudge. She will be Mary with Martha's busy household skill, and Martha with Mary's sweet unworldly spirit of devotion:—if not the coming woman, at least as near that ideal as our world will ever see.

TOBACCO THE HANDMAID OF INTEMPERANCE.

BY ELDER ALBERT SIMS.

It cannot be questioned that between the habits of tobacco-using and drinking there is a close connection, and that the one is very often productive of the other. If the testimony of some tobacco-users and medical men are of any weight, one of the most radical methods of keeping the young from being led to intemperate drinking is to deny them tobacco. The use ot tobacco among boys, says a good old clergyman, is "Satan's seed corn." Significant name! The youth who loves the weed will, ten chances to one, make a tippler; its early habitual use is the training school for drunkenness.

A British physician states that he examined the health of thirty boys, between the ages of nine and fifteen, who were smokers. In twenty-two of these cases he found various disorders of a serious nature, and more or less marked taste for strong drink—a taste which he found had been generated by tobacco.

The use of this weed is, we think, one of the great attractions to the tavern and parlor of the gin-palace; hence tavern-keepers are always glad to serve their customers with tobacco, and willingly *give* pipes. The blandishments of the rum-seller *draw*, and the insatiable thirst superinduced by tobacco *drives* the poor victim to the cup—"the cup of devils." Tobacco incessantly feeds the appetite for alcohol, and the poor drunkard, attempting to rise, is like a man climbing a perpendicular sand-bank, who comes down as fast as he goes up.

The late Rev. G. Trask asks the following pertinent questions: "Tell us how it is that drunkards are tobacco-users, nine to ten—probably ninety-nine to a hundred? Horace Greeley would say, 'Show me a drunkard that don't use tobacco, and we will show you a white blackbird.' Tell us how it is that drunkenness on distilled liquors and this habit were about contemporaneous—began the world together—and, like the Siamese Twins, in close bonds and loving style, have come down to us from past generations? Tell us how it is that dram-shops and tobacco-shops are generally identical, or one and the same? Tell us how it is that a dram-shop has a dialect of its own? How is it that poor, drivelling wretches, amidst smoke, saliva and toddy, say as is proverbial, 'I love to smoke because it makes me love to drink, and I love to drink because it makes me love to smoke,' and so on in endless slang? Tell us how it is that our men of science, our reliable physicians, Muzzey, Alcott, Woodward, Agnew, Twitchell, and Warren, Brodie, and a host in Europe, hold it to be a physiological doctrine that one artificial appetite generates another, and that tobacco, by wasting saliva, parching the throat, and inflaming the chest, creates thirst for drink, and paves the way for downright drunkenness? Tell us how it is that a drunkard who merely drops his cups but holds on upon his tobacco—often taking the more—has cravings for liquor well-nigh irrepressible; whilst, on the other hand, if he stops his tobacco such cravings are wont to die away? Talk with any poor fellow you see, who has actually passed this ordeal, and he will verify this statement. Tell us how it is that the votaries of tobacco have periodical seasons of depression and goneness, and that multitudes, by confessions, resort to the bottle as an antidote?"

Hence the significant prayer of the Indian, who said, "I wish for three things—first, all the rum there is in the world; secondly, all the tobacco there is the world; *and, then*, more rum!"

"I have no hesitation in averring," says one of the oldest, most able, and experienced temperance advocates (Mr. Joseph Bormond), "that gigantic as are the evils arising from the use of strong drink, these of smoking exceed them." "I know of no single vice," says the late Mr. Solly, "which does so much harm as smoking."

A well-known temperance advocate writes: "I have known members of the church to break the pledge, but it has nearly always been the case that such have been smokers, and have blamed the pipe for it. So far as I have observed more members of our temperance societies fall from being caught in these snare, than in any other."

Another writer says, "The use of tobacco is one of the most powerful accessories of the temptations to drinking which surround British youth." The late Dr. Jas. Hamilton remarked, "Extinguish the pipes of London, and you will go far to shut up the public houses."

It is a fact that in most cases of breach of the Good Templar obligation the man has been a smoker.

In the State's prison in Auburn, N. Y., were 600 prisoners, confined there for crimes committed when they were under the influence of strong drink; 500

of them testified that they began their intemperance by the use of tobacco!

Opium and alcohol, it is said, place their victims in an *abnormal* condition. Tobacco does the same, though in multitudes of cases in a far more thorough and intense degree than alcohol. An inebriate on alcohol may plunge into a debauch to-day and for a while be *abnormal;* he may, however, emerge to-morrow, and be himself again. The victim of tobacco, it should be said, is in a different condition. He, in some sense, is constantly using it from morning to night. He is thoroughly permeated, and saturated with the insidious and subtle poison. He lives and moves and has his being amidst its nauseus fumigations and saliva, and in strictness of speech, so long as under the power of the poison, he is never in a normal state, and never himself again. Hence the man who is but occasionally drunk on alcohol, is a more hopeful subject of the grace of God than the man who is all the time under the hallucinations of tobacco!

If this is not intemperance, what is intemperance? for does not the Bible clearly define true temperance to be the proper use of good things, total abstinence of bad things?

This intoxication on tobacco can hardly be said to have much distinction from that of the whisky inebriate. Drunkenness is drunkenness whether effected by alcohol or tobacco; and "Drunkards shall not inherit the kingdom of God," no matter whether they become such through the influence of spirituous liquors or narcotics. Some—and not a few—smoke themselves to death; some drink themselves to death; and which are most guilty, or least guilty, in the sight of God, we are not anxious to determine. We have heard of cases where the lover of the weed—though a professor of religion—has been led into drunkenness, and become a backslider through the use of tobacco. An eminent Baptist minister, in writing on this subject, says: "I have had to exclude from church membership many smokers who have fallen into the sin of intoxication!"

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6: 10.

MARRIAGE AND DIVORCE.

[Judge Noah Davis of New York in the *North American Review.*]

The marital relation is the normal condition of adult mankind. Whoever of either sex voluntarily lives out of that relation is at war with nature and her laws, and consequently with the best order of society. The rebellion may not be henious enough to call for any punishment, beyond what it carries as its own consequence; nevertheless it fights incessantly against the true interest of organized communities. This is proven by the fact that marriage alone is the mother of the family; and the family is the organic unit of civil society, and the sheet-anchor of its good order. Without marriage, there can be no family in the sense in which I am using that term. Think for one moment what society would be without the family. Blot out the relation of marriage. Annul its obligations and duties. Conceive, if possible, of all women forever husbandless, of all men forever wifeless, of all offspring forever bastardized. Imagine the home, the hearthstone, the family circle with all their loves, their tender friendships, their lifelong sympathies, their parental, filial, and fraternal ties, their hopes, fears, and cares of infancy and youth, in joy, health, and life, in sorrow, sickness, and death; their rights of heritage and heirship, of lineage and name, all shattered and gone forever, and the race turned loose in a pandemonium of selfish and indiscriminate lusts and crimes. No Dante could paint such a hell; nor could its fires be extinguished, save by the slow expiring ashes of universal dissolution. He studies man and his origin, nature, and history to little purpose who fails to see that the family and marriage, its creator and preserver, are of all things foremost in importance to the peace, happiness, and progress of the race.

The subject of marriage is so deeply interwoven with the public interest that the State, whatever be its form of government, must, as a matter of self-preservation, take the institution into its charge by provision of laws enacted for its control and protection. The question at once suggests itself, whether it should be treated as a religious or as a secular institution, or as one combining both of those qualities. For my own part, I confess to a leaning toward the religious side of the question. Not that I am a religionist in any narrow sense of that term; but because I like the ceremony of religious solemnities in marrying and given in marriage, and the better provisions they usually afford for preserving proper evidences of the transaction. This latter reason is not of trifling significance, but of serious importance, especially to the wife, and the children that may be born of the marriage. But in our country, where no state religion does or can exist, it is doubtless wiser that the state should recognize marriage as a simple contract which may be entered into by persons who are free from all legal, mental, and physical disabilities. The state should, therefore, recognize the validity of all marriages between competent persons, made in any mode or form that indicates the making of a civil contract.

But the question of the manner of forming the relation is of little significance when compared with that of the nature of the relation when formed. That is not a mere co-partnership of individualities created to intensify individual advantages and enjoyments, but a God-ordained union of bodies, hearts, minds and souls concentrated to the perpetuation of the race by the creation of the family, through which organized society obtains its surest and holiest guarantees of happiness and progress. Whether created by simple contract or the most solemn religious ceremonies, it is an institution public as well as private in its nature, because of its intimate relations to society and posterity. In this light only, I insist, can the marriage relation be rightly viewed.

But there seems to be no great good in the world without some great antagonizing evil. Every Eden has its serpent. Marriage is no exception, for over against it stands its antipodal foe, Divorce. The State, society, good government, good order, and all their attendant blessings are, from the necessities of their nature, hostile to divorce. A few words may demonstrate this, for divorce disintegrates and destroys the condition of things out of which these spring and grow to their supremest beauty and strength. If a state of society could be found in which no present recognized ground of divorce did or could exist, the folly and crime of inventing a ground would be monstrous. All the conditions of perpetuity through the family, by growth, prosperity, and power, other things being equal, would be guaranteed to such a state; and the introduction of divorce would be, like the dynamite of modern Irish warfare, a devil's ingenuity. As it is the State—society—that is most deeply interested in the existence and continuance of the family, and marriage its founder, so it is society that is most deeply wounded when divorce disrupts and terminates those conditions of life; because it invades the home, defiles its sanctities, lays open its privacies, dishonors its parentage, shames its childhood, and arrests the only pure revenues of human life.

Therefore, in considering the subject of divorce, the interests of society are first and paramaunt; those of individuals are subordinate and secondary. In entering upon the marriage relation, the parties contract with society to respect and perform all the functions and duties of that relation for the welfare of society: to set up the family, to create a lineage and rear it to good citizenship for service in war, and in peace, in order to maintain the State. This contract they have no power or right to annul without the consent of the State.

Herein lies the fallacy of the notions of some of the modern advocates of free-and-easy divorce. They ignore the supreme conditions and purposes of marriage, and elevate the individuality of the parties above the supremacy of society and the State. They treat marriage as a simple contract, affecting them only who make it, and who, they say, can therefore unmake it at pleasure. They wholly discard the idea of the life-unity of one man and one woman in a relation sacredly consecrated to any high, or holy, or other purposes than those of caprice or passion. They ignore the family and exaggerate the individual, and wholly discard the claims of the State. This is no new idea. It has always been a central idea of barbarism. It has prevailed through the most licentious eras of all peoples. It is the culminating thought of the harem. It has been the curse and degradation of women, making her the slave and man the master, a creature for the shambles, bought and sold at the price of lust—higher in her bloom, lower in her decay, than "the dumb driven cattle."

The time spent by many people in devouring column after column in the newspapers descriptive of crimes of various kinds, and other useless reading, would equip them, if rightly used, with an amount of useful information that would surprise them. A writer in a literary journal makes a somewhat exact calculation of what could be accomplished by a persistent and regular reader. Hear him:

"Two columns a day in the newspapers which I could easily have spared, for they were given mainly to murder trials and the search for corpses, or to the romance of the reporter concerning the same, having during the last ten years absorbed just about the time I might have spent in reading a very respectable course in history—one embracing, say, Curtius and Grote for Greece, Mommsen, Merivale and Gibbon for Rome, Hume, Macaulay and Green for my own roots in Saxondom, Bancroft, Hildreth and Palfrey for the ancestral tree in America, together with a very notable excursion into Spain and Holland with Motley and Prescott—a course which I consider very desirable, and one which should set up a man of middle age very fairly in historical knowledge."—*United Presbyterian.*

VOTE FOR THE RIGHT!

Would ye know and serve the Right?
Would ye cherish honor bright!
Would ye worship *Love and Light?*
Choose your side to-day!
Aid this Struggle while you can—
Voting for an honest man;
Let no blight of bribe or ban—
On your *ballot* lay.

Has your vote no higher aim
Than to bolster deeds of shame?
Would you see your country's name
Doomed to infamy?
Come and sternly answer, *No!*
Let your vote for virtue go!
Let it swell the tides that flow
For the *Good* and *True.*

Do your duty—God will aid,
Dare to vote as you have prayed;
Who e'er conquered while his blade
Served his open foes?
Right established would you see?
Wrongs and outrage made to flee?
Strike for that which *ought to be,*
The Lord will bless the blows.

—*Clark's Song Book.*

A STORY WITHOUT A MORAL.

Is John Occult wealthy?

He is well to do.

Then he is doing well?

Splendidly. He belongs to no less than half a dozen secret charitable societies.

Is that of any advantage to him?

Advantage? I should say so. Why look at Charley Grip's ease. Charley only belonged to two societies, and when he died he had a bang-up funeral. Both lodges turned out with full ranks, and marched all over town in stunning regalia, and headed by a drum corps. And then you ought to have seen the flowers! The interior of the church looked like a conservatory.

Yes, that must have been very gratifying to Charley, supposing that he was fond of flowers; but didn't they do anything for his widow?

Do anything? They did everything. They passed splendid resolutions, chuck full of allusions to "an all-wise providence," "our beloved brother," "love and regard," "heart-felt sympathies," and all that sort of thing, and printed them in all the newspapers, besides sending her a copy. If two lodges did all that, what might not one expect of six? That's why I say John is well to do. —*Boston Transcript.*

GLOOMY OUTLOOK FOR INFIDELITY.—Somehow, skepticism and infidelity are making poor headway. Their ventures against Christianity all come to naught, and their insane expectations turn to ashes. Of course this cannot be otherwise, for "the Lord has them in derision; the Lord shall laugh them to scorn." Their puny efforts against the Almighty arm and will is less than nothing, for it is turned even against themselves. They are even beginning to give utterance to their disappointment and despair. One has said; "After all we have done for the past thirty years, the people flock to hear these ministers and fill up their mourners' benches and anxious seats, and give their money, and we can't get any money for anything." Yes, you have got to the truth at last. Just look back through the entire history of infidelity. Has it not always been so, and is it not even more so to-day than ever before? Is it possible that you cannot read your doom in this? How many months will it be after the infidel is dead, and gone to his own place, before he will be utterly forgotten by the world? But the church of Christ will live on, for it is founded upon a rock. It has prevailed, it does prevail, and it will prevail to the end. No infidelity, on the one hand, nor hypocritical, unfaithful professors on the other, can stay her onward march, or even seriously check it.—*Christian at Work.*

Speaking to a brother who is very much opposed to Masonry but unwilling that the public should know it, Dr. Blanchard recently said, "You remind me, dear brother, of a beautiful cat I once had. She was *very* fond of fish, but she would not wet her feet to get them." The old Doctor is a master of satire as well as of invective. Speaking of public sentiment on this question he said, "If you touch it, it will hiss like a tailor's goose." And this recalls a passage at arms between two young men—long ago—who were rivals for the smiles of a young lady. One of them, Mr. A., sat on a sofa with a young lady on each side of him, the object of the jealousy being one of them. Mr. B. sauntered up and put a conundrum: "Ladies, why do you remind me of two poor tailors?" A merry laugh and they "gave it up." "One goose between them!" Mr. A. arose, acknowledged himself vanquished and remarking that "to the victor belong the spoils," offered his rival his seat, which was accepted. "Now ladies," he remarked, "why do you remind me of two peasant market girls?"—and walked away, leaving the mischievous beauties insisting upon Mr. B. to help them guess the conundrum!—*The Interior.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

AMERICAN PLATFORM.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it. Yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy; and we honor the memories of the dead and will be just to the claims of the living, and we take up and prolong the strain raised by the women of this country; "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Americans are doing well to scatter the *Cynosure* among their neighbors during the Presidential campaign. Party ties are so weak that Democrats are becoming Republicans and vice versa,—many doubtless would become Americans if the principles of the American party were known. Shall they be known? Pray and talk for these principles; send the campaign paper to your neighbors; and then furnish them tickets to vote with you for Pomeroy and Conant, and freedom from lodge and rum rule.

Roll on the American ball.

A MORNING STAR IN THE POLITICAL HEAVENS.

BURRELL, Pa.

Light shoots forth from the American platform, like luster from the morning star. I have no delicacy in speaking a word of praise, inasmuch as it is not my platform. I watch with intense interest, as that little pugnacious, irrepressible party fights for principle—fights its way up towards the high places of the nation. It seems to be the embodiment of the spirit, intelligence, and determination of the heroic ages of reformation. The ranks are thin, yet they carry the banners, that carry the mottoes, that shall rally the masses, and make the earth tremble under their tread. There can be no mistake about this statement. For their principles are eternal, universal, and God has written on those principles the prophecy of success.

The platforms of the two great parties are much like unto great, black masses of clouds, shutting out the light of heaven, and suffering not the people to see the great moral and religious truths, that underlie civil government. And they are clouds that shut out of sight, all responsibility to God; blinding the voters as to their allegiance to the Prince, Messiah. And they are clouds dark below, but bright on the upper side, as the anger of the neglected God of this nation glares upon them, generating electricity, which will sooner or later precipitate a furious storm upon this country.

We are glad to see the truth gleam from the American platform, not because we are on it, but because it is in line with our hopes and prayers. It seems like the morning star in the political heavens; the herald of a coming day; a day of national glory and greatness, such as the world has not yet seen. And we behold more than the star. We see the rosy dawn ascending the eastern skies, and tipping the highest mountain tops of statesmanship in the land. The grand ideal set before the nations is to be in alliance and allegiance with King Jesus. And here in this platform we have God mentioned, who is the Father of Christ; and we have the Bible mentioned, which is the word of Christ; and we have the significant adjective "Christian" written with its significant capital "C." There is much comfort in this. It is Christ's glory appearing in the crystalizing politics of the land. And we trust it shall continue to increase, till "men shall be blessed in him, and all nations shall call him blessed."

But Christ's name is not found even in the American platform; it can be inferred; but it is not expressed. We cannot think the party fears to express it for the party fears nothing; not even *defeat*. The party then must either have overlooked this matter, or have considered it improper. But is it improper? The Bible tells us that he is to be the chiefest Statesman, the highest Prince, the greatest Ruler, in every nation. "The government shall be upon his shoulders;" "His name shall be called the Prince of Peace;" "Yea all kings shall fall down before him, all nations shall serve him;" "Be wise now therefore, O ye kings; be instructed, ye judges of the earth, * * * * kiss the Son, lest he be angry;" "And he was clothed with a vesture dipped in blood, and his name is called the Word of God;" "And out of his mouth goeth a sharp sword, that with it he should smite the nations;" "And he shall rule them with a rod of iron;" "And he treadeth the wine-press of the fierceness and wrath of Almighty God;" "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Christ occupies a throne that rules the nations. The Scriptures assert this truth, in strongest language. And it is neither whimsical nor sectarian, neither ungenerous nor non-philanthropic to assert that he sways a scepter that commands every nation, whether Christian or Pagan, Protestant or Papal. It is a truth most powerfully urged by the Bible. Jesus sustains then, a national relation to every nation. And it becomes every nation to acknowledge that national relation. But that acknowledgement is wanting. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast their cords from us." The Anointed Son of God shall yet be honored with this acknowledgement. "All nations shall call him blessed." And if this acknowledgement come peaceably, if not forced by terrific discharges of heaven's batteries, which have desolated Egypt, Babylon, Syria, and Palestine; if it come peaceably, we expect it to come at first through a political platform, as the platform is the living voice, or fetid breath, of dominant parties.

Then as the American party has boldly championed the great reformation principles that shall yet transform our nation with millennial glory, why should it leave the name, that is above every name, out of sight, unexpressed, if not suppressed? Why does it not write that name in great capitals, in the first lines of its platform, and demand that it be engraven on the nation's palladium;—the nation's constitution? Why does it not emblazon that name on every banner that waves over its soldiers of truth and Christianity? Why not follow the leadership of him, of whom it is written, "And behold a white horse; and he that sat upon him was called faithful and true; and in righteousness he doth judge and make war"? Why not follow his leadership into the fierce battle of Armageddon, and fight till the beast be taken; and the false prophet; and the dragon, that old serpent, which is the devil, and Satan, be bound with a chain, for a thousand years? Into this conflict are they marching with steady tread and lions' hearts; and why not follow under this leader? And give him the honor of leading, by emblazoning his name on their banner? This party in moral principle, and Christian statesmanship, is so far ahead of all other political parties, that they are left altogether out of sight. And yet without the inspiration of a prophet, with the instruction of the Bible alone we can say, that this party too, if it kiss not the Son, shall "perish from the way, when his wrath is kindled but a little." "Blessed are all they that put their trust in him."

J. C. M'FEETERS.

A LESSON FROM PITTSBURGH.

The wisdom of pushing the American party issues was fully demonstrated at Pittsburgh. There is every reason to believe that a very large percentage of the Prohibitionists are not in sympathy with the lodges. They are earnest, frank, out-spoken, and thoroughly sincere, and in heart are opposed to methods requiring outside and inside guardians to protect them from the scrutiny and co-operation of their conscientious neighbors. They have never studied the secret system and do not know its wiles or how to meet and defeat them. They need what the American party can and ought to give: information, encouragement and support. The next thing to be done is to hold a convention in Illinois and put a full ticket of State officers in nomination. This should be done not later than the 18th of October, and every friend in the State, and those outside who can, should be there. It has been suggested that the National Committee meet at the same time and place, to more thoroughly perfect arrangements for pushing work all along the lines. The National Convention was held so recently in Chicago, that it would seem desirable to select some other point for a State meeting. Where shall it be? Monmouth, Galesburg, Springfield, or where? J. P. STODDARD.

THE PROHIBITION PLATFORM.

The platform adopted at Pittsburgh last Thursday is reproduced below. It is needlessly prolix and argumentative, and the convention itself recognized the fact by referring it to a committee to reduce its length and simplify its intricacies. After the adoption of the platform John P. St. John of Kansas was nominated for President, and William Daniels of Maryland for Vice President:

1. The Prohibition Home Protection party, in National convention assembled, acknowledge Almighty God as the rightful sovereign of all men, and from whom the just powers of government are derived; to whose laws human enactments should conform, and that peace, prosperity and happiness only can come to the people when their laws of the National and State Governments are in accord with the Divine will.

2. That the importation, manufacture, supply, and sale of alcoholic beverages, created and maintained by the laws of the National and State Governments, during the entire history of such laws, is everywhere shown to be the promoting cause of intemperance, with resulting crime and pauperism, making large demands upon public and private charity, imposing large and unjust taxation and public burdens for penal and sheltering institutions upon thrift, industry, manufactures and commerce; endangering the public peace; causing desecration of the Sabbath; corrupting our politics, legislation, and administration of the laws; shortening lives, impairing health and diminishing the productive industry; causing education to be neglected and despised; nullifying the teachings of the Bible, the church and the school—the standards and guides of our fathers and their children in the founding and growth, under God, of our widely extended country, and which, imperiling the perpetuity of our civil and religious liberty, are baleful fruits, by which we know that these laws are alike contrary to God's laws and contravene our happiness; and we call upon our fellow-citizens to aid in the repeal of these laws and the legal suppression of this baleful liquor traffic.

3. The fact that during the twenty-four years in which the Republican party has controlled the General Government, and that of many of these Statcs, no effort has been made to ehange the policy. Territories have been created from the National domain and governments for them established and States from them admitted to the Union, in neither of which has this traffic been forbidden or the people of these Territories or States been permitted to prohibit. That there are now over 200,000 distilleries, breweries, and retail dealers in these drinks, holding certificates and claiming the authority of the government for the continuation of a business so destructive to the moral and material welfare of the people, together with the fact that they have turned a deaf ear to remonstrance and petition for the correction of the abuse of civil government, is conclusive that the Republican party is insensible to, or impotent for the redress of those wrongs and should no longer be intrusted with the powers or responsibilities of government. That although this party in its late National convention was silent on the liquor question, not so its candidates—Messrs. Blaine and Logan. Within the year past Mr. Blaine has publicly recommended that the revenue derived from the liquor traffic shall be distributed among the States, and Senator Logan has by bill proposed to devote these revenues to the support of schools. Thus both virtually recommend the perpetuation of the traffie, and that the States and its citizens shall become partners in the liquor crime. The fact that the Democratic party has in its National deliveranees of party policy arrayed itself on the side of the drink-makers and sellers by declaring against the policy of prohibition of such traffic under the false name of "sumptuary laws," and when in power in some of the States refusing to remedy legislation, and in Congress refusing to permit the creation of a board of inquiry to investigate and report upon the effects of this traffic proves that the Democratic party should not be intrusted with power or place. That there can be no greater peril to the Nation than the existing competition of the Republican and Democratic parties for the liquor vote. Experience shows that any party not openly opposed to the traffic, will engage in this competition, will court the favor of the criminal classes, will barter away the public morals, the purity of the ballot and every trust and object of good government, for party success, and patriots and good citizens should find in this practice sufficient cause for immediate withdrawal from connection with their party.

That while we favor reforms in the administration of the government in the abolition of all sinecures and useless offices, we favor the election by the people of the postoffice officers of government instead of appointment by the President; that competition and sobriety are essential qualifications for holding a civil office and we oppose the removal of such persons except so far as it may bc absolutely necessary to secure effectiveness as the vital issues on which the government is intrusted to a party; that the collection of revenues from alcohols, liquors, and tobaeco should be abolished as the vices of men, and not a proper subject for taxation.

5. That revenue for customs duties should be levied for thc support of the government, economically administered, and when so levied the fostering of American labor, manufacturers, and industries, should constantly be held in view.

6. That the public lands should be held for homes for the people, and not for gifts to corporations, or to be held in large bodies for speculation upon the needs of actual settlers.

7. That all money, coin and paper, shall be made, issued, and regulated by the general government, and shall be legal tender for all debts, public and private.

8. That grateful eare and support should be given to our soldiers and sailors, their dependent widows or orphans, disabled in the service of the country.

9. That we repudiate as un-American, contrary to and subversive of the principles of the Declaration of Independence, from which our government has grown to be a government of 55,000,000 of people, and a recognized power among the nations, that any person or people shall or may be exeluded from residence or citizenship with all others who may desire the benefits which our institutions conferred upon the oppressed of all nations.

10. That while these are important reforms, and demanded for the purity of administration and the welfare of the people, their importance sinks into iusignificance when compared to the reform of the drink traffic which annually wastes $800,000,000 of the wealth created by toil and thrift, and drags down thousands of families from comfort to poverty; which fills jails, penitentiaries, insane asylums, hospitals, and institutions for dependency; which destroyes the health, saps the industry, and causes loss of life and property to thousands in the land, lowers intellectual and physieal vigor, dulls the cunning hand of the artisan, the chief eause of bankruptcy, insolveney, and loss in trade, and by its corrupting power endangers the perpetuity of free institutions.

11. That Congress should exercise its undoubted power and prohibit the manufacture and sale of intoxicating beverages in the Distriet of Columbia, the Territories of the United States, and in all places over which the government has exclusive jurisdiction.

12. That hereafter no State shall be admitted into the Union until its eonstitution shall expressly prohibit polygamy and the manufacture and salc of intoxicating beverages.

We earnestly eall the attention of the laborer and mechanic, the miner and manufacturer, and ask an investigation of the baneful effects upon labor and industry caused by the needless liquor business, which will be found a robber, which lessens wages and profits—the destroyer of the happiness and family welfare of the laboring man; and that labor and legitimate industry demand deliverance from the taxation and loss which this traffic imposes, and that no legislation can so healthily stimulate production or increasc a demand for capital and labor, or produce so much comfort and content, as the suppressing of this traffic would bring to the laboring man, mechanic or employer of labor throughout our land.

13. That the activity or co-operation of the women of Americe for the promotion of temperance has, in all the history of the past, been strength and encouragement which we greatly acknowledge, and the methods, the earnestness, zeal, intelligence, and devotion of the mothers and daughters of the Woman's Christian Temperance Union has been eminently blessed by God. Kansas and Iowa have been given her as "sheaves" of rejoicing, and the education and arousing of the public mind, and the constitutional amendments which now prevail, are largely the fruit of her prayers and labors: and we rejoice to have our Christian women unite with us, sharing in the labor that shall bring abolition of the traffic. She shall join in the grand "Praise God from whom all blessings flow," when by law our boys and firesides shall be free from legal drink temptation.

14. That believing in the civil and political equality of the sexes, that the ballot in the hand of woman is right for her protection, and would prove a powerful ally for the suppression of the drink saloon, the execution of the law, the promotion of reform in civil officers, and the removal of corruption in public life, we delegate the practical outworking of this reform to the discretion of the Prohibition party in the several States, acecording to the condition of the public sentiment in those States.

15. That gratefully we acknowledge and praise God for the presence of his Spirit, guiding counsel, and granting the success which has been vouchsafed in the progress of temperance reform, and looking to him for all wisdom and help, we ask the voters of the United States to make the prineiples of the above declaration a ruling principle in the government of the Nation and of the States.

THE PITTSBURGH GOOD TEMPLAR ROW.

The press reports of Wednesday afternoon in the Prohibition convention pictures that disgraceful scene in more glaring colors than even the *Cynosure* editorial correspondence. The Pittsburgh *Press* thus describes it:

The secret society question was sprung on the convention this afternoon and a storm was created, the like of which has rarely been witnessed in this eity. It was shortly after the call to order and one or two items of routine business had been disposed of and the report to the committee on credentials was about to be read, when Rev. Charles A. Blanchard, of Chicago, son of the venerable Dr. Blanchard, editor of the Anti-masonic *Cynosure,* and president of Wheaton College, was called to the stagc. Prof. Blanchard seemed to act on some of the delegates like a red flag on a battle. He was greeted with cries of "time!" "Let us have the report!" "Proeeed to business!" But order was restored and the speaker was allowed to proceed. He told the convention that he had just eome from the convention of the American Prohibition party. [Cries of time.] That party he said, had a history very like that of the Prohibition party. It was organized as a party at the same time and for the same reasons, because its anti-secret society principles were not taken up by either of the great parties. Both of these parties favored the prohibition of the liquor traffic. When the mother has worked hard and deprives herself of the comforts of life to educate her son the State had no right to lay a snare for her feet. [Applause and cries of louder.] He was strongly in favor of women suffrage, and was warmly applauded when he declared that the State should put into the hand of woman the sword of the ballot, that she may cut the liouor traffic out. "We believe also," he said, "that men should not be allowed to enter into secret obligations inconsistent with the good of the State." This was the signal for the storm of interruptions. Hisses were heard all over the hall. "It is recorded in history, Rome was once saved by the cackling of geese," said Prof. Blanchard, gazing steadily into the face of those who were interrupting him, "but it was not by the hissing of geese."

This was the signal for a new outburst. Delegates all over the hall leaped to their feet, some stood upon chairs and tried in vain to make themselves heard.

"I protest," shouted John B. Finch, of Nebraska, the head of the Good Templar's organization. "I protest against such an insult to delegates of this convention."

"Wisconsin protests," shouted Rev. Henry Coleman, D.D., formerly of Milwaukee. Protest! Protest! Time! Time! Give us the report! Sit down! The cries came from all parts of the house. Chairman Daniel, who is evidently none too well versed in parliamentary law, made frantic efforts to restore order, but the sharp, quick strokes of the gavel only increased the din. Professor Blanchard meantime stood erect and unmoved. He gazed full in the face of his audience as if he was receiving a round of applause. His clear, full voice rang out above the tumult without showing the slightest quiver of emotion. He spoke steadily on, but nobody heard what he said—not even the reporters, who got close to the stage.

"I second the protest of the delegate from Nebraska," yelled A. L. Smith, of Illinois, a nervous young man with a light moustache. "This is an outrage," re-echoed another delegate.

"Mr. Blanchard has the floor," said Chairman Daniel, with a loud rap of the gavel, and amid a loud chorus of cries the speaker went on. "I want to thank you, ladies and gentlemen, [Report! Report! Sit down!] and to express the hope [Give us the report!] [Time!] that the time will soon come when the great principles of the two parties shall prevail, [a storm of hisses] and when the licensing of the sale of intoxicating liquors shall be a thing of the past." Mingled hisses and applause filled the air as the defiant young Westerner stepped back on the stage. A dozen delegates were on their feet and old Dr. Blanchard who had taken in every feature of the performance with the keenest interest, leaned back in his chair and laughed loud and heartily.

The Chicago *Herald* had a very full report of the convention, and described Mr. Finch's little time thus:

When the convention reassembled at 3 P. M., after prayer by Rev. Dr. Hayes, of Illinois, and some laughter over the proposition of a delegate to make people keep their feet still, telegrams of congratulation were read from the Prohibitionists of Missouri, Middletown, N. Y., and Eastern Pennsylvania, and it was decided to send a congratulatory dispatch to the temperance convention which meets in Indianapolis to-morrow. At this point the Chairman announced that Rev. C. A. Blanchard, president of Wheaton College, was present as bearer of greetings from the native American (Anti-masonic) party. It was unanimously resolved that the reverend gentleman be heard, and he was loudly applauded when he took the platform. He briefly referred to the circumstances under which the American party came into existence. He referred to the fact that two of its cardinal principles were prohibition and woman suffrage. Proceeding, the speaker said: "There is only one point in which we do not agree—we of the American party do not believe in people who are members of a secret society holding public office."

This expression was the signal for an uproarious scene. Following this outbreak came hisses from all parts of the hall. In vain the speaker endeavored to proceed. The audience howled itself hoarse. Men stood on their chairs and shook their fists at the platform. Finally, with a few words of thanks, which could not be heard a yard away, the speaker quitted the platform. Delegate Smith, of Illinois, mounted on his chair, and evidently laboring under great excitement, voeiferously declared that the remarks of the preceding speaker were a gross insult to a large and respectable body of men, and moved that no other representative of a political party be allowed a hearing during the remainder of the convention. This was loudly applauded, but was shelved for the time being by a reference to the Committee on Platform. The Committee on Credentials was called upon for a report, but no response being made, "Old Hundred" was sung. John B. Finch, of Nebraska, was loudly called for, but rising in his seat, begged to be excused from making a speech, saying that he was here as a delegate, and desired simply "to work with the boys."

THE PROHIBITION PARTY.

The following summary of the work of prohibition in politics is from the Wooster, O., *Herald.* The compiler classes the prohibition work in Kansas, Iowa and Ohio as the work of the party, whereas the Republican party was the party of prohibition in those States.

The first national nominating convention of the Prohibition party assembled in the Opera House at Columbus, O., February 22d, 1872.

A declaration of principles was adopt d and the following nominations were made: For President, James Black of Pennsylvania; for Viee President, Rev. John Russell, of Michigan.

In five States electoral tickets were put in the field; total vote polled, 5,508.

The second national nominating convention of the Prohibition party was held in Halle's Hall, Cleveland, Ohio, May 17th, 1876. Hon. Green Clay Smith of Kentucky, was nominated for President, and Hon. Gideon Stewart of Ohio for Vice President.

Electoral tickets were put in the field in seventeen States, and 9,757 votes reported.

The third national nominating convention was held in Cleveland, O., June 17th, 1880. Gen. Neal Dow, of Maine, was nominated for President, and Rev. H. A. Thompson, of Ohio, for Viee President.

Electoral tickets were put in the field in fifteen States, and 10,305 votes reported.

In 1882 the aggregate vote in eleven States for State officers was 75,822.

In 1883 the aggregate vote in seven States for State officers was 58,205.

In 1880 a prohibitory amendment to the State constitution was submitted to the voters of Kansas. It was adopted by a majority of 7,998. There were 92,302 votes cast for it and 82,304 cast against it.

In 1882 a prohibitory amendment to the State constitution was submitted to the voters of Iowa. It was adopted by a majority of 29,729. There were 155,365 votes cast for it and 125,636 cast against it.

In 1883 a prohibitory amendment to the State constitution was submitted to the voters of Ohio. Notwithstanding the fact that the issue was complicated by the submission of a lieense amendment at the same time and hat the vote had to be given at a general election, 323,-189 votes were cast for it while only 98,849 votes were cast for the lieense amendment.

Up to the present all the national Prohibition eonventions have been held in Ohio. Two Ohio men have received the nomination for Viee President: Stewart in 1876 and Thompson in 1880. Ohio was also the first State to place an Independent Prohibition ticket in the field, which was done in 1869—the convention, we believe, was held at Crestline, O.

Good works do not make a Christian; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made a Christian by works, but by Christ; and being in Christ, he brings forth fruit for him.—*Luther.*

CORRESPONDENCE.

MASONRY IN THE NATIONAL SOLDIER'S HOME.

MILWAUKEE, Wis.

EDITOR CYNOSURE:—Having read an article in your paper from a veteran of the Soldier's Home, as to their treatment, and being a Mason myself, I was led to inquire of another Freemason as to the truth of those matters, and found it correct. My friend being an inmate of that Home, he said that an inmate of State-prison would not be so harshly tyranized over, and that Andersonville had less terror. My friend strictly charged me not to make his name known, "For," says he, "when I went there they began this eussedness upon me. I did not let on that I was a Mason until I had satisfied myself that noue but a Mason could be safe and free from jeopardy, and then on on an occasion when my crank sergeant was trying to tyranize, I says to him, 'Now old crank, you want to let up on this'! and making myself known as one he begged all manner of pardons and remarked, 'You know we have all manner of trash here and we have to deal accordingly.'" Says my friend, "How do you discriminate between trash and others? You took me for one." Here is the point, a Mason is not trash, however heartless. But, says my friend, they removed Hall from being Provost Marshall because of cruelty, and put in Moyer, a worse desperado than Hall. The *Sentinel* of our city has blustered much over the eruelties practiced at the Home, but it does not tell boldly that a Masonic curse is upon it. The Home is thronged with officers suffieient to guard the city of Milwaukee; and to make it appear as a case of necessity, they seek after men as a hound on the rabbit's track.

The following are the pretexts for imprisonment: for stepping on the grass, for being heard to sing, for speaking loud enough to attract attention, for taking a piece of bread and butter from the table to eat because you have not finished before the waiters snatch your plate from under your knife, for giving reasons why you should not be accused of a matter which you know not of, for not fixing your bed just to a wrinkle in a sheet just as you are told to, also for being found with liquor in you. I have seen a Mason police so drunk his nose would shine like the sun in a foggy morning, lugging a poor old harmless man to the guard house that one could scarcely detect had tasted any; but the poor old victim could not place his thumb under his nose and brush up and down the ridge of his nose with his fore finger as well as they could. All these sip the government appropriations to euhanee their power and Masonic eraft, and humanity beneath them groans piteously under the burden. Go into your State-prison, see the convicts pass to the table under the eyes of many guards, as is it at the Home near our city; whether you go in or out, sit down or stand up, from three to a dozen men are staring like so many hungry dogs at a carcass, ready to seize on to you, each one performing his Masonic gestures: rearing the Mizpehs, guaging the level and plumb, forming the squares, brushing the noses, wiping the eyes, pulling flies from under the ear, winking with the eye, and all with barbarous boasting that they have got the Guard house full of the Royal family.

When strangers go to visit them, a man wearing a girdle band called "Officer of the Day" meets them gladly at the door to escort them speedily through, lest they by chance should hear the pitiful tales of bereaved souls; and so intimidated are some of them that they dare not speak lest their oppressions be heaped heavier upon their necks; and some even go so far as to lie for their oppressors hoping for clemency, but they find it only for the moment, and when the inspectors come around they are diverted from the purpose for which they came, and return with a lie in their mouth that all is well,—and still, not a lie, for they mean "with the Masonic brethren." It is really amusing to see a man come into the home to be a pauper with the rest, with heart full of the pride of life, and upon feeling the first pang of offenee he rises up to assert his manhood, saying, "They can't ride me." But time passes; he feels the iron hand sinking him lower and lower beneath the wave of gloomy subordination. If any man dare to question or deny the truth of this statement just mark that man for a liar, although he be my brother in the craft; but I cannot stand it to see honest humanity so shamefully treated. Pray do not call that a soldier's home, but a Mason's bank and a non-Mason's hell. It grieves me much to be obliged to so charge my brethren, but God knows when the eagles, as they call themselves, flee to the spoils at the expense of human liberty, charity and mercy, then I say it is time that they be made to suffer the torment they have pressed upon others. The principles of Masonry are good in their place, but like the Pharisees they have made it a den of thieves so that the temple needs abundance of salt and fire. The Soldier's Home, the Credit Mobilier, the "Salary Grab," the land grant, Wall street swindles, monopoly encouragements and promises of pensions to all soldiers in the future, have their root in the voracious hearts of Masons, and the soldiers at the Homes not Masons are pressed lower than State-prison convicts.

Yours truly, S. J. ROSE.

CONTROVERTING ROME.

"Reasons for Doubt in the Church of Rome," by the Earl of Redesdale in reply to Monsignor Capel, tries to prove that Rome is unsound from Capel's own standpoint. Because:

First, Rome sets up her own teaching in opposition to Christ's words; *e. g.*, by substituting the wafer for the cup, thereby preventing obedience to Christ's command to "drink of it." In fact Capel himself says, "The commandment of our Lord was clear and absolute, and no power on earth can change it." The reply is, that the Church of Rome, after fourteen centuries, did change it! A very good reason for doubting Rome, certainly.

Another cause for doubt is *papal infallibility*—accepted by the church only in the nineteenth century! Paul withstood Peter because he was to be blamed. Gal. 2: 11. Peter was *fallible* by this proof of Scripture.

The third point is that Rome "refused to accept what the universal church has decreed" at the Chalcedon Council.

It seems that Capel does not hold *papal* supremacy as a dogmatic article of faith, but holds the *church* as infallible. As the church speaks through its councils, what right had the pope in the fifth century to admit one part and refuse another of the council of Chalcedon? This too is a good ground for doubt of the Church of Rome, for it is thus shown to be but a part of and *not* the whole of the *universal* church.

Such is the style of controversy between claimants for some other supreme authority than the Christ of the inspired Scriptures. How happy should we be that we are free from anxiety about *human* creeds and authorities, and that we have the Scriptures themselves. We may not study Christ's and his apostle's words as we ought, but we know them to be the truly authoritative instructions for his people, and so plain that "the common people" easily understood them. It is the veriest devil's logic to persuade men that the *priests must* interpret Scripture for them, and that a man cannot himself "Search the Scriptures" and know that "they testify" of the Saviour of the world.

What an absurdity it is for men to have faith in the words of men instead of faith in the word of "God in Christ!" As it was when Jesus walked among men, so it is now. His teachings are scorned by many who boast of their divinely authorized "blind guides," who too oft are but modern "scribes and Pharisees, hypocrites." The Scriptures testify of Christ. Sinner: *Believe in and obey* HIM, and you are saved! T. H.

GENERAL SHERMAN AS A SENTIMENTALIST.

At the close of the war Mr. Seward seemed desirous of having General Shermau go to the Holy Land in the *Quaker City*, by way of diplomatic sentimentality, in which Mr. Seward was exceedingly fond of indulging. The General preferred to go to Constantinople and the Caucasus; though what the diplomatic meaning of the voyage was in either case men of mere practical sense will never understand. A band of so-called Knights Templar subsequently went in the *Quaker City*.

The spectacle, however, of General Sherman in a sentimental attitude in a graveyard on Decoration day, weeping over the memory of dead soldiers is something quite extraordinary. It seems to have some political significance, and reminds us of those samplers of needlework which young ladies used to delight in sixty years ago, in which was often sentimentally portrayed the figure of a weeping woman, handkerchief held up to her brimming eyes, under a weeping willow, at a marble monument, urn on top, and upon one side of which were the words —"Sacred to—"

When we consider the lodge machinery for getting office and "liberalized" pensions of which Decoration day observances bear such an important part, this sentimental posing of General Sherman in its interest rather inclines us to doubt the quality of that military reputation with which he popularly stands accredited. It does not seem to resemble much that material of which the military character of the Duke of Wellington was made. Which of the two is the more improper fruit for great generalship to yield, Marine Banks or Decoration day sentimentality, it would be hard to say. OLD SOLDIER.

PITH AND POINT.

SUN-STRUCK SUN-WORSHIPERS.

Naughty sun, to strike his devoted children so! Why did he not strike the rest, or let the five go unstruck, and serve them all alike? Perhaps the five charged too heavy, and fired too often, and the recoil was too heavy. Or did they offer "strange fire" to their god? Sun-worshipers should be very sincere in Louisville, in a torrid temperature, and not offend their deity. As to St. John the Baptist, Masonry is under special obligations to him. A Masonic oath took his life; while a Masonic kiss betrayed Jesus, and Knight Templarism is the Judas kiss over again. Defenders of the Christian religion, spare thy kisses, lest he who wields the suns and systems strike thee with eternal death. Great God, defend thy church from her defenders (?) N. C.

NO INFIDELS IN MASONRY.

Mr. L. Solomon, a Jew and a resident of Keokuk, Lee county, Iowa, and a Freemason, a member of Eagle Lodge No. 12, personally told me that he did not believe there was any Christ. I also heard this same Jew damn our translation of the Bible in the presence of a Red Cross degree Mason. This conversation took place in the month of March, A. D. 1878. Now, Mr. editor, if this is not fellowshiping men who reject Christ as the true Messiah, I would like to know what is.—JOHN MCLANE, *Keokuk, Iowa.*

LODGE PROSTITUTION.

From personal observation I know the lodge prostitutes the affections of its votaries from dearest relatives, the Christian church, and even one's own family. That it creates an uncharitable clique or ring, and worst of all gives its dupes a false hope of heaven and eternal life.

C. W. P.

BIBLE LESSONS.

LESSON VI.—August 10, 1884.—Absalom's Rebellion.—2 Sam. 15: 1-14.

GOLDEN TEXT.—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12.

"Any man that had a controversy." Better a "suit," as ver. 4. There was a fitness in Absalom's currying favor with such persons. The majority of those who go to law are eager, self-seeking, enterprising persons, and natural tools for a conspirator to practice with. And, of course, if they lost their suit, in the fury of their disappointed self-will, they would be ripe for an attempt on David's government. Even so every man that was in debt, or discontented, turned in with David against Saul. —*Hanna.*

"There is no man deputed of the King." Absalom implies that decisions were given hastily and arbitrarily, and that his father needed assessors to help him. There is no reason to suppose that David was neglecting his duty as a judge; but the task was growing too heavy for one man to perform it (see Ewald's *History*, 3: 176).—*Cambridge Bible.*

"I would do him justice." Imagine the kind of justice the land would have under such a judge! A man guilty of murder, ready for parricide, and afterward openly guilty of incest.—*Hanna.*

"So Absalom stole the hearts of the men of Israel." The elements of this astonishingly successful move may be found among the following: (1) the fickleness of the people, love of change, impatience at long-continued prosperity; (2) the loosening of the bonds of fidelity and obedience in consequence of David's personal sins and the disorder in his family; (3) David's loss of popularity through his withdrawal from the people; (4) Joab's haughty temper and impunity in bloody crime; (5) Bathsheba's unpopularity, and her intriguing for the succession of her son; (6) the great number of the disaffected; Bathsheba's relations, Saul's old adherents, the tribe of Judah; (7) Absalom's address; (8) but chiefest of all, this rebellion must be regarded as one of the retributive effects of David's great sin; the hand of God was in it. Nathan prophesied it (chap. 12: 11), David acknowledged it (chap 16: 11). And the punishment came from the same source as the sin.—*Peloubet.*

"Let me go and pay my vow." To blind the eyes of his father he became very religious in appearance. The sins of Absalom were many; and one of the most dreadful was this putting on of the cloak of religion. He knew his father's piety; and that his sore heart would be delighted by any appearance of piety in his sinful son. And he plays upon this piety to gain his purpose.—*Hanna.*

"Two hundred men . . . that were called." Invited to the sacrificial feast as Absalom's guests. In all probability they were men of distinction, and would naturally be regarded, both at Jerusalem and at Hebron, as accomplices in the conspiracy. No doubt Absalom hoped that many of them, finding themselves thus compromised, and seeing the number of his supporters, would decide to join him; or failing this, they might be held as hostages.—*Cambridge Bible.*

"They knew not anything." This shows the extreme secrecy with which the conspiracy was conducted, and accounts for David's having no suspicions. We may note Absalom's taste for giving large entertainments (see 13: 23-27).—*Cook.* That which happens at every insurrection happened also here, only the ringleaders knew what was aimed at, while the great mass, who had nothing to lose, but hoped only to gain, were drawn almost blindfold into the whirlpool.—*Krummacher.*

"And David said, ... Arise, and let us flee." (1) He would not fight against his own loved son. (2) David's kind nature induced him to spare Jerusalem the horrors of a siege, and the risk of being taken by assault. (3) He probably judged too, and rightly, that delay would be unfavorable to Absalom's plans, an opinion which Ahithophel held too (see 17: 1, 2), and Hushai (17: 7-13). (4) It must also be remembered that in a time of peace David had no standing army with which to resist this sudden attack from so unexpected a quarter. (5) Possibly, too, the remembrance of Nathan's prophecy (12: 10-12) tended to paralyze David's natural vigor, and incline him to gentle counsels.—*Cook.* His flight was not from cowardice, but from prudence; for he felt he should be fighting against God. So he appears as a penitent man rather than a vigorous captain.—*Sanctius.*

COMMENTS BY E. E. FLAGG.

THE DANGER OF SECRET SOCIETIES.

1. *Masonry seeks to win as Absalom did, by fair speeches and a show of unlawful power.* Vs. 1–7. In this lesson we have a picture of the successive steps by which a secret conspiracy can overthrow the most stable government. J. G. Stearns, in commenting on the fact that the French Revolution, with all its terrible atrocities, was entirely the handiwork of the secret lodges, says, "Secret societies in America may become as corrupt as they ever were in France, and then they would be equally as dangerous. In one day they might strike a deathblow at the liberties of our happy land and crown one of their grand kings monarch of Ameriea." Many other wise and good men have asserted that "Freemasonry was treasonable to the state," and "a virtual conspiracy against society at large." Said the martyred Morgan, "If my life must be forfeited I owe to my country an exposure of its dangers." Through the Grand Army and other secret orders it is now openly seeking to control our next Presidential election, and no one can tell what it may do in the future if allowed to have its way unchecked. "Absalom prepared him chariots and horses and fifty men to run before

him." This was assuming far more of regal state than did the true king, besides being in direct violation of the Hebrew constitution (Deut. 17: 17); but it served its purpose in dazzling the eyes of the people. Masonry in like manner dazzles the unthinking with parades, brass bands and smart regalia, and by bestowing such titles as Grand Worshipful Master, Grand High Priest, Sublime Prince Elect, and many others far more grandiloquent than any sovereign of Europe would think of assuming. This is in direct violation of our Constitution, which forbids any title of nobility. Though Absalom pretended such a strong desire to see all wrong and oppression done away with, he would in all likelihood, had he ever attained to the throne, made a very despotic prince. So Masonry claims to be a great friend to freedom and a foe to all tyranny while it is itself the most monstrous system of despotism that the world has ever seen.

2. *Masonry wins by its hypocrisy.* Vs. 7–9. Absalom's pious words at the very time when fratricide and rebellion were in his breast lulled every suspicion of his treason to rest. So Masonry has always used religion as a cloak to prevent men from suspecting its true designs.

3. *It wins by the ignorance of its followers.* V. 11. "Two hundred men went with Absalom out of Jerusalem." "They went in their simplicity," the narrative adds; "they knew not anything." Probably the idea of keeping them in ignorance was to involve them so deeply in the plot before their suspicions were aroused that they would be afraid or unable to turn back. Masonic conspiracies are known only to a few leaders. The rank and file go "in their simplicity," sworn to obey unknown superiors without asking questions. It is easy enough to see how men weak or simple minded enough to do this can be made partakers in the most treasonable plots. Our only safety is in demanding the prohibition by law of an institution so dangerous to our liberties.

LIGHT FROM THE WORD.

What graphic picture does David draw of a company of secret conspirators? Ps. 64: 2–5. What is the difference between the simple and the prudent? Ps. 14: 15; 27: 12. *Can a man show greater simplicity than to take solemn vows without knowing what he is swearing to?*

SUGGESTIONS TO TEACHERS.

We have to-day a lesson on "Filial Ingratitude." 1. *An ungrateful son.* Absalom, loved by his father, not punished for his crimes (chap. 13: 21, 39), tolerated (chap. 14: 24). As a consequence of his training, he is found to be revengeful, headstrong, treacherous, hypocritical. In the lesson to-day, he takes advantage of his father's forgiveness (1) to *steal the hearts of the people* (vers. 1–6), (2) to *organize a rebellion* (vers. 7–12). 2. *An afflicted father.* David had been disciplined in his early years, coming to the kingdom only after 18 years of strife, yet his heaviest trials were reserved for his old age. A civil war broke out; led by his eldest son, and counselled by his nearest friends (Ps. 55: 12–14), he flees (vers. 13, 14) from his own home and city, recognizing in this stroke the hand of God.

The lesson also gives us "The Harvest of Sin." 1. (1) *David had sown the wind* (*a*) in his polygamous marriages, (*b*) especially in marrying Absalom's mother (Deut. 7: 3; Ex. 34: 16), (*c*) in his relation to Bathsheba, (*d*) in his weak indulgence towards his children, (*e*) in his treatment especially of Absalom. (2) *He reaped the whirlwind,* (*a*) in the dishonor brought upon his family (chap. 13: 19), (*b*) in the death of his oldest born (chap. 13: 28), (*c*) in the loss of his people's hearts (chap. 15: 6), (*d*) in the open revolt (vers. 13, 14). 2. (1) *Absalom had sown the wind* (*a*) in the spirit of hatred cherished for two years (chap. 13: 22), (*b*) in the murder committed (chap. 13: 28, 29), (*c*) headstrong passion (chap. 14: 30). (2) *He reaped the whirlwind* in proceeding to (*a*) treachery against his father (vers. 1–6), (*b*) hypocrisy (vers. 7–9), (*c*) open rebellion (vers. 10–12).—*Peloubet.*

Friends will see at a glance the sacrifice that is being made to furnish the *Cynosure* during the campaign so cheaply, and will remember to send not less than four names at a time and one dollar.

OBITUARY.

Father JUDSON C. HALSTEAD, of Cortland, Ohio, was born in Austintown, Mahoning Co., Ohio, June 22d, 1816. He was converted during a revival in Martinsburgh, Pa., about 1852, and joined the Wesleyan Methodist church, organized at that place, about a year afterwards. He was S. S. Superintenent and steward of this church for a period of years, and aided very largely in the erection of its edifice. Returning to Ohio he resided at several points in Turnbull and adjoining counties, moving from Windsor to Cortland in April, 1882. He passed peacefully on to the better world in the afternoon of July 4th, 1884, aged 68 years and 12 days, after a renewed attack of asthma, with which he had been an invalid for some years. The funeral services were held in the U. B. church on Sabbath afternoon, Bro. J. D. Nutting, of the Congregational church, preaching the sermon, from 1 Cor. 15: 56—"Death, its sting and our triumph."

Father Halstead was known throughout his Christian life as an earnest Christian worker, both in ordinary directions, and in the special line of reform against slavery, intemperance, and the secret lodge. Popularity with men was never his conscience; popularity with God was. "So shall we be forever with the Lord"—and so only.

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

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Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
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Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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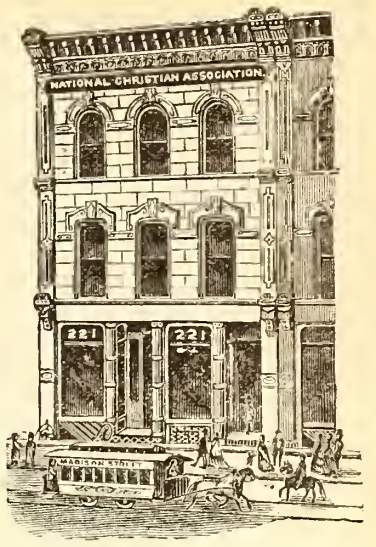
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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, JULY 31, 1884.

The author of the popular book, "Holden with Cords," has begun a new story depicting the evils and emphasizing the warnings against the lesser secret orders. We have read the opening chapters of this new story, and believe it will prove more popular and a more valuable contribution to reform literature than the talented author's first work. It is entitled, "BETWEEN TWO OPINIONS." In order to give new and old subscribers, in greatest number, an opportunity to read the whole of this story, we shall not begin its publication until September 4th. Let unremitting efforts be made meantime to increase tne number of readers of the *Cynosure*.

SENATOR POMEROY was interviewed by the press at Pittsburgh and won "Golden opinions from all sorts of people." A Mason informed Pres. C. A. Blanchard that he knew of the trap to destroy Pomeroy; that it was laid in the lodge, and he went to Pomeroy and told him not to admit Col. York to an interview, if he did he was ruined." But he said Pomeroy was so confident with his known majority—and simple-hearted, and a little vain withal of his skill as a politician, that he neglected the advice, fell into the Masonic trap, and was overthrown. What a thing is the secret, sworn, murderous lodge!

JOHN B. FINCH, who led the lodge row at Pittsburgh is a Mason and has just been elected head of the Good Templars of the world. He wore, as the convention closed, a pre-occupied and troubled look. He is not past learning as he shows by incessant flattery of Miss Frances E. Willard. Finch is not past hope. Let us pray for him.

THE PROHIBITION CONVENTION.

Enthusiasm of the Delegates—Masonic Bluster—Popularity of St. John—McDonald under a cloud—Opening speeches—The American fraternal committee expects the courtesy of gentlemen but is met by a howl of lodge savagery—The Convention loses its head—The Masons cowed and downcast.

LAFAYETTE HALL, PITTSBURGH, PA., }
Tuesday morning, July 22d, 1884. }

DEAR CYNOSURE:—Though the day before the convention, delegates are marching up to their hotels,

"All the while
Sonorous metal blooming martial sounds."

Now the band has come up into the hall and are playing "Nearer, my God, to Thee," which is much sweeter to the earnest men and women coming in than "Dixie" or even "Yankee Doodle." Surely American politics are being, as said in my Farwell Hall speech, "turned back to God whom our party platforms have deserted." Mr. Lewis of Willimantic, Connecticut, comes to me and says, "I should be glad to vote for St. John and Conent, I am a Conant man all over. I have not yet met Senator Pomeroy, but hope to soon."

Dr. McDonald's picture and sketch are being circulated through the hall, while the workmen's hammers are ringing on the last touches for accommodating the audience, and already a hundred or more good-looking men and women are chatting, earnest and happy. At my hotel I met Mr. Schumacher of Ohio. He is anti-secret, but quietly so. He introduced me to a Mason at table who has been lodge master in New Jersey and belongs to nearly all the secret societies. He is loud and earnest, and says, "Don't undertake to oppose secret societies here. You'll split us, if you attempt it. I care nothing for your Methodist, Presbyterian, Baptist and what not, but touch my lodge and you'll raise a row at once." Some good Wesleyan Ohio delegates said, as our Masonic friend blustered out of the room, "Don't mind him, he is a swearing, blasphemous man with no goodness in him." Yet you would think he had a monopoly of prohibitionism, and he loudly declared he could "initiate me into the lodge without going out of the Bible." Such men will quit the lodge as soon as it becomes unpopular, and office is to be had by opposing it.

Ferdinand Schumacher says he wishes Dr. A. A. Miner of Boston to head the Prohibition ticket. Others are strong for Gideon T. Stewart, who is here, and spoke to a small crowd last night.

They are putting down carpets on the widened platforms, and eight or ten bags of green vines for ornamentation are just pitched down by me as I write. Good old matrons sit smiling, and a bevy of young women and lassies are flitting about through the crowd with busy tongues and fingers. In short, the hall resembles a bee-hive just before a shower, when the swarm are gathering, buzzing, and piping about "Their sad-eyed justices" who survey them with quiet dignity and satisfaction increasing with the crowd.

This, be it remembered, is the day before the convention in the morning, and flaming badges are thickening on all sides. W. F. Dunn, chairman of the reception committee, calls the crowd to order and asks everybody to march to the depot to meet and welcome the Illinois delegation, and the band is giving us a loud, lively ditty as a foretaste of the march. A bright young man asks me who I am and whence, and on learning of the fraternal committee of seven from the American Convention, cries, "Good, good!" I have neither seen a cigar or smelled tobacco in the hall yet! What are American politics coming to? Mottoes are being nailed up all over the hall. On each side of the platform in large letters are the words: "*Dare to vote right and vote the truth.*" Can it be that the masses are regarding Republican and Democratic professions as hollow, empty and untruthful? The crowd will soon go to greet the Illinois delegation. More when they come.

TUESDAY, JULY 22D, 3 O'CLOCK, P. M.—Well, the Illinois delegation are here. The committees are in session and the great hall is already almost full, and singing, prayer and speaking are going on while the light hammers of the young women are nailing up flags and mottoes, till the hall is bedizened with them. Haney of the Illinois delegation is called out and the hall is getting still while he tells the crowd that, as in the old negro's sermon, "the Republican party leads to hell and the Democratic party to damnation, and 'dis ere chile is taking to the woods.'"

I saw Miss Willard passing to the National Committee room at the hotel parlor.

"Hope elevated and joy brightened her crest."

I saw Gideon T. Stweart at the dinner table, before he went in to his committee. I saw also the Illinois delegation at their hotel, and the face of St. John looking down upon them, with the words:

"OUR CHOICE"

in large letters on canvas under his picture.

Coming into the hall, by request, I called the crowd to order, and asked Rev. A. M. Pilcher of Wisconsin, whose voice is stentorian, aided by a choir of young women to sing, and he then led in prayer. The hall got still and the speaking went on, till the band came up with the Michigan delegation of more than 100, most of them bearing flags. The hall grew wild with shouts and the choir led the crowd in "Tramp, tramp, tramp the boys are coming," and the delegates kept step. The band is now playing "The Star Spangled Banner;" the crowd having just sung, "All Hail the Power of Jesus Name." The crowd are now dispersing to meet at their hotels, by delegations, for consultation. I learn that *St. John will not refuse to accept*, if nominated. I am told by the Chairman of the National Committee, Mr. Stewart, that the fraternal American committee will probably be heard during the convention; and, best of all, that the lodge candidate "*has not the ghost of a chance for a nomination.*" I hope it is true.

WEDNESDAY NOON, JULY 23, 9 A. M.—Last night the hall was full above and below. What the crowd will do for room to-day, none can guess. After singing and prayer a lady born in Alabama but representing Maryland opened with a couple of eloquent rhapsodies. Her dress and manners savored a little of the stage, but her speaking was very effective.

The song, "A thousand years, my own Columbia," was finely rendered by a young Pittsburger. He was encored, and gave Mrs. Julia Ward Howe's Battle Hymn of the Republic, aided by the choir, and the whole crowd arose and joined in the chorus with enthusiasm bordering on rapture.

Rev. John Russell then spoke on the necessity of a Prohibition party. I have heard Lord John Russell in the House of Commons, while he was leader, out of power, against Sir Robert Peel, and I have seldom heard two men speak and look so like each other as these two Russells. Clear, logical, distinct in thought and utterance, if there were two opinions of the necessity of a Prohibition party when he began, he left but one when he was through; and his peroration was absolutely sublime, and was echoed by shouts, cheers, and tumultuous applause.

But the thing noticeable during this speech, was, that the points applauded were the points of argument and clear powerful thought. It differed from the screaming and yelling in the Republican and Democratic conventions as widely as the audience itself differs from a drinking, tobacco-using crowd. Yet Mr. Russell made a brief mention of the Good Templars, the only name of a secret society mentioned thus far.

On coming down at the hotel this morning, Mr. Lewis of Connecticut said, "The California candidate is out of the question, this morning."

"Who objects to him?"

"Oh! Eastern men and others."

"What are their objections?"

"Oh! his vinegar bitters, etc."

"Do they object to his Masonry?"

"Not a word."

I have circulated a *Cynosure* editorial containing Dr. McDonald's Masonic membership in Tehama Lodge, and President Thompson of Westerville, and one of the Oberlin faculty came to me and declared that the nomination of a Freemason for either President or Vice President would surely split the party. We shall soon see.

Gideon T. Stewart, Chairman of the National Committee calls to order. The band plays "My Country 'tis of thee;" Dr. A. A. Miner of Boston opens with prayer and the call is read by Mr. Nelson of Chicago. Hon. A. L. Rose of Pittsburgh made a speech of welcome in which he said: "This is the *only* political party which favors woman suffrage." He needs to read the newspapers. Mr. Stewart replies to the address of welcome. He says "slavery was born of the liquor crime. Cargoes of rum sent to Africa brought back cargoes of slaves. If Prohibition had been born forty-five years ago there had been no war. He argues at length from the history of the Republican party, that prohibition, not compromise or regulation, is our only security and duty. As the speaker mentions Frances E. Willard, the house salutes her name with shouts, waving of hats, fans, etc., many rising to their feet.

Mr. Stewart then nominated in behalf of the National Committee, Hon. Wm. Daniels of Maryland, as temporary chairman, and Mrs. Mary A. Woodbridge of the Ohio W. C. T. U. as temporary secretary.

Mr. Daniels makes a good, strong, practical speech, which is warmly applauded. The general government issues 165,000 licenses to sell liquor, and receives millions of revenue from liquor, and is the fostering protector of the liquor traffic. "We must therefore strike at the general government, and we can only do this by a great national Prohibition party. If true to ourselves we will at the next election break the back of one or both the old parties." He argues ably from the three States now for prohibition. and from the action of the railroads and Cunard Line that public sentiment will sustain the prohibition movement. He uses very effectively the allusion to Gideon's army who were reduced to the 300 who took the water. Mr. Daniels voted for abolition in 1864. He met the prohibition movement in his first legislature, was warned by his friends against opposing the liquor traffic, but he ran against the saloons and was twice returned to the Legislature and then went to the State Senate. Mr. Daniels alludes to the Good Templars and Sons of Temperance. This is the second allusion to them and that is very slight. The speech itself excels every one yet except only that of John Russell. The crowd is singing with great gusto, "Dare to be a Daniel."

Business is called for. Dr. Jutkins reads the members present from twenty-one States, an even 500 delegates; more to come. This is preliminary. After some miscellaneous business adjourned till three o'clock P. M.

Re-assembled at three o'clock. Letters and telegrams were read, when Rev. James Haney, youngest son of Dr. Richard Haney of Illinois, stated that Pres. C. A. Blanchard is here to bring the greetings and good wishes of the American Prohibition party, and moved that he be heard. The temporary chairman, Hon. Mr. Daniels, put the motion amid a few "protests" and it was carried. President Blanchard came forward and said:

"Ladies and Gentlemen, I thank you for the honor and privilege of bringing you the greetings of a large and respectable convention lately met in the city of Chicago. These two parties, I believe, came into being in the same year, 1872, and were, perhaps, brought into existence by the same causes—the derelictions of existing political parties. We believe that when a mother has given birth to a son; toiled for his support through the day, and held her breath at night to keep from disturbing the sick child's slumbers; that when that son is grown, and traps are set for his ruin, it is the duty of any and every political party to co-operate in taking those man-traps out of the way. (Applause.) The American party further hold, with this convention, that when that mother has toiled, turned her dresses inside out and upside down to save means to educate that child, and political parties persevere in licensing men for gain, to rob that son s father of his wages by taking advantage of his diseased appetite, thus consuming the bread of that mother and child; and if the government refuses to protect that patient sufferer, we are in favor of putting into her hands the sword of the ballot for her own defence. (Great applause.) There is, however,

one point on which we may possibly differ somewhat in opinion, to which it is proper and becoming that I allude. The American party hold that men who have entered into secret obligations to one part of the community are thereby *unfitted to rule over the whole.*"

Here the speaker was interrupted by angry disturbance by a minority of the crowd; with calls of "Time! Time!" "Sit down!" Others cried, "Hear him!" "Go on," etc. The chair vigorously used his hammer, and called "Order! Order! The gentleman has the floor."

During this confusion Pres. Blanchard stood smiling and good-natured. As soon as he could be heard above the noise he said, "Ladies and gentlemen, I am nearly through,"—but here his voice was drowned, though he went on for a few minutes. The noise had shrunk to a comparatively few, but their tones grew harsh and hoarse, and the speaker good-naturedly gave way, after speaking less than fifteen minutes. I have no means of knowing how many were at the bottom of the tumult, but they were a small minority of the whole.

While I have written this account, the convention seems not able to regain its balance. The hall is like a beer garden, "Question," "Point of order;" eight or ten screaming "Order" at once, and several attempting to speak. The hammer falls, "rap," "rap," "rap;" and when at length a question is put the noise of the voices is literally deafening. The chair in despair waves to the band who are now playing a rousing tune. The dissension is on the question whether delegates present, few or many, shall cast the full number of votes to which each State is entitled. The band is through, and the noise and confusion returns. Loud talking all over the hall, and at length a motion is made to call the roll for a committee on permanent organization. There is another deluge of "Points of order," and at least twenty voices are sounding as I write these words amid the *rap, rap, rap! rap, rap, rap!* At length the call of States proceeds for the committee, and the noise and confusion subsides.

In the midst of the cyclone, Miss Willard procured a few minutes truce to introduce the mammoth petition which she had borne to the other political conventions. She accompanied the presentation with a neat and popular speech.

The committee has retired and bedlam has broken loose again,—noise, loud talking and disputing the chair; motion to adjourn taken and lost; motion that no member speak but once on one question till all have spoken, carried. The chair seems to be an able and pleasant officer, and there is no visible cause of the tumult; no members seem angry, but the hall is in confusion again, and the chair, after rapping and appealing and rapping in vain, says: "I can't hear and unless we have a constable and a hundred policemen, I know of no way to compel order." A lady in the rear of the hall, says, "I cannot regard this as a convention; it seems to me a perfect powwow." The tumult quiets a little and the call for a committee on resolutions proceeds, and the committee is filled. Motion to adjourn till 8 o'clock this evening, cries of "Vote it down;" and amid the hammering of the chair, and cries again all over the house the motion is put; the sides scream at the top of their voices and the chair can't decide which has it. There is a division called for and had; heads are counted, adjournment is lost. Now several call to the chair, and at length one gets in a resolution in favor of woman suffrage which is referred. Motion to alter the name of the party by striking out "Home Protection," leaving the name "National Prohibition party"—referred. Roll of States now called for a committee on rules; less noise, but the talking still continues. Adjourned.

THURSDAY MORNING, JULY 24.—Last night a permanent chairman was chosen. The convention did business quietly and the Masonic Good Templar roughs who howled down Pres. C. A. Blanchard are now throwing the blame on the temporary chairman, Hon. Wm. Daniels of Maryland, who is an able and good man and moderator. But yesterday an angel could not have stopped the lodge men who defied the moderator and all law but their own rage. They were like wild animals in stampede.

This morning the talk runs terribly against them. Several have said they should vote the American ticket. Rev. Mr. Mills of Oberlin, O., a clear, cool man said at the hotel table, "I have not been on President Blanchard's side, but if the Masons wished to object, they had an opportunity to do so when Mr. Haney moved that he should be permitted to appear for the American party; not invite him to speak and cry him down the moment he stated the point of difference between the two parties, as he was bound in fairness and propriety to do. People in Boston would not have treated Bob. Toombs so, had he vindicated slavery and secession in that city in 1864; because they were right and Toombs wrong. If the Masons were not wrong they would not have given us yesterday's scene of disgrace."

Nearly half at the table were Masons, one a blatant master of lodges, but naturally a fair man. He, Mason as he was, owned that Mills was right, and said he had not joined in crying President Blanchard down. The delegates will make nominations to-day.

THURSDAY, A. M.—St. John will be nominated by acclamation in half an hour.

I am informed that John B. Finch was the first to rise and cry down Pres. C. A. Blanchard. It was a small minority of Masonic roughs who made the trouble and disgraced the convention. But the sentiment runs so powerfully against them, that they (Finch especially) look dispirited and cowed.

Dr. Miner of Boston and ——— the list would be too long to write, are strong for President B.

Senator Pomeroy and Prof. Bailey are still here, and things are going to the satisfaction of us all. It is a powerful convention. The women have covered themselves with honor; I will try and name them hereafter. Mrs. Lathrop of Michigan, and Mrs. Hoffman of Missouri, spoke powerfully, but Frances Willard, in seconding St. John, still beyond all the others reminds us of Hesperus

> —"that led
> The starry host, rode brightest
> And brought in the dawn."

J. B.

PERSONAL.

—The health of Rev. A. M. Milligan, D. D., of Pittsburgh, is steadily improving, and he is expecting as a means to more complete recovery to spend the fall and winter in Europe.

—Pres. J. Blanchard remained at Pittsburgh over the Sabbath and possibly longer. He was appointed to preach Sabbath evening in the Third United Presbyterian church. His editorial letters written while at the convention will be eagerly read.

—Rev. A. J. Chittenden of the College church, Wheaton, last Sabbath used the Pittsburgh row as a striking illustration of the text, Luke 2:34, 35: "That the thoughts of many hearts may be revealed."

—Mrs. Pres. J. Blanchard has been for more than a month past with her invalid sister, Mrs. Moses Pettengill of Peoria, in this State. Mrs. P., though now more comfortable, is still very feeble. Will not those interested in the *Cynosure* and its reform work pray for her recovery and continued interest and aid in our great and self-denying work.

—Pres. Kephart of Avalon College is determined to be independent of cliques that conceal their methods from the public. He refused to dance attendance on the Grand Army of the Republic on "Decoration day." The lodges in revenge got up a celebration July 4th, ignoring all the anti-secret citizens. But the latter made their own arrangements and carried them out grandly to the great chagrin and discomfiture of the lodges. The local paper took the wrong side of the battle and found himself sixty or seventy subscribers short.

—The editor of the *Cynosure* and Pres. C. A. Blanchard are expceted to aid in the State National Reform Convention to be held at Monmouth and Milwaukee this fall.

—The *Cynosure* was made happy the other day by a call from Rev. Wm. Morrow, pastor of a prosperous Presbyterian church near this city, who accompanied a brother from Oakland, California, to our office. This brother has been actively associated with Rev. N. R. Johnston, of the Covenanter church in his assiduous and successful efforts for the education and conversion of the Chinese. At a meeting of the Morrow family last week, at Chenoa, Illinois, there were present eight brothers and sisters who have not before met since 1849—thirty-five years. One of these brothers has been for some years pastor of the United Presbyterian church of Paxton, Ill.

THE WISCONSIN AGENT.

Bro. Bancroft reports his work in June amounting to but fifteen days. A part of the month was used in settling private business. He writes: I traveled 169 miles, visited 195 families, and gave six lectures or sermons. Two of these were given in East Troy, one in the Congregational church and one in the M. E. church, with small attendance. It was rainy weather. The next two were given in Caledonia in a Welch church, with good attendance and good attention, and I think good done. The other was in a school-house, well attended and good degree of interest manifested. My next was at Pikeville M. E. church to a small congregation. Notice not given out properly, but quite an interest manifested. The next was in New Port M. E. church; good attendance and quite an interest; all seemed to be interested.

My July work I may as well report now, as I shall not be able to do any more work this month, I presume. I left the place where I left my horses on my way home at Milburn in Illinois on the 7th of July, and preached the Sabbath evening previous to a large audience, and all seemed to be interested. Had a good time. Several came and spoke to me after service and thanked me for the sermon. Their pastor was absent in Iowa. On my way home I traveled 127 miles, and delivered one lecture and visited 147 families.

The sum of my report for this time will be: Time spent in the service of the society is twenty-one days; miles traveled, 296; sermons preached, seven; miles traveled, 342. ISAAC BANCROFT.

WORK FOR ILLINOIS.

Elder J. F. Browne, well known to all our readers as an able advocate of the prineiples of the N. C. A., has been engaged to spend seven weeks working in Illinois. He will begin (D. V.) about August 3d, probably at Decatur, and proceed north along the line of the I. C. R. R. He will preach and lecture wherever desired, and make a special effort to extend the circulation of the *Christian Cynosure.* Friends will hear from Bro. Browne personally, and can reply as he may request. But you should not wait. If you want leetures, write at once to this office and get tracts and sample copies of the *Cynosure* to scatter among your neighbors, and so prepare the way for enthusiastic meetings when Bro. Browne reaches your town or neighborhood. We hope to announce the place and time of the next State meeting soon.

J. P. STODDARD.

IOWA STATE MEETING.

The Annual Meeting of the "Anti-Secret Christian Association of the State of Iowa" will be held in Washington, Washington Co., Iowa, Aug. 26th, beginning at 7:30 P. M. Arrangements will be made for an interesting programme; the place is easy of access; let all come.

HENRY AVERY, *Pres.*
A. W. HALL, *Sec'y.*

LITERATURE.

MILTON'S POETICAL WORKS. Complete in two volumes. Fine cloth, red edges. Price, per set, 75 cents. John B. Alden, New York.

The works of the greatest writer of pure poetry in the English language are given here in a beautiful and attractive style, with good, clear type, and lines numbered for convenience of reference. For the price we doubt if an edition of equal beauty was ever issued in this country.

A CONCISE CONCORDANCE to the principal poets of the world, embracing titles, first lines, characters, subjects, and quotations. Compiled by Charles A. Durfee. 639 pages Library edition, cloth, $1.00. John B. Alden, New York.

After immense and persevering labor the editor of this poetical concordance has compiled work of great value for every library of any pretensions. Forty-eight of the greatest English American poets have their works made immediately accessible. The concordance embraces titles, first lines, characters, subjects and quotations. The work must have been one to discourage only the most persevering editor.

The *Century* for August is the Midsummer Holiday number, and opens with a brightly illustrated paper on "A Glance at British Wild Flowers." The other illustrated papers are the third part of the series on "Recent Architecture in America," and "On the Track of Ulysses," a description of a yacht voyage to the places visited by Ulysses during his adventures as related by Homer in the Odyssey. The serious side of this number includes an important paper by Isaac L. Rice, who lays out "Work for a Constitutional Convention;" he would have cabinet members sit in Congress and be responsible to the country for the inception of legislative work and the execution of the law of the land; a striking paper by the Rev. Dr. Washington Gladden, on "Three Dangers" to Society, meaning Intemperance, Divorce, and Business Gambling. The latter subject is also discussed in "Topics of the Time." The biographical sketch of Gen. Sam Houston tells the story of one of the most striking and naturally noble characters in frontier history.

St. Nicholas is bright with illustrations of the Central Park, New York, sheep and their faithful dog keeper, of paper manufacture, and of street scenes in Constantinople during a fire. These, and one or two natural history articles, barely make amends for several articles that instruct as little as they profit morally. The fine class of work in the illustrations is itself a great source of education and model of good taste to all the young readers of this magazine.

THE HOME.

NOTHING BUT LEAVES.

"And when he came to it he found nothing but leaves."—Mark 11: 13.

I stand where flowers have budded, bloomed and paled,
Sweet scented flowers,
As ne'er before such fragrant breath exhaled
From earthly bowers.
I came—as I have oft before—to bind
My flowery sheaves,
But ah! amid the withered waste I find
"Nothing but leaves."

'Tis thus through life. God gave rare flowers to me
Of perfect mould,
Aye, gave me more from His Infinity
Than I could hold.
And so I watched them one by one depart,
And memory grieves
That I must gather to my desert heart
"Nothing but leaves."

'Tis well. God gave and took in love
What he had given;
Transplanted my poor flowers from earth above,
To bloom in heaven.
And yet, through all its mute, life-lengthened hours,
My heart still cleaves
To the lost remnant of its withered flowers—
"Nothing but leaves."

My spirit sighed for honors, so I sought
For envied Fame—
She told me she could never bring me aught
Besides a name;
But still I higher climbed, and reached to grasp
Her laurel wreaths,
When, lo! I held within my tightened clasp
"Nothing but leaves."

I prayed for riches, as if wealth could buy
My soul from sin;
As if bright gold and gems could satisfy
The life within.
And heavy, heavy weights the glittering crown
My brow receives,
And so I flung the worthless bauble down—
"Nothing but leaves."

A painful wreath from Pleasure's gilded bowers
My brow adorns—
I, in my eagerness to clasp its flowers,
Forgot the thorns.
Fair is the crown, though filled with scorpion stings,
That Pleasure weaves;
And what are all the boasted offerings?—
"Nothing but leaves."

O Earth! with all your honors, wealth and show,
Can you not give
Something to satisfy the heart below,
Something to live?
Can you not proffer aught from out your store
That ne'er deceives?
Or shall we seek, and find forever more
"Nothing but leaves.

My heart, be patient; through all suffering
Be calm and mute;
Believe from all thou'st sown in tears shall spring
Life's perfect fruit.
And when the angel reaper comes to bind
Love's scattered sheaves,
In Christ's rich garden thou no more shalt find
"Nothing but leaves."

—*Selected.*

CONSECRATION.

REV. GEORGE F. PENTECOST.

We are apt to fall into two mistakes. Some people regard sanctification or consecration entirely with reference to the personal life—they seek personal holiness. They are always viewing themselves, and trying to determine whether they have reached sanctification, to the exclusion of thought about service. Others seek consecration for service only, and in the midst of their arduous and busy work neglect their personal life. We need both kinds of conseeration. We need first to be consecrated ourselves. See Gal. 5: 16, 17: "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." This last clause is freed from misinterpretation in the new version: "Ye *may* not (or *need* not) do the things that ye would." The spirit may be triumphant. Two parties have grown up about the possibility of entire sanctification, and two classes of passages are cited. But there need be no difficulty. As with other doctrines of which two sides are apparently irreconcilable, let the believer come before God in communion with him, and he will understand and reconcile the two great truths in his own soul though human language will fail him to tell about it.

Now as to consecration for service, see Ex. 4. The rod of Moses was the emblem of his occupation as a shepherd. He laid it down before God, and took it up endued with new power. So whatever our occupation may be, let us throw down the plough, the plane, the yardstick, the library, before God; and when we take them up again, our daily occupations will be made the means of service for him, in the power of the Holy Ghost. A servant who consecrated her dish-cloth and did her work faithfully as before God was the means of the conversion of a very worldly family. In Heb. 13: 21, it says, "May God make you perfect." The Greek word here is the same as in Matt. 4: 21—"mending their nets." The Holy Spirit is to mend our tempers—or any defect in our Christian character—and thus make us a greater power in the world. We must be faithful. "Well done, good and faithful servant." A husband was absent for years; suitors told his wife he must he dead, but she remained faithful. In high station or low it is ours to be faithful to Christ. Dr. John Hall said to a young minister: "If you want a large charge, make yourself conspicuously useful where you are." A waterfall in these hills goes on just the same whether one visitor or a thousand beholds it. So let us do service for Christ, without ceasing, and all we can just where we are.—*Sel.*

THE NECESSITY OF PRAYER.

The first true sign of spiritual life, prayer, is also the means of maintaining it. Man can as well live physically without breathing, as spiritually without praying. There is a class of animals—the whale family—neither fish nor sea-fowl, that inhabit the deep. It is their home, they never leave it for the shore; yet, though swimming beneath its waves, and sounding its darkest depths, they have ever and anon to rise to the surface that they may *breathe the air.* Without that these monarchs of the deep could not exist in the dense element in which they live, and move, and have their being. And something like what is imposed on them by a physical necessity, the Christian has to do by a spiritual one. It is by ever and anon ascending up to God, by rising through prayer into a loftier, purer region for supplies of divine grace, that he maintains his spiritual life. Prevent these animals from rising to the surface, and they die for want of breath; prevent him from rising to God, and he dies for want of prayer. Let me breathe, says a man gasping, or else I die. Let me *pray*, says the Christian, or else I die.—*Guthrie.*

WHAT HAS INFIDELITY DONE?

Has infidelity ever raised a man or woman from the haunts of vice, and made a sinful life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into the heathen land and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation, until they adopted the customs of civilized nations? Has it ever written down languages, translated literature, prepared text-books, planted schools, established academies, seminaries, colleges, and universities? Has it ever founded hospitals, builded asylums, established orphanages, and brought blessings to the poor, the sick, the maimed and the blind? What discoveries has it made? What improvements has it introduced? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. "The tree is known by its fruits." Do men gather grapes of thorns, or figs of thistles? Does infidelity bear figs or thistles?—*Sel.*

WOMAN'S SAVIOUR.

What Christ and the Gospel have done for woman can never be fully told. The religion of Jesus is wonderfully adapted to her condition and her special neeessities. What other religions have done for women is known and read of all. The dark and baleful shadows which heathendom casts upon womanhood, are the best answers to the empty boasts of heathenized Christians who talk about "the light of Asia," and who boasts of the excellent teachings of the oriental sages. Sages may advise, but Christ can save. Women in heathen lands, when made acquainted with the Gospel of Christ, are quick to recognize the difference, both in teaching and in practice.

"A young wife in a Hindoo zenana recently said to a German Christian lady who had made her acquainted with the Christian Scriptures, 'Really, your Bible must have been written by a *woman:* it contains so many kind things about us; our Shastras say nothing but what is hard of us.' This reminds one of the touching passage in Newman's 'Callista,' where the young Greek wishes to know him who spoke so kindly to the woman who was a sinner. Ah! woman's heart knows the voice of woman's best friend—Jesus."—*Armory.*

THE MILLENNIUM AS A FINANCIAL ENTERPRISE.

What an expensive thing vice is. Careful estimates as to the cost of intoxicating drinks, based upon reliable statistics, has made it out to be approximately one thousand millions of dollars annually. This, no doubt, is the largest single item to be placed to the score of vice in this country. Then there are prostitution and robbery and all kinds of debauchery. Then there are locks, keys and safes, courts, lawyers' fees, marshals, police, and last of all standing armies, the expense of which would no doubt, foot up another thousand millions in a year.

Suppose all this could be spent by some wise system for the improvement of the country, what glorious results would be achieved. It would build a well-equipped college in every county seat, make every river in the country navigable for the largest boats, build levees high enough to protect every village against floods, pave every street, gravel every public road, drain every swamp, irrigate every mountain side, build a large airy hospital in every village with snowy beds and professional nurses, and provide an asylum for every unfortunate citizen of the nation. These are some of the things that may be done with the surplus money when the millennium shall put a stop to vice.

Ah, but you say these are only material considerations. Well, they are enough, if there were no others, to make us long for its coming, and they, even from their low plane, appeal to us, as we love our country, as we love our fellow-man, to preach the gospel of Jesus Christ and to pray for the reign of the Spirit in the hearts of men, for that godliness which is profitable unto all things having the promise of the life that now is and of that which is to come.

And this suggests some thoughts upon another kindred topic.

If the nation would kill the goose that lays the golden egg, let it tax the churches. Forty-four thousand earnest preachers from as many pulpits every Sabbath day plead with men to live quiet and peaceable lives in all godliness and honesty. They do more for the peace and happiness of society than as many government policemen, and shall the government charge them for the privilege? There is no way of estimating the amount saved to the Government every year by the moral influence of the church in the country, but who doubts but that it compensates the State a hundred-fold for all the protection it receives at the hands of that sister institution. It would be like a husband taxing his wife for the privilege of keeping his home bright and cheerful, and training up his children for him. Take away the church from the State and leave public morals to go into bankruptcy; and of what value will the tax be to it? Instead of taxing the churches, kings should become their nursing fathers, and queens their nursing mothers, that they may be mutual blessings to each other.—*Midland.*

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

NOAH'S ARK.

Open your Bibles and read Gen. 7.

Come thou, and all thy house, into the ark; for thee have I seen righteous before me in this generation. Gen. 7: 1.

1. What was the state of the world in Noah's time? Gen. 6: 11, 12.
2. Who prophesied of the coming flood? Jude 14, 15; 2 Pet. 2: 5.
3. What did the destroying flood foreshadow? Mat. 24: 37–39,
4. Into what ark is the sinner invited? John 3: 16; Rom. 8: 1.
5. Where do we find the blessed invitation, "Come?" Isa. 55: 1; Mat. 11: 28; John 7: 37; Rev. 22: 17.—*Notes for Bible Study.*

"WITH ALL YOUR HEART."

Only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you

Behold, to obey is better than sacrifice.

I have found David my servant: with my holy oil have I anointed him.

The battle is the Lord's.

Annie Clark read the first verse over the second, even the third time, with a cloud on her face. Then she spoke to the duster in her hand.

"There are plenty of people who can serve him, but I don't see how I am one of them. Sweeping, and dusting, and setting tables, and cutting pie, and seasoning turnips, and potatoes, and waiting on children: that is my work."

Her lip curled a little, it looked like such mean work. There were so many things she wanted to do! For instance on this Thanksgiving day she would like to put on her new brown suit, and her new hat with a bright plume in it, and go to church, and sing in the anthem that the Sabbath-school was going to give just before the sermon; but this she could not do, for the turnips were to be peeled as well as seasoned, so were the potatoes; and uncle John and aunt Sarah, and all their hungry children, were to be there to dinner: all of them a good deal older, or a good deal younger than Annie, so that she did not look forward to having much pleasure in visiting with them.

The rest of her thoughts she kept to herself, and went on dusting the parlor, but with the cloud still on her face. She would not have dared to say, in words, that it did not seem to her as though "great things" had been done for her; but that is the way she felt. Thirteen years old, the oldest daughter, with a taste for drawing, and a taste for study, and a chance to take drawing lessons of a splendid teacher, and a chance to study French under Madame La Blanc, who, all the girls said, was "just lovely!" and she unable to do as the other girls did, and go to school, because it would "cost so much," and "business was so poor," and the family was so large.

"Uncle John has money enough, if he only thought so; but all he cares for is plenty of turkey and pumpkin pie!"

This she said aloud to the discreet duster, and her face was beginning to grow positively cross.

There was a long streak of black on the window seat. Annie rubbed vigorously; it looked as though she would have to go for soap and water. While she worked over that spot, a carriage went by—a carriage of peculiar shape—black, with nodding plumes all about it, and drawn by white horses. The hearse! She knew whither it was going. The Morgans, who lived only a few blocks away, had not so large a family now; there would be more time in that house. Little Sadie would be carried out to-day in the hearse, and left in one of the cold receiving vaults at the cemetery. Annie shivered as she thought of it. What if it were their little Kate? She took up a great deal of time, so did Ned. What would the house be without them? How still it must be at the Morgans! "Consider how great things he hath done for you." The words came back to her, as she stopped her rubbing to follow the hearse. Yes, he had; she could hear at this moment the glad shouts of Ned and little Kate.

Someway, after that, Annie's face grew clearer. Quiet she was, for awhile, but presently she trilled a little song as she worked. "Serve him with all your heart;" she said those words over. What, by paring potatoes, and keeping up fires, and setting table? Yes, just in those things. Didn't the Bible say "do with thy might whatsoever they hands find to do?" And didn't it say "whatsoever ye do, do all to the glory of God?" She would try it on this Thanksgiving day. There was much to be thankful for, even though she could not take drawing nor French. The Lord had done great things for her. The more she thought about it, the more things came trooping up to be considered. So she sang over her work.

Down in the kitchen her mother was saying with a sigh, "I suppose Annie is dreadfully disappointed about not going to church to-day and singing with the girls, but I don't know how to spare her."

Just at that moment Anuie's voice rolled through the house, reaching to the kitchen. A snatch from the anthem. "Consider," it said, "Consider how great things, how *great things* he has done!" Over and over the triumphant strain repeated, and the father listening, smiled as he said: "She dosen't seem to be very broken-hearted; that voice doesu't sound like it."

Busy? I think you would be sure of it if you could have looked on her. Uncle John and aunt Sarah, and all the little "Johns" and "Sarahs" had splendid appetites, besides, there were the Marshalls, aunts and cousins and friends, and to make matters more busy and bewildering, there was a bride, quite new to the family, coming with the Marshalls. Mrs. Clark was hurried and nervous. She had only poor help in the kitchen. But there was one who had enlisted to-day with her whole heart.

"Dear me, Anuie! How late it is, and they will be here in a little while, and there is the parlor in confusion."

"You had better not say that, mother, the parlor is spick and span. Even aunt Sarah can't find any dust, if she puts on two pairs of glasses."

"Oh, Annie! I forgot the front hall. And the rubbers and umbrellas are there from the storm, and the children's rubber cloaks. That ought to be put in order right away."

"Done, mother. The front hall is perfection."

"Annie dear, do you suppose you could get time to light the fire in the back parlor?"

"Oh, I lighted it when I ran up to answer the bell a few minutes ago. I saw it was getting late."

Now that is just a little hint of the way things went all that day. Annie was *always* on hand "with her whole heart," and it made the greatest possible difference. At every turn were traces of those busy hands. Little Kate's hair that the mother nearly always had to curl because Annie hated to do it, and pulled so that Kate always cried, got itself done as if by magic, and the two youngest children appeared in the parlor in due time, with smiling faces and perfect toilets. Then, when the mother rushed out in dismay, lest the table would be late for dinner, she found it complete in all its appointments, not a spoon or fork lacking.

As the busy day wore on, Annie became interested in the experiment of working with all her heart. How many steps could her heart save her mother? That became the problem at which she worked. It seems almost a pity that she could not have heard the mother as she dropped into her chair at the end of that long exciting day for a moment's breath, and a word with father, say, "What I should have done without that blessed child to-day, I don't know. She has been hands, and feet and eyes all day. I couldn't begin to tell you of all the things she has thought of, besides the hundred I have set her at."

Uncle John was helping himself to a glass of water, and heard this. "I've been watching that girl," he said, and he shook his fat sides with laughter. "She's a real team; makes things stand around; she will make a good farmer's wife one of these days, and have the highest price for butter, and raise the most chickens."

"Her tastes do not lie in that direction, I think," the mother said, with a smile which hid a little sigh.

She was sorrier than her daughter knew, that the direction in which they did lie cost too much to be noticed for the present.

Uncle John and his family drove home by moonlight, and it was three days before he came again.

"Here." he said, hurrying into the kitchen to set on the table a jar of golden butter, "Sarah's tastes lie just in this direction, you see; and she can't be beat on her butter. I thought I'd bring you a jar, since your Annie won't be likely to make you any. Dick says she's for French, and drawing, and all that nonsense. I don't much believe in those things; think it spoils a girl for work; but I guess it will take a good deal to spoil Annie. She goes into it as though her heart was bent on doing her best, and that kind don't spoil easy. So here's a Thanksgiving present for her that she will like better than butter, I guess."

He tossed them on the table, a green ticket and a pink one; and Annie gave a curious little smothered squeal of delight. She recognized them; one would admit her to the drawing class, the other to Madame LaBlanc's French for a whole term. PANSY.

TEMPERANCE.

BOYS IN DANGER.

Every observer of the young life in his own community must have been impressed with the growing prevalence of habits that indicate great laxity in home government, and an unprecedented indulgence in what is confessedly fraught with harm to both body and soul. A recent canvass made as to the habits of boys in a certain section of the country, in using tobacco, liquor and profane language, brought to light the following facts. From one locality came this hope-inspiring report:

1. Out of 20 boys none use tobacco.
2. " " " " liquor.
3. " " " " profane language.

From another was revealed this darkly contrasted condition of things:

1. Out of 27 boys 26 use tobacco.
2. " " 27 " liquor.
3. " " 27 " profane language.

The cities, which are supposed to be bad places to raise children, report more favorably. One large ward school shows that,

1. Out of 115 boys 67 use tobacco.
2. " " 18 " liquor.
3. " " 76 " profane language.

The general average of all reports is as follows:

1. Out of 100 boys 35 used tobacco.
2. " " 22 " liquor.
3. " " 51.4 " profane language.

In a large western city, whose average moral condition could not be affirmed to be as low, perhaps, as some others, a confidential circular of inquiry was sent out to parents, teachers, mayor, police, judge, and well-known citizens, and the tabulated returns were as follows:

1. To what extent does profanity prevail among the young?

To an alarming extent. At one public school profane students were estimated at five-sixths.

2. To what extent are tobacco and intoxicating liquors used by children and youth?

Nine-tenths of the boys and some of the girls use tobacco. In many instances liquor is used by the boys, and they are seen resorting to saloons, and are known to buy beer for home consumption.

3. To what extent is obscene and vulgar language used?

Almost universally among boys, and by not a few of the girls.

4. Are there any obscene pictures or obscene literature in circulation among the young?

Bad papers, to a great extent, and obscene cards and immoral pictures, to a considerable extent. Some of these cards have been found in possession of school children. Business cards with immoral sentiments or devices have circulated somewhat among school children.

5. To what extent do falsehood and deception prevail?

To an alarming degree.

7. Have you observed any special rudeness on the part of boys on the street toward strangers and others, that demands attention?

Very generally, especially toward foreign citizens, to those intoxicated, and to the extent at times of insulting ladies and gentlemen going their own ways.

Some of the replies to the questions, referred to the temptations and perils resulting from the non-enforcement of municipal law forbidding the sale of liquor to minors, and requiring the saloons to be closed on the Sabbath. Also to the fact that almost nothing was done to prevent the exhibition in the windows of newspaper stores and saloons of obscene illustrated papers, and the open sale of bad books in the former. These returns, as will be observed, attempted to give no exact figures, but they are quite as valuable as if they did, because they embody the observations and findings of persons in every walk of life, Catholic as well as Protestant; including officials no less than private citizens.

It is estimated that there are four and a half million children growing up in our country to-day, unreached by the Sabbath-school, or any distinctive religious instruction. In the city of Chicago reliable returns put the number of children outside of all Sabbath-schools at 75,000. Some light is also thrown upon the trend of the young life of our land by the criminal statistics published. The record of arrests of youths from six to twenty-one years of age from Feb. 1 to Aug. 15, 1882, was 296; from Jan. 1 to Aug. 1, 1883, 361. The Grand Jury of New York recently said, "Not far from three-fourths of the complaints are against boys from twelve to eighteen years old." Fifty per cent of all the "criminals arraigned in our New York courts," said an officer of the Prison Association, "are under twenty-one."

And as indicative still further of how difficult it is to save youth, even by transplanting them to a new and better environment, statistics show that out of twenty-five children brought into one State in the Northwest—of those under thirteen years of age, 103 were reported as doing well; while out of 125 over thirteen, but sixty-one turned out well.

We do not believe these facts above given over-color the actual condition of things among American youth. In every village, town and city, it is evident that smoking and drinking are more general than twenty five years ago. The growth of the cigar trade, the multiplication of saloons and low places of entertainment, show plainly enough that a larger proportion of their patrons than ever before comes now from the juvenile part of the population. The wide circulation of sensational or vicious publications written for the young exclusively, tells its own story, as to the character and number of readers of the same. These are but signs of the fastness of our age, of the results of secularized education in our public schools, and of the lack of those same restraints which so largely condition the safety of youth.—*Advance.*

THE SALOON IN THE COURTS.

SALOONISTS HAVE NO RIGHTS UNDER THE LAW.

DECATUR, Ill., July 20.—Judge Dawes decided last evening, in a test case, that the common council had the right under the law to revoke all liquor licenses at will and without cause. The case grew out of the council's action in issuing fifteen licenses to run a year, and revoking them without cause two days later. The decision has caused general rejoicing among prohibitionists.

THE PROHIBITORY LAW SUSTAINED.

MUSCATINE, Iowa, July 20.—The prohibitory law stood its first test in this county yesterday when James Weir was found guilty on two counts and was fined $100 on each—the full limit of the law. Saloon men, a number of whom were united in the defense, fought the case bitterly and have appealed it to the District court. The Prohibitionists are determined to maintain the law, and have apparent assurances of success.

THE AID OF A LEGAL QUIBBLE.

IOWA CITY, Iowa, July 22.—The first case under the prohibitory law was brought into court to-day on an application for an injunction restraining Conrad Grafs from operating his brewery. Several cases for violation of the law were pending in the justice court, as also a suit for damages for the school fund. Grafs' defense was that he had a right to sell beer on hand made before July 4, and acting on this he had been selling right along. The court approved an agreement of the counsel by which an injunction is to issue to-morrow, the stock being about closed out.

MARY BLANK ASKS FOR MERCY.

MARSHALLTOWN, Iowa, July 22.—The trial of Mary Blank, who was arrested so many times last week for selling beer, resulted in her conviction, a fine of $250 being imposed. When the second case against her was called this morning she submitted a statement that she had discontinued her business, promised that she would hereafter desist from selling beer contrary to the law, and asked to be shown as much clemency as possible. The prosecution, after considering the matter, consented to abandon the two remaining cases, the costs so far accrued being taxed against the defendant.

ESCAPES ON A TECHNICALITY.

MUSCATINE, Iowa, July 22.—James M. Weir, a saloonkeeper, who was convicted before Justice Mountain on two counts for violating the prohibitory law and fined $200, was released on a habeas corpus to-day, and discharged by Judge Hayes on the ground that Justice Mountain failed to enter the case on the docket and did not require a commitment of the prisoner until Monday morning, the case having been tried and a verdict rendered the Friday night previous.

The sweetest life is ever to be making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—*Edward Bickersteth.*

THE CHURCHES.

—During the past few weeks there has been a blessed revival spirit at the Moody church in this city. Every Sabbath evening from twelve to sixteen persons have been hopefully converted. While other churches are nearly vacated and the ministers off fishing, those who seek for souls at home do not fail of a blessing.

—Rev. W. H. Chandler and wife, of Dover, Illinois, says the *Telescope*, have recently been called to pass through a deep affliction. On the 15th instant they buried their little Jessie, a daughter of nearly two summers. On the 17th Bro. Chandler wrote: "Clara, our eldest, and Gracie, now our youngest are very low, with but slender hope of recovery. Emma, our second born, and Allie, our third, are now better, and are probably the only ones we shall be able to save from our family of five." These sad afflictions but lead the bereaved nearer to their sympathizing Lord, and call forth many earnest prayers that sustaining grace may be vouchsafed to them.

—During the past winter season over fifty persons have united with the church of which Rev. J. F. Avery of Halifax, Nova Scotia, is pastor. Bro. Avery is the editor and publisher of the charming illustrated magazine for young and old, *Buds and Blossoms*. Among the converts were several noted characters. His church is large but poor and his support solely from voluntary offerings.

—The Young Men's Christian Association of New York has in progress three new buildings. One of these is on Second street, for the German branch; another is to be on Second avenue, near Ninth street, also for Germans. The cost of these two buildings will be about $50,000. Many young Germans are interested in Young Men's Christian Association work.

—The Church Missionary Society of England has established a home for the children of the missionaries. Not long ago it was desired to remove the home from London to a rural district, when a gift of $50,000 was received to aid them in the work from an English clergyman and his wife.

—The David Williamson, a new mission steamer, built by subscriptions of the children of the United Presbyterian church for the use of the missionaries of Old Calabar, West Africa, has been launched at Dumbarton, Scotland. This increases the number of the mission fleet to eleven.

—A meeting of the Northern Presbytery of Japan was held lately. The membership reported was 1,081, an increase of 150 in half a year. The amount of money contributed for church purposes by the native Christians was Yen 1,344, a sum nearly equal to $1,344. This is an average of about $1.24 for each member. One young man was examined and ordained as an evangelist, and has since gone to his field in a distant part of the country. One new church of forty-seven members was reported organized since the previous meeting in Hakodate.

—From the report of the Statistical Secretary, presented at the National Sunday-school Convention recently held at Louisville, Ky., we gather the following: The total number of schools in the United States and British American Provinces is estimated at 103,516. Total number of officers and teachers, 1,089,229. Total number of scholars, 8,456,799. Total, 9,146,028. Gain over previous report, 966,168. The estimated population of the entire country is placed at somewhere from 56,000,000 to 58,000,000.

—According to the statistical tables just published, the Methodist Episcopal church is composed of 12,546 itinerant and 12,026 local preachers; 1,601,072 lay members in full connection and 168,462 probationers, making the grand total of membership Jan. 1st, 1884, 1,782,090, an increase for the year of 32,582. The total collections for general missionary work (home and foreign) during the year were $765,167, an increase of $33,308. Besides this the collections for church extension were $120,403; for Tract Society, $15,280; for Sunday-school Union, $16,232; for education, $64,900, and for Bible Society, $27,260, making the grand total for missionary work of all kinds, $1,029,241.

—The Danish-American Missionary Society, at Copenhagen, has sent this spring five young ministers of the Gospel to Danish congregations in the United States.

—The residents of Galicia, the northeastern province of Austria, are petitioning the Emperor to expel all Jesuits from that province. Their demands are so extortionate that the people are unable to pay the government taxes and keep from starvation.

—Early in May two-thirds of the Presbyterian church in Humboldt drew out and organized an independent "People's Church," taking the pastor with them. A lady is putting up a building for the new enterprise at her own expense for about $8,000.

—Rev. M. F. Keifer, the pastor of King street congregation, Chambersburg, Pa., has been afflicted for quite a while with diphtheria and has been unable to fill his place in the pulpit. He and family are now visiting in Virginia with the hope of regaining his health more rapidly than he would likely be able to do at home. His daughter has won the first prize offered by Rev. W. S. Titus through the *Telescope* for the best essay against secret societies.—*United Brethren in Christ.*

THE PAN-PRESBYTERIAN COUNCIL at Belfast discussed on the sixth day some interesting topics. In the report of the *United Presbyterian* report we read that two committees—one European, the other American—were appointed to consider how far union and co-operation could be effected in the foreign mission field among the churches forming the Alliance. Dr. Murray Mitchell reported that both the Established church of Scotland and the Free church of Scotland were heartily in favor of co-operation. Dr. Mitchell reported likewise upon the amount of union already realized, especially in Japan, where three Presbyterian churches had united to form one church, and soon another would be joined to it. The New Hebrides Mission was supported by eight different Presbyterian bodies. Union had also taken place in Trinidad. Professor Calderwood moved that the Council strongly recommend the encouragement of self-government and self-development in the native churches under Presbyterian order, and, further, in view of reported restrictions and hindrances, the Council agrees to take steps to remove them.

The Council then proceeded to hear a report on the "Eldership," from Mr. James Croll, of Montreal. Rev. Professor Chancellor, of Belfast, read a paper on "The Qualifications and Duties of Elders." Dr. Monro Gibson, of London, read a paper on "Lay Help to Church Work, Including Deacon's and Woman's Work." The Rev. R. M. Patterson, D. D., said he adopted the theory of Dr. Witherow on the eldership, and said that several of the Northern Presbyteries recognized the correctness of this theory, electing elders to the moderatorship, and the Cumberland Presbyterian church appointed an elder to be moderator this year. Dr. John Hall said he had twenty elders in his congregation, and each one had 100 members under his care, and, therefore, he felt a very deep interest in the subject of the eldership. For his part he could not really understand why the respected elder who presided over the Council the other evening should have been obliged to ask a minister to pronounce the benediction. He ought to have done it himself.

ANTI-ROMANISM AT MARENGO, ILL.

MARENGO, ILL., July 21, 1884.

Rev. P. A. Seguin, the ex-Catholic priest, has just given us four lectures at this place and Belvidere, on Catholicism, and I wish to say to the readers of the *Cynosure* that I find him to be evangelical in his teachings, and well qualified by reason of his long experience in Catholicism to speak correctly and forcibly on this great question. While he is not rash in his denunciation of the Roman system, he speaks plainly and fearlessly. No threats can intimidate him. He speaks as the messenger of God.

His lectures were all interesting, especially those on education and purgatory. I write this in hopes that he may have a wider field of usefulness, and that ministers and others may prepare the way for him to lecture in scores of cities and villages throughout the country. One who has had courage to renounce allegiance to the pope for Christ, should, it seems to me, be supported and encouraged in his self-denying labors by a generous-hearted, Christian public. E. C. BEST.

HOW A FAITH MISSION BEGAN.

Bro. C. B. Ward, missionary to Secunderabad, Deccan, India, tells in his brief history of the Telugu Faith Mission how that interesting and important work (which may be assisted by any who can send their contributions to Mrs. A. R. Kean, care S. A. Kean, 100 Washington street, Chicago):

The Telugu Mission had its origin in a prayer meeting attended by two persons in the home of the one in Goolburga, February 22, 1879. The one party was the pastor of the Methodist church in Bellary, and the other an assistant engineer in the Nizam's department of public works, then resident in that station. These two persons were the subscribers to this publication. The great famine of 1876, 1877, 1878, in which 5,000,000 souls perished, had closed. Copious rains had fallen, but as yet no crops had been harvested; and famine prices, famine want, famine diseases, famine poverty, and helpless famine sufferers abounded. On the understanding that "famine was over," government relief camps had all been closed except here and there one kept up simply as a hospital. The consequence was thousands were yet left to suffer and die for want of food and medicine. In Goolburga, where famine camps were still in order, a few residents of the Goolburga station united to open and carry on a small private charity for the benefit of orphans, and in some cases destitute children with their mothers.

The time had now come when these friends thought there was no longer any necessity for the continuance of their "poor house," as they styled it. There were, however, a few children left in the "poor house" who had no known parents or relatives. After a few had been taken, five remained for some friend to take. The local committee dissolved itself, and A. C. Davis took the five remaining children—four boys and one girl to rear for God. In the course of my work as a Methodist preacher, I chanced to be in Bro. Davis' house the night of February 21, 1879. In the course of the evening Bro. Davis narrated to me the history of the "poor house," and wound up with saying *he* had taken the remaining five children. I innocently asked him what he intended doing with them. He said he intended training them for the work of the Lord. If after they were grown he found them fit for the work he meant that they should accompany him as he moved about at his work, and they should preach the gospel to their heathen countrymen.

The idea of rearing these boys and girls for God went through my soul as a revelation from heaven. As I remember, I said little, if anything, at the time. I retired, but not to sleep for hours. There passed before my eyes the haggard, bony, starving forms of hundreds of poor children I saw again and again at the various stations along a thousand miles of railway. I was accustomed to travel frequently. The possibility of saving any number of these little ones for God and his work. Was it possible? Was it not possible? I had passed over two years at Bellary in the height of the famine; had seen the bones of many thousands at Avama's Tope and Adoni; had seen the dead and dying in and by the road with never a thought that I could do anything till my eyes became used to sights that ordinarily would have made me sick. But in those waking hours God called me to cast in my faith with Bro. Davis, and endeavor to do what could be done in the line of his undertaking with the remnant from the "poor house." I came to India with my soul burdened for the salvation of the heathen. I was appointed to English work in which I allowed myself to be fully engrossed. At the Madras Conference in December 1878, I had asked an appointment to native work, but was halted by the query, "Where will you get your support?" I had not apostolic faith then. But God took my case in hand, and in less than three months after the Madras Conference began to show me as well as my brethren *where* the support was coming from. The Lord gave me an appointment to native work, and at the following conference my brethren unanimously approved it, leaving me to select my own field.

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THE SECRET EMPIRE.

—The Ogle County, *Press* gave a little notice of Rob. Morris's junketing visit to the Masons of Polo, Ill. The wonderful "bloody sacrifice" which Morris used heavily for advertising purposes is described: "The description of his initiation at midnight by the Arabs, in a low dale, about half a mile from Jeruslem, was very interesting. A Mohamed Priest 94 years old, doing the work, and giving the lectures, lasting until about daylight."

—At a meeting of the Cook County Directory, Ancient Order Hibernians, held Sabbath afternoon, July 13, Father Fitzgerald, of Cahirciveen, County Kerry, Ireland, addressed the members in behalf of the O'Connell memorial church, urging them to subscribe.

—California is said to be probably the richest Odd-fellow jurisdiction in the world, and it is said that its payments pro rata far exceed that of any other. In the State there are 287 lodges with a membership of 22,248, and the total assets are estimated at $1,923,182.22, being an average of $86.44 per member.

—The Knights of Pythias, as do all the other lodges, find their oaths are not binding enough to hold their members, and so have invented another degree, which brings in an insurance dodge to grip the indifferent member's pocket if it cannot his throat. The secretary of this part of the lodge business says of it: "This rank is distinct from the other ranks of the order, and receives its authority from and is under the direct supervision and exclusive control of the Supreme Lodge Knights of Pythias of the World. The organizations are called sections, and are numbered consecutively without regard to location, with officers elected by the sections, and have an obligation peculiar to this rank. It is dependent solely upon the order of Knights of Pythias for its membership, being composed of Knights in good standing in their lodges, who are physically qualified and not over the age prescribed by the laws. In the first class the maximum benefit is $1,000; in the second class it is $2,000; in the third class $1,000, and in the fourth class either $1,000, $2,000 or $3,000 as the applicant may designate.

—Oatmeal ginger-bread is highly recommended for the children's lunch. Use oatmeal instead of flour.

—The *Age of Steel* publishes ninety letters from engine-builders, woodworking machinery, steam-pumps, hardware specalties, and iron-roofing manufacturers east of St. Louis, showing that trade is in a good condition, that sales thus far this year have exceeded those for the last six months of 1883, and that wire manufacturers and others are working to their fullest capacity. The dullness in some lines and low prices are attributed to lack of confidence induced by recent failures.

—The cholera scourge in the south of France is having a marked effect upon continental travel. Many American tourists who have arrived here with the intention of making the continental tour during the summer holiday have changed their plans and will confine their visit to the British Islands.

—According to the Shanghai correspondent of the London *Times* an influential party in China is instigating a war between that country and France. It is said a repudiation of the recent Franco-Chinese negotiations has been resolved upon by a number of prominent officials, including Marquis Tseng. It is believed that the island of Formosa will be claimed by France as security for the payment of indemnity.

—The excitement over the proposed Orange demonstration at Newry, Ireland, on the 12th inst. is increasing, and from present indications promises to be the largest gathering of Orangemen that has been seen in Ireland for years. It is announced this evening by the committee having charge of the affair that from the number of letters they have received from Orange societies throughout Great Britain they expect at least 50,000 Orangemen to participate in the demonstration.

—Dispatches from Cuba tell of a desperate state of commercial affairs throughout the island. Failures follow each other rapidly, and the branch office of the Spanish bank at Santiago de Cuba refuses to discount notes or advance money on sugars.

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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

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IN BRIEF.

The Mexican government has made a contract with Mr. Oscar A. Droege to plant 2,000,000 trees in the valley of Mexico within four years. The contractor pledges himself to 80,000 ash, 35,000 willows, 120,000 poplars, 60,000 eucalyptus trees, 60,000 trœnosjapones, 60,000 mountain cypress cedars, 60,000 acacias, and 120,000 of miscellaneous varieties. The trees must be in plantations of from 50,000 to 100,000 each.

In 1850 the State of New York had a native-born population of 2,436,771. Its native-born criminals then numbered 649, or one to every 3,754 native inhabitants. With all the efforts of that great State, in the way of educational and religious enterprise, during the succeeding thirty years, we find in 1880 the following result: There was a native-born population of 3,807,317; native criminals, 5,177, or one to every 741 inhabitants—a proportionate increase of criminals of over 500 per cent in thirty years.

The great fifty-ton hammer in Krupp's works at Essen gained its name, "Unser Fritz," and the inscription it bears, "Fritz, let fly," in the following manner: When in 1877 the Emperor William visited Essen, this steam hammer attracted his attention. Krupp presented him to the machinist Fritz, who, he said, handled the hammer with such nicety and precision as not to injure or touch an object placed in the center of the block. The emperor at once put his diamond-studded watch on the point indicated, and beckoned to the machinist to set the hammer in motion. Fritz hesitated, out of consideration for the precious object, but Krupp urged him on by saying, "Fritz, let fly!" Down came the hammer and the watch remained untouched. The emperor gave it to the machinist as a souvenir, and Krupp added 1,000 marks to the present.

In your issue of May 24 is an article on "Speed of Thought," showing the rapidity of thought as shown by an engineer dreaming a long dream while traveling 250 feet in four seconds. A case happened wherein the dreamer had an equally long dream in less than one second. A telegraph operator was one night during the Turco-Russian war receiving a press dispatch regarding the war, in which the name of Gortschakoff was being telegraphed. Gortschakoff's name appearing so often in such dispatches, the operator, as soon as he heard the first syllable of the great premier's name, went to sleep and dreamt he went to his mother's home in the Indian Territory; went hunting with some Indian friends; had a great deal of sport, and went through an experience which would take days to perform, and finally, after returning from the hunt, during the division of their game, he woke up in time to hear the final syllable of Gortschakoff's name, and succeeded in making a complete "copy" of the message. At the rate of forty words per minute, at which telegraphing is usually done, you will see that the time of the dream, which commenced when the middle syllable of Gortschakoff's name was being made, was one-third of one and one-third of a second, or forty-four one-hundredths of a second.—*Scientific American.*

About one hundred years ago a number of the professors of the Edinburgh University attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desired result. Six experienced proof readers were employed, who devoted hours to the reading of each page; and, after it was thought perfect, it was posted up in the hall of the University with a notification that a reward of fifty pounds would be paid to any person who would discover an error. Each page was suffered to remain two weeks in the place where it had been posted before the work was printed, and the professors thought they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed, one of which was on the first line of the first page.

The Boston *Advertiser* has an article to show that while the man with but one whole idea may be a social power, he who has only the half of several ideas may be a danger and is an actual nuisance. Upon this subject of semi-education the *Advertiser* says: "The typical New Englander of former days had few books and few convictions, but his books were well read, his convictions profound, and he was, in every true sense of the word, a better educated man than his more versatile successor, who lives in a chaos of books, magazines and newspapers. The general diffusion of superficial and fragmentary information has given rise to a multitude of half-educated writers, who, sometimes for money and sometimes out of mere vanity, are anxious to instruct the world in theology, philosophy and politics, or prepared to amuse it with attenuated fiction. How much better is honest ignorance, or wholesome, unpretentious dullness than the self-deluding conceits of the parlor metaphysician, or the painful introspections of the fashionable novelist.

One of the stone masons engaged on the Washington monument told a reporter that the summit of the monument is a terrible place to be during a thunderstorm. He had seen the lightning flashing about, above and below him, while the thunder peals almost knocked him from his feet. "I have seen," he said, "a great flash of lightning blaze and crackle among the iron work above my head, and then follow the girders through the inside to the ground, brilliantly illuminating the dark interior for an instant and filling the air with a strong sulphurous smell. The Washington monument will be the highest work of man to be found in the world. It has reached a height of over 434 feet and the enormous weight of 90,000 tons. The highest point reached by man so far is the spire of the cathedral at Cologne, which is 520 feet high, and was completed in 1882. The Washington monument will be 555 feet high when completed. The tallest of the great pyramids is only 480 feet in height. The monument will be capped with a pyramidal peak 55 feet high. Visitors will be allowed to look through large windows on each of the four sides 500 feet from the ground.

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NATIONAL CHRISTIAN ASSOCIATION.

221 W. Madison St., Chicago.

NEWS OF THE WEEK.

—Independent Republicans from several States gathered in New York last Wednesday for a conference. George William Curtis called the meeting to order, and Charles R. Codman was chosen president. The latter called the nomination of Blaine an insult to American manhood. Thomas Bacon said the Independents had twice defeated Blaine's aspirations within the party. A platform was adopted declaring that the abuses of the past cannot be corrected under the leadership of the Republican nominees, and it was unanimously decided to support Cleveland and Hendricks.

—In the Sixth Iowa District Convenvention Tuesday the Democrats nominated General Weaver for Congress. The Greenbackers' convention, held at the same time, also nominated Weaver.

COUNTRY.

—Mrs. Jane Gray Swisshelm died at her home at Levissnah, near Pittsburgh, Pa., Tuesday afternoon, aged 68 years.

—A hailstorm devastated a section near Huron, D. T., Tuesday, resulting in a damage to crops estimated at $50,000.

—A thunderstorm leveled Barnum's circus tent at Syracuse, N. Y., Wednesday afternoon, creating a panic among the audienee, several of whom were injured, a few fatally. The damage to tent and wardrobes is $12,000.

—A tornado, accompanied by rain and hail, struek Dell Rapids, D. T., Monday afternoon, leveling several structures, including two churches and the schoolhouse. Farm-houses, barns, and cattle in the surrounding section were blown away, and the crops ruined. One woman was killed and several persons injured.

—Wind and hail Monday night wrought serious damage in Wisconsin. Several business buildings and two churches were unroofed at Jefferson, and stocks damaged $10,000. A Catholic church near Port Washington was destroyed by lightning, and a German was killed under a falling tree. Near Fond du Lac the wind drove a flying board into a horse, killing it.

—A rain, hail and wind storm Sunday night damaged crops and property in several sections of Nebraska. At Grand Island one of the large shops of the Union Pacific was partially unroofed, and a caboose was blown from the structure and ditched ten rods distant.

—A tree, overturned by a storm, fell upon a dancing pavilion at Broad Ripple, Ind., Thursday, whieh sheltered a number of picnickers. A dozen persons were injured, some seriously.

—During a thunderstorm at Des Moines Wednesday night, lightning fired four houses, which were entirely consumed, and a large dairy barn in the suburbs, causing a loss of $20,000. The storm was the heaviest known in the history of the city.

—A great drought was reported last week from all points of the interior of Ohio. At Mount Gilead forest fires are the order of the day. At Newcomerstown the drought has been protracted, with no signs of abatement. Meadows and pastures are brown and crisp. Corn and oats are greatly damaged near Bolivar. There has been no rain for over eight weeks, and the corn, oats and potatoes will be a total failure. In Guernsey county the sheep are starving, and the farmers have to feed them and drive them a long distance for water. Nearly all the corn in the fertile Wills Creek bottom is suffering greatly. The drought extends along the Pan-Handle Railroad over much erritory.

—Capt. Payne, the Oklahoma boomer, was formally notified last Friday by the representative of the Interior Department that he and his followers must quit Indian Territory immediately. They refused to go, and General Hatch will remove them by forec.

—Much-needed rain fell throughout Southern and Central Ohio, the storm resulting in the death of six persons by lightning.

—Pleasant Valley, Clear Creek, Brunswick, Wisconsin, were swept Friday evening by a hailstorm, the frozen lumps being eight to ten inches in diameter. Dwellings were shattered, cattle, hogs, and sheep killed in large numbers, and crops entirely destroyed.

—The explosion of a steam thresher boiler near Burnett, Ill., Tuesday afternoon, killed two men and seriously wounded five others.

—By the explosion of a steam thresher near Rushville, Ind., three men were killed, one fatally hurt, and four others seriously scalded or wounded.

—Fire started in a wheat field near Modesto, Cal., and before it was got under control 6,000 acres and many large dwellings were consumed, causing a loss of $150,000. The streets were filled with men who, from fighting the fire, had scorched faces and singed heads.

—At West Point, Miss., laborers while sinking an artesian well struck a large poplar tree at a depth of 550 feet, the wood of which was in a perfect state of preservation.

—Overholt's distillery at Connellsville, Pa., with three bonded warehouses and 7,000 barrels of whisky, burned Wednesday night, the loss being placed at $665,000, fully insured. The flaming whisky floated down the river, and hundreds of men got drunk on some saved from the fire.

—As a result of a blow in the breast from a ball, received three weeks ago, John McDonough, catcher of the Fort Wayne ball club, died at Mt. Clemens, Mich., of quick consumption.

—The act of the Virginia Legislature prohibiting school superintendents from taking part in politics has been declared unconstitutional by the Court of Appeals.

—The explosion of an oil can, used in starting a fire, resulted in an explosion at Plano, Texas, by which two children of John Ransdale were burned to a crisp.

—The wall of a mill at Lexington, Ky., collapsed Friday, being forced out by the weight of 5,000 bushels of wheat. Two men were buried under the grain and debris, one being killed and the other mortally hurt.

—H. H. Young, Statistical Agent of Minnesota, after deducting losses by recent storms, places the wheat yield of that State at fully 44,000,000 bushels.

—Near Whitehaven, Pa., a locomotive on the Lehigh Valley road exploded, killing four men. A freight train then ran into the wreck, demolishing several cars.

—The issue of $1,000,000 bonds, to run twenty years, at not exceeding 3 per cent, has been ordered by the New York Board of Apportionment, for the purchase of sites and the erection of schools.

—Being chided by her mother at Muncie, Ind., for not taking care of the baby, Lucy Hughes, 10 years old, tied her garter around her neck, and was almost strangled when found, but heroic measures resuscitated her.

—Surgeon General Hamilton was informed by telegram from Evansville, Ind., Friday, that the death of a child from cholera had occurred on the steamer Annie P. Silver, at Port Anderson, Miss., and that the parents of the victim had come direct to New Orleans from Toulon. The Annie P. Silver is now at St. Louis, and while Dr. Hamilton does not believe that the child died of cholera, he has ordered a strict investigation.

FOREIGN.

—Mudir, of Dongola, telegraphs he defeated 5,000 followers of Mahdi near Debbeh, and captured 400 Remington rifles. The rebel losses were very heavy.

—It is understood the Egyptian conference was unable to agree in regard to England's financial proposals. England and France are wide apart. Lord Granville was empowered to summon the conference to another meeting at any time.

—It is reported the St. Petersburg police found three Nihilists secreted in the park of the palace, where the Czar promenades. The Nihilists resisted, wounded the sergeant of police, and escaped.

—The police of Warsaw seized 500,000 roubles and numerous Nihilist proclamations printed in the Russian and Polish languages. A state of siege will be proclaimed.

—An exciting scene occurred in the House of Commons Wednesday night during the discussion over the annual estimates. Several members objected to the item appropriating the salary of George Bolton, Crown Solicitor of Ireland, and he was roundly denounced as a corrupt scoundrel.

—The number of cases of yellow fever is increasing daily at Panama. The canal chief and two staff officers died from the disease last night. There are 176 cases of dysentery in the city. The hospitals are crowded. There were seven deaths in the canal hospital in one night.

—The Siberian plague has appeared in China.

—Sunday there were thirty-six deaths from cholera at Marseilles, eleven at Toulon, and thirteen at Arles.

—In an interview between Prime Minister Ferry and Li Fong Pao, the Chinese ambassador, Saturday, it was arranged that China should pay France an indemnity of 20,000,000 francs.

Dr. A. H. Hiatt, whose advertisement appears in this paper, is a Christian gentleman and a reliable physician, well known to the publisher. If you will mention the *Cynosure* when writing to Dr. Hiatt it will be duly appreciated.

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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What are the rights of an audience? Can they express disapproval as freely as they can applaud? Have not both audience and speaker rights which the other is "bound to respect." Obviously so. A stump harangue on the street is liable any moment to interruptions of every sort; but the preacher or lecturer is safe from objectors. Their only alternative is to stop their ears or get out of hearing. The invitation under which they are present gives no privilege to the hiss. That is the rule of decent society, which today only lodgemen and rowdies are apt to violate. So long as the speaker keeps to his call he is safe, if he is among respectable people. The annals of the rostrum furnish many examples of sharp and just repartee which a ready and cool-headed speaker has inflicted upon an audience that has lost its footing of self-respect by an unreasonable hiss. The speeches of Wendell Phillips before the abolition of slavery give us many instances. Lord Brougham was once interrupted by a note of anger in Parliament, and inflicted upon his unskillful opponents the following reproof: "Hiss-s-s!" said he. "Serpents, geese, and the steam engine are nothing to John Bull when once aroused. So now when you have done with your folly, I shall go on with my speech, until which time I stand here slowly growing fat on popular applause."

Mr. Blaine has been through about all the experiences of an ordinary political life except joining the lodge. But he has now before him a problem which no Presidential candidate ever met before. The New York *Tribune* has been for some time independent of the printers' secret union, and from its influential position is able to make that branch of lodgery much annoyance, as a check to its insolent and domineering habits. The *Tribune* is a pillar in Blaine's temple of aspiration, and so the union, representing its membership as Republicans, called to secure the influence of their chief against the excluding rule of the *Tribune.* There was a long talk and the Republican candidate was edified by the threat that thousands of Republican printers cared less for whatever principle is supposed to remain in that party than for their lodge, and would vote against him if the *Tribune* did not obey their mandate, discharge its force and employ lodgemen. Mr. Blaine must have been disgusted with such followers of his political fortunes, but it is said that he used some persuasion with the *Tribune.* It must have been a half-hearted effort. The great paper was not persuaded, and now the matter will be laid before the central union, the ring within the ring; and who knows but votes enough will be lost to lose New York city, or New York State, or the election itself—all at the nod of an oath-bound clique.

The resolution of the managers of the Bartholdi Statue in New York, by which the laying of the corner-stone of the sub-structure was given to the Freemasons on Tuesday, marks the financial and moral weakness of the concern. The French people began years ago at the statue, and yet our part of the work drags pitifully. The foundation and pedestal will cost $250,000. The corner-stone only is reached and but $20,000 in the treasury. A multitude of schemes are devised to get in the funds, but the funds are not attracted. The turning over of this important ceremony to the Freemasons proves the weakness and incompetency of the management. They can get nothing from the lodge by toadying to it; nor will any one in this country thank them for the implied recognition of infidel French Masonry. If these gentlemen see fit to begin the work by an appeal to infidel and deceiving Masonry let them put out the light in the apex and veil the face of their goddess for shame that "Liberty Enlightening the World" should borrow from dark, despotic and pagan forms for its inaugural rites.

Elizabeth Cady Stanton and Susan B. Anthony, President and Vice President of the National Woman Suffrage Association, have issued an address to the members of that society, urging that their influence and support be given to the Republican party. The document is read with more surprise from the fact that the leaders of the mis-called Independents, George William Curtis, James Freeman Clarke, T. W. Higginson and a few others, who are now supporting Cleveland, have for years been the strong allies of Mrs. Stanton's society. The ladies charge them with undertaking a political somersault "not to illustrate any vital principles, but merely to gratify personal pique." Nine-tenths of the Democratic party says the address, are bitter opponents of all liberal measures, while three-fourths of the Republicans, and Blaine among them, are claimed as friends of woman suffrage. Of the Prohibitionists and the Americans the address goes on to say: "To make woman suffrage the tail to their kite is to defy the laws of gravitation. Prohibition could not secure woman suffrage, but woman suffrage is the only power by which prohibition could be made a possibility. Those demanding recognition of God in the Constitution are reminded that the best recognition men in this Nation can make of God in the Constitution is to secure exact justice to their moihers." These sentiments indicate that the hand of time is resting heavily upon the authors of the address. Instead of gratitude toward the only political parties that uphold their peculiar principles, they taunt them because they do not fall down and worship at the shrine of female suffrage. It looks amazingly as if the age had passed beyond these ladies; that they belong to a past decade. The demand for moral issues in politics is an unselfish one and marks a great step of progress beyond the ends proposed by Mrs. Stanton's society. They have no high or holy mission for women to subserve by their votes, but would drop them all into the foul mud of ordinary politics where they would sink from sight as in a Slough of Despond. Female suffrage can seem only desirable when it goes beyond self-interest and is needed for the good of the race. In their opposition these ladies appear to have become rather way marks than leaders in their reform.

The reports of last week from the south of France brought the encouragement that the cholera epidemic was dying out in the cities where it began, though it is spreading slowly into Spain and Italy. The scourge has brought out many prejudices and superstitions of the lower classes, who were too poor to escape from the infected cities. At first it enraged them against their richer neighbors until a state of anarchy and blood was threatened. Now the same classes oppose the physicians, because they have caught the notion that the doctors are helping the cholera along so as to get rid of the surplus population, that is, the poor. One of the Marsailles physicians was going, last week to a patient in the poorer quarter of the city and was met by a crowd of the sick man's neighbors armed with knives. They defended their sick friend, and chased the doctor away from the vicinity. It is reported that a medical writer in Berlin has advocated the sentiment that the plague is useful to the public welfare by sweeping off beings unfitted for the struggle for existence. His heartless and heathen argument has been reproduced widely in France, and confirms the ignorant and superstitious in their idea that the government has adopted similar views and that they are to be sacrificed for the salvation of the wealthy and the strong. Only among a people long under the bondage of priests and despots could the poor have reason to suspect the rich of such crimes, or the rich give occasion for such suspicion.

WANT OF MORAL DIGNITY.

BY GEN. J. W. PHELPS.

The recent "Independent" Conference in New York failed to take the proper stand. They made a mere personal issue with the Republican nominees, when it is plain that the need of reform lies in the errors and vices of the Republican party itself. That party in its original formation was rendered innately vicious by appealing to secret associations and immoral arts. It sought to cast out devils by the aid of devils. Hence its degeneracy and corruption.

The pretended object of the conference was for reform; and to that end candor and moral principle required that the source of corruption, viz., the Masonic lodge, should have been pointed out and renounced. Mr. Blaine's personal character is not worse than that of the Republican Presidents since the days of Lincoln. If the objection against him is sincere, it is neither intelligent nor consistent.

It is a rather suspicious circumstance that the opposition lies against the first non-secretist that the Republicans have recently offered for the Presidency.

It is not sufficiently respectful of the intelligence of the American people, nor hopeful to the permanence of the Republic to resort to minor, indirect issues instead of placing before them squarely the true issue. The real question of reform that is awaiting the consideration of the people, and only requiring a formal presentment, such as the late "Independent" Conference might have given it, is whether American institutions or European institutions shall rule here in America. The SECRET LODGE is an European institution; its aid was invoked by the Republican party at its formation; it became the machine power of that party; it has become the political education and the source of moral instruction of the entire country, and it is as subversive of American institutions as it is spurious in its morality. The best men in the country stand in the face of the Masonic lodge as the Girondist stood in the face of the guillotine; and they need a party that will have the moral courage to vindicate them against this monstrous iniquity.

Are not the American people capable of appreciating a principle without having it illustrated by the character of some man? Must they see an honest bank-president or bank-director in order to know what honest bank management must be? Must they be told that an honest man at the head of a corrupt party is a moral monstrosity? Must they be informed that a party which plays Masonic tricks must inevitably lead to moral confusion, which good men only serve to aggravate?

The antecedents of both the ascendant parties prohibit the idea that the reform which the country needs can come from them. The reform needed lies beyond their possible scope of action. The shadow of slavery still lies dark upon one, and the tricks of the secret lodge still animate both. In the present condition of the country a change from one political party to another political party, so complicated with vicious arts and unrepented errors as are the Republican and Democratic parties, is as idly ineffectual for effecting a reform as would be the leap from one horse to another in the exciting sport of the circus ring. What the country needs is a moral change, not merely a superficial political one alone. And if that

change is long delayed by such political conferences as that of the "Independents," it will be forced upon the country by blood and havoc. The dignity of human nature cannot be so trifled with as it is by the tricks of the secret lodge without resulting in the usual disastrous consequences of war. Recognized and rejected errors may escape disaster, but deliberate, concealed fraud can have but one redress.

The party that is so weak as to fall at its first step into the frowzy arms of the Democracy is not worthy of the name of Independent. Its independence ends in a choice between two evils, which is the choice of the slave, not of the free man; for what right has any man who is made free indeed by moral rectitude to choose any evil at all whether it is less than another evil or not?

The American party offers no alternative of a lesser evil. It offers no evil at all. It offers full scope for free men to work. It offers nothing for party slaves. It offers a free play for courage, hope, heroism, integrity, independence, and all the higher qualities of man. It bandages no eyes, nor does it hide the eyes under the dirt and dust of old, worn out, iniquitous party organizations. It has openly, manfully and nobly held up the American colors during almost the entire period of Republican misrule under the false, piratic colors of the lodge; and it now calls on the "Independents" to come to its aid. There is yet time to hold a national conference in Chicago that shall place not only an honest man in nomination for the Presidency, but a new and honest party in the field; one that holds up a sign worthy of drawing all men to it, and which alone offers salvation for the Republic.

Guilford, Vermont, July 24th, 1884.

THE NATIONAL EDUCATIONAL ASSOCIATION.

BY PROF. H. A. FISCHER.

Friday, July 18th, closed what was probably the largest gathering of teachers ever held in the world. Madison, Wisconsin, a city of some fourteen thousand inhabitants, suddenly found its numbers swelled to about twenty thousand, by teachers from every State and Territory of the Union. Ex-Governor Fairchild in his address of welcome remarked that the entertainment committee had been resolved into a committee of chambermaids to provide beds for the throng. Blankets were sent from neighboring places and car loads of cots from Chicago. Hotels, private residences, the University boarding hall, and tents on the capitol grounds were used for lodgings, and it would seem that the hospitality of the citizens of Madison was taxed to its utmost, but they declared that there was room for more. Notwithstanding the inevitable crush, everybody seemed happy, for the beautiful scenery surrounding Madison, the perfect weather, the inspiration of being in a crowd, together with the good will shown by Governor Rusk in opening his doors for a reception, and by the city in magnificent illuminations and displays of fireworks, made every discomfort easy to bear.

The work of the Association is so comprehensive, that it was found necessary to organize separate departments. Two of these were organized at the Madison meeting, making the total number nine. Their names will give some idea of the work done by them. I. The National Council of Education, consisting of 51 members elected from the Association; II. Superintendent's Department; III. Normal Department; IV. Elementary Department; V. Higher Instruction Department; VI. Industrial Department; VII. Art Department; VIII. Music Department; IX. Kindergarten Department. It will not be expected that a brief communication should give even an outline of the work done by the Association, but there were certain features which will doubtless be of interest to the readers of the *Cynosure*, and will give some idea of the spirit of the gathering. First in order let me mention the evidences of the knitting together of the North and South. Ex-slaveholders and ex-confederate soldiers spoke earnestly for the education of the illiterate whites and blacks of the South, deprecated the war, but rejoiced in its result, the overthrow of slavery and the establishment of the Union; freedmen followed them from the same platform and spoke in the same strain. The ex-slaveholder showed that, though he had not entirely overcome race prejudice, he was glad to have the colored man become respectable by becoming educated and independent; the ex-slave, though claiming all the rights that belong to him as a man, generously excused the white man for not overcoming in a day the prejudices begotten by years of mastership and bondage, and said that a proper education of the black man will do more to solve the race question than any laws that can be devised.

Next I recall with gratitude the religious tone of the meetings. The opening prayer and the closing benediction were not mere matters of form; the singing of the doxology was frequently called for when the emotions of the crowd were raised to camp meeting height. When Indian pupils from Hampton sung "Wash me and I shall be whiter than snow" in the General Assembly Hall in the State Capitol, over a thousand voices of teachers joined in the chorus. During all the exercises to which I listened infidelity did not once dare to lift its head; and, though I was sorry that on the last day considerable prominence was accorded to Mgr. Capel, yet his remarks were of a very liberal, generous character as reported in the papers.

Another very hopeful feature of the meetings was the spirit of reform manifested. Miss Frances E. Willard's eloquent appeal to the teachers in behalf of temperance instruction was applauded again and again; so also were the enthusiastic words from Iowa and Kansas respecting prohibition in these States. One evening was given to the Utah problem; and Dr. Curry, agent of the Peabody Education Fund, in his address on "Citizenship and Education," in a brief but weighty sentence, condemned "German factions, Irish factions and secret political societies" in our national politics.

Another very interesting feature was the National Education Exposition, consisting of nine departments. Here could be seen the results of intellectual work from the slate work of the infant to the written examinations of the graduate; art work from the straight lines of the beginner to the crayons and oil paintings of the most advanced pupils; manual work from the mud pie of the kindergarten to the steam engines and telescope made by graduates of industrial schools. All things considered it is doubtful whether any of the six thousand teachers present could have made a much better investment of time and money than by coming to this meeting. The next meeting will be held at White Sulphur Springs, West Virginia, in 1885.

The National Educational Association is evidently a permanent institution, and therefore calls for prayer and co-operation on the part of those who are interested in the Christian education of the young, that its influence may always be on the side of truth and the God of all truth.

Wheaton College.

BANKING "ON THE SQUARE."

The *United Presbyterian:* Notwithstanding all the protestations of the members of the order, it is very remarkable how general and strong is the belief, even among those who have not been indoctrinated in opposition to the lodge, that Freemasonry interferes with the just administration of law. One of the daily papers of this city, in commenting upon the legal steps taken to secure an adjustment of the Penn Bank s affairs and the punishment of those who so shamefully robbed it, speaks of a general impression prevailing that, owing to the fact that so many connected with the institution are influential Masons, there will not be a full exposure of the dishonesty practiced and a proper infliction of penalty. These apprehensions may not be well grounded in this particular case, but that they exist and are uttered as noted, makes it clear that one ground of opposition to the "secret empire" is well founded.

There is real ground of fear that, "owing to the fact that so many connected with the Penn Bank are influential Masons, there will not be a full exposure of the dishonesty practiced and a proper infliction of penalty."

There is no doubt, we presume, of the fact that the Penn Bank was entirely under the control of Masons. A prominent officer of one of our best city banks remarked to the writer at the time the Penn Bank suspended, that it was "a Masonic concern throughout, and only Masons could obtain any favors from it."

The National Trust Company, which failed in this city a few years ago, and in connection with which so much rottenness and dishonesty were developed, was another institution controlled by Masons.

It is believed that many of the heaviest depositors in the Penn Bank were Masons. Possibly we may have some interesting disclosures when these bank affairs get into court. There is some comfort in the fact that our county judges, with perhaps a single exception, have no connection with the lamb-skin apron fraternity.

It is somewhat significant that the suspension of the Penn Bank was followed by a run on the Masonic Bank.

We suggest to these secular papers which are so ready to ask the question, when the president of a bank proves dishonest or a cashier absconds, "Of what Sabbath school was he superintendent?" that they may inquire betimes, To what secret order did he belong?—*Evangelical Repository.*

PRAYER OF "REV. SEPTIMUS JONES."

Grand Architect, bow down thine ear
And listen to thy servant's prayer;
An humble saint and worshiper
Bent at thine altar seeks thee there.

Majestic name, now, evermore
Grant us thy favor and thy love;
We enter at the only door
That ope's to our Grand Lodge above.

While batt'ling for thy truth and right
With sinners and demoniac powers,
Equip us with thy Spirit's might,
And victory surely will be ours.

With all thy saints we pray increase
Our faith and confidence in thee;
Bless thou our souls with heavenly peace,
And joy, and fervent piety.

O Lord, by day we preach thy word,
And gladly burn the oil by night,
That vilest sinners may be stirred
With churchly pilgrims to unite.

'Gainst many fashions, worldly ways.
We may not speak in accents bold,
Lest some their protest quick would raise
And shun the people of thy fold.

Thou saidst, O Lord, "We cannot serve
The righteous God and Mammon too,"
But thorough Masons, Lord, deserve
The happy priv'lege thus to do.

O Lord, thou saidst, "Swear not at all;"
Thy counsel wise we must revere,
But Mason's oaths we righteous call,
For men are only held through fear.

Thou saidst that all shall be revealed
That sinners secretly may do,
Yet Lord, somethings, we keep concealed
From angels, Christ, and cowans too,

O Lord, thy great Apostle Paul
Exhorts us evil things to shun;
To temple, banquet, glittering hall
Thy oath-bound servants nightly run.

Thy saints elect are clean the while
In sanctity and holy lives;
They may not knowingly despoil
Their brethren's sisters, mothers, wives.

Grand Builder of the Universe,
Our Father, may it ever please
Thy choicest blessings to disburse
To those advancing in degrees.

According to thy will, O Lord,
Thy servants never will refuse
To fraternize in full accord
With those who promptly pay their dues.

May all our enemies, O Lord,
And perjured villains of our clans
Soon meet a terrible reward
Inflicted by our righteous hands.

QUAKER BOY.

BUSINESS GAMBLING.

It is the fascination of business gambling that, apparently, it offers greater scope to brains than do the ordinary games of chance. Operations on 'change require, for any degree of success beyond occasional luck, knowledge of corporate transactions, the accumulation and co-ordination of other trustworthy information, and a nicety of judgment beyond the reach of any but the keenest business intellects. And here again, as in the following of gambling systems at Monaco, confidence and knowledge may be dangerous things. Nothing but *unfair advantage* wins steadily in selling "long" or selling "short" or dealing in "futures." Of course, stock exchanges and produce exchanges are useful adjuncts of honest commerce, and bankers and brokers are necessary to the operations of exchange. But, one year taken with another, the true interests of exchanges and bankers and brokers, like the interests of society in general, will be found to lie in the way of real trading. Fictitious trading demoralizes commerce with fictitious prices, and is the cause of extravagance, recklessness, and low business morality. When the gambling transactions exceed the honest investments more than twenty-fold, as some have estimated, it is impossible to have a sound condition of business. And when stocks suffer, as recently, a depreciation of over two thousand millions of dollars mainly because of gambling influences, stocks which are real property dissipate only less rapidly than those which were merely "water," and therefore disappear like vapor.

Perhaps the most culpable, because the most responsible, of the men who have stimulated the gambling mania are the bankers who supply the capital without which these transactions could not be carried through the Exchange under the guise of transfers of stock. These bankers know very well that the

business would be regarded by them as immoral and unsound if the profits were not so captivating. Said one of them to a new firm of brokers whose account he was taking: "Whatever you do, don't 'lay down' on your bank;"—in other words: "When the day of disaster overtakes you, protect your financial partner from loss by 'laying down' on somebody else." Of greater significance is the fact that "conservative" bankers and brokers, who are eager to help others into the mazes of Wall Street, prefer to have their customers think it is a rule of the firm never to gamble on its own account.—*"Topics of the Time," in the August Century.*

The evil must be dealt with at its source—namely, the greed for gain, the willingness to get gain by illegitimate methods. It is high time that much stress was laid upon the danger that lies in the way of haste to be rich, and upon a certain kind of dishonor that attaches to getting gain without some inward sense of just desert. The value of this sense of desert cannot be too much exalted as a test of the true character of any financial success. It certainly does not declare itself where one buys a pound of tea and carries home a china teaset as a prize, or where one buys a bar of soap and secures a gold ring.

Business men often grow weary of the slow returns of the regular business, especially when they see the success of men in other lines, and they are often led to make outside ventures where the profits of single transactions far exceed their regular earnings for many months. Such ventures have laid the foundation of many substantial fortunes. They may easily be of such a character as not for a moment to be confounded with gambling. Nevertheless, every man, who is so minded, ought to examine himself very carefully. He should ask himself such questions as these: Am I setting my heart on getting rich? Am I imperiling my peace of mind or steadiness and strength of character? In view of the fact that in business circles suspicion always attaches to men who are known to engage in "outside speculations," am I endangering my busiuess credit? Am I putting in pawn the interest of others? Am I engaging in an enterprise where my knowledge is less exact and my skill less accurate than in my regular business, and am I, therefore, exposing myself to be deceived or cheated? Is it a transaction in which my conscience is entirely at rest, and in which I can accept success or failure without temptation of blurring moral sensibilities.

These questions asked and answered would throw unlooked for light on many doubtful situations. But whether this be so or not, and whether or not the distinctions drawu in this paper are correct, it is very certain that some distinctions of the general tenor are needed which the community will accept, which shall be taught to the young mcn, and by which the old shall be held to strict account.—*Rcv. H. A. Stinson in the Independent.*

THE DIVORCE QUESTION.

[Judge Noah Davis of New York, in the *North Ameriran Review.*]

All precedent shows that human life, and especially woman's life, is happier as a rule in countries where divorce is not lawful and not permitted than in those where it is most common and free. For divorce is an evil that always grows by what it feeds upon. It feeds upon the baser vices of our nature, and they propagate and increase as the demaud enlarges to meet an inordinate and devraved appetite. A striking illustration of this fact has just been disclosed by the discovery of a manufactory of forged divorces in the city of Brooklyn, from which it is said two hundred decrees have lately issued with the apparent formalities of judicial procedure; the parties obtaining them looking and caring for nothing but expeditiou, cheapness, and secrecy. Such a state of things could not exist, but for the appalling moral laxity bred by the frequency of divorces. Both physically and morally, men accommodate themselves to the rule and necessity of conditions. So, if the condition of life and law be such that the marriage tie may be easily disrupted; men speedily come to think of its disruption as a process of relief, proper and defensible. This fact speedily operates to change the harmonies of wedded life into discords; and conjugal jars, which otherwise might only be considered as new starting-points for closer and tenderer affiliations, are nursed into irreconcilable and fatal quarrels. But when the rule and necessity are the opposite, both husband and wife are taught by that condition to adhere to the true nature of marriage by turning discord out-of-doors and studying the conciliations due to mutual happiness. * * *

I refer to these cases to strengthen my position that the laws of procedure in actions for divorce ought to be changed.

First. So that no judgment could be entered until it appeared clearly that the suit had been actually pending at least six months after service of the process. This not only to prevent frauds, but to give the parties a breathing spell for possible reconciliation, and to prevent immediate and shameful re-marriages.

Second. In all cases the defendant should have the right to insist that the alleged paramour be brought in and made a party to the action, so that an unjust accusation could be met and confuted by both of the accused who are interested in maintaining innocence.

Third, and above all, inasmuch as society is deeply interested in all such actions, the State should be made a party so that it shall be able to prevent the wrongs that are inflicted upon the public, and upon children and innocent persons; and no judgment should be allowed until it appears that some lawful representative of the State has been served with process and has had opportunity to appear and resist the divorce. This mode of conserving the rights of society ought to be carefully secured, and over the question of the cost of securing such protection the courts should have adequate power. Now it often occurs that by such actions helploss children are bastardized or made homeless and thrown upon the public for support by the destruction of family relations, with no one to speak a word in their behalf or for the public. * * *

All who think upon the subject will agree that uniformity of the grounds of divorce ought to exist throughout all the States. This alone will prevent the incessant hegira from State to State of persons seeking to escape the bonds of matrimony, and that vast procession of evils that follows such efforts. It is a monstrous truth that a person can quit the State of his residence, and, leaving his wife and children behind, in a brief time obtain in the courts of another State a decree of divorce entirely valid in that State, but absolutely void in the courts of other States. His re-marriage is lawful there. It is felony elsewhere; and his guilt or innocence depends upon which side of an imaginary State line he happens to stand. This would be less important if the status of his wife aud children, past, present, and future, were not to be seriously affected by the decree. Let me illustrate.

A is married in New York, where he has resided for years, and has a family aud is the owner of real and other estate. He desires divorce and goes to Indiana, where that thing is cheap and easy. Upon complying with some local rule, and with no actual notice to his wife, he gets a decree of divorce, and presently is married in that State to another wife who brings him other children. He again acquires new estates; but, tiring of his second wife, he deserts her and goes to California, where in a brief space he is again divorced, and then marries again, forming a new family and acquiring new real and personal estates. In a few years his fickle taste changes again, and he returns to New York, where he finds his first wife has obtained a valid divorce for his adulterous marriage in Indiana, which sets her free and forbids his marrying again during her lifetime. He then slips into an Eastern State, takes a residence, acquires real property there, aud after a period gets judicially freed from his California bonds. He returns to New York, takes some uew affinity, crosses the New Jersey line, and in an hour is back in New York, enjoying so much of his estate as the courts have not adjudged to his first wife, and gives new children to the world. At length his Master takes him. He dies intestate. Now, what is the legal status and the condition of the various citizens he has given to our common country? And what can the States of their birth or domicile do for them?

A few words will show how difficult and important these questions are. The first wife's children are doubtless legitimate and heirs to his estate everywhere. The Indiana wife's children are legitimate there, but probably illegitimate everywhere else. The California children are legitimate there and in New York (that marriage having taken place after his first wife had obtained her divorce), but illegitimate in Indiana and elsewhere, while the second crop of New Yorkers are legitimate in the Eastern States and New York, and illegitimate in Indiana and California. There is real and personal property in each of these States. There are four widows, each entitled to dower and distribution somewhere, and to some extent, and a large number of surely innocent children, whose legitimacy and property are at stake. All these legal embarrassments spring from want of uniformity of laws, on a subject which should admit of no more diversity than the question of citizenship itself.

The only direct and effective way is to authorize the establishment of uniformity by the only power that can have universality of jurisdiction. It needs but two words added to the fourth subdivision of section 8 of the Constitution of the United States, so that it shall read: "Congress shall have power to establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies *and divorce* throughout the United States" But we are told that this would produce "centralization," whatever that may mean, and ought not to be done. But it is one of the very subjects on which centralization ought to exist; because, while it would leave the State courts free to act in their respective spheres, Congress could so define the grounds of divorce and the jurisdiction of the subject that judgments would be universally binding and uniform; and that was one of the things in contemplation in framing the Constitution. That would free us from the wickedness and crimes which now shame our administration of laws; and would elevate divorce from a system of strategic deceptions and frauds, disgraceful to savages, to one of law and order. No questions of illegitimacy could arise, and citizens of the several States having the same father or mother, if legitimate at home, would be legitimate everywhere.

AN ENGLISH CATHOLIC SECEDER.

A REMARKABLE LETTER.

From the Grimsby, England, *Weekly Express*, sent us by the kindness of Rev. John Boyes of that city, is taken the following letter, which will strike every reader with its clearness, force, and fervent spirit:

There appears to be a great fuss about Cardinal MacCabe's letter on Freemasonry. I never belonged to a Freemasonic or any other secret society, so I cannot speak of them from practical experience, but I remember reading some years ago in a newspaper—I think the *Weekly Register*—a letter from a gentleman, who had been a Freemason. It was so interesting that I copied the greater portion of it. He evidently knew what he was writing about, so I enclose the copy. R. B. H.

"For the sole purpose of showing that I speak with exact knowledge of what is here asserted, I beg to add that I have been duly initiated, passed, and raised to the Master's degree in the Masonic lodge, and have taken my seat in the East as Deputy-Grand Master of a Grand Lodge; that I have taken all the degrees of the Royal Arch Chapter, and of the Council, and have done duty as a regular Knight Templar in the Masonic encampment. Fond of antiquarian research, I mastered the whole of Masonic instruction, whether exoteric or esoteric. Having, by the mercy of Almighty God, been received into the Catholic church, I, of course, dissolved all further connection with the order. Highly do I respect and love many who remain therein, and hope they may be induced to view its instructions from the standpoint the church presents. * * * * * The benevolence inculcated by lodges, although nominally of a general character, is practically limited to the members of the lodge and their families, or, at any rate, to the order alone. It does not go into the highways and scenes of misery, hunting up the poor and sick, the weary, and those who are in trouble. Before its charity can be fraternally extended, the recipient must be found worthy only by means of cabalistic signs and words. The highest teachings of Masonry are not known to perhaps more than one in fifty thousand Masons. What is really good is no secret, for there is not one single truth in Masonry which Christianity has not brought to light before the whole world. And there is reason to suspect that what good remains is of modern origin. * * * Long as I have been a Mason, and great as has been my intercourse with the most learned, I can safely say it is not practically a teacher of any science whatever. The utmost ever taught is a simple exhortation to learn the liberal arts and sciences. Its political and infidel influences, and its perversion on the Continent to the worst of motives, the vilest conduct, and open opposition to truth, to charity, and religion are of modern date. All that I here pretend to do is to show that Masonry is of no utility generally; because if it be beneficial its lessons are restricted; because candidates must be actually competent before they are received, and their learning is *nil*; because its benevolence is restricted: because the various rites do not agree; because it fails in noble and great acts of benevolence; that Masonry in relying on human tradition is led into error; that its traditions are untrue; that it teaches no science; that its fusion with the enemies of truth on the Continent is the work of the Prince of the Power of the Air in carrying out in secrecy his great popular movements in the liberty of perdition known as the progress of the age. Admitting it in its very best aspect to be useless at the present day, then why apologize for it? Does not Christianity teach all its truths and extend its benevolence to every creature? Seeing that its traditions are vain, when the light of the gospel has illumined all except those who, having eyes and ears, will neither see nor hear, of what use is an apology? But when the evil one has changed it into an open and direct engine for the future purposes of Anti-Christ, what Catholic dare any further apologize therefor, or remain any longer in connection therewith? D."

—The "tares" are being "gathered into bundles," secret organizations, of every conceivable kind and quality; anything and everything to fascinate and to divert the mind from the channel of holy and divine things, and to strengthen the devil's kingdom.—*World's Crisis.*

—The temperance reform has been continually obstructed and put back by secret societies which substitute play for work, and through their Masonic and Odd-fellow members are really in league with rumsellers and whisky politicians.—*E. E. Flagg.*

LODGE REVENGE.

THE CONSPIRACY AGAINST POMEROY UNRAVELLED.

"For ever the truth comes uppermost
And ever is justice done."

In January, 1873, the Kansas legislature, met at Topeka, was engaged in the important business of electing a Senator for the term beginning March 4th of that year. Hon. Samuel C. Pomeroy, a pioneer of the State, to whom Kansas was indebted more than to any other man, had served for two terms, and was a candidate for re-election. In May, 1869, Mr. Pomeroy, being in Chicago on business, was asked to attend and speak at the National Anti-masonic Convention then being held in lower Farwell Hall. Although the daily press was teeming with abusive and insulting reports of that meeting, Mr. Pomeroy bravely accepted the invitation and spoke. The lodge marked him from that hour and let slip no opportunity for revenge. Within two weeks the Leavenworth *Herald* declared that in that speech Pomeroy had signed his political death-warrant; he was soon burnt in effigy, and all his life-long labors as an Abolitionist and his sacrifices for Kansas in her early struggles were forgotten.

A large majority was in favor of returning Mr. Pomeroy to the Senate, and for days before the election, as said the St. Louis *Republican* at the time, "it became evident that there was but one possible method of beating Pomeroy, and that was to set a trap for him." A number of Freemasons concocted a diabolical plot to accuse him of bribery just as the vote was to be taken, and amid the confusion to resist an adjournment of the legislature and force an immediate vote. The legislature met January 29th and was about to proceed to ballot when A. M. York, of Montgomery county, arose and was granted the floor on a question of privilege. He drew from his pocket an envelope full of bank notes, and asked the Speaker to count them. With pale face and glittering eye and demon heart, York then told his story, that he had received the $7,000 from Pomeroy in the latter's room at the Tefft House in payment for his vote, asking that the money be used to defray the prosecution of S. C. Pomeroy for bribery and corruption, and swearing by the "Almighty Ruler of the Universe" that "every word I have spoken is God's truth." The plot succeeded in the excitement of the hour, and Pomeroy was beaten in the forced vote.

The investigation of the legislature, reported March 6th, failed to prove anything against Mr. Pomeroy, who hastened to Washington and asked a committee of inquiry, to be largely composed of political opponents, that there might be the severest scrutiny. On the report of that committee he was acquitted. The investigations brought out these facts:

1. That the four principal conspirators: York; B. F. Simpson, State Attorney Goneral; J. C. Horton, agent of the Kansas Pacific railroad; and W. A. Johnson, were Freemasons, and that their whole work was done under cover of Masonic signs.

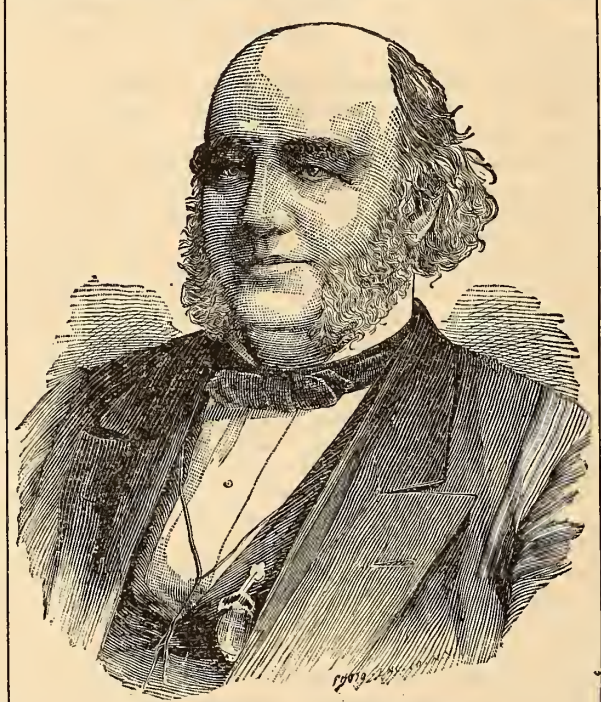
2. That Mr. Pomeroy had some time before promised to assist a friend, Mr. Page, in starting a bank in Independence, Kansas. The money was expected by express, but being delayed, Page could not wait at Topeka, but arranged with Mr. Pomeroy to send it by A. M. York, a member of the State Senate. York called and got the money, paid it over to Page after the conspirators had accomplished their hellish plot, and Page returned it in due time to Mr. Pomeroy.

These facts have been public for years, and most of them have appeared in the *Cynosure*. We find, too, that an interview between York and Mr. Pomeroy was obtained only after considerable effort, the lodge conspirators finally getting a man from Kansas City, in whom they believed Mr. Pomeroy had confidence, to open the way. But the full particulars of all this infamous and devilish villainy have not been brought to light until published in the *American*, June 12th. It was known that the $7,000 flourished by York in the faces of the Legislature had never been called for, and it is reported to be still in the hands of the State Treasurer. Who furnished York that money, so that he could give color to the lie, that he swore before God was truth, that Mr. Pomeroy had bribed him for that amount? The confusion of the Legislature must have approached demoralization to give credit to the lie that a $7,000 bribe was needed in such a case, since a majority was already assured. This important fact is brought out in the following letter:

ST. LOUIS, May 22d, 1884.

E. D. BAILEY, ESQ.:

DEAR SIR:—Yours of the 20th inst. received. In reply to your inquiries will say: In June or July of 1880, while engaged writing for Gen. John McDonald his "Secrets of the Great Whisky Ring," I met Belford of the firm of Belford, Clark & Co., book publishers of Chicago. Belford, whose first name I have forgotten, came to St. Louis for the purpose of contracting with McDonald for the publication of his book. At this time I became acquainted with Belford, who, learning that I had formerly been a resident of Kansas, informed me that he also had lived in Kansas, or at least had acted as financial agent for the Kansas Pacific R. R. Co. He asked me if I remembered the circumstances of the defeat of Pomeroy for the United States Senate, and I answering in the affirmative, he explained how he had contributed to bring about that result. He told me that the Kansas Pacific people were anxious to have him, Pomeroy, defeated, and that in pursuance of the R. R. Co's instructions, he took $7,000.00 which the Co. gave him for the purpose, and placed this money in York's hands under an arrangement that York should rise in the legislature at the proper time and declare that the $7,000.00 had been given him by Pomeroy as a corruption fund to secure certain votes, etc. I told Belford at the time that Senator Pomeroy was entitled to this information, and that if ever I met him, Pomeroy, I should certainly relate to him what he, Belford, had told me. I am not certain, but my impression is that Gen. McDonald was present at this conversation, and made some remarks about it. Indeed, I think the conversation took place in Gen. McDonald's room in the Lindell hotel. You might see McDonald, who is now in your city, and ascertain whether or not my impressions



SAMUEL C. POMEROY.

are correct. You are at liberty to show him this letter.

I wrote to Senator Pomeroy, addressing him at Atchison, the next day after the conversation above described took place, but for some reason the letter was returned to me through the dead letter office.

You may rely upon me to repeat the facts, as I have given them, at any time or under any circumstances, and please convey to Senator Pomeroy these assurances. Yours truly, J. W. BUEL.

The *American* received also a letter from Belford, who in 1873 claimed to be an agent of the Kansas Pacific railway:

CHICAGO, May 27th, 1884.

E. D. BAILEY ESQ.:

DEAR SIR:—* * * The Kansas Pacific R. R. never gave me any money to give Mr. York to defeat Mr. Pomeroy; and for that matter, the railroad company never gave me any money whatever for political purposes.

I should think from the investigation made at the time, that the Kansas Pacific Railroad Co., was very anxious to have Senator Pomeroy elected rather than defeated.

I had no connection whatever, in any sense, with Mr. York, Senator Pomeroy, or Senator Ingalls at the time, nor since then. Yours truly, A. BELFORD.

This denial led to further inquiry and correspondence which the *American* reports:

We learned that Mr. Belford's claim that the Kansas Pacific was friendly to Mr. Pomeroy was untrue, for they were anxious for his defeat. The fact was developed under oath that J. C. Horton, the agent of the Kansas Pacific, was one of the original conspirators.

If Mr. Belford would mislead us in one point he might in another. Accordingly we called upon Gen. McDonald, now in the city, to whom Mr. Buel refers in his letter. After reading the letters to him, we asked:

"Were you present at the time Mr. Buel mentions?"

"I was there and heard the conversation," said the General.

"Are the facts as Mr. Buel describes them?"

"They are, in all respects. We were talking over the general subject of Pomeroy's defeat, and Mr. Belford stated the facts which Mr. Buel gives."

"Were the facts new to you?"

"They were, wholly so."

"Was there anything in Mr. Belford's talk that led you to suspect he was not telling the truth?"

"Nothing whatever. He gave the facts in a manner that seemed reasonable, and I had no reason to suspect that they were not as he represented."

"Were you present at the time of Pomeroy's defeat?"

"I was. That was when I was at the head of administration affairs in the Southwest, and I was greatly interested. I supposed up to the time the legislature met that Pomeroy would be elected. When York sprung that trap, I rushed over to Pomeroy's hotel to get him to come over and denounce York, but he thought his friends would not allow a vote to be taken without investigating York's charge. The conspirators forced their plans through so quick that nothing could be done."

"Do you think any money was used to secure Pomeroy's election?"

"Not a cent. There was no need of using money. He had a clear, well assured majority. I was in a position to know if any money had been used, and I know there was none."

"Do you think Belford lied to Buel in St. Louis, or is he misrepresenting now?"

"I cannot say. I always supposed he told the truth then, for it seemed to tally with the known facts."

Not wishing so important testimony to rest wholly on an oral interview, we subsequently addressed a note to Gen. McDonald, and received the following reply:

WASHINGTON, D. C., June 5th, 1884.

MR. E. D. BAILEY:

DEAR SIR:—I have just received your letter inquiring of me if I was present in St. Louis, and heard the conversation with Mr. Belford, as contained in the letter of J. W. Buel, etc.

I reply that I was present, and that the conversation as written by Buel is precisely as I understood it, in fact the conversation was held in my own room, and I remember distinctly every fact stated in Buel's letter. We still had more elaborate conversation on the subject, and I know most of the facts myself. I know that Horton of Lawrence, was agent of the Kansas Pacific Railroad, and was one of the conspirators with York, and all knew of the opposition of that Road, and it is too late now to pretend otherwise. I am, yours truly,

JOHN MCDONALD.

It seems that Senator Pomeroy had received a few weeks before this, as if by special providence, a letter from a prominent Kansas gentleman, a wholesale merchant whose word is above reproach, and who writes unsolicited as follows:

ST. JOSEPH, MO., March 17th, 1884.

HON. S. C. POMEROY:

MY DEAR SIR:—I notice in the *Christian Statesman* that the National convention of those opposed to secret societies have nominated you as their candidate for the Presidency. I am glad of this—perhaps you do not know how much you have suffered on account of your opposition to secret societies. When Ingalls was first elected U.S. Senator a banquet was given him at Leavenworth, and Hon. Newton Robinson, State Senator from Emporia, Kan., came along with other guests and came to see me at the store. As I was well acqnainted with him, and as I knew him to be a Freemason I thought I would pump him. I asked him if your speech in Chicago at the Anti-Secret-Society convention had any connection with your defeat. He answered, Of course it did. I then asked if your defeat had been determined on in the Masonic lodge. He replied, You do not *expect me to tell you?* I then asked him, Were the four persons who planned and effected your defeat all Masons? He instantly replied, Nobody else could have been trusted. I might state further that the board of trade of Leavenworth sent me to Topeka the day before the vote was taken to try to get our whole delegation to vote solid for you and thus secure your election first ballot, but I was unable to do so, and S. F. Burdette, a leading Odd-fellow, came to me and said: "Briggs, you may as well go home if that is your only errand for Pomeroy will be defeated. There is a trap laid for him that an angel from heaven could not pass without falling."

I mentioned this startling announcement to Dr. Cornelius A. Logan, Grand Master of Odd-fellows for the United States, and he said: "They tell me the same thing but I am entirely ignorant of what it is or how it is to be accomplished."

I had forgotten the matter until I saw the notice referred to above and I thought perhaps you did not know the above and if not, I thought you ought to know. With kind wishes and hope for the success of the right, I am, yours truly, J. C. BRIGGS.

An interview with Senator Pomeroy substantiates the evidence of the letters:

Wishing to know what Senator Pomeroy himself would say we interviewed him also. Showing him Buel's and Belford's letters we inquired what he thought of the facts Buel gives.

"It is all news to me," said he. "But it accounts for one fact which has always been a mystery to me. You see, I agreed to help a man by the name of Page in starting a bank. I promised to loan him $7,000.00. (Here the Senator explained the method of starting banks and said that he helped others in the same way.) Page came to Topeka for the money on the day appointed, but it had not arrived. He waited as long as he could and then told me to forward the money by York, when he came home Saturday. So when York came for it I let him have it. Now that $7,000.00 seemed to do duty in two places, for York turned it over to the State as money obtained for bribery and Page, the banker, gave me credit for it and subscquently returned it. It would now seem that the Kansas Pacific furnished the $7,000.00 which York flourished before the legislature."

"Was the Kansas Pacific opposed to you?" we inquired.

"O yes. They wanted a charter from Congress to run a line in a South-westerly direction. They were already chartered to run to Denver and I claimed that was enough, especially as the Atchison, Topeka, and Santa Fe road had

obtained a charter in that direction. This among other things, made the road oppose me."

"Gen. McDonald says he came to see you at your ho tel, when York disclosed the conspiracy, is that so?" we inquired.

"Yes, he came on the run to my hotel, and said very excitedly, 'Pomeroy, those Freemason fellows are denouncing you, come over and denounce them,' or something of that kind, I can't repeat his words."

"Did he say the *Freemasons* were doing it?"

"Yes, he did. I did not think much about his words till afterwards, but he spoke of them as Freemasons."

"Were the conspirators Freemasons?"

"O yes. Everybody knew that."

"What do you think of Belford's denial?"

"Why, I don't see how he could help but evade it someway. A man that would do such a thing would have to cover his tracks."

"Did you know Belford?"

"No. But I knew J. C. Horton as the agent of the Kansas Pacific, and it was clearly proved by York's testimony that he was one of the conspirators."—*American.*

Additional evidence of these facts is found in the statement of Mrs. McDonald, who well remembers that her husband told her of Belford's story at the time; in the testimony of a member of the Kansas legislature in 1861 and 1867, who called on Senator Pomeroy on the evening before York's explosion in the Legislature; and in that of a Mason who lately told Pres. C. A. Blanchard that he knew of the conspiracy, knew it was hatched in the lodge and told Mr. Pomeroy not to permit an interview with York for "if he did he was ruined."

Such is the overwhelming evidence of this foul and desperate intrigue to destroy a great and good man whose honest and unquestioning love for the truth has made him an object of the rankling and savage hate of the lodge.

American Politics.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

FOR THE THIRD PLANK.

A corruption of morals usually follows a profanation of the Sabbath.—*Blackstone.*

There is no freedom without religion; no religion without worship, and no worship without the Sabbath.—*Count Montalembert.*

Give the world half of Sunday and you will find that religion has no strong hold on the other half.—*Sir Walter Scott.*

The Sabbath, as a political institution, is of inestimable value, independently of its claim to divine authority.—*Adam Smith.*

Sunday is a day of account, and a candid account every seventh day is the best preparation for the great day of account.—*Lord Kames.*

The more faithfully I apply myself to the duties of the Lord's day, the more happy and successful is my business during the week.—*Sir Matthew Hale.*

Where there is no Christian Sabbath there is no Christian morality; and without this, free institutions cannot long be sustained.—*Justice McLean.*

The longer I live the more highly do I esteem the Christian Sabbath, and the more grateful do I feel toward those who impress its importance on the community.—*Daniel Webster.*

If Sunday had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are.—*Lord Macaulay.*

The Congress of the United States has again done violence to the moral sense of the country by continuing its sessions through a considerable part of the Holy Sabbath. Both houses continued in session through Saturday night, the 5th inst., and until seven o'clock on the morning of Sabbath, the 6th. They took several recesses during the day, but practically they might as well have been in session continuously up till after midnight, when they adjourned until ten o'clock on Monday morning.

The members who had any thought about the matter probably justified their sitting on the Sabbath on the ground of necessity. During the proceedings in the Senate, Mr. Hoar, of Massachusetts, asked unanimous consent to take up a private bill. Senator Cockrell, of Missouri, objected, saying, "We are simply in session on the Holy Sabbath day to transact unavoidable business, and I shall object to the transaction of any other business." Mr. Hoar promptly admitted the force of Mr. Cockrell's remark, and withdrew his request. These Senators and others, however, could not justify their conduct on the ground here indicated. The business which was spoken of was "unavoidable," only because of a resolution which had been adopted to adjourn finally on Monday. That resolution need not have been adopted, or if adopted, it could have been rescinded. As a matter of fact, it was rescinded on Monday, and the session was on motion prolonged for two hours beyond the time that had previously been fixed.

The truth is, that this breach of God's holy law was utterly inexcusable. The Sabbath was wantonly trampled upon by the representatives of the people, and the nation is guilty before God.—*Christian Instructor, July 17.*

Correspondence.

SEASIDE MEETINGS.

Ocean Grove, N. J., July 28th, 1884.

The National Temperance Society has just closed five days meeting, Mr. J. N. Stearns, the efficient manager, having charge. This Society commenced some eighteen years ago as a small publication house in New York, and during that time has issued over 1,200 publications of all sorts and sizes. Besides a weekly paper, they print and send out millions of tracts over the land every year. This Society has undertaken a work among the freedmen. Most interesting results are being developed in this field. Their effort promises great good to the cause of temperance, as well as to the freedmen.

Rev. Mr. Mead, who has been engaged in this work during the past year, and whose labors are bearing fruit, was present; also a representative of the colored people, Rev. Mr. Price, president of Zion Wesley Institute, Saulsbury, N. C. Mr. Price is a very black man, and demonstrated that black men are capable of superior mental culture. He made a profound impression on the thousands who listened attentively to his addresses. He has enjoyed the benefit of travel, having spent a year in Europe among the English, with whom he is very friendly. In all his addresses he emphasized the importance of the elevation of the colored ministry in the South. No one, he said, had more influence over them than the preachers. If we would elevate the negro we must build up the home. He spoke sadly of the negroes being in new homes; that hitherto they had no homes they could call their own, hence could not control their families. In twenty years they have nearly doubled in number. Intemperance, he said, was crippling the education of their children. Two millions of them belong to some church. He thinks it will take a long time for the negroes to get over the wounds to their souls, having been taught so long that vice was virtue, and virtue vice.

Rev. Mr. Mead, who labored among them, said the great question of the day in cities is, how to reach the masses. Here were eight millions of colored people whose curse was the dram-shop. Many of them would be paupers if we did not dry up the distilleries. During the year he had addressed 140,000 of them on temperance, and they heard him gladly. He circulated tracts and papers among them; and with five dollars he could send a tract to two thousand persons. He told an effecting anecdote about a letter he wrote after he came home. Knowing the pleasure it gave them to receive letters, he sat down and wrote to Perseverance Thomas, whose name he had gotten somewhere. He did not know whether Perseverance was a man or a woman. He described his own comfortable home and surroundings, and closed by saying he hoped they would enjoy the same blessings; addressed and sent it on its mission. A few weeks after an answer came, poorly written. It commenced: "Ise so glad to git dat lettah from you. Ise ben lookin' for it, and ben to de postoffice every day for seventeen years. Ise so thankful to git it befo I die. Why did yer not write sooner?" He was an old man ninety years of age. It is not surprising that some watched and waited long to hear from loved ones sold far away, and from whom they never heard by letter or otherwise.

Rev. Dr. Poulsen, of Maryland, a gifted speaker, exhorted ministers to preach on, and the W. C. T. U. to continue the crusade, and all workers to seek the overthrow of the rum power. He recognized the progress the cause was making; that good men were abstaining from drinks; honorable men were giving up the traffic; secular papers were ready to give news; politicians were obsequeous to workers, and the cry for high license was the flag of truce. He wanted no license; he demanded prohibition, and we will secure it as best we can. We want our principles concentrated on the men for whom we vote; this will give us temperance laws and officers. He said, Do not let men blind you by saying prohibition is unconstitutional. It was unconstitutional for Lincoln to sign the emancipation proclamation, but he did it and a nation rejoices.

Rev. Mr. Purdy, M.D., of Pennsylvania, gave a learned and able exposition of the law of heredity, showing with plates the effects of alcohol on the liver, brain and nerve centers. During eight years' practice he has not used liquors; and in *three hundred* cases of fever he did not use it or lose a case. He is making this a specialty, and it is to be hoped he will be a means of convincing physicians that the subject is worthy of their attention, and that alcoholics are unnecessary in practice.

Rev. Mr. Searles, chaplain of Auburn State Prison, New York, gave statistics and facts connected with prison life. He has no love for the liquor business. His father, a college-bred man, and a brother, fill drunkards' graves. He has been in his work twelve years, and is well fitted for it. He lays most of the crime to liquor, and says it is his experience that it is the cultured and wealthy, rather than the honest poor, who get into prison. He spoke of idleness, licentiousness and intemperance as the leading causes of vice, and that we must do more to dignify labor. He narrated experiences with prisoners, which made men and women weep.

The Citizenship of the Future, was the subject of Rev. Mr. Lawson's address. It was clear and logical, but want of space forbids more than a glance at those excellent addresses. He predicted the citizenship of to-morrow would give us clean men; that the power of the press was doing more to trim the people up than almost any other thing. He referred to a leading Democratic editor in New York who left the publication of his paper because he did not like Cleveland. He censured the party of moral ideas for being afraid to say one solitary word in regard to that evil that is cursing the home.

Mr. George Bain delivered his popular lecture, Boys and Girls, Naughty and Nice. The vast auditorium was crowded to its utmost to hear this favorite speaker. Fully six thousand upturned faces drank in his useful lessons, replete with wisdom's words. His lecture fairly sparkled with gems of wit and poetry. It had withal the ring of of one terribly in earnest in saving souls.

John B. Finch, lately made Grand Worthy Chief Templar, did not fulfill his engagement to speak at the appointed time, being at the Pittsburgh Convention, so did not speak until Saturday, causing confusion and annoyance to the manager. His lecture was one of the ablest delivered during the meetings. He is a lawyer, and has studied the legal side of this question, and is fully able to grapple with the great subject of prohibition. It will not raise him in the estimation of your readers or of your correspondent that he has such a *big handle* to his name. It it suggestive of secret rings and lodges, which should be utterly discountenanced in this grand movement for humanity. The Lord whom temperance workers profess to serve, said, "In secret have I said nothing;" so should his followers come out from those things which engender strife. The riots to which the speaker referred in his lecture as outgrowths of intemperance, it must be remembered were instigated and concocted in lodges. As a whole, the Convention was a grand success. The prohibition songs rendered by the Silver Lake Quartette enlivened all, and doubtless some were sung into the prohibition army. Of the services of the closing day I cannot speak, as I was not present.

Mrs. J. S. Collins.

MASONRY TRACED.

SCHUYLER'S LAKE, N. Y.

The interest of the averagc Mason and his sympathizer in the sale of Anti-masonic literature is evinced by his efforts to discredit it, but for the impartial observer there exists in every community abundant evidence to verify it, and falsify their denunciations. I am led to this remark by my own observation at this point, and will cite several instances which may serve to refute certain erroneous impressions among the people.

They say that Masonry has been materially changed since the days of Morgan, and divested of its murderous character; but the minds of a number of people in this vicinity were recently disabused of this illusion by the public threat of a member of the Schuyler's Lake Lodge to send a death warrant after any one who dare to divulge Masonry—a menace that was intended as a bridle on free speech, and as such is serving its purpose.

It is believed by many that Good Templarism is wholly distinct from Masonry, but is this consistent with the facts? There are meetings at the present time in the same hall in Cooperstown on alternate nights, Masons, Odd-fellows, Grand Army and Good Templars. Is not this suggestive of the closest affinity and a similarity of principles? Masonry, the parent society, is temporarily meeting with the others to permit repairs at its usual place of assemblage; but for the time being can this happy family of secretists be surpassed for number and variety of membership in any part of the country? Two are professedly associations for the promotion of benevolence, one of comradship, and one of reform. Here is a quadruple veil, but can there be a doubt that the same skeleton is concealed behind them all—a jack in the box with changing colors. "Birds of a feather flock together."

There is nothing that would more effectually expose their brutalizing tendencies, and excite popular interest with greater force, than a narrative by Rev. D. P. Rathbun of his experiences as an Anti-masonic lecturer, giving in detail the indignities to which he has been subjected, and the numerous attempts which have been made on his life. This would prove an invaluable aid in preparing people for political action in the approaching Presidential campaign. B. TUNNICLIFF.

PITH AND POINT.

ANOTHER SKELETON PRESERVED FROM CREMATION.

Some years ago in Jackson, Pa., a case much like the recent one in Ind., occurred. An upper story lodge room, used jointly by Masons and Odd-fellows, took fire and the stuff was tumbled out pell-mell. Down came the coffin and contents. Now it came to pass that one O. F., who limped to the tune of one, two, picked up the corpse, and putting it under his long frock, went tilting away on double quick in the light of the fire, to the infinite amusement of the spectators. It would have been horrid to have had that precious relic of the order cremated.

Lies will not cover up coffins and corpses even though uttered by O. Fs.—N. C.

INVEST A DOLLAR.

As I read that offer of the *Cynosure* for four copies until after election is over, the thought struck me quite forcibly that it was an excellent opportunity for every one that loves what is for the welfare of the church and government to invest at least $1. Consequently I suggested to the first reader of the *Cynosure* I met, that he do as I was minded to, i. e., send you $1 with four names and addresses, and see the good results. I see clearly that unless there is a very speedy awakening on this all-important subject we will find our government turned over into the hands of those that professed an unconditional surrender at the close of the late war;which has never seemed to me a surrender, because of the way it was brought about, i. e., on the line of that oath to protect each other at all hazards, murder and treason not excepted.—M. L. WORCESTER, *Kingston, Ill.*

MORE CALLS LIKE THIS WANTED.

Can you send a lecturer here? I think that the cause of anti-secrecy would prosper well in this community. I have been informed on this subject for some time, and have one of Edmond Ronayne's books called "Mah-hah-bone." I have talked with several here who are church members, and they were totally ignorant on the subject. I gave them some tracts and I am satisfied that they would strongly oppose it if they fully understood its character and principles. I can get a school-house here to lecture in. It is also used for a church and I don't think there are more than one or two members out of about fifty that are Masons. I am not a Christian, but I consider it my duty to oppose anything that interferes with free government and rejects Christ. Can you send a lecturer?—GEORGE HASKINS, *Sechorn Station, Ill.*

FIRST SEEK THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS.

In order to have the religion of the Lord Jesus Christ it is necessary to obey this commandment the very first thing we do; if we never have done this we are not Christians. We may think we are Christians and yet be deluded, for Satan is to "appear to us as an angel of light." We may even "have a zeal of God but not according to knowledge," or according to that "wisdom which is from above, that is first pure." In order to glorify God in the salvation of our own souls and that of our neighbors, we must get started right.

"First, seek the kingdom of God." Give up all; repent of all sin; give God the whole heart; be converted and regenerated for Jesus' sake. All this is at the beginning of the way. All preachers that persuade sinners into any other are false prophets; may God deliver the sheep of his pasture from wolves in sheep's clothing, and from every false way. May we be zealously effected with that fire of love upon the altar of our hearts, for all the Lord's works, ways, and people, that is kindled from heaven's own altar. "There is a way that seemeth right to a man, but the end thereof is death." Let the ministers of Christ "quit themselves like men," and not have a man-fearing or man-pleasing spirit. Let them submit themselves unto the righteousness of God, then they will not shun to declare the whole council of God, and will do their duty in exposing all the dark ways of the devil, Freemasonry not excepted, for if this switch is not molested it will switch the whole church away from God. —CYRUS SMITH.

A NEW EMANCIPATION.

We often rejoice that slavery is done away, and we cannot rejoice too much or be too thankful for the blessing; but there is a large class of *slaves* now in our very midst at the North, who need to be emancipated. Not alone for their own sake, but for the sake of society at large. This slavery is described below, and let each one ask, *"Is it I?"*

"They are *slaves* who will not choose
Hatred, scorning, and abuse,
Rather than in silence shrink
From the truth they needs must think.

"They are *slaves* who fear to speak
For the fallen, and the weak;
They are slaves who dare not be
In the right with two or three."

M. P. N.

LITERATURE.

ISRAEL AND THE CHURCH. By James H. Brookes. 199 pages. Price, cloth, 75cts. Charles B. Cox, St. Louis, Mo.

Dr. Brookes in this little volume endeavors to throw some light gathered especially from the Word of God upon the difficult problem of the future condition of the children of Israel, the tribes that have been scattered and lost to history, or yet remaining to be strangers, homeless, oppressed, despised among the nations of the earth. The opening chapters go to show the distinctions between the ancient Israel and the Christian church, from their distinctive calling, their use of warlike arms, their laws of social intercourse, their mode of worship, their tithing, etc. The author then shows from the evidences in the Old Testament and the New in detail that the testimony of the Holy Spirit is that the tribes will be gathered again in their own land, and that their only hope as well as for the Gentile believer is in the second coming of the Lord.

The *North American Review* for August contains an article by Justice James V. Campbell on "The Encroachments of Capital." Richard A. Proctor treats of "The Origin of Comets," and succeeds in presenting that difficult subject in a light so clear that persons who have little or no acquaintance with astronomy can follow his argument. "Are we a Nation of Rascals?" is the startling title of an article by John F. Hume, who shows that States, counties and municipalities in the United States have already formally repudiated, or defaulted in the payment of interest on, an amount of bonds and other obligations equal to the sum of the national debt. Judge Edward C. Loring finds a "Drift toward Centralization" in the recent judgment of the United States Supreme Court on the power of the Federal Government to issue paper money, and in the opinion of the minority of the same court rendered in the suit of the Arlington property. Julian Hawthorne writes of "The American Element in Fiction," and there is a symposium on "Prohibition and Persuasion," by Neal Dow and Dr. Dio Lewis. Mr. Dow's argument for prohibition is clear, straight-forward and manly, in happy contrast with the illogical reasoning of Dio Lewis who continues to harp on the distinction between vice and crime until he gives the impression that he cares more for a pet notion than for temperance reform.

Vick's Monthly for August flames like a midday sun with a chromo of *Bignonia Radicans*. The Adirondack region is pictured with pen and pencil. The practical reader will find interesting articles on peas and strawberries.

Messrs. R. Hoe & Co., the well-known manufacturers of printing presses and material, have presented to the papers of the country a fine lithograph, the work of Root & Tinker of New York, containing fine portraits of eleven representative London journalists, from John Walter of the *Times* to George Augustus Sala of the *Telegraph*. The work of the engravers is well done, and the whole forms an attractive gallery of journalists.

The Millennial Text Book. Part II. is a small pamphlet of 166 pages by S. H. Pierce of the National Soldier's Home near Milwaukee, Wis., which is an endeavor to explain prophecy by the movements of our day, among which the secret lodge has its share, and is severely condemned. The author's conclusions are not always clear, but some of his readers approve them, as Benjamin Borton of West Unity, O., writes us: "I have read six or more of his pamphlets with great interest and believe that he must have had Divine assistance—as he professes to have. He explains much of the mysterious prophecies of the Bible. He speaks of sectarianism plainly."

—*Keep it before the people* that it costs as much to kill one Indian in war as it does to educate two thousand Indian youths and make them self-supporting, peaceable citizens.

BIBLE LESSONS.

LESSON VII.—August 17, 1884.—Absalom's Death.—2 Sam. 18: 24-33.

GOLDEN TEXT.—Whoso curseth father or mother, let him die the death.—Mark 7: 10.

"Cometh with good tidings." Knowing Ahimaaz to be a brave man, David concluded that he would not be the first to run in a defeat; hence he must be a bearer of news of victory.—*Hanna.* He loves me well, and therefore would not afflict me with evil tidings.—*Pool.* The king rightly judged that Joab would not choose a distinguished messenger like Ahimaaz to carry bad news (ver. 20).—*Cambridge Bible.* These words, spoken of him, give us a fine motto for the character and work of a minister of Christ: "A good man, and a bringer of good tidings." In fact, it gives us a good type of Christ himself, who was the man of perfect goodness, who was sent to preach good tidings to the meek (Isa. 61: 1).—*Hanna.* The good tidings of the Gospel should always be brought by good men; and how welcome should they be to us for their message sake.—*Henry.*

"Is the young man Absalom safe?" Literally, *Is there peace to the young man Absalom?* Comp. 2 Kings 4: 26. "Not only the question itself, but the very terms of it, breathe the tenderness of David's feelings. The king is lost in the father.—*Cook.* Fondly foolish old sire! He is not so much concerned about the issue of the war as about his wicked son. The excess of his fondness is seen in the word he uses, calling Absalom a youth, young man—boy. "How is it with my boy?" "Is there peace to my boy?" Verily, there was reason for Joab's indignant words: "I perceive that if Absalom had lived, and all we had died this day, then it had pleased the well" (see next chapter, vers. 5–7). But allowance must be made for David's anxiety about the spiritual condition of Absalom. If he lived he might yet repent.—*Hanna.*

"And he turned aside and stood still." After his long and toilsome race we might suppose he would need to sit or lie down to rest. But etiquette would not allow that in the king's presence. So Ahimaaz patiently stood. By so doing he was honoring the king just as truly as when he was straining his muscles in the herald-race. God commands us, "having fully done all, to stand" (Eph. 6: 13). Milton's well-known line expresses this: "They also serve who only stand and wait."—*Hanna.*

"The Lord hath avenged thee." Lit., *judged thee out of the hand of thine enemies:* pronounced a favorable verdict in thy cause and delivered thee. By a beautiful figure of speech the war between David and the rebels is viewed as a case at law, wherein God is the judge or arbiter. The victory of David's army is, then, the legal decision pronounced by Jehovah between the pleaders. David, in the Psalms, often uses the same figure. In Psalm 17, he prays: "Hear the right, O Lord; attend unto my cry. Let my sentence come forth from thy presence" (see also Ps. 26 34, 43).—*Hanna.*

"And as he went thus he said." There is not in the whole of the Old Testament a passage of deeper pathos than this. The simple beauty of the narrative is exquisite; we are irresistably reminded of Him who, while He beheld the rebellious city of Jerusalem, and thought of the destruction it was bringing upon itself, wept over it (Luke 19: 41).—*Cook.* To understand this passionate utterance of anguish, we must bear in mind not only the excessive tenderness, or rather weakness, of David's paternal affection towards his son, but also his anger that Joab and his generals should have paid so little regard to his command to deal gently with Absalom. With the king's excitable temperament, this entirely prevented him from taking a just and correct view of the crime of his rebel son, which merited death, and of the penal justice of God, which had been manifested in his destruction.—*Keil.*

"Would God," etc. What is this we hear? That he whose life Israel valued at ten thousand of theirs, should be exchanged with a traitor's! That a good king whose life was sought should wish to lay it down for the preservation of his murderer! But what shall we say to that love of thine, O Saviour, who hast said of us wretched traitors not "Would God I had died for you," but "I will die, I do die, I have died for you." Oh, love like Thyself, infinite and incomprehensible! whereat the angels of heaven stand yet amazed; whereat thy saints are ravished. —*Bishop Hall.*

COMMENTS BY E. E. FLAGG.

THE RELATION OF THE PRESS TO REFORM.

1. *The duty of Christians to watch.* Vs. 24–28. In this lesson we have a graphic description of the manner in which important news was transmitted in ancient times, by means of swift runners. We see the watchman on his tower, the aged, sorrow stricken king sitting beneath, and the messengers in the distance bearing the tidings that will pierce his heart with such anguish for his darling son slain in the act of unnatural rebellion. The type of a watchman is often used in the Bible to represent God's ministers (Ez. 3: 17). The duty to watch is laid upon them in a peculiar sense. Their eyes must be on every avenue by which sin can approach, and however popular and pleasing the guise it assumes, they must warn the people. A minister who never warns men of the danger and guilt of intemperance, Sabbath-breaking and secret societies, is like a sentinel who from his tower sees the plain beneath swarming with focs and sounds no alarm. But there is a broader sense in which every Christian should be a watchman (Neh. 13: 37). The telegraph and the press are the runners of modern civilization. They tell us how the battle goes between God and Satan, truth and falsehood, vice and purity. It is our duty to hear and heed their message, for unless we do we can have no just idea of the dangers threatening our na-

tion. 75,000,000 gallons of spirit are annually consumed in this country. 10,000,000 barrels of beer were drank last year, chiefly by poor laborers, many of whose families were in want of food and clothing. For our 6,000,000 youth between the ages of ten and twelve there were manufactured last year 600,000,000 cigarettes. It is through the press that we know these facts. It tells us of the doings of Nihilists. Invincibles and other secret political orders with their reign of dynamite and dagger, as well as of secret combinations in our own land, that are undermining the very foundations of liberty, justice and religion. But it tells us good as well as evil tidings. In Kansas, 77 out of its 81 counties have no open saloon; in Georgia, 90 counties prohibit the sale of intoxicating drinks, and in Ohio there are 350,000 prohibition voters; and it also tells us of a steady gain to the anti-secret cause, which will by and by make the lodge as disreputable a place of resort as the saloon.

2. *Liquor a source of filial disobedience and ingratitude.* Vs. 32, 33. "Is the young man Absalom safe?" Many a father whose gray hairs have been brought to the grave by his son's misconduct, and many a heart-broken mother have echoed this affecting cry. More violations of the fifth commandment can be traced to rum than to any other cause. There is probably scarcely ever a fratricide committed that was not directly or indirectly the result of liquor. A drinking son shortens the lives of his parents, and like Absalom must expect the reward of his disobedience and ingratitude—perhaps in this life at the hands of violated law, but surely in the life to come.

LIGHT FROM THE WORD.

What example did the prophets set ministers of to-day? Is. 21:8; Hab. 2:1. Will God sometime put an end to all evil? Ps. 7:9; Dan. 9:24; 2 Thess. 1:9. What is said of the foolish son? Prov. 17:25; 10:1.

REPLY TO A ROMISH PRIEST.

One of the Romish priests of Freeport, Ill., having written to the press respecting the lecture of pastor P. A. Seguin in that city, propounding several questions by way of challenge the latter replies:

Before leaving Freeport for Marengo, I manifested the desire, by means of the local press, to meet the two Catholic priests of Freeport who were present at my lecture in any place that would suit them better, provided they pay my expenses. As to the questions put in the journals of Freeport by Father Kalrelage, although they have been proved abundantly when I spoke at Freeport, I will say this: Let this priest go back to his seminary and study the works of St. Thomas Aquinas, volume 4 especially, the standard book of St. Liguori, volume 9, and other theologians, and he will see that on the first question, as well as on many others, if he is condemned, it is by his own guides and teachers and professors of divinity. The Council of Lateran in 1215 has said: "We ex-communicate and anathematize every heresy that exalts itself against the holy, orthodox, and Catholic faith, condemning all heritics, by whatever name they may be known; for, though their faces differ, they are all tied together by their tails."

Furthermore the Romish Church teaches in her catechism that "out of her bosom there cannot be salvation." What Father Kalrelage has got to say to that teaching and many others which it would be too good for him to know before writing to the papers what I would take the liberty of calling lies so common in his church, that it is well received among them that the means justify the end.

As to the second question, every American citizen knows the efforts of the Catholics, at different times, to appropriate to themselves the public monies to build up and sustain their schools. If I were permitted to write what I know about this question it would cover up many issues of *The Inter Ocean*. Against facts we cannot argue.

To the third question I would refer my friend Kalrelage to the Rule of the Index, a Romish institution, which has been established after the pattern of the Inquisition, to kill the intelligence.

This Romish congregation does not forbid the reading of the Bible to the laity only, but also to the monks, nuns, and regular clergy. "No Bible shall be held or read except by the priests," says Pius IX. The same pope had previously said: "Accursed be those very crafty and deceitful societies called Bible societies." How many other curses have been uttered by these monsters and extinguishers against the readers of the Bible, impossible to name them in this short correspondence,

As to the fourth question, I have proved already my statements by historical facts and by the teachings of Father Kalrelage's church. I spoke of Galileo, Le Sueur, Jacquier, Montalembert, Pascal, Fenelon, Bossuet, Dupanloup, and many other giants in science, many other eagles in art, whose wings were clipped with the scissors of the popes. I said that these mighty intelligences were bruised, fettered, and, as much as it was possible to the church of Rome, were degraded, silenced, killed. Louis Veuillot, the eminent editor of the *Univers* in France, said of Bossuet, that he lived and died a "disguised Protestant." Ignatius Loyola, the founder of the Jesuit order, said: "Let every one be moved and directed as if he were a corpse which allows itself to be moved and led in every direction." The same Jesuit said: "That we may in all things attain the truth, we ought ever to hold as a fixed principle that what I see white to be black if the church define it to be so." Pope Gregory XVI., in his encyclical letter of Aug. 15, 1832, says: "Let us sacrifice our own opinions, our knowledge, our intelligence." Cardinal Antonelli said to Mr. Hawkins, a distinguished American gentleman: "I think it better that children should grow up in ignorance than to be educated in such a system of schools as the Massachusetts State supports."

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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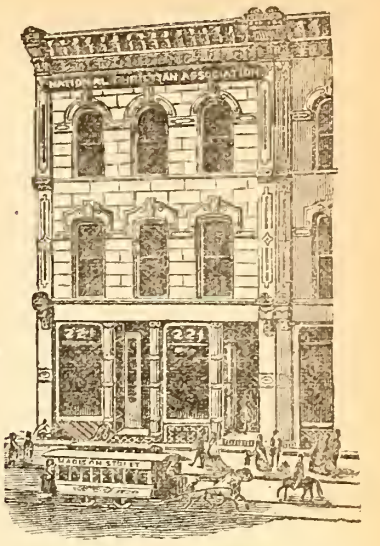
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N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } Editors.

CHICAGO, THURSDAY, AUGUST 7, 1884.

BEFORE SEPTEMBER 1ST

There should be redoubled effort for new subscribers so that none may lose the opening chapter of the new reform story by the author of "Holden with Cords." The tempting offer of *four papers for a* dollar until after election is just the thing to get the names. The more diligence *now*, the more you get for your money.

PITTSBURGH CONVENTION STRAWS.

Senator Pomeroy in this number gives an inside view of the convention.

Dr. McDonald, who was all the talk when the convention opened, was defeated by his Masonry, which was more bitter than his Vinegar Bitters, and worse to take. At the close his boom had shrunk to the twenty-three California delegates, with a mere sprinkling outside.

The colored voters, if they can vote together, have the key of the White House for the next four years. No notice was taken of them by the Pittsburgh convention, no officers or delegates even with colored faces. Not so the Americans.

Dr. McDonald gave 600 guests at the Monongahela House the costliest banquet ever held in Pittsburgh. In the notice of it in the Philadelphia *Press*, while Mr. Sagendorph of Michigan is marked by eight capital letters, viz., R. W. G. S. I. O. G. T., John B. Finch, next on the list, has not an *initial title*, though he is the "Right Worthy Grand Good Templar of the world." A fox who had a long tail, and was proud of it, always hoisted it when presiding in his fox-lodge at night; but when hunters and hounds were out he hid his brush between his legs, and kept it out of sight.

An insolent card comes from Rev. Henry Coleman, Whitewater, Wis., who attempted with the handful of secretists in the Pittsburgh convention, to suppress Pres. C. A. Blanchard after the convention had voted to hear him as the exponent of the American party. Mr. Coleman defends his conduct on the plea that the *audience* (perhaps one in fifty of them) "had a right" to drown his voice by tumult because when a few hissed him, he said, "Rome was saved by the cackling of geese, but not by their hissing."

The convention had voted to hear from the American party delegation. The hissing was an attempt, by a few, to rob the delegation of the right to be heard given by the whole body. President Blanchard had a right to insist on his privilege by the pleasant historical allusion, and the uproar was ill-mannered outrage.

Libration of Politics.—The great Prohibition convention is illustration and proof that American politics are "*turning back to the God of our Fathers.*" Here was a large hall crowded, galleries and all, with people from all parts of the United States. The brass band made up of ordinary city musicians, open with "Nearer my God to Thee," and the great crowd when deeply moved rise and sing, "Praise God from whom all Blessings Flow!" But, what was more wonderful, when a speaker was presenting the nomination of St. John in the way he thought most likely to win that great multitude, he told them how St. John, while waiting for a train, went into a prayer-meeting near to the depot and got up and told his religious experience! The Republican press, generally, are now holding up Grover Cleveland to the condemnation of American voters, because, they say, he is the father of an illegitimate child. It is not to be supposed that the Republican leaders have *all* become, at once, shocked at the vice of fornication; but that they know the American voters are persuaded that private vices are inconsistent with public virtues; that they do not believe

> "He is the nation's friend who is in truth
> The friend of no man there."

This would certainly seem to indicate that American politics have reached their winter solstice, and are on their return. Here is another token more striking still:

Pittsburgh, July 25.—J. S. Little, of Newark, N. J., received the following telegram this morning from ex-Governor St. John, dated Rochester, N. Y., and addressed to John Finch, George R. Scott or M. B. Bennett:

"I was at Lakeside yesterday and did not receive your telegram until this morning. While I did not seek or desire the nomination, I greatly appreciate the unanimity with which it was given, as well as the honor it conferred. I can only say now that I acquiesce in the action of the convention, and, looking to God for his guidance, shall try and do my duty.

HON. FREDERICK DOUGLASS.

This gentleman had a reception at the home of Mr. William D. Babbitt, 618 W. Monroe street, on Wednesday evening last week. A large number of citizens, ladies and gentlemen, called to pay their respects to Mr. and Mrs. Douglass.

It will be remembered that Mr. Douglass spoke at our Washington convention last winter on the civil rights plank of our platform. He is an honorable and true hearted man, and, knowing nothing by experience of the lodge, was ignorant of its malignant power. A rowdy saloon-keeper of Washington was chosen over him as delegate to the Blaine convention here June 3d last, though Douglass was one of the most popular men in attendance on that convention. "It's an ill wind that blows nobody good."

Mr. Douglass, from bitter experience, jealous of "*personal liberty*," naturally shrunk from prohibition, though a life-long temperance man. He declared himself a convert to prohibition in conversation with Anna Dickinson, who opposes it. We presume Mr. Douglass will go for Blaine, as he has a terrible dread of the Southern Democrats in power, with the U. S. Treasury in their hands to pay secret service money to living secessionists, and pay pensions for the rebel soldiers.

PARTY UNION.

The supporters of Pomeroy and Conant should not be scared lest the American party is to be sold out to the Prohibitionists. It is true that the Illinois Prohibition State ticket, headed by Mr. Hobbs for Governor, will be, probably, voted for by many Americans; and a long stride toward union of the two parties on the basis of excluding secretists from office, was taken at Pittsburgh. But no steps toward our adopting and voting the Prohibition ticket will be taken without—

1st. The concurrence and advice of Pomeroy and Conant.

2d. The concurrence of the National Central Committee, and

3d. The concurrence of the State nominating convention, to which Secretary Stoddard has determined to invite as many Americans as can attend, from without, as well as from within the State. The *Cynosure* will be guided by the united wisdom of the American party and its candidates, when fully ascertained.

In one thing we all are, and have been agreed, that it is the soundest wisdom for these two parties to be one, and present next November a united front.

The Chicago *Advance*, July 24th, thinks that, "The war between the two Prohibition tickets will be relentless and uncompromising." Our brother West is, this time, neither a prophet nor the son of a prophet. Though ordinarily shrewd, his Scotch wit has failed him for once. How can two prohibition parties, made up of honest men and women, alike devoted to the same great and holy cause of prohibition war, on each other? If the *Advance* editor had been at Pittsburgh, he would have found in that great body, but thirty or forty at most, involved in mist by their preference for the lodge, as the *Advance* is by party proclivities, so that it cannot see that Mr. Blaine's letter to the Republican press last winter makes the distillery and brewery the two permanent pillars of the Republic, by paying the State and county expenses by the tax derived from their liquor. We are familiar with machinery driven by water power, but Mr. Blaine is the first statesman who ever proposed to propel the machinery of republican government by *liquor power*.

"THE NATIONAL LABOR CONVENTION."

Such a convention was announced by the press throughout the country soon after the Democratic convention, July 8th, to meet in Chicago, July 30th; this was Wednesday of last week. It was to meet at Hershey Hall, 83 Madison street. On the morning of that day the *Inter Ocean* gave notice that this "National" convention was adjourned by two men named Keogh and Rooney of New York city till next September. The same paper said that, July 29th, "four distinct factions appeared on the ground and attempted to secure control of the convention next day; one of which was a Butler crowd."

One of these handfuls met in the Briggs House and

Resolved, That we accept the action and indorsement of our principles by the National conventions of the Democratic and Republican parties as progressive and beneficial to American industry.

Resolved, That we hereby adjourn this National labor convention to July, 1888, to meet in the city of Chicago on such day and at such place to be hereafter designated by the National Executive.

We are told that seven persons passed the above resolutions. The two names in New York city who assumed to adjourn a "National Labor Convention," advertised for Chicago seem to be Irish.

The secret labor unions in this country are thus seen to be in a deplorably distracted condition. The editors of the *Cynosure* called on some of their soft-handed leaders, who seem to be living at expensive hotels at somebody's expense. They told us that the convention was postponed to save it from being seized and run in the interest of Governor Cleveland. That may be true, and it may be that the convention was called by these un-laboring labor-leaders, to invite bribery from the old parties, and was postponed when the object was gained. So it has been in England from time immemorial. Gassy adventurers like Feargus O'Connor have arisen into importance by bravado; and, deceiving their ignorant, trusting followers, have sold out to the Tory party. It is said that the redoubtable Dennis Kearney is engaged to stump for one of the old parties, after the most savage denunciations at the sand lots of society in general and the United States in particular. Nothing will save the laboring classes but an open party, pledged to do them justice, give them a Sabbath, oppose liquor and tobacco; and acting, in short, in the fear of God and the love of men.

SCYLLA AND CHARYBDIS.

These were a rock and a whirlpool on the straits of Messina, which the active imagination of the Greeks converted into sea-monsters or gods. Homer sends the bark of the wandering Ulysses through this strait after the fall of Troy. By this journey of Ulysses, Homer, the poet of mankind, shadows the voyage of life; and the bowers of Calypso, the island of the Sirens which led to the sty in which men were turned into swine by the sorceress Circe, from which fate Ulysses saved his men by stopping their ears with wax,—these were mind-pictures of the lures of vice and error. But the most thrilling was the passage of the strait between Scylla and Charybdis.

Every party and every church runs the gauntlet of these straits of Messina. Scylla means *sect* and Charybdis, *unbelief* or liberalism.

Alfred run England through these straits safely. Cromwell's Commonwealth avoided Scylla but stuck in Charybdis. The great Knox movement in Scotland hit hard against Scylla, and knocked off several sects. Donald Cargyll, for instance, standing in the woods under the sleet of a Scotland winter with twenty or thirty shivering followers, expelled the crown prince and all the peers of the realm, and proclaimed his little party the "*the only true kirk*" on earth. Luther taught the truth. His followers fought for Lutheranism, and "since the middle of the sixteenth century the reformation has not advanced one step in Europe."

The Puritans began right. They acknowledged the English church as a "true church" while they fled, with cropped ears and gory backs from her pillories and prisons. They shunned Scylla. But whoever now stands on his Messinian promontory and looks over the whirlpool of unbelief will see a stately bark swinging gently in its outer gyrations, with the name of Andover in gilt capitals on its stern, with flags of new silk bearing such mottoes as: "*Probation after death*," (and of course, "*Prayers for the dead*" who are in probation still) "*Christ or final retribution restated*," and other such like; while the whole surface of the maelstroem of no principle inside is strewn with fragments of ships and sailors cast overboard, from vessels trying to escape—

> "*Rari nantes in gurgete vasto.*"

The heads of some of these strong swimmers bear the names of "Swing," "Thomas," with a host of lesser heads slowly sinking in the dark waters; while a howling blasphemer, at the horrid vortex, pours out a volley of vulgar oaths as he sinks out of sight holding up "*The Mistakes of Moses*" with his strong arm in his last agony.

"Well, what of the reforms of the day?" They are no exceptions to the past, pushing through between Scylla and Charybdis. One runs up a flag with the motto, *Sect no-sect*, and runs square against the rock and stops. Others graze Scylla and whirling through Charybdis, drag their anchors and slowly make their way out into open sea and fair sailing.

Some men are men of principle run mad, who forget that circumstances are a part of God's truth revealed by his providence every hour. Others are men of weak principles, who give up their consciences at the bidding of circumstances. While multitudes have only John Randolph's seven principles, "five loaves and two fishes." Such are the Democrats and Republicans of the present time; while the brave swimmers of reform who have boarded the little secret, low-built galleys sent out by the sect-god Scylla, run into the dark cavern under the rock, where they are devoured by the monster and his crew.

But the most painful part is that few vessels ever pass these straits unscathed. Even "the crafty Ulysses" lost six of his seamen. The fabled monster had

twelve feet and six heads, and while the brave bark weathering the cape

"Dire Scylla stooped from high to catch her prey,
Stretched her wide jaws and swept six men away!"

The sect-god has already taken off more than that proportion from the crew of reform. Satan never sees a man who will lay down his life for Christ's sake, but he attempts to load that man with *points of conscience which are not points of conscience.* This enfeebles his good ointment by "dead flies." This forms a sect. In Christ, all are one. It is the other things that separate Christians. Then shrewd, aspiring minds will detect and expose these dead flies, the foreign ingredients injected by Satan himself into Christ's religion, and then he holds up these pimples before the minds of good men of worldly ambition, till they switch off from religion itself to get rid of the "stinking savor" of the dead flies.

Let Nast give us a cartoon of Scylla and Charybdis. Paint on the mists sent up by the surging waters: "The way is narrow." "Cursed be the man who trusteth in man; and whose heart departeth from the living God." "Only those who set Christ always before them can pass these straits in safety."

Dr. McDonald is a good man, but he has hidden in the lodge-cave under Scylla: and we would no more vote for him than for Abraham, with his two wives, or "Aaron the saint of the Lord," before he repented of stripping and fooling Israel at Mt. Sinai.

"But there are thousands of good Prohibitionists in the lodges." Yes, but if they are honest men they will follow Christ and give up their secrecy. If not honest men, they will betray the Prohibition cause, and stand by their Masonic brethren who are distillers, brewers and saloon-keepers.

—Secretary Stoddard is to deliver the opening address at the Iowa State Convention, to be held in Washington on the 26th inst., opening at 7 o'clock P. M. Also at Macatawa Park, Holland, Ottawa county, Mich., August 29th.

—The First Church of Holland, Mich., remembers the reform work again this year by a recent collection amounting to $15.63.

—The *United Brethren in Christ* mentions a call from Bro. H. H. Hinman of Washington, and with a high tribute to his character wishes him success in his labors.

—The editor of the *Cynosure* went to Galesburg, Illinois, on the Sabbath, having an appointment to preach in the old First Church, to which he ministered for a time while president of Knox College. He expects to visit Peoria and lecture as opportunity may offer.

—An open air convention will be held August 29th at Macatawa Park, near Holland, Mich., under the management of Bro. H. A. Day. We have not yet learned the programme of the meeting, but are assured that it will deal truly with reform questions.

—Rev. J. S. T. Milligan pleads that the next Kansas State Convention be held at Lawrence. This is the historical city of Kansas and the educational center of the State. The Blanchard *Record* claims that its university is the largest west of the Alleghany mountains. It is a big skip to get over Ann Arbor, Evanston and Oberlin.

—A National Reform Convention is to be held in Desmoines, Iowa, August 26th and 27th. Can there not be a union of the two Iowa conventions? Both meet at the same time and both need the presence of such men as M. A. Gault, T. P. Robb and C. D. Turnbull.

—The *Wesleyan Methodist*, Syracuse, N. Y., has a brief report of the "Shameful treatment which would put to blush a national convention of liquor dealers," of the fraternal committee of the American party at Pittsburgh. The reports which have appeared have not, perhaps, given the Convention itself proper credit. The chairman, speaking for the convention, insisted on Pres. C. A. Blanchard's right to be heard; and the vast majority applauded heartily what he said, many calling for him to go on when the lodge hissed. Not more than thirty attempted disturbance, one fiftieth of the audience, and of these the leaders seemed to be John B. Finch, a young man named White, from Illinois, and another named Coleman, from Wisconsin. Had the speaker begun an argument against the lodge there might have been reason for the disapproval. But, confining himself to a simple statement of fact, which was the courtesy extended to him, the disturbance was an outrage.

—In all the press comments on the Pittsburgh lodge row there is a commendable fairness throughout, few caring to defend the lodge, though sympathizing with it. The *Union Signal* errs in representing Pres. Blanchard's remarks as an argument against secret society office-holding. He made only such a statement of the principles of the American party as he was bound in fairness and Christian candor to do. The New York *Witness* omits all reference whatever to this part of the proceedings. Is the *Witness* afraid of thelodge?

—Since the Pittsburgh convention the papers of that city have printed a number of letters which show a deep indignation at the leaders of the uproar. Pittsburgh was not indeed a convenient place for such a display of lodgery, since the religious sentiment of the city has a wholesome leaven in the several testifying churches. The *Times* should have the credit for the extract made in these columes last week; the name was incorrectly printed *Press.* As a proof of the Pittsburgh sentiment, prominent ladies of the W. C. T. U. of the city called on President Blanchard and warmly expressed their sympathy and a hearty indignation at the manners of Coleman, Finch and Smith. The president of the organization insisted that he should address the next temperance convention held under their control in Pittsburgh.

WASHINGTON LETTER.

July 31, 1884.

DEAR CYNOSURE:—The attempted suicide yesterday at the National Hotel by Hon. Wm. Wirt Culbertson, member of Congress from the Ashland (9th) district of Kentucky, is a powerful argument, not merely for prohibition but for a general reformation in morals and manners in this city and especially among Congressmen.

He was elected in 1882, had boarded at the Arlington during the session of Congress, and at its close sent his wife and son to Kentucky. Afterwards he went to Cape May and returned here a few days since reporting that he had been drinking heavily. Yesterday morning he complained of being greatly disturbed during the night, and was advised to go to bed and send for a physician. Some time after, five pistol shots were heard in his room, three of which had taken effect on his head, but were so directed that they did not break the skull. He is at the hospital, and it is hoped he may recover. He doubtless had delirium tremens.

This case suggests, that such an act does not result from a mere temporary departure from virtuous habits, but from long continuance in evil, whereby the moral sense is broken down, the nervous system deranged and the fear of God eradicated.

Mr. Culbertson was doubtless a young man of fine abilities and of much promise or he would never been chosen to represent Henry Clay's district. There was a first departure and there was the danger. Could he have foreseen where it would tend he would have shrank from it. It is utterly unsafe to dally with intoxicants.

We can see what "Congressional Cold Tea" means. There was a vast amount of whisky consumed in the Capital restaurants and sent up to the committee rooms, but out of respect to public opinion it was called "cold tea." But few besides the initiated knew but it was such, but there was *murder in the cup.*

There was a time when Henry Wilson was in Congress, when there was a Congressional temperance society, and what meant more, a Congressional prayer-meeting. But in these days of progress Puritanic notions are forgotten. I wonder if all our Christian statesmen have died?

We can see in this case that so long as the people elect to Congress men of drinking habits, they have no right to expect temperance legislation or any legislation that is not subservient to the whisky interest.

Men who find congenial society in the drinking places, are far gone in moral declension and utterly unfit for offices of profit and trust. Surely such men *need not* be selected. Kentucky has one noble champion of temperance in Congress, Hon. J. D. White. May her whole delegation be filled with men of like principles.

When Congress shall enact a prohibitory law for this District, and shall have made our grand National Capital and less pretentious White House *clean places*, it will have done more to preserve the national power and promote the public welfare than armies or navies are ever likely to accomplish. Surely questions of banks and tariffs, however important in themselves, sink into insignificance when compared with such a question as this. H. H. HINMAN.

AN OFFER FROM NEW YORK.

SCHUYLER'S LAKE, Otsego Co., N. Y.

It was suggested in a recent number that the *Cynosure* afforded a convenient means of communication between the friends of the American Prohibition party. If others will unite in the effort I will contribute twenty dollars for colporteur work and at least a partial canvass of the county in the interests of the party. Let all in the county express at once their willingness to contribute, and the plan can be carried into a speedy execution.

B. TUNNICLIFF.

NEBRASKA, GET READY.

INMAN, Holt Co., Neb., July 26, 1884.

DEAR CYNOSURE:—We very much prize your weekly visits as you come freighted with such rich food for those who want to know the truth. We rejoice at the evidence of progress the truth is making. But I want to say more particularly that I am glad that the wheel-horse of the lecture business is going to be a little more at leisure, so that he can spend more time in the lecture business. Now, friends in Nebraska, cannot we prepare some work for him? What do you say, Bro. Spooner, cannot he get a number of places along the Elkhorn valley? Gates College at Neligh should be visited when next term opens and the young people of that school enlightened on this subject of secrecy. Besides, I have no doubt there are many other places that would gladly hear the truth. Certainly there is need of work. The devil is busy organizing his forces. At every point where they can they are organizing Posts of the G. A. R., and the temperance workers are organizing Good Templar lodges. Friends, let us wake up. If we can get Bro. Stoddard to spend a month or six weeks in the State he will render valuable assistance in getting up a good working State organization. Now is the time to strike, friends. Let us get the ball in motion for Pomeroy and Conant.

Yours for work, J. MCCLEERY.

THE ILLINOIS STATE CONVENTION will undoubtedly be held at Monmouth August 27th and 28th. Secretary Stoddard writes from that city that arrangements are nearly completed for the meeting. The formal call from the Executive Committee may be expected next week. Meantime let the friends everywhere in the State be preparing to attend.

THE PITTSBURGH UPROAR.

While interested deeply in the entire proceedings at the Prohibition convention and especially in the result, the *Cynosure* realizes that its readers expect the fullest information respecting the lodge demonstration, which has been as widely noted as the convention itself. In addition to the reports already printed the following is from the letter of Rev. R. J. George, pastor of the college church at Beaver Falls, Pa., to the *Christian Statesman:*

"One incident that occurred made a less favorable impression. President Chas. A. Blanchard, president of Wheaton College, was introduced to the convention, to present the salutations of the American party, probably with a view to securing co-operation. He proceeded very pleasantly with his address, covering ground common to the two parties, and by his clean-cut, incisive utterances called out the repeated applause of the convention. He went on to say that it was a principle of their party that those who are bound together in secret lodges to secure their own personal and selfish interests, should not be intrusted with offices affecting the interests of the whole people. This sentiment was received with hisses by a number of the delegates. President Blanchard being accustomed to such treatment from this quarter, remarked with great coolness; 'It is indeed related that Rome was saved by geese, but the gentlemen should bear in mind that it was by *cackling,* not by *hissing.*' This brought a number of delegates to their feet claiming that their courtesy in according the platform of the convention to President Blanchard had been abused, and that he should not be allowed to continue. Mr. Blanchard said he was about to close his address, and the chairman sought to restore quiet, but there was a manifest disposition on the part of a few to drive him from the stage. Maintaining complete self-mastery, and awaiting a lull in the confusion, Mr. Blanchard found opportunity to express his thanks for the hearing accorded to him, coupling them with a vigorous thrust at the liquor traffic, which brought the applause of the convention, in the midst of which he took his seat. The retort which angered some of his hearers was probably too severe under the circumstances; but the refusal of certain delegates to listen to a candid statement of the principles of his party after having accorded to him the floor for this purpose, was another illustration of the methods of the lodge, and was not in keeping with the Christian spirit generally manifested in the convention. President Blanchard remained during the sessions, and was quite a favorite with many of the delegates."

The question arises, For what ends are Pan-Presbyterian Councils held? If there is nothing in the way of definite faith to be maintained or mode of co-operation in evangelistic work to be done, what are they for? The papers read before them would appear as well in our quarterlies, monthlies or weeklies, or any publication representing common interests of our religion. And so far as evangelistic work is concerned, what is to be expected from them better than what is proposed by the "Evangelical Alliance?" They have already become little else than great blowing machines, and such as blow neither cold nor hot.—*United Presbyterian.*

The Home.

PASS IT ON.

BY REV. W. T. SLEEPER, WORCESTER, MASS.

Matthew 10:8—"Freely ye have received, freely give."

From God's wealth, in land and sea
Stored for man so lavishly,
In the sun's prolific light,
In the alchemy of night,
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Thy poor neighbor gains it not,
Though he wrestles with his lot.
Earth and heaven to him are dumb;
At his calls no answers come.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

From the mines of golden lore,
Deep and broad with shining ore,
Richer far than Ophir's mines,
Brighter than the diamond shines,
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Gifts so rich, to thee supplied,
Are to thousands still denied;
Though they pine for learning's light,
Yet they die without the sight.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

From the bank of God's great love,
Through the Spirit from above;
From the vastness of His grace,
Shown by Jesus to the race;
Brother, hast thou freely drawn?
Pass it on, then, pass it on.
Multitudes have never heard
Of the gospel's joyful word;
In their ignorance they cry,
In their guiltiness they die.
Brother, hast thou freely drawn?
Pass it on; yes, pass it on.

Needs are great, the world is wide;
Pounds are lent thee not to hide;
In thy napkin's greedy fold
Thou shalt not the treasure hold
Which from thy good Lord was drawn.
Pass it on, then, pass it on,
Hiding good is robbery;
Hoarding it, idolatry;
Using it for others' weal
Seals thee with the Master's seal.
What from heaven was freely drawn,
Pass it on; yes, pass it on.

—*Missionary Herald.*

GAMBLING IN THE PARLOR.

An anxious mother wrote the following letter relating to this subject to Dr. Prime, editor of the New York *Observer:*

"While I am writing, the children, with two or three of their young friends, are at play in the parlor. The word play does not mean what it did when I was in my teens, as my children are now. Nor will I undertake to say that the plays of my younger days were more innocent and less dangerous than those now enjoyed by young people. I was brought up to regard the game of cards with decided aversion, as always associated more or less intimately with gambling. If every one playing cards was not actually gambling, it was supposed to lead to it, and if boys and girls became fond of the game, there was every reason to fear they would fall into that vice by and by. But now it is common to see card playing among the amusements of the evening in the best families. At summer hotels all sorts of people, which must include good people, play cards all day long, especially when the weather keeps them in the house. I observe that they play for small sums of money, so very small as not to make it unpleasant to lose, and not large enough to cause any great anxiety to win. The young people in the parlor at home, or in little circles in one another's houses, are in the habit of playing for 'favors,' trifling articles which they freely give and take in other social pastimes. Now they win or lose them in a game of cards. My children and their young friends are playing for 'favors' now while I am writing; I am very anxious about it; they have grown so much wiser than their parents, that they are sure there is no harm in it. They tell me that the children of ministers play in the same way; and what I say seems to be of no use. Do you think it is right? Will it be too much to ask you to give your opinion in one of your letters?"

In answer to this letter Dr. Prime published the following "opinion." It is well worthy of the prayerful attention of parents and young people in these times:

"It is wrong to play cards, or any other game, for any stake, prize, money, goods, or anything of value, however small. It is not the amount lost or won in play that makes the game right or wrong. Only a very small-minded person would think it right to play for sixpence, and wrong for a shilling. The difference is not in the stakes; the only question is the right or the wrong of playing for stakes at any time.

"A clergyman riding in the country saw a packet lying in the road, and upon dismounting picked up a pack of cards. He was putting them in his pocket to take them home to amuse his children, when he said to himself, if I were to be thrown off and killed, and this pack of cards were found in my pocket, it would not read well in the newspapers. He threw them over the fence and rode on.

"As I was brought up with the idea that playing cards is in itself wrong, I have never looked upon the game with any favor whatever. I have all along in life noticed that it is in the line that gambling takes from the first game where the player seeks to win a cent or a 'favor' or a shilling, up to the game, or down to the game, where a fortune is the stake to be lost or won. Up in the country the boys used to play cards in the barn, hiding away from the parents who would forbid and punish them if they were found out. And I know that such habits of secret gambling were the beginnings of evil courses that had sad endings. If we could trace a thousand instances of wrong-doing by clerks, bank-tellers and cashiers, treasurers, speculators, and others, we would find that in nine cases out of ten, perhaps nineteen out of twenty, the first step was a game of cards for a mere trifle. It may be a total misapprehension on my part, but I think cards have wrought more evil in the world than any other device of the evil one to tempt men to their ruin. All games of chance have the dangerous element of gambling in their nature, and should be avoided; while games of skill if played for the sake of winning anything are also wrong. It is hard to make young people see this distinction clearly, but it is real and important. To take from another his property against his will and without rendering an equivalent, violates the eighth and tenth commandments. The gambler's occupation is composed of covetousness and robbery. You see this: I wish your children would see it."

THE DRAWBACKS OF RICHES.

Men exclaim, "These are prosperous times," and seem to pity those who lived in a less luxurious and wealthy age. They forget that wealth is relative, and that to all but the destitute, and those without "food and raiment," enough "to be content," wealth is chiefly the field in which men compete and rival each other for social position, and when all are equally enriched, the result so far is the same. The weekly list of wills proved shows how much richer men die nowadays, but not how much happier they live. "A rich man," said Adam Smith, "is only a large distributor;" and he might have added, he cannot be free from the harrassing or the jealousies of this distribution. A costly establishment, with elegant furniture and dashing equipages, cannot but be an addition to our cares and anxieties if we take any interest in them, and of only nominal value to us if we take none. Many a rich man is a slave to his own servants when they outnumber his family out of all proportion. One of a dozen servants once was heard to say, "This is our establishment, and master and mistress are our housekeepers." The larger the fortune spent, the greater the load of life—very low life too—with which you must encumber yourself. Charles V. was one of very few who ever abdicated a throne; but thousands have retired from high positions, and ended their days in retirement, feeling, "miserable comforters are you all." And since all that adds to the elegance and splendor of our houses, widens the gulf between the dainty habits of the mansion and the dirt of the cottages, in which alone our servants can be reared, no wonder that the cry about inefficient servants is daily louder and louder; when everybody is richer, everybody keeps more servants, till the stock of good servants is exhausted. When the cream is gone, you come to skim-milk. The master finds he has daily less control; the supply dictates to the demand. Servants engage masters and mistresses quite as truly as the latter engage them, and the result of the boasted riches of the day is simply this—that you keep open house for the lower orders, of a class daily more and more independent and useless.

For luxury and superfluities of all kinds we do penance. "Pleasure," says Shakespeare, "with repetition souring, turns to pain." All pleasure is no pleasure, and all holidays no holiday. This is too trite and obvious; but what seems not so obvious is that man cannot live by proxy. Nature cries, "work," and inexorably does she avenge her broken law. We must either rub out or rust out. What we spare in aching limbs we suffer in sinking heart. "My daughters want tonics," said a lady to Sir C. Clarke. "Yes, ma'am. Nature's tonic—work." Idleness, an aimless life, and *ennui*, nature avenges on the nervous system. Our many servants, if called blessings, are a curse. Ladies wanted little of doctors' tonics in old-fashioned times when they worked like the servants under them. "But it is not the fashion." "No, not the fashion to be healthy—no fault of mine," replied the doctor.—*Harper's Bazar.*

SIGNING AWAY HIS INTEREST.

It was in a country store one evening. A number of young men were sitting together about the stove, telling what they didn't believe and what they were not afraid to do. Finally the leader of the group remarked that, so far as he was concerned, he would be willing any time to sign away his interest in Christ for a five dollar bill.

"What did I understand you to say?" asked an old farmer who happened to be in the store, and who had overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ, and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leathern wallet, took therefrom a ten dollar bill and put it in the storekeeper's hand. Then calling for ink and paper, he said: "My young friend, if you will just step to the desk now and write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I, A——— B———, for the sum of five dollars received, do now, once for all and forever, sign away all my interest"—then he dropped the pen and with a forced smile said: "I take it back, I was only fooling."

That young man did not dare to sign that paper. Why? He had an accusing conscience. He knew that there was a God. He believed in religion. He meant to be a Christian some time.

And so do you, reader. Notwithstanding your apparent indifference, your trifling conduct, your boasting speech, you would not to-day for ten thousand dollars sign away, if such a thing were possible, your interest in Jesus Christ. You do not desire or expect to lose heaven.—*Congregationalist.*

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

SODOM AND GOMORRAH.

Open your Bibles and read Gen. 19.

Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains, lest thou be consumed. Gen. 19: 17.

1. By whom and in what circumstances were these words spoken? Gen. 19: 15–17.
2. What was the character of the citizens of Sodom? Gen. 13: 13; Ezek. 16: 49, 50.
3. Why was Lot not destroyed with the Sodomites? Gen. 19: 16; Lam. 3: 22; 2 Pet. 2: 6–9.
4. What loss did he suffer from dwelling among such people? Gen. 19: 14, 26, 30.
5. What did the destruction of Sodom prefigure? Luke 17: 28–33; Jude 7.
6. Who are greater sinners in God's sight than the Sodomites? Matt. 10: 14, 15; 11: 23, 24.—*Notes for Bible Study.*

THE KEEPER OF THE DOOR.

"Oh, dear! I am completely discouraged." Jenny pushed away her book and looked up at her mother with an expression that was very much like despair, and yet not altogether that, for somehow her mother had a way of brightening up dark places that was helpful as well as comforting.

Her mother was rocking the baby, and she scarcely dared speak lest the little tyrant should open his eyes for a new frolic, but she sent Jenny a smile that said just as plainly as words, "What is the trouble? Let us talk it over."

"It's about my besetting sins, mamma. You see we were talking last Sabbath about striving against sin, and Miss Marston told us the only way to overcome it was to fight as the sharpshooters did in the war, by taking aim at a particular one. She advised us to sit down and make an honest list, just for our own eyes, of our own special sins, the ones that made us most trouble, and then try by God's help to overcome them. I made up my mind to try it, and I had to write down ever so many things, but I truly thought that my tongue made me the most trouble."

"Your tongue! Oh, yes! I understand," said mamma.

"Saying things, you know, mamma; things I ought not to say; and I am so sorry about it afterwards, but that doesn't seem to make it any better, because I go and do it again."

"Well?" said mamma, as Jenny paused.

"Well, I thought I'd just take aim at that one thing, and I did. I thought it would be a good plan to write down whenever I forgot, and so every night I put down in my little book the bad things I had said, and—and—

mamma, it is just horrid! The days don't grow a bit better, and to day is worst of all."

Jenny drew a deep sigh, and scowled at her little book. Then she said desperately, "I wish there was some way to just tie my tongue up, and keep it out of mischief."

"You need a gate-keeper," said her mother, laying down the baby and taking up her sewing. "When a city is in danger from enemies, they must do something more than put sharpshooters on the walls; they guard the gates, and keep sentinels at their posts day and night to give warning of the approach of danger."

"I try to watch," said Jenny; "I thought of it all the morning while I was dressing, and then when I came down and heard Rob fretting at Matty for taking his slate, and at Norah because their was no toast, and even at the baby for pulling his hair, I went to singing,

"Brotber, thou wast mild and lovely,
Gentle as a summer breeze,"

though I knew perfectly well that always makes Rob madder than anything else. Then he threw his book at me, and papa sent him out of the room, and I just wanted to pound myself on the head for being so mean."

"You must have a gate-keeper," said her mother more seriously than ever, "and I would ask for one before I was an hour older. Your Father will give you one."

"Papa!" exclaimed Jenny. "How can he?"

But her mother opened her Bible, and turning over the leaves gave it to Jenny with her finger on a verse in Psalms. "Read that," she said; and Jenny read aloud: "Set a watch, O Lord, before my mouth: keep the door of my lips."

There were tears in her eyes as she repeated the words, "Set a watch, O Lord, before my mouth." "I never thought of that, mamma; somehow I expected to take care of the sin myself, but I should like a keeper. Just think, mamma, of an angel standing on guard to keep the door of my lips. Will he have a sword, I wonder?"

"I think so; the sword of 'Truth.'"

"And what will be the watchword?"

"'Peace,' I think, or 'Love;' the love that 'worketh no ill to its neighbor;' at least I would try that watchword to-day, and ask the keeper to challenge every word, and let nothing pass without the watchword."

When Jenny went to her room that night, she found a little card pinned up over the dressing-table with David's prayer written upon it, and she added it very earnestly to her own petitions. In the morning it was again before her eyes, and she went down to breakfast repeating it to herself. The first thing she saw was Johnny tormenting her beloved white kitten by trying to drive it in harness.

"You mean, cruel boy!" was upon her very lips, but the keeper drew his sword and stopped the words.

"That is not true; you know Johnny does not mean to be cruel; nothing must pass here without the watchword."

"Johnny," said Jenny, pleasantly, "do you know how the emperor came to be a donkey?"

Johnny was glad to listen to a story, and Jenny quietly released the kitten while she told him about the belief, in China, that people who abused dumb animals would come back again, after they died, and be born with the bodies of animals themselves, that they might understand just how the poor creatures suffered.

"It isn't true," said Johnny, stroking the kitten in Jenny's arms.

"No," but it shows that even the heathen believe that God will punish us if we are not kind to the helpless creatures he puts in our care."

"I guess I won't have kitty for a circus-horse," said Johnny; "cats don't know much anyhow."

Rob had not recovered from the dumps, and was in a particularly exasperating mood, and once an angry retort slipped from Jenny's lips in spite of the keeper, but she apologized for it the next minute, to Rob's utter amazement; in fact, he was too much astonished to say another saucy thing that morning.

At school, Jenny's temptations came thick and fast; first a temptation to evil speaking, then to unkind criticism, then to uncharitable judgment, then to tell a ludicrous story of a simple-minded old Christian, then to punish the self-conceit of Mamie Morris by repeating what a lady had said of her, and then to make a cutting reply to a most ungenerous taunt. It seemed to Jenny, as she reviewed the day, it had been a specially hard one; and yet she was conscious that through it all the keeper had been standing at the door, and she could look back with gratitude, and not with shame.

"How about the watchman, Jenny?" asked her mother when she came home.

"He stood at his post, mamma; twice I think something slipped by without the watchword, but he killed it with his sword before it got far enough to do much mischief."

Cousin Sue heard the story, and on Jenny's next birthday sent her a lovely motto for her room: a wreath of daisies and wild roses, delicately painted as a border for the text: "Keep the door of my lips."

"I think Cousin Sue might have sent that to me," said Rob, honestly; "I'm sure I need a doorkeeper more than Jenny does."

And Mamie Morris confessed to her dearest friend that she really did believe Jenny Wilder was a Christian, because she never said things to make folks uncomfortable.

"She's so funny, and so smart to think of things, that I never used to open my mouth before her without expecting to be set down, but now I like her best of any girl in school."

Mamie's friend had a pang of jealousy.

"Well, Mamie Morris, to tell the truth, I think you just need setting down once in a while. You're such an awful little puff-ball that if somebody didn't step on you, or squeeze you, you'd—you'd *just burst!*"

Which shows that Mamie's friend needed a keeper of the door also.—*S. S. Times.*

TEMPERANCE.

PROHIBITION.

"We have suffered more in our time from intemperance than from war, pestilence, and famine combined,—those three great scourges of mankind."

So spoke Mr. Gladstone, in the House of Commons, in a debate upon a bill the purpose of which was to remit to the people of the cities, towns, and parishes of the kingdom the right to prohibit the liquor traffic in their several localities. For more than four hundred years—since the time of Edward VI.—the British government has been endeavoring, through the policy of licensing the liquor traffic, to diminish the evils coming from it to the nation and the people. To this end more than four hundred and fifty separate acts of Parliament have been adopted, but with no appreciable benefit in any way; on the contrary, the condition of the country has been growing constantly worse, so far as intemperance is concerned, and the poverty, crime, and insanity coming from it have steadily increased.

The governments of all civilized countries agree that the liquor traffic must not be left free, because it is dangerous to the public welfare. The only question concerning the legal control of it has been, to what extent it should be restrained, and in popular governments this has been determined by the public opinion of the time. In Liverpool, some years ago, the city authorities adopted a new policy in relation to it, that of granting license for the sale of liquors to all persons who asked for it. The purpose was to test the theory of some prominent members of the council, that to multiply temptations to intemperance would not extend that habit among the people. This policy was persisted in until its results became so marked for evil that Liverpool was known throughout the kingdom as "The dark spot upon the Mersey," and England was acknowledged to be the most drunken country in the world, with more poverty, pauperism, suffering, and crime coming from intemperance than any other. All this, notwithstanding the honest, earnest, and persistent endeavors of the government to diminish the evil, by the only remedy known at that time, to wit, stringent license laws.

Royal commissions were appointed to inquire into British intemperance, its cause and its cure. Elaborate reports were made of the results of their inquiries, but not one of them recommended the adoption of the only remedy of the tremendous evils of intemperance, viz.: the prohibition and suppression of the liquor traffic. Many earnest men in England turned their attention to this subject, as being more important than any other to the prosperity of the nation and the welfare of the people. Intemperance, with all its evils, was increasing in the country much more rapidly than the population. Pauperism, crime, insanity, and the expenses to the country growing out of them, were shown by the government Blue-books to be increasing with frightful rapidity.

English temperance men were startled by an announcement in the London *Times*, that the Legislature of Maine had reversed the policy of license to the liquor traffic, and had substituted for it the policy of prohibition; and the *Times* added, that if the State of Maine persisted in that policy, it would show better than any other thing could do that its people were qualified for self-government. A minister of the Society of Friends, from Maine, was in England at the time on a religious mission. When crossing George's Channel, on his way to Ireland, a Friend from Manchester inquired of the particulars of this extraordinary movement in Maine. As the result of that conversation, a meeting of seven persons, specially invited, was held in an upper room in Merchant's Exchange, Manchester, and a society was formed with the title, "The United Kingdom Alliance, for the Immediate Legal Prohibition of the Liquor Traffic." From that insignificant beginning, this society has become great, rich, and influential, having, through its parliamentary champion, Sir Wilfred Lawson, its President, obtained from the House of Commons, at three succeeding sessions, a declaration in favor of its proposition to remit to the people the right of prohibiting the liquor traffic in their several localities. Mr. Gladstone, Mr. Bright, and a majority of the Cabinet voted for it, and Mr. Gladstone, on the part of the government, promised to bring in a bill to give effect to the vote of the House.

It was only after a contest of more than twenty years that Sir Wilfred obtained this victory. At the first division he had only thirty votes, and at the last session of the late Parliament he was beaten by a majority of one hundred and twenty-seven. A general election followed, the question of prohibition being a leading issue, and at the first session of the new Parliament the adverse majority was changed to a victory by a majority of twenty-six votes. Mr. Low, an eminent member of Parliament, objected to prohibition on the ground that it was an interference with personal liberty. Many other leading members of the House followed his lead in opposition to the measure. Mr. Low attempted to make a distinction between vice and crime, and he maintained that as the liquor traffic was not a crime, it could not rightfully be prohibited by law.

About that time I was the guest of a gentleman in the suburbs of London, a warm friend of prohibition and a special friend of John Stuart Mill, who objected to it. My host wished me to meet Mr. Mill, and he was invited to the house. In the course of the conversation Mr. Mill said:

"Do you deny that people have a right to drink whatever they like and as much as they like, provided they do not interfere with the rights of others?"

"No, we do not deny that."

"Very well, then it follows that those who drink have a right to the establishment of places, or at least to the toleration of places, where they can obtain what they wish."

"I beg pardon, Mr. Mill, I do not think that follows. The liquor traffic does interfere with the rights of others in many ways, and to a greater extent than any other evil. If the persons who wish to drink can devise some way to obtain what they desire that is not inconsistent with the general good, we cannot object. The liquor traffic is a great public nuisance, a greater nuisance than any other; it inflicts a thousand mischiefs upon the community; and our contention is, that those who drink have no just claim to the toleration of places for their benefit, which, in fact, are a greater mischief to the community and a greater danger to the State than all other evils combined."

"But I do not see that the State has a right to interfere with the personal habits of the people so far as to prescribe what they may or may not eat or drink. Personal liberty should not be trenched upon under pretense of providing for the public good."

"Prohibition does not prescribe what persons may or may not eat or drink, though indirectly it seeks to put out of the way what persons may desire to drink. Prohibition deals with trade like a hundred other laws which prescribe what may or may not be sold, and the way in which things may or may not be kept for sale. The sale but not the use of unwholesome food is forbidden, and the keeping for sale of such food is prohibited under severe penalties. In 1832, when the cholera was in my country, all our city governments forbade the sale of certain articles of food which were always found in our markets in ordinary conditions of public health. These municipal regulations said not a word about the personal habits of the people as to food, but they forbade the sale of such articles as were deemed inconsistent with public health. In connection with this question of prohibiting the liquor traffic, a great deal is said in this country about personal liberty, and it is urged by able men, and even by lawyers, that the suppression of the traffic would be an arbitary exercise of despotic power; and it is insisted that it would be a violent interference with a great trade, involving a vast capital and employing a great many men, and affording means of subsistence to a great many people. The prohibition of the liquor traffic involves no principle of law and no exercise of power that are not found in many, if not in all our statutes. It is the duty, as it is the undoubted right, of government to require to be done whatever is necessary to the common good, and to forbid whatever is believed to be inconsistent with it. This objection to prohibition on the ground that it is inconsistent with personal liberty is never heard in my country among intelligent men. While we value personal, civil, and religious liberty as highly as any other people, we understand that there is really no such thing as a personal liberty that is inconsistent with the general good. 'The welfare, the safety of the people, is the supreme law.' That is a principle of law as thoroughly established in this country as it is in mine, and no person can claim any liberty whatever that is inconsistent with it. No one can do anything, or have anything, or be anything that is inconsistent with the general good. That is the 'supreme law.' There is no principle of law more firmly established than that. In every-day life, there are many illustrations of that principle carried out to the extremest limit. Taxes are inexorably required of us; our property is confiscated in that way to any extent that the authorities may choose to require. A man is brought up before the court, the case is heard, the verdict rendered; a forced contribution (fine) is levied upon him, which he must pay. Another is before the court, and after the hearing he is sent to jail for months, or for years, or for life, as the case may be. There is no plea put in for him that his personal rights are trenched upon. He is sent to jail because his personal liberty is inconsistent with the general good, and only for that reason. Another is before the court; the verdict is rendered; the judge says to the sheriff, hang this man, his life is inconsistent with the general good. *Salus populi suprema lex.*"

Prohibition of any trade is an extreme measure, and cannot be justly resorted to except the public good requires it. Some trades are useful, but dangerous; others are useful but liable to abuse. These are regulated and restrained by license, by which it is sharply prescribed how they shall be conducted. The manufacture and sale and keeping for sale of gunpowder is one of the former; the keeping and driving carriages and carts for hire is one of the latter, and slaughter-houses are another. The manufacture and sale of obscene books and prints is inconsistent with the general good. It is not regulated and restrained by license, it is forbidden. Lotteries are forbidden. Gambling houses and houses of ill fame are forbidden. Many other things, not harmful in themselves, are forbidden under certain circumstances. A man may not drive his strong, fast horse rapidly through the streets of a city. Nor may any one set fire to his chimney and burn it out in any city; in the country he may do it. In order to determine, then, whether prohibition of the liquor traffic may be resorted to justly, it is only necessary to ascertain whether it is or is not consistent with the general good.

John Wesley said: "Liquor-sellers are poisoners general; they drive the people to hell like sheep; their gain is the blood of the people." Earl Chesterfield, in 1727, said, in the House of Lords, in a speech on the gin bill: "Vice, my lords, is not to be licensed, but forbidden. Instead of encouraging the sale of these liquors, which degrade and brutify the people, we ought to burst the phials that contain them, and repress the dealers in them,—those artists in human slaughter." Mr. Senator Lot M. Morrill said, on the floor of the United States Senate: "The liquor traffic is the gigantic crime of crimes" It inflicts upon society more evils than come from any other

crime; more evils than come from all other crimes. No one, so far as I know, has ever denied that all this is true. Is there any compensating good coming from it to the state or people that should restrain us from resorting to prohibition?—*Hon. Neal Dow, in North American Review.*

A SALOON MOB.

MARSHALLTOWN, IOWA, July 15.—The result of an attempt to enforce the new prohibitory liquor law in this city nearly resulted in a riot this afternoon. Mrs. May Blank, who was keeping a beer saloon when the law went into effect on July 3, closed up business in common with the other twenty-seven saloon-keepers in the town. On Saturday she again commenced the open sale of beer. In the evening the crowd was so large that a perpetual struggle was kept up to get near the bar, and twenty-two kegs of beer were sold before the place was closed. A warrant against her was sworn out in a few days and the sheriff sought to serve it. As he entered the crowded saloon to make the arrest Mme. Blank drew a pair of navy revolvers and refused to be arrested. The sheriff retired, procured assistance, and made the arrest in defiance of a terrible resistance on the part of Mrs. Blank and the mob that had gathered. Revolvers were drawn, stones thrown, and a riot seemed for a time imminent, but the sheriff, protected by his deputies, placed his prisoner in jail. The mob gathered around the jail and threatened to tear it down unless the prisoner was released. She was held, however, till the necessary bonds had been given, when she was allowed to go. She was carried several times around the public square by the howling crowd, when it finally dispersed. It is said that there are many threats made against the lives and property of the informers. Marshall county gave 740 majority for the amendment.

THE CHURCHES.

—Rev. C. F. Hawley, the evangelist, is laboring in New York State with a gospel tent. He will visit Morley, in St. Lawrence county, during the latter part of the month.

—Bro. J. A. Richards, evangelist in Kansas, reports in the *Wesleyan*, a new church enclosed and ready for completion within at Topeka. Bro. Richards has lately suffered severely from rheumatism resulting from overwork and exposure.

—The Prince of Monaco, the only territory in Europe where gambling is legalized, arbitrarily forbids the circulation of the Bible and religious tracts.

—The Jewish Committee of the Free church of Scotland will begin a mission on the Sea of Galilee. Tiberias is the point selected.

—The Gospels have been translated into the Corean language through the efforts of Rev. M. Ross, a Presbyterian missionary.

—Rev. James S. Bradbrook, we learn, has retired from the editorship of *Jerry McAuley's Paper* of New York. He feels called to the direct ministerial work with the Free Methodist churches.

—The Moody and Sankey Mission in London has cost $75,000, and it is estimated that a million and a half of persons have heard the Gospel of Christ in its simplest form.

—The Rev. Dr. S. R. Wilson, of Louisville, Ky., has been called to supply the pulpit of the Washington Avenue Presbyterian church, St. Louis, during the absence of the pastor (the Rev. Dr. Brookes), whose impaired health renders it necessary for him to take a rest.

—The new Reformed Episcopal Theological Seminary which will be opened next December in Chicago will be the fifth theological school in this city. The library of the late Bishop Cummins, which is said to be extensive and valuable, has been offered for the use of the institution by Mrs. Cummins.

—The Baptist churches of Rochester, N. Y., in a union meeting, gave emphatic approval to the newly-organized Rochester Baptist Missionary Union, by raising $4,000 for mission work in the destitute parts of the city. A Baptist paper says: "It is proposed to erect five new chapels before the year closes, and this meeting was the beginning."

—An earnest effort to reach the masses with evangelical truth has been started in Germany. Dr. Theodore Christlieb, of the University of Bonn, and Court-preacher Stoecker, of Berlin, are taking great interest in it, and the work will be systematically prosecuted. Bible readers have been appointed to labor among the lower classes, and there will be preaching in concert-rooms and theatres.

—One of the interesting events in the evangelistic work of the present day is the effort, which has been largely successful, to reintroduce the Gospel into Noyon, France, the birthplace of John Calvin. The last trace of Protestantism has been banished from the place, and the great reformer's name cast out as evil; but a zealous Reformed pastor has begun an evangelistic work, and is not daunted by the opposition of the priests.

—The Rev. John B. Thompson, pastor of the Reformed (Dutch) church at Catskill, N. Y., has resigned to go to Berkeley, where the congregation is poor and the seating accommodations less than 150. In his letter of resignation Mr. Thompson says the Catskill church is prosperous spiritually and financially, while the Berkeley church appeals to him to deny the "enjoyments of luxuries" which the pastorate of the Catskill church confers. The Catskill people have just completed refurnishing the parsonage, and have offered Mr. Thompson $200 more a year to remain.

—Wah Sin Lee, a Chinaman, who has saved over $15,000 in the laundry business, has applied for admission to Cornell University. He says that he has been converted to Christianity, and that he intends to go out as a missionary to China.

—The inhabitants of Terra del Fuego, who had an unenviable repute at one time of being lower in the scale of civilization than any other people on the face of the earth, have now been so far brought under the influence of Christianity that there is in that region a church and regularly organized district, with schools, orphanage, Bible and mothers' meetings, and, indeed, the whole machinery of a parish.

—Large numbers of Esquimaux, it is said, are leaving their native land and settling in Alaska. The Moravians, who have so long and so nobly cared for the spiritual interests of Greenland, are taking steps to follow these emigrants to their new sphere, and to provide them with Gospel privileges.

—Mr. A. H. Kirkland, of the Adelphi gospel theater, has working with him Ferdinand Schiverea, a young Spaniard, who is doing effective work. He is one of Mr. Moody's earliest converts in Brooklyn. Before his conversion he led the life of a tramp, and had been a song-and-dance artist in a variety theater. He began street preaching on his own account, and was so successful that he attracted the attention of the Rev. Dr. Pentecost, who encouraged him and introduced him to a wider field.

—A new United Brethren church is being built on Thorn Apple Mission in Michigan, on a radical Gospel foundation. Subscriptions and donations are solicited with these conditions: "There shall be no instrumental music, no festivals of any kind, no donations or Christmas trees. Lectures on moral reform and singing-schools are to be allowed when conducted by religious persons in a religious manner, but no one who is a member of a secret society will be allowed to occupy the pulpit.

—The permanent Committee on Temperance, appointed by the Presbyterian General Assembly, make an appeal to the sessions of the several churches to give them a permanent place in their schedules of annual collections and offerings. The committee feel that they can appropriately use from five to six thousand dollars in the publication of facts and statistics on temperance work and their distribution among the churches. The secretary, Mr. D. M. Steiger, 58 Barclay street, New York, will be very glad to communicate with all who wish information on the subject.

—Twenty years ago the number of Protestants of all denominations in Paris was 15,000; the total is at present 44,000.

—Funds amounting to $85,000 have been contributed toward the erection of a German Evangelical church in Jerusalem.

—The Elkhorn Conference, Nebraska, of the United Brethren church adopted the following at its late meeting:

"*Whereas*, Secret societies have become very numerous, and with many very popular; and, *Whereas*, The Scriptures teach us to prove all things, and hold fast that which is good: and, *Whereas*, They decline all investigation, and do their work under oaths and solemn pledges, and inside guarded or bolted doors and darkened windows; and, *Whereas*, Masonry and Odd-fellowship claim to be religious institutions; therefore,

"*Resolved*, 1. That if so, their religion is only an anti-Christian religion.

"2. That every oath or obligation equivalent to an oath in entering these combinations of men is in violation of that Scripture which forbids us to forswear ourselves or to be unequally yoked together with unbelievers.

"3. That no Christian can innocently connect himself with such secret associations."

—During last year 2,104 persons, mostly Roman Catholics, joined the Evangelical church in Germany, being 200 more than in the previous year.

—Mr. Spurgeon was recently asked if he thought the world had grown better or worse since he came into it fifty years ago. He replied that he thought in some respects it was worse. "The struggle for life," he said, "is harder now, it is more difficult to make a living, and the destitution is more appalling, I think, than it has ever been." On the other hand there had been many improvements, especially in the direction of temperance. A class of men who were very numerous when he first came to London have now become extinct—those good and respectable gentlemen who never got drunk, but who were in the habit of getting tolerably mellow. He thinks there is also an improvement in the attitude of respectable people toward licentious literature. "Our grandmothers," he said, "read books which our daughters would be ashamed to open."

FROM THE INDIA WATCHMAN.

Some months since a converted Muhammedan, Joseph Mahomet, left Hyderabad for Madras. He entered upon vigorous Christian work there among the Muhammedans. His work was felt. He was educated and able in his defence and declaration of the claims of Jesus Christ. We regret to hear that he has been poisoned. Thus the enemies of Jesus Christ re-crucify their Lord in killing his disciple.

Major Tucker reports a very remarkable work among native Christians at Ahmedabad, Borsad and other places near. The figures seem almost extravagant. But making all possible allowances, there must have been a truly great work of God up there. May it continue to roll on till the ranks of the heathen are reached. Somewhere from 300 to 500 persons are said by Major T. to have given themselves to God in the few days concerning which report is made. The work began among Irish Presbyterian Mission people, and about 150 heathen had professed salvation in the first days of May.

We have more than once referred to the deceptive figures often quoted that 500,000 heathen in India have been converted. J. P. Meik of the Bengallee Methodist church, Calcutta, lately with a Christian band labored with much success for a few weeks among so-called Christians. He reports 140 soundly converted to God. Major Tucker reports some large figures from Ahmedabad, and they fall mostly in lines of former statistical reports. The editor of the Indian *Witness*, Calcutta, says he supposes the truth is that most of the native Christians of India need Christianizing. No doubt this is exactly the truth. But is it not time to stop reporting men and women converted to God till they are converted to God? Where is the profit of a heathen man's conversion to Christianity if it does not save his soul but still leaves him the child of the devil, an heir of hell? From the best evidences at hand there are not more than 100,000 converted natives in India, though missionaries report about 500,000 baptized Christians. They indicate the real truth when they register less than 100,000 communicants. There is too much wind and water in the current gospel in India, and far too little heavenly fire. Men, who at home would be scrupulous in regarding genuine conversion a necessary to baptism, in India baptize by the hundred on the merest intellectual credence. There is sad need of a return to New Testament religion and methods on the part of India missionaries.

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PLAYING WITH SHAM TITLES.

A new organization is opened in New York with a ritual, regalia, passwords, and grand display of titles, in short the whole machinery of a secret lodge *without the secrecy*. On reading the following account from the *American Review*, the conclusion will be compelled that the folly of a secret obligation is becoming evident to some people, and that another step should be taken and drop the lodge machinery. It looks as if this society was planned for a trap to catch the Scandinavians who are generally opposed to secret societies:

NEW YORK, July 6, 1884.

EDITORS REFORMER: The Grand Temple of America of the Order of Templars is a new temperance organization, with total abstinence, prohibition and benevolent association as its features. It was incorporated Aug. 24, 1883, under the laws of the State of New York, and now has 24 subordinate and two District Temples, with a total membership of over 800, of whom 450 are subscribers to the life assurance fund. In this city and Brooklyn there are five Temples—Monitor, Kallan, Daniel, Charles XII. and Menneskevennes—with 275 members. There are also two strong subordinate Temples in Gothenburg, Sweden, and one in Copenhagen, Denmark. There are life insurance and sick benefit features, the first limited to $2,000, the last to be fixed by the District Temples.

This order differs from other temperance orders in the following respects:

1. No obligation of *secrecy* is required from members in any degree, believing that the temperance cause can be promoted as well, and each member be the proper judge of what to keep private, without such pledge.

2. Each Temple has the privilege of holding open business meetings, to which friends are invited, when so decided by a majority vote of the Temple.

3. The machinery of the order is simple, and there are no unnecessary titles.

4. Short ceremonies are used, and these may be omitted in certain cases, with the exception of the pledge.

5. The use of regalia or password is optional with each Temple, members having the right to use membership card instead, when preferred.

6. Card members admitted from other total abstinence organizations.

7. Dual Grand Temple charters granted foreign-born residents and citizens of this country, who, from a better knowledge of their language and customs, can prove they may become more successful by having their own Grand body, with jurisdiction only over those speaking such language, similar to the system now existing among the principal religious denominations and synods of this country.

8. Representation from subordinate to District Temples and from District to Grand Temple.

9. Subordinate Temples occupied entirely with temperance matters, as the sick fund is under entire charge of the District Temple, and the life insurance fund under the charge of the Grand Temple.

It has been given the name of an order because, like other orders, it issues charters and uses the same constitution, ritual and supplies for its subordinate bodies. It has adopted the best features of other organizations, such as the *per capita* tax, equal right of membership to male or female, the social and systematic feature of weekly meetings for encouragement and entertainment, etc. The members also believe in assisting each other in cases of sickness or distress, accident or death, or in obtaining employment; so that, while expending their time and money for temperance, they or their heirs are benefited thereby. The initiation fee, including admission to sick and life insurance fund, first assessment and certificate, averages from $2.50 to $3, assessments remaining with each Temple until called in by accident or death.

The Order of Templars was founded by and consists now entirely of Scandinavians and Finns, with all supplies printed in their own language; but the intention is, the order being now firmly established, to extend it among all people who favor the principles and features above stated.

The Executive Committee for the present year is: A. Peterson, G. Templar, 25 E. 7th st., N. Y. city; N. Olsson, G. Counsellor, 61 S. Washington sq., N. Y. city; E. Leuvgren, G. Vice-Templar, 3d ave. and 100th st., Chicago, Ill.; G. Sefbom, G. Secretary, 782 Fulton st., Brooklyn, N. Y.; Thor Halvorsen, G. Treasurer, 13 Market st., N. Y. city; L. Malm, G. Chaplain, Marblehead, Mass.; L. R. Edwards Hjortsberg, Past G. Templar, 354 2d ave., N. Y. city.

THE LODGE BLUNDERS AGAIN.

Rev. C. A. Blanchard, Pres. of Wheaton College, Ill., representative from the American party, was promised a hearing for fifteen minutes at the National Prohibition convention on Wednesday afternoon of last week. Shortly after he had commenced speaking, though he had said nothing offensive to anyone, as we heard it all, some rowdy delegates on the floor of the convention commenced hissing and making a disturbance and kept it up till Mr. Blanchard could not be heard, and was compelled to sit down, without finishing his address, that, so far as heard, was courteous, dignified, and gentlemanly. The devil of the lodge showed his claws and cloven foot and by his hisses revealed his serpent tongue and spirit most unmistakably. The boorish and ungentlemanly behaviour which representatives of that twin sister of American slavery, Freemasonry, displayed to Mr. Blanchard, and through him to tens of thousands of Christian men and women whom he represented, on that platform, was most insulting and entirely inexcusable. The blinded devotees of the secret empire demand and exercise free speech in saying all that is true, and much that is false, in favor of the Baal worship of the lodge and the secret craft which tries to hide its objectionable doings behind barred doors and in the midnight darkness; but at every opportunity they try to gag the freedom of speech that would even be suspected of saying anything adverse to the infallibility of the despotism which makes them its obedient tools and slaves. Be assured their conduct on this occasion, in keeping with that of others when they showed their mobocratic spirit, will neither give credit or profit to the craft. It was most emphatically condemned by many of those present. How much it helped to defeat the nomination of McDonald, the Mason, for President we do not know. The devil overdoes his business sometimes, and this seemed one of them. Masonic stock rapidly declined from this incident on to the end of the convention. It is well it did. A few more such displays of the lodge despotism may be necessary to open some people's eyes to the sad fact that no man affiliated with "the unfruitful works of darkness" in the secret lodge, with its ensnaring and cut-throat oaths, should receive the suffrages of any free people. He belongs to a foreign government. It sets up its laws as superior to those of our government. He cannot be truly loyal to both the United States government and that of the "Secret Empire" at the same time. Had these sir knights wanted to "get Blanchard out of the way" (*Prohibition Banner*) they could have done it decently, by listening to his address, and then letting the chairman make to it such reply as it and the occasion seemed to demand. But no, they were afraid of something being said questioning the infallibility of their most vulnerable secret associations and they wished to insult a Christian gentleman and a scholar, who had exercised a free man's right in this country in giving, on other occasions to his hearers, his own honest convictions of a great national evil. Their blackguardism will prove a boomerang to return and strike down those that hurled it. They did what they could to break the promise of the convention to give a representative of a young reform party a courteous hearing; and the servile city press which connived at the outrage, by not rebuking this dastardly conduct through their reports of the proceedings, deserve the censure of every lover of fair play and free speech in the country.—*Sandy Lake News, Pa.*

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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It has for a long time been known that the color of growing flowers can be altered by simply mixing a little dyestuff with the mold in the flowerpot. No one, however, has hitherto thought of changing the color of flowers when out. A distinguished botanist has found that by simply soaking the stems of cut flowers in a weak dye solution their color can be altered at will without the perfume or richness being destroyed. Most beautiful effects are produced by preparing lakes. Singular to say, flowers refusc to absorb certain colors, while they dispose of others in different manners. If placed in a mixed solution they make a complete analysis, and some lilies which have been treated with purple showed distinct red and blue veins, the colors having been divided in the process of absorption.

CANNING FRUIT.

We find the following in an exchange: We would not advise any one to trust any great amount of fruit in the way described, but some may be interested to try it as an experiment. The scientific experimenters with germs, and their entrance to various solutions have used cotton successfully as a germ trap, but if you try it with fruit and fail do not blame us. The following is the exultant note of our exchange:

"No more breaking of glass jars by putting hot sauce into them; no more wrestling with covers that won't screw down tightly, or that being screwed down won't unscrew: no more disappointment in finding when you open a jar that the cover did not fit tight and the contents are spoilt. Use stone jars, bowls, mugs, or any earthen or stone dish you may happen to have, fill them with the berries or fruit while it is boiling hot, and prepared the same as for putting in the patent preserve jars, cover immediately with one thickness of cotton batting, fastening it on with a string or good rubber band and the work is done, and your preserves will keep as long and as well, and even better than if put up in the best glass fruit jars. Use cotton batting such as comes in blue papers. A roll costing only a few cents will cover one hundred or more jars. It is only necessary to remember that all putrefaction is caused by the invisible animal life floating in the air. Heat destroys all that are in the fruit and they can't pass through the fuzzy cotton. One of our exchanges has berrics that have been kept two years in this way.

THE DEADLY KISS.

"Remcmber," said a Detroit physician to his wife as he was leaving homc for a few days, "and do not let the children kiss any one."

"Is it possible," asked a surprised third party who was present, "that you consider it necessary to give such instructions as that? Where is the danger?"

Said the doctor: "In my case all kinds of peoplc come to my house and office to consult me and they often wait hours. If one of my children happens to come in they are almost certain to talk to it, and you know almost the first impulse with people who notice children is to kiss them. Bah! it makes me shudder—tainted and diseased breaths, lips blue with cancer, foul and decayed teeth. You would kill a stranger who would waylay your young lady daughter and kiss her by force, but thc helpless, innocent, six-year-old child, susceptible as a flower to every breath that blows, can be saluted by every one who chances to think of it. I tell you it wasn't Judas alone who betrayed with a kiss. Hundreds of lovely blooming children are kissed into their graves every year."

"But, doctor, how can a mother be so ungracious as to refuse to allow people to notice her children?"

There need be no ungraciousness about it. Let a mother teach her child that it is not a kitten or a lap-dog to be picked up and fondled by every stranger, and instruct it to resist any attempt to kiss it. Why, there are agents, peddlars of household wares, who make it a custom to catch up a prattling child, kiss and pet it, and so interest the mother that she will buy something she docs not want. I tell you there is death in the kiss. Thc belovcd and lamented Princess Alice, of Hesse, took diphtheria from the kiss of her child, and followcd it to her grave. Diphtheria, malaria, scarlet fever, blood poison, and death lurk in these kisses!" And waving his hand the doctor drove away.—*Detroit Free Press.*

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IN BRIEF.

General Rosecrans has made a record for himself in the late Congress by introducing more bills than any other member of the House, heading the list with 160, writes a Washington gossiper. Vance, of North Carolina, comes second, being the author of 120 bills. Although over 8,000 bills and joint resolutions have been introduced this session, there are thirty members who have not presented so much as a petition. About two per cent of the bills introduced become laws, but it costs nearly half a million dollars every year to print those which lie forever in the pigeon holes. There has been so much scandal over printing speeches that were never delivered that an attempt is being made to have the practice prohibited. There ought to be another reform in the shape of a rule prohibiting the presenting of the same bill twice, as about half of those introduced have been before previous Congresses, and some have been printed many times.

Evidently there is yet much to be learned about ocean steamers. The fastest first trip yet across the Atlantic has been made by the new steamer America. She is constructed after the fashion of the old-time American clipper ships, with no part of her hull in a straight line. The steamer Oregon, having the fastest record, made its trip only five hours shorter than the America, but at a cost of 337 tons of coal daily, while the America consumed only 190 tons, a daily difference of 147 tons, while the workmen employed was 28 less on the America. The difference of expense was $450 a day, or $75,000 a year, in favor of the America. The engines of the Oregon are 16,000 horse-power, those of the America less than 9,000, showing the vast superiority of her model.

In countries where earthquakes are common, it is said that animals give warning of the coming danger. Some minutes before the shock is felt oxen and cows begin to bellow, sheep and goats bleat loudly, and dogs howl. Horses in the stall leap up and down, trying to break their halters, while those on the road stop suddenly and snort in a strange way. Rabbits and moles have been seen to leave their holes, and fishes approach the shore. When the great earthquake occurred in the Island of Ischia, about a year ago, some people who were asleep were enabled to save their lives by being pulled by their faithful dogs, who barked wildly just before the shock took place.

One of the best things Arthur has done since he became President was his vetoing the bill by which Gen. Fitz John Porter would have been restored to his standing in the army. There is no doubt in our mind that Porter richly deserved to be cashiered and disgraced for his culpable conduct at the Second Bull Run battle. If he was not on that occasion a traitor, his conduct proved him either a coward or an insubordinate officer, or both. There is in our town a man who served in the Potomac army as a bearer of dispatches, who tells us he knew of Porter refusing to move his army at the command of his superior officer on another important occasion. On a certain dark and stormy night, our townsman, Mr. I J. Harrison, was sent to Porter's headquarters near Yorktown, Va., with orders, the purport of which was to move his men that night, but which Mr. H. says Porter with a terrible oath utterly refused to do. The copperhead press of the country may raise their howl about the injustice done Porter in vetoing this bill, but the patriotic people who lost friends in that defeat of Pope, through the dastardly act of Porter in refusing to come to his help when ordered to do so, will conclude that the court martial which tried the case and Abraham Lincoln who approved its verdict twenty years ago, knew the facts and were about as capable of deciding on the merits of the man as the partizan press or Congress now, that would put black for white by restoring to his rank an officer who, had he been dealt with according to the laws of war in most other countries, would have been shot.—*Sandy Lake News.*

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Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

ON ODDFELLOWSHIP.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brookman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Other Secret Society Rituals.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

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SERMONS AND ADDRESSES.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen $2 50

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each, per dozen, $1.25.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

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History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

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NEWS OF THE WEEK.

POLITICAL.

—The Rev. William M. Thayer of Franklin, Mass., a prominent Eastern Prohibitionist, has written an open letter to ex-Governor St. John, in which he protests against the latter's action as a bolter from the ranks of the Republican party on the ground that by so doing he sacrifices every Republican principle for which he has fought for a score of years, simply because he has lost one of those principles, namely, the refusal of the Republican convention to advocate constitutional prohibition.

—The Republican Congressional Convention of the Ninth Indiana District, held at Frankfort, Thursday, unanimously passed a resolution presented by Mrs. Helen M. Gougar, that an amendment to the National Constitution, enfranchising women, be submitted to the several States of the Union.

—A conference of Democrats, Labor Reformers, Greenbackers, Anti-Monopolists, Socialists and others opposed to the nomination of Governor Cleveland, was held in this city Friday night. A committee was appointed to confer with the various dissenting elements with a view to a grand demonstration at an early day.

COUNTRY.

—By the school census, which is reasonably reliable, Chicago now has a population of 629,985; in round numbers, 630,000. The growth in two years has been something like 69,000.

—United States Representative William W. Culbertson of Kentucky, shot himself at his room at the National Hotel, Washington, last Wednesday, and is lying in a critical condition.

—Four daughters of Nathan Miller, residing near Marysville, Kan., were killed by lightning while sleeping early Wednesday morning.

—Yellow fever is spreading in Sonora, Mexico, and extra vigilance is urged at Arizona points to prevent its entrance into the United States.

—A sensation has been caused at Omaha by the Chief of Police issuing an order that any woman appearing in the streets wearing a Mother Hubbard dress be arrested and lodged in jail.

—By the burning of a building at New York Friday morning a child perished in the flames, and four persons were fatally burned. The financial loss is $55,000.

—At her residence in Cincinnati, Wednesday morning, Mrs. Upmeier assisted her boy in breaking open a six-pound rocket by striking it with a hatchet. The explosion which followed mortally wounded the woman and her little daughter, injured two children and wrecked the premises.

—A panic prevails among the workmen on the railway bridge at Needles, Cal., a strange sickness having made its appearance among them. Taken suddenly with dizziness, they fall unconscious. Two died in great agony and fourteen others are in the hospital.

—The narrow-guage bridge over the White River, near Worthington, Ind., collapsed under a passenger train, the cars falling into the stream. Two persons were instantly killed and a number more or less injured.

—The wife of Colonel Phelps, Town Clerk of Fairfield, Mich., got intoxicated in public, which so humiliated the Colonel that he committed suicide early Monday morning.

—In attempting to perform a "circus act," Henry A. Shaffer, a little boy, hanged himself in his father's barn near Delphi, Ind.

—A boy named Bentley, 12 years old, fell from a flag-staff seventy-five feet to the ground at Flint, Mich., Thursday, but was not fatally injured.

—The Grand Central Depot at Cincinnati, which cost $800,000, was opened Thursday night by a reception to President Ingalls by the Order of Cincinnatus.

—The explosion of a lamp resulted in a fire which destroyed nearly the whole business portion of Hot Springs, Ark., early Thursday morning. The loss is $65,000.

—The lessees of the State Penitentiary of Arkansas received notice from the citizens of Pope County to take the convicts out of the coal mines there within ten days. The people are determined not to let the convicts work in the county. Six convicts have barricaded themselves in one mine and refused to come out. The guards are afraid to go in after them.

—The fish in one of the lakes at Madison, Wis., principally perch, are dying at the rate of scores of tons daily. Great quantities are being washed to the shore, and the city authorities have employed a large gang of laborers and are carting the fish outside the city limits and burying them in the sand banks. Although tons are thus removed daily the quantity does not seem to be lessened.

—The back part of the United States Hotel Building, situated on Pennsylvania avenue a short distance west of the National Capitol, fell in without warning Sunday evening and buried in the ruins a number of people. Up to 2 o'clock Monday morning two of the inmates had been taken from the ruins slightly injured, and five more (all servants) are still missing.

FOREIGN.

—A mild case of cholera was reported in one of the Paris hospitals. The epidemic is on the decline at Marseilles and Toulon, and declared scarce at Arles and Aix.

—Henry M. Stanley, the African explorer, arrived at Plymouth, England, last week. When he left the Congo country he was suffering badly from bronchitis, but was much benefited by the sea voyage.

—The crew of the Julia Baker, owned by Warner & Barrett, of Philadelphia, are reported to have mutinied in West Indian waters, killed the captain, and disposed of portions of the cargo. Under instructions the alleged captain of the craft and four of his men have been arrested at Key West.

—Under the law soldiers of Mexico are permitted to kill persons who resist arrest, or, after being captured attempt to escape. The revolutionary forces in Guerrero were recently attacked, and General Pinzon, with six soldiers, who were taken prisoners, were killed while attempting to escape. Two general officers were also killed in Yucatan, and one in the town of Merelia.

—The Mundir of Dongola in the Soudan telegraphs that a report has reached that city that General Gordon has captured Berber. The Mundir, on receipt of the news, sent an official to Debbah to ascertain the truth of the report.

—The London *Times* has received from Alexandria the following translation of an Arabic telegram, dated Dongola, July 25: "The Mudir, with two battalions of Bashi Bazouks, a detachment of mounted infantry, some guns, and 4,000 armed volunteers, attacked and defeated a rebel Sheikh named Ahmet el Hoda, who was entrenched in the Ambukol District among the ruins in the mountains. The rebels were driven completely out of the Province, and Dongola is now safe and tranquil. A messenger from Gordon has arrived with a letter for the Mudir, and is awaiting a reply.

—St. Petersburg dispatches say that a priest at Witepsk led a mob to an attack on the houses of the Jews at that place. The military dispersed the mob and made several arrests. The priest escaped. Thirty deaths at Pleskoff from the Siberian plague. The villages of Rybatzkoge and Smolenskoge, near St. Petersburg, have been destroyed by fire.

—It is reported that France and China have made a treaty of peace, China to pay France an indemnity of 5,200,000 taels (about $7,280,000). Later dispatches from Foo Chow assert that the general impression is in that city that war between China and France is inevitable. China has refused to pay the indemnity demanded by France. The time granted China by France to decide upon the matter has been prolonged beyond August 1. A secret edict has been issued ordering the Chinese not to molest the foreigners. The French civilians and the Mandarins, however, aver that the lives of the foreigners are not safe. An English flagship is landing sailors to act in defense of the foreigners. The excitement in the city is intense. Everything points to the immediate beginning of hostilities.

The interest of friends in the political contest is evident from the clubs received for the campaign *Cynosure*.

Our old and tried friend, James Kennedy, sends in a club, and writes that the crying need of the day is light on the great moral, religious, and political reforms of the day.

"And I know of no paper so well qualfied for this good work as the *Christian Cynosure*.

"I esteem it above all other papers of the kind."

Remember that $1.00 will supply four of your neighbors until after election.

A BARGAIN.

ONE HUNDRED church pews, hard wood, with black walnut rail along the back and down the front; with metal numbers on a black walnut shield. These pews are offered at about one-third their cost by a church which is being altered and seats changed from straight to circular. Thirty-four of the seats will hold six persons, and sixty-six will seat five persons comfortably. The pews can be had for three dollars apiece. The church from which they are to be taken is 60x70 feet. If you need, or are about to need church pews, write at once to

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Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	82½	83½
No. 3		75
Winter No 2		87
Corn—No. 2		@54
Oats—No. 2		@30½
Rye—No. 2		61
Bran per ton		11 00
Flour	2 00	@6 25
Hay—Timothy	7 50	@12 50
Mess pork per bbl		16 50
Butter, medium to best	8	@19
Cheese	05	@12
Beans	1 25	@2 20
Eggs		15
Potatoes per bus	50	65
Seeds—Timothy	1 28	@1 38
Flax		1 36½
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	16	@34
Cattle—Choice to extra	6 30	@7 05
Common to good	2 60	@5 90
Hogs	5 00	@6 00
Sheep	3 00	@4 60

NEW YORK.

Flour	3 80	@6 00
Wheat—Winter	79	@1 00
Spring		90½
Corn	55	@64
Oats	37	@47
Mess Pork		17 00
Eggs		18
Butter	8	22½
Wool	10	@46

KANSAS CITY.

Cattle	2 75	@6 35
Hogs	5 35	@5 55
Sheep		@3 75

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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BEFORE SEPTEMBER 1ST

There should be redoubled effort for new subscribers so that none may lose the opening chapter of the new reform story by the author of "Holden with Cords." The tempting offer of *four papers for a* dollar until after election is just the thing to get the names. The more diligence *now*, the more you get for your money.

The Catholic Total Abstinence Union of America held its annual convention in Chicago last week. Great crowds were out at night, while during the day the papers report but a hundred or two. The Union represents 612 societies with 39,440 members. It is carefully watched over by the prelates of the church, as two archbishops, several bishops, and a number of priests attended the convention, and the applause that greeted them reached a degree bordering on servility. Bishop Ireland of Minnesota, made an able speech, in which he vindicated legal measures, honored the total abstinence pledge, and Jesus Christ the Saviour and helper of men in their troubles; but in another speech by the Bishop in a pamphlet left in each seat, he advocates high license, and the convention next day after a long wrangle voted down a prohibition resolution. While the convention was a heavy blow at Carter Harrison's ambition, there was manifestly a careful avoiding of snags. Bishop Ireland said the Catholic clergy had much to do with the evils of drink. Too many Catholics were in the liquor business and found it an easy way of making a living. It would not be so if they could not buy the license of the priest as well as of the town.

Stanley, the African explorer, has returned to England with the satisfaction of having completed the work of establishing trading stations along the Congo river. Thus another great work of the African International Association is finished. These trading stations will each form a depot of supplies for travelers and a base for missionary operations, which are welcomed by the Association as a legitimate part of its work for the civilization of Africa. The messengers of the Cross are recognized and will not be elbowed aside for the sake of traffic. William Taylor, African bishop by call of God, rather than by vote of the Methodist General Conference, is rejoicing in the conquests of faith which are certain to follow. But we doubt if he finds the fifty million people in the interior of Africa already living in a state of civilization of whom he speaks in such sanguine terms. Had the entrance of civilization into India and China been begun with such a recognition of the claims of Christianity, the converts to the true faith in those densely peopled regions might have been millions where now they are thousands. War and the opium trade are missionaries of the devil. In India to this day the missionaries are impeded and even prohibited by agents of the British government.

Stanley says, moreover, that General Gordon has yet several ways of escape from Khartoum either by way of Zanzibar on the east coast, or of the Congo to the west. The routes traversed by Schweinfurth, Samuel and Lady Baker, and the Italian and Austrian missionaries would be perfectly feasible for Gordon, a soldier, traveler and explorer. But the sending of a large English force to the rescue of Gordon, Stanley believes an unwise and perilous undertaking, attended by great loss and expense. Gladstone's request for £300,000 for such an expedition Parliament granted with little opposition the other day. Any movement of the kind is popular in England, although few understand the real difficulties surrounding the whole Soudan question.

The secret labor unions have at length a mission of some importance. They have undertaken to defeat the Republican party. Their conference with Mr. Blaine did no good because Whitelaw Reid of the New York *Tribune* refused to give the control of his paper to these lodges. They visited also the Republican National Committee who promised to give no patronage to the *Tribune* if the union printers would vote the Republican ticket. But their promise not being in the nature of a bond, the lodgemen threaten to carry the war into the tall tower of the paper founded by Horace Greeley, and use all their political influence to reduce Mr. Blaine's majority. If the labor lodges hang together, the printers may drag them all away from the Republican ranks, especially if Butler begins an active campaign. It is worth noting that the two leading Republican papers of the East, the New York *Tribune* and the Philadelphia *Press*, are both non-union offices, and a merciless war is being waged upon them, especially the former. The New York printers publish a little paper called the *Boycotter*, which does little else than fly at the *Tribune*, like the gnat at the lion. The stings are said to worrying the great paper, just at the time when Blaine needs its best endeavors.

Upon the report that the Republican committee had yielded to the demand of the union printers, the *Inter Ocean* of this city had a brief editorial that is worth preserving as showing the just and reasonable indignation of candid men at the insolence of the lodge—and the *Inter Ocean* itself employs the union printers: "The truth is that the stand Whitelaw Reid has taken in this matter is to be commended, and the bullying disposition manifested by the trades union has not added to their character nor increased their influence. The rights of labor should be respected, and fought for if necessary, but this thing of trying to terrorize men just because they do not do what some little star-chamber council decrees they shall do is not protecting the rights of labor at all. The *Tribune* is not the only non-union printing office in the country. Why doesn't the trades union take up the case of the Chicago *Times?* Mr. Storey kicked the union out of that office five years ago, and the paper has had nothing to do with it since. The union tried to prevent the County Treasurer from giving the *Times* the fat job of printing the tax-list a year ago, but the County Treasurer, who was a Democrat, refused to comply with their request. He knew that nearly all the loud-mouthed fellows in the crowd were Democrats, and would vote the Democratic ticket anyhow. We presume the New York *Tribune* wants no patronage from the committee, but the committee have added nothing to their dignity by promising not to give it, nor have they in all probability increased the Republican vote. They have done a cowardly thing, which, if it could have any influence in any way, would be to diminish Mr. Blaine's vote. Everybody knows that Mr. Reid is one of Mr. Blaine's most intimate friends, and should he be elected and have patronage for a newspaper Mr. Reid will get it."

THE GENERAL OF THE JESUITS says "Secret societies bring ruin to Christian states." This is true; and it is also true that the Jesuits are the head secret society of the world. "*The Holy Catholic church*" existed 450 years before there was a pope; and fifteen centuries before Ignatius Loyola formed the Society of Jesuits which now runs the church of Rome. If the illiteracy of the United States can be taught to read, and the average Catholic be brought to see that "The Holy Catholic church" is one thing and Jesuitism another, our country may be saved and our race redeemed. This is precisely the mission of the National Christian Association and of the American party.

THE SECRET LABOR UNIONS are at war among themselves, wrangling for the money paid by deluded laborers to the secret insurance companies and the myried secret swindling societies, which live on the idolatry and credulity of the masses. It was their quarrels among themselves, and perhaps the bribery of their leaders by the two old parties, which broke up the secret Labor Unions' Convention in Chicago, July 30th. Four factions were on the ground to get possession of that convention, which fell through. The greatest victories gained by Israel over the idolaters were gained by dissentions among the heathen worshipers themselves; their swords being turned against each other.

"CONTRACT LABOR," like all monopoly-corporate schemes, is then only wrong when it oppresses free laborers by unfair competition. The state has no right to support prison convicts by taxing mechanies who are honest men; and sell the wages made by those convicts for $50 each, to the ruin of wagon-makers outside, at whose expense the conviets are, in part, boarded, and who cannot afford to sell wagons short of $85 each. So of other sorts of mechanism; and so of contract Chinese labor. The company imports the laborers who are glad to work, say, at a shilling a day. This depresses the American laborers in the vicinity, and such companies should be abated. But to prohibit immigration, Chinese or other, to this country, is to reverse American principles, and legislate against humanity.

LODGERY AND INFIDELITY.

A PERSONAL EXPERIENCE.

BY REV. J. D. GEHRING.

The *Cynosure* is getting to be, more and more, a power in the land. Its pages are always filled with useful and instructive reading, and nearly all the correspondents know how to "stick to the text." One of the best things placed before its readers lately is Rev. J. T. Michael's "Reply to E. F. Crane's Defence of Freemasonry." I do like to see these "Reverend" Hiramites made to dance to their own tune. After a while they may be able to see that their ignorance, as well as their blatant misrepresentations, are no longer at par in this country.

I well remember the night when I was initiated into the "E. A. Degree" in Constantine, Mich., and the "shock" I received—not at the "enlightenment," but at the close of the ceremony. I had been told that only a *good man* could be a Mason, and, though I did not believe it, I was surprised to find among the waiting Master Masons in the ante-chamber several of the most outspoken infidels to be found in that town, and among them *all* not *one* whom I could have greeted as a brother in Christ; yet they greeted *me* as a "brother!"

Well, I thought about that and some other things when I arrived at home. My wife and little ones had already retired. I was glad of that, and I was surprised at myself for being glad, and therein had another thing to think about. "Why did I feel that way? Could it be that I was ashamed to look my wife in the face? Had I done anything wrong or unmanly?"

Gradually it began to dawn upon me that at least some of the performances I had taken an active part in were rather hard on ministerial dignity—especially in the presence of a crowd of mocking infidels. This feeling of distrust and dawning disgust went with me to the "eloset of prayer." There I began to realize,

fully and bitterly, that my evening's experience was utterly out of harmony with the spiritual life of a Christian. I conld not pray as usual. Something seemed to hide the "Throne of Grace" from me. I began to feel as though I had a very serious "unpleasantness" to settle before I could approach God with confidence and freedom. I tried to ask God to bless the step I had taken in Masonry, but my conscience would not allow me to utter the words—indeed I went to bed that night a very confused and unhappy preacher. But I had concluded never again to visit the lodge; and that resolution restored my peace and healed my wounded conscience.

It is a custom almost universally followed by Masonic lodges (in this country at least) to admit clergymen without the payment of the usual degree fees. Several snch were members of the lodge in C. when I joined, and I was informed that none of them had paid a money fee. I sent in my fee ($7.00) with my application, and it was not returned to me. I wondered why this was, and one day asked the Master of the lodge for an explanation. I wanted to know why I was made an exception to the rule. It didn't look like an act of charity, nor even of justice, for I was a poor man and a crippled soldier, and some of the other clergymen were abundantly able to pay their fees.

The "Master" tried to evade the point by saying that it was "now the rule to admit clergymen just like other men." I wanted to know why they made me the first subject of the rule. Thus closely pressed, and losing his temper and his "jewel," he informed me that the fact was they didn't care whether preachers joined or not—a little rather they would stay out—for they had caused the fraternity about all the trouble they ever had on account of their tendency—or propensity—to turn traitors.

Previous to this conversation the same man had given me another "eye-opener:" I called upon him one day in his shop. He was working at a wooden cross. As I was examining it he informed me that it was a "Knight Templar cross."

"That's where you ought to be,' he added.

"Why?" I asked.

"Because you believe in the cross and in Christ, and that degree doesn't interfere with that belief."

He himself was a K. T., but an infidel. Two, at least, of the ministerial members of that lodge were also Knights Templar, and had, therefore, partaken of the devil's wine cup with confirmed infidels, covenanting with them to do and to perform that which was far from their hearts and from their intentions: viz., to espouse the cause, and to defend the cross of Christ.

Another K. T. and thirty-two degree Mason, who lived in the same place, was notoriously outspoken in his bitter opposition to the cause of Christ. He was at one time Grand Master of Masons for the State of Michigan. This man is a living, standing proof against the assertions of the Baptist preacher E. F. Crane; for, to snch an extreme does his hatred of the Gospel carry him that he would never allow one of his children to hear a sermon or to attend a religious service.

It may be, or is probably true, that many Masons, as individuals, are "warm friends of the Gospel," but that the great majority—even in this land of Gospel Light and Liberty—are open and active enemies of Christ and his Gospel, is most emphatically true also; and that the Masonic institution, as a system, is utterly at variance with, and unrelentlessly opposed to, the religion of Christ and the glory of his cross, no one knows so well as those who have passed the higher degrees in Masonry. They cannot pass those degrees without studying the system, with its symbolism and tradition and philosophy. They are, almost without exception, men of more than ordinary intelligence and mental culture. Hence if they pass on and up in Masonry they must either let go of the Gospel, regarding it as a false and foolish philosophy, fit only for women and children and idiots, or they must act the part of the most consummate hypocrites. I can find no alternative.

Park College, Mo.

A Total Abstinence Lodge.—We see in a home paper that the Prince of Wales has consented to issue a warrant for the creation of a Total Abstinence Masonic Lodge in London. We fully believe Masonic lodges anywhere on the face of the earth are worse than a fifth wheel to a carriage. But where they do exist it would be a matter of joy to thousands of wives and children that they were total abstinence. We have had the fortune to be at one time or another in close proximity to about a dozen Masonic lodges, and in every case the drinking propensities gratified on lodge night have made it a downright shame to any Christian to be on hand. We would recommend His Royal Highness to do some *warranting* for India soon.—*The India Watchman.*

THE MISSIONS OF WESTERN ASIA.

Ada Bazar, 4th Jnly, 1884.

A special conference was held at Constantinople, May 21st. The members about twenty-two in number, of whom one half were missionaries of the American Board and one half American pastors from various parts of Western Turkey. There were also a goodly nnmber of corresponding members. The chief subject of consideration was the Marsovan Theological Seminary. The majority of the members have expressed their opinion in favor of its removal to Constantinople. A committee of seven was appointed both from the missionaries and Armenians, including one Greek evangelist, in order to correspond with the Prudential Committee in Boston and gain their approval.

The Bithynia Union held its annual meeting at Constantinople, May 28th to June 13th. This Union inclndes the evangelical churches of Bithynia and Constantinople and vicinity. The sessions were interesting and profitable. Among the most important questions considered was the question of co-operation. A plan was proposed by the missionaries showing how and in what work can the missionaries and the natives co-operate. Most of our leading men do not believe that any satisfactory plan can be produced while the Board continues or remains to be a close corporation. They agree in the principle of co-operation, but they find difficulties in its application. But the Union has adopted it with certain amendments and resolved to give it a trial, at least for one year; and I believe that sincere love on both sides will hide all the defects of the plan. For my part the exigencies of these new-born churches are so great, and having no other source of help in their great poverty, I am content with any reasonable plan that the missionaries prefer.

The present situation of Turkey is more hindering than helping the cause of the Gospel. Of all other communities the Protestants are the greatest sufferers. In addition to their snfferings in general, they suffer persecution. One of our Greek brethren, a member of the church, has been turned out of his own house; being also separated from his wife for nearly three years on account of his religious principles. He bears the trial in a becoming spirit. The relatives of his wife, and their nation have labored in every way to protract the separation and thus force her husband back to their church. The husband appealed in vain to the Turkish law. His enemies being influential men prevented the execution of justice in the case. This is very trying, but we can only cry out with the Psalmist, "O let the wickedness of the wicked come to an end. Arise, O Lord, plead *thine own cause.*"

Our church received an addition to its numbers four new members, all of whom for the first time confessed their faith in the Savionr. A quiet work of grace is in progress in the Armenians of this town.

Alexander Djejizian.

A PROBLEM OF TO-DAY.

BY ELDER NATHAN CALLENDER.

Is the prohibition question the paramount one?

A large proportion of the reformers of the day so understand it, but this does not establish it as a fact. That the prohibition question has come most fully to the surface and is the most conspicuous of the moral problems that deeply concern us as a people, is not questioned. A sin that has become national, and hurls a hundred thousand victims, annually, to a drunkard's grave—a drunkard's doom in hell, while it entails untold evils npon 50,000,000 of people, demands the uprising of this whole people to crush the monster evil. No one can deny this.

But is there not a possibility that there are other moral issnes, equally important, which may demand action equally as united and prompt. Issues which *ought* to be as conspicuous to-day as is the question of prohibition? Let us suppose that there is in our land, a secret, sworn conspiracy, calculated to undermine our government and ultimately to destroy it, and to snbstitute in its stead an *absolute despotism;* that this same conspiracy seriously and obviously interferes with the family, with our courts, our halls of legislation, and most of all with our holy Christianity; that this foul conspiracy takes on the forms of a religion and palms itself off as quite sufficient to save our race, provided they become members with it. Then suppose again, that this great clan has a constitution, and laws, with *murder* in them—self-murder, and the murder of any who may prove unfaithful to this craft, and that it has kidnapped and murdered peaceful citizens in open defiance of the laws of the land, thus showing that murder in the constitution "*will out.*" And next, suppose that more than one million of the citizens of the land are united in some form with this great conspiracy, and that hundreds of thousands of these adopt the principles of the clan as a religion entirely sufficient to save them, and go before "the Judge of the earth" relying upon this false religion and false hope, and thus are, as much as the drunkard, victims of perdition.

Now let us suppose, also, that this clan interferes with the evangelical work of the church and ministry, "shutting the kingdom of heaven against men" by hundreds of thousands annually, thus causing their eternal doom *with drunkards.* Lastly, suppose that this same clan is so intermingled with the whisky power as to render it impracticable and nearly *impossible* to pass and to *execute* the prohibition law against the liquor interest, till that clan "be taken out of the way."

Were all this and much more that is evil, and "only evil continually," *true* of this foul conspiracy, would not the *removal* of this fell enemy be the paramount question? Our supposition is a picture of *facts* which hardly reaches the reality. We believe that eternity will reveal the trnth, that Freemasonry with its infernal progeny is, to-day, doing more evil to our body politic, to the American churches, to more precious souls, than "Prince Alcohol." Hail, American platform! Thy principles strike at the root of the evils which are cursing us, blighting us, *damning* us as a people. The viper of the *still* and that of the *lodge* are twins, and so closely united that they live together and will have to die together. They are not the Siamese, but the Satanic twins. John P. St. John, good as he may be, seems committed to lodgery. We did entertain hopes that the American party might merge with all true temperance people, but the lodge interposes obstacles to the union of real reformers.

Freemasonry shall never "plough with my heifer" at the ballot-box or anywhere else if I can hinder it. The American platform is as squarely prohibition as it is *anti-sin* in all parts. National, like personal sins, subsist in groups and we cannot select one of these, and successfully combat it, while the rest are cherished and nursed in our bosom. In this way we fought slavery and nursed the lodge; cast out "leviathan" and nurtured the "great red dragon" in our midst. The consequence is, that now we have slavery intensified, the *voluntary, sworn* bondage of millions of our fellows, and so diffused, North and South, East and West, through every vein and channel of society, in family, state and church, that when this dragon is attacked, his tail will draw "the third part of the stars of heaven," before he "goeth into perdition," his divinely appointed home. Reformers must oppose *all* evil, to be consistent with themselves and loyal to right, and to God, and thus "overcome by the blood of the Lamb." Our platform should be, as it is, substantially an epitome of the Decalogue, written not on "tables of *stone* but on the fleshy tables of our hearts," to be lived up to and out at the polls and *everywhere.*

Show us a person or a party in church or state who will consent to compromise *nine* moral principles that he may succeed in the *tenth*, or *one* that he may gain *nine*, and you point ont one who, instead of relying on God and right, compromises principle for a partial and transient victory. Such a course is kin to liquor revenue education and the high license policy. A man who will sacrifice any principle of equity to partial and transient success, will never "be a Daniel and dare to stand alone," and the success so obtained will, by the prince of darkness, be turned to account to raise up out of the sea of iniquity another beast like Masonry. See Rev. 13: 1–9.

"Be thou like the old Apostle,
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly, speak it all.
Scorn thine enemies, accusers;
Face the prison, rack, or rod;
And if thou hast truth to utter,
Speak and leave the rest to God."

And still, to the end of time, the clear waters of the unfailing springs and the pasture lilies in their clothed multitude, and the abiding of the burning peaks in their nearness to the opened heavens shall be the types and the blessings of those who have chosen the light, and of whom it is written, "The mountains shall bring peace to the people, and the little hills righteousness."—*Ruskin.*

Multitudes of parents never think to ask their children what they are reading. No attempt is made to supply suitable and healthful papers and books, while on every hand vile and useless ones are being thrnst before the eyes and into the hands of the young. Such neglect or indifference is inexcusable, and will certainly entail punishment.

GORDON THE SOUDAN.

The Soudan, or the Black country, is a vast and undefined region stretching south of Egypt to the equator. The greater part of it is desert, and although its area exceeds that of India, its population is not three times that of the State of New York. Along the river, however, there is a strip of verdure, and in the southern and south-eastern provinces, especially in country between the two Niles and that near the lakes and the source of the White Nile, the soil is very rich. Khartoum, the capital of the whole region, and situated at the junction of the two Niles, is an important commercial center. Egyptian government in the Soudan was a mere matter of periodical pillage, accompanied by the torture of men and the ravishing of women. Its only redeeming feature was that it prevented internecine wars; and when occasionally a good governor-general was appointed, the Bashi-Bazoukery was reduced to a minimum, and the force of the Egyptian Government was exerted for the repression of the slave-trade, which is the staple industry of the Soudan. But the system of government was essentially Turkish. When General Gordon was appointed Governor-General, he informed Ismail, the late Khedive, thrice over that his appointment would be fatal to the continuance of the old system. "Nevermore," said he, "will Egypt be able to govern the Soudan in the old Turkish or Circassian fashion after I have resided there long enough to teach the people that they have rights. If you send me, you must continue my system or lose the Soudan."

Ismail was deaf to the warning. He sent Gordon. His successor did not continue Gordon's system, and the result is before us. Egypt has lost the Soudan exactly as he predicted. To attempt to restore the Circassian system, with its corruption, its bastinado, its pillage, and its Bashi-Bazoukery, among people who for three years had been governed on English principles by an Englishman so upright and inflexible as General Gordon, led to a widespread revolt. "I laid the eggs" said General Gordon to me at Southampton, "which the Mahdi has hatched. I taught the people that they had rights. Everything has sprung from that."

To a population familiarized for the first time with justice and right, the return of the old regime, with its Pashas and Bashi-Bazouks, must have been insupportable. Popular discontent was not long in raising its voice, and, after a while, in finding a head. That head was the Mahdi. For three years he has been struggling with more or less success against the attempt of the Egyptians to reassert their supremacy in these regions. Several battles, more or less bloody, and fought with varying success, led up to the complete annihilation of Hicks's army, which had been dispatched, in spite of the plaintive entreaties of its commander, into the revolted province of Kordofan. Prior to that disaster the English Government had refused to interfere with the policy of Egypt in the Soudan, but now it abandoned its attitude of indifference, and dictated to the Egyptian Government the entire evacuation of that country. The English Government at first does not seem to have troubled itself much as to how the policy of evacuation was to be carried out. Public opinion was tranquil because uninformed, when suddenly, as a voice out of the sky, General Gordon was heard asking what was to become of the garrisons. "There are some twenty-five thousand soldiers in the Soudan whose only offense is loyalty to their sovereign. Are you, in return for their fidelity, going to abandon them to massacre?"

That was the question put by General Gordon in the ears of the whole nation. Ministers hesitated. There was a delightful simplicity, to say nothing of economy, in the formula, "Let the garrisons be spared," which commended itself to some at least of the ministers. But the nation did not hesitate. It revolted against the cynical cry in favor of evacuation by massacre, and the Ministry, bowing to the storm, sent for General Gordon, and asked him to undertake the evacuation of the country with the least possible risk to life and property, and to arrange for the safe removal of the Egyptian employees and troops. His own opinion was distinctly adverse to the abandonment of Khartoum. "Defend Khartoum at all hazards," was the watchword of his policy. "Whatever you may decide about evacuation, you cannot evacuate, because your army cannot be moved." But when the Government informed him that it was their irrevocable decision to "cut the dog's tail off," *coute que coute*, as he phrased it, he bowed to the inevitable; but he added *sotto voce*, "I may cut it off, but I cannot hinder its growing again." The Soudanese, in his opinion, were better than the Egyptians; he exulted in the prospect of liberating them from the Bashi-Bazouks, and although this entailed as a natural corollary the recognition of the slave-trade,—because the Soudan for the Soudanese is only another formula for the Soudan for the slave-dealers,—it was better, in his opinion, to have the slave-trade minus the Egyptian Government than the Egyptian Government and the slave-trade as well. It was in that spirit that he undertook his mission—a mission of liberation—purposing as soon as it was accomplished to leave for the Congo, there to found, in the Niam-Niam country, a native empire under his own sovereignty, with a standing army of liberated slaves, by whose aid he would cut the slave-trade of Central Africa up by its roots.

General Gordon was asked to go to the Soudan at three o'clock in the afternoon on Friday, the 8th day of January. He left at eight o'clock that night, and reached Khartoum in exactly one month. Mounting a fleet dromedary, he rode forth from Korosko to Abou Hamad, and, like Cæsar, the fortunes of the English Government rode with him through the desert. If he had fallen, the Cabinet would not have long survived. Fortunately he got through alive, and the first success of his mission enabled them to defeat the attack of the opposition. The popular manifestations of enthusiasm which had accompanied his course culminated in his triumphal entry into Khartoum. He had dispatched a telegram on his way to the terrified garrison: "You are men, not women. Be not afraid. I am coming." And when he arrived he told the thousands who came to kiss his feet and hail him as the savior of the Soudan: "I come without soldiers, but with God on my side, to redress the evils of the Soudan. I will not fight with any weapons but justice. There shall be no more Bashi-Bazouks." The scene that followed his arrival was dramatic. The books recording the debts of the overtaxed people were burnt publicly in front of the palace. The kourbashes, whips, and other implements of torture, were all placed on the burning pile. The jail was demolished and the prisoners were set at liberty. At night the town was in a blaze of illumination, and the negroes indulged in a display of fireworks to mark their appreciation of their deliverer. The next day General Gordon began the work of evacuation. Natives of the Soudan were appointed to the command of all the most important posts. Colonel de Coetlogon, who had commanded the garrison, was sent home. "I consider Khartoum as safe as Kensington Park," wrote General Gordon. The fellah troops were ordered to Egypt; two thousand women and children were sent down the river to Berber. General Gordon recognized the Mahdi as Sultan of Cordofan, and issued a proclamation announcing that, as henceforth the Soudan and its government had become independent, it would look after its own affairs without interference by the Egyptian Government in anything whatever. They would do as they pleased about slaves and the slave-trade. The petition-boxes were re-established, and all men were allowed free access to the palace. Over the throne of the Governor-General they read: "The hearts of men are in the hands of God." The first part of his mission had been brilliantly accomplished.—*The Century for August.*

A BRIEF SERMON ON CRANKS.

The *Burlington Hawkeye* publishes a great deal of nonsense, but sometimes in its amusing way it states indisputable facts. The following is from a recent issue:

What would we do were it not for the cranks? How slowly the tired old world would move, did not the cranks keep it rushing along! Columbus was a crank on the subject of American discovery and circumnavigation, and at last he met the fate of most cranks, was thrown into prison, and died in poverty and disgrace. Venerated now! Oh, yes, Telemachus, we usually esteem a crank most profoundly after we starve him to death. Harvey was a crank on the circulation of the blood; Galileo was an astronomical crank; Fulton was a crank on the subject of steam navigation; Morse was a telegraph crank. All the old abolitionists were cranks. The Pilgrim Fathers were cranks; John Bunyan was a crank; any man who doesn't think as you do, my son, is a crank. And by and by the crank you despise will have his name in every man's mouth, and a half completed monument to his memory crumbling away in a dozen cities, while nobody outside of your native village will know that you ever lived. Deal gently with the crank, my boy. Of course some cranks are crankier than others, but do you be very slow to sneer at a man because he knows only one thing and you can't understand him. A crank, Telemachus, is a thing that turns something; it makes the wheels go round, it insures progress. True, it turns the same wheel all the time, and it can't do anything else, but that's what keeps the ship going ahead. The thing that goes in for variety, versatility, that changes its position a hundred times a day, that is no crank; that is the weather vane, my son. What? You nevertheless thank heaven you are not a crank? Don't do that, my son. May be you couldn't be a crank if you would. Heaven is not very particular when it wants a weather vane; almost any man will do for that. But when it wants a crank, my boy, it looks about very carefully for the best man in the community. Before you thank heaven that you are not a crank, examine yourself carefully and see what is the great deficiency that debars you from such an election.

SECRET POLITICAL SOCIETIES.

A secret political party is an offense against the spirit and genius of popular government. There can be no more dangerous political organization than one which conducts its business in secret, and is bound by oaths. Popular government is doomed whenever secret political societies control our political system. It does not matter what objects such societies have in view, nor what principles they advocate—they are wholly and irredeemably obnoxious to the genius of American institutions and dangerous to a government of the people by the people.

It is said there is a secret political society in this State known as the "Sons of Liberty." The name is as bad as the society. By that name the infamous organization of Copperheads, organized in Indiana and Illinois during the war was known. That organization prolonged the war for a year, cost the people of this country millions of dollars, and was the direct cause of the sacrifice of thousands of precious lives.

Honest, self-respecting, intelligent American citizens, who love the institutions of their country and desire the perpetuity of popular government throughout the land, should avoid secret political societies as they would contagion. No good cause, no true principle, no just system, no honest purpose, needs secret machinery and oath-bound midnight organizations to maintain it. Righteous causes and correct principles grow best and prosper most in the full glare of the sunlight of publicity. The American citizen who does not know this to be true, has a very weak and improper idea of the American systems and institutions. The fact that any cause seeks darkness and secrecy for organization is the best possible evidence that it is a bad cause.—*Atchison, (Kans.) Champion.*

OTHER WITNESSES.

Of the new editor of the *Southwestern Christian Advocate* we know but little. His being the founder of a new secret society, specially for colored men, is mentioned, and with apparent approval, by the *Central.* This ought to have been sufficient to prevent his election, and it will make his added influence among colored people all the more of questionable benefit. If advantage is to be taken of the ignorance of the freedmen, and they are to be led by ministers of the gospel into orders and lodges, founded in selfishness, and some of them anti-Christian, our pretences of Christian devotion to the spiritual welfare of God's trustful colored children may well be disputed by wise and holy people.—*Banner of Holiness.*

"Private" Grand Army of the Republic dances is one of the latest phases of this secret society practice, as noted by a local exchange. As an old soldier I warn all soldiers against such secret deceptions. A soldier who did his duty well has no secrets to hire his companions to keep. This whole secret society business is a snare and a swindle.—*Wesleyan Methodist.*

The "Sons of Liberty" are a new branch of the National Liquor League recently organized in Kansas. Its creed is the re-submission of the prohibitory amendment, boycotting all pronounced prohibitionists, and secret workings in political parties. Look out for these "Sons of the Devil."—*Our Herald, Lafayette, Ind.*

When God had smitten down 50,070 men of Bethshemeth for looking into the ark, which they no doubt thought was a small matter, they in their amazement and fear exclaimed, "Who is able to stand before this holy Lord God?" How many there are who in these days of brilliant gospel light are interfering with holy things which do not at all belong to them, and yet they do not stop to ask the above important question. What some day must they expect God will do with them for their meddling with his sacred things? We refer more particularly to secret societies, who are making a mock of God's worship through their abominable ceremonies. Unto the wicked he says. "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth."—(Psa. 50 : 16.)—*United Brethren in Christ.*

MORMON MISSIONARIES.—Professor Marsden, of Colorado, makes the remarkable declaration that the Mormon church has as many missionaries abroad as the American Board. He states that they have them in England, Scotland, Wales, France, Germany, Sweden, Italy, Denmark, Norway, Switzerland, Malta, Gibraltar, Hindustan, Australia, Siam, Chili, Ceylon, China, Guiana, West Indies, Sandwich Islands, New Zealand, Iceland, on the banks of the Nile, and even in the Holy Land. Also, that more converts are sent to Utah in the past two seasons, since the passage of the Edmunds' bill, than in any four years previous. It is quite evident that other methods than those yet tried must be employed to check or suppress the Mormon abomination.

WARNING EXAMPLE.—Quite recently the police of Los Angeles, Cal., arrested a gang of young robbers who had been committing depredations in that city for some time. The oldest of the gang was but fifteen, and the youngest but eight. They were organized after the most approved dime novel style, calling themselves the "Red-handed Robbers." They had their "cave" in which were found cigarettes, wine and various other articles of stolen property. Their last act was to plunder the missionary box in the Methodist church. Each member of the gang slept with a string attached to his person, one end of which hung outside of the window. When the leader wished to engage in a midnight raid, he would pull the string and awaken the sleeping bandit. These boys were all the children of respectable parents, who, no doubt, like hundreds of others, were too busy to bother themselves about what their boys were reading.—*Statesman.*

WASHINGTON LETTER.

Aug 6th, 1884.

There are two items of interest that pertain to the immediate vicinity of the headquarters of the N. C. A. in this city. A few doors down the Pennsylvania Avenue a large and beautiful flag presents the portraits of Blaine and Logan, and suspends from a line across the Avenue from Perry Carson's saloon to the building opposite. It informs the world that said saloon is the headquarters of the Blaine and Logan clubs of this District and seems to advertise Mr. Carson's whisky.

Mr. Carson, it will be remembered, was the colored delegate to the Chicago Republican convention, being chosen over Hon. Fred. Douglass by a combination of the worst elements of society. Clubs, knives and other weapons seem to have been the arguments that prevailed; and, though the election was contested, Mr. C., by an array of similar influences, remained master of the situation. It is said that on the day the flag was put up it took three men to wait on customers at the bar. Surely there is no other saloon in the city so grandly advertised and probably none so largely patronized. Probably Messrs. Blaine and Logan do not desire to lend their influence in aid of anything so corrupt and corrupting, and it is quite certain that many Republicans of this city blush with shame for the evil influences that control the party. But they are powerless. The saloon interest has come to the front. Like a vicious horse that takes the bits in his teeth, it has run away with the party, and those who do not admire the surroundings and tendencies, had better get out, for just as surely as the old Whig party, after all its pretensions of loyalty to principle, sold itself to the slave power, and could not be redeemed, so just as truly has the Republican party given itself into the hands of the whisky interests, and will find redemption only in defeat.

A SUDDEN CALAMITY.

"When men say peace and safety then sudden destruction cometh upon them." About 7:30 of last Sabbath evening (3d) the old United States Hotel, a few doors down the Avenue, suddenly collapsed and fell; burying under its ruins nine persons, two of whom were killed, and the others seriously injured. There was great excitement. The fire alarm sounded and engines quickly appeared, but there was no fire. The cries of those beneath the fallen building could be distinctly heard, and every effort was put forth for their rescue. Policemen, firemen, officers and laborers worked with most untiring and praiseworthy diligence, and two large electric lights were speedily extemporized to aid in the search. The work went on without intermission, but it was not until the afternoon of the next day that the last of the bodies was removed. The building was erected in 1845 and was five stories high. The front part, supported by adjacent buildings, remained intact. The back part, containing kitchen, dining and sleeping rooms, was so completely broken down that not one brick adhered to another. It had long been unsafe and ought to have been abandoned. Other buildings of similar character throughout the city are undergoing reconstruction. It was criminal carelessness to let this remain and we learn that the owners are to be prosecuted.

But how many lives and characters are there that in like manner need reconstruction? How near is our social and civil fabric from being undermined and honeycombed, until, like these old walls, it shall find sudden destruction and none shall escape. Let us beware lest a similar calamity come upon us.

EX-DETECTIVES AGAIN.

The ex-detectives who, under the pretense of being legal protectors, planned, invited and shared in the profits of crimes against property in this city, have finally all been acquitted by the courts. Not so the popular verdict as will be seen by the allusion in this morning's *Republican* to similar cases in the city of New York:

> The New York detectives who are accused of having given aid and comfort to the thieves and their commercial friends, the "fence" proprietors, can simplify matters by getting a change of venue to the courts of this district. They could in this way be assured of a speedy vindication. The witnesses would be in danger of imprisonment, however, and Washington editors and reporters would run the risk of criminal indictment for libeling the pure detectives in publishing court proceedings.

Washington editors and reporters have perhaps no purity to boast of, but it is a sad case for the courts when objections to officiate criminalities are regarded as libelous, and their being published brings threats of prosecution. The ex-detective and Star Route trials have left a stain on the reputation of Washington juries, bar and courts that will not speedily be effaced.

I notice the *Republican* has a long editorial on the Ku-Klux, and in vindication of the Union Leagues of the South from the charge of violence. It may be safely assumed that the former was far worse than the latter, but both were needless, each provoked the other to acts of violence.

And yet in the troublous times that followed the close of the war it was not strange that men sought refuge in secret combinations. How much less occasion for them is there now; and how absurd for those who endorse and maintain the great net-work of secret orders that prevades and dominates over every department of society to belabor a dead order, which if it did commit great crimes was in its avowed purposes as pure and in conduct scarcely more criminal than some of this day? H. H. Hinman.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

of Kansas.

For Vice President,

JOHN A. CONANT,

of Connecticut.

PLATFORM.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

The perturbation felt by the leading Democrats and Democratic papers over the probable course of Butler, St. John, Pomeroy and a number of others whose actions are supposed to have some influence in determining the course of affairs, is too evident not to attract attention, and too outspoken not to come from the heart. It escapes inadvertently in a thousand ways, but is chiefly manifested by hysterical attempts to prove that no matter what the uncertain elements in the canvass may attempt, they will succeed in doing nothing but good to the Democracy and evil to the Republicans.—*Globe Democrat.*

The Missouri State Central Committee of the American party suggests the following times and places for holding county conventions to select delegates to the State nominating convention to convene at Avalon, September 11th, and transact such other business as may come before them;

Harrison county, Bethany, August 9th.
Worth county, Grant City, August 23d.
Gentry county, Albany, August 30th.
Livingston county, Avalon, September 11th, 1884.

IOWA STATE POLITICAL CONVENTION.

The Iowa State convention of the American party will be held in Washington, Aug. 27th, to nominate State officers and electors, and transact such other business as any may be brought forward. This convention will be held in connection with the "Annual meeting of the State Christian Association." Let there be a general rally to this convention from all parts of the State, for every person in Iowa who is interested in the success of the American party should try to be present at these meetings and show their faith by their works. Let us hesitate no longer about committing ourselves to this work.

S. E. Starry, *Chairman, Central Committee.*

WISCONSIN FRIENDS.

A few questions to you all. Shall we organize politically and have State officers nominated in Wisconsin for the American party? If so when and where shall we hold our nominating convention? It ought to be attended to immediately. Now let every friend of the cause sit right down as soon as you read this and write to me or Bro. Britten of Vienna, your mind on the subject. Please do not delay. If the Prohibitionists will put up a ticket with men opposed to secret societies, I am willing to vote with them, but not otherwise. Friends, let us hear from you all immediately, and oblige, I. Bancroft.

APPEAL TO REFORMERS OF PENNSYLVANIA.

Brothers of the Key-stone State:—Where and how are we to form our American ticket for Pa. As corresponding secretary of N. E. Penn. Christian Association, opposed to lodgery, address me at Thompson, Susquehanna Co., Pa., and let me hear from all parts of our State by representative men, men who are interested in the cause and willing to help organize for work. Don't delay. *Speak at once.*

Yours for the "God and Father of our Lord Jesus Christ" and for the "Son of the Father," against all sin in the church and state. Nathan Callender.

ILLINOIS AMERICAN PROHIBITION CONVENTION.

Arrangements are well advanced for holding a State meeting at Monmouth, Ill., on the 11th and 12th of September. The friends at Monmouth are many and hearty in their co-operation. They will do liberally in the way of entertainment and help on the cause every way possible. The opera house has been secured. Speakers are engaged. Reduced rates obtained on the C. B. & Q. R. R., between Chicago and Burlington, also between Rock Island and Beardstown. Everything will be done on the part of the committee to make the gathering a success. Secure delegates and begin to move towards Monmouth for a decisive victory. J. P. Stoddard.

MICHIGAN TAKE NOTICE.

There is to be held at Macatawa Park, on the shore of Lake Michigan, Aug. 28., a Convention by the Michigan Christian Association, in the interest of thorough reform. It has been suggested that this be also a nomiuating convention to put a State ticket before the people, and the suggestion is hereby acted upon and announced accordingly. Let every loyal man aim to be present. We will give farther particulars soon. Remember the date Aug. 28th, instead of 29th as first announced.

W. H. Ross, *Pres.*
C. L. Preston, *Sec.*
H. A. Day, *Gen'l Agt.*

BLAINE AND PROHIBITION.

Oelwein, Iowa.

Editor Cynosure:—I notice by the *Cynosure* of July 17th that you do not quite agree with the *St. Louis American* that it might be better for the cause of prohibition to defeat the Democratic than the Republican party.

You give as your first objection to Blaine, "He is not even a temperance man, let alone prohibition." Now Mr. Editor, do you know that to be so? I have good reasons for believing that he is both a temperance man and a prohibitionist:

1st. He has frequently spoken in favor of prohibition and never against it.

2nd. If he were not a temperance man, such men as Vice President Hamlin, Senator Hale, and Neal Dow, who have known him from boyhood, would not support him.

I remember that for the last three years the correspondent of the *Cynosure* from Iowa insisted that the Republican party was not sincere and would never give the people prohibition, that the leaders of the party were trying to deceive the people and that Gov. Sherman was responsible for the defeat of the Constitutional Amendment.

Then as if that were not enough the *Cynosure* published a long tirade of misrepresentation by John B. Finch of Neb. on Gov. Sherman and the Republicans of Iowa. Now it seems to me that a journal that has as good a mission as the *Cynosure* ought to be a little more just toward those who do not think just as they do.

Your second objection to Mr. Blaine is, "He is in favor of supporting the States and counties by the liquor-

tax, which makes the distillery, and brewery, and saloon, the pillars of the Republic." Now Mr. Editor, is that a fair construction to put on his language?

Here in Iowa all fines go to the school fund, so according to your reasoning the people of Iowa are in favor of criminals, because they use the penalties for education.

Again, you charge the government at Washington of conducting the distillery and liquor business, because they are obliged to use such extraordinary means to collect the taxes on the business. Now how long do you suppose we would have had to wait for prohibition here in Iowa if we had split up into little factions and surrendered the government of the State into the hands of the Democratic party, the party that has opposed every step toward prohibition by every dishonest method known to the party? Since it has become a law in spite of the open opposers, aided by the Sanballats and Tobiahs, wherever the party has a majority, they are in rebellion against the law. I have not taken up a Democratic State paper that does not encourage resistance to the law.

I am very sorry to be obliged to differ from the *Cynosure* on any subject as there are so many points of agreement. Yours truly, J. B. KINGSBURY.

REPLY. Mr. Blaine's position on the prohibition question is explained by his own letter on this page. Others have spoken for him, and favorably. Neal Dow's commendation, given us a fortnight since by Rev. H. T. Cheever was a strong one. Dr. Collins writes to the *Christian Statesman* that a friend with whom he has corresponded, who knows Blaine, says the latter is a total abstainer. On the other hand the editor of the Philadelphia *Item* says he has known Blaine for twenty-five years and has dined at his table and he likes his glass of wine. He is not a prohibitionist or a "bigoted temperance man."

The proposition of Mr. Blaine to pay State and county taxes by the liquor revenue is, like that of Logan before it, one that every distiller and whisky seller in the land would accept with acclamation. It would give their infamous business recognition and dignity, and would tend to perpetuate it more even than the removal of all restraints of taxation. Mr. Blaine may have assisted the prohibitory movement in Maine, but it was the measure of his party; but no reasonable person can dispute that his letter suggests one of the most plausible and effective means for the establishment of the liquor business.

If the "distillery, brewery and saloon" should pay $80,000,000 to carry on local government our friend would soon find them very like pillars if he undertook to overthrow them. His argument from criminal fines is not logical. If the liquor business paid its $80,000,000 as a fine and not a tax it would soon be broken up.

THE LEAVEN OF TRUTH.

Yes, the leaven of truth is working grandly, at least in some places. The American party with its grand platform is attracting more attention than its most sanguine friends ever dared to hope. A number of influential papers have given favorable notice of the party and its splendid platform. Men talk of the party as though it had a right to live and grow in this country. Some sober politicians are free to admit that the American platform is just what our republican institutions need for permanent safety, but fear that the lofty principles set forth are so far in advance of public sentiment that they are for the present impracticable, but not a few declare their intention to vote the pure American ticket. Could every American home be reached in the next few months with the needed light, the world would soon be astonished at the progress of the much needed reformation. The enemies of good government may sneer, but we give notice to all such to stand from under, for God is in this reform movement.

"Right is right, since God is God,
And right at last must win;
To doubt would be disloyalty,
To falter would be sin."

Pilate's question of "What is truth?" does not so much interest us in the present crisis, as how we can best reach the people with what truth we have. The way some noble souls are embracing the truth that is able to make them free is most cheering. But we find

"Many cowards lacking merit,
Ever drifting with the tide,
Doubting in both soul and spirit,
Filled with love of ease, and pride."

Let the reflector of truth be turned upon the hearts of the people of our country and many of our old veterans will live to rejoice in a glorious reform, now thought by many to be among the good days of some future century.

There are times when God's leaven works rapidly. As when Elijah's was used to reform the kingdom in the worst days of Ahab's reign; Jonah's reformation of Nineveh; Luther in the dark ages of Catholicism. Or we might stop and think of the great reform that God has wrought in our own day. A quarter of a century ago it would have required the ken of a prophet to have foretold the speedy death of slavery, but when God turned his guns of fury upon the great monster, how soon it went down a black, bleeding mass, never to be resurrected.

Elder J. Montgomery of Ohio, one of God's true reformers, prepared and voted the only Abolition ticket of his precinct for the space of eight years, while some pitied and more laughed at his folly in throwing away his vote, but our hero lived to read President Lincoln's Emancipation Proclamation, and though he was old and could not jump very high, he jumped as high as he could, and shouted "Glory," declaring that it was one of the happiest days of his life.

The American party has in it some of God's reformatory leaven, as may be seen by the zeal and prayers of the earnest Christians who are working for its promotion. As I think of the God-like principles couched in the reform movement, of the great need of the reform, of its recent wonderful progress all along the line, of the earnest prayers and efforts in various ways for the promotion of that righteousness which exalteth a nation, I feel sure that God is on the throne and is managing the reform.

It is a source of grief to every true reformer to know that the Prohibition party, with St. John for its standard bearer, is so permeated and controlled by secrecy that thousands of the best Christians of the land can have no faith in the ultimate triumph of the cause emblazoned on their banner. I offer no apology for stating my convictions that no worthy reform can ever grow to maturity while rooted in the hot-bed of secrecy. All true history proves that oath-bound secrecy is evil and corrupting in its nature and tendency; hence antagonistic to all true reform. I have but little hope that our suffering country will be relieved from the saloon curse while professed prohibition and whisky men are yoked together in secret cliques by cut-throat oaths that are held to be more sacred than all other obligations. However paradoxical such yoking may seem, it can be demonstrated to be a prevalent fact the world over. It is equally true that by compromising with evil we forfeit the divine help without which we can do nothing.

If St. Paul's counsel and prayers saved the ship's crew, and if ten righteous persons would have saved the cities of the plains, may we not be filled with courage and gratitude as we think of the vast number of noble souls who are working and earnestly pleading with a prayer-hearing God for the success of the American party? God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. The Lord of hosts is with us, the God of Jacob is our refuge.

Truth omnipotent, full of might,
Must and will sweep on and on,
Conquering nations, scattering light,
Hastening on the glorious morn.

N. E. GARDNER.

BLAINE'S PLAN.

FOR THE DISTRIBUTION AND PERPETUATION OF THE LIQUOR REVENUE.

AUGUSTA, Me., Nov. 22.—*Charles Emory Smith, Esq., Editor Press, Philadephia,*—MY DEAR SIR: I have your note inquiring if I would be willing to give, in the more authentic form of a letter over my own signature, certain views which I expressed in conversation a few weeks since touching an important financial question. I understand you refer to some observations I made to one of your assistant editors in regard to the proposition of the Republican State convention of Pennsylvania for "the distribution of the surplus revenue of the National Treasury among the States." I understand you to refer still more particularly to a suggestion of my own as a substitute for the Pennsylvania proposition, to which I thought I saw fatal objections. I have no reason for withholding my views, and I admit the wisdom of your suggestion, that I would better state them myself than to have them possibly misstated by others.

THE FIRST OBJECTION—UNCERTAINTY OF AMOUNT.

The proposition of the Pennsylvania Republican convention is to distribute "Among the States any surplus in the National Treasury that may arise from redundant revenue." The first objection which I see to this proposition is the utter uncertainty of the amount of "redundant revenue." It may be $1,000,000 or it may be $100,000,000. The amount, depending as it does on so many contingencies, cannot be determined in advance with even approximate exactness, and the States could not, therefore, depend upon a steady resource. Unless steady it would not bring relief, because it would not enable the States to dispense with any part of their own systems of taxation. An occasional gift from the National Treasury would not be valuable. That was proved by the distribution of the revenue under the act of 1836, in the Presidency of Gen. Jackson. It did no good. It was frittered away in all the States. Here, in Maine, they made an absolute per capita distribution of it among the entire population—a trifling sum to each. That, of course, threw contempt upon the whole measure.

THE SECOND OBJECTION—IMPOSING DIVIDED INTERESTS ON LEGISLATORS.

There is a second objection to the Pennsylvania proposition which, in my judgment, is still more serious. If you simply resolve to distribute the "redundant National revenue" among the States you impose on Senators and Representatives a divided interest, which would be embarrassing and hurtful. For the benefit of their State—especially of those States that might be in pressing need of money—Senators and Representatives would desire the "redundant revenue" to be as large as possible. This would present a constant temptation to withhold appropriations from objects of a really National character. It would be unfair to Senators and Representatives to lay upon them and before them obligations and motives which would constantly tend to turn them from the right path of duty to the National government. You cannot have the National government and the State government joint owners in the same treasury without mischievous conflict. Such a partnership is at war with the well-being of both State and Nation.

THE THIRD OBJECTION—A CONTINUED REDUNDANCY OF REVENUE OPPOSED TO SOUND ADMINISTRATIVE VIEWS.

A third objection to the Pennsylvania proposition is that it proceeds upon the assumption of a continuing redundancy of National revenue. This is opposed to all sound views of administration. The government wants just enough revenue. A redundancy always leads to extravagance, to many forms of corruption, and to all manner of schemes for getting rid of money. A Congress assembling with tens of millions of surplus at its disposal is very sure to hold sessions which would prove profitless to the people and perilous to its own members. Since the war closed we have had no embarrassing redundancy in the Treasury, because the payment of the National debt has afforded at once the readiest and wisest mode of appropriating every dollar not needed for the current expenses of the government. The time is rapidly approaching, however, when by reason of the terms in which the National debt is funded, the payment of the remainder must of necessity be postponed for years; the larger part of it, indeed, to the next century. This brings with it the necessity of reducing the National revenue. The present system of taxation is yielding more than $100,000,000 beyond the amount required for the ordinary expenses of the government. Its reduction will soon become an imperative duty. Indeed, a strong movement is already on foot for the repeal of the entire system of internal revenue on the assumption, which is justified by facts, that receipts from customs will afford abundant revenue for the needs of the government. The protectionists desire this—but not they alone. Judge Kelley is not more earnestly in favor of it than is Mr. Cox, of New York, who is a most intelligent representative of the free-trade interest. Many of the leading free-traders in Congress are opposed to the continuation of the tax on spirits. It is, therefore, quite evident— it is, at least, highly probable—that a coalition of men holding antagonistic views on the question of protection will, at the first opportunity, effect the abolition of the system of internal revenue. The conjunction of circumstances gives, in my judgment, a rare opportunity to relieve taxation in the States. It is under the State governments that taxation is felt most heavily. The National government has the benefit of easy, because indirect, forms of taxation. It is the direct tax that is felt to be oppressive.

DIRECT VS. INDIRECT TAXATION—GIVE THE STATES THE TAX ON SPIRITS.

At the beginning of the War the National government levied a direct tax of $20,000,000 upon the States—about 66 cents per capita upon the whole population. It frightened the people, and the effect was so depressing that all kinds of composition and adjustment were invented to avoid payment. But concurrently with the fright occasioned by the direct tax, hundreds of millions were raised in a single year by customs and by excise without a word of protest or a sense of hardship. Our State and municipal tax is direct. It comes upon the property with crushing force. There are few communities in the United States that pay so little as 1 per cent. per annum on the actual value of their real property. There are many communities that pay more than 2 per cent. on the actual value. The houses, the farms, the factories, the stores, the shops, all feel it as a heavy burden—a burden unrelieved by any form of indirect taxation. Why, therefore, should not the States be permitted to have the tax on spirits for their own benefit, if the National government does not need it? The National and State governments, as I think I have shown, cannot safely share the same revenue; but if the National government has no longer need of the tax on spirits, why should not the entire sum which it yields annually be paid over to the States? Could it be regarded as wise statesmanship to continue the heavy, oppressive, direct tax on all property under the State governments and at the same time command a hurtful luxury like spirits, to go free? That would be a folly which no other government on the globe could by any possibility commit. The tax on spirits oppresses no one. It is paid only by the consumer, and the most extreme advocate of temperance cannot maintain that taxing the article increases its consumption. The National government has an absolute monopoly of the revenue from customs, because the States are forbidden by the Constitution to levy a tax on imports. The excise tax was left open to both the National and State governments. But as a matter of fact it is only the National government

(*Continued on 12th page.*)

CORRESPONDENCE.

LODGERY IN AUSTRALIA.

A REMARKABLE LETTER.

NATIONAL CITY, Cal., July 26, 1884.

EDITOR CYNOSURE:—In a rejected copy of the *Cynosure* I bought at our postoffice the other day I was glad to see strong comments on spurious Freemasonry, which is causing much trouble and confusion in Australia just now, by its complicated net-work of unprincipledness. I have been connected for years with very respectable Masons who have been nearly ruined in Australia for striving to expose the deviltry that exists behind the scenes there: and even at this moment a Mr. H. Roberts, author, of Gore St., Fitzroy, Victoria, a personal friend of mine, for many years a good Mason, receded and published an exposure, for which he was arrested in the streets on the certificate of two unprincipled M. Ds., who were paid five guineas each. He was put in the asylum as insane; kept there some time; and only got out by expensive lawsuits which nearly ruined him.

He has since published a work on the "Iniquities of Lunacy-craft," which no one would print, and he had to buy cases of type and get journeymen printers to assist in setting up the work, which has been reviewed by the *Age*, the leading daily with a circulation of 51,000. I have not a copy or would send it, but have given his name and address with his permission, as I can wherever I go. He will send copy of work to any address of press free. You would do well to send for a copy, as it will give you some idea of the seething corruption which prevails in regard to the administration of law in Australia, a lovely, sunny land, possessed by devils; bribery and jobbery reign supreme, premiums are directly offered for dishonesty and open immorality is encouraged, while hundreds of sane persons are still confined in luatic asylums for their political and other opinions.

I had a very narrow escape myself, but for my popularity with the people in South Australia, where banquets are given and attended by Masons to congratulate a member of Parliament on having seduced 100 young women from the path of virtue; as you can learn by sending to C. H. Derrington, journalist, Port Adelaide, New South Australia, a good Mason receded, a Christian, who believes in the words of our Lord, "He that is of the light cometh to the light, that his deeds may be seen of men." You can see that gross darkness prevails in Australia, where I resided for seventeen years and took an active part in politics, and also in ministering the Gospel of Christ; but was compelled to leave for this city to recruit my health under the treatment of Mrs. A. M. L. Potts, M. D., at her Sanitarium, where I expect to be for some time.

We have a little Congregational church here without a minister, and the members have been praying for one some months, and now I have offered to officiate till they get one rather than see the church shut on Sunday evenings. Mr. Cushman, the responsible head, and others, think I am too outspoken. The church is much in want of some ability to get it out of its confused state.

Should you publish this or any part of it, I will take one dozen copies for transmission to Australia and send stamps in return. I cannot well become a subscriber yet, as I have devoted nearly all my wealth to works of philanthrophy in Australia, but will gladly supply you with information or names of persons in Australia with whom you can exchange. I am, sir, etc.,

BENJAMIN JUDKINS.

CHILDREN OF THE SAME FAMILY.

WASHINGTON, D. C.

The uproar at Pittsburgh, made by a few Good Templars, reminds one strongly of the outcry of Demetrius and his silversmiths.

The cause was the same. Their craft was in danger. Not only do the leaders of the Good Templar movement get honors and profit out of it just as truly as Demetrius and his followers got their living making the silver shrines for Diana, but they know just as truly as did the Ephesians that a large share of the best moral sentiment is arrayed against them.

Men knew intuitively that idolatry was wrong. They were not idol worshipers because of, but in spite of their sense of duty to God; and men do not go into secret societies from a sense of duty. They endeavor to convince themselves, and sometimes succeed, that it is consistent with duty, and will bring many incidental advantages, but by their sensitiveness they betray a latent conviction that their whole system is indefensible, and will not bear the light of free discussion. Then, too, as it is well known, some secret societies have rendered themselves very offensive to the great majority of the people, and all people recognize a family likeness in them. There are doubtless many who would gladly disown the family relation and who hold their positions under protest, but so far as the organizations are concerned it is quite well understood that they are all in the likeness, near or more remote, of their mother, Freemasonry. Whatever is said against the Masonic order is always held to be a reflection on the Good Templars, and while I have generally found that the Masons had the wisdom to keep still, they always counted on being defended by the Good Templars, and they always betrayed their sympathies by the flutter they made.

It is not probable that the temporary abuse they desired to heap on Pres. C. A. Blanchard will redound to their glory. It was quite an extensive advertisement but it will prove an expensive one, and if they are wise, will scarcely be repeated. H. H. H.

THE GREAT WEED.

BLOOMINGTON, Ill., Aug. 2, 1884.

EDITOR CYNOSURE:—We lately heard from the pulpit an illustration taken from the art of cultivating the soil. It was used to show the proper manner of raising virtue and religion in the natural soil of the human heart.

The speaker said: "You may dig up the weeds continually and it will all be useless; they will spring up again; they are natural to the soil. But plant flowers and when they are well grown, they will shade the ground and keep out the weeds themselves."

We instantly saw the great Masonic weed overtopping our moral garden, sending its numerous roots all through the soil, appropriating the nourishment (money) rightfully belonging to the plants, spreading its broad leaves so as to appropriate the room, and yielding its noxious fruits which stupify the moral sense and derange the vision so as to render it unable to distinguish right from wrong.

Under the edge of this great, broad, and boastful weed we saw a few poor, weak, sickly churches. These had been planted by good, tame, and fearful souls who did nothing to disturb the great weed. They said, give men religion and they will leave the lodge. So they planted their poor church to dwindle in the shade of the great lodge weed, and there it dwindles to-day.

In the moral obliquity caused by the use of the weed men have become unable to distinguish the virtues of the plants, and boldly claim the weed to be equal or superior. In their maladies and stupefaction they trust to the weed and are lost.

See, say they, how the weed grows, is not that proof positive of the favor of heaven? Is not heaven indeed but a transplanted weed ("celestial lodge above") where we all are going through the virtues (morality) of the weed.

Meanwhile the poor churches continue to dwindle, and the weak odor of her flowers and the flavor of her fruits can scarcely be distinguished amid the rank, stifling smells and the narcotic fruits of the lodge. How say they, can the poor, puny church raise herself (in testimony) against the all-powerful lodge?

Is it so that the fearful shall at last with other abominable characters be cast into the lake of fire and brimstone? or are we to expect that the poor, timid, fearful church will become the bride, the Lamb's wife?

Oh, that he would send some Elijah to dig up the great Masonic weed that the poor cowed churches may have room to testify against it.

The ground is preoccupied by human, moral societies, and until they are rooted up Christ and his church can make no substantial progress. H. D. WHITCOMB.

JEWISH AND CHRISTIAN.

The Christian dispensation is the successor of the Jewish. Every intelligent person knows that. But let us ask when the one ended and the other began, and men give different answers. There is room for opinions about it, and yet when the fact is stated it cannot be doubted any more than that the sun shines daily.

First, then, the Jewish dispensation did not end with the birth of Christ, for his life on earth was necessary to fulfil all the duties imposed on man towards God and toward man. And then the death of Christ was necessary also for the sins of men, and his victory over death by the resurrection brought life and immortality to light to bless mankind and win them from merely worldly indulgences.

The Christian dispensation began after all this was completed. The risen Lord with all power in heaven and earth was not fully revealed until he said, "All power is given unto me in heaven and on earth, go ye therefore and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned." "But stay in Jerusalem until ye shall be endowed with power from on high." The Holy Spirit filled the one hundred and twenty disciples in the upper room. All spake with tongues the Gospel truths, and three thousand converts were baptized after Peter's simple but wonderful sermon. That sermon was the key which opened the kingdom of Christ to the Jews. He soon after opened it to the Gentiles also when he preached to Cornelius and his household. Thus was the Gospel first preached for "all the world." The typical Jew was thereafter a historical personage, and the spiritual Christian, the believers in the crucified and risen Saviour, were thenceforth the "*peculiar people*" of the Lord, dead with Christ, risen with Christ, and separated to his service by the ordinances of his own authoritative appointment. But as the Jews often went astray, so do Christians now. And as even Aaron made the golden calf idol, so do the modern priests of Christianity too often strangely yield to the idolatrous practices of the world, and conform to the rites and worships, open or secret, devised by men, instead of abiding loyally and faithfully by the Gospel ordinances and laws of him who has gone to heaven to return again in due time; so Moses went to the mountain and was forgotten, but returned with the law which condemned so utterly the will worship and delusion and joy and zeal which had prompted their devotion to their sinful worship. Do we indeed regard all Scripture as profitable for doctrine, for reproof, for instruction and for correction in righteousness? Then let us test modern teachers by the Scriptures, for we are warned therein that many false Christs and false teachers shall arise. T. HODGE.

—It is estimated that 34,000 persons have been brought to Christ through the labors of Mr. Moody in England since last fall.

BIBLE LESSONS.

LESSON VIII.—August 24, 1884.—The Plague Stayed.—2 Sam. 24: 15-25.

GOLDEN TEXT.—So the Lord was entreated for the land, and the plague was stayed from Israel.—2 Sam. 24: 25.

I. THE NUMBERING OF THE PEOPLE. This was not an ordinary census, for that was perfectly legitimate, and was expressly provided for by the Mosaic law; and upon three occasions at least a census was taken by Moses without offence. It was not then the census itself which was displeasing to God, but the motive which inspired David to take it.—*Cambridge Bible.* The probability is that this census was a step towards the formal enrollment of the whole male population for stricter military service than they had hitherto rendered. They had formed a vast reserve of militia, but it had been under the orders of their local or tribal chiefs, and had been liable in ordinary cases only to a month's service a year. The new census may have been intended to furnish the king with a muster roll of the whole population, which he might use to prejudice the national liberties and to aggrandize the power of the throne.—*Geikie.*

II. THE SIN OF NUMBERING THE PEOPLE. (1) It seems clear that what constituted the sin of the act was the vainglorious spirit which prompted it. In a moment of pride and ambition—pride at the prosperity of the kingdom, ambition to be like the kings of the nations round about—he desired to know to the full over how vast and populous a kingdom he ruled, forgetting that the strength of Israel consisted not in the number of its people, but in the protecting care of God. This view is strongly corroborated by Joab's expostulation. —*Cambridge Bible.* (2) The sin was not confined to David; it had infected the nation. It is expressly said that "the anger of Jehovah was kindled *against Israel*," but the anger of the Lord could only be awakened by some form of evil doing. It may be that now, on the very threshold of their national existence, they were tempted by visions of worldly glory to forget that Israel was not to realize its vocation to the world in the guise of a conquering secular state, but as Jehovah's witness among the nations. If so, if pride was alienating the heart of king and people from their allegiance to Jehovah, a prompt chastisement was the truest mercy."—*Cambridge Bible.*

"A pestilence upon Israel." A plague, a black death, a cholera, or other form of dreadful epidemic.—*Taylor.* Aggravated by the very greatness of the population which had occasioned the census, spreading with the rapidity of an oriental disorder in crowded habitations, it flew from end to end of the country in three days, and at last approached Jerusalem. The new capital, the very heart of the nation, the peculiar glory of David's reign, seemed to be doomed to destruction.—*Stanley.* If we admit that there is a personal God, and that he is in any real sense the moral governor of mankind, the conclusion is irresistible, that he regulates the occurrences of the physical universe with a view to the moral training of his human creatures. As Isaac Taylor has remarked, "This is, in fact, the great miracle of providence, that no miracles are needed to accomplish its purposes." Just as the parent seeks to benefit his child morally, by inflicting on him some physical suffering, so God in his government of the world checks the sins of men by sending upon communities the physical calamities of pestilence, famine, and the like. I do not deny, of course, that these calamities come through the ordinary operation of law; what I affirm is, that these laws have been so adjusted by the Divine Governor of the world, that through them, and without any miraculous interference with them, he visits moral evil with physical chastisement; and so it is not superstition, but rather the truest piety and the highest philosophy, which leads a people, under such a visitation as that of famine, to turn to Jehovah, saying, "Show us wherefore thou contendest with us."—*Taylor.*

"And when the angel." The destroying angel. Angels are God's ministers in temporal judgment now, as well as in the final judgment hereafter (comp. Ex. 12: 23; Ps. 78: 49; 2 Kings 19: 35; Acts 12: 23; Matt. 13: 41). *Cambridge Bible.*

"Lo, I have sinned, and I have done wickedly." David knew his own sins, and therefore could confess them. He did not know how much or how little the people had sinned, but he felt that his own sin was so great that he himself deserved the punishment, and he wished to bear it instead of them. It belongs to the very nature of truly penitential prayer that the person praying takes all the blame upon himself.—*Keil.* Most people, when God's judgments are abroad, charge others with being the cause of them, so they can escape.—*Henry.*

"Go up, rear an altar," etc. This is all that is communicated here of the word of Jehovah which Gad was to convey to the king; the rest is given afterwards; in the course of the subsequent account of the fulfilment of the divine command (ver. 21) David was to build the altar, and offer burnt-offerings and supplicatory offerings upon it. The plague would then be averted from Israel. —*Keil.* Besides his prayer, David has now to make public affirmation of his guilt, and of his willingness henceforth with the people to devote himself as an offering to the Lord, by building an altar.—*Lange.*

COMMENTS BY E. E. FLAGG.

NATIONS MUST SUFFER FOR THEIR RULERS' MISTAKES AND SINS.

1. *God punishes nations for the sins of their rulers.* Vs. 15-18. David was punished for his sin in numbering the people by losing in one day 70,000 of his subjects. We do not know exactly what made his act so sinful. It could not have been wrong in itself. God himself commanded a census of the population to be taken by Moses (Num. 1: 2). Yet as even Joab, a man of little or no

religious principle, tried earnestly to dissuade the king from his purpose. there must have been peculiar circumstances which made the act a flagrant and open violation of God's revealed will. He had now given David peace from his enemies (22: 1). His anxiety therefore to know how many fighting men he could call into the field did not rise from any fear of foreign invasion, but was doubtless the prompting of presumptions pride, or ambitious desires of foreign conquest. There were two reasons why David was forbidden to play the role of a conqueror like the heathen kings of other nations, the first reason being inherent in the very genius of the Hebrew constitution. To extend his dominions by subjugating other countries would have divided the people into two parts—the conqueror and the conquered—and thus introduced a dual element in which their divine unity and separateness would have been lost. Furthermore God had already testified his hatred of war and bloodshed by not allowing David to build the temple. Thus we can see that his sin was great. That nations suffer for the sins of their rulers is borne out of every page of history. Ambitious, selfish monarchs plunge their respective kingdoms into a fruitless, unjustifiable war, which brings on their subjects only poverty, misery and ruin. When Catherine de Medici murdered the Protestants on St. Bartholomew's day, and Lonis XIV revoked the Edict of Nantes, France suffered by the sins of her wicked rulers a loss to her industries, morals and wealth that has never been made up; for if the Huguenots had stayed she would probably to-day have been a Protestant nation, and been spared many of the scenes of lawlessness and atrocity that mark her after history.

2. *God punishes nations for the mistakes of their rulers.* All sins are mistakes and mistakes are all more or less sins. Slavery kept our country in agitation for twenty years and involved her in a four years' civil strife because the founders of our government, great and good men though they were, made a mistake. They believed slavery was wrong, but though they could then have easily put it down, they let it alone thinking it would die out of itself. So many think about Masonry, but it is a fact that no great evil ever died by being let alone. The tiny sapling that a child could pull up becomes the giant oak that defies the whirlwind. Though David confesses the sin to be his only, yet the people were not guiltless. V. 1. They had sinned too and roused God's anger. We whose boast it is that we govern ourselves, suffer jnstly for the monstrous crime and blunder of our rulers in licensing the liquor traffic. We have the power to make prohibitory laws and of choosing good men to enforce them. If we do neither we must expect God's judgments.

LIGHT FROM THE WORD.

Who is said to be better than an old and foolish king? Eccl. 4: 13. Who should be our king? 1 Tim. 1: 17. If we are loyal to Him will it save us from choosing weak and corrupt rulers and suffering through their sins? Is. 33: 22.

LESSONS.

1. Sins expose us to temptation, and temptation leads us to other sins (Introduction).

2. The heart may be in a very sinful state, very provoking to the Lord, when neither its owner nor another can see it. (Introduction.)

3. The breaking out of a sinful state into sinful acts may be part of God's merciful plan for producing conviction and repentance. (Introduction.)

4. Any affliction that brings men to penitence is merciful (v. 15).

5. God will not permit afflictions to become heavier than his people need (v. 16).

6. We should study and believe in the ministration of angels (v. 16).

7. Seeing God's hand in everything will incline us to apply to him for relief in everything (v. 17).

8. We need a Saviour in all the offices of prophet, priest, and king (v. 18).

9. Grace is not always in proportion to religious privileges (vs. 22, 23).

10. Instead of being reluctant, we should be eager to make sacrifices for Christ (v. 24).

11. Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb, without blemish and without spot (v. 25; 1 Pet. 1: 18, 19).—*U. P. Bible Teacher.*

THE WHEATON W. C. T. U. TO MRS. H. H. HINMAN.

Wheaton, Ill., June 30, 1884.

In view of the removal from our midst of Mrs. H. H. Hinman, we, the members of the Woman's Christian Temperance Union of Wheaton, Illinois, feel so much our loss at this separation, we wish to express our regrets at parting with one whom we know to be tried and true, and would commend her to the temperance workers in Washington or elsewhere.

Mrs. Hinman was one of our charter members, and has held the office of Rec. See. since our organization (several years ago) with the exeeption of a few months. Her counsel was readily sought and as readily given.

We still wish to keep hold of one hand of our sister, knowing that after a few months of rest, the work she so much loved will be resumed "For God and Home and Native Land."

Mrs. M. L. Stratton, *Com.*

OBITUARY.

Jason C. Bartholemew, died at his home in Kenwood, Iowa, between Cedar Rapids and Marion, on Saturday, August 2nd, aged 78 years. He had long been in feeble health, but was taken snddenly ill with an apoplectic attack on Friday morning and twenty-four hours later he peacefnlly expired.

Since the first public movement for the purification of the churches from the secret lodge curse, Bor. Bartholemew has been one of the warmest supporters of the reform, attending conventions and laboring privately. His zeal and the snccess of his efforts rendered him well known in the vicinity of Cedar Rapids. Men learned to respect him for his sincerity though they hated his principles.

The Cedar Rapids *Daily Republican* says of him: "Mr. Bartholomew was a vigorous and fearless abolitionist in the early day, and when the slaves were freed he transferred all his antipathy to slavery over to secret societies and nntil the day of his death he was outspoken and terribly in earnest in his opposition to all secret organizations.

"The deceased was an earnest member of the Free Methodist church. He was an honest, true, brave man, and on his death all men speak well of him."

OBITUARY.

Died, at her home in Lostant, Ill., July 10th, at 6 o'clock P. M., of consnmption, Mrs. Dr. Atwood.

Deceased was born at Waynesburgh, Pa., Sept. 22, 1841. She united with the Baptist church at Lostant about sixteen years ago, of which church she was a worthy member till death. She was married Nov. 18, 1862, to Dr. E. R. Atwood. In her home there was always a warm welcome for ministers of the gospel. She was especially interested in the temperance work and that of opposing oath-bonnd secret societies which she thought to be detrimental to the church. Her funeral services were held in the Baptist church Saturday, July 12, at half past 10, A. M., condncted by the pastor, J. L. Matthews, who preached from the text as recorded in 14th chapter of John, 1st, 2nd and 3rd verses. Although at a very busy time, the attendance at the funeral was very large. Everything in the way of arrangements and in attendance attested to the fact that Mrs. Atwood was held in the very highest regard as a noble hearted Christian woman. In my pastoral visits during her prolouged sickness I never saw her downcast or in complaining mood, but in it all I never saw her in better spirits than she was just a few evenings before her death; although fully aware of the near approach of death, she was not in the least troubled, but was rejoicing in the hope of a better life. She leaves a husband and five children to mourn her departure; but their loss, though very great, is surely her eternal gain. Her youngest child is ten years of age. Although God in his all-wise providence has taken from this family a kind, loving wife and mother, they have the prayers of many Christian hearts.

J. L. Matthews.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitntion to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dnnkers or German Baptists.)

Christian Reformed Chnrch.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolntions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymonth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Chnrch (Holland Branch.)

United Brethren in Christ.

Individual chnrches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
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Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

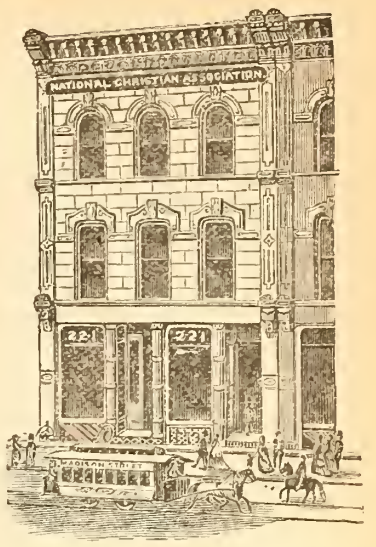
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



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Petroleum.

The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, AUGUST 14, 1884.

THE CYNOSURE LIST can and ought to be doubled before November next. Campaign subscribers taken at the rate of four for a dollar till after election will become permanent subscribers in large proportion. But this work, like all labor against the spurious worships of this country, can only be achieved by prayer and self-denying labor.

The Galesburg *Republican Register*, Aug. 4th, says the Knights of Labor have nearly 400 members in that city, and another lodge forming, making three in all. And yet the knights pretend not to be "*political*," though thousands on thousands have joined such secret sworn orders since the campaign commenced.

There are 106 secret labor orders in Washington, D. C., paying out on an average, about one dollar where three are paid in. These funds sustain a multitude of swindling, soft-handed "*laborers*" who do no labor, with the wretched girls whom that money decoys with fine clothes, theatres, etc., etc.

We saw more young men in Pittsburgh drunk on the Sabbath than we have seen in any other town or city in the Union. The most disgusting and distressing sight was two well dressed young mechanics sitting on the steps by the old court house site, on the Sabbath, with each a long nine cigar in his mouth, bowing, drooling and ducking to each other, trying to talk polite. It was horrible! Pittsburgh is the paradise of secret labor unions.

MRS. RICHARD HANEY of Monmouth chanced to see a brewer give a jug of beer to some boys. She was subpœnaed to testify against him. The brewer kept watch and when he saw her carriage up and ready to go to the court house, he ran ahead and gave judgment against himself.

THE NEW YORK INDEPENDENT says of the Prohibitionists, "Their platform is the only decent one before the public." Whereas, the American platform, from which the leading features of the Prohibition platform were taken, has been put "before the public" by the *Associated Press*, and in the "patent insides" of hundreds of newspapers, beside the large list of papers which print against the lodge. Does the *Independent* consider the American platform an in-"decent" one? Or is its method in politics as in religion, a large business on a small capital of truth? The same paper says, "We are not clear that the time has come for a national [Prohibition] party." Very likely. The *Independent* is not clear as to "a heap of things."

WOMEN'S RIGHTS.

Two veteran women, advocates of "woman's rights," noticed in last *Cynosure*, are going for Mr. Blaine. They accuse the Prohibitionists of wishing to make "*woman suffrage*" a tail to the Prohibition kite, and so are angry with them. These two ladies once, with Mr. Garrison, opposed all voting by men or women. Mrs. Stanton was one of those who believed the way to secure to woman her rights was to make her as much like a man as possible in dress and manners. She invented the bloomer costume, or endorsed it, which soon fell into popular disgust.

These women are both of them superior women, and irreproachable in morals. Their error was to build without Christ or the Bible. The teachings of Paul were ridiculed by them. Mrs. Stanton had not influence enough with her husband to keep him from backsliding from the front rank of Abolitionists into the pro-slavery, Hunker wing of the New York State legislature; and Miss Anthony was wise or fortunate enough not to marry. Phœbe Cousins is handsomer than either of these two, and younger; and, if she had been brought up on the Westminster Catechism or New England Primer, she would be, in the English sense of pretty, a "pretty woman!"

But the cause of woman suffrage will be strengthened when these three leaders desert to the Republicans and Democrats. Mrs. Mary B. Willard's familiar saying is worth more than all the rhetoric of the able women above named. She says, "The women who are now asking the ballot are women who would neither have *desired* or *dared* to ask it for themselves. They ask it to rescue the perishing and to repress crime and cruelty."

There is nothing mannish or against man's headship in a lady dropping a snow-flake ballot into that "box," which in liquor hands has been to the United States the box of Pandora, without even hope at the bottom.

TERMS OF FUSION.

We have an urgent letter from Bro. Van Halteren of Clyde, Kansas, earnestly urging us to go for St. John. We see also Prof. Bailey's Washington *American* is pushing us toward Gov. St. John.

Some three years ago, when a national American convention in Galesburg nominated the senior editor of the *Cynosure* for the Presidency of the United States, he prophesied that we should elect St. John President in 1888. It looks now as though that prophecy, if it was one, might be fulfilled.

But if any fusion is attempted, the *Cynosure* will resist it once and forever, except on the following terms:

1. If the Americans are to vote for Prohibition candidates, those candidates must be clean of the lodge, and declared to be so publicly.

2. The American party must not drop its NAME, its ORGANIZATION, or its PRINCIPLES.

The National Prohibition Home-Protection party has already dropped half its name and it would be wise to drop the other half and take the name American, or at least, American Prohibition.

Two years ago we prophesied that the long name, then just adopted, could never be carried into the White House at Washington, and though the name Prohibition party is better, it does not do the cause justice. Already the national platform (Pittsburgh) recognizes God, which is much more fundamental than mere "Prohibition" or opposition to liquor. That magnificent party deserves, and before it gets control of the government, will have a national name like Democrat, Republican, or American, which some weak wretches write *native* American, to falsify and spite us. The men who made (under God) the United States, or their fathers, at least, were not native Americans. They were born in Europe. We shall not give up the name American, because the name expresses the thing. We ARE Americans, but Freemasons are aliens in law and in fact, if justice is done. They owe allegiance to another government, obey other officers and courts, and swear other oaths than those of the United States of America.

But wherever and whenever the Prohibition party will give us candidates, clear of the lodge and faithful to prohibition, we are Prohibitionists, and so are in favor of voting for those candidates.

EDITORIAL CORRESPONDENCE.

AMERICAN PROHIBITION.

MONMOUTH, Aug. 8th, 1884.

DEAR CYNOSURE:—Secretary Stoddard, Mr. Nash and myself have just come from an interview with President McMichael, who yesterday arrrived from the Pan-Presbyterian Council at Belfast, Ireland. He and Dr. Hanna were at Queenstown, South Ireland, a dense Catholic region, and heard, on Sabbath, "a good United Presbyterian sermon from a Catholic priest!" Dr. Hanna said, "It was the best sermon on secret societies I ever heard." The priest showed that, by excluding Christ, the lodge is essentially heathen, and set against every principle of Christian civilization,—all that makes the difference between heathen nations and Christian.

Yet on my way here I called on a Congregational pastor who lately wore a Masonic apron at a funeral. He said, "I said to the Masons, If you trust anything but Christ to save you, you will fail of salvation." This minister thought this brave speech was a vindication of Christ while he stood there an avowed Mason, with the regalia on, and officiating as their chaplain! This is as if a rebel, in gray, should complain of being denounced by loyal men, because he, like Alexander Stephens, had said fine things about the Union. Robert E. Lee, at his Arlington mansion the night before he took command of the rebel forces, made as fine speeches for the Union as this Congregationalist Mason-minister with his Mason apron on, made for Christ.

"O what authority and show of truth
Can cunning sin cover itself withal."

We have just called to see Dr. Richard Haney of the Methodist Episcopal church. He is absent, but learned from his estimable lady that her husband is a strong Prohibitionist, and will doubtless make a prohibition speech at our forthcoming Monmouth convention. It will be remembered that Rev. J. W. Haney, son of this Elder Richard Haney, moved and carried the motion to hear the American delegation at Pittsburgh; and was indignant at the Masonic row by which Pres. C. A. Blanchard was denied the privilege of a brief, respectful statement of the American creed, after the privilege had been voted him.

The Monmouth convention is fixed by consultation with Dr. Weede, Mr. Nash, Pres. McMichael, Prof. Hutchinson and several others, to be on Thursday and Friday, September 11th and 12th. Among the opening speeches will be one from Richard Haney, D.D., who, two years ago, made a strong run on the Prohibition ticket in this (11th) Congressional District for Congress. He is a clear-thinking, powerful man; known probably to more men in Illinois than any other one inhabitant.

Secretary Stoddard hopes to canvass the surrounding country, and we hope to kindle a fire here in Monmouth which will set the political heavens of Illinois aglow as the Chicago fire did the literal heavens. When asked if he would give us a Prohibition speech, Dr. Haney replied, "You can count on me for that, one hundred cents on the dollar, and half a hatful thrown in."

Mr. William Reynolds of Peoria said he could not promise to preside at the Monmouth meeting because he had not made up his mind to give up the Republican party. But the fire of a noble ancestry burns in Mr. Reynolds' bosom, and we expect to see him yet at the head of a battalion in the Prohibition army. In short, now is the time for earnest, constant prayer. The worst defeats have sometimes followed close on the bugle-notes of victory.

SATAN'S DEVICES.

MONMOUTH, Ill., Aug. 8th, 1884.—A merchants' runner, here in Monmouth, an Ingersollite, had a pious wife and interesting children, one of whom, a stout girl of 15, had fits. He supplied them with food and Ingersoll documents.

His wife, though a superior woman and Christian, was ignorant of Satan's devices (Greek, *methods*), who never works with bad people while he can get a good person to work with. A month or two ago, this apparently rational and excellent woman took the girl into a cornfield, and, as the coroner's jury supposed, bandaged her child's eyes, cut her throat with a razor, and then cut her own. This was late in the afternoon. The husband and father slept all that night without alarming the police or the neighbors. Next day the citizens were aroused, and found mother and daughter dead.

A letter in her pocket asked that her "*dear* husband and children might not see the corpses;" and reasoned that the girl, whose mind was weakened and her passions strengthened by her fits, would "be better off in the next world." *Of herself she said nothing.*

Dr. Hanna of the First U. P. church here, said at the funeral, "Oh, how much that heart must have endured before it broke!"

Paul was "not ignorant of Satan's devices." Let us not be. The surviving daughter now reads Ingersoll, and haply thinks her mother's religion caused her suicide. Whereas, the devil, who is a murderer from the beginning, doubtless stimulated this double murder by the semblance of benevolence to a weak child; and haply by the heart sorrows of the excellent mother who

"Let concealment like a worm
Feed on her damask cheek."

So Satan still works murder and mischief, and throws the blame on Christ.

"Thus he supports his cruel throne
By mischief and deceit,
And drags the sons of Adam down
To darkness and the pit."

—"Gordon *and* the Soudan" will read better for the title of the first article on third page.

—The Blanchard, Iowa, *Record* office has issued in tract form an article by Rev. J. P. Lytle, D.D., of Sago, Ohio, which lately appeared in the *United Presbyterian*.

—Pres. J. Blanchard had two appointments at Monmouth, Ill., on Sabbath—at a union meeting in the afternoon and in the Second United Presbyterian church in the evening.

—Secretary Stoddard returned to Chicago, Saturday morning. He will speak at the Iowa State convention, and at the meeting near Holland, Mich., working meanwhile for the Illinois State meeting.

—John Wagner Pritchard, late business manager and office editor of the *Christian Statesman*, is about to begin a new paper in New York, *The Christian Nation*, which shall be devoted to "enlightened statesmanship, sound public morals," etc.

—Bro. W. D. A. Matthews, the State Prison missionary, called the other day with a warm greeting. He is still gathering and distributing good literature among the penitentiaries of the West and South. Friends who wish

to aid him, will please not send packages until they have written him for free transportation.

—A prominent Methodist minister of this city who was thoroughly familiar with every part of the famous H. W. Thomas case, in the Rock River conference, says the defection of the latter was because of his running with the lodge, whose associations and principles overthrew his faith. This agrees with the conviction of the *Cynosure* at the time.

—A Nashville, Tenn., Mason who signs for "Phœnix Lodge, No, 131," writes in a very sentimental manner upon a copy of our tract No. 49, "John Quincy Adams on the Duty of American Voters:" "Yet despite Adams' speeches and opinions Masonry still *flourishes* in Massachusetts and all New England as well as New York, and wherever there are civilized communities. Please distribute your tracts freely in Tennessee and Masonry will have a big boom. We Masons like to be abused and traduced by such *whining scoundrels* as compose your National Christian Association. So whine on and send us plenty of documents."

—Many of our readers will remember Bro. H. Wilcox, of Jackson, Mich., who was till his death one of the warmest supporters of reform in that State. He was buried a few years since in Syracuse, N. Y. The last *Wesleyan* notices the death of his widow in words that the *Cynosure* can fully endorse:

"Mrs. Harriet Wilcox, widow of the lamented Harry Wilcox, of Jackson, Mich., died at her home in that city the 21st inst., and her remains were brought by her sons to this city for burial in Oakwood cemetery. Services were held on Thursday, the 24th, in the beautiful stone chapel of the cemetery, conducted by the Editor, Agent, and pastor of the Wesleyan church here. She was in her eighty-second year, a woman of remarkable strength and sterling virtues, a Christian philanthropist and reformer, mother of twelve children, eight of whom are living, four sons and one daughter being able to be present at the burial, also a large company of relatives and friends. She died as she had lived 'in the Lord.'"

—Elder C. E. Rowley, editor of the *Holiness Conservator*, has publicly renounced Freemasonry and confesses that in taking the three degrees of Blue Lodge Masonry he "made a fool of himself."

Reform News.

THE ILLINOIS STATE CONVENTION.

By order of the executive committee the annual convention of the Illinois State Christian Association will be held in Monmouth, Sept. 12, next. The hospitalities of the city will be tendered to the delegates, and the C. B. & Q railway gives a two-third round trip rate. Let churches and auxiliary associations send delegates, and above all pray for the meeting.

THE IOWA CONVENTION.

Clarence, Iowa, Aug., 9, 1884.

Editor Cynosure:—I want to urge all true reformers throughout the State to be at Washington, Washington county, Aug. 26–28, to attend the annual convention of the State Christian Association, and also the Iowa American political convention. By the help of the Lord we expect to have the best and most interesting conventions that have ever been held in the State. Rev. J. A. Preston, Hon. J. M. Kent, Bro. James Furguson, and others from this place expect to be present. Let the friends arrange to have a good delegation from every county in the State.

Every effort will be made to secure reduced railroad fares to the conventiou. Yours, for victory,

S. E. Starry.

FROM THE GENERAL AGENT.

Lawn Ridge, Ill., Aug. 4th, 1884.

Yesterday morning I preached in Bro. Huston's church at La Prairie Center. This brother has been abundant in labors, and very successful in building up a congregation and establishing outposts in the regions round about. He is much beloved by his people and highly esteemed in the community. Close attention to study and assiduous toil has so impaired his health, that he feels compelled to rest for a time, and has resigned his pastorate much to the regret of his people. He is fully in sympathy with our reform work and ready to do all in his power to help it on.

Bro. Hurd took me to his home for dinner, and, after enjoying the hospitality of his house and being encouraged by the Christian conference of his estimable family, we came to Lawn Ridge where I met Bro. Stone for a few moments conference, and went to the Congregational church, where an audience was gathering for a special evening service. Bro. G. R. Ransom, the pastor, welcomed me cordially and gave me every opportunity that circumstances would allow. It was "Temperance day," and the evening was given up almost entirely to the children, who performed their parts well and deeply interested the large audience gathered.

I gave notice of my lecture at La Prairie Center by permission of the pastor and made a few remarks on the topic of the evening. I found at the close a few friends and accepted an invitation to the house of Mrs. Wetmore, widow of the late L. H. Wetmore, father of Mrs. A. D. Zarophonithes in Andros, Greece, whose letters to the *Cynosure* are read with interest. This is one of the most attractive homes in this region of beauty and wonderous fertility. To leave a home like this to spend a life in self-sacrificing Christian labors among a people of strange language and brave the opposition of religious enmity, means a consecration to God and duty in striking contrast with the selfish spirit of formalism too often seen in the church and world. Such consecrated lives ought to be followed by the prayers, the benisons, and contributions of God's people, who believe in foreign mission work divorced from the control of the lodge.

This reminds me, that while conversing with a brother minister about the position of ministers in the Congregational connection on the lodge question, he gave me the following respecting a prominent pastor, not a hundred miles from where I write. Said this pastor: "I expected to go as a missionary to a foreign land, and was advised to join the Masons. Supposing it would be a help to me I united; but subsequently changed my plans and do not care much about it now one way or the other." Thus under advice, and the impression that it would help him, this minister united with an organized system of pagan false worship, to obtain help in convertiug the heathen.

I met on the road to-day a physician, I inquired if he was a Mason. He replied: "When I was goiug into the army, I was advised by friends to join and took three degrees, but I don't think very much of it, and my wife is bitterly opposed to it." The man is an intelligent, successful practitioner and his wife an active Christian. Both acknowledge the evil of the lodge, and the woman has grace and grit enough to declare her convictions. Why not put the ballot in her hand so that she can speak to some purpose?

By the kindness of my hostess, I have just seen pictures of Bro. Zarophonithes' two children, and read a letter written at Athens, June 31st, by Mrs. Z. to her sister. It is an affectionate missive, containing a simple account of journeyings and meetings and partings with friends, but no incidents or adventures specially remarkable. There is one thing that impresses me as worthy of note, viz., the kind reception everywhere awaiting them, and the hospitality extended to this Christian family. God going before had prepared their way and provided friends of whom they had never heard. Mrs. Z. mentions an instance at Syra. A young lady there "had heard of Mr. Zaraphonithes through one of our Andros friends, and she and her married sister made us very welcome, and treated us to sweet meats and coffee and gave the children candies." Speaking of the American Minister at Athens and his family: "We found them very pleasant people. We were surprised to find that they had heard of us through the Englishman and his wife who visited us at Andros last winter. So our name goes around."

Thus the Lord is redeeming his word, "Lo! I am with you," and those whose principles are so faithfully represented by this Christian household in a far away land should not be unmindful of their opportunity to "preach the gospel," thus providentially opened.

J. P. Stoddard.

A SHARPSHOOTER AMONG THE NORMAL STUDENTS AT LEBANON, O.

Aug. 2d, 1884.

Editor Cynosure:—I have but recently returned from Lebanon, O., where I managed to do a little work for the reform. The school there has an attendance of about 800 students, the majority of whom are teachers. During my stay I distributed several hundred tracts, a large number of *Cynosures* and *Americans*, and sold some books. I found an alarming ignorance prevalent in regard to the American party and its principles, but few having heard of it. This is, of course, due to the studied silence of the press and pulpit on everything pertaining to our reform.

I found, too, a large number of Masons and Odd-fellows among the teachers, this class being influenced to join under the supposition that it will aid them in securing positions. The Southern students in particular are strong advocates of secrecy. One gentleman remarked that slavery and Freemasonry were always stronger in the South than in the North. I replied, "Yes, the two are twin sisters." Another intimated with a very red face that my exposition of Masonry was simply "bosh," and when I pleasantly invited him to make affidavit to the fact, he said that Masons were not permitted to do so. "Because you dare not do so," I replied. Although he would not purchase a book in the presence of others, I noticed that he took care to write down the address of the publishers when he thought no one was looking.

Another Hiramite became quite violent and said I had better attend to my own business and leave things alone that I knew uothing about.

I respouded, "This is my business, and as you are an honorable Mason, no doubt you can give us some information on the subject."

"I don't want to talk to you," he replied; "you don't know anything about it anyway."

"I know this much at least," I replied, drawiug my hand gracefully across my throat. This confused and quieted him for a time.

A friend showed "Freemasonry Illustrated" to a Mason of ten degrees, who scoffed at everything, but took particular exception to uothing save that part of the Royal Arch degree where the candidate is let down through a trap-door in search of the three masters' jewels, declaring that if there was anything of the kind connected with that degree he had uever seen it. I explained to my friend that the reason why he had not seen that part of the "work" was because the lodge-room in which he received the degree was not provided with a trap-door, and consequently that important feature was omitted. The fact that he denied this particular part and said nothing about the rest is good proof that he knew it to be correct.

I talked with a student who told me that while following the trade of a carpenter in a town in eastern Ohio, he once helped tear down a buildiug, the third story of which was used as a Masonic lodge-room. From the floor of this room a perpendicular shaft extended down through the other stories, the cellar, and some distance into the ground. How many of the lodges of our land are provided with just such horrid appendages as this, on the brink of which the obdurate candidate is given his choice of taking the oath or plunging into the dark depths.

One evening I chanced to overhear a minister advising a young man to join the lodge. He said that he was not himself a member of any secret society, but thought it a good thing for a young man to belong to at least one. Next morning I armed myself with a supply of anti-secrecy literature and called on the reverend gentlemau. He admitted that he had read but little on the subject, although he had seen the *Cynosure*. He did not believe that Morgan had been killed, and if he was it was merely the work of a few misguided men, etc., etc. He also argued that if Freemasonry was anti Christian in its tendency, the best way for Christian ministers to do was to join the order and by their influence set it aright. Strange logic, indeed. Might as well go in partnership with a saloon-keeper to advance the temperance cause, or with a pickpocket to promote honesty. I left him a quantity of tracts and papers and hope he may yet see aright. I called also upon the Presbyterian pastor, a D. D. He said that he was familiar with the Anti-masonic reform, that he had been a Mason, had taken all the degrees and had never seen any wrong in it. Shortly after he remarked that in his estimation opposition only strengthened the order and that fewer would join them if less was said on the subject. I replied that if his theory was correct it would apply to every other evil as well. "Yes," he said, "but the question is whether Freemasonry is an evil." Now, mark you, he had said but a moment before that he saw no evil in it. The Methodist minister at Lebanon is also a member and dances regular attendance upon the lodge. Is it any wonder, then, that the young men and the students in particular are being drawn into these dark places by the score as fast as they become of age, and that the lodges thrive and grow fat on their initiation fees, when those whose duty it is to warn them are silent or in the employ of the same dark power. I think we should make the college towns special points of operation where we can reach large numbers of young men who are not yet in the bonds of lodgery. If lecturers Stoddard, Starry or Ronayne will do anything for Lebanon, I will gladly co-operate with them at any time. It is a splendid point for work in every respect. I forgot to mention that I succeeded in getting the *Cynosure* and *American* introduced into the reading-room of the Normal University.

Columbian.

The Home.

A LITTLE CHILD.

Unconscious childhood's tiny grasp
Draws us from business, books and art,
Mightier than all the world, the clasp
Of one small hand upon the heart.

Of late, with lids that mimicked death,
In fever flames our darling lay;
While we who watched her fluttering breath
Could only wait, and hope, and pray.

Pale gliding shapes and whispered words
Haunted the hushed and shadowy room,
Till the first twitter of the birds
Awoke, and daybreak edged the gloom.

On vacant chairs and silent walls,
Where lonely watches of the night
Grow old, how strange, how spectral, falls
The mockery of the morning light!

As in a trance of fear we moved:
Peril to one we cannot save,
Peril and pain to one beloved,
Make trembling cowards of the brave.

The dawn rose, pitilessly bright;
The sunshine wore an alien hue;
There was not any more delight
In song of bird or spark of dew.

How idle seemed the task that claimed
A cold, accustomed service still!
Each worldly wish was quelled and shamed;
Alike were tidings good and ill.

Friendship itself small solace brought;
We came and went like dull machines;
How foreign to the harassed thought
The most familiar household scenes!

The golden fields and azure skies
Were veiled in sorrowful eclipse,
Till beamed again those darkened eyes,
Till smiled once more those childish lips.

Another night; all night she slept.
She woke: O joy! was ever dawn
So heavenly sweet as that which swept
With drizzling showers the trees and lawn!

The hillside frowned, by lowering brows
Of gloomy thickets overhung;
But in the dripping chestnut boughs
A cheerful robin perched and sung.

Dear omen of her blest release
From pain and the Great Dread past by!
Peace filled our souls, the light of peace
Was over all the earth and sky.

O happiest day of all the year!
Each moment had its joyous thrill;
Whatever came brought hope and cheer;
Alike were tidings good and ill.

Now never more, O heart, be sad,
When cloud and tempest drench the pane,
But keep the day with thoughts as glad
As robins singing in the rain.

—*J. T. Trowbridge.*

HIS PLACE IN THE CHURCH.

"I want to tell you a story, young man."

That the young man would be glad to hear any story that Dr. Mentor might choose to honor him with, was evident from the flash of his eyes and the instant look of interest that overspread his face.

Then the doctor began: "About a month ago I attended the funeral of a man in whom I have taken a deep interest all my life. He was an old man, and a plain man all his life, yet, though I have attended a great many funerals in the last half-century, I don't think I ever saw a greater uprising of the people to offer the last tribute of respect and affection to a plain man in their midst. I want to tell you a little about that man. Miller his name was, Daniel Miller; he was older than I, and in my young days I used to watch him in his pew in the church. I liked his face, even then, before I knew him; a grave, half-sad face, yet never gloomy—only a look of patient resignation to the inevitable. A Christian man he was, one of the sterling sort. Talk with anybody in that town about him, and they would pay almost instant tribute to his sterling worth, and almost always close with: 'What a pity that such a good man as he should be so hard of hearing.'

"That was his trouble, and a great trouble it was. I suppose it was the means of breaking in pieces a number of plans of his youth. Well, the thought was written all over his patient, sad face: 'I am hard of hearing and growing worse. It destroys my usefulness, it hinders my work in every direction, it makes me appear unsocial and unsympathetic; in short, it is a burden hard to be borne.' As I watched him, I could see that this feeling grew upon him; grew with his infirmity, and that progressed quite rapidly.

"So it went on, Daniel Miller growing deafer and deafer, and the patient, sad look on his face deepening, and the feeling growing on his heart that he wasn't of any use to the church of Christ that he loved with all his soul.

"One day somebody in that church had an inspiration. 'I tell you what it is,' one of the members said, bringing down his doubled-up fist on the seat before him with emphasis, 'I believe we ought to make Daniel Miller our treasurer. That thing would suit him and he is just the man to do the work.'

"'But Daniel Miller is so deaf,' objected one. 'He grows worse and worse; I notice that his wife always has to find the place in the Bible, and point to the text.'

"'What if he is deaf?' said his champion; 'a man doesn't have to hear in order to add money and keep accounts, and make out bills and send them out, and keep everything straight. I believe it is work that he can do, and I believe it would do him good; make him feel that he can do something for the church, and that we have confidence in him. I tell you what it is, brethren, I'm going to propose his name in our next election.'

"Well, he was as good as his word, and sure enough, all the people said 'Amen.' They did it with so much enthusiasm, and with such a look on their faces that said, 'What a splendid idea! I wonder we never thought of that before,' that there was quite an excitement, and Mrs. Miller looked about her and the tears began to gather in her eyes, and she put her head down suddenly on the seat in front of her. She was a grand, good woman—a helpmeet to her husband in every sense of the word.

"Well, Daniel Miller looked around with that meek, inquiring look on his face, a little troubled, as much as to say, 'Are you having a good time, brethren, or is there something going on in the Lord's house that oughtn't to be; I'm jealous for his honor; I hope all is well.'

"The chairman got out of his chair of office, and went down the aisle, and bent over Mr. Miller, and said in a good, loud voice, 'You have been elected our church treasurer by an unanimous vote.'

"You ought to have seen his face then; it was a picture. It flushed and glowed, and his eyes grew dim, and his lips quivered, and it seemed for a minute that he couldn't speak at all. Then he stammered out something about not being fitted for the work—his infirmity being so great; he wished he could do something, he would be glad to, if he could, but maybe it was a risk to try it.

"Then the chairman put down his mouth to his ear again, and called out, 'We all stand ready to go your security, every one of us.'

"And then, sir, if you believe it, that decorous assembly, made up of the class of people who believe, every one of them, in doing things decently and in order, just clapped their hands, and he understood it, and he got out his handkerchief very suddenly. You never saw anything work more like a charm than that arrangement did all around.

"Daniel Miller took hold of the work with a will, I tell you, and the work was never better done. His 'infirmity,' as he always meekly called it, was a positive advantage to him. There wasn't any use in trying to tell him how the accounts stood, or explain away this, or that; he couldn't hear; it all had to be reduced to writing. And when a man sits down in quiet to make a written account of anything that another man is expected to fully understand, why he uses language carefully, don't you see? You don't suppose they were foolish enough, when his year was out, to go and put in another treasurer, do you? Not a bit of it; the machine was running too smoothly. They elected him again by as large a vote as before.

"'It does my heart good,' one old lady said, 'to see Daniel Miller go up for the collections on Sabbaths. He does it with such a glad look on his face, as if he had found out something he could do for the church, and do well.'

"He did it well, too; no mistakes. By-and-by he began to send out little notes with his bills. 'We owe it to our pastor to pay his quarter's salary on the day promised.' Well, sir, when the next quarter's salary was paid the morning of the day on which it was due, without having been asked for or run after, that minister thought that the millennium was about to dawn! He hadn't been used to that sort of thing. You never saw anything like the promptness with which pew rents were paid in the church. If a man was twenty-four hours behind time, he was almost sure to receive a call from Mr. Miller; no writing notes this time. That man understood human nature well. Just imagine a gentleman standing in his store or office, and trying to carry on a conversation with Daniel Miller about not having paid his pew rent. 'Money has been a little short with me lately,' he begins, 'and I thought a few days' delay—'

"'What is it?' interrupts Daniel, with his hand to his ear. 'I'm hard of hearing, you know, speak a little louder, please.'

"Do you suppose that man is going to yell out for the benefit of the passers-by that he is a little short of money, and had deliberately planned a few days' delay for his minister? The way it worked was for him to scream out, 'You shall have the money at noon to-day, Mr. Miller.' Very likely he grumbled that he wouldn't get caught in that trap again, and he didn't.

The years went by, and at each election Daniel Miller was reinstated, until at last that congregation would have laughed in the face of any man who had suggested a change. 'What should we do without Daniel Miller?' That is as near as they ever came to mentioning the time when they might have to do without him; and the time came when they said that in lower tones, and with a hint of tears; for he was growing an old man, and the church couldn't afford to lose him.

"One night he had a new idea, or rather he worked out what was to him an old idea. He went on Saturday evening to the parsonage with the quarter's salary; he apologized for intruding on Saturday, but said he: 'According to date this money should be paid to-morrow morning, and of course I couldn't do that, so I made bold to come to-night.'

"Well, he happened to be one of those men who never intrude on a pastor, no matter what time they come; so his pastor told him he was glad to see him, and would talk with him while he finished and put up his sermon; but Daniel didn't seem to want to talk; he watched that sermon with a curious, wistful air. At last he spoke: 'I've been turning a ridiculous idea over in my mind for a long time: I don't suppose it could be done, but I've thought sometimes that I would just like to try an experiment, and read over one of your sermons before you preached it, and see if I couldn't follow you from the pulpit better after that.' It was a queer notion, but it took the pastor's fancy. The fact was he loved Daniel Miller so much that almost anything he said took his fancy, and he handed over the sermon and told the old gentleman to try it by all means, he could have it as well as not. It would have done your heart good to see Daniel Miller's radiant face the next day. 'It worked, sir, it worked!' he said to the pastor, and he rubbed his hands together like a gleeful boy; 'I could follow you right along a good piece at a time.' If you'll believe it, that thing grew into a regular custom; the pastor had a boy, a bright enough fellow, who was always ready to scamper over to Daniel Miller's with the sermon on Saturday nights, as soon as the minister could spare it, and wait while Daniel Miller went over it. The fact is, as the years went by, he was more willing to do that than any other errand the father could get up, and he and Nettie went over church accounts and some other accounts together, many a Saturday night. But I happen to know that that pastor came to have a queer feeling that he couldn't preach a sermon until Daniel Miller went over it! That might be in part because he discovered that the old man had a way of going over it on his knees, and every sentence he came to that seemed to him ought to do a certain person good, he would pray: 'Lord, bless that to John Watkins,' and so on, you know. Little Nettie, she let that secret out to the boy one night; and the minister came to feel that Daniel Miller was the associate pastor, and was praying the sermon into the hearts of the people all the time it was being preached. When a minister really feels that, he preaches carefully, I believe.

"Well, sir, it was a wonderful life; and when it ended, as I tell you it did a little more than a month ago, I never saw anything like the demonstration; and I didn't wonder at it. Twenty-nine years they had elected that man to office, and the Lord had elected him to a much higher office here on earth; his little notes bore a big harvest; and when the Lord called him to his seat in the Church triumphant, the church on earth looked around for some one on whom his mantle could fall, and I tell you it seemed for a time impossible to do without him. Why, I moderated the meeting for them when they met to try to fill his place, and they just spent the first half hour in tears and praying! Such lives tell. 'Infirmity,' indeed! God grant us more men like Daniel Miller."—*Journal and Messenger.*

—The great religious awakening in Japan has compelled the coining of a new word, "*revival*," in that language.

—*Zion's Herald* speaks of a sermon on the special temptations of the "heated term" which was preached from Acts 28: 3: "There came a viper out of the heat."

—I was a member of a college secret society, and while I had upright fellow members, and we encouraged literary culture somewhat, I found the association was chiefly a temptation to vice.—*Rev. Howard Crosby, D. D.*

CHILDREN'S CORNER.

BIBLE READINGS FOR THE YOUNG.

THE BURNT OFFERING.

Get your Bible and read Gen. 22.

And Abraham said, My son, God will provide himself a lamb for a burnt-offering. Gen. 22: 8.

1. Why did Abraham thus answer Isaac's question? Rom. 4: 20; Heb. 11: 17–19.
2. Of what was Abraham's giving up his only son a shadow? John 3: 15; Rom. 8: 32.
3. What did God's providing a ram instead of Isaac typify? John 1: 29; 8: 56.
4. What did Abraham's obedience to this trying command prove concerning him? Gen. 22: 12; Jam. 2: 21–23; 1 Pet. 1: 7.
5. Why did God, in Old Testament times, require the blood of lambs and of goats? Heb. 10: 1, 4–9.—*Notes for Bible Study.*

LIVES OF CELEBRATED MEN.

JOHN KITTO.

Near the beginning of the present century, in a home made wretched by the intemperate habits of the husband and father, a wailing baby opened its eyes only to rest them upon misery and want. In that home there was lack of nourishing food as well as of comfortable clothing for the puny infant. In wretchedness and neglect the baby boy struggled on, living in spite of neglect, until he was four or five years old, when his grandmother, coming one day into the house and seeing the misery there, asked the father and mother to let John go home with her to live. Their consent gained, John was only too glad of the peace and quiet of his grandmother's humble home. It was while living with this old lady that he tasted something of the sweets of childhood, but it was only for a brief period. His grandmother soon became too infirm to live by herself, and as John was not old enough to care for her, they went to live with John's parents, and again the boy entered upon a life of hardship. When he was old enough he began to work with his father, who was a stonemason. One day, when he was eleven years old, he fell from the top of a high building where he was working, and was picked up from the ground white and limp as if he were dead. Then there was confusion in the wretched home, made more wretched by the presence of sickness and the approach of what seemed like death. For many days the boy lay in a stupor from which it was impossible to rouse him. Anxiously the watchers stood around, expecting him soon to breathe his last. But to their surprise he opened his eyes and seemed to know them. Long before this his friends had discovered his fondness for books, and I do not suppose they were surprised when he asked for a certain book which he had been reading before he fell. When he was refused he was unable to understand what they meant, and grew impatient with what seemed to him like stupidity. And when he exclaimed, "Why don't you answer me?" one of his friends wrote on a slate:

"You are deaf!"

Imagine what that would be to any eleven-year-old boy! To be deaf; never to hear the voices that you love, never to listen to the singing of birds, or the babble of brooks, never to hear the wind sighing through the pines, not even to be startled by the roar of thunder—can you imagine it? And this was what befell John.

Things did not mend at home, and when John was fifteen he was sent to the almshouse. Here he was set to work making shoes, and here he remained several years. Once in the time he was bound out to a shoemaker, but he was treated so badly by his master that the authorities interfered and he returned to the almshouse, where he had to work very steadily, but he contrived to find time for a great amount of reading and study.

After a time some benevolent gentlemen found out how he was trying to gain knowledge, and planned a way to help him. He left the place where he had been so long, and went to live with a gentleman who gave him every opportunity for study. You may be sure he improved these opportunities and soon became a fine scholar. Then he had an opportunity to travel. He wrote many books, and I have no doubt you may find in your father's library some of them, as Cyclopædia of Biblical Literature or History of the Bible.

His writings are of great value, and the world could not have well done without John. Yet how many laboring under his disadvantages would have felt excused from doing anything to add to the literary wealth of the world. How many would have persevered in study under such difficulties? From his very babyhood his life was one of struggle and privation, yet by steady, persevering industry he rose above circumstances and at length gained an honored name and position among men of letters, and for several years before his death, which occurred in 1854, he was known as Doctor John Kitto.—*The Pansy.*

DIME NOVELS—A TRUE INCIDENT.

Willard and Fred Warren had been reading "dime novels" for some time "upon the sly," as they expressed it. Just how they begun in such an evil practice I do not know, but undoubtedly in the same way that many other boys begin to do wrong. Their Christian parents never dreamed for a long time that the boys were doing this and thus trying to deceive them. They were careful to provide their children with suitable reading, and many bright, beautiful books were presented to them, but the boys' taste for reading had been corrupted and they did not care for the fine presents in the form of books. The "dime novels" with their false and unholy teachings were leading the boys far away from the path of right and obedience. The blinded boys were injuring themselves far more than they supposed.

Willard and Fred could not always read such books "upon the sly," and at last it was revealed to the parents just what the boys had been doing. They were greatly surprised and deeply grieved, and they entreated the boys to cast such books aside and never look upon them again. Fred, the youngest boy, was moved at the grief of his parents and promised to heed their advice, but Willard, who was four years older, thought he was able to judge for himself what kind of books to read, and so he made no promise. Fred regained the confidence or his parents, but Willard only grew more disobedient. He would not remain at home the long winter evenings because he was not allowed to read his vile books in the family circle. Soon he left home for good, and became very reckless and wayward. The parents were almost heart-broken, and could only weep and pray. At last he went away, and no one knew just where he had gone. News came after awhile that he was in a western jail, but no one knew whether it was true or not.

Two years passed away, and the parents received a letter from him just before he died in want and degradation. He confessed his folly, and acknowledged that he was led to his life of shame by reading dime novels. He asked to be forgiven, and expressed a hope that God had also forgiven him. Another letter followed this, from another, saying that Willard was dead and buried far away from his friends and kindred.

This is only one of the thousands that are led yearly to ruin by reading dime novels.—*Selected.*

GAME LAWS FOR BOYS.

The following conversation from Maurice Thompson's new serial, "Marvin and his Boy Hunters," begun in the May *St. Nicholas*, gives a lucid explanation for the necessity for laws for the protection of game:

"Why is it against the law to shoot larks and robins?" said Hugh; "I don't see why it's any worse to kill them than it is to kill quails."

"Why is it any worse to kill a horse than it is to kill a pig?" inquired Uncle Charley.

"Because a pig's good to eat and a horse isn't," quickly answered Hugh.

"Isn't there a better reason?" said Uncle Charley; "isn't a horse more useful to us as a servant than it would be for food, even if its flesh were delicious?"

"Certainly," said Hugh.

"Well, a meadow-lark is a very useful bird to the farmer. It eats great numbers of insects, eggs, and larvæ that would work great harm to wheat, corn, and orchards; then its flesh is not very good; while a quail eats grain and its flesh is excellent food. Do you see the difference?"

"That does seem reasonable," said Hugh; "I hadn't thought of it in that way. A meadow-lark is like a horse,—it helps the farmer make his crop by destroying bugs and things; and the quail is like a pig,—it eats corn and wheat and gets fat, to be killed and eaten."

Uncle Charley laughed.

"I see you apply a theory in a very practical sort of way," he remarked. "But the law protects all kinds of harmless birds, the flesh of which is not profitable for food," he continued, "out of fear of the influence that the mere wanton slaughter of birds would have upon the morals of the people. If a boy is allowed to be cruel as he grows up, he is likely to develop into a dangerous man. I think there is a great difference between a moderate indulgence in field sports, and the abandonment of one's self to the brutal and indiscriminate slaughter of birds and animals."

TEMPERANCE.

Intoxication no Excuse for Murder.—The following instructions were given by Judge Eustace on behalf of the people, on the trial of Christian Reibling, in the Circuit Court of Whiteside county, Ill., for murder, as reported in the *Legal News* of this city:

If the jury believe from the evidence beyond a reasonable doubt, that the defendant, with malice aforethought, shot at and hit the deceased with the revolver ball, and thereby inflicted upon him a wound of which he afterward died in manner and form as charged in the indictment, then the defendant is guilty of murder, even though the jury may further believe from the evidence that the wound was not necessarily mortal, and that with proper care and treatment the deceased might have recovered; and it is sufficient, in such case, to warrant a conviction, if the jury believe from the evidence, beyond a reasonable doubt, that the wound and ill-treatment of the deceased physcians or others jointly caused the death.

That voluntary drunkenness is no excuse for the commission of crime.

If a person is sober enough to intend to shoot at another and actually does shoot at and hit him, without any justification therefor, then the law presumes that such person is sober enough to form the specific intention to kill the one shot at; and in such case he is criminally responsible for the act.

A person who is intoxicated may yet be capable of deliberation and premeditation; and if the jury believe from all the evidence in the case beyond a reasonable doubt, that the defendant willfully, maliciously, deliberately, and premeditatedly, shot and wounded the deceased as charged in the indictment, and the death ensued from such wound as charged in the indictment; then they should find him guilty of murder, although he may have been intoxicated at the time of the shooting.

Voluntary intoxication does not destroy responsibility, where the party when sane and responsible made himself voluntarily intoxicated, and drunkenness forms no defense whatever to the fact of guilt; for when a crime is committed by a party while in a fit of intoxication, the law will not allow him to avail himself of his own gross vice and misconduct, to shelter himself from the legal consequences of such crime. Evidence of drunkenness can only be considered by the jury for the purpose of determining the degree of crime, and for this purpose it should be considered with great caution, that no undue and dangerous immunity or license be given to crime by persons whose passions are inflamed by drink.

That if a person has capacity and reason sufficient to enable him to distinguish between right and wrong as to the particular act in question, that is if he has knowledge and is conscious that the act he is doing is wrong, and would deserve punishment, he is, in the eye of the law, of sound mind and memory, and capable of committing crime.

The true test of criminal responsibility when the defense of insanity is interposed is, whether or not the accused had sufficient reason to know right from wrong, as to the act with which he is charged.

These instructions were sustained by the Supreme Court with no dissent, an application for a *supersedeas* was refused, and the prisoner executed. They may therefore be regarded as good law.

LEGALIZED WICKEDNESS.

The dealers in ardent spirits may be compared to men who should advertise for sale consumptions, fevers, rheumatisms, palsies and apoplexies. Would our public authorities permit such a traffic? No; the public voice would be heard at once demanding the punishment of such enemies of our race; and the rulers that would not take speedy vengeance would be execrated and removed. But now the men who deal out this slow poison are licensed by law; and they talk about their constitutional rights, and plead that they are pursuing their lawful callings. These traffickers in the blood of men tell us that this work of death is their living; their means of supporting their families. But where lies the difference in criminality between the dram-seller, who for gain administers in slow but certain death, and public murderers? The former is licensed in his wickedness by law; the latter must be hanged.—*Lyman Beecher, 1831.*

THE COST OF A DRINK.

I knew a prominent New York lady who gave a great reception to a new pastor from across the water four or five hundred people being present. Many of the young men, Sunday-school teachers, etc., became so boisterous that the hostess was greatly mortified, and resolved never again to offer wine at her public entertainments. A prominent New York merchant, originally an Englishman, never sat down to the table without his wine and brandy, and his three sons, in consequence, all grew up drunkards. One became so abandoned that his father cast him out of the house. At last some temperance people brought about his reformation, and he came to see his father on New Year's day. The old gentleman said, "My son, I'm delighted to see you again. I'm glad you've reformed." Thoughtlessly he said, "Let's drink to your better life one glass of sherry." The young man hesitated a moment, and then thought he would just drink one glass. The old appetite revived, and that night his father found *him dead drunk in the stable.*—*William E. Dodge.*

Says *Zion's Herald:* The Springfield *Republican* has the following affecting note referring to a brother of two of our esteemed correspondents, one of whom appears on our first page this week. But what shall we say of liquor-sellers and selling in the lurid light of this one of ten thousand similar incidents? "A sadly ruined life was that of Col. Robert M. Goodwin, who committed suicide in the State Prison at Jeffersonville, Ind., this week. He had a brilliant career in the war, and was attaining a high position at the Indianapolis bar when he took to drink. He finally reached such a frenzy that his family placed him in an insane asylum under treatment for alcoholism. He laid his confinement to his brother, Dr. John Goodwin, a banker, of Brookville, Ind., and upon being released in April, 1880, as a cured man, he shot his brother dead upon the street. He was tried for murder, and on account of the strong plea for insanity, or dementia, was sentenced to State Prison for life. The case was carried to the Supreme Court, which ruled that voluntary drunkenness was no excuse for crime, and that delirium was no defense for crime unless it was on when the crime was committed. His counsel said he would kill himself within a week, and he did, by taking poison. He was of a fine family, and has two brothers who are leading clergymen."

A cablegram from London, June 28th, says: The congress of German brewers, which has been in session in Berlin for the past week, concluded its session with to-day's sitting. Fifteen hundred beer manufacturers attended. Among the facts brought out were that 6 per cent. more beer was drank by the Kaiser's subjects last year than during the year preceding, the amount used having aggregated 53,000,000 gallons.

The Louisville, Ky., *Courier Journal*, one of the most widely circulated and influential general newspapers published in the country, referring to Sunday laws, says they are not based upon fanaticism, but upon a sound business principle. The retail liquor dealer represents the business of a debaucher; a business which nurses and instigates crime, a business that is inimical to the welfare of society, and a business that bears heavily on the purses of the tax-payers.

(*Continued from 5th page.*)

that can effectually levy and collect it. Should the State of Illinois, for instance, attempt to levy an excise tax on whisky, the distilleries would be removed across the river to Missouri. Each State in turn that should attempt to collect an excise tax would find itself baffled and disabled. It is only the National government that can do it, and the National government can do it for the benefit of all the States.

Instead, therefore, of repealing the tax on spirits the National government can assign it to the States in proportion to their population. The machinery of collection is to-day in complete operation. A bill of ten lines could direct the Secretary of the Treasury to pay the whole of it, less the small expense of collection, to the States and Territories in the proportion of their population, and to continue it permanently as a part of their regular annual revenues. The amount yielded by the tax on spirituous and malt liquors last year was over $86,000,000. On the basis of the census of 1880 it would pay about $1.75 per capita to all the people. The tendency would be to increase rather than to diminish this ratio as time wore on. Illicit distilleries would disappear when every State and every town should come to realize that it was being defrauded of its own revenue by permitting or winking at the violations of law. On the basis of $1.75 per head the relief to the States would be very great. I append a table showing what each State would receive on the basis of the present revenue. In considering the question, as I have very carefully for several months past, I have possibly overlooked objections which others may suggest.

A FUTURE FINANCIAL UTOPIA.

But the more I have reflected upon it the more evident it has become to my mind that it is wiser to tax whisky than to tax farms, and homesteads, and shops, and that it would be an act of incalculable folly to omit the $86,000,000 instead of giving it to the States for the relief of oppressive local taxation. I trust I have made the difference between this proposition and the Pennsylvania proposition sufficiently plain. The one which I have suggested gives the revenue from a specific tax wholly to the States, and does not depend upon a chance surplus or an accidental remainder in the National Treasury. It makes the tax on spirituous and malt liquors a permanent resource to all the States, enabling them thereby definitly to readjust and reduce their own taxation. Each State could wisely use its share according to its necessities. In Maine, for example, our share would enable us to repeal absolutely the State tax proper, leaving only the county and town taxes upon the people. In your State of Pennsylvania, where licenses support the State government, the cities and towns could receive pro rata the $7,500,000 which would fall to your share. Your City of Philadelphia would receive nearly $1,500,000 per annum. States that have been so oppressed by debt as to be tempted or driven to repudiation would be enabled to regain their credit, and every community from ocean to ocean would, in one form or another, realize that burdens of taxation were in some degree ameliorated. I believe the measure would prove a "great beneficence" to the people in all parts of the Republic. Very respectfully,

JAMES G. BLAINE.

THE CHURCHES.

—The Believers' Conference for Bible Study will be held, August 20–25, at Harbor Springs, Mich., about four miles from Petoskey and thirty-five miles from Mackinac. Among those who will be present to teach, with others, the following brethren can be mentioned: Maj. D. W. Whittle, Pres. C. A. Blanchard, Prof. W. G. Moorhead, H. P. Welton, and L. W. Munhall. Inquiries can be addressed to Mr. Henry Wright, of Harbor Springs.

—Rev. J. M. Adair's congregation purpose celebrating the twenty-fifth anniversary of his installation as pastor of the Stone Valley, Pa., congregation on the 20th inst. Mr. Adair began his ministerial work in this church.

—Rev. A. J. Chittenden of the College church, Wheaton, is taking a few weeks needed rest. Bro. C. W. Hiatt, Prof. H. A. Fischer and others are taking his place meantime.

—Prof. J. A. Edgren has resigned his position in the Baptist Theological Seminary at Morgan Park, Ill., and has accepted a call to superintend the instruction in the newly organized Swedish-American Bible Seminary at St. Paul, Minn. "Dr. Edgren," says the *Standard*, "has been for many years connected with our own seminary in this line of work, and takes with him, now, only the best wishes of those with whom he has been so long associated, and who have been glad to do all in their power, under circumstances such as must always attend the first years of educational institutions, especially in the West, to promote his wishes and further and second his efforts. A most important service has been rendered by this department of the seminary; one sure evidence of which is seen in the fact that there has been created through it a ministry and a fellowship of churches such as this to which Dr. Edgren now appeals in behalf of his new enterprise.

—The Chicago Central Woman's Christian Temperance Union has opened the Bethesda Gospel Temperance and Medical Mission at No. 368 South Clark street, where gospel meetings will be held nightly. Medicine and treatment will be given to the poor every afternoon, except Saturday.

—F. H. Revell, publisher, and Charles Herald, both prominent members of the Chicago Avenue church, Chicago, have just returned from a trip of several weeks in Kansas and Colorado, part of the time being spent in gospel work.

—The Berea *Evangelist* calls attention to the work of four evangelists or missionaries in central Kentucky who are laboring successfully among all classes in an undenominational way. They are not supported by any missionary board, and are faithful in their testimony against the secret orders. Such workers for Christ deserve commendation and aid. The *Cynosure* will insert their names with other Christian workers.

—Prof. J. R. Sloane, D.D., has been released, at his own request, from the pastorate of the Reformed Presbyterian church of Allegheny City, Pa. His long continued ill health makes it impossible to attend to his duties in the Theological Seminary and the church at once. Prof. Sloane's health has been improving during the season and he expects to take his place in the Seminary at the opening, September 16th.

—Dwight L. Moody will be invited to attend a Christian convention in the city of Detroit, Mich., similar to the one held at Chicago last year. The meeting will continue three days, and will be for the practical discussion of Christian work. Much interest is manifested in the project.

—Many of the London street cars, which run on more than 400 routes and carry 75,000,000 of people a year, have texts of Scripture neatly posted up in them, at an annual cost of two and a half dollars for each. This is the work of a London association formed for the purpose.

—The Bishop of Liverpool, Dr. Ryle, is helping to solve the question, "How to reach the masses." He preaches in the open air; in the great ship-building yards at the noon intermission, and among the 14,000 carters, with their wives, children and babies, and to the men of the great goods' stations, oftentimes from 2,000 to 3,000 in one assembly.

—In the ninety-eight years of its existence the American Bible Society has issued more than 43,000,000 volumes, including Bibles, New Testaments and portions of the Gospels.

—The variations in the Presbyterian name gathered at the Belfast Council recalls the story of the late Dr. William Adams. In a speech delivered at one of these large councils he said: "Brethren, you are R. P.'s and I. P.'s and U. P.'s—why don't you call yourselves *split peas* and be done with it?"

—Masses for the dead are now celebrated in some of the congregations in the Church of England, but are called "Celebrations of the Blessed Sacrament on behalf of the Faithful Departed." The "Guild of all Souls" is an association formed for the purpose of extending this particular Romish rite in the English Church.

—At the Congregational Club, of New York, Dr. Clapp said, among other evils of the present, one was the building of too costly churches. "Better build fifty churches for the poor than one $500,000 temple. I do not believe the Lord cares whether a church costs $10,000 or $500,000; but I do believe he cares whether there is one church or fifty churches."

—A valiant old Swiss Christian named Pointer has for many years gone through France, selling and giving away Bibles and Testaments. At the same time he preaches against Romanism and Infidelity, leaving the Scriptures to tell the true gospel story of salvation. In 1883, he sold 7,713 New Testaments, 780 Bibles, 17,355 illustrated sheets, and gave away 48,000 single gospels.

—The little island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult on the island is a member of the church on confession of faith.

—A young Christian Chinaman, who is earning $25 a month in the island of Tahiti, devotes $20 of it to the purchase of tracts and leaflets for distribution among his countrymen.

—Mrs. Walker, of Auburndale, Mass., has for the last fifteen years been caring for the children of foreign missionaries who have been left in this country or returned to it. It is now desired to raise $50,000 to purchase a house and furnish an endowment fund. A meeting was held recently to take some decisive action toward raising the amount. Mrs. Walker has had under her care for the last year twenty children.

—Dr. Jessup estimates that twenty years ago not twenty females out of the 2,000,000 population of Syria could read. Now 7,149 girls attend Protestant schools there, and the change is due to Protestant Christian missions.

—The Mission of the Free Scotch church of Lake Nyassa, is showing much good fruit. At Bandawe, the station midway up the lake, four adults have recently been baptized, and seven natives sat with the missionary party at the Lord's Supper. Two of the young men, before baptism, gave this reason for desiring the ordinance: "Before the white men came, we did not know any God: but they have come and taught us, and now we wish to obey God's word. We do not wish to be baptized that we may become the children of the white man, or that we may get cloth and beads, but because it is obeying God's word, and we wish to serve him." When Dr. Laws, who returns to England, was departing, three chiefs came to express their sorrow. These chiefs have established schools; one in which there were 175 persons, a fair portion being girls. There was an opportunity for opening other schools had there been a force to care for them.

—The conquest of Africa, with its 200,000,000 inhabitants, is greater than that of Canaan. It is a war with "principalities and powers," with the dark superstitions of benighted heathen, and with the intrenched system of Islam, with malaria, heat, and wasting disease. It may seem a superhuman task, but Christ has commanded it: it is ours to obey. Canaan was actually taken; Africa also will be soon. All nations are embraced in our commission. Africa, perhaps, is the Malakoff of the situation, yet to no other land or race do civilized nations and the Christian church owe more than to this dark continent. "Let us not be afraid, neither be dismayed, for the Lord our God is with us," whithersoever we go.

—The Galesburg *Daily Republican Register* of August 4th in its report of the services of the Sabbath previous says: "Rev. Jonathan Blanchard occupied the pulpit of the First Church on Sunday morning and evening, and was on both occasions favored with large congregations. He is widely known through this section, not only for his having been for so many years the President of Knox College, but for his advocacy of anti-slavery before the civil war. Both of his sermons were directed to the political situation as it is at present in this country. In the morning he preached from the words: 'Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' In the Pharisees and Herodians, who were attempting to sacrifice Christ by entrapping him in his words, the speaker saw represetatives of the two great parties of to day; and in the tribute money, he saw a question such as the tariff of to-day. * * * * Several times during his sermon the speaker scored the two great parties, and the scoring was taken in good part by the large audience. Mr. Blanchard's face and actions stamp him as a man of great force of character, a man who contends for all that is in him for what he believes, because he believes it is right, and because he believes the right is the only safe path for either individuals or nations."

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THE "ANCIENT ORDER OF HIBERNIANS."

The status of this secret society, of which the Pennsylvania Mollie Maguires were a component part, has been puzzling the prelates of the Romish church no less than its own members. It has been recognized by Archbishop Purcell and others as Catholic, but has of late sought a more official recognition. The National Convention of the order at Cleveland last spring declared itself "absolutely and entirely Roman Catholic in its inception and tendencies, owing its spiritual allegiance alone to the church in which we were born and for the maintainance and perpetuation of which our fathers bled and died; and we hereby declare, as the representatives of the Ancient Order of Hibernians of the United States, in convention assembled, that we are not affiliated or controlled by, directly or indirectly, any other society or organization of any kind, nature, or description in this or any other country."

Whether it be a Catholic or political society is the question. A writer in the *Catholic Review* given as an "eminent authority" by the editor, has this to say in the course of a long letter:

The resolutions adopted at Cleveland "declare" that the ancient order of Hibernians "is absolutely and entirely Roman Catholic in its inception and tendencies." This is plainly a claim that the organization is a Catholic society. In the same resolutions they "endorse" the Philadelphia National League Convention; "pledge their earnest support to the loyal, courageous and prudent leader of the Irish people, Charles Stewart Parnell;" take sides with "Ireland's struggle for her national right to self government, and to take her place among the nations of the earth, free and independent;" also they "proclaim unswerving fidelity to the free institutions of the United States of America." This is plainly an official declaration that the organization is a political organization, in so far as political economy deals with the agitation under Parnell, the Philadelphia Convention and Ireland's aspirations for self-government. Hence the Cleveland resolutions claim that the Ancient Order of Hibernians is both a religious and political society.

On the other hand, Rt. Rev. Dr. Gilmour, in addressing the convention before the resolutions were passed submitted that he considers "foreign control" and "political affiliation" as the "real cause of the hostility" and "mistrust" existing, on the part of some church officials, against the organization; that they asked to be "recognized" as a Catholic society; therefore he suggests, as a remedy, that they make the organization "American;" "have nothing to do with politics;" "be Catholic;" and "take the church into their counsels" lest "action be taken" against them "at the coming Council" unto their "final ruin."

It is evident from the history of the organization, as well as from the Cleveland resolutions, that the chief object of the Ancient Order of Hibernians is the temporal benevolence of its members, and still more the temporal weal of Ireland. This being so, it was a grave mistake on the part of the organization to ask to be "recognized" as a Catholic society and to share the honors, privileges and benefits of a Catholic society, such as having a "chaplain," with regalia attending church services, receiving Communion, attending religious rites, funerals, etc. This step ertablishes the dual nature of the organization, and makes it, to the mind of an ecclesiastical judge, a legal monster with two distinct heads. Such a deformation is clearly against the law, and must be repudiated. Repudiating this step does not involve the right of the church to investigate and sit in judgment upon the organization in order to ascertain whether in its nature, or workings, it in any manner coflicts with church principles. This done, and no conflict being proven, the organization, as a political society. is absolutely free and independent and cannot be forbidden to Catholics. To apply Cardinal Manning's words: "The civil society, even though every member of it be Catholic, is not subject to the church, but plainly independent in temporal things which regard its temporal end. * * * In things temporal and in respect to the temporal end, the church has no power in civil society."

The Cleveland resolutions are erroneous and cannot stand. The delegates may have had the best of intentions in making the profession of faith they did make. But the church in her public courts cannot judge of intentions. *De internis non judicat praetor.* Although the declaration of faith might be accepted, in the sense that it is an official denial that the organization is against religion, the church may judge and condemn the Cleveland resolutions which pretends that the organization is Catholic.

Why should any one insist on the Ancient Order of Hibernians becoming formally a Catholic society, while it is evident from its whole history, that it is "heart and soul" an Irish, secular society, seeking to alleviate the wrongs and secure the rights of Ireland, and this at one of the most critical periods in all the history of that afflicted country? Why should any one make such an effort now, more especially as a new era has evidently opened, with the recent Encyclical Letter of Pope Leo XIII. for popular societies? Such effort is a most unreasonable interference in secular affairs, and tantamount to asking Ireland's ever faithful son s to abandon their undying love for their mother country. The temporal should not "steal the thunder" of the spiritual. The spiritual need not "steal the thunder" of the temporal. If new and powerful organizations are desired or needed to promote spiritual interests, there is faith and virtue enough in the church to create them without "floating double" at the expense of poor, needy Ireland.

THE FLIGHT OF TIME AND ITS RESULTS.

This is an age of progress. Were it possible for the mythical fable of Washington Irving to be realized, and had an inhabitant of this sphere composed himself for the renowned Rip Van Winkle nap some twenty-five or thirty years ago, truly, upon awakening to-day, would he imagine himself in another world advanced far beyond his comprehension. A retrospection of the past ages, based, of course, upon the records and evidence extant, in comparison with the past half century, render the improvement of the latter almost miraculous. The arts, sciences, general intelligence, and other advantages to mankind, have advanced with the rapidity of the mushroom, but with the stability of the pyramids. Probably the most beneficial development has been that of the railroad system. One does not have to go back to the boyhood days of the oldest inhabitant to see the vast changes wrought through the instrumentality of the latter, as many are yet comparatively young that well remember the status of affairs innovated by the introduction of the steam horse. At that time, when removed from water transportation, the turnpikes were the great thoroughfares—the principal medium of communication between the different parts of the country. The latter were certainly a great advance upon previous modes, and from the substantial manner of their construction were, doubtless, considered the limit of human efforts in that direction. They served their turn well, opened up the inland, and still, after many years of use, render valuable service. It is now difficult to comprehend how, even with the use of turnpikes, it was possible to transact business of large dimensions. 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"SUMMER PRUNING" THE GRAPE VINE.

Each shoot, upon a bearing vine, will have near its base, two or three clusters of grapes. If left to itself, the growth will continue beyond these clusters, and the shot be prolonged for several feet, ceasing only late in the season. Each shoot will have a few bunches, and beyond them a long stretch of vine to be removed at the autumn pruning. In the earlier days of grape culture, and before the vine was as well understood as it is at present, it was advised to "Summer-prune." After the vine had expended its energies in producing this long shoot, it was advised to cut it away in summer, just above the fruit, thus causing a severe check to the vine, and resulting in the ruin of many of the best vineyards in Ohio and elsewhere. A little leaf-folding caterpillar taught a lesson, which Husmann, and other Missouri vineyardists, were wise enough to heed. This caterpillar was found in the unfolding leaves of the shoot. It cut off the tender stem a short distance above the uppermost cluster of flower-buds. The appearance of the caterpillar caused alarm, but when it was found that the fruit upon the shoots which this caterpillar had pruned, was larger and finer than upon the shoots which had escaped, the hint was at once taken, and shortening the shoots by early pinching, was a great step forward in grape culture. If through neglect, or want of knowledge, the shoots have grown far beyond the fruit clusters, do not cut them back, but stop their growth. Pinch out the growing point of every such shoot, and stop its extending in length. The proper treatment of the laterals is, to pinch back each shoot to its lower leaf. Do not remove them altogether, but always leave the lowest leaf.—*American Agriculturist.*

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Do not cultivate the trotting horse passion, if you have any other use for horses; it is a most delusive and dangerous business, and if you don't believe it, ask your best friend who is engaged in it. After all, the draft horse is the horse that helps you in the bread and butter line; he is worthy of all the care you can bestow, and will reward you with his paying labor.

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IN BRIEF.

Alexander H. Stephens' library, which cost him $20,000, has been sacrifieed for $800.

The gift of the Grand Duke Sergius to his bride was a parure of daisies costing $100,000.

During the past year 15,702 Germans have been sentenced for endeavoring to emigrate to avoid military service.

The number of scholars registered in the schools of England and Wales in 1883 was 4,273,000, and there was an average attendanee of 3,127,000.

In the United States are over 38,000 locomotives, worth 400.000,000, for the services of passengers and freight. This gives some idea of the progress made in half a century.

The Chicago directory for 1884, just issued, contains an increase of 13,500 names, which indicates, it is believed, an inerease of about 45,000 in the population of the city.

Lightning recently struck a tree on Governor Stanford's California ranch, and the Chinamen employed on the place could not be induced to pick up the debris, as they considered that it was the work of an evil spirit.

Since the beginning of the organized female suffrage agitation in England, in 1870, the official records show that 16,354 petitions, bearing 2,542,162 signatures, have been presented to Parliament, while over 1,000 meetings, on a large scale, have been held.

The largest organ in the world has just been completed by Walck, of Ludwigsburg, and placed in the cathedral church of Riga. The colossal instrument measures 36 feet in width, 32 feet from back to front, and 65 feet high. It contains no less than 6,826 pipes, distributed among 124 sounding stops.

Both in this country and in England the eldest son of the Prince of Wales is called in the public prints Prince Albert Victor, but by the members of the royal family he is invariably called Prince Edward, and when he ascends the British throne he will be known as King Edward.

New Orleans is making stupendous efforts to have its Cotton Centennial Exposition exceed that of 1876. The main building will be 1,378 feet long by 908 wide, and will cover 33 acres; while the main building at the Philadelphia Exposition covered but 22 acres. We look forward with interest to its opening, a few months hence.

The Studebaker Brothers of South Bend, Ind., so well known as wagon manufacturers, had gone a few years ago to the newly started town called Lincoln, in Spencer Co., Ind., where the mother of Abraham Lincoln is buried, and at their own private expense there erected over her grave a monument costing from $400 to $500, as a testimonial of their respect for the memory of her famous son Abraham.

Some time ago a man in Edmonson county, Ky, killed a rattlesnake on his premiscs, cutting the body in two, short off behind the head. About two weeks afterward a child playing around accidentally strayed near the head, when that supposed-to-be-defunct member made a spring and buried its fangs in the child's leg, and only the prompt application of powerful antidotes saved its life.

At Leicester, in England, a few weeks ago, the goods of twenty persons, who had declined to pay the fines imposed upon them for the non-vaccination of their children, were sold at public auction. Fifty policemen were present to protect the auctioneer. Though the sale was very disorderly, no violence was used. At a meeting held afterward resolutions were passed condemning the law which permitted the breaking up of people's homes for the non-payment of vaccination fines.

The rapidity with which one may learn a foreign language is demonstrated by Mr. Howard Vincent, late Director of Criminal Investigations at Scotland Yard, London. On his arrival in Russia he advertised for a Russian family where he could be received, versed in the language, and allowed to study Russian to his heart's content. He employed four tutors, each with a different system, with whom he studied eleven hours a day. In six weeks he was able to converse in Russian with fluency and accuracy.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen, $2 00

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 25c. per doz. $3 25. Paper cover. 15c. Per doz. $1.25.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

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Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen. 50 cents.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each, per dozen, $1 25.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

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NEWS OF THE WEEK.

WASHINGTON.

—President Arthur called for the resignation of Gen. Longstreet, United States Marshall of the District of Georgia, it is said because Attorney-General Brewster complained of Longstreet's inefficiency and carelessness, and recommended his removal.

—The Court of Inquiry, on the loss of the Proteus found that General Hazen's "grave errors and omissions either directly led or largely contributed to" the failure of Lieutenant Garlington's expedition; and this failure was the direct cause of the death, by starvation, of eighteen of the Greely expedition. The incompetence, or mismanagement, of the chief of the Signal office deserves the severest condemnation.

—Fire was discovered early Wednesday in a closet of the Capitol at Washington near the clerk's office on the House side. The damage was slight, but how it started is a mystery.

—At a height of 500 feet, the last layer of stone was placed Saturday on the Washington Monument. Work on the roof, which will be fifty-five feet high, will be immediately begun.

COUNTRY.

—The Wabash Railway directory met at New York Wednesday, approved the plan of reorganization, accepted Jay Gould's resignation of the Presidency, and elected J. F. Joy, of Detroit, to the position.

—The National Convention of the Amalgamated Association at Pittsburgh indorsed John Jarrett for chief of the new labor bureau, and requested President Arthur to sign his commission at an early day.

—The Pennsylvania Railroad depot, ferry-houses, sheds, and drops at Jersey City burned Monday night, together with the piers, upon which were a number of loaded freight cars. A gas explosion caused the fire, the loss from which will be very heavy.

—A benzine explosion in Fauke's dyeing works at New York, Wednesday morning, blew the structure to fragments and caused the burning of a stable, two horses, and a saloon. Two men were fatally burned.

—John L. Comstock, the "Quaker poet," husband of Elizabeth L. Comstock, well known as a writer and lecturer, and prominent in the Society of Friends, died Aug. 3d, in Lenawee County, Michigan, aged 70.

—The fire losses during July, in the United States and Canada, aggregated $8,800,000, being the largest since the Portland, (Me.) fire in July 1866. Since Jan. 1st the loss by fire has been $62,550,000.

—Early Monday morning, last week, fire in a New York tenament endangered the lives of twenty-three persons, who escaped in their nightclothes to the roof or by ladders to the street. Nearly all received slight burns.

—Being interviewed Saturday, John Kelly, the Tammany chief, stated that Cleveland did not represent the Democratic principles, but nevertheless the Tammany organization would recognize the party nominatious, but would not make efforts to secure their election. While not directly bolting the ticket, the Tammanyites would vote individually, and indications pointed to the fact that General Butler would receive a large majority of their ballots. Mr. Kelly feels that Butler will play an important part in the pending election.

—The boiler of a thrashing machine exploded Friday on Matthew Rhodes' farm in Jacksou County, Illinois, killing two men and three horses and causing the burning of a quantity of wheat.

—An earthquake shock lasting from two to ten seconds in different localities was felt all through the country from Cleveland, O., to the Atlantic, Sunday afternoon, soon after 2 o'clock. No damage was done except the breaking of dishes and chandeliers. Houses were shaken, bells tolled and many people frightened.

—The arrest of four young men at Schenectady, N. Y., Thursday night, who were involved in a disturbance with the Salvation Army, resulted in the assembling of a mob who threatened to throw the policemen in the canal and burn the army's barracks.

—Nineteen lepers were placed on the steamer Oceanic at San Francisco Thursday, the city giving each of the unfortunates a ticket and $5.

—A constable of Oskaloosa, Iowa, armed with a search warrant, seized one hundred barrels of beer in a brewery. The right to destroy the goods will be stoutly resisted.

—Upon being arraigned for drunkenness in a Cohoes (N. Y.) police court Thursday, Mr. J. Lansing, a lawyer, attempted to kill himself, and upon being returned to the police station drank a large quantity of kerosene oil.

—"Buffalo" Miller, a Chicago distiller, who quitted Cincinnati Thursday, being unable to organize the whisky pool, predicts that "throat-cutting" will be the rule among distillers the coming fall and winter.

—A fall of top-coal took place at the Philadelphia and Reading Coal and Iron company's Indian Ridge colliery at Shenandoah, Pa., Aug. 7th, resulting in the instantaneous death of two miners and fatal injuries to a third.

—A Missouri Pacific passenger train was ditched near Whitesboro, Texas, early Mouday evening. Ten persons were injured, noue fatally.

—The caving of a waterworks ditch at Battle Creek, Mich., Wednesday buried three men, who, when rescued, were found to have been fatally hurt.

—The Bear, Thetis, and Alert, of the Greely Arctic expedition, arrived at Governor's Island, N. Y., Friday, and were received by Secretary Lincoln, Generals Sheridan and Hancock, and other officials, the forts firing a funeral salute. The bodies of the dead will lie in state in the hospital until removed by friends.

—Two squadrons of United States cavalry descended upon Oklahoma Payne's camp at Rock Falls, Indian Territory, Thursday morning, arrested the leaders, and started them off for Fort Smith. The women, children, and new offenders were escorted to the Kansas line. The boarding house, drug store, and some other cheap structures were burned, and not a vestige of the settlement was permitted to remain. Payne, who had beeu bloodthirsty in his threats, was docile as a lamb uuder arrest.

FOREIGN.

—Mr. Gladstone stated in the Commons last week that he would ask the House tomorrow to vote a credit for the expedition to relieve General Gordon. He will at the same time make a statement of the steps the government purposes to take in consequence of the failure of the Egyptian conference.

—A vast reform demonstration occurred at Birmingham. John Bright and Joseph Chamberlain, President of the Board of Trade, were in the procession, which was of enormous length. Two hundred thousand people assembled upon the grounds where the reform demonstration took place.

—The autumn expedition for the relief of General Gordon will proceed up the Nile by way of Dongola. Suakim will be abandoued as a base of operations. The project of constructing a railway from Suakim to Berber has likewise been abandoned and the plant taken to India.

—A racing scull was swamped on Quidividi Lake, Newfoundland, Wednesday, three of the oarsmen being drowned, the fourth, who was rescued, dying next morning.

—A letter from Madagascar, dated July 6, says: "The Hovas are showing great spirit, and are determined to resist the French. The Queen has proclaimed that negotiations are at an end, and has ordered her subjects to prepare for war."

—An American railway company operating in Mexico has received information that diplomatic relations between that country and England, which were suspended on the death of Maximilian, have been fully resumed.

—Rumors came from Foo Chow to London that the American minister is to serve the French aud Chinese as arbitrator, and that a peaceful solution of the difficulty is expected.

—For fear of renewed demonstrations against the chamber of deputies at Brussels on account of the proposition to resume relations with the Vatican, the Belgian government stationed troops at the doors. A motion in the chamber censuring the cabinet for calling out the military was defeated by 81 to 39. Policemen were, however, soon substituted for the soldiers.

The edition of the *Cynosure* for August 7th is exhausted, notwithstanding an extra hundred were printed more than was supposed would be needed. The way in which friends are pushing the campaign shows that the feeling is general that now is the time to disseminate American principles.

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No. 3		72
Winter No 2		82½
Corn—No. 2	54¼	@58½
Oats—No. 2	25½	@37½
Rye—No. 2		60
Bran per ton		11 00
Flour	2 00	@6 25
Hay—Timothy	7 50	@13 00
Mess pork per bbl		17 50
Butter, medium to best	8	@21
Cheese	05	@12
Beans	1 25	@2 35
Eggs		14
Potatoes per bus	50	65
Seeds—Timothy	1 28	@1 38
Flax		1 35½
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 30	@6 95
Common to good	2 60	@5 90
Hogs	4 75	@6 10
Sheep	3 00	@4 60

NEW YORK.

Flour	3 80	@6 00
Wheat—Winter	71	@0 95½
Spring		87
Corn	55	@62½
Oats	37	@48
Mess Pork		17 00
Eggs		18
Butter	8	24
Wool	14	@40

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'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE CYNOSURE LIST can and ought to be doubled before November next. Campaign subscribers taken at the rate of four for a dollar till after election will become permanent subscribers in large proportion. But this work, like all labor against the spurious worships of this country, can only be achieved by prayer and self-denying labor.

The investigation of the Soldier's Home at Dayton, Ohio, corroborates the late correspondence of the *Cynosure* from Milwaukee, in which the management of the Soldier's Home near that city is severely arraigned for Masonic favoritism. The mass of evidence accumulating against the management at Dayton, may determine the commission to come on to Milwaukee. Of course, there is no hint of Freemasonry having any share in the cruelties and indignities put upon the inmates of the Dayton Home, though as likely to be at the bottom of the trouble in one institution as the other.

The earthquake shock of the 10th did little damage to property, but very much to public confidence in property of any kind. It was an appeal to the feelings, not to the understanding, and a thoroughly sensational one. But much as men object to such appeals in the pulpit, there is no doubt the earthquake did more to alarm guilty consciences than all the sermons preached that day on the continent. The universal oblivion of maukind to the reality of a judgment day, needs some such terrible shock to unsettle them from their tenacious grasp upon the world, and destroy their confidence in the most stable of all material things.

The political record of Good Templarism in Wisconsin is interesting. We print it, hoping that it will be remembered when the Prohibition party shall conclude to decide in favor of *open* work, when it will be found a useful argument: "The Good Templars of Wiseonsin went into the prohibition movement as an order in 1881, having their Grand Worthy Chief Templar as a candidate for governor. That year they lost twenty-two lodges and 1,313 members; in 1882 they lost sixty-nine lodges and 1,853 members; last year thirty-two more lodges with 2,282 members dropped out. Iu the same time they have spent half their $35,000 receipts in salaries to four persons, two of them being the chief political aspirants of the disastrous three years."

The progress of the Gospel in Japan meets with strong persecution in some places, yet the truth conquers the hearts of meu now as when it fell like manna from the lips of Jesus. In one city a kind of Masouic combination was formed against Christianity. A number of natives bound themselves by an oath not to become Christians. To the violation of the oath was attached the penalty of loss of property. The leader of the band was the first to become a Christian. The American lodge is formed on a more subtle plan. Instead of swearing men against Christianity outright, the devil presents them an object of devotion whose hideous and deformed body is hidden with a garment of white and persuades them to the belief that this is just a little better than the religion of the sects.

The awful tragedy which took place in this city last week which resulted in the instant death of an intelligent and amiable wife, who had for years filled a noble place in the activities in one of our Presbyterian churches, and the probable death of the husband and pastor, has one undoubted lesson. Mr. Collisson's career will have many to pity, some to blame. For how much he is to blame for a sensitive and willful nature God only knows. In one thing he was wrong altogether. He had no business to keep a revolver by his side for four years or one day; and when they feared his reason giving way, his friends had no right to allow him to keep the weapon. It was made to kill men, and should be prohibited along with the saloon. The fact that one is at hand is a constant temptation. A fit of lunacy or of anger, an hour of pain or of melancholy, which may come suddenly upon any man, gives an occasion to use this invention of the devil to blast a thousand hopes and blacken the fairest home.

The anti-monopoly convention held last May in this city was satisfied with the nomination of Butler for the Presidency and adjourned without completing the ticket. It was, without doubt, only intended as a starter for Butler, whose cause was to gather thousands as it rolled through the land, receiving first the Greenback endorsement and then the Democratic. The reception of the July convention spoiled Butler's plan, and he could do nothing but severely castigate the Democrats over their platform. Though it is understood that he accepted all the nominations he could get, his adherents have expected a more lengthy and formal answer to their nomination. That answer is promised to the public this week. The Republicau press have been indulging in mutual congratulations that Butler's campaign would lose to the Democrats an equivalent for the reduction of their own vote through Pomeroy and St. John. Some curiosity is also aroused from the delay of Gov. Cleveland to issue his letter of acceptance; and altogether the prospect is of a sharp and short struggle. The committee of the Anti-monopoly party met in this city last week and nominated West of Texas for second place on their ticket, who is the Greenback nominee for Vice President.

The graphic picture of the great people's demonstration at London by our English correspondent, Rev. John Boyes, might be repeated in describing similar proceedings at Birmingham a week later, when 200,000 persons were upon the streets in procession and crowds, all attestiug their loyalty to Gladstone and contempt of the House of Lords. John Bright in a powerful speech attacked the Peers in such words as these: "Who are the Peers?" he asked. "They are the spawu of the blunders, the wars, and the corruption of the dark ages of our history. They entered the temple of honor, not through the temple of merit, but through the sepulchers of their ancestors. They are no better than their fathers; some of them are worse, for their privileges produced ignorance and arrogance." The reform of the House of Lords, he declared, was urgent and inevitable. The creation of new Peers to pass the Franchise Bill would only get rid of the present difficulty. What was wauted was a limitation of the veto power of the House of Lords. Should the people submit, or should they curb the nobles as their fathers had curbed the kings of England? He explained the manner in which he would like to see the power of the House of Lords restricted. He would allow the Peers to retain their present powers during the first sessiou that a bill should be presented to them, but he would absolutely preclude them from vetoing the Franchise Bill or any bill a second time." During the London procession all travel on the streets along the route was intercepted. Mr. Gladstone proceeding to his businesss had to leave his earriage and proceed on foot. He was immediately recognized and greeted by hearty cheers. The crowd parted to right and left and the old hero of a hundred battles for the rights of his fellow-men marched through with uncovered head, an untitled king, amid the ringing huzzas of a people who saw in him more thau ruler—*a friend.*

THE POLITICAL CRISIS IN GREAT BRITAIN.

BY REV. JOHN BOYES.

Since the refusal of the House of Lords to pass the Franchise Bill, a vast amount of dissatisfaction has been felt toward them throughout the country. During the greater part of the present century, the main result of the procedure of the House of Lords, has been to paralyze the energy of an advancing nation. Since the present government came into office, the House of Lords with Lord Salisbury at its head, has been exhibiting that madness which is proverbially said to precede destruction in men and institutions. Their wish to drive the government to an appeal to the country is evidently not based on patriotism, but is with an intention to delay, and if possible frustrate the passing of the bill. It is quite a new move for the Lords who occupy a seat in the Upper House, not in virtue of any special intelligence, nor legislative skill, nor as in anyway representing the wants or wishes of the nation, but purely, to use the words of Sir Wilfred Lawson, as "a trades union of landlords," to aspire to bidding the real legislators and representatives of the people appeal to the constituencies. Suppose the Lords were to appeal to the people, very few, if any of them would be returned.

As, however, Lord Salisbury professedly wished to know the views of the people in this matter, large and popular gatherings are being held throughout the land to give expression to their views. Even this does not satisfy his lordship, but he sneers at these meetings as holiday gatherings and *pic-nic* legislation. The demonstration which took place in Hyde Park, London, on Monday last, was a proof of popular earnestness and determination which will not be slighted by wise men. This is evidently but the opening of the campaign which the resoluteness of the English people will not abandon till the House of Lords becomes reformed, and brought into harmony with the progressive ideas of this nineteenth century.

The meeting in London was very unique in character, and consisted of such representatives of the working classes as have not yet obtained the franchise. Forty farriers mounted on good steeds, and wearing bright scarlet and purple sashes, led the procession. These were followed by about 6,000 Kent and Sussex laborers, every one of whom carried a hop-pole, to the end of which was attached a blue streamer, and, in many cases, a spray of hops. After them came contingents representing all imaginable trades bearing a large number of beautiful and imposing banners, on which were inscribed mottoes of various degrees of excellence and appropriateness. The bakers carried two gigantic loaves on the ends of poles, labelled respectively "The Gladstone Loaf," aud "The Franchise Loaf;" and by way of contrast, a diminutive bun scarcely perceptible at the top of a long pole, labelled "The Salisbury Loaf," which caused a good deal of amusement. The Battersea contingent carried aloft an enormous cartoon, representing Mr. Gladstone as a laborer, having an axe in one hand, aud holding out upon the other a tiny but pert-looking pigmy, representing Lord Randolph

Churchill. It also carried the model of a tombstone inscribed: "In memory of the House of Lords;" and another "They whom the gods mean to destroy they first make mad." The shipwrights exhibited a ship mounted on wheels, and drawn by a team of grey horses with outriders.

The procession was about three miles in length, and was variously estimated at from 100,000 to 150,000; while on the Thames enbankment alone the spectators were at least a quarter of a million. About fifty bands of music graced and enlivened the procession, playing a number of popular airs as the "Marseillaise," "Rule Britannia," etc., the choruses of which the crowd took up and sang with enthusiasm, especially the one "Britons never shall be slaves." About 3,000 police were detailed to keep order on the line of march, but their services were not required, for any attempt at a disturbance was quickly quelled by the crowd itself.

By what eyes the procession was watched it is impossible to say. Doubtless many of the Peers who threw out the bill, looked down from concealed corners upon the defiances of these poor but earnest men, with as much characteristic scorn as they could muster; but surely many of them must have felt an uneasy sense of coming defeat and humiliation. The procession was checred with the utmost enthusiasm both by the people in the streets and in the houses. There was no riot or disorder whatever, everybody being as cheerful and good tempered as possible; indeed throughout the day the utmost order and decorum were observed.

Though the number taking part in the procession was immense, it formed but a small portion of the enormous mass of people who assembled around the seven platforms which had been placed in the Park. The speeches were very effective and popular, some of them bristling with witticisms and good points. The resolutions submitted from the various platforms, and in every case carried with unanimity and enthusiasm protested against the rejection of the Franchise Bill by the House of Lords; and approving of Mr. Gladstone's action in reference to an autumnal session, and expressing further the opinion that the continued existence of an unchecked power of impeding and obstructing the popular will is not conducive to the welfare of the nation.

After the meeting was finished the vast concourse melted away as if by magic. There was earnestness without asperity. The sight was certainly without a parallel in the political and social history of the country, and was marked throughout by good humor and moderation. The arrangements were perfect, and its vast proportions were managed without the occurrence of a single serious hitch. However people may try to explain away the demonstration, it was a remarkable success, while of its sincerity no one who saw it could entertain a reasonable doubt. As far as Hyde Park is concerned, we are told that not a shrub or flower has been injured—indeed no class of persons could have been more orderly than those whom Lord Salisbury and the Peers are endeavoring to keep unenfranchised.

Grimsby, England, July 24th, 1884.

REFORM.

BY GEN. J. W. PHELPS.

On the necessity of reform all good men appear to be agreed; but there is a wide difference of opinion as to the mode of effecting it. Some seem to think that a New York Democrat, like Gov. Tilden for instance, of secret telegram notoriety, can head a reform movement, though every instinct of the Democratic party, and every fact in its history show that it is much better qualified for making a need of reform than for making the reform itself. Gov. Tilden was a Democrat reform governor.

For reform work we need a new party; or rather a recognition and organization of the two parties that really exist in fact, and which are to contest the issues of life or death to the Republic. One of these parties is the open party, in favor of American institutions; the other is the secret party in favor of European institutions.

The actual issue, political and moral, before the American people is, which institutions will you live under—American or European? Every effort to shun this question or ignore it, shows ignorance or fraud. The effort to bury and conceal it under a multiplicity of words and phrases like those of Mr Schurz's speech in Brooklyn is like that made before the war to bury the slavery issue. It is but laying thin varnish over fatal defects. The two twin relics of barbarism left us by England on withdrawing from our shores were slavery and Freemasonry, both European institutions. One has already occasioned us a disastrous war, and the other will soon occasion us a more disastrous war still, if it is not voted down.

Mr. Schurz's idea of one single bad Republican man, viz., Mr. Blaine, bringing moral ruin upon the Republic, while he sees no danger in supporting the enormous wickedness of Freemasonry, giving into its hands the political patronage of the government, shows only the European bent of his character. A man who could propose the Democratic slave-power party as an agency for reform while that party is withholding the means necessary to remove the illiteracy which it has fostered and occasioned, is not of a mould or stamp to comprehend the true character of American institutions. Mr. Schurz, while pointing out the impossibility of Washington writing such letters as Mr. Blaine has written, forgets the equal impossibility of Washington ever hiding from public view the dangerous character of Tammany, the least objectionable of all secret societies, but not the least now cultivated.

If Mr. Cleveland were elected President he would stimulate the Ku-Klux lodge instead of abating it, and he could not go beyond his party in the work of removing that great source of danger to the Republic —illiteracy.

Two of the great defects of the Republican party are first—its resort to the secret lodge for party purposes, and second, the subordinating its measures to the conciliation of Democratic tastes and proclivities. From both of these defects the tone of the government and of the business of the country has been lowered far below the original standard of American morality. In order to restore American tone and character to the government a new party is needed, and no time should be lost in its formation.

The political franchise under the present state of things is virtually lost to all the real honest, intelligent men of the country. They cannot possibly vote with any satisfaction for the Republican and Democratic parties. A man might as well stick oranges on the Upas tree and lie down under its shade in fancied security, as to rest his hopes of reform upon either of these parties by merely putting good men at their head. A bad party with a bad head were a far safer hydra to contend with than a bad party with a good head. This "good man" dodge has been carried only too far among us already. It only serves to deceive. The great need of the hour is a good party —one that may prove as apt in effecting a reform as the old parties have been in rendering it necessary.

Has New York in this "Independent" movement brought a reform to the birth, and is it too weak to bring forth? The greatest service which the Independents can render the country is to give us candidates for the Presidency and Vice Presidency on the plain, simple issue of Amerisan institutions against the secret lodge, the worst institution of Europe and the Old World.

As the Republican party began by putting a limit to slave territory, so the American party must begin by putting a limit to the tenure of office by men who have sworn allegiance to this European institution, the secret lodge. No more men of this character must be appointed to office. This work will not wait for us to go and prove the yoke of oxen which we may have bought, or are going to buy. It must be begun now.

If Republicans give their direct vote for bringing the Democratic party into power as an instrument of reform, they will lose thereby all the moral power which they may now possess, and which is necessary for effecting a reform. Nothing has come of making the chief Mormon a governor of Mormons but an increase of Mormonism. Nothing has come of making office-holders of rebel generals but Ku-Klux outrages and monuments to the glory of treason and rebellion; and nothing will come from putting New York Democracy in power but Europeanizing our institutions. An effort to reform American politics through the agency of either the Republican or Democratic party, would be like an attempt to reform the world through the agency of the Pharisees or Saducees.

Let the executive committee of the Independents give us American candidates, with electoral tickets for each State, and they will restore the franchise to thousands, perhaps millions of good men who will call them blessed. Good and true men might thus come to hold the balance of power even at the impending election.

Brattleboro, Vt.

Nothing fails of its end. Out of sight sinks the stone,
In the deep sea of time, but the circles sweep on,
Till the low-rippled murmurs along the shores run,
And the dark and dead waters leap glad in the sun.

—*Selected.*

Christianity is the true citizenship of the world; and universal peace, and the free exchange of lands and tribes of their several peculiar goods and gifts are possible only as all are grouped around, and united by the cross of a common Redeemer and the hope of a common heaven.

MASONIC THEOLOGY.

BY ELDER NATHAN CALLENDER.

In the Scranton *Republican* of April 24th, 1884, we are instructed in the way of salvation as understood by Hon. H. B. Payne of Kingston, Pa. In a speech before the "Cœur de Leon Commandery" of Scranton, at an installation of officers, we are treated to some rare gems.

His first assumption is that the Knights Templar of the eleventh century and these of the nineteenth are the same! This baseless and worthless assumption of A. G. Mackey, taken up by our orator, is substantially contradicted both by Rob Morris in his Dictionary of Freemasonry, and Rebold's History of Freemasonry, both recognized by the craft as high Masonic authority. According to the latter, "The order of modern Templars, constituted the 4th of November, 1804, by virtue of an old constitution found in the possession of a brother, and according to which the founders afterward pretended to be the legitimate successors of the Knights of the Temple." *Rebold's History of Freemasonry, p. 225.* After showing the great wealth of the Knights of the fourteenth century, Morris says, "But wealth and prosperity naturally led to *licentiousness*, neglect of Templar law and in the end *destruction.* (Italics mine). Does the orator of "Cœur de Leon Commandery," suppose that every one will consent to his groundless assertions, as perhaps the ignorant masses of Scranton did?

The Sir Knight next asserts the great antiquity of Freemasonry, and the substantial identity of this with knighthood. While the basic principle of Masonry dates back to the Satanic conspiracy against the *Anointed One*, when the angels "left their own habitation" and were in consequence made prisoners in hell. Speculative Freemasonry was 168 years old last June, and its birth-place was in a tavern bar-room in Covent Garden, London. Unless the offspring is older that its parent, modern Knighthood cannot date back of June, 1717. Make a note of this, dear defender of the women and the church, and if you can refute the statement please do so.

But the questions of the antiquity of Masonry and Knighthood is of little moment compared with the religious claims and bearings of lodgery. Our orator must be a genius to get so much error into so small a space. We must give the reader a sample of his theology. He says of Masonry, "its fundamental base is deity." Not the deity of the Bible, who is the Father of Jesus Christ, but the G. A. O. T. U., the *unknown* god, whom Masons "ignorantly worship." When Masonry denies the Son of God, it denies the Father also. *It does deny the Son.* Mr. Payne concedes this in the following words: "It teaches of God, but of no special religion." That is, it ignores Jesus, and expunges his name from Scriptures quoted, in part, in their rituals. It holds and teaches that Jesus founded a *sect* which Masonry condemns. Of this statement there is abundant testimony in approved Masonic books.

Our Knight also says, "It is founded on the Bible *and* elevated manhood." Does not our orator know better than this? It is *less* founded on the Bible than Mormonism, or the papacy. Call us to an account for this statement and we will show it up fully.

Mr. P. *ought* to know, whether he does or not, that the Bible is held to be *one* of the *three* lights in Masonry, the others being the compass and square on the altar. He should also know that the Holy Scriptures are not used at all save in a Christian land. "The book of the law," is any book accepted by the people of the land—the Koran, or Shaster, or Mormon bible, is equal in the eyes of Masonry to the Word of God. In the light of these facts, how is Masonry founded on the Bible? Besides all this, there is not in this land, if in the world at large, a religion which so thoroughly antagonizes the Bible as does Speculative Freemasonry. Meet us like a man and put us to the proof of this. Again our Knight says Masonry "teaches all the virtues and leaves a man to his honor." False again. Is faith in Christ a virtue? Does Masonry teach faith in Christ? No, it teaches no "special religion" and Christianity is a special religion of faith in the Son of God, whom Masonry brands as the founder of a sect and therefore Masonry must count him out. It is our profound conviction for which we hope our "gallant Knight" will call us to defend, that Masonry does not teach *any single moral virtue* known in the Decalogue on a *legitimate* basis; that in discarding the Son of God, the *embodiment* of all virtue, it *discards* all virtue, while it tends to, and virtually teaches all the vices known in, and forbidden by the moral law. We put this down as our thesis to be met by some Sir Knight. Come let us reason together. What, for example, is Masonic charity? Selfish and clannish. What is Masonic loyalty? Supreme allegiance to the Masonic despotism, and all their boasted virtues are

of the same type with these. Mr. P. says, "In this hour, however, skepticism is in the very atmosphere; rationalism is trying to reason God out of the world and infidelity is trying to laugh God out of the soul." Most true, O brave Knight, and "*thou art the man*" to aid and abet this foul plot against the Christian's God. The conflict is to-day, as it always was, between the god of the heathen—*no* God—and the Father of Jesus; *a* god of Ahab and his false prophets and the God whom Elijah preached. See 1st Kings 18:39.

Masonry is rationalism gone mad, infidelity poorly disguised, while Knight Templarism is unmitigated infidelity, baptized in the name of Christ. It comes with the "hail Master" of Judas Iscariot and kisses Jesus to "betray him into the hands of sinners." The fact that Knighthood takes the name of Christ into its ritual service, is the very depth of insult. It no more Christianizes it than the gilded cross of the papacy does the church of Rome. Tacking the name of Christ onto the chapter degrees of Masonry, is to add blasphemy to insult. How can the "Red Cross" change the nature of a system intrinsically bad? It would utterly annihilate lodgery to take Christ into it *in his real character.*

Take another sample of Masonic theology from Mr. P. "Freemasonry is a power for good beyond description and is a religion, but it is not a religion entirely sufficient for man. Knighthood goes a step further and makes of the highly moral man a *living Christian.* If the Knight Templar lives up to the tenets of Knighthood, he cannot be other than a true Christian." (Italics mine).

Mr. P. here boldly reiterates what Masonic books all teach, that Masonry is a saving religion. Mr. P. however, *adds* Knighthood to make salvation sure. The ignorant masses will not believe that Masonry is held to be a saving religion. It is too absurd a theory of salvation to be credited by right-minded people, and therefore even they cannot believe that anybody can believe such an absurd doctrine.

We would like to submit to our Sir Knight a few questions.

1st. How is Freemasonry, as a religion, almost, though "not *entirely* sufficient for man?" Does it almost regenerate him; and then does Knighthood complete the work? Or does he ignore regeneration?

2d. Is there more than one name and way of salvation, or, is Masonry, topped out by Knighthood, *the one way* of salvation.

3d. If Knighthood be needed to complete this Masonic salvation, what will become of the half million Masons who never attain to this degree of the "*true* and *living* Christian?"

4th. Will these highly moral men, made so by Masonry, dwell somewhere in the suburbs of the G. L. A.? Or will they share the fate of cowans, women, children, cripples, old men in dotage, etc., who cannot share the benefits of the "mystic tie?"

5th. Will any but Knights Templar be saved, or, is there more than one way to the "sheep-fold?"

6th. Do Knights Templar even *profess* to believe the established doctrines of the Gospel, and live in accordance to them?

7th. How many of them, if any, believe in the Bible doctrines of the depravity of man, the necessity of the atonement, and regeneration by the Holy Spirit?

8th. Are not many Knights Templar infidels, some of them *pronounced* infidels, and profane swearers, tipplers, Sabbath-breakers and licentious pleasure seekers? Mr. P. *knows* they are, and that the Knights have no *enforced rules* against these sins.

Such is the band of Knights sworn to defend the church and the women! What church and what faith will these "*intensely* Christian Knights defend? As none but an apostate church will allow the sword to defend it, of course the Knights will wield their sword for the *apostacy*, and against Christ, and, if God permit, cut asunder in the ancient style of "Julian the Apostate," the saints who are faithful and valiant enough to testify against the harlotry of Masonic Knighthood. Has the *true* Defender of his church, said in vain, "Put up thy sword into its sheath, he that taketh the sword shall perish by the sword?" Let these Knights of the nineteenth century learn wisdom from the fate of those of the fourteenth, who took the sword and *perished* by it.

On August 17, 18, 19, 1880, the moral and religious sense of Chicago, though not overly sensitive, was shocked by the sacrilegious and profane conduct of the Christian (?) Knights in triennial conclave in that city. To the very pronounced disapprobation of the secular and the religious press of that city we beg leave to call attention. Among the papers which spoke out were the *Inter Ocean*, *Tribune*, *Interior*, *Evangelist*, and the *Christian Instructor.* One quotation we give from the *Interior* as a sample of much more said by the leading papers of Chicago:

"Such horrible incongruities as are seen in the display of the emblem of the Cross over *saloons* and *bagnios*, were never seen before in this country. 'Be faithful unto death;' appears amid crosses and crowns, over one of the most prosperous gin-mills in the city. What a ghastly travesty that is! There is a jeer and a sneer in it that could be equaled only by the devil reading the Sermon on the Mount to a convocation of Belials and Molochs and Beelzebubs. 'For God, Man and Brotherhood,' is the motto of another degrader of public morals. 'For God and the Right,' says still another corrupter of public virtue. We are told that a hagnio, with hideous levity, is spangled over with crosses and sacred mottoes. All this to some, is a roaring farce—to some of the hundred thousand strangers in the city—more or less, they are baits and lures and snares. To all pure minds, it is appalling blasphemy."—*The Interior of Aug. 19, 1880.*

One brief quotation from the *Evangelist* must suffice. After many well timed sentences, it concludes thus:

"What is the effect? It brings Christ and his sufferings and his religion itself into contempt. All empty forms in the name of religion are blasphemous. Such empty, unmeaning, childish profession is calculated to lead the Templar himself, as well as others, to distrust all the professions of religion."—*Evangelist of Aug. 26, 1880.*

Thus this K. T. spread eagle display impressed the moral sense of Chicago, and it would so impress any sound religious sense, however such blasphemous work might impress "Cœur de Leon." The Scranton *Republican* says that "many in the large audience went home with materially changed views upon the subject of Masonry and Knights Templar." Possibly the "*changed views*" were similar to those of Chicago and the country at large in 1880—changed to detestation and disgust. Says the Chicago *Tribune* of Aug. 22, 1880: "In fine, it is shown that an enormous amount of crusader beverage was sold in Chicago during the week just past. [Week of the conclave.] One prominent dealer estimated that a round million dollars would not cover the amount spent for this alone." Did "Cœur de Leon" imbibe in the same ratio? We hope not.

Now in view of the "ghastly travesty" on Christianity oft repeated in our country by the Christian (?) Knights, where is the Christian ministry and what is it doing? All silent? So far as we can learn, *all* silent save such as speak in laudation of lodgery! ! ! Is not this for a lamentation? and shall it not be for a lamentation? Where was the Christian ministry of Scranton while "Cœur de Leon" was perpetrating this travesty on our Christ? Is there not one prophet, one Ezekiel, whom God will take by a lock of his head (see Ezek. 8th) and show him his duty in Scranton city? Will not the Spirit "lift him up" to duty, between the earth and the heavens? There, my brother, is a "hole in the wall." "Dig now in the wall." There is the "angel of the church"—of St. (?) Luke! Rector P., "Behold he prayeth!" He speaks for Baal. Any more of the clergy of Scranton there? Heaven pity! No one in Seranton among the scores of ministers of Christ (?) to speak out in solemn rebuke of this blasphemy? Ah! it would not do to rebuke Cœur de Leon. He has a talent to growl and roar and it would almost seare a Daniel and there are few Daniels here. *Speak out, O man of God.*

THE BISHOP OF BIRMINGHAM ON FREEMASONRY.

The encyclical letter of the Pope against secret societies outside the papal church has suggested many arguments against the lodge, but few are more instructive and able than the following from the Catholic Bishop of Birmingham, England:

1. It is an historic fact that the Freemasonry of the Continent had its origin and institution from the Freemasonry of Scotland and England. Between the years 1734 and 1800 almost all the Grand Lodges in the Continental kingdoms were established by members of either English or Scottish lodges, and the dates of their establishment will be found in "Mackey's Lexicon of Freemasonry."

2. Although there is every reason to believe that English Freemasonry, as at present constituted, does not contemplate or include within its objects any conspiracy against the church or the state, such as is too frequently the case with various forms of Continental Masonry, yet English Freemasonry is in communion and in formal allianee with the principal Grand Lodges of foreign Freemasonry, if we except the Grand Orient of France, not only in Europe but throughout the world. This is not only proved by many published acts, but still more authentieally by their own official calendars, which give the names of the representatives elected to represent the Grand Lodge of England in the foreign Grand Lodges, as well as the names of the representatives of the foreign Grand Lodges elected to represent them in the English Grand Lodge. Thus the *Times* of July 19th, 1875, announces that the Grand Master of English Freemasonry had given official recognition to the Grand Orient of Italy.

3. The candidates for initiation into the degrees of Masonry bind themselves by solemn oaths to keep the secrets of the society before they know them, and at every new initiation make a declaration of the severe penalties touching life itself, to which they consent to submit should they ever reveal the secrets committed to them. Moreover, those who are initiated in the lower degrees commit themselves blindly by the very act, to the principles involved in the whole system of Masonry, even in those high degrees whose secrets are known but to a small number who direct the policy of the whole society. But this binding of the individual with solemn oaths and imprecations to unknown responsibilities is equally contrary to the principles of morality and of freedom.

4. Freemasonry is built upon the basis of a natural religion, having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the Divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of pagan Egypt, Greece and Samothrace. However this may be, like them, and like the ancient Gnostics, Manicheans, and their successors, it has its initiations, its secrets reserved for a few heirophants, its elaborate ritual and ceremonial, its legendary traditions, its affectation of terrors and illuminations, and its blind obedience enforced by oaths and imprecations. Hence the Christian who accepts the initiations and obligations of Freemasonry must belong of necessity to two religions, one of which is incompatible with the other. As a Christian he believes in the Divine revelations of Christ and in the Divine Sacraments; but when he enters the Masonic lodge he leaves his Christian faith at the door, and worships the God of nature at the altar of nature, with doctrines, rites and ceremonies of whose origin and authority he is wholly ignorant. But the church of Christ proclaims that this cannot be, and that he who accepts the mysteries of Freemasonry deprives himself of the Sacraments of Christ.

The G. A. R. sometimes displays an immoral drift togards the profanation of the Sabbath that bodes no good for the future of this republic, many of whose noblest friends and early founders had a profound respect for its sacred observance. It does not follow that those who, under military orders during the war of twenty years ago fought battles, made forced marches and did many other things not common in this country, on the Sabbath, and in times of profound peace, should keep the Sabbath no better than they did in the army. An army, at best, is a school of vice rather than of virtue, as a general rule, and it shows profound impertinence for the representatives of brute force in it to assume they are competent to tell Christian ministers and evangelical churches, either by word or act in these times of peace, just how the Sabbath is to be sanctified. When the church goes to the soldier rather than the Scriptures to learn what are and what are not moral relations and obligations, she is sure to be seduced into religious slackness. On Sabbath, July 20th, the St. Paul railway ran a special train from Chicago to Minneapolis, carrying the commander-in-chief, his staff and 200 members of the G. A. R., to attend the reunion there on the Wednesday following. There was no necessity at all for this lawlessness, and yet it is the kind this G. A. R. is too extensively practicing, and by its evil example preaching to the young men of America. Such conduct tends to raise grave doubts in the minds of Christian people about the propriety of ex-soldiers joining this association and of the people generally giving it their sanction.—*Sandy Lake News, Pa.*

The following extract is from a letter of the poet Cowper to his friend John Newton, as cited by Dr. Charles S. Robinson in a paper in the last *Century.* Cowper is writing about a clergyman recently received at Olney: "He seems, together with others of our acquaintance, to have suffered considerably in his spiritual character by his attachment to music. The lawfulness of it when used with moderation and in its proper place is unquestionable; but I believe that wine itself does not more debauch and befool the natural understanding than music, always music, music in season and out of season, weakens and destroys the spiritual discernment. If it is not used with an unfeigned reference to the worship of God—which cannot be the case when it is the only occupation—it degenerates into a sensual delight, and becomes a most powerful advocate for the admission of other pleasures, grosser perhaps in degree but in their kind the same."

—A minister of the Gospel, excusing himself for not espousing the temperance cause, recently said: "It is unsafe for us to take a higher stand than the lowest of our congregations." Such ministers are on a level with Micah's priest. See Judges 17: 18.

—The editor of the Toledo (O.) *Blade* has visited Maine to see the working of the prohibitory law. He pronounces the "Maine law" effective, and with his influential paper joins the ranks of prohibition.

—I think it is beyond dispute among the scholars of the first rank that at the Passover the wine used was non-intoxicating, and that our Lord instituted the Supper with such wine.—*Joseph Cook.*

WASHINGTON LETTER.

Washington, Aug. 13, 1884.

Last Sabbath was duly celebrated by grand Masonic parades with a profusion of plumes, banners, and bands of music. The occasion was the funeral of that proverbial character, "the oldest Freemason," and seven different orders of Masons held their meetings as by advertisement, on Sabbath forenoon and in the afternoon made their display. It was a grand opportunity for advertising the order, and very amusing to the throngs of boys who followed in the wake. There was also a grand display of the Knights of Pythias over one of the victims of the Greely expedition. Altogether it was a fine day for the orders and one that will long be remembered by those who delight in Sunday as a holiday.

Another event noticed in the *Star* of Monday was that of a colored man who kept an open Sunday bar. Had he been white, and had only a side door open, the result might have been different. He has arrested and two witnesses, one a policeman and the other a minister, swore that they bought beer and whisky and paid for them. The court was evidently a little taken aback, and the following dialogue took place:

"What is your business?"

"I am a clergyman."

"What were you doing in there Sunday?"

"Well, we sometimes want drinks and cigars for the brethren."

"What did you say your business was?"

"I preach the Gospel and collect money from the society brethren."

"Who paid for the drinks?"

"I did."

Court—"He is fined twenty dollars."

"That's a good case to take up to the higher court," said the lawyer.

"Yes, on the testimony of a preacher," said the judge.

Now it is to be hoped that for the honor of religion this "clergyman and society brother" does not represent any religious organization. Surely there is no condemnation too severe for such conduct; but as between going into a saloon, buying whisky and paying for it, and celebrating the devil's communion by drinking wine from a human skull, the preference, seems to me, is in favor of the whisky. But sad to say, not a few popular clergymen in this city and elsewhere have not only committed this latter abomination, but glory in their shame. There is, perhaps, no order so popular as the Knights Templar.

I notice that notwithstanding the personal disclaimer, the *Christian Recorder* still advertises in the *People's Advocate* of this city as "the organ of the Masonic fraternity and organ of the I. O. of G. T. for the world."

Such discrepancy of professions would hardly be regarded as decently honest among business men. It must not be forgotten that the first lessons in secretism are lessons of dissimulation and hypocrisy. The promise to always conceal the truth, about which everyone is likely to enquire, carries with it the promise to pretend that some things are true that are known to be false. It is not strange that men who are trying to practice both Christian and Masonic morality should sometimes mistake the one for the other.

It is a matter of rejoicing that the police regulations of the city are evidently better than they have been, and that crimes have diminished within some months. Just now they are making raids on the gamblers and policy men who have been driven from the city and make their headquarters on the Virginia side. Last night a nest of them was broken up near the Long bridge. H. H. Hinman.

THE LODGE RUNS THE CHURCH.

Passing from Lacon to Peoria I took occasion to distribute some of our anti-secrecy documents among the passengers on the packet "Grey Eagle." A gentleman, accosted me pleasantly, and after a brief interchange of views, said: "We had a minister sent to us a few years ago who was opposed to secret societies. He spoke against them publicly, which so enraged the members of secret orders that they refused to support him. We had hard work to raise his salary that year, and he has since been compelled to retire from the ministry and go onto a farm, as he would not even silently seem to countenance the secret orders." "In our church," (the M. E. of ——) said he, "the orders demand of each of our preachers that he shall give at least one address during the year at some of their public meetings and make an occasional favorable allusion to them as a condition of support. Our church is run by its lodge members."

How is it with your church, reader?

J. P. Stoddard.

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work and do it; and work at it like Hercules. One monster there is in the world, the idle man.—*Carlyle.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

The Missouri State Central Committee of the American party suggests the following times and places for holding county conventions to select delegates to the State nominating convention to convene at Avalon, September 11th, and transact such other business as may come before them;

Worth county, Grant City, August 23d.

Gentry county, Albany, August 30th.

Livingston county, Avalon, September 11th, 1884.

IOWA STATE POLITICAL CONVENTION.

The Iowa State convention of the American party will be held in Washington, Aug. 27th, to nominate State officers and electors, and transact such other business as any may be brought forward. This convention will be held in connection with the "Annual meeting of the State Christian Association." Let there be a general rally to this convention from all parts of the State, for every person in Iowa who is interested in the success of the American party should try to be present at these meetings and show their faith by their works. Let us hesitate no longer about committing ourselves to this work.

S. E. Starry, *Chairman, Central Committee.*

ILLINOIS AMERICAN PROHIBITION CONVENTION.

Arrangements are well advanced for holding a State meeting at Monmouth, Ill., on the 11th and 12th of September. The friends at Monmouth are many and hearty in their co-operation. They will do liberally in the way of entertainment and help on the cause every way possible. The opera house has been secured. Speakers are engaged. Reduced rates obtained on the C. B. & Q. R. R., between Chicago and Burlington, also between Rock Island and Beardstown. J. P. Stoddard.

MICHIGAN TAKE NOTICE.

There is to be held at Macatawa Park, on the shore of Lake Michigan, Aug. 28., a Convention by the Michigan Christian Association, in the interest of thorough reform. It has been suggested that this be also a nominating convention to put a State ticket before the people, and the suggestion is hereby acted upon and announced accordingly. Let every loyal man aim to be present. We will give farther particulars soon. Remember the date Aug. 28th, instead of 29th as first announced.

W. H. Ross, *Pres.*
C. L. Preston, *Sec.*
H. A. Day, *Gen'l Agt.*

A GOOD ENDORSEMENT FROM A GOOD MAN.

Sabetha, Kansas.

Editor Cynosure:—I am so glad the American convention had the good judgment to nominate S. C. Pomeroy as their standard bearer, as I am satisfied he is one of the purest men of the age, notwithstanding the York lie. How glad I am that the Lord put Bro. Bailey on the track of that York and Belford slander just in the way he has; as he has proved it up so clearly that a Republican or a Democrat, though a fool, cannot err therein, and are bound to believe his innocence. I hope the hand of the Lord is in all this and he will bring Mr. Pomeroy to the front to the help of the Lord against the mighty hosts of sin and dark secret orders which are fast becoming the idolatry of the church and nation.

John Thompson.

TO THE AMERICAN PARTY.

"United we stand, divided we fall." Dear friends, is there no way whereby the friends of prohibition can all pull in one harness at the coming election? It seems to be a very desirable thing.

Prohibitionists as a party cannot go with the American because of its anti-secrecy plank; but Americans can vote for St. John and Daniel, who have a "clear record." They are *good* men—strong prohibitionists, and not connected with any secret organization. The Prohibition platform is about the same as the American, except the anti-secrecy plank.

Now, why cannot every American vote prohibition and thus roll up a temperance reform vote that will amaze and startle Republicans, Democrats, saloonists, and all liquor men.

Please pass the word around, let the matter be fairly considered, and may the Lord lead the hosts of reform to such a course as will please and glorify him.

Will the *Christian Witness, The American, Blanchard Record, Free Methodist, The Vanguard, Telescope,* etc., please copy and speak. Geo. Thompson.

Oberlin, Ohio.

POLITICAL OPINION.

THE AMERICAN FIRST.

When the long-time attitude of the party has to be overlooked, the moral paucity of the platform to be ignored, and a microscopic investigation of the candidate is necessary in order to find anything that may serve as a something for religious people to placate their consciences with; and the issue is then made upon the qualities of the man rather than the principles of the platform, we think it is time religious men considered before they vote with such a party. Our position is the American party first and all the time; but if this be impracticable, then the Prohibition party. The others? Why, don't touch them at all, not even with a ten foot pole. It is time, high time, that principles rather than parties or men were the subject of Christian votes.—*Free Methodist.*

AN INFLUENTIAL ENDORSEMENT.

Were we to choose between the parties which have made or will yet make nominations for the presidency, asking for the suffrages of the American people, we would take the *American party.* This party goes farther in reform than any other. In addition to all principles of right promulgated by other parties, it makes the declaration in its platform: "That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government." It therefore advocates the recognition of these great truths in our Constitution; the use of the Bible "associated with books of science and literature in all our educational institutions;" and the observance of the Sabbath because "required by God and needed by man." It further says: "We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law." We heartily endorse all these principles and the whole platform adopted by this party. We honor the leading men connected with the party as among the purest of American citizens, and we intend to be found standing with them in the advocacy of the truths above referred to....

As a religious journal, believing in civil government, and holding it to be the right and duty of the Christian press to take a substantial part in political affairs, we have asked, sincerely and prayerfully, whether we should cast our ballot and use our influence for the *Republican party,* or for one of the parties above named. If it were in our power to say which of the three should take the reins of government our first choice should be the *American party,* and under its rule we should rejoice in hope of the purest government known to man; our second choice would be the *Prohibition Home Protection party,* and our eyes would look with joy for vigorous measures to free the government from the curse of rum; our third choice would be the *Republican party,* the one with which we have always acted, which has wrought out most wonderful moral and political achievements during its history, and which is now, so far as it goes, on the right side of most of the great questions of the day. [The above is from an editorial in the *Christian Worker,* the excellent Friends' paper of Chicago. The editor con-

cludes that on the whole it is duty to vote for Blaine.—ED. CYNOSURE.]

CHINESE SENSE.

The following words addressed by the Chinese minister to his countrymen here shows a mind of no ordinary intelligence and appreciation: "The status of the Chinese in America is not what it ought to be, not what it is in European countries, and not what I feel confident it will be in the future. I have but few suggestions to make. Keep out of American politics; they are a whirlpool in which the swimmer is always drowned, and which the Americans understand just as little as you do. Attend to your business carefully and conscientiously, no matter how humble it may be. Let the citizens of this metropolis know how honest and capable our race is. They will find ere long that, however superior they may be to us in the art of war and of machinery, we still can teach them lessons in that morality and fair play which in the long run rule the world."

THE PITTSBUROH CONVENTION.

This convention showed its good sense in refusing to be dictated to by wire-pullers, refusing to be inveigled or driven from its purpose; and the nomination of Gov. St. John, of Kansas, for President of these United States, is in proof of their straightforwardness and singleness of purpose. We are still in hope that he may yet give us such pledges that it will be consistent upon the anti-secreey basis to vote for his election. But there is one thing we can do, that is in our State, county, and town prohibition nominatious: refuse to vote for all those upon the ticket known to be secretists, supplying their places with the names of such as we know to be good temperanee men and not lodge men; for there is plenty of such timber in the prohibition ranks. Thus doing our duty to the temperanee issue and keeping our consciences elean on the anti-secretism question we ean be felt and can afford to bide our time. Of the ultimate issue there ean no doubt. —*Free Methodist.*

—The *Miehigan Holiness Reeord* prints the American platform with the following unqualified endorsement.

"We fully endorse the platform of the Amerieau party and hope our readers will give it prayer and thought. We do not believe in Christians making a hobby of politics, uor is it consistent for a Christian minister to negleet his work as a miuister of the gospel for politieal work. We have known many effieient ministers who lost their power and usefulness in this way. Holiness to the Lord should be our only hobby. But in order to be true to God we should be true to our eouutry. Christians should vote as they pray—no matter if they vote alone. As the political eampaign is before us, we believe that our holiness editors can do good work for God by publishing this American platform that our brethren may know how to vote consistently."

ELDER NATHAN CALLENDER, *Thomson, Pa.:*—"I was satisfied with the first nominee, and believe him as capable and as truc a man as exists, but I am well satisfied with the change to S. C. Pomeroy. Both are moral heroes and of no common ealiber. *Pray* (not huzzah) for Pomeroy and Conant. PRAY for the triumph of truth. Yours for the God of the Amerieau platform, the Father of Jesus."

A few days ago I was reading a book entitled, "Lives of Blaine and Logan," written by Thos. W. Knox, and published by the Hartford Publishing Company, Hartford, Conn. Blaine's historian, in relating what Blaine eats and drinks, says "he never drinks wine and never has it in his home in Augusta. Occasionally, in Washington, he will take a glass of wine." These are the exact words as they occur on pages 212 and 213 of the "History of Blaine and Logan," and it is a book that is largely used in this seetion as a eampaign document in favor of the Republicau nominees for President and Vice-President, so that I eannot see how partisans can elaim it to be a campaign lie.—*Weedsport, N. Y., letter in N. Y. Witness.*

THE PROHIBITION CANDIDATES.

Mr. St. John onee joined the Masonie lodge. For seventeen years he has not been inside of a lodge and does not intend to go in again. He has been a friend and correspondent of a prominent American party man and has expressed himself as in favor of *open methods* in our work. He has endorsed the American party platform, including the anti-seereey plank.

Mr. Daniel has never been a member of any secret society. Like Mr. St. John he has done all his temperance work openly. He has been importuned to join the Masons and Odd-fellows, but has deelined. He likes the American platform and favors open methods. At the Pittsburgh eonvention he, as chairman, fought the lodge rioters with heroic determination and deelared that the Amerieau party representative had been aceorded the floor and must and should be heard. After this firm and manly eourse he was rewarded by a unanimous nomination.

The Pittsburgh eonvention itself was mixed, but no one could fail to see that the lodges were at a diseount. The evidence of this was very surprising and striking. The Masonic eandidate for the Presideney was overwhelmingly defeated. The Good Templar eandidate for chairman of the eonvention was defeated for that office, and several times defeated in propositions whieh he made. The Amerieau party representatives were the reeipients of many friendly assurances from leaders of the convention. More than all the rest, a gentleman, who was a candidate before the convention, says that he was continually beset with the question whether he was a member of any secret society, showing that this was an important consideration with many delegates.—*The American.*

—Bro. E. B. Graham is chairman of the executive committee in arranging for the annual anti-secret State convention of Nebraska. He expects soon to make a tour of the State in order to select a favorable point for holding this convention. It is proposed to work up the State National Reform Convention in connection. As secretism is one of the evils which the National Reform movement aims to resist, and the anti-secret forces should not unite in conventions.—*Blanchard, Iowa, Record.*

CORRESPONDENCE.

PAGAN CEREMONY OVER A CHRISTIAN TEMPLE.

GIBBS CROSS-ROADS, Tenn.

EDITOR CHRISTIAN CYNOSURE:—Allow me (after having walked in the light of the Polar-Star the past ten months) to congratulate you for the earnest efforts you are making to emancipate our people from secret orders. I have often beeu inclined to write to you as a dear friend, but surrounding eireumstanees have been such that I have not attempted to do so.

Ours is a land of bondage to the lodge. A vast majority of our leading men, politieally and religously, are in some way brought under lodge influenee; even those who do not belong to the lodge are so eompletely under its control that if one should say ought against it, they will eaution him, saying, "You had better be careful," etc. Like the young brother who elosed a telling speech in chureh conferenee, "I thought I would ehoke if I kept silent." Perhaps if it had not been for a lengthy artiele in the *Missionary Baptist* of July 23d, published at Nashville, Tennessee, of which I have been a regular contributor almost since its birth, I would have kept silent. But for the eause I love dearest I feel constrained to enter my protest against such language from a standard religious paper.

The article referred to claims to be extracts from the *Daily American* of Nashville, and refers to the laying of the eorner-stone of a ehureh house erected by the First Baptist ehureh of Nashville. I shall eopy only a few of those extracts:

"At 5:30 o'elock the members of Phœnix Lodge, No. 131, who were invited to lay the eorner-stone, marehed to the sceue escorted by a brass band. They ascended the broad platform erected for the oeeasion, upon which were also seated some of the members of the building eommittee and the choir." "Rev. Dr. C. H. Strickland, pastor of the ehureh, and Grand Chaplain of the order of Masonry in Tennessee, stated that Major Jno. L. Weakley, ehairman of the building eommittee, would make the neeessary explanations of the purpose of the building and the objeet of the oeeasion. [Any who had not been hoodwinked and eabletowed eould very well understand the objeet of the occasion.] This Maj. Weakley did in a few earnest and appropriate remarks. In eonelusion, he thanked the time-honored order whieh had aceepted an invitation to lay the eorner-stone, and bade them proceed." "The corner-stone was placed by those engaged in the construction of the building. A eavity in the stone eontaining quite a number of treasures. The Master of Cermonies, Maj. Foster, then gave three distinct raps upon the stone, followed by nine hand claps by the Masons, denoting the eonclusion of the ceremonies." (More properly heathen mockeries.)

Dr. Strickland introduced the orator of the oeeasion—Rev. Dr. A. D. Sears, of Clarksville."

"In the outset of his remarks, Dr. Sears paid a high tribute to Freemasonry and Knight Templarism. He spoke of the noble teachings of the one, and the many illustrious names numbered in its ranks, and of the aggressiveness and courage of the other as the representative of the Crusaders." (How wonderful!) "Dr. Sears said that the corner stone was of Masonie origin, and none but Masons could truly eomprehend its signifieance. (Surprising intelligence!) "Others tried to lay corner-stones, but often laid them wrong." (What an honored fraternity is theirs!) "The speaker conteuded that none but Masons should lay corner-stone."

Who ean wonder that the masses of the people are given over to hardness of heart and reprobacy of mind; that skepticism and infidelity are rapidly inereasing, when a worldly institution, organized by earnal man, and fostered for selfish ends, is to be not only lauded above the ehureh of the living God, but exalted far above, and presented as the guardian of the ehureh of Christ, and that by one who elaims to be ealled of God to preach the gospel of Christ!

When ministers of the gospel publicly present the lodge as superior to the ehurch of Christ; and when the ehurch has so far descended from its lofty position as the "light of the world" as to eall in the worshipers of Hiram Abiff to perform the work which she thereby acknowledges her unworthiness and inability to perform, it is certainly time for us to look for an assembly uneontaminated with the lodge, or not the slave of the lodge, in order to find the church which the "gates of hell" shall not, or rather has not prevailed against.

I have eoneluded that under eireumstanees as above noted, silence, by those who love the appearing of our Lord Jesus Christ, is the accomplice of error, and therefore could not keep silent and have the honor of my blessed Master trampled under foot. I am a poor man; have only been engaged in the ministry about three years, but heneeforth hope to "declare all the eounsel of God," trusting him for suecess. If you have any Anti-masonie literature for gratuitous distribution send it to me and I will use it to advantage. Yours, in Christ,

W. H. SMITH.

THE POSITION OF WOMAN.

EDITOR CYNOSURE:—The fact that woman suffrage lingers along so much, signifies peculiar characteristics. One thing seems still trne, and it must remain a matter of fact; namely, that woman, looking for liberty, for emancipation and equal rights, cannot too soon recognize the fact that her entire, permanent help must come from pure Christianity. The cause of woman, like those of temperance and anti-secrecy can never be any greater than the sum of Bible zeal.

It was not an agreeable sight to see Frances E. Willard ("the Deborah of the temperance cause") sitting in a political convention beside a woman whose clamor for suffrage, or rather whose associations and occupation in no sense recommend her to the attention of Christians as a worthy advocate of their native, inalienable rights.

It will be seen, every time the question is confronted, that the elevation of woman involves a steady consideration of the cause and source of the standing she *already* has. Now, while it may not be an easy and short process to determine exactly from whence she has and does derive this standing, there are resources, there is a method of elimination whereby we can determine certain influences, some of which, too, profess the loudest friendship, but which are not only not helpful, but are constitutionally and diametrically opposed to her.

In this list may be mentioned the class (Liberals) of which the virago before mentioned is a representative, and who must confess that outside of Christianity woman is a slave; that her freedom from the position of a beast of burden, or the tool of base men, is known only where the Bible shines forth its light.

Next secret societies, temperance orders included, which are well known to be simply a species of legerdemain, of manipulations, though dexterously handled and in many forms, by their parent Freemasonry, to hoodwink and deceive, as it were, the very elect themselves. For woman to have, in any way, collusion with these, is but to toy with the wiles of a charming serpent. Lodgery being professedly and constitutionally pagan, representing and even professing admiration for periods, countries and conditions of society, in which woman is known to have been but a cypher, save for base purposes, what from it can woman expect?

Then the papacy. Miss Willard forgets while standing before the Republican convention, that when she "gave the sop," "A society that has an open hand for the Catholic as the Protestant,"—she forgets that this same institution (papacy) had it the power, would quickly hustle her back to a position not only obscure, but that with a spirit of disgust and indignation which only it can manifest in reference to the "sphere of woman."

The recent papist Total Abstinence conventiou, held in this city, and which perhaps has no equal for lulling to sleep and chloroforming the Protestants, suggested to us, and should to everyone, some striking inquiries. Where were the women? Where, in all this mammoth annual gathering, a gathering for a cause so noble, where, echo repeats, where were the women? Archbishops, bishops, prelates, etc., fill the air from the beginning till the sound dies out in the distance. Scarcely a layman, much less a woman, in a thousand miles—so, practically, at least.

Masonry excludes woman, papacy excludes woman, paganism excludes woman, some Anti-masons exclude woman; but some Anti-masons profess to oppose papacy, who yet exclude woman, and since all which excludes woman must partake of paganism, we easily see that some of pagauism exists outside of papacy, also, that some of what professes to be Christianity is yet paganism. Pure Christiauity, on the other hand, *includes* woman.

If paganism stands for a synonym of hostility to woman; it also follows that before woman can have pure freedom, there must be eradication of pagauism; that is, in these various forms, as liberalism, Masoury, papacy, etc., with any and all affiliation with them.

As to opposition to woman by papacy, there is reason to fear that the hostility from this source is more serious, more violent, deeper grounded and farther reaching than is at all supposed. Much might be learned on this point by observing converts from this system; the reluctance with which they give up and accord to woman what she has from other Christians. To do this, to observe these facts and yet treat the converts with respect is not always easy, but it must be done with love and patience, remembering that they themselves are not so much to blame as is the system in which they have been trained and molded. To cure disease we must know the cause, also the remedy. To aid woman and to bring to the light her opposers we must know in what consist the evils, especially when they are fundamental.

Finally, let woman look for her rights not to man, but to God, to the establishment of his kingdom on earth as it is in heaven; then will she be free indeed. J. C. S.

THE OLD PILGRIM ON THE PITTSBURGH MOB.

EDITOR CYNOSURE:—Mr. Coleman of Wisconsin justifies the extravagant conduct of himself among the rioters of the Pittsburgh convention on the ground of President C. A Blanchard's quotation of a historical fact that Rome was saved by the cackling and not the hissing of geese. The *Christian Statesman* writer says "it was probably severe."

If the President was wrong I would be the last man to sustain him. He should be censured. If not wrong, every healthful human interest requires that he should be sustained, at least left to the common sense of community without criticism, and that will sustain him. Was the historic quotation correct? Nobody disputes this. He was truthful then to say the least, and this in these times is a virtue of high merit. He cannot be

faulted as a libeller. Did he charge the convention or any member of it with the disgraceful crime of hissing a man while acting entirely within the limits of the strictest propriety? *No, no,* not a word of it. He had come to give power and influence to the convention. He was legitimately introduced. He was no intruder. He had a sacred right to the attention of the convention. Not the wildest disturber accuses him with an impropricty of statement or spirit or method until the most outrageous disorder by hissing and clamor was inaugurated. Has President Blanchard no rights? Are mobs privileged characters to do what they will? At this juncture he made a historic quotation. If there was a justification of their hissing and howling it must have occurred before this quotation. That man has not an element of fairness in him, he is wickedly dishonest, who claims the historical quotation as a justification for the mobocratic uproar, when the quotation was not made until after the upaoar occurred. The *Statesman* must have State regulations of sufficient efficiency to put a stop to mob violence, and defend good men in their rights. This was too severe was it? Stephen was too severe in his cutting rebukes of the mob who stoned him. Christ was too severe in his scathing reproaches of the wilful, malignant Pharisees.

President B. presented no argument but a simple fact. He made a simple statement of the principles of the American party. Cannot we Americans state what we believe? Things have come to a wonderful pass when we Americans cannot tell what we believe.

The *Signal* should remember when the women were mobbed when they prayed, and sung, and talked their belief, and not throw its weight constructively in favor of those who use mob violence to silence a representative man who is simply stating the principles of a party no one need be ashamed of.

Will the New York *Witness* cower before the mob and allow a witness for Christ's truth to be trampled down? Though the disciples fled, they finally suffered martyrdom for Christ. So will the *Witness*, for it loves the truth. All we Americans want is fair, equitable Christian treatment. We want no privileges but such as the humblest may claim, and among these we regard as the most precious, liberty to confess our belief.

AN OLD PILGRIM.

PITTSBURGH CRITICIZED.

PITTSBURGH, Pa.

EDITOR CHRISTIA NCYNOSURE:—The old saying, "The mountain labored and brought forth a mouse," has been again and again verified in the history of the political conventions of this country, and the late convention of the P. H. P. party has proven no exception. I do not intend any reflection upon the candidates nominated. They, for ought I know, are men above reproach and of most sterling principles. If so, the action and conduct of the convention will show them that they are in very uncongenial company. The convention, in point of numbers and enthusiasm (if the effort to keep up an uproar of applause at every possible opportunity constitutes enthusiasm) was a success, taking the most approved political conventions as a model. In all of the modern political clap traps it was a decided success. This was manifest in all of the arrangements and never for once lost sight of.

The Hon. Mr. Stewart's opening address, a very lengthy, tedious, printed speech, over an hour in its delivery, abounded in rhetorical effort to secure applause, and intelligent men, whose hearts and souls are in the temperance cause, left the convention in disgust at the evidence of political clap-trap and disposition to make unsupported and extravagant statements on the part of speakers; and when the morning papers, containing proceedings of the convention, gave an account of the ribald and indecent conduct towards Pres. Chas. A. Blanchard, they were led to exclaim, "false in part, false in whole."

This last attempt of unblushing hypocrisy should, as it certainly will, receive the unqualified condemnation of all honorable men and women who desire to see truth and honesty govern in our political affairs. In order to uphold oath-bound secrecy, this highly moral party in its treatment of Mr. Blanchard, trampled under foot all their protestations of desire to put down the rum traffic, all their pretended love and sympathy for the poor drunkard was cast to the winds. The millions of wretched creatures that were through the rum-curse filling drunkard's graves, whose blood Mr. Stewart would have cleave to the Republican party, must continue to fill the land with mourning before these devoted reformers would consent to give up the advantages of the lodge, the strongest ally the rum-traffic ever had or has! * * *

While ringing the changes on the treatment Miss F. E. Willard received at the hands of old parties, which was civil, this very refined and religious convention invites a Christian gentleman, a representative of a Christian party, to address them, and at the instance of the Masonic beast excel in ribaldry any similar political treatment or conduct of any convention ever held in the same city by the Republican party. And yet men professing undying love of righteousness and hatred for the midnight clans can see no cause of condemnation, and much cause for approval. Well, if our Nation is never reformed until this class of reformers reform it, our prayer is that either of the old parties may live long and prevail over hypocrisy pure and simple.

J. B. C.

LIBERTY ENLIGHTENING THE WORLD.

The statue with the above designation which the old spirit of French Jacobinism has presented to the democracy of America (with which it has nothing in common, for the American idea of liberty enlightening the world is a school-house with a Bible in it—not a pagan statue) has been corner-stoned by the Freemasons. It ought therefore to be called the statue of Freemasonry lighting New York Harbor, and have Tweed's head on it; for he was the greatest Freemason of New-York. That Bishop Potter of the Episcopal church should consecrate such a thing in the midst of such a crowd is very lamentable, but it ought to be gratifying to all men of sense and true religious feeling to have observed how few persons (besides the Freemasons) and how little character were present on the occasion. New York now stands distinguished for four things—for a Democrat who proposes to be a reformer; for the great Freemason Tweed, who rendered reform necessary; and for the Mason-honored pagan monument, Cleopatra's Needle; and Freemasonry lighting Bedloe's Island, for all of which we are indebted to Freemasonry.

ANTI-PAGAN.

FINNEY'S "LECTURES TO PROFESSING CHRISTIANS."

OBERLIN, Ohio.

These lectures are the latest publication of the writings of Pres. Chas. G. Finney. An ardent worker in the Christian field was sojourning in Canada where the book in English print, as providence would have it, fell into his hands. "A fellow traveler to the land of life" presented it to him. On bringing it to Oberlin he exhibited it to the enterprising publisher of Mr. Finney's writings, who decided at once to reprint it. The work is done. It contains twenty-five lectures which furnish no ordinary food for the sober reader. None in search of amusement need obtain it as he will be disappointed. Although directed to "Professing Christians" it is to all in downright earnest on religious and moral questions and who regards this life a reality. From the first lecture to the last it has a savor of grace charming to all such persons—a savor they never mistake, whatever they may think of the author of the lectures in his technical method of expressing himself, sometimes criticised as "not theological." But even in theology, as well as in the matter of the lectures, it would be quite advisable for a critic to be conscious of considerable dialectical power before putting pen to paper to show wherein the theology of them is in error. The days of prejudice against President Finney's theology are now over, and the question, What is his error? is now in order.

The very first sentences of the first lecture on "Self Deceivers," are the reminder of "a strong man" about "to run a race." They are the unqualified utterances of conscious power challenging a sinful conscience and bidding contradiction utter defiance. The reader will mark them.

"There are two extremes in religion equally false and equally fatal. And there are two classes of hypocrites that occupy these two extremes. The first class make religion to consist altogether in the belief of certain abstract doctrines, or what they call faith and lay little or no stress on good works. The other class make religion to consist altogether in good works (I mean dead works) and lay little or no stress on faith in Jesus Christ, but hope for salvation by their own deeds."

If any object to these statements on theological or material ground as related to the subject in the hands of the author, more than one would like to hear what he has to say upon the subject.

Next in the list of the lectures is "False Professors," "Doubtful Actions are Sinful," "Religion of Public Opinion," "Conformity to the World," "Dishonesty in Small Matters Inconsistent with Honesty in Any Thing," "Justification by Faith," "Sanctification by Faith," "Perfection," "Love the Whole of Religion;"—topics that alone stir a thoughtful mind.

Speaking of Mr Finney as a writer when it was fashionable to hoot at him, Rev. Wm. Burleigh says:

"We will venture the prediction that fifty years hence this volume ["Finney's Theology"] will rank among the standard works on Theology and the name of Finney be mentioned with those of Edwards, Dwight, and Emmons. The time will come when Finney will have justice done to his exalted talents and when the host of his revilers—men not possessing in the aggregate half his mental grasp will be lost in oblivion unless he should preserve their names from utter extinction by an incidental allusion in his works."—*Charter Oak*, Hartford, Conn.

Dr. George Redford of Worcester, Eng., edited the London edition of his Theology and speaks thus:

"The editor frankly confesses that when a student he would gladly have bartered half the books in his library to have gained a single perusal of these lectures [on Theology] and he cannot refrain from expressing the belief that no young student of theology will ever regret the purchase or perusal of Mr. Finney's lectures."

Many who cannot procure this large work, will now be glad to know the volume before us—pages 468—can be ordered from Rev. C. Conkling, Oberlin, Ohio, who will send it pre-paid to any address on receipt of the price, $1.50.

C.

—Four Odd-fellows of Elgin, Ill., have been cited to show cause why they should not be expelled from the church.

—Samson wrought all his great works alone. He went everywhere single-handed. God has some such champions. We ought to be ready to serve alone if others are not able or disposed to work with us.—*Crisis.*

—The N. Y. *Mail and Express*, in a historical article, says a Philadelphia man makes a business of preparing and mounting skeletons for schools, *lodges*, and private individuals. This verifies the published expositions of some of the lodges in one very important particular, that human skeletons are used in the initiations. No "perjured wretch" need tell us the lodges use a human skeleton in their mock solemnities.

BIBLE LESSONS.

LESSON IX.—August 31, 1884.—God's Works and Word.—Psalm 19: 1-14.

GOLDEN TEXT.—Thou hast magnified thy word above all thy name.—Psalm 138: 2.

[*Open the Bible and read the lesson.*]

"The heavens." From *heave*, the perfect participle of which is heaven. The *heavens* are plural for their variety, comprising the watery heavens with their clouds of countless forms, the aerial heavens with their calms and tempests, the solar heavens, with all the glories of the day, and the starry heavens with all the marvels of the night; what the Heaven of heavens must be hath not entered into the heart of man, but there in chief all things are telling the glory of God.—*Spurgeon.*

"The glory of God." The heavens, as Bacon observes, declare the glory but not the will of God: that is known only by his law, revealed to man as the perfect expression of that will, for his conversion, instruction, and guidance.—*Cook.*

"His handiwork." His hand-work, the work of his hands, hands being attributed to the great creating Spirit to set forth his care and workmanlike action, and to meet the poor comprehension of mortals. In the expanse above us God flies, as it were, his starry flag to show that the King is at home, and hangs out his escutcheon that atheists may see how he despises their denunciations of him.—*Spurgeon.*

"Night unto night sheweth knowledge." Night sheweth knowledge unto night; *i. e.*, knowledge of God and his glory. The Hebrew word for *sheweth* means properly "quickeneth," "keepeth alive;" that is, gives a living, quickening knowledge, as though contemplation of the starry firmament awakened deeper, more spiritual thoughts than the brightness of day. Bishop Horne remarks of day and night thus occupied, they are "like two parts of a choir, chanting forth alternately the praises of God."—*Cook.*

"No speech: no words: no [literal] voice of theirs is heard."—*Cowles.* The meaning of ver. 3, when thus translated, is that nature utters no audible voice, but yet (ver. 4) without any words powerfully proclaims her lessons to the reflecting mind. The idea, in short, is just that so beautifully expressed by Addison, when he says respecting the orbs of heaven:

> "In *reason's ear* they all rejoice
> And utter forth a glorious *voice*,
> Forever singing, as they shine,
> 'The hand that made us is divine.'"
>
> —*A. Roberts, D.D., in Old Test. Revision.*

"There is nothing hid from the heat thereof." This is especially illustrated by the scientific doctrine of the correlation of forces, which shows that all the forces which we use are from the rays of the sun. Our coal-fires are from the sun: our engines are driven by heat stored by the sun in coal; our lights find their origin in the sunlight.—*Peloubet.*

"The law of the Lord." The law refers here to revealed truth, as contradistinguished from the truth made known by the works of creation.—*Barnes.* To David the law was the Pentatcuch. It contains, beside history, prophecy, and poetry, three codes of law: the moral law, Ex. 20, the civil law, Ex. 21–23, and the ceremonial law, contained principally in Leviticus.—*Murphy.*

"Is perfect." (1) Is free from all defect or blemish.—*Alexander.* (2) Complete as a revelation of divine truth; complete as a rule of conduct; there is nothing essential for man to know which may not be found there.—*Barnes.* (3) The moral law is perfect, inasmuch as the "ten words" form in themselves a complete code, and are all axioms of moral truth that receive the assent of the reason as soon as they are understood.—*Murphy.*

"Converting the soul." Or, as in marg., *restoring*, literally bringing it back, &c., from ignorance and sin; the word involves the idea of deliverance and refreshment.—*Cook.* (1) The ten commandments guide into the way of righteousness. (2) They show us our sin, and hence lead to a better life. (3) The whole ceremonial law was also expressly and perfectly adapted to lead the Jews to holiness. It was a teaching and training in righteousness wonderfully fitted for its work (see Walker's "Philosophy of the Plan of Salvation").—*Peloubet.*

"The simple." The persuadable grow wise, but the cavillers continue fools. It is not enough for us to be converts, we must continue to be disciples. The perfection of the Gospel converts, but its sureness edifies; if we would be edified, it becomes us not to stagger at the promise through unbelief, for a doubted Gospel cannot make us wise, but truth of which we are assured will be our establishment.—*Spurgeon.*

"Rejoicing the heart." Mark the progress; he who was converted was next made wise, and is now made happy; that truth which makes the heart right then gives joy to the right heart. —*Spurgeon.*

"Enlightening the eyes." Giving light and knowledge; showing us the true path of life and happiness; cleansing away all selfishness and prejudice, which are sure to mislead our judgment, and bring error into our views of truth. This is one step farther in the progress of the disciple.—*Peloubet.*

"Enduring forever." Purity is a sign of life; impurity always marks decay. The law is clean, therefore it is living and enduring. The revealed will of God is never changed; even Jesus came not to destroy but to fulfil, and even the ceremonial law was only changed as to its shadows; the substance intended by it is eternal. When the governments of nations are shaken with revolution, and ancient constitutions are being repealed, it is comforting to know that the throne of God is unshaken and his law unaltered.—*Spurgeon.*

"In keeping of them." Not only *for* keeping, but *in*

keeping of them, there is great reward. The joy, the rest, the refreshing, the comforts, the incomes that saints now enjoy, in the ways of God, are so precious and glorious in their eyes, that they would not exchange them for ten thousand worlds. If there be so much to be had in the wilderness, what then shall be had in paradise!—*Thomas Brooks.*

"Who can understand his errors?" Who can number up the sins of a life? Who can make an estimate of the number of impure and unholy thoughts? The words which have been spoken and should not have been spoken? Who can recall the forgotten sins and follies of a life? There is but one Being in the universe that can do this. To him all this is known.—*Barnes.*

"Keep back thy servant also from presumptuous sins." Sins committed with deliberation, with design, against the checks of conscience and the motions of God's spirit, such sins are direct rebellion against God, a despising of his command. —*Alexander Cruden.* It is remarkable that though an atonement was provided under the Jewish law for every kind of sin, there was this one exception: But the soul that sinneth presumptuously shall have no atonement; it shall be cut off from the midst of my people (Numb. 15: 30).—*Spurgeon.*

COMMENTS BY E. E. FLAGG.

THE BOOK OF NATURE AND THE BOOK OF REVELATION.

1. *The book of nature declares God's glory.* Vs. 1–6. Of all the millions of twinkling points that stretch out into infinite space beyond the utmost limit of the telescope to scan, or of that scattered star-dust we call the Milky Way, of which every separate grain is a sun, the center of a system of worlds much larger than our own, David had not probably the smallest conception. Yet there is nothing in all the wonderful poetry of this psalm which is false to science, and if he had possessed all the knowledge of Kepler or Sir Isaac Newton, he could not have voiced more truly the sentiments of every thoughtful soul when hearing of the wonderful revelations of modern astronomy. "Day unto day uttereth speech and night unto night showeth knowledge." The heavens always declare the glory of God and are never silent. "There is no speech nor language where their voice is not heard." They everywhere declare it—in the most savage jungle or the loneliest isle of the sea. The psalmist closes as a climax with a sublime description of the sun—the most glorious object in nature. It is an image of God's power, "rejoicing as a strong man to run a race." It is an image of his providence extending over all his creatures. "There is nothing hid from the heat thereof." Then he proceeds to contrast the fulluess of the written Word with natural revelation, which is at best imperfect, for we want to know more about God than that he is glorious, powerful and generally beneficent.

2. *The Bible is the revelation of God's grace.* Vs. 7–10. "The law of the Lord is perfect, converting the soul." This is where nature fails. It has no converting power. It is where all religious systems based upon it fail. Though Masonry claims to be a religion we never hear of revivals in the lodge. We never hear of its teachings convicting men of sin. The reason is because it is a religion based only on the light of nature without any Christ in it, and it can no more convert a soul than a seed could sprout in the earth without the sun. "The testimony of the Lord is sure, making wise the simple.' Nature in regard to the great truths o f man's fall and redemption bears but very dim and uncertain witness. The greatest philosophers of antiquity, even Plato, who comes so near it that he speaks in his writings of the *Logos* or the Word, the very same term for Christ that the Scriptures employ, could learn more in an hour from a little child than they could learn in a century from the light of nature alone.

3. *The Bible the only rule of conduct.* V. 11. The Bible is for the warning of nations as well as individuals. A nation that gives up the Bible throws away the only safe-guard and guide for the generations that are to come. Joseph Cook well said in answer to the inquiry what would be the result of throwing out the Bible from our public schools, "Ask Spain, ask Italy. In these degraded nations we may read a lesson that should make us prize our open Bibles as the true fountain of all national progress."

LIGHT FROM THE WORD.

Why has God given us the Bible? Deut. 29: 29. Have we any excuse for not studying the Bible? Deut. 30: 11–14. Does national prosperity always follow where the Bible is studied and obeyed? Isa. 48: 18.

LESSONS.

1. God's works have such an analogy to each other that the lower and more material ones may be used to help us to understand the higher and more spiritual.

2. The testimony of God's works to his existence and some of his attributes is amply sufficient. Only those unwilling to acknowledge God refuse to be convinced. The rationalist is irrational; the scientist is unscientific (vs. 1, 2).

3. God's revelation of himself in the gospel is as sufficient for the world, and as free to the world as the exhibition of his glory in the visible heavens is (vs. 3, 4 compared with Rom. 10: 18).

4. As the glory of the heavens by night is not destroyed, but only obscured, by sunrise, so the glories of the Old Testament revelation are not destroyed, but outshone by the glory of Christ in the New Testament. As we study astronomy by daylight, so we do well to study the Old Testament now (vs. 4–6).

5. The Scriptures make provision in what they teach and what they enjoin for all man's physical, mental, moral, social and spiritual needs (vs. 7–11).

6. Happiness is secured only through the right use of God's Word (vs. 7–11).

7. Without the Scriptures man cannot even understand himself aright; nor even with them, unless he obtain the grace of God which they promise (v. 12).

8. Only the renewing or restraining grace of God keeps any man from being as bad as the worst man is (v. 13).

9. That grace not only keeps him from being bad, but makes him good, and finally perfectly good (v. 13).

10. Even the best of men do not claim acceptance of even their best works on the ground of their worthiness, but ask it of divine grace (v. 14).

11. They may do this with boldness because of Christ's relation to them as their kinsman Redeemer (v. 14).—*U. P. Bible Teacher.*

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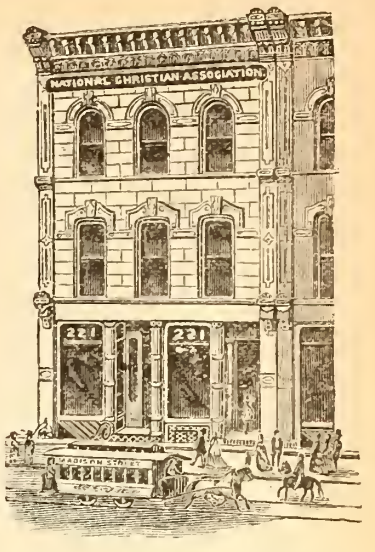
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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, AUGUST 21, 1884.

We hope next week to give a history and thorough explanation of "The Templars of Honor and Temperance," whose Supreme Council met in Galesburg last week. If a few extras are wanted in Galesburg, they can be sent if ordered.

Two or three skillful young men or young ladies could do a grand work for our cause and something for themselves in Peoria, Knox and Warren counties getting subscribers for the *Cynosure* just now. Write the publisher, Mr. Phillips, for the terms.

THE MONMOUTH meeting is transferred from Aug. 27–8 to Sept. 11–12, in favor of several hundred college students now away. Secretary Stoddard invites friends in and out of the State to that very important meeting. It is an *American Prohibition* meeting. Dr. Haney, who makes the opening address is a Prohibitionist; and the strongest Americans are pleased that he is to speak on prohibition. So Dr. Miner addressed us at Washington. We hope the Prohibitionists of Knox and Warren counties will turn out in mass to hear their favorite, and candidate for Congress two years ago.

During the siege of Paris, in the Franco-Prussian war, just before the city fell into the hands of the Germans, the Freemasons of the city, in full regalia, marched out in the sight of both armies, and, having excited the gaping wonder of crowds, went back to the hiding-places from which they issued. When our forces marched into the city of Little Rock, Arkansas, in the war of the rebellion, a lodge of city harlots attired in the regalia of their order, performed a similar evolution between our forces and the confederates. In war and in politics, those "orders" are found on both sides and no side.

Capitol Lodge of Good Templars, Madison, Wis., has issued an address to the fraternity in that State, showing that the attempt to induce members of the order to take part in Prohibition politics has resulted in a loss of 121 lodges and over 5,000 members. —*Monmouth Gazette.*

The Capitol Lodge does not tell us how these 5,000 Wisconsin seceders from lodgery are going to vote. It is to be hoped they will vote with the American Prohibition party. Every sincere and enlightened Prohibitionist must see that the tie that binds Masons together in their huge and gorgeous temples must and will be stronger than Prohibition. This battle must be won by open, hard fighting. Never, till an open, fair and square issue is made against it, will the liquor crime go to the wall.

JAMES BARTLETT HOBBS, invited by Pres. Stratton to the Monmouth meeting, writes an excellent letter. When a young boy, he waded hip-deep, in Maine snow, to a little country inn, and was initiated into the Know-Nothings. That one night cured him, and he never has entered a secret society since, though of course often solicited to join. Mr. Hobbs has been a member of one Sabbath school twenty-four years, is an irreproachable business man; and, with the Prohibition and American vote, he will astonish those prohibitionists in Peoria and elsewhere, who wish to vote for Oglesby, to keep out Carter Harrison, as the paddy stuffed his old hat in the window not to let in the light but to keep out the cold.

THE HORSE-SHOE.

We see this article, which some farriers think even horses could dispense with, now installed as an emblem of the goddess of *Luck* or *Fortune* (the blind goddess standing on a rolling ball) in the holy places of American society: in the kitchen which gives us victuals; in the parlor, where the young do their courting; in the "best rooms" of Congregational deacons and ministers; and even in the chapel of reform colleges on Commencement occasions! And we, not long since heard a good, brave, reform minister preach with a mimic horse-shoe over his head, and make a very ingenious apology for its hanging there, the gist of which was, that it was no worse than the heathen names of the days of the week, a mode of reasoning not popular with Abolitionists and temperance people.

Well, we know that *De mininis non curat lex*, but it occurs to us that the devil may possibly attach more importance to putting up horse-shoes in our homes, barber shops, churches, etc., than even those do who put them up, without being able to give an intelligible reason why. Sailors used to nail horse-shoes to ship-masts to keep the devil from wrecking the ship. Girls have hung them up to get lovers; and now they are in churches and Masonic ministers' parlors!

AN INTERESTING CATHOLIC ANTI-SECRET MOVEMENT.

A monthly review entitled *Freemasonry Unmasked*, is started in Paris, and the promoters write to us proposing an international organization, including Catholics, Protestants, and everybody else against the secret lodge system the world over. What say our subscribers to this bold proposition? Shall we have a world's Anti-masonic, as we had world's anti-slavery conventions? Let us hear. We give below the letter translated by Prof. W. H. Fischer of Wheaton College. Read and reflect.

Will not the French people of Chicago subscribe for this review? What says Pastor Seguin? The price is eight francs per year.

TRANSLATION.

Rev. Jonathan Blanchard, Chicago:

We have noticed the militant attitude of the *Christian Cynosure* to the encroachments of secret societies We have the honor of sending you, enclosed, which we beg you will circulate as widely as possible.

Freemasonry attacks everything which we hold dear. Should not, therefore, a general Anti-masonic movement be organized, extending its action everywhere; since the sect (Freemasonry) manifests itself everywhere? The Christian press of America should call public attention to the Masonic question by original articles and extracts from reviews, pamphlets, etc., unmasking the sect. Our nascent review wishes to secure subscribers, editors, and zealous correspondents who will keep us up with facts and movements of American Masonry. All documents and communications resting on sound proof will be very acceptable.

I pray you, Rev. Sir., accept my sentiments of the most distinguished regard *for the editors.*

CTE TOURAND DE QUINSOUAS.

POMEROY AND ST. JOHN.

At Pittsburgh (July 24th) in consultation, Pres. C. A. Blanchard asked Senator Pomeroy, "What will you do if this (Pittsburgh Prohibition) Convention nominates St. John?"

"I shall ask leave to withdraw," answered Mr. Pomeroy. "I don't wish to run against a good man who tells me, 'I stand on every plank of the American platform.'"

Prof. Bailey writes from Washington of St. John, "He *has endorsed the American platform, including the anti secrecy plank.*" Mr. Bailey also writes, "Since the Pittsburgh convention we have corresponded with Messrs. Pomeroy and Conant." "We are authorized to say that the National Committee will be called together, by request of Pomeroy and Conant, and will be recommended to support St. John and Daniel." "The question of supporting the Prohibition candidates will be left wholly to the National Committee to decide," etc., etc.

Now Messrs. Pomeroy and Bailey are on that National Committee, and its decision will doubtless follow their judgment; and we may as well assume now that we are to vote for the Prohibition candidates who "stand on every plank of the American platform," as to wait and stand on ceremony. The American party is made up of men and women who carry their heads with them. They will see, as we do, there is no sense in our asking the thousands of Prohibitionists to give up their candidate and take ours, when Mr. Pomeroy himself, as a wise man, does not ask it. Neither does this matter brook delay. Napoleon said the Germans were whipped because they did not understand the value of fifteen minutes.

St. John tells us he "stands on every plank" of our platform. In this he

"Does well, acts nobly; angels could no more."

Let us not be picking our flints in the face of two political lines of battle whose guns are in battery. The Republicans and Democrats are forming clubs all over the country; they have already captured Elizabeth Cady Stanton and Susan B. Anthony; and Phœbe Couzins has gone over to Butler. It is time to mass our forces with the Prohibitionists, "Right face," and "march!"

But, it is objected, St. John has not yet published to the world and in the newspapers, that he is an American.

And wouldn't he be foolish if he did, before we have asked him to? Why should he alarm and drive off thousands of Good Templars, Templars of Honor, and what not, who are with us in heart, and will be with us in head just as soon as our arguments reach them?

Five years ago this Gov. St. John said to the senior editor of the *Cynosure* in writing, "*May God bless your good cause.*" Not a nerve in him has twinged, or a muscle quivered since. If he had toadied to the lodge, "the great whore sitting on many waters," it would have supported him as it has Ingalls and Glick. Who bought with brewers, and distillers, money, the thirty to forty thousand votes which defeated St. John in Kansas? Freemasons! Secretists in the Kansas lodges. These invisible hands bought up the poor darkies who voted against their deliverer and good angel, St. John. No open, visible hands took the Peoria and Milwaukee money and scattered it all over the hundred counties of Kansas, to strike down St. John, and elect Glick, a Lecompton Democrat and open, professed secessionist and rebel during the war; and that, too, in the name of Republicanism and Prohibition. And have we read in vain the operations of the Masons, who are the devil's cashiers, against Pomeroy? The bullets which brought down those leaders were fired from Republican rifles, but they were bought by the whisky of Peoria and the brewesies of Milwaukee.

If the eefeat of St. John by the lodge, which elected the high Masons, Glick and Ingalls, is not certificate enough to justify Anti-masons in trusting him, perhaps he ought to consent to have his "throat cut from ear to ear and his tongue torn out by the roots" in order to satisfy good people who are less "wise in their generation" than the children of this world! But we shall require no such thing, but like sensible men go for St. John and Daniel.

EDITORIAL CORRESPONDENCE.

TEMPLE OF HONOR AND TEMPERANCE.

GALESBURG, Ill., Aug. 14.

Seeing a notice that the Supreme Council of this secret order would meet in their hall and that all were invited to a sociable preceding their secret conclave. I took my seat along with Mr. Holyoke, and soon found we appeared to be the only outsiders present.

The meeting was opened without prayer and the speaking was miscellaneous, devoted almost exclusively to the exaltation of the "order." The presiding officer was Dr. Tait of Galesburg, who is said to be a member of the Presbyterian church, a professor in a Cincinnati medical college, and he has the mien and tone of a Christian gentleman.

I was seated by a gentleman from Massachusetts, not a Mason himself, who gave me the following particulars: That this order dates back to 1846; that it is an order complete in itself, and a part of and subordinate to no other; that it took the place of the old Temple of Honor, which was a higher order of the Sons of Temperance; that there are many Masons in it; that he was present at a Supreme Council meeting where twenty-one were present, of whom nineteen were Masons!

The speakers claimed for this "Temple," that it first admitted women to a side degree; that it first pledged members, kneeling, "*for life.*" All the speakers but one, spoke of their Temple as "superior" to any other organization on earth! One speaker added the words "outside the church." Those present, most of them, wore badges, some of which were highly ornamented. Two preachers, a Methodist for New Jersey, and a Baptist from Reading, Pennsylvania, were among the members. There were fifteen speakers, beside myself, who came from eight or ten States. They all addressed the audience as "Brothers and sisters," though it did not appear that they professed faith in Christ. The speakers, in the usual way, spoke of removing from their "Temple to the Temple above!" and though the allusions to the ladies were not in every case strictly delicate, the treatment of the sex was strictly Masonic.

The natural question is, What are these gentlemen here for? They come from eight or ten States, and are capable and intelligent men. What is their mission?

Art. 11, By-laws of the Galesburg Temple, says: "*No subject of a religious or political character shall be debated in this Temple.*" Well then, they are here for neither religion nor politics; what then are they here for? Timothy Parsons, P. G. W. T. of Missouri, who followed me, declared that "It is not a secret society." What then is it? We answer:

1. It is some ceremonies invented by men, professing to send men to their "Temple above" without faith in Christ.

2. It borrows its altar in the lodge-room, with the Bible lying on it, from the Masons.

3. It would seem that the devil's "principalities and powers;" which inhabit gentile worships, enter and give zest to every little side-show of secret orders which surround the Masonic lodges, which is their mother and type.

The universal revival and increase of these secret orders on the eve of a Presedential canvass, looks, to the "naked eye," as though they had some connec-

tion with politics; and they doubtlessly have, if no other, such connection as mistletoes have with trees. The secret "Supreme Council" at the top of every such order, makes it possible for those who run the orders for gain, to make something by the sale of their supposed influence with their orders to political parties; and the fictitious importance which they gain by the air of secrecy and mystery, common to all systems of jugglery and cheat, makes it possible for their leaders to gain a cheap notoriety to which neither their talent nor their worth entitle them.

But the grand object and end of all these legions of secretists now infesting this and other countries like locusts out of the smoke of the pit in the Apocalypse, is to supercede the civil oath by secret oaths and obligations, and to kill out the worship of God through Christ by a deluge of false worships. Thousands of respectable people who are in them to-day would quit them to-morrow if they knew their nature.

In the remarks of our senior editor at the "Templars of Honor and Temperance Sociable" in Galesburg, occurred this paragraph:

"I have never before attended a meeting of a secret temperance organization. I have ever held myself firmly bound by the example of Christ, who '*in secret said nothing.*' This remark did not prevent the customary tokens of friendly approbation of the little speech. The sociable was open to the public.

—Pres. J. Blanchard returned to Wheaton from Galesburg and Monmouth, Saturday evening, and preached next day to the College church.

—Secretary Stoddard after a day or two spent in Wisconsin last week went to Paxton, Ill., where he was to speak on the Sabbath.

—The address on "Freemasonry and Free Government" at the Washington convention last February has been reprinted in response to a number of calls for the document. It will form a handsome pamphlet of twelve pages.

—Mr. T. B. Arnold, the publisher, will soon issue a new edition of the book "Mah-hah-bone." Mr. Ronayne has revised the book and has written considerable additional matter, so that the new edition will be enlarged by some fifty to seventy-five pages.

—Elder J. F. Browne wss at Bloomington, Ill., last week. He spoke to a small audience on Monday evening, and had appointments at the United Brethren church near Shirley on Tuesday and Weduesday of this week.

—Bro. Hope Davis, of Huntley Grove, Ill., reports that the Masonic lodge of that place has gone down, and its charter is given up. So may all systems and organizations hostile to our Lord Jesus Christ perish and be forgotten.

—It is said that even the dumb animals of Iowa are filled with the prohibition spirit and enraged at the sight of a saloon. A cow brought to the stock yards here from Iowa, when let out of the car, saw a saloon in the vicinity, and charged it at the point of her bayonets. The defenders fled and "old bos" cleaned out the concern, bull and china shop style.

—An Iowa friend asks why the two notices of the meeting at Washington, Iowa, give different dates. Because the political convention will be held one day, and the annual convention of the State Christian Association on the other. Every Anti-mason in Iowa should be at both. So, too, in Illinois.

—The Tennessee *Baptist*, of Nashville, contains a report of the proceedings at the corner stone laying at the First Baptist church in that city, concerning which one of our correspondents writes this week so strongly. It was truly a scene to make angels weep and the cheeks of the professors of Christianity tingle with shame. Dr. Strickland is pastor of the church and Grand Chaplain of Masons of the State. It is a cheering sign to read, just after the report of the pagan ceremony, a brave letter rebuking the servility of the church to the lodges, which were especially invited to the performance, while not a word was sent the Baptist and other churches of the city.

Reform News.

THE ILLINOIS STATE CONVENTION.

By order of the executive committee the annual convention of the Illinois State Christian Association will be held in Monmouth, Sept. 12, next. The hospitalities of the city will be tendered to the delegates, and the C. B. & Q railway gives a two-third round trip rate. Let churches and auxiliary associations send delegates, and above all pray for the meeting.

MICHIGAN STATE MEETING, AUG. 28.

Are you coming? As an organized operative force of anti-secrecy we should make our influence felt in every quarter. Macatawa Park is a beautiful resort on the shore of Lake Michigan, six miles south-west from Holland city. Train leaves Grand Rapids at 9: 15 A. M., and returns in the evening. Fare to Park and return $1.00 from Grand Rapids. Reduced rates from intermediate points. Half-fare from Allegan to Park. Free entertainment provided for all who wish to stop in Holland or Grand Rapids over night. Some must reach the city on the day previous to the meeting. Such should write to me at once. Remember the date, Aug. 28, 1884. Do not fail to come. H. A. Day.

THE IOWA CONVENTION.

Morning Sun, Iowa, Aug. 14, 1884.

Editor Cynosure:—Please publish the following as the probable programme for the convention to be held at Washington, Iowa, Aug. 26-28.

Tuesday evening—Address of welcome and reply; address by Rev. J. P. Stoddard.

Wednesday—A. M., Business meetings.

P. M., Addresses by Mrs. D. P. Rathbun and Pres. C. A. Blanchard.

Evening, Address by Mrs. C. A. Dunham on Prohibition.

Thursday—A. M., Business.

P. M., Address by Pres. C. A. Blanchard: Subject, "God the Author of Civil Government;" address by Rev. M. A. Gault; subject, "The Bible the Fountain of Law."

Evening, Address by Rev. D. P. Rathbun; degree work by S. E. Starry.

Revs. E. B. Graham and R. C. Wylie have been invited and it is hoped they will also be present, in which case they will be assigned places on the programme. The Washington brethren have a committee of arrangements and will do all they can to make the convention a success. Let friends from abroad manifest their interest in the cause by their presence and active support.

C. D. Trumbull, *Cor. Sec'y.*

CONSPIRACY AND VILLAINY UNDER LODGE COVER.

Fond du Lac, Wis., Aug. 13th, 1884.

"The tender mercies of the wicked are cruel." This has been verified in unjust and wicked prosecutions in this city. Daniel Varney is an old settler and was recently one of the wealthy and prosperous citizens of the place. Reared in the Quaker faith, and of naturally quiet demeanor, he has passed his four score years with unsullied reputation and unquestioned integrity. What he believes, he firmly but courteously asserts, and enforces his theories by consistent practice. Being in favor of open methods and averse to all combinations to obtain undue advantages, his principles are exceedingly repugnant to the lodgites, who, it would appear, have combined to rob and ruin him through the civil courts. His only child having died in infancy, and his companion for many years having also died, he sought companionship and comfort in what proved a very unfortunate marriage. Considerations of personal security compelled him to abstain from the use of food prepared by the woman he had wedded "in an evil hour," lest a fifth attempt upon his life should prove more fatal than the four he apprehended had already been made. He did not seek at the time a divorce but absolute separation indomestic affairs.

A suit for maintenance and other claims soon followed in which Mr. Varney sought to defend himself against the exactions of what he believed to be a conspiracy to rob and disgrace him. After a series of trials in lower and superior courts running through eight or nine years. and costing defendant over $9,000, cash, besides personal inconvenience, a final decree was entered, and the case closed.

The lodge standing of most parties conspicuous as judges and lawyers has been ascertained, and any one familiar with the secret code and at all conversant with the proceedings in this trial, cannot doubt but that justice and the civil law were superceded by that "covenant" which, in the words of Robert Morris, "No law of the land can affect."

Mr. Varney's first attorney was not a Mason, and while he lived his rights were at least asserted if not secure. At his decease the case was intrusted to a man who professed great interest and was confident of success. This man proved to be a Freemason and an avowed atheist. If this atheist Freemason was loyal to his client, he was certainly deficient in managing this case, for about the only services he rendered were in obtaining postponements and accumulating costs, and now after receiving $1,524 he has entered suit for $5,500 attorney fees and personal expenses in the case.

Soon after this trial began it became known in Fond du Lac that Mr. Varney was liberally disposed towards the N. C. A., and contemplated remembering its work in his bequests. To this the fraternities very naturally and strongly objected. As he was one of the most capable men in Fond du Lac it would be impossible to set up a plea of insanity or incompetency and so by direct methods defeat his purposes, but this law uit resulting from his unfortunate connection with a woman who was responsive to their wishes, and eager for both money and vengeance, furnished the coveted opportunity to accomplish their designs while enriching themselves with fees and spoils, wrested from an infirm but resolute old man, by the "benevolent arts" of the "ancient and honorable order of Freemasonry."

No one can predict the result of this suit brought for $5,500 fees, but it is quite apparent that these harpies and vampires in lodge covenant with each other and with the devil will never cease to prey upon their victim until he is beyond the reach of suborned judges and perverted courts or made incapable of aiding a society that exposes their craft and appeals from fraudulent decisions to the public sense of right. J. P. Stoddard.

NATIONAL REFORM FIELD NOTES.

Des Moines, Iowa, Aug. 8, 1884.

Editor Cynosure:—I came here this week to arrange for our annual Iowa State convention in the interests of the National reform movement. We are depending on Judge Cole of the Supreme Court, Dr. Stewart and other prominent friends of the cause here to help us. I find that the tendency of conventions is to the capital, and they come so frequently that they awaken very little attention. It is desirable to hold the convention at some point where the subject has not been presented. The friends here think the best point would be Indianola, where there is a radical United Presbyterian, Methodist and Quaker community. I hope to be able by next week to announce the program definitely. It is proposed to hold State conventions at Monmouth and Milwaukee in September.

The presiding elders of the M. E. Church of the Northwest, held a three days' convention here this week. The third party question excited the most interest. The Iowa elders argued strongly against the St. John party, but the elders from Wisconsin, Illinois and Dakota could not be kept in line. Dr. Evans, of Macomb, Illinois, made a strong speech. He said the position of the two old parties might be stated as one was not in favor of prohibition and the other was opposed to it. He was acquainted with some of the members of the National Republican convention, and it was a well known fact in Illinois that the convention made a secret compromise with the liquor party in the clause in their platform pledging their adherence to all the past declarations in their platforms; and there was a plank in the platform of 1872 in opposition to prohibition. He knew it to be a fact that Republicans pointed to this clause when they wished to satisfy liquor men. The Republican candidate for Governor of Illinois had said publicly that the prohibitionists were a set of d——d cranks. He had said in his opening campaign speech that he was not only in favor of giving the laboring man a whole loaf of bread, but a whole gallon of beer. Leading Republicans in Illinois had declared it to be their policy to satisfy the liquor party, and to whip the d——d Methodists and Presbyterians into line. The motto of the liquor men was "Beer first and party second." It was a mistake to say that the liquor interests were largely in the Democratic party. No one would deny that the prohibitionists of the South were overwhelmingly in the Democratic party, and the whisky friends were principally in the Republican.

It was true that the temperance sentiment of the North was mainly in the Republican party, but this was not true of Illinois, for out of the twenty-six prohibition counties of the State, eighteen of them were Democratic. Chicago ruled both parties in Illinois. I am more and more satisfied that what our country most needs at present is not the organizers of parties, but the manufacturers of good moral sentiment, without which no good party can succeed. M. A. Gault.

The fall term of Wesleyan Methodist Seminary at Wasioja, Minn., begins Sept. 3d. Let reformers patronize institutions conducted on reform principles and true to the cause. For further information address the Principal, Prof. E. G. Paine, Wasioja, Minn.

THE HOME.

THE IVY IN THE DUNGEON.

The ivy in a dungeon grew,
Unfed by rain, uncheered by dew;
Its pallid leaflets only drank
Cave moisture foul and odors rank.

But through the dungeon grating high
There fell a sunbeam from the sky;
It slept upon the grated floor
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibers to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew, it crept, it pushed, it clomb—
Long had the darkness been its home;
But well it knew, though veil'd in night,
The goodness and the joy of light.

Its clinging roots grew deep and strong,
Its stem expanded firm and long,
And in the currents of the air
Its tender branches flourish'd fair.

It reached the beam—it curled;
It bless'd the warmth that cheers the world,
It rose toward the dungeon bars,
And looked upon the sun and stars.

It felt the light of bursting spring;
It heard the happy sky-lark sing!
It caught the breath of morns and eves,
And wooed the swallows to its leaves.

By rains and dews, and sunshine fed,
Over the outer walls it spread,
And in the day-beam waving free,
It grew into a steadfast tree.

Upon that solitary place
Its verdure threw adorning grace;
The mating birds became its guests,
And sang its praises from their nests.

Wouldst know the moral of the rhyme?
Behold the heavenly light and climb;
To every dungeon comes a ray
Of God's interminable day.

—*Mackay.*

GATHER UP THE FRAGMENTS.

Do not smile when I tell you that the fragments of your time may be utilized for intellectual improvement. Select your author and keep him in some convenient place. Read a page or two at a time, in the morning when you are in advance of the family at the breakfast-table, later as you wait for the butcher or grocer who comes for orders or brings supplies, and now and then, as you drop your sewing for a moment, or wait for the little one to finish her nap. I speak the words of truth and soberness, and from personal experience, when I affirm that a great deal of most profitable reading may be done in the fragments of a day.

If you would grow spiritually, however, take, if it be possible, some stated time daily for Bible reading and study. Do not be content to leave religious and devotional reading, as a matter of habit, to the pauses and intervals of your time. While the Christian should live in an atmosphere of prayer, so that to pray without ceasing should be neither puzzle nor enigma, but a fact, it is due to God and to ourselves that we employ some routine in our approach to him.

A mother who has young people growing up in her household gains a great deal by frequent dips into their school books. For example, your boy Ralph is studying Roman history. The long names are difficult and he stumbles over them. Suppose you go over his lesson with him for a few evenings. You will find, for one thing, your own youth coming back. Your own reviving interest will stimulate your child and he will learn much faster on account of mother's sympathy. Then, too, you will, through the charm of a common pursuit, bind him to you in closer confidence and more real union.

Fragments of time may often be spent to advantage in doing those little kindnesses which make so small a show, yet which so beautifully adorn social life. Making calls, for instance, is to many a woman a dreaded duty rather than a pleasant privilege. If it be undertaken heartlessly, only because one owes calls to a certain number of people who must be visited or else lost from one's list of acquaintances, the obligation may well be far from agreeable. It is not an unheard-of thing that a lady feels rather relieved than otherwise when she finds that her friend is not at home, and therefore her card can do duty for her presence. But "the gift without the giver is bare." Put your heart into even your occasional intercourse with your friends. Love is the fulfilling of even this law.

Never let a week pass when in health that you do not call on somebody whom you can comfort, help, amuse or rest by your words, looks and friendly handclasp. The fragments of your time will suffice for this. On the way home from market you can stop for a single moment and leave a flower or leaflet or a pretty illuminated card with some dear aged or invalid friend. Late in the afternoon when you have staid in the house as long as you ought to, slip on your outdoor things and call on some neighbor who needs to feel that she is not forgotten, and that somebody loves and thinks of her.—*Mrs. Sangster, in Christian Intelligencer.*

A LESSON FOR PRIDE.

I was looking over my little lawn one spring, in search of small weeds, when I saw a few tiny ovate leaves, I scarcely knew of what, but certainly not grass or clover, and therefore doomed. My knife was passing rapidly to the root when I saw suddenly among those leaves a flower, but such a flower! A pansy! but surely the sorriest pansy that ever struggled into existence. A stray seed had been lodged in the close turf, and had succeeded in this small way. I was smitten at once with admiration for its bravery—its fidelity, too. Cast out, trodden under foot, among aliens, with no kind recognition, with little to help it, and with very much to hinder it, still it would do its best to be true to its calling, and was still a pansy. It could not look very bright, nor be very graceful, and yet it had done its utmost. "It shall live," I said; "forlorn as it is, it shall have a chance now." And so, looking hither and thither for a new home for it, I set it down finally in the rich soil of my rose-border. Before that summer ended it had won the admiration of all who saw it. Not one of all my high-bred pansies equaled this. I am sure that little pansy had a special mission in this world, and I long for it to speak to others as it has spoken to me—to be ever of a good courage, and to accept all such straitness as may come through circumstances over which we have no control, and to bear with a meek heart all that may come to us through the misunderstanding, or even the malice, of others; saying only softly,—

"When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to thee!"

In the lack of all human recognition, surely the Lord knoweth them that are his. He will never mistake their littleness so as to cast them away; and his great heart of love will go out to them, till he has done for them exceeding abundantly above all that they ask or think.—"*Garden Graith,*" *by Sarah F. Smiley.*

ABOUT HATING.

Hate not. It is not worth while. Your life is not long enough to make it pay to cherish ill will or hard thoughts toward any one. What if that man has cheated you; or that woman has played you false? What if that friend has forsaken you in your time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the "undiscovered country?" All who treat you wrongly now will be more sorry for it then, than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying in the world, some hasty greetings, and abrupt farewells, and life will be over, and the injurer and the injured will be led away, and ere long forgotten. Is it worth while to hate each other? —*Selected.*

THE ROCKS OF CALVARY.

In Fleming's "Christology," it is stated that an unbeliever visiting the sacred places of Palestine, was shown the rocks about Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travelers, and said: "I have long been a student of nature, and I am sure the rents and clefts in this rock must have split according to its veins, and where it was weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks, when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins, in a strange and preternatural manner, and therefore," said he, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."

CHILDREN'S CORNER.

ALPHABET OF PROVERBS.

A good example is the best sermon.
Better a bare foot than no foot at all.
Content is the philosopher's stone that turns all it touches into gold.
Do what you ought, let come what may.
Eat to live, but do not live to eat.
Fruits are deeds; words are but leaves.
Good to begin well, better to end well.
He who spends more than he should, shall not have to spend when he would.
It is not how long, but how well, we live.
Just men will flourish in spite of envy.
Keep thy faith.
Love rules his kingdom without a sword.
Men that break their word bid others be false to them.
Neither praise nor dispraise thyself; thine actions serve the turn.
Of evil grain no good seed can come.
Patience is a flower that grows not in every one's garden.
Quiet conscience gives quiet sleep.
Reason is a ray of divine light.
Step after step the ladder is ascended.
That is not good language which all do not understand.
Under this sign thou shalt conquer.
Virtue alone is invincible.
Wine is a turncoat, first a friend then an enemy.
Xperience is the best teacher.
Young man idle, old man needy.
Zeal without knowledge is the sister of folly.

—*Selected.*

BIBLE READINGS FOR THE YOUNG.

THE SURETY. Read Gen 44.

Thy servant became surety for the lad unto the father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever. Gen. 44: 32.

1. What were the circumstances in which Judah became surety for Benjamin? Gen. 43: 8–10.
2. How did Judah show the sincerity of the promise he had made to his father? Gen. 44: 33, 34.
3. Who is the sinner's surety? Heb. 7: 22.
4. What has Jesus already done as the sinner's surety? John 15: 13; Isa. 53: 5.
5. What must we do that he may be our surety? John 1: 12; Mat. 11: 28. —*Notes for Bible Study.*

THE HERMIT OF LIVRY.

In the early times of the Reformation in France there still remained a large tract of forest within three leagues of Paris, which was mostly untenanted, except by some scattered wood-cutters' huts: bare, and hardly to be distinguished in color from the bark of the trees which surrounded them.

There was one, however, standing near the public highway which bore some touches of taste and culture. It had a window of glass and a clay chimney, instead of a hole to admit the light and let out the smoke, as was the case with the neighboring hovels. A rude porch sheltered the doorway, and around the unhewn posts there had been trained a climbing vine, rich in bloom and fragrance. Nor was this all; for, where the trees had been felled and allowed the sunbeams to come in, a small patch of ground was cultivated, and made to yield a goodly supply of vegetables that formed a welcome addition to the scanty fare of the foresters.

A boy stood at the door of this hut, shading his eyes from the level rays of the sun which was slowly dipping below the higher branches of the trees.

"Mother," he called to some one within the dwelling, "isn't it almost time for the good hermit to come back from his rounds? You know you promised to save the crusts for him to take home with him."

"Yes, truly, Pierre. But they are not crusts this time. See, I have baked a whole loaf of bread for the dear old man. Did he not bring to us the bread of life to satisfy the hunger of our perishing souls? And when we gave him a cup of cold water did he not tell us of that well of water which springs up into everlasting life, of which if a man drink he shall never thirst? This is the free and full salvation of our Lord Jesus Christ, who loved us, and gave himself for us."

"Is it so, then, that you have become an evangelical, mother?" asked the boy, softly. "I mark that you have taken down the picture of 'Our Lady' from the wall; and the crucifix that Father Mathias blessed is gone, too. And you never go to mass now, nor cross yourself; neither do you pray to the saints to intercede for you with the 'Holy Mother' as you taught me to do."

"That was in the days of my ignorance, dear child. But now I trust God has opened my blinded understanding to receive the true evangel—the gospel news of salvation by a Redeemer. There is no other name given in heaven whereby we can be saved but that of Christ, and we dishonor him by putting any created beings in his place, and asking them to help us when we pray. Christ is the alone Mediator."

"Then I need not say my 'Aves' any more, nor the 'Pater Noster,' nor 'Credo,'" said Pierre, wonderingly. "I am glad of that, for it is very tiresome to repeat so many prayers when one is sleepy."

"The 'Aves' was addressed to the Virgin Mary, and the evangelicals do not use them; but the 'Credo' is our belief; and the 'Pater Noster' is the prayer which our Lord Jesus Christ taught to his disciples. Don't you remember the good hermit read it to us out of the little book which told us so many blessed words? Only it was in

our own language, and not in the Latin, which is for priests and learned men, who doubtless understand it better than we can."

"Mother, must I be an evangelical, too?" questioned the boy after a thoughtful pause.

"I hope and pray that you may be, my beloved Pierre; one of the dear little ones whom the Saviour will put his hands on and bless, as he did in the days when his feet trod this sin-stricken earth."

"Ah! that was one of the brave stories the old hermit read to us out of his little book. I will ask him to repeat it, or tell us some as good. And in truth he is coming now, for I hear his staff striking against the pebbles in his path. How he stoops as he walks! Poor old man! I think he must be very warm and tired."

This was the good hermit of Livry, who had long dwelt in the depths of the forest near the spot where once stood an ancient abbey of Augustine monks. He had felt the burden of guilt on his conscience, had determiued to merit pardon of his sins by withdrawing from the world, and by vigils, fastings and repeated prayers to the Virgin gain the favor of God. But he failed to find the peace he sought.

In one of his excursions to secure the scanty food that public charity bestowed upon him, he met some men of Meaux—Farel and Leferre—who had received the evangelical doctrines into their hearts. Having learned from them the way of God more perfectly, he carried back with him to his poor hermitage Jesus Christ and his grace. Now he felt himself rich in his retreat; now he was never alone, for Christ took up his abode with him, and manifested himself unto him as he doth not unto the world.

But he was uot content to keep the good news to himself. Like the early disciples, who, when they believed said to one another: "We have found the Christ," he "published to all around what a dear Saviour he had found." Henceforth the good hermit of Livry became a simple and devout missionary, going from house to house, and speaking to the poor peasants of the perfect pardon offered in the gospel to the burdened soul better thau absolution given by the priests.

The doctors of the Sorbonne and the fierce Beda were furious when they found that this little leaven of divine grace—this feeble spark of gospel truth—had permeated the whole mass—had lighted a fire which should girdle the earth until the nations "sitting in the darkness and shadow of death should see the Sun of Righteousness arise with healing in his wings."

One day little Pierre ran breathless into his mother's dwelling. "Oh, mother," he exclaimed, "the good old hermit has gone, and we shall never see him any more. I was picking berries in the forest when I heard the tramp of many feet, and saw the dear old man, with his hands bound behind him, walking between two soldiers. People say who were on the spot that they have pulled down his hermitage, choked up the fountain where St. Augustine baptized so many heathen Gauls in the oldeu times, because they believe that the hermit has polluted it with his unholy lips. And I heard them whisper that the poor old man will be thrown into prison, and made a martyr. What is a martyr, mother?"

"One who suffers the death for Christ's sake, my Pierre. The dear Jesus enable him to be faithful; so that he may receive the crown of glory."

And he was faithful. It was determined to burn him alive by a slow fire, in the front of the great cathedral of Notre Dame. All the clergy were convened as to a pompous festival. The great bell tolled solemnly, and the people flocked in crowds to the spectacle. The workman left his bench, the scholar laid aside his books, the poor peasants, who had hung on the words of the good old man, as he preached to them the true evangel of our Lord Jesus Christ, joined the sad procession.

On it came until it reached the gates of the cathedral, the hermit in the midst, with his head and feet bare, and clad in the penitents' robe, worn by those who are condemned by the Inquisition to suffer the torture of fire.

Calm, firm, and collected, he made no reply to the exhortations of the confessors, who presented a crucifix to him, save by declaring that his sole hope was in the pardon of God. The doctors of the Sorbonne in the front rank of the spectators, seeing his constancy and the effect it was producing on the people, cried aloud: "He is damned; they are leading him to hell-fire." The great bell still continued tolling, and its loud strokes, by stunning the ears of the crowd, increased the solemnity of this mournful spectacle.

"Who is he?" asked a man in a leather apron, to one in a student's garb who stood by his side.

"I do not know, I never heard his name. He is called 'The Hermit of Livry.'"

"Is he an evangelical?"

"Truly I should think so. See how like a saint he looks! Aud, besides, Holy Mother Church does not make martyrs of men who allow themselves to be led blindly into its errors. Those who stand up for the truth in these days must be ready to die for the truth's sake."

"Perhaps you are an evangelical yourself, friend; your speech smacks somewhat of heresy, rejoined the artisan.

"Hush! hush! that is a dangerous word to use. It is well for us that the bell clangs so loudly, for a bird of the air might tell the matter. Noel Beda has his spies around in every hole and corner, and methinks that man over there, wrapped in a dark mantle, has his sinister eyes fixed upon us even now. Let us draw back a little. I have no wish to burn for a heretic."

While the two time-servers, fearful of bringing upon themselves the displeasure of their spiritual rulers, moved away to a safer position, the bell was silent, the match was applied to the green wood, and the martyer having replied to the last questions of his enemies, that he was resolved to die in the faith of his Lord Jesus Christ, and trust to him alone for salvation, was burnt by a slow fire according to the tenor of his sentence.

No one ever knew him as any other than "The Hermit of Livry." History does not record his name. But, having gained the victory through the blood of the Lamb. his name is written in the book of life, and to him has been given "that new name which no man knoweth, saving he that receiveth it."—*Our Banner.*

YOUNG NATURALISTS.

Some boys found some frogs with small fresh water mussels clinging to their hind legs. Puzzled by the phenomenon, they made bold to write to Mr Darwin, asking him if he could throw any light upon the subject. In return they received a very kind answer, thanking them for the very great light which they had thrown on a problem which had long puzzled him; namely, how it came about that mussels, which can neither fly nor walk, can migrate from one pond to another. Let this be an encouragement to all young naturalists not only to observe, but to record their observations.—*Field Naturalist.*

TEMPERANCE.

HEART BEATS.

Dr. N. B. Richardson, of London, the noted physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he could not get through the day without it, when Dr. Richardson said to him:

"Will you be good enough to feel my pulse as I stand here?"

He did so. I said, "Count it carefully; what does it say?"

"Your pulse says seventy-four."

I then sat down in a chair and asked him to count it again. He did so, and said, "Your pulse has gone down to seventy."

I then lay down on the lounge, and said:

"Will you take it again?"

He replied, "Why, it is only sixty-four; what an extraordinary thing!"

I then said, "When you lie dowu at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by 60 and it is 600; multiply it by eight hours, and within a fraction it is 5,000 strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of 30,000 ounces of lifting during the night.

"When I lay down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like 15,000 extra strokes, and the result is you rise up very seedy and unfit for the next day's work till you have taken a little more of the 'ruddy bumper,' which you say is the soul of man below."—*Scientific American.*

A SHOWER OF GOLD.

There is a Chinese tradition which tells that, four thousand years ago, the Emperor of China was much troubled with the wretchedness and destitution of his people, many thousands of whom lived amidst scenes of squalor and brutishness. At length he became most anxious to do something to relieve the "bitter cry" of miserable and outcast China. All at once he recognized that the bad habits of the people had much to do with the bad habitations in which they were existing. The Emperor, by a wise act of authority, with a stroke of his pen closed up every liquor shop in China; and the tradition records that for three days the heavens rained gold. For three days the shower of gold continued, and the people, being sober, were able to gather in the rich harvest of the bountiful skies.

The Rev. Archdeacon Farrar, in referring to this tradition, says: "Considering that there is hardly a pauper in England who has not wasted on intoxicants enough to have secured him long ago a freehold house and a good annuity, I say that if the curse of drink were thoroughly expelled it would rain gold in England, not for three days but for many days."—*Alliance News.*

TOO REAL TO BE EXAGGERATED.

Mr. Gough says that there are many persons who talk about temperance men as being fanatics. They tell us that we are rabid on the subject of temperance. I ask any reformed drunkard if it is not right to be rabid against an evil that has scorched and blasted, scathed and scarred us till we carry the marks of it to the grave?

Young men sometimes have an idea a young man can sow his wild oats and get over it. You put your hand in the hand of a giant and he crushes it. Still it may be healed, and by and by in some way it may be a useful one; but it is a mutilated hand; its beauty and symmetry have gone forever. We who have passed through this fire know something of its awful scourge; we know something of the terrible struggle to get out of it. I think we ought to be what they call fanatics. They tell us that we exaggerate the evil of drunkenness. Do we? Let me appeal to the intelligent and ask a question. Do we exaggerate the evils of drunkenness?

No, sir, we can not. God never gave a man a mind capable of grasping the extent of the awful evil of drunkenness for time and eternity.

A Murderous Wine-Dealer.—A rich wine-dealer residing in London, recently, on his death-bed, being in great distress of mind, acknowledged to his friends that his agony was occasioned by the nature of the business he had followed for years. He stated that it had beeu his habit to purchase all the sour wines he could, and by making use of lead and other deleterious substances, to restore the wine to palatable taste. He said that he had no doubt he had been the means of destroying hundreds of lives, as he had for some time noticed the injurious effects of his mixtures on those who drank them. He had seen instances of this kind where the unconscious victims of his cupidity, after wasting and declining for years, despite the best medical advice, went to their graves poisoned by the adulterated wines he had sold them. This man died rich. But alas! what a legacy did he leave his children!

LITERATURE.

Irving Classics, Vol. I. Select Essays and sketches by celebrated authors; reprinted from the Irving Library pp. 420. Price 50 cts. John B. Alden, New York.

The best notice of this remarkably cheap, but excellent compilation is to give the list of authors and their essays contained in the volume. A Dissertation upon Roast Pig, by Chas. Lamb, and also his Reflections in the Pillory, The Praise of Chimney Sweepers, Dream Children, and Modern Gallantry. On the Athenian Orators, by Thomas Babington Macaulay. The Legend of Sleepy Hollow, by Washington Irving. Rab and his Friends, by Dr. John Brown. The Message of the Nineteenth Century to the Twentieth, by Andrew Dickson White. Conversation, by Thomas De Quincy. Beneath an Umbrella, by Nathaniel Hawthorne; also A Rill from the Town Pump, and The Toll-Gatherer's Day. Character and Writings of Cyrus the Great, by George Rawlinson. Selections from the Writings of Confucius, and Mencius, translated by Dr. Legge. History, by Thomas Babington Macaulay. Goethe, by Thomas Carlyle. Thackeray's Literary Career, by Dr. John Brown. Marcus Aurelius, by Matthew Arnold. Education, by James Anthouy Froude. And Women and Marriage, by Philip Gilbert Hamerton.

Elzevir Classics. Vol. IV. pp. 365. Price 35cts and 7cts for postage. John B. Alden, New York.

This is a volume of selections similar to the above, but of a more modern date. This beautiful little volume contains from the pen of Herbert Spencer, "The Coming Slavery" and "Philosophy of Style"; "Numbers" and "Emerson" by Matthew Arnold; "Wendell Phillips," by George William Curtis; "Progress of the Working Classes," by Robert Griffen; "Evidences of Evolution," by T. H. Huxley; "Count Rumford," by John Tyndall; "Public Health," by Edward Orton.

Choice Literature for August in its reprint from English magazines continues the fifth part of the excellent "Notes of a Naturalist's visit to Egypt" by Principal Dawson, which besides the scientific data presents a graphic view of the present desperate condition of Egyptian affairs uuder the rigorous rule of task-masters almost as heartless as the Egyptians themselves in the time of Moses. "Arthur, the Mystic King," "A Gossip about Orchids," "The Great Political Superstition," "The Federal States of the World," and "The Visible Universe—Is it a Physical or Spiritual Production?" are other articles which will find and deserve many readers.

The English Illustrated Magazine for August has an interesting historical article upon William Wykeman, architect, bishop and statesman, who exercised great influence in England during the 14th century. Another illustrated article gives a sketch and specimens of the work of James Ward, artist. Archibald Forbes, the war correspondent, contributes a very graphic description of New Zealand scenery. The world-renowned Sheffield cutlery has an illustrated article. The trade unions are strong among the workmen and have some notice during the article. The following passage is worth preserving:

"Sheffield and trades unionism will probably always be bracketed together with a sinister suggestiveness; but the theories which exploded so disastrously with their own gunpowder twenty years ago, though narrow and unsound, were not new. They had a long. and even distinguished, pedigree, for they were the lineal descendants of the doctrines laid down under the inspiration of those great lords of the Sheffield manor who were good enough to take the infant industry under their care. The idea that the main body of the members of a trade had an inherent right to dictate to all concerned in it the terms upon which the craft should be followed had its inception in the fifteenth century, and was transmitted from generation to generation as a code of honor to be maintained at any risk and in spite of every blandishment. As time rolled on the execution of the trust grew more and more difficult. In exact proportion, indeed, as the gospel of individual liberty progressed, the difficulties of the trades unionists increased. The 'black sheep' multiplied, and speckled the flock at au alarming rate. Invitations to conform to the ordinances of the trade were openly flouted. Polite appeals gave place to heated argument, argument to menace, menace to murder. And then the bubble burst; and the world lifted up its hands and said what wicked men Broadhead, and Crookes, and Hallam, and the other leading actors in the policy of assassination were, which was all painfully true; but there was nothing in the circumstances that was specially new, except that contumacy had for the first time reached such a daring pitch as to invoke the 'extreme penalty' of an unwritten law three or four hundred years old."

If there is one thing on earth that is truly admirable it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly and zealously cultivated.—*Dr. Arnold.*

COLLEGE NOTES.

It is said of us all that sometimes we strain our eyes to see the good that is far off, overlooking that which is nearest at hand. This was surely our editorial blunder last week when the name of Wheaton college was omitted from the list of those characterized by sympathy with the temperance reform. There is not only sympathy at Wheaton, there is the most active co-operation. Its President, Rev. C. A. Blanchard, and its professors, among them Prof. Fischer, who with the president has done such valuable serviee on the temperance platform, are all strong advocates of the cause. Its trustees, twenty in number, and among them "our very own" Mrs. L. H. Plumb, (for Wheaton believes not only in co-educating but in co-honoring) are all staunch friends of the temperance reform. Every student who was a legal voter in the town last spring, voted to put prohibition in place of license and succeeded, greatly to the comfort and peace of the town. There is no institution in the country, east or west, which stands out so grandly as the friend of all moral reforms, as the propagandist of so many ideas which should be enshrined in government as well as cherished by the people, as does Wheaton College, and the stupidity which overlooked it on the hunt for good things deserves the castigation which we hereby give ourselves. One thing more, Wheaton College authorities not only forbid students the use of intoxicants, but tobacco, and on a reeent evening when it was the writer's good fortune to stand before these students, a finer, cleaner looking body of young men, it was never her good fortune to see. As to the young women, it goes without saying that their faces were pure, sweet, refined and earnest. —*Union Signal.*

Wilberforce University, located near Xenia, Ohio, was the first chartered institution in the United States owned and managed by the colored people. After an existence of twenty years its position of usefulness may well be considered to be established. Unfortunately, however, the institution has a larger field for usefulness than endowment. It is, therefore, seeking to raise $10,000 to meet the pressing needs.

The use of tobaeeo is to be absolutely forbidden in all the Government schools of France, on the grounds that it affects injuriously the faculties of the miud and the general ability to study. The regulation is based on the recommendation of a commission of men of scienee.

The *Religious Intelligencer* says: "The Republican candidate for the Presidency, Hon. James G. Blaine, is a trustee of Bates' College (Free Baptist), at Lewiston, Maine. He has been actively connected with the institution from the first, having helped to prepare its charter, and has always taken much interest iu it."

The average cost per head of education in England is about $4, which would be higher were it not for the voluntary schools, which lessen the expenses of the educational department by about $10,000,000 per year.

President Porter, of Yale College, receives for his services about $4,000 a year. The professors receive about $3,000, and the tutors from $1,200 to $2,500. Harvard tutors are paid $1,000, while most of the professors get $4,000, and some $5,000.

THE CHURCHES.

MISSION WORK IN KENTUCKY.

BEREA, Ky.

It seems to me the Lord has led us, these thirty-seven years, in the simple, undenominational way of the Gospel. There is a desire and persistent effort to "swallow us up"—whelm into a sect. We must now contend STRONGLY for "the old paths" or go under—lose co-laborers.

Outside of our faculty, as laborers in the field, are Bros. John Drew and Mason Jones (white), both in Jackson county, a "hill" or "mountain" county, few colored, but intensely loyal whites—poor and willing to hear.

Bro. Anderson Crawford (colored) lives here in Madison county, near to Berea; preaches frequently round about Berea, and has one appointment in Gerrard county, twenty-eight miles distant—a small church of colored people, with some good members. Bro. Crawford does not, as the other brethren, give his whole time to preaching. He makes some money with his horse and little wagon, plow, and butchering; would give all of his time if we had a support for him.

Bro. Wm. Overstreet lives in Camp Nelson, Jessamine county. He can make money with his stone hammer when he can find a "job"; has a good one now. He has spent most of his time in the three weeks past in a revival effort, four miles distant from Camp Nelson. I preached one sermon to his people after the protracted meeting closed. There is there a small church of good substantial men and women. He will succeed in erecting a small, plain church house as I believe. He is a fine looking colored man, so is Crawford; both slightly colored—mulattoes. I write to show that only those of us here can judge what each needs, and therefore have simply announced that there are four laboring—two all of their time, two part of their time—all would give all if they had a support. JOHN G. FEE.

—The Augusta, Ga., papers contain glowing descriptions of the new Sunday-school rooms built through the munificence of Miss Mary Telfair, of Savannah, and costing $32,000. It is pronounced to be the finest and most complete Sunday-school building in the United States. The dedication exercises, which took place on the last Sunday in June, were of the most interesting character.

—Presbyterians began their work in Kansas in 1853 by establishing a mission among the Indians near where Ottawa now stands. A church was organized by Rev. Joseph Kerr, consisting of eight or ten red men, who all continued faithful unto death. This was the little grain of mustard-seed which grew and expanded until it is now over 300 Presbyterian churches in Kansas itself, with over 12,000 members. During the last fifteen years they have averaged eighteen new church organizations per year.

—The Misses Leitch, of Ceylon, India, supported by the Woman's Board, have a parish which includes 30,000 souls. In this are twenty-six day-schools, of which they have the supervision, besides a large number of Sunday-schools, moonlight religious meetings, and work by the Bible-women.

—B. F. Ousley, a graduate of Fisk University and of Oberlin Theological Seminary, has been ordained as a missionary, and is to join the mission to Umzila's kingdom in Southeast Africa. Mr. Ousley, having been born a slave to Joseph Davis (brother of Jefferson), was, at his master's instance, baptized in infancy, having as godfather a good colored man, who required the child, as he grew up, to read a chapter in the Bible every day.

—The *Lutheran Standard* speaks in the following terms of affection and esteem of a leader in the Swedish Lutheran church well known for his opposition to the lodge: "Rev. Dr. Hasselquist, although at an age when many would think of retiring from their labors, is yet the President of the Augustana College, Professor in the Theological Seminary, pastor of the Swedish Lutheran church at Rock Island, the chief editor of the weekly *Augustana*, Chairman of the Education Committee and many other things. With no small effort, the friends have suceeeded in getting him off to Colorado, avowedly to give him rest, but that he will rest is quite another thing. Where he hears of his Swedish countrymen without the gospel, there he will go, and his presence and words for Christ are weighty and most blessed."

—The Norwegian Missions in the interior of Madagascar have had a prosperous year. Their schools show a gain of 20,000 pupils, the total uumber being 33,642, with an average attendance of 30,000. The churches have gained 1,111 by baptism, besides 136 accessories from the London Mission, thus returning a total increase of 1,247. At Betafo, the oldest of the fifteen stations, 466 persons have been baptized. Three native-born pastors have been ordained.

—Under the preaching of Rev. Dr. Hoyte there has been a great revival in Pensacola, Florida. More than one hundred persons have been converted. Thirty-six persons have been added to the Presbyterian church.

—Eighty years ago William Cary wrote from Bengal: "The people here hate the very name of Christ and will not listen when his name is mentioned." Now a missionary writes that the books most in demand there are such as bear conspicuously the name of Christ. His name has become the great attraction and great power in missionary work there.

—The *Christian Union* says: "An Inter-Ecclesiastic Congress, composed of clergymen from different Protestant denominations, will be held in New Haven in May, 1885. This movement took form June 18th, at Pittsfield, Mass , a meeting being held in response to a circular issued by the clergymen of that place. A committee, composed of Dr. J. H. Seelye, Rt. Rev. Thomas M. Clark, D.D., and Joseph Anderson, of Waterbury, reported recommendations, which were adopted, to the effect that the new organization should be 'The American Congress of Churches,' and its object to promote Christian union and advance the kingdom of God by the free discussion of the great religious, moral, social questions of the time, and that it should assemble at intervals of two years. The movement is regarded as significant as showing that the differences in doctrinal points, which formerly served as complete barriers between the different denominations, have been to a great extent removed by a larger toleration and more united spirit in working to promote the essentials of Christian faith."

—The eyes of the whole civilized world are now resting upon the Dark Continent. Five railroads are projected into its very heart; these are backed by the energy and capital of as many Christian nations. They carry with them the paraphernalia of commerce, arts, science, literature, modern civilization. What do these things mean? Are they not the fundamental preparation for stupendous moral and spiritual changes in this country, and a clear indication of their speedy coming? The weird cry of the advance guard of the followers of El Mahdi, "I am coming, be ready," is doubtless the herald of a voice beyond their ken. Does it not seem as though not the El Mahdi, but the real Prophet and King, even Jesus, is proclaiming aloud in the ears of all Christian nations. in regard to the Soudan and all Africa, "I am coming, be ready"? Is it not significant that the most prominent arbitrator in the Soudan, General Gordon, is himself an eminent type of the character which Christianity produces, and in all attributes of manliness notably in contrast with what the inhabitants have been accustomed to see? Doubtless into many hearts the seed of divine truth will be cast incidentally in the midst of these stirring events, which may germinate and be the first fruits of a glorious harvest.—*Woman's Work for Woman.*

—Bro. J. D. Nutting, pastor of the Congregational church in Cortland, Ohio, has purchased a set of temperance charts and will give lectures on that subject during the coming season.

—The Evangelical Christians of India have sent an urgent request to Messrs. Moody and Sankey to visit India. The Irish Protestants have likewise sent them a monster petition to conduct evangelical services throughout Ireland. The petitioners declare that the country is ripe for such a movement.

—The Waldensian mission in Italy reports about 500 converts last year, chiefly from the Roman church.

—At the sixtieth anniversary of the American Sunday-school Union, recently held in Baltimore, Md., the following summary was given of mission work from March 1st, 1883, to March 1st, 1884: Schools organized (new), 1,979; teachers in them, 8,681; scholars in them, 71,624; schools aided (not before reported), 1,503; teachers in them, 12,585; scholars in them, 123,590; scoools aided (previously reported), 2,902; teachers in them, 17,589; scholars in them, 171,158; Bibles distributed, 6,239; Testaments distributed, 9,835; family visits, 31,844: addresses delivered, 8,613. A large number of churches are reported as the outgrowth of these pioncer schools. In the South much attention is given to the spiritual wants of the colored people.

—The ladies of the Broadway Tabernacle, New York, recently sent twenty trunks to home missions, each having a suit for a missionary, a dress, comfortable, and shawl for the wife, linen and household articles, and twenty new, valuable volumes, aggregating $3,885.54.

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A PICTURE OF MEXICO.

The bad water, the scarcity and class of provisions, and the terrible heat, is causing sickness among the poor. I have never known Tampico so dull, nor have I ever seen so much suffering. All business is paralyzed, and the principal topic of conversation is the hard times.

The Government officials are poorly paid; the soldiers worse; the railroad, which employed so many, has been completed to such a distance that its influence is not felt in the city; the graveyard reputation that the Gulf ports have in the United States, and the decreased demand of foreign productions, have cut us off almost entirely from the world by water; vegetation is withered and dying; cattle dying from starvation; and the farmers very low spirited; the country flooded with a depreciated currency which many will not receive; and, lately, added to this, a most extortionate revenue imposed by the Government on almost everything that represents a value of more than twelve and a half cents. The hats, clothing, shoes, suspenders, socks, plates, cups and saucers, tumblers, knives and forks, kitchen utensils, sewing machines, thimbles, scissors, pens, ink and paper—almost everything that enters as a necessity into the business and callings of life are stamped. The stores look more like an exposition of revenue stamps than establishments of commerce, and as if everyone was trying to excel his neighbor. Many rebelled and closed their establishments, but they were fined; they held indignation meetings and protested, and for a time the outlook was critical; but they had to pay, all of which the consumer has ultimately to bear. The excuse is that there is no money to meet the expenses of the Government, at the same time the President has bought and is buying valuable haciendas in different parts of the Republic, as also in many places large and well furnished houses. In this place no one whispers their thoughts, that the present occupant of the palace and his clique have given themselves credit for about seventeen millions from the public funds. Yet the treasury is empty, and the Mexican Congress two weeks ago invested the President with authority to effect a loan for thirty millions. These are some of the causes that make times hard with us, and probably if the election for President were not so near, and the candidate any other than the people's beloved, Gen. Diaz, peace could not be maintained. Last month he ran a narrow escape. He went down the Vera Cruz railroad with a party on a hunting expedition. On their return an engine was sent in advance to guard against any mishap. After it had passed some desperadoes near a curve and in a defile heaped a pile of rocks on the track to wreck the train, but fortunately it was discovered in time to prevent the anticipated result and prepare the party for their defence. Highway robberies and murders are common in all the northern part of the country, and particularly along the completed and constructing lines of railroad. On our railroad from this point, the first large contractor's company of railroad construction had their camp attacked by a heavily armed band, with picks, drills, and pack mules, and after a few rounds were in possession of the safes, and carried off as spoil about twelve thousand silver dollars.

About two months ago the authorities here were notified by telegraph that in the republic there was a regular organized band of robbers called *La mano negra*, the black hand, and that a party had gone in the direction of Tampico. At every corner and in every house *La mano negra* was discussed, causing no little stir and great fear, and to heighten the excitement there were a few robberies, but of little consequence, and fearful murdering just above the city on the Panuco river. A small canoe was coming to Tampico with some money, and followed by another was attacked, three were killed outright and others badly hacked with *machetes*. The capture of one of the assassins proved that it was not *La mano negra*, but *algunos vecinos*, some neighbors, and was soon forgotten.—*Correspondence Associate Ref. Presbyterian.*

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HINTS FOR WARM WEATHER COOKING.

A cotemporary asks: "What shall we eat and what shall we drink?" This seems to assume double importance in warm weather, from the trouble it takes to prepare meals in a broiling kitchen on a 90-degree day. I think Rev. Antoinette Brown Blackwell is not far wrong when she styles the cooking stove and sewing machine "the two Molochs on which many of our American women are sacrificed." It is the summer season in particular that the kitchen work "tells" on the women of only average strength.

What shall we do to lessen its evils? One way which helps many is to do up as much of the day's cooking in the cool of the morning as is possible. Run through your mind as well as you can the three meals to be prepared when you first arise. Settle it well before you begin just how the kitchen fire shall be utilized. The big baking fire will boil various vegetables and the meat, which take long to cook and make the big pudding which may be set aside to eat cold at supper. Where a hearty meal must be had at night, double the supply in the dinner kettles and warm up the remaining portion for a substantial supper dish. A big platter of the dinner stew set on cold will greatly lessen the demand for your "breadstuff," which is so much harder to prepare. Everything which you can prepare in the early morning seems "twice done." It gives such a restful feeling as you go about the day's work to think that the last meal of the day is provided for; that time when the "last straws" seem to be piling on your shoulders, and when the anxious worry, "What shall we have for supper?" seems to be the very climax. I know the old experienced housekeeper will say, 'Why, that is the way we always do." Of course it is. I am only writing for the young and inexperienced ones.

I have wondered if it was not a mere matter of fancy and habit that we think a dish of cold vegetables unsuited for the table. Is not a nicely prepared dish set away and allowed to get as cold as possible in the cellar, a very nice thing to set on the supper table? We must have our cucumbers and sliced tomatoes fresh from the ice if we can; why not a dish of cold lima beans, new potatoes, string beans and peas? After a little trial should we not find them very appetizing in hot weather, and a great saving on baked flour in its many forms? Surely they would be quite as wholesome as the stereotyped bread and butter which usually makes the basis of the supper—whatever other concomitants there are. This is only a theory with me, but I mean to experiment on it in a small way. If I lived on a farm I think I should try and get up a sentiment in its favor on a large scale. I knew a merchant who was so addicted to this habit that his wife always set on a plate of cold boiled potatoes for his supper, whatever else might be on the table. I believe more "cold victuals" in hot weather would be a gain to all the household.—*Christian at Work.*

POISONOUS COFFEE.

Most people think if they buy coffee in the berry, roast and grind it at home, they are sure of having obtained a healthy article—the Simon pure Java. But it may be they have been both deceived and poisoned. In Brooklyn the health inspectors recently found several well-known coffee dealers who were in the habit of doctoring cheap Central American coffee so as to make it resemble and sell for the true Java. This was accomplished by polishing the coffee berries in rotating cylinders, with the addition of such stuffs as chromate of lead, Silesian blue, yellow ocher, Venetian red, drop black, burnt umber, charcoal, soapstone, chalk, and Prussian blue. Some of these substances contain lead, copper and arsenic, and when the doctored coffee was subjected to chemical test these metals were found in poisonous quantities. The Health Board promptly ordered the discontinuance of this mode of adulteration, and the enterprising dealers will now have to move across the river into New Jersey or some other State where their nefarious traffic may be conducted without interference of the authorities.

Visiting a farm a few years ago, some excellent coffee upon the table disclosed the presence of cream. This surprised me, for I knew the cows were dry, and there were no very near neighbors. I asked and the answer was, "Oh, that is canned milk." Since then, I have done the same way two seasons, and I intend to do so again soon. When the milk is brought in and strained, put it on to boil in a steamer, or pail set into a kettle of boiling water. As soon as it reaches the boiling point and begins to bubble, pour into glass jars already prepared and heated, and screw up immediately. Keep it where it will not freeze, and when needed it is ready for use.—*Orange Co. Farmer.*

The best butter color is a pailful of corn meal mush, fed warm once a day, the corn to be of the yellow variety. It will increase the milk and butter as well as give a good color.

—Green tomatoes fried, are preferred by some people to the egg-plant, and it may well take its place; cut the outer slices off, and then cut the inner part in slices about half an inch thick, roll them in flour, and fry in butter; sprinkle pepper and salt on them. This may be used as an entree or a garnish with meat of any kind.

—New-potato pie is a novelty. Grate a teacupful of potato; to this quantity allow one quart of sweet milk; let the milk come to a boil, then stir in the grated potato; when cool add three well-beaten eggs, sugar, and flavoring to suit the taste; nutmeg or cinnamon are the most suitable. Bake with under crust only, and eat while fresh.

—A receipt for tomato pie is contributed by a Southern reader: Peel and slice enough green tomatoes to fill one pie; to this allow four tablespoonfuls of vinegar, one of butter, and three and a half of sugar, flavor with nutmeg, bake with two crusts very slowly. If you choose you may stew the tomatoes first, and then there is no danger of the pie being too juicy.

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IN BRIEF.

The *Journal des Arts* states that during the last seven years New Yorkers have paid almost $12,000,000 for French paintings, the sums varying from $630,000, in 1878, to $1 997,000, in 1882.

The treaty recently negotiated with King John, of Abyssinia, has been officially published. In it King John binds himself to abolish slavery and the slave trade within his dominions.

Some capitalists are negotiating for the purchase of a large tract of land in Utah —between one and two hundred thousand acres, as is stated—to be applied to the purpose of founding a self-supporting Irish colony.

Two Danes have undertaken the task of paddling, in a skin-covered canoe, from Alaska to San Francisco, a distance of about two thousand five hundred miles. The canoe is nineteen feet long, and covered with the skin of sea lions.

The North Chicago Rolling Mills report 5,800 men on their pay-rolls, which, with their families, constitute a third-class city. We are glad to learn that the establishment has been doing a good and increasing business during the past year the gross earnings amounting to $7,900,000.

The Mayor of Oakland has ordered the revival of the old custom of ringing the curfew bell at nine o'clock every evening, with responses from all the bells on the engine-houses, and all the police are ordered to arrest all boys under fifteen years of age that are in the streets after that hour, and lock them up. "The city is interested to a certain extent in every boy living within its limits," he says, "and therefore the city must take cognizance, when necessary, of every boy's proneness publicly to form idle and vicious habits, and the aid of the law should be invoked as far as possible, to compel every boy to eschew all practices that would result in making him a bad citizen."

The effect that the disappearance of forest has upon climate receives new illustration every day. In Italy, the clearing of the Apennines is believed to have seriously changed the climate of the Po Valley, and now the African sirocco, never known to the armies of ancient Rome, breathes its hot, blighting breath over the right bank of the river in the territory of Parma. The removal of the pine forests near Ravenna induced the same desolating wind; and the same destruction of the old forests of Vosges and of the Cevennes has had like deteriorating influences upon the climate. In Egypt, where during the French occupation in 1798, not a drop of rain fell for sixteen months, and where from time immemorial the country has been a rainless bed of sand, Mohammed Ali, by planting his millions of fig and orange trees, has seen his country blessed with an annual rainfall of several inches.

"What is Tammany Hall?" is a frequent inquiry. It was originally the Columbian Order, or Society of St. Tammany, and was founded in New York in 1790, and is therefore co-existent with the government. Admission is obtained by election, which requires nearly a unanimous vote. "The registry of members, the proceedings, and even the organization of the society is as secret as that of any other secret club, and it is to this that the Indian characteristics, titles, regalia, and customs apply. It has Indian names for all officers but those of Scribe and Treasurer, for which there were no Indian equavalents. From 1790 to 1820–4 this society was all there was of Tammany Hall. In 1824 the society entered actively and openly upon politics in favor of Gen. Jackson, and has ever since been in the field as a factor of no little influence in local and State affairs.

The Pike's Peak Railway, which will be in operation next year, will be the most notable piece of track in the world. It will mount 2,000 feet higher than the Lima and Oroya Railway in Peru. It is now in operation to a point over 12,000 feet above the sea level. The entire thirty miles of its length will be a succession of complicated curves and grades, with no piece of straight track longer than 300 feet. The maximum grade will be 316 feet to the mile, and the average grade 270 feet. The line will abound in curves from 500 to 1,000 feet long, in which the radius changes every chain.—*Scientific American.*

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK.

CITY.

—A convention of saloon-keepers was held at Baum's Pavilion, at which the district association was formed and organized. The association embraces the whole of Cook County, and is formed for political purposes.

—The Rev. Henry M. Collison, late pastor of the Fullerton Avenue Presbyterian church, murdered his wife during an insane fit by shooting and attempted to commit suicide. He is expected to die. He leaves four children.

—In a riot between about thirty non-union molders in the employ of Cribben, Sexton & Co., and a similar number of union men and toughs, Henry Heck (union man) was killed, Frederick Davis shot in the leg, John Barrett struck in the breast with a stone, and Manus Patton struck on the head with a stone, the last three being non-union men.

COUNTRY.

—The remains of Lieutenant Kislingbury, of the Greely expedition, were disinterred Thursday at Rochester, by friends and physicians, and it was found that the body had been mutilated. The surmise is that the missing portions had been devoured by the starving explorers.

—Mr. Blaine has telegraphed instructions to have the Indianapolis *Sentinel* prosecuted for libel, that journal having charged in a recent issue that Mr. Blaine betrayed his wife, and only married her when threatened with death. Senator Harrison's law firm filed the papers Thursday night, placing the damages at $50,000.

—The State Executive Committee of the Indiana Prohibitionists decided Tuesday to put an electoral ticket in the field, but members of the party will not be pledged to its support.

—Three children were burned to death in a barn near Circleville, O., Tuesday. They went to the barn to smoke and set fire to the structure.

—At Swit's City, Ind., George Rankin, aged 19, accidentally shot his brother, 13 years old. George then shot himself through the breast and died Monday, while his mother's death is momentarily expected.

—The British ship Deerfield, from Havana, with yellow fever aboard, is at the mouth of the Mississippi, and has been warned by the New Orleans authorities that if she proceeds up the river she will be quarantined for forty days.

—The river boat Mamie Glass exploded her boiler at Madison, Ind., instantly killing one man, drowning another, and blowing the pilot-house and pilot in the air, the latter, however, escaping slightly injured.

—A discharged employe of the Key City Furniture Factory at Dubuque was arrested Wednesday for tampering with the boiler, for the purpose of causing an explosion.

—Several head of cattle infected with Texas fever, were killed by the authorities Friday, at Clinton, Ill.

—The Old Beach street theater building at Boston, occupied by three manufacturing firms, was destroyed by fire early Wednesday morning, two firemen perishing in the flames. The financial loss is about $70,000.

—A report of organization of the Hicks' Humane Live Stock Car Company, of Chicago, was filed Tuesday, at Springfield. The vehicle is especially constructed for the transportation of stock, and the company intends to operate the cars on all roads in the United States and Canada.

—The Southern Pacific Railroad bridge over the Colorado River at Yuma was opened for traffic Tuesday, and through trains from San Francisco to New Orleans will be resumed.

—Thomas Henchy, an escaped lunatic, attacked Julius Perkins and John Colvin about two miles west of Springfield, Ill., with a jackknife, and attempted to cut their throats. Coming on the men unawares he nearly succeeded in accomplishing his mad purpose.

—A band of masked men surrounded a house in Lewis County, Tenn., Sunday, the 10th inst., wherein a Mormon meeting was being held. Six of the Mormons and one of the raiders were killed, and the wife of one of the former was painfully wounded.

—Governor Murray, of Utah, has asked that troops be used to drive back from San Juan County, Utes from Colorado, who have killed two men, burned and destroyed property, and threaten other outrages. All the whites in the valley have been expelled by the maerauding Indians.

—A two-year-old child of Jacob Thompson was killed on the track near Jerseyville, Ill., Friday. The father and mother rushed at the same moment to rescue the little one, but too late, the engine beheading it and hurling the body so that it struck the mother. A search for the child's head proved fruitless.

—Fire broke out in Hinton & Cole's saw-mill in Fulton, a section of Cincinnati, Friday afternoon, and the explosion of the boiler sent burning brands in all directions, resulting in a conflagration which destroyed ten frame houses, the cattle sheds of the Little Miami Road, the tracks of the latter, and a quantity of lumber, the total loss reaching $80,000. There were some very narrow escapes from death and five firemen were overcome by the heat.

—The Wall Street (New York) Bank failed to open its doors Monday morning, the directors deciding that justice to all parties demanded such action. The cashier, John P. Dickinson, is charged with causing the collapse by lending money too freely on insufficient collaterals. The bank paid a clearing house debt of $28,000, and the cashier's shortage is placed at $200,000. The feeling is that depositors must be paid in full, and statements are made that sufficient money will be advanced to enable the concern to resume business to-day.

—Near Sycamore, Ill., Wednesday afternoon, Louis Taylor, a hired man, shot and killed Florence Mitchell, 17 years old, and then set fire to her clothing. The murderer went to a creek near by, plunged in, and shot himself through the heart. The theory is that he made improper advances, was repulsed, and in his rage killed the girl, and then, fearing lynching, he committed suicide.

—Near Iowa City, Iowa, Wednesday, two brewers were on trial for violating the liquor law, when a mob, inflamed by whisky, seized the prosecuting attorney, stripped him of his clothing, and tarred and feathered him. A constable who interfered was seriously cut. The rioters then went to Iowa City, awed the town officers, and attempted to kill the principal prosecuting witness and his brother. The ringleaders are known, and warrants have been issued for their arrest.

—In the Frankfort (Ky.) Penitentiary, Thursday, a prisoner received permission to place a bundle for mailing outside the gate, and while the guard was attending to him he was struck from behind by a bottle in the hands of another convict. A rush was made for the arms by other prisoners in the plot, and a battle resulted, one of the convicts being severely wounded, and two of the prison officers badly hurt. Three convicts escaped, and a posse is hunting them. The engine bell was rung for help from the citizens, and for a time the wildest excitement prevailed.

FOREIGN.

—Several deaths occurred from sunstroke in London, England, Tuesday. The heat was the most intense known for twenty years. The thermometer marked 93 degrees F.

—A family named Abraham were burned to death in a hat-shop in Pimlico, a London suburb, Monday night last week.

—The spring wheat crop in Ontario will exceed last year's yield 10,500,000 bushels. Corn in the Province is not promising, and hay will be 1,000,000 tons less than in 1883.

—Admiral Lespes, in command of the French fleet off the Chinese coast, reports having attacked and destroyed the forts of Keelung, a Chinese port. Only two men were killed and four wounded. The French are now in possession of the port, roadstead, and mines.

—The plan of the expedition for the relief of General Gordon has been settled by the War Office. The expedition will leave Wady Halfa in the third week in September, in detachments, and will concentrate at Hannek, from which point it will ascend the Meraweh, where it is expected to open communication with General Gordon for a simultaneous move on Berber.

—Henry M. Stanley, the African explorer, who is now in this city, declares that the Congo Free State will soon be recognized by the whole world. The State proposes to give open commerce to all nations, and expects to become a great federation of native chiefs under the control of European and American commissions. Mr. Stanley states that he will shortly visit London and convert the English, who now stand alone in opposition to his projects. He praised De Brazza, the French explorer, who, he said, was destined to render great service to France.

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No. 3		66
Winter No 2	81½	85
Corn—No. 2		@51⅜
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Rye—No. 2		56
Bran per ton		11 00
Flour	2 00	@6 25
Hay—Timothy	7 50	@13 00
Mess pork per bbl		19 50
Butter, medium to best	8	@21
Cheese	05	@12
Beans	1 25	@2 35
Eggs		14
Potatoes per bus	50	65
Seeds—Timothy	1 28	@1 41½
Flax		1 36
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 35	@7 00
Common to good	2 60	@6 20
Hogs	5 40	@6 65
Sheep	2 40	@4 40

NEW YORK.

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Wheat—Winter	71	@0 95
Spring		85
Corn	55	@63
Oats	37	@46
Mess Pork		18 50
Eggs		18
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BETWEEN TWO OPINIONS.

The New Reform Story, by E. E. Flagg, author of the popular book, HOLDEN WITH CORDS, *will begin in the next number of the Cynosure. Be sure to get the first number. The talented author writes with a consecrated pen and a devotion to the reform that will make her works a lasting memorial to the truth.*

SEND FOR THE CYNOSURE THIS WEEK.

Mr. Blaine's advice to the young men of Bowdoin College is worth remembering, whether the eminent candidate practices it or not. He had three words of advice especially for those who were about to engage in their life work, and would have to combat with differences of opinion on almost all questions. First, there is always a right side. Be sure to take that side. Second, Be one of the first to take the right side; and third, as soon as you have taken the right side, *open your mouth.* We wish to advise Mr. Blaine and all his supporters to remember this good counsel when confronted with the lodge.

"Dare to be a Daniel, dare to stand alone,
Dare to have a purpose true, dare to make it known."

The threatened collapse of the U. S. Post-office and Custom House building in Chicago brings vividly to mind the events of ten years ago when the corner-stone was laid amid a great Masonic parade. The petitions of Anti-masons robbed the lodge of part of the honors of that day; but Masonry was in control, at least until the architect Rankin was superseded, and the result of Masonic work has been displaying itself ever since in rotten stone, sinking foundations, crumbling piers, and walls out of plumb so that the heads of our citizens are likely to be broken with falling stones from the cornice. The social or political structure founded on the falsehoods of the lodge has a striking illustration in the history of this lodge-blessed government building.

The World's Convention of the Young Men's Christian Associations at the German capital last week was a meeting of much importance since it attracted some sixty Americans to Berlin, among them some of our most devoted Christians from the pulpit and pew. H. Thane Miller of Cincinnati; Dr. James H. Brookes of St. Louis, editor of the *Truth;* Dr. Charles Thompson of Kansas City, former editor of the *Interior;* Gen. O. O. Howard of Omaha; and Dr. A. J. Gordon of Boston were among the American delegates; and their presence indicates that the discussions were of that earnest, practical character as will result in good to the churches of both continents.

The thirtieth anniversary of the foundation of the Republican party, celebrated at Strong, Maine, on the 20th, which was graced by the presence of Blaine, Hamlin and other notables. It is claimed that on the 8th of Aug. 1854, a county convention has held in the place, which organized by the name "Republican party." It is said that on the February previous a Republican meeting had been held in Ripon, Wis. Michigan and Vermont held State Republican conventions, it is claimed in July of the same year; and the biographers of Charles Sumner affirm that the Republican party was inaugurated at Worcester by some of the best blood of Massachusetts. Old Thomas Heywood"s distich in 1635:

"Seven cities warr'd for Homer dead,
Who living had no roofe to shrowd his head:"

or as an anonymous writer has improved it—

"Through which the living Homer begged his bread,"

not inaptly describes the history of this party. Nobody would care for an anniversary if the Republican party was now, as in 1854, the joke of the streets.

Last Sabbath a committee, appointed by a meeting of prominent members of the Chicago Avenue Grace Methodist and New England churches, waited upon the police authorities and had a circus suppressed which was performing in the vicinity of the churches. On the same day one Monday-morning daily reports a pic-nic of the "Young Men's Democratic Club" with races and games, the pic-nic of a company of "Hibernian Rifles," the meeting of the 57th Regiment to arrange for a soldiers' and sailors' reunion, a procession, concert and theatrical performance by the annual reunion of the Bohemian Gymnastic Association, the "usual" Sunday afternoon gathering of the Socialists to hear denunciations of every prosperous business enterprise in the country, and how many more things of the same kind who can tell? Under the Masonic administration of Carter Harrison the license of the lodge has been added to that of the saloon, and Chicago presents a shameful spectacle of a Sabbath-breaking city.

Butler's letter to his constituents appeared last week Tuesday, a document of remarkable length (one half longer than Blaine's) but one that will be read. If Butler is a demagogue no one will deny his ability, nor that his address to his constituents will gain him voters among the discontented spirits that hover about the borders of great parties, or that have grievances, real or imaginary, against employers. He is severe on the Republican party and particularly so on the Democrats, and the document will be remembered as one of the remarkable features of this campaign. Cleveland's letter of acceptance followed next day—not long, but brevity almost its only merit. Without pointedly discussing the merits of his platform, he deals only in generalities that do not even glitter. Mr. Hendricks sent out his letter the day after of hardly a doven lines, accepting the nomination on the ground of the unanimity of the convention in tendering it. The warmth of partizanship is wanting in both these documents, and the general acceptance of the story of Cleveland's immoralities is cooling the zeal of thousands in his party.

Rev. W. F. Crafts of New York has been preaching in the First Congregational church of this city on the Sabbath. The sixth discourse has been given to large audiences, and with extended notices from the daily press, some of the sermons being printed in full. Mr. Crafts places Chicago, San Francisco, St. Louis, New Orleans and Cincinnati in the class of cities which have been degraded to the "continental Sunday;" while Philadelphia, New York, Boston, Baltimore and Charleston were mentioned as examples of the value of earnest, Christian agitation of the subject. The day in Chicago is now much like the New York Sunday in 1857, when the Sabbath committee was formed in that city, and by persistent effort every Sunday theatre has been closed and all irreligious observances stopped. In Toronto the day is observed by stores of all kinds, and three through trains caused by American competition are the limit of the railway business. In London, the metropolis of the world, there are no Sunday papers and no Sunday mails. Mr. Crafts urges that the 9,000,000 children now in the Sabbath schools of this country be properly instructed upon the observance of the holy day, as a pivot upon which to turn back our nation from the godless condition of a "continental Sunday" which now threatens us.

LET US HAVE A NEW PARTY.

BY GEN. J. W. PHELPS.

The only real American government that we have had, ended with the administration of John Adams. Since then the political current has swept on with growing force towards European ideas, habits, and institutions. Thomas Jefferson's idea of democracy was European, Jacobinical, imperial, not American. He taught people their rights but never their duties. The American idea is to put duty first, rights afterwards.

With the increase of immigration to our shores, European instincts and tendencies have increased. The people as a mass gravitate more towards European habits and propensities, and they care and know less of American institutions.

Slavery and Freemasonry are both Old World institutions which England left us as a legacy. They have both been cultivated by Jeffersonian, Jacobinical politicans, who have led the democracy, and especially the Jacobinical element of it, to sustain them. There were never two institutions more aristocratic and less democratic than slavery and the SECRET LODGE, and never were there greater aristocrats than our Ku-Klux slave-holders; yet they have been sustained by our Europeanized democracy.

George Washington and John Adams were opposed to both slavery and secret societies; Washington virtually renounced them both among the latter acts of his life, and thus set an example which the democracy have not followed. On the contrary, the whole tendency of American politics is to gravitate away from American institutions.

The SECRET LODGE is not an American institution. It is hoar with the iniquities of the Old World; yet aided by an Europeanized democracy, it fills our offices with its supporters, and shapes our destiny, as slavery has done.

There was nothing done during the war of the rebellion to counteract this tendency. A weak, slack administration aggravated it rather. The fires of war give shape to a nation's destiny; but the war of our rebellion gave shape to nothing American. The SECRET LODGE was allowed to shape things as it pleased to its own uses. It made use of the war as it does of corner-stones, and of monuments, such as Cleopatra's Needle, and the Statue of Liberty lighting Bedloe's Island, to magnify itself, not to serve American institutions.

The SECRET LODGE deceives when it talks about "good men," as slavery did when it talked of "sound men." The only use that it makes of good men is to bait its hook with them; and all that real, good men can do on that hook is to wiggle in the spasems of wounded virtue, and thus serve better the purpose of catching the gullible. The goodness of the man who is willing to serve the SECRET LODGE, is of a very dubious character. What better men in office were there ever, than Madison, John Quincy Adams, Harrison, Taylor, Lincoln, so far as their mere personal character and intentions were concerned; but what else have they done than to float on the strong current that has been sweeping on since the days of Jefferson, and with more than redoubled velocity since Jackson's time towards the European ideas of democracy which inevitably flow into the broad sea of Napoleonism?

The SECRET LODGE is a Napoleonic political party, which puts on the Pharisaic air of morality and religion in order the better to conceal its moral rotten-

ness. It has perverted American institutions in order to serve its own fixed purposes of aggrandizement and power. It has struck a taint of moral corruption to the very heart of American society, perverting the pulpit, controlling the press, and destroying business faith and credit.

The only way to oppose the farther progress of this secret political party and save American institutions from utter ruin, is to organize an open American party against it; a party that would nominate that good and great man, John Adams, to a second term of office if he were living. We must brave the disgusting, hypocritical odium that a European, Jacobinical democracy have cast upon the only purely American administration of the government that we have ever had, and do it speedily, or the restoration of American institutions will be an impossibility. To look to an Europeanized democracy for that purpose, would be like looking to the party of a Davis, a Breckenridge, a Toombs to abolish slavery. To look to the Democratic party for the hero that is to lead us to reform, is an absurdity; it has led to slavery; it has led to Ku-Kluxism; it has led to Mormonism; it has led to Copiahisms, and it can never lead to anything else than such isms. It is hypocritical; pretending to love the dear people, while serving only itself. It is pervaded and permeated by Freemasonry, which, in its legion shapes of evil, crawls into every thing, even into swine. Let us have an open, breezy, sunshiny party, in which American manhood can grow and thrive.

In order to show how completely the American press is bound and shackled by the power of this foreign institution, this SECRET LODGE, this dark, mazy channel for bribery and corruptions of all kinds, we may say that there is probably not one daily paper, nor even one single mere sect paper of the United States that could be induced to print this article, except by the love of much money. Yet is there anything in it that a free press ought not to publish? On the contrary, is there not much in it to excite the alarm and concern of every lover of the Republic when he learns that the general press is not free to publish it?

Let us have a party that will unshackle the press, give freedom to speech, and which will resent the "alien and sedition" laws of the SECRET LODGE, laws which make aliens of American citizens; and threaten them with violence, infamy and death for sedition against its power. The pretended statesman whose lips are closed and whose eyes see not in the face of the SECRET LODGE so full of dangers to the Republic, is like the figure-head of some stately ship, which, as it looks out over the storm, seems grand and serene with the conscious dignity of giving direction and safety to the company that follows its lead.

Let us have a new party; one not only headed by a "good man," but one for which good men can vote.

Brattleboro, Vt.

THE MASONIC "NEW BIRTH."

BY GEO. THOMPSON.

What! do Masons believe in being "*born again*," as Christ said to the old Jewish Rabbi, all must be? No, and yes. No, *i. e.*, they do not mean the "new birth" of the Bible—this is not required—nor do most of them know anything about it. But yes, *i. e.*, they *call* it the new birth. And what they mean by it they clearly explain in their books.

Masons in Protestant countries are fond of using Bible terms and figures, while they distort and pervert the meaning.

Well, what do they mean by the "*New birth*," in Masonic phrase? In the "Manual of the Lodge" Mackey says of the applicant for admission, as he stands without, blindfolded: "Here he stands without our portals, on the threshold of the new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer, or profane world, he comes enquiringly to our doors SEEKING THE NEW BIRTH, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight." And the "Beauty of Masonry, will be fully revealed to him, only when the NEW BIRTH has been *completely* accomplished."

This, of course, implies that none who apply have been "born again" until they have been "*initiated.*"

How must our ministers and church members feel as they stand there, classed with thieves, drunkards, liquor-sellers, infidels, Jews, Mohammedans, pagans and idolaters, and hear the master of ceremonies say, "You are covered over with the pollutions of the outer and profane world and must be *born again* before you can be admitted to the privileges and benefits of the lodge!" Should they remonstrate, and say, "I was born again" at such a time, and in such a place, and have been living the new life so many years. I feel that I am a "new creature in Christ Jesus." He would be answered, "My dear sir, all that goes for *nothing* in this Institution. You must be 'born again' *after our* manner or you cannot enter." Poor man! How humiliating! How degrading from his high position as a *Christian!*

Instead of being taught to trust in Christ and in obedience to his will for salvation and eternal life, they are taught at the outset, in the first degree to trust in the "gavel" (a small wooden mallet used by the Master in conducting the ceremonies), and he is exhorted to "use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting us, as living stones of that spiritual building, that house not made with hands, eternal in the heavens."

But what is meant by this trust in the *gavel?* Simply this: The gavel is the symbol of *authority.* The Master knocks with it on the table to call attention, and in giving his orders. To trust in the gavel then, is to submit one's self without questioning, to all the requirements—the forms, and absurd ceremonies—the fearful oaths and mummeries, and blasphemies that are practiced in a Masonic lodge, to "conceal and never reveal any of the secrets or doings, on pain of a fearful death."

And the applicant is assured that if he will faithfully *do this*, he thereby is "*born again*," and will be, in heart and life, "divested of all the vices and superfluities, and be fitted for heaven!"

He must submit to be stripped to the shirt, be dressed in an old pair of drawers, the left leg, arm and breast made bare, while a rope is put around his neck, and, blindfolded, be led about, and put through a long process of questionings and instructions, be taught and accept the fearful oaths, threatened with frightful punishment if he ever violates them! And by "keeping his jewel" of secrecy, paying his dues, and attending to all the requirements of the order, he is taught (Mackey's Lexicon) that "by *strict obedience* to the obligations and precepts of the fraternity, he is "*free from sin*," and fitted for the lodge above!

Such are the teachings of Masonry, and such the "New birth" of the lodge! Christ, and faith in him are entirely excluded, and the whole reliance is on an observance of the rules and requirements of the system. But this implies not only many foolish things, but great enormities:

(1) Complete *secrecy* of all the doings of the lodge.

(2) A complete yielding of *private* judgment.

(3) *Obedience* to all signs and summons. If a criminal gives the "sign of distress," he must be assisted and hidden, or rescued from justice if possible.

(4) The crimes of a brother Mason must be *concealed* except "murder and treason," and they at option, up to the seventh degree, from that onward "not excepted."

(5) He must not cheat or defraud any brother Master Mason, or strike one, or violate the chastity of a Master Mason's wife, mother, sister or daughter.

(6) He must never speak the sacred name of Masonry, "*Mah-hah-bone*," "except upon the five points of fellowship, and then only in low breath."

(7) He must swear to submit to all the fearful penalties of the system, if in any way he violates any of the rules; all this, and more is implied in trusting in the *gavel* for a new heart and an upright life. Those who faithfully comply, have experienced the Masonic "new birth," and those who do not, are still "in the gall of bitterness, and bonds of iniquity." What poor creatures are all *outsiders!*"

But what does this "new birth" accomplish for those who experience it? Does it reform the liar, the profane, the Sabbath breaker, the drunkard, the libertine, the defrauder, the thief, the murderer, the liquor seller, the blasphemer, etc.? Are they saved from their vices? Are they better men, husbands, citizens, neighbors, magistrates, rulers? No, a thousand times NO! In most, if not all cases, they are made vastly *worse.* There is nothing in the whole system, from beginning to end, at all calculated to reform, to elevate, to lead to a hatred of sin, and break the power of evil in heart and life.

And no matter how a member may *live*—how vile his character may be—when he comes to *die*, he is spoken of as having been translated to the "Grand Lodge above," where he is in a state of happiness! And this, though his last breath was in oaths and curses. Such cases we have known.

How superlatively absurd, in view of such *facts*, then is talk about "*New birth!*" and "engaged in the construction of a *spiritual* temple in the heart, pure and spotless, where every evil thought and worldly passion are to be banished?" And to be attained while *rejecting Christ*, and scorning the *Holy Spirit*, and trifling with the *Bible!* All by the Masonic "*gavel.*"

Mackey has said one true thing—viz., "The Mason is ever to be in search of *Truth, but is* NEVER TO FIND IT!"

Oberlin, O.

YOUTHFUL CRIMINALS.

BY REV. S. A. GEORGE.

From the Mansfield *Herald* of Jan. 31st, 1884, I clipped a piece with the above heading. It began as follows:

"Less than four months ago, Bertie Gaylord, of Cleveland, aged fourteen, organized a band of boys from eleven to fifteen years of age, called the 'Silver Skulls.' Their meetings were held in a barn. Each boy before admittance to membership had to take the following oath: 'Cursed be friendship, cursed be fathers, mothers, sisters, and brothers; may the offspring ourselves canker, blister and decay on its dying mother's breast; may the blood of each breed pestiferous plague; may the hair of each fall from his head, the teeth crumble in his jaws, the brains rot in his skull, the eyes canker and fall from their sockets and the fingers grow palsied, if we ever betray the secrets of the Skulls. So do I swear. Death to our enemies, life to the Skulls.'

"Jason Coskey, a boy who refused to join them, soon after received a warning written in red ink, signifying blood. A glowing skull and crossbones decorated the paper, and below was a bloody hand with the word 'death' written on it. The paper read:

"'Jason Coskey, one month from to-night, if you don't join us, you will receive your death warrant, and two days from then your death. By order of the Skulls.'

'This put the police of the city on their track, and Bertie Gaylord immediately left his home, taking two revolvers with him, and started west."

Now the writer in the paper mentioned, commented at length upon this and other youthful criminals and their crimes to which he referred, saying that "the tendency to high crime by the youth of our country is largely the result of education." That is undoubtedly correct. But it was the writer's purpose only to refer to the education which boys get from the criminal literature and dime novels that are everywhere to be found, even in many of the so-called best homes. None deplore this kind of education more than I do.

Yet it occurs to me that there is another source of education that is little if any less dangerous than criminal literature, as the case of the "Silver Skulls" plainly shows. I refer to the example which fathers and brothers set the younger boys, by meeting at stated times and places, in their club and lodge rooms, and binding themselves by horrible oaths. The boys will imitate, and why may they not? What the father may do has not the boy a right to do on a small scale? If he has not, then farewell parental authority. I have heard of a father whipping his boy for swearing, and swore himself while he was whipping him. If the father swears, how can he persuade the boy that he may not? And if the father meets once a week in the lodge room with closed doors and hedged in with secrets and horrible oaths, how can he persuade his boy that he may not meet in like manner with the other boys?

Fathers! don't you know that your example is shaping the future destiny of your boys? I once read of a father who was walking through the deep snow, his two little boys were following him; he heard the elder son saying, "I'll step in father's tracks." He looked around and the other little fellow was trying to do the same thing. The father was a wicked man, but he at once saw the position he was occupying in relation to his boys, and that night he went and related his experience and made a public profession of faith in Christ Jesus, saying, "If I am to lead my boys thus I'll make tracks for heaven."

It is for the boys I plead that there may be raised up a generation of noble and honest men, and as a means to this end without which it cannot be accomplished, I ask you, fathers, who weekly and nightly frequent the club-house and the lodge room,—I ask you, as you love your boys, in the name of Jesus Christ to break down the altars of Baal and Bacchus, and save your boys for God and humanity. Open your hearts, divulge all your secrets in the bosom of your own family, then shall we see many more happy homes, more beautiful wives and mothers, because less careworn and heart-broken, and we shall no longer hear as an almost every-day occurrence of mere boys plotting mischief, arson and murder. Keep the boys at home, stay at home with them, surround them with love and sympathy, and plenty of good and pleasing literature, and all made palatable by an abundance of wholesome amusement. And those boys—yes, and the girls, too—shall grow up filled with noble principles and correct ideas of home, and their lives will be actuated by pure and holy motives.

Must not every honest heart bleed at the thought that mere boys could frame and impose on another an oath of the character of the above. But the responsibility must rest upon older heads.

Mansfield, O.

I have heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel, with its rider, some distance in advance: then, after a little space, follows another; and then, at a short interval another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one, hearing the

voice repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word, "Come!" So in that verse, the Spirit and the bride say, first of all, "Come!" then let him that heareth say, "Come!" and whosoever is athirst let him come and take of the water of life freely.—*Spurgeon.*

WEEK DAY SERMON.

BY E. E. FLAGG.

Everybody has heard of "the new departure," though not one in a thousand seems to know exactly what it is, only that its advocates take especial delight in trying to batter down one particular landmark of doctrines that our forefathers reared up, not at expense of time and labor merely, but of their very heart's blood: the inspiration of the Holy Scriptures. I wonder if those ministers of the present day who are winning a cheap notoriety by slurring from their pulpits the very Word of God which it is their especial office to defend, even think as they pocket their comfortable salaries of another "new departure" centuries ago, made in the face of the rack and the dungeon, axe and flame! Of Wickliffe, and the Poor Men of Lyons, and the hunted Lollards; of meetings in hillside caves and on lonely moorlands, when the next moment might hear the oaths of the pursuing soldiery break rudely on the voice of praise, and see the defenceless little band, half women and children scattered, some to prison, some to death, some to exile andslavery under the burning sun of Barbadoes! For if they do it seems as though it must sometimes occur to their minds that in their own delicate living, soft raiment and pleasure vacations in Europe every summer, there is a very strong contrast between the apostles of the first "new departure" and the prophets of the second.

The mischief such men do is that of the eating moth and corroding rust. We all know that the Bible has passages which are never read by dying beds, never prayed over in the hush of the closet, never clasped as golden amulets to the heart in hours of temptation and trial, yet none the less does its wonderful adaptability to every individual want depend on its entirety and wholeness. Throw aside such passages at our will and pleasure, pierce them with the shafts of vapid ridicule, and what have we? A Bible that drops to pieces like the robe of kingly ermine which the moth has made its dwelling place, like the chain of beaten gold with a link here and there eaten through by cankering rust.

As art, morals and religion, however separate in themselves, are always touching and interchanging, much of Ruskin's advice to painters might be followed to advantage in higher matters. Let us hear him:—"The more a painter accepts Nature as he finds it the more unexpected beauty he discovers. . . . but once let him arrogate the right of rejection and he will gradually contract his circle of enjoyment until what he supposed to be nobleness of selection ends in narrowness of perception."

Nature as she is includes her fetid morasses, her untamed wildernesses, her desert plains, her untrodden mountain peaks. The Bible as it is includes narratives of shameful sin, histories of a savage and brutal era, chronologies of names covered with the dust of four thousand years, and doctrines deep, high that pierce into eternity, yet whose bases are set in loving, simple obedience, as the everlasting hills nestle in the green luxuriance of the valleys at their feet.

I remember how a friend who had lost a pet dog told me she was comforted by reading the parable of the poor man's ewe lamb; how its exquisite tenderness—not a word of blame for the love lavished on a mere dumb animal, was like oil poured into a wound for which even friends have but careless sympathy. Was she irreverent? Was she not rather in the highest degree reverent thus to believe, in her childlike symplicity, that the loss of her little favorite was not too trivial a grief for the Almighty Father to think about and store up this special drop of balm in his great storehouse of consolation? Like the wild honey found in the dead lion, strength and healing for our daily life often flow from the very pas sages that the partial inspiration theory in the pride of its human wisdom would reject altogether.

Such "liberality" will surely end in a terrible narrowness—the narrowness of that prison house which the soul makes for itself when blind to the glory and deaf to the comforting it gives on its way seeing but blackness and silence and mystery where guiding voices are forever sounding, and an infinite light forever shining for the childlike heart that is willing to walk therein.

THE SERMON.

THE LESSON OF THE HARVEST, BY REV. C. H. SPURGEON.

The church is God's farm. Paul is a laborer; Apollos is a laborer; Cephas is a laborer; but the farm is not Paul's, not so much as a rood of it, nor does a single parcel of land belong to Apollos, or the smallest allotment to Cephas; for "ye are Christ's." Our Master means that every laborer on his farm should receive benefit from it, for he never muzzles the ox that treadeth out the corn. The laborer's daily bread comes out of the soil. The laborers employed by God are all occupied upon needful work. "I have planted, Apollos watered." Who beat the big drum, or who blew his own trumpet? Nobody. On God's farm none are kept for ornamental purposes. Many of the members of our churches live as if their only business on the farm was to pluck blackberries or gather wild flowers. They are great at finding fault with other people's plowing and mowing, but not a hand's turn will they do themselves. The reward is proportionate, not to the success but to the labor. Many discouraged workers may be comforted by that expression. You are not to be paid by results, but by endeavors. You may have had a stiff bit of clay to plow, or a dreary plot of land to sow, where stones, and birds, and thorns, and travelers, and a burning sun may all be leagued against the seed; but you are not accountable for these things; your reward shall be according to your work. The laborers are nobodies, but they shall enter into the joy of the Lord.

We are singularly dependent upon God; far more so than many of us imagine. When the children of Israel were in the wilderness, they went forth every morning and gathered manna. Our manna does not come to us every morning, but it comes once a year. It is as much a heavenly supply as if it lay like a hoar frost round about our camp If we went out into the field and gathered food which dropped from the clouds we should think it a great miracle; and is it not as great a marvel that our bread should come up from the earth as that it should come down from the sky? The same God who made the heavens drop with angel's food bids the dull earth in its due season yield corn for mankind. Therefore, whenever we find the harvest comes, let us be grateful to God, and let us not suffer the season to pass over without psalms and thanksgiving.

I believe I shall be correct if I say that there is never in the world, as a rule, more than sixteen months' supply of food—that is to say, when the harvest is gathered in, there may be sixteen months' supply; but at the time of harvest there is not usually enough wheat in the whole world to last the population more than four or five months, so that if the harvest did not come we should be on the verge of famine. We still live from hand to mouth. Let us praise and bless God, and let the joy of the harvest be the joy of gratitude. To the Christian it should be great joy, by means of the harvest, to receive an assurance of God's faithfulness. The Lord has promised that seed-time and harvest, summer and winter, shall never cease; and when you see the loaded wain, carrying in the crop, you may say to yourself, "God is true to his promise."

We are going to the cornfields to rest with the reapers where, under some wide-spread oak, they sit down to take refreshment. God's reapers have their mealtimes. Those who work for God find him a good master. The reapers in Jesus's fields shall not only receive a blessed reward at the last, but they shall have plentcous comforts by the way. He is pleased to pay his servants twice; first in the labor itself, and a second time in the labor's sweet results. Nothing can be more flattering to the soul of the believer than feeding on the word and digesting it by frequent meditation. No wonder that men grow so slowly when they meditate so little. Cattle must chew the cud; it is not that which they crop with their teeth, but that which is masticated and digested by rumination that nourishes them. We must take the truth, and turn it over and over again in the inward parts of our spirit, and so shall we extract suitable nourishment therefrom. Is not meditation the land of Goshen to you? If man once said, "There is corn in Egypt," may they not always say that the finest of the wheat is to be found in secret prayer? Private devotion is a land which floweth with milk and honey; a paradise yielding all manner of fruits; a banqueting house of choice wines. Ahasuerus might make a great feast, but all his hundred and twenty provinces could not furnish such dainties as meditation offers to the mind. Where can we feed and lie down in green pasturs in so sweet a sense as we do in our musings on the word? Meditation distils the quintessence of joy from the Scriptures, and gladdens our mouth with a sweetness which excels the virgin honey. Your retired periods and occasions of prayer should be to you refreshiug seasons, in which, like the reapers at noonday, you sit with the Master and enjoy his generous provisions. God's reapers find it hard work to reap, but they have a blessed solace when in one way or another they sit down and eat of their Master's rich provisions: then with renewed strength, they rise, with sharpened sickle, to reap again in the noontide heat. To these meals the gleaner is affectionately invited—that is to say, the poor trembling stranger who has not strength enough to reap, who has no right to be in the field except the right of charity—the poor trembling sinner, conscious of her own demerit, and feeling but little hope and little joy, is invited to the feast of love.

We go to-day to the gate of the harvest field with another object—to see the wagon piled up aloft with many sheaves come creaking forth, making ruts along the field. We come with gratitude to God, thanking him for the harvest, blessing him for favorable weather, and praying him to continue the same till the last shock has been gathered in, and the husbandmen everywhere shall shout the "Harvest Home." What a picture is a wagon loaded with corn of you and me as loaded with God's mercies! From our cradle up till now, every day has added a sheaf of blessing. What could the Lord do for us more than he has done? He has daily loaded us with benefits. Let us adore his goodness and yield him a cheerful gratitude. Alas! that such a sign could be capable of another reading! Alas! that while God loadeth us with mercy we should load him with sin! While he continually heapeth on sheaf after sheaf of favor, we also add iniquity unto iniquity till the weight of our sin becomes intolerable to the Most High and he cries out by reason of the burden, saying, "I am pressed under you, as a cart is pressed that is full of sheaves."

Be astonished, O heavens, and be amazed, O earth, that God should speak of being pressed and weighed down! I do not read anywhere so much as half a suggestion that the whole burden of creation is any weight to the Most High. "He taketh up the isles as a very little thing." Neither sun, nor moon, nor stars, nor all the ponderous orbs which his omnipotence has created, cost him any labor in their sustenance. The heathen picture Atlas as stooping beneath the globe; but the eternal God, who beareth up the pillars of the universe, "fainteth not, neither is weary." Nor do I find even the most distant approach to a suggestion that providence fatigues its God. He watches both by night and day; his power goeth forth every moment. 'Tis he who bought forth Mazzaroth in his season, and guideth Arcturus with his suns. He beareth up the foundations of the earth, and holdeth the corner-stone thereof. He causeth the dayspring to know its place and setteth a bound to the darkness and shadow of death. All things are supported by the power of his hand, and there is nothing without him. Just as a moment's foam subsides into the wave that bears it and is lost forever, so would the universe depart if the eternal God did not daily sustain it. This incessant work has not diminished his strength, nor is there any failing or thought of failing with him. He worketh all things, and when they are wrought they are as nothing in his sight. But strange, most passing strange, miraculous among miracles, sin burdens God, though the world cannot; and iniquity presses the Most High, though the whole weight of providence is as the small dust of the balance. Sin makes God's creatures unhappy, and shall not the Lord therefore abhor it? God never designed that any creature of his hand should be miserable. He made the creatures on purpose that they should be glad; he gave the birds their song, the flowers their perfume, the air its balm. He gave the day the smiling sun and the night its coronet of stars; for he intended that smiles should be his perpetual worship, and joy the incense of his praise.

The art of husbandry was taught to man by God. He would have starved while he was discovering it; and so the Lord, when he sent him out of the Garden of Eden, gave him a measure of elementary instruction in agriculture, even as the prophet puts it—"His God doth instruct him to discretion, and doth teach him." God has taught him to plow, to break the clods, to sow the different kinds of grain, and to thresh out the different orders of seeds. The Eastern husbandman could not thresh by machinery as we do; but still he was ingenious and discreet in that operation. God has taught husbandmen to distinguish between different kinds of grain in the threshing; so does he in his infinite wisdom deal discreetly with different sorts of men. About the best of men there is still a measure of chaff. All is not grain that lies upon the threshing-floor. All is not grain in those golden sheaves which have been brought into our garner so joyfully. Even the wheat is joined to the straw, which was necessary to it at one time. About the kernel of the wheat the husk is wrapped, and this still clings to it, even when it lies upon the threshing-floor. About the holiest men there is something superfluous, something which must be removed. We either sin by omission or trespass. Now threshing is useful in loosening the connection between the good corn and the husk. Of course if it would slip easily out of the husk the corn would only need to be shaken; there would be no necessity for a staff or a rod, much less for the feet of horses or the wheel of a cart to separate it. But there's the rub; our soul not only lieth in the dust but "cleaveth" to it. Threshing becomes needful for the sake of our usefulness; for the wheat must come out of the husk to be of service. We can only know God and bless men by being holy, harmless, undefiled, and separate from sinners. Unless thus severed from sin we cannot be gathered into the garner.

In gathering in the wheat good angels will be employed; "the angels are the reapers." This casts special scorn upon the great evil angel. He sows the tares, and tries to destroy the harvest, and therefore the good angels are brought in to celebrate his defeat and rejoice together with the Lord in the successes of the divine husbandry. It will be a gathering from very great distances. Some of the wheat ripens in the South Sea Islands, in China and Japan; some flourishes in France; broad acres grow in the United States. There is scarce a land without a portion of the good grain. "Gather in the wheat." The saints will be found in all ranks of society, the angels will bring a few ears from palaces, and great armfuls from cottages. Many will be collected from the cottages of our villages and hamlets, and others will be upraised from the back slums of our great cities to the metropolis of God. From the darkest places angels will bring those children of sweetness and light who seldom behold the sun, and yet were pure in heart and saw their God. The hidden and obscure shall be brought into light, for the Lord knoweth them that are his, and his harvest men will not miss them. To me it is a charming thought that they will come from all the ages. Let us hope that our first

father, Adam, will be there, and mother Eve, following in the footsteps of their dear son Abel, and trusting in the same sacrifice. We shall meet Abraham, and Isaac, and Jacob, and Moses, and David, and Daniel, and all the saints made perfect. What a joy to see the apostles, martyrs, and reformers! I long to see Luther, and Calvin, and Bunyan, and Whitfield. I have not much doubt that we shall have fellowship with all the saints of every age and the general assembly and church of the first-born, whose names are written in heaven. No matter when or where the wheat grew, it shall be gathered into one barn. Gathered never to be scattered, gathered out of all divisions of the visible church, never to be divided again. They grew in different fields. Some flourished on the hillside, where Episcopalians grow in all their glory, and others in the lowlier soil, where Baptists multiply and Methodists flourish; but once the wheat is in the barn none can tell in which field the ears grew.

AN INDIAN LETTER.

HYDERABAD, Deccan, India, July 5, 1884.

DEAR BRO. K.—Yours of May 16 came duly as also both the packages of tracts and books you mention. I recently sent you a copy of a brief history of our work. "Five Years of Faith-Work." This will give you a fair view of our work. I long since ceased to feel that my mission in India was a narrow one. Many years ago God began to prepare me for my present work. The last school of preparation I passed through was Halsted Street Methodist Mission under Bro. S. A. Kean of Preston, Kean & Co., in your city.

I came to India for life. Thus all my plans take in the ultimate triumph of the Gospel in India. I have been out here nearly eight years and my wife, also from Halsted street work, came five and a-half years since. We are acclimatized and pretty fully Indianized. I myself wear the costume entire of a Hindoo. Ordinary missionary operations are on too costly a scale. Most missionaries live and fare better in India than they would in the ministry at home. They doubtless deserve it. But when hundreds of young preachers on the frontier work on a line of far greater sacrifice, and the people in India are so poor, I feel it incumbent on me to get down near them.

God is blessing us in our work in the Deccan. We have here over twenty workers now, all faith workers: and we are laying plans for wide expansion. We want a dozen more workers who can trust God for their bread, as we do, without salary. If any *Cynosure* readers, "wholly sanctified" and "full of the Holy Ghost and faith," are called to come and join us, let them write me.

I note the *Cynosure* carefully and often make use of things I find in it. The copy you send me in exchange I give away when read. Many men have confessed to me that your depictions of Masonry are correct. When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive foreman, a station master on the railway, a principle of a high school, a commissariat officer, a military officer, and others who, when saved, at once quit the lodge for Christ's sake without anyone saying much to them. The evil of the institution is too apparent to need pointing out in India.

I do not doubt that God has sanctified some men who were Masons. But I doubt utterly that any man can remain an entirely sanctified man and remain an active Mason. How can God approve of a man who becomes one of a party who deny Jesus a place among them and sacrilegiously expunge the name from every passage of Scripture containing it that they use in their ritual? I know many good men whom the experience of entire sanctification has taken out of the lodge at once.

I shall scatter these tracts you sent all over this empire among ministers and people. Wherever the British flag waves it is very fashionable to be a Mason. "The Prince of Wales is a Mason," etc., etc. But the curse of the thing is none the less. I do not think Masonry has made any astonishing progress among the natives of India. Yet a good many educated, deistical Hindoos, Parsees, and Mohammedans join English officers and clergymen and others in Masonic lodges. It is time light was scattered. I have a brother, Arthur M. Ward, employed at 192 East 22d street, your city, whom I would be glad if you met and invited to some of your meetings. He is a Christian. At another time I will write something of the progress of mission work at large in India. I am too busy to do so to-day.

Accept my thanks for the tracts and books. Give my special thanks to that brother in Iowa who helped send the tracts because his daughter had been in Ceylon. Any persons wanting the *Watchman* may apply to Mrs. A. R. Kean, of Preston, Kean & Co., 100 East Washington street, Chicago, Ill. Pray for us.

Your Bro. in the Lord,
C. B. WARD.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,
SAMUEL C. POMEROY,
OF KANSAS.

For Vice President,
JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

ILLINOIS POLITICAL CONVENTION.

An American Prohibition convention will meet at Monmouth, Illinois, September 11th, in the Opera House at 7: 30 P. M., and continue its sessions the day following. The opening address of Richard Haney, D. D., will be followed by other distinguished advocates of prohibition and reform. The object of this convention is to put in nomination a candidate for Governor and other State officers to be voted for on the American platform, and transact such business as may legitimately come before the body. All prohibitionists who favor and practice open temperance work are cordially invited to attend and co-operate in efforts to exterminate the curse of strong drink, and its causes and consequences in our State.

L. N. STRATTON, *Chairman of the Illinois Committee of the American party.*

THE MONMOUTH MEETING.

There are times when more can be accomplished by a decisive stroke than at other times by a protracted effort. Such a time is the State convention at Monmouth, Sept. 11th and 12th.

The prediction that a strong National meeting at Washington last March would advance the cause of anti-lodge prohibition has been verified. Results have verified the wisdom and economy of the attendance at that meeting, although it was a tax on the time and money of some of the delegates.

As an influence on the State work the proposed meeting at Monmouth is equally and even more important. The possibility of influencing political action has been demonstrated since the Washington convention, and the hearty co-operation of real prohibitionists in this State, assured so far at least as voting for governor is concerned. The season has been favorable and the harvest unusually abundant so as to make the burden exceptionally light on the farmers who furnish a large per cent. of the reform constituency of all parties. The time, after harvest, is favorable, and the deep interest felt throughout the whole country in politics calls for a decided expression of the temperance people in favor of *united, vigorous, onward efforts.* Churches favorable to prohibition should appoint delegates. All open temperance organizations should be represented. Every American club or association should be heard from, and every temperance man or woman who favors open methods in work ought to arrange, if possible, to attend the Monmouth convention. All parts of the State should be represented, for it is a matter in which the remote has no less at stake than neighborhoods contiguous. Dr. Haney remarked, "We have got beyond fractions into whole numbers, and the effect of the convention will be in proportion to the members who attend." There is sound wisdom in this remark. If the reformers of Illinois leave this convention to be simply a local affair they will allow a golden opportunity to pass unimproved that is not likely again soon to occur. You cannot afford to do this, and I am persuaded that you will not. A failure would be extremely disheartening, but a grand rally and enthusiastic meeting at Monmouth would set the wheels of progress in motion and greatly accelerate the work, especially in Illinois.

J. P. STODDARD.

STAND BY YOUR PRINCIPLES.

ARCADE, N. Y.

It certainly augurs well for the future of our country when its political electors call for such good men as John P. St. John and William Daniel are reported to be. These men being put in nomination as candidates to fill the highest and perhaps the most important offices that the sovereigns of the nation can confide to man, are put forth as representatives of the principles, mainly, of the prohibition of the manufacture and sale of liquid craze and death. This work is a glorious one.

It is well known that, weeks *previous* to such nomination, a national council assembled at Chicago and put in nomination for the same offices men of equal ability and merit, who individually and also by their pledge, *fully* represent equal opposition to the base intoxicants; and, in addition, were personally and by pledge opposed to an institution far more deadly, in its being and in its inherent principles, to a free republican government and to the throne of the infinite Sovereign, than even the demon alcohol, diabolical as he is.

This institution, "Freemasonry," has a government of its own, declared by its adherents and expounders to be independent of any and all others, rejects the *Christian's* God, and improvises for itself, in place, a god that it denominates the "Grand Architect of the Universe."

This institution is more formidable as an enemy to republican government and to the government of the great "I AM," than King Alcohol, in that it is more thoroughly and systematically organized as a foe to all other governments, that of the God of the Bible included.

We, whose vision is clear, as viewing this "abomination of desolation" "stand in the holy place" of God's omnipotence, cannot afford to ignore this last-named blasphemy by dropping it as represented in its opponents, as such, in the persons of *Samuel C. Pomeroy* and *John A. Conant.*

R. W. LYMAN.

MRS. STANTON AND THE AMERICAN PLATFORM.

EDITOR CYNOSURE:—I think the American party has dealt with the question of woman's suffrage in a most direct, manly and Christian way. Hence, the course of the leaders of the National Woman Suffrage Association is inexplicable to me. I should, at least, expect from them expressions of gratitude toward those who have espoused their cause, coupled with respectful, courteous treatment.

While I honor Miss Anthony and Mrs. Stanton, and have been, to a certain extent, one of their followers, I am constrained in this instance to be an "Independent."

If it were possible to conceive of the present Republican party as giving to women the ballot, and if women should on that account give it their votes, what would be accomplished? The platform of that party has not a single high moral issue that would wake the earnestness of our best women. It never rises above the level of the political huckster, and in many of its features it must repel all the intelligent, good and true. These ladies may expect by some lobbying or wire-pulling to secure to women their political rights, but I do not believe it can be done.

Not the question of *rights*, but of *duties*, wakes the women of the time. We must have the trumpet call of the prophetesses of temperance to rouse the women in such force as will fairly command recognition of their rights. The party that refuses to pledge protection to homes, that tramples on the poor Chinaman and bids for

the votes of the lowest elements of society, can never rouse the enthusiasm of our women reformers.

Having little power to help our friends, many of us do, yet, appreciate their service. The banners of the great parties trail in the mire; he who follows must creep. The banner of the American party is planted on the heights; its followers must move onward and upward. That their principles may become engrafted in our Constitution is the hope and prayer of countless Christian suffrage women. S. OSGOOD UPTON.

AN INDEPENDENT OPINION.

On our fourth page there is an article concerning the American party. Last month we published the platform of that party. The platform is excellent. The article referred to is also able and manly. We indorse most of its views. But the *Star* does not propose to be the organ of any party in the presidential canvass. Indeed, we have never had as much faith in the utility of periodic efforts to make a national canvass for candidates of the American party as some have, though the movement has our sympathy to a considerable extent. We think, however, that the time may come, in the future, when the American party will hold the balance of power in this nation. It certainly will, if secretism shall not learn that "prudence is the better part of valor;" and it is not in the nature of counsel from the throne of darkness to be so wise as that. Our special reason for not making the *Star* anything else than independent in politics is this: We are in a crisis as to our church position against secrecy, and we deem this interest too important to allow it to be affected by a political canvass.—*Rev. Milton Wright in Richmond Star.*

THE ELECTORAL VOTE.

The following is the number of electoral votes each State will have in the coming presidential election:

Alabama	10	Mississippi	9
Arkansas	7	Missouri	16
California	8	Nebraska	5
Colorado	3	Nevada	3
Connecticut	6	New Hampshire	4
Delaware	3	New Jersey	9
Florida	4	New York	36
Georgia	12	North Carolina	11
Illinois	22	Ohio	23
Indiana	15	Oregon	3
Iowa	13	Pennsylvania	30
Kansas	9	Rhode Island	4
Kentucky	13	South Carolina	9
Louisiana	8	Tennessee	12
Maine	6	Texas	13
Maryland	8	Vermont	4
Massachusetts	14	Virginia	12
Michigan	13	West Virginia	6
Minnesota	7	Wisconsin	11

Total electoral vote 401
Necessary for a choice 201

POLITICAL HONORS IN CHINA.

In order to secure even the first fruits of political emolument, a mode of proceedure diametrically opposite to that which obtains in most nations, and especially in the United States, is required. Instead of money or its equivalent in "backers" and "heelers," brain is there required, and an exceedingly well-balanced and disciplined brain at that. In no other nation upon the earth are political honors based upon scientific attainments in all branches of study as they are in China, wherein are illustrated the true principles by which talent and wisdom are honored and rewarded; literature, science, morals, and philosophy encouraged; and a nation's happiness and prosperity secured.

The avenues to station and power are open alike to all. There are no distinctions save those of education; none relative to nationality, color, or previous condition of servitude. All are alike free to seek, and, if competent, to obtain, positions of honor, from that of petty magistrate of a village to Grand Imperial Secretary—an office second only to that of Emperor.

Few there are, it is true, who possess the fortitude to undergo the necessary educational training consequent to, and upon which depends, his sole hope of success. Of his studies there is no end. To diligence he must add patience, and to patience continuity, else will he fail to secure the coveted prize.—*Wong Chin Foo, in Harper's Magazine.*

THE AMERICAN PARTY PLATFORM.—A remarkable political document is that which the American party adopted at its recent convention in Chicago, as its platform for the Presidential campaign. It is refreshing to hear in the lips of any body of voters, explicit declarations of their belief that the God of the Christian Scriptures is the author of civil government, and an acknowledgment of the binding obligation of the Sabbath; a demand for the continued use of the Bible in schools, for the prohibition of the liquor traffic, for equal rights for negroes, Indians and Chinamen, for the suppression of polygamy, and for the settlement of international differences by arbitration, as well as for the withdrawal of charters to secret lodges and the prohibition of extra judicial oaths. These statements include principles which will sooner or later form the staple of political agitation in this country. We regret the reference to contract labor from foreign countries, which smacks of the anti-Chinese agitation, and the reference to the competition of "prison-labor," which will be generally understood to mean opposition to the employment of prisoners at remunerative labor, although we are satisfied this was not the intention of the platform.—*Christian Statesman.*

THE DEMOCRATIC PLATFORM.

With respect to the platform on which he is placed, its planks may be divided into three classes—good, bad, buncombe. In this respect it is very like the Republican party's platform—both being intended not so much to assert just principles as to catch votes. The Democratic platform is, however, more openly inimical to the temperance cause than that of their opponents, and we fail to see how Christian men can endorse either.—*N. Y. Witness.*

NO MORE ALONE. "I have been voting the American ticket all alone for four years, but I will not be alone this fall. I have found a man in the township who believes in the providence of God, for he says it is through Providence that he has concluded to be an Anti-mason. It gave me much joy to meet him and shake his hand. God bless the National Christian Association, the American party, and the whole church."—CYRUS SMITH, *Clearfield, Iowa.*

LITERATURE.

LYRA LUTHERANA. A souvenir of the 400th anniversary of Luther's birth. By Joel Swartz, D.D., Gettysburg, Pa.

The Luther anniversary last spring was one of the great occasions marking the triumphs of Protestantism in its proclamation of the truth as it is in Christ Jesus. The genius of Dr. Swartz gave us at the time a noble hymn sung at the unveiling of the Luther statue in Washington May 21st last. Others had preceded; all are gathered in this little collection—"Luther and Washington," "The Luther Monument," "Luther an Alpine Man," "Luther at the Wartburg," etc.

Specimen pages of *Alden's Manifold Cyclopedia* show a wonderful scope to this new claimant for popular favor. It will comprise an unabridged dictionary of the English language, and a concise dictionary of the Greek, Latin, French, German, Italian and Spanish. Beside, it will include a cyclopedia of biography, science, domestic and religious knowledge, etc., round the whole circle of literature, science and the arts. The publisher has undertaken a great work, as any may see from examination of these pages.

Among the articles in the *North American Review* for September, three in particular merit the serious consideration of everyone who studies the tendencies of our government. The leading one is by Bishop J. Lancaster Spalding, who insists that the only sure "Basis of Popular Government" is morality, not culture of the intellect, nor universal suffrage, nor the development of material resources; and that if the country is to be saved from ruin, there must be a return to the uncompromising moral code of the founders of New England. The policy of "The Exclusion of the Chinese" is advocated by John H. Durst, who presents a striking array of forcible and original arguments against Mongolian immigration. Four distinguished writers on political economy, namely, David A. Wells, Thomas G. Shearman, J. B. Sargent, and Prof. W. G. Sumner, set forth, from nearly every conceivable point of view, the "Evils of the Tariff System"; and it is announced that in the *Review* for October several writers of no less distinction will exhibit the "Benefits of the Tariff System." The other articles in the current number are "The Demand of the Industrial Spirit", by Charles Dudley Warner; "Inspiration and Infallibility", by the Rev. Dr. J. H. Rylance; "The Need of Liberal Divorce Laws", by Elizabeth Cady Stanton; and "Our Remote Ancestry", by Prof. Alexander Winchell.

The current number of the *Missionary Review* of Princeton, N. J., opens with an account of New Guinea and its missions. The great work that has been already done in this largest island in the world, counting Australia as a continent, is told in a graphic, earnest manner. The *Review* is faithful to the great mission work and from its independent position can speak freely of any measures taken by any of the societies. Its remarks on the late conference at Constantinople, referred to not long since in the *Cynosure* in our letter from Ada Bazar, Turkey, show with what faithfulness the editor contends for the real interests of the kingdom of Christ against the demands of personal consideration. The churches of America owe more than they acknowledge to the *Review*. Twenty-five foreign missionary societies have a summarized report in this number.

Charles G. Leland will contribute a curious paper to the September *Century*, on the legends of the Passamaquoddy. It will be illustrated by drawings on birch bark, by a Quadi Indian. Mr. Leland has spent a number of years in studying the legends of the Algonkin Indians, which he regards as superior in the subtle charm of the myth to the *mahrchen* of Scandinavia and the Teuton and the Celt.

Dr. Dio Lewis has gained control of his *Monthly*, which has been suspended for nearly a year. All who have sent money for the magazine or for any of Dr. Lewis's books and have received nothing in return, are requested to write Dr. Lewis at once at the Bible House, New York.

The practical gardiner and fruit grower will never open amiss the *Fruit Recorder* monthly published by A. M. Purdy, Palmyra, N. Y. Each number contains such a variety of practical information, the result of experience, that its value is at once appreciated.

IOWA NATIONAL REFORM CONVENTION.

The friends of the Religious Amendment movement in Iowa will hold their annual convention at Indianola, Tuesday evening, Wednesday, and Wednesday evening, Sept. 16th and 17th. The aim is to secure a thorough discussion of moral issues in politics by thinking men of the various denominations. "A higher law for nations than the will of the people," will be discussed by Rev. W. C. Martin, D.D., and Judge C. C. Cole, LL.D.; "The Bible the life of the nation," by Rev. E. B. Graham "The Sabbath question," by Revs. R. T. McCrea and J. A. Thompson; "The Sabbath-school a national reform factor," by Rev. J. Talbott; "What will the movement effect?" by Revs. C. D. Trumbull and D. McKee; "National prohibition, the people's right and duty," by Rev. C. T. McCaughan, D.D.; "The Bible against the union of church and state," by Rev. T. P. Robb.

Free entertainment is promised, and all friends of the cause earnestly invited to attend. The settlement of this question, Shall God's law be enthroned as the standard of national legislation? involves the settlement of every moral issue in government. The agitation of this question is ramming home powder for every reform ball. It is laying the foundation of every moral reform. The present political aspect of our country makes it a most opportune time to press the agitation of this vital issue.

M. A. GAULT, *Dist. Sec'y.*

CORRESPONDENCE.

FEARGUS O'CONNOR.

EVANSVILLE, Ind.

EDITOR CHRISTIAN CYNOSURE:—In your paper of Aug. 7th there is a short article headed "The National Labor Convention," in which the following language appears:

"So it has been in England from time immemorial. Gassy adventurers like Feargus O'Connor have arisen into importance by bravado; and deceiving their ignorant, trusting followers have sold out to the Tory party."

Now, sir, I am not able to say how far this may have been true from time immemorial; but I am able to say that for over fifty years I have taken a good deal of interest in the movements of the working classes of Great Britain for an extension of their political rights, and I have no knowledge of a single instance where they have been sold out by any of their political leaders during all that time.

As to leaders amongst the Irish agitators in connection with their own national troubles I have nothing to say. But as to Feargus O'Connor, although an Irishman by birth, he was not an agitator against the wrongs of Ireland only; but, being a member of Parliament for an English constituency, his labors were more especially for an extension of the suffrage to working men.

Having known him during his lifetime as a gentleman and an honest advocate of the political rights of the masses of the people, I am astonished that through the ignorance or prejudice of any one that they should attempt to slander the character of one who spent his fortune and his life in the interests of the working men of Great Britain, and went down to the grave in poverty and distress. In respect to the memory of a worthy man, I ask that you will give this a place in your paper at the earliest possible opportunity. Respectfully,

WM. TROUP.

REPLY.

In 1843 I dined, by his own invitation, with Feargus O'Connor at the White House, Picadilly, London, near Charing Cross. I had conceived a high opinion of him; as our friend, Mr. Troup, has. But my opinion of him changed. He became rudely angry with me because I refused to drink brandy with him. He denounced to me Mr. Joseph Sturge of Birmingham, and his associates in the "Complete Suffrage Association," who were the excellent of the earth. And a year or two later, Mr. Feargus O'Conner, while visiting this country, was arrested by the police for insulting a lady while he was in liquor; and Mr. Henry Vincent, afterwards in Parliament, spoke of O'Conner and his associates as bought up by the Tory party, and induced to betray the Chartists, who at one time took his "*North Star*," published I think at Leeds; and regarded him as their leader and oracle. If our friend, Wm. Troup, will satisfy me that he was not mistaken in O'Connor as I was, we will print his proofs.

J. B.

QUESTIONS FOR THE MYSTICS.

We propose from time to time to submit profound questions to our mystic doctors bearing on the deep arts and the advanced sciences, and this is our introduction. Forasmuch as it is claimed that our universe is peculiarly Masonic and that our G. A. O. T. U. commits to his mystic sons nearly all his secrets, we conclude to "eaves drop" a little and catch a few crumbs from the "seven wise men" of the world.

1. What Mason superintendes lubricating the axis of the universe, and who furnishes the oil?

2. As Noah is claimed to be a Mason, we suppose he laid the corner-stone of his ark, or was it lain by his son Ham? If the latter, then should not Ham's posterity be

eligible to the benefits of the craft, as well as Caucasians?

3. Was Samson a Mason? Why then could he not keep his secret from Delilah? It is unpardonable in our Delilahs to pump our Samsons. Beware ye wives of Masons!

4. Who was "worshipful master," when St. John the Baptist was made a Mason, and how many degrees did he take? How did it happen that Herod's Masonic oath took his life? Did John give him the grand hailing sign?

5. What did Pandora's box contain? Did the craft find their grand secret in it? Is Masonry entirely satisfied with its contents? Did Jupiter take it back, or is it among Masonic jewels, a sacred relic?

6. What Mason drilled the eye in Cleopatra's needle?

7. Was the great red dragon of Rev., chap. 12, an "intensely" Christian knight whose mission was to defend women and the church? He had more horns than heads, more push than brains; and had a penchant to destroy "the man child" and its mother. Are all Christian knights that way? And does the oft recurring serpent in Masonic jewelry indicate the serpentine nature of Freemasonry? See the serpent bordering around Masonic symbols, in "Scotch Rite" book by McClanihan—coiled round the globe, and other symbols. The red dragon was "east out into the earth," etc. "Prince of this world," etc. How significant! Gallant Knight!

When the great Mentors of all science shall answer the above questions, we will propound more. Yours, for the "Orders," CATECHUMEN.

ROUGH PLACES IN THE PATH OF RIGHTEOUSNESS.

CUSTER CITY, Pa., Aug. 10, 1884.

DEAR CYNOSURE:—The *Richmond Star* for August tells us of Revs. St. Clair Ross and A. Hartzell, members of the Colorado mission district (U. B. church), being suspended in the first place, and finally were given letters of dimissal from church for the awful crime of writing to *Star* and *U. B. in Christ* on the anti-law proclivities of members of that conference. Adding, "with *careful* solicitation another anti-law itinerant from Michigan was added to the itinerant ranks of the district, and probably another from the East." (Italics mine.) And all this in an *anti-secret church!* O for an Edwards to preside over such a conference! Heartily can I endorse the prayer of the *Star* editor: "We could wish the good Lord to deliver from the tender mercies of nullifiers all our gray-headed law men."

United Brethren to the rescue! You who are well versed in ecclesiastical law, is there no way to sustain the characters of these faithful preachers? Can this rebellious conference make or unmake at their will? Can they stop free (loyal) speech? Is there no way to press nullifiers to a division? The longer we wait the more will they, by their soft speeches and cunning, cause to slough off with them. The division must come. We are losing valuable members, men with backbone, because they will not bow to domineering nullifiers, and see no prospect of professed law men coming to the rescue. They are sneeringly called *Come-out-ers.*

If the U. B. church does not soon shut the mouth of nullification, and cut down the groves of the anti-Christ among us, the good Lord will say, "Come out of her my people." The pulling up of the tares *then* will destroy more wheat than now. Like Absalom, they'll talk fair things to the people, promise them *that justice* the "law party" will not give, and so win their hearts. Good Lord, deliver us from deceptive speech and lying tongues. Amen. J. C. YOUNG.

"CONSPIRACY OF SILENCE."

The above expression in a daily paper refers to some proceedings in Ireland, but has such aptitude for the whole secret empire that the *Cynosure* and its readers will readily accept it as a fit description of the lodgery in our country as a foe to our free institutions, and is brought into special activity at our ever recurring elections. Instead of public meetings being what they profess to be they may become merely the instruments and occasions for venting, by plausible publicity, the decisions and plans of the "Conspiracy of Silence"! Secret cabals under lodge oaths draw into themselves that strength and loyalty which belong to our free institutions, and should be the expression in the open assemblies of the views of the people, but these meetings of the people if not watched, become the deluded tools and victims of the secret lodge.

The recent exposure (see *Cynosure* Aug. 7th) of the corruption and falsehood which caused the defeat of Senator Pomeroy years ago is an illustration of the base and treacherous character of the "Conspiracy of Silence," whose reign and power are necessarily at war with the first principles of our free institutions and of our religion. "Oh," says lodgery, "we are religious! we are sworn, and common voting citizens are not in every case." True, indeed you are sworn, but your oaths are contrary to the plain command and intent of the Christian's Lord and Master, and in harmonious obedience to his Satanic enemy. In fact, there are only two religions, Christ's and the devil's! And as the "Conspiracy of Silence" binds men to "conceal and never reveal," and the teachings of the New Testament are free and open for "all the world," it is clear that the two systems are fundamentally different—they start from, they are based upon, two opposite principles. In short, the one is concealment, the other revealment; the one is darkness, the other is light. And just so far in our National politics as the one or the other predominates, just so far will the curse or the blessing attend the destiny of our beloved country. Yours,

A. NOLDBOY.

AN OLD ANTI-MASON GONE.

DESMET, Dakota, Aug 3, 1884.

EDITOR CYNOSURE:—You have of late been publishing sketches of some of the prominent Antimasons of the Morgan days. Let me call your attention to another, who has just passed away, at the great age of 96. Rev. Joel Mann died at New Haven, Conn., July 31. If any one has preserved files of the *Anti-Masonic Intelligencer*, published at Hartford, Conn., he can find in some number of about 1829, Mr. Mann's renunciation of Masonry, in a published sermon, which brought down a cyclone of Masonic wrath and vituperation. I read the sermon at the time, and heard some of the curses (I was fifteen years old at the time); one indiscreetly saying, "I would like to help put Mr. Mann through another degree,"—not thinking of the maxim that speaks of "pitchers that have ears." But it convinced me of what I have never since doubted, that Masonry had been revealed. Truly yours, E. BROWN.

PITH AND POINT.

"MYSTICS."

That is the name by which Masons ought always to be called now, because their institution, founded upon and cut out by the old Egyptian "mysteries," has taken upon itself the responsibility of preserving and perpetuating those vilest of the old Pagan abominations. "Mystics," then, "mystics," is the only suitable and appropriate name for them. C. A. S. T.

THE MASONIC PENN BANK.

The writer has been waiting to see if you would notice the failure of the Penn bank in Pittsburgh. It was the head institution of Masonry. All its officers were Masons, and it has robbed the whole community. It is impossible that the nation can long remain in its present state. If magistracy is a divine institution, was it so arranged that it was to be given up to the worst part of the voters? "He that ruleth over men must be just, ruling in the fear of God.—SCOTIA, *Pittsburgh*, Pa.

BLAINE AND LOGAN.

Would it not be a benefit to the cause of temperance and aid many workers to publish the position of Blaine and Logan in relation to applying the liquor tax to the support of education, with some extracts from their letters and speeches to which workers may refer without fear of successful contradiction, as most persons do not keep files of their papers and cannot now recall their exact position. Their several relations also to secret societies, if known and stated in brief, could do no harm, and the same might apply to the Democratic candidates. It strikes me that a few such items in condensed form would be a pretty good political text-book.—J. W. ALBERTY, *Lockport*, N. Y.

[Blaine does not belong to any secret order. Logan is a Mason and a Grand Army member. Blaine's plan for disposing of the liquor tax we printed Aug. 14; Logan's differed from it chiefly in applying the revenue to the educational interests of the States. Of the Democratic candidates we know little. No reader of the *Cynosure* ought to vote for them anyhow.]

SEPARATION.

God's command to the Egyptian king was to let the children of Israel go free. Israel went out; but Pharoah and all his host perished, because they dispised God's command. Israel, God's chosen people, were commanded to flee idolatry; but they disregarded God's command in so much that they fell to worshiping a golden calf. God commanded the righteous to come out from among the wicked. The righteous stood over to the right and the wicked to the left; the ground opened and some twenty thousand idolaters were buried in one grave. Has God changed since then? Is he not the same God, yesterday, to-day and forever? Then the command to-day to God's people is to flee from idolatry, and to come out from among the wicked and touch not the unclean thing, and God says, "I will receive you." Is this command to be separate and flee idolatry regarded? Verily, it is set at defiance. God is mocked. Many of the churches have formed a partnership with idolatry. They employ Freemasons to preach for them. Freemasonry is tolerated in the churches, and Freemasonry has no Christ in it, and if so, what is Freemasonry but a league formed with the devil, for the purpose of overthrowing the government, and destroying the Church of Christ? and many Freemasons that belong to Christ's Church are striving to sustain the cause of Satan, which is Freemasonry, to the destruction of the church and their own souls.—O. C. M. BATES, *Constantine, Mich.*

"TOBACCO IS A FILTHY WEED, 'TWAS THE DEVIL SOWED THE SEED."

"Woe to him that putteth the bottle to his neighbor and maketh him drunk." And is he not a near relative in iniquity who provides, by raising on his beautiful farm lands, the poisonous narcotic, tobacco? I was passing about in a beautiful township in Rock Co., Wis., and admired the beautiful farms, some of them small, others large. I thought how quiet, how happy these farmers ought to be! How the Father of all our mercies is blessing the labor of their hands. They were abounding in plenty for man and beast. Their hay and their grain was very abundant. And—shall I tell it?—I am certain that nineteen in twenty of these farms, the choicest parts of them, were producing tobacco. The Chinese Emperor has destroyed lately four million dollars worth of opium. When will our Christian nation do as well as that?—A. C. WIGGINS, *Footeville, Wis.*

BIBLE LESSONS.

LESSON X.—September 7, 1884.—Confidence in God.—Ps. 27: 1-14.

GOLDEN TEXT.—The Lord is my light and my salvation; whom shall I fear? Ps. 27: 1.

[*Open the Bible and read the lesson.*]

COMMENTS BY E. E. FLAGG.

1. *The Lord is the confidence of the righteous.* Vs. 1-3. No one can stand up for the truth and not find himself surrounded by foes. Satan is the commander-in-chief of the hosts of evil, and he is always stirring up wicked men to oppose God's work. Prohibitionists in many places are beginning to find out that the liquor traffic, like every other great evil, will persecute when it has the power. The attempt to blow up a temperance hotel in Denver, Colorado, May last, besides the numerous attempts to burn or injure the property of prominent prohibitionists, of which we read in the papers, and the resolutions passed by various liquor associations to fight all laws which aim to restrict their business, prove that they are already an armed host, defiant and ready for battle. As saloonists make a clean profit of 95 per cent, and the amount of their business is estimated at nine hundred millions every year—nearly twice as much as the bread bill of the entire Union, and three times as much as its butcher's bill—we see how formidable the liquor interest has grown by means of its immense wealth, which can defeat law and control legislators. Masonry is in its very nature a persecuting power. Dr. Judson, it is said, before his departure as a missionary was urged on by friends to take the higher Masonic degrees, but was so shocked at the terrible blasphemy of the Knights Templar that he avowed his intention to write an exposure, and was only with difficulty dissuaded when told that his life would certainly pay the forfeit. If it cannot shut the mouths of good men it slanders their characters, hurts their business, and tries to injure them by other methods. But all who are persecuted for righteousness' sake can say with David, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

2. *Reformers need especially the help of the Sabbath and of God's house.* Vs. 4, 5. Great evils unite in hating the Sabbath. Saloonists fight the Sunday laws, for they know that if allowed to keep their places open on the Sabbath they would sell more liquor than on any other day of the week. That the lodge would gladly pull down the Christian Sabbath is proved by its constant violations of the day in parades and pleasure excursions. On the contrary men and women who are trying to put down these evils have a peculiar love for the Sabbath and the house of God. It is there that they gain new strength and courage for their warfare. "In the secret of his tabernacle shall he hide me."

3. *Prayer is the reformer's constant ally.* Vs. 7-12. In Bunyan's allegory, Christian is shod with shoes called All Prayer, that can never wear out. Reformers need especially to be thus shod, for their thorny and perilous way. The beautiful truth in v. 10 has often been proved in heathen countries where confessing Christ shuts on the convert the doors of his nearest kindred. But faith makes us strong to endure ("I had fainted unless I had believed") and patient to wait God's time, sure of gaining at last the victory over every foe.

LIGHT FROM THE WORD.

What especially noteworthy instances of confidence in God? 1 Kings 18: 1, 16; 2 Kings 6: 15-18; Acts 20: 22-24. How has God made the keeping of the Sabbath a sign between the righteous and the wicked? Ez. 20: 20.

OTHER NOTES.

"The Lord," Jehovah. The personal, loving, eternal Father. This name of hope and grace occurs six times in the first, and seven times in the second part of the Psalm. "The God of my salvation" appears once as an equivalent.—*Murphy.*

"Is my light." The Lord is to the soul what the sun is to the world. (1) He reveals the truth, the facts that surround the soul. (2) He brings brightness, and cheer, and warmth, and joy. (3) He is the light of *life*, inspiring life, and activity, and giving health. (4) He discovers our sins and the needs of our hearts. (5) He shows us the way of rightcousness, and salvation, and heaven.—*Peloubet.* Salvation finds us in the dark, but it does not leave us there; it gives light to those who sit in the valley of the shadow of death. After conversion our God is our joy, comfort, guide, teacher, and in every sense our light; he is light within, light around, light reflected from us, and light to be revealed to us. Note, it is not said merely that the Lord gives light, but that he *"is"* light; nor that he gives salvation, but that he is salvation.—*Spurgeon.*

"And my salvation." (1) From sin; (2) from danger; (3) from trouble; (4) from temptation; (5) from enemies. He is pledged to guide us right; not only to show us sin, but to save us from it. Not only to make us see God's hatred of sin, and his curse upon it, but also to draw us unto God's love, and to take away the curse. —*Sacramental Meditations.*

"Strength of my life," or "stronghold of my life," in which my life is preserved, or, it may be, "my living stronghold."—*Cook.* That which makes my life as safe as walls and fortifications.—*Alexander.*

"When the wicked." This verse records a past deliverance, and is an instance of the way in which experience should be employed to reassure our faith in times of trial. Each word is instructive.—*Spurgeon.* It is a hopeful sign for us when the wicked hate us; if our foes were godly men it would be a sore sorrow, but as for the wicked, if they hate us and oppose us because we stand up for what is right, and resist their evil deeds, it is a good

sign, for so they hated Christ himself.—*Peloubet.*

"Even mine enemies and my foes." There were many of them, they were of different sorts, but they were unanimous in mischief and hearty in hatred. It was not because they were his enemies merely, but because they were the enemies of God, that he so easily subdued them.—*J. A. Alexander.*

"Stumbled and fell." This was literally true in the case of our Lord in Gethsemane, when those who came to take him went backward and fell to the ground; and herein he was a prophetic representative of all wrestling believers who, rising from their knees, shall, by the power of faith, throw their foes upon their faces.—*Spurgeon.*

"My heart shall not fear." None are so truly courageous as those who are truly religious. If a Christian live, he knows by whose might he stands; and if he die, he knows for whose sake he falls. Where there is no confidence *in* God, there will be no continuance *with* God. When the wind of faith ceases to fill the sails, the ship of obedience ceases to plow the seas.—*William Secker.*

"Though war should rise against me, in this (emergency, in this great trial) will I be confident," trusting with all the heart. The encamping host often inspires greater dread than the same host in actual affray. Young tells us of some—

"Who feel a thousand deaths in fearing one."

Doubtless the shadow of anticipated trouble is, to timorous minds, a more prolific source of sorrow than the trouble itself; but faith puts a strengthening plaster to the back of courage, and throws out of the window the dregs of the cup of trembling.—*Spurgeon.* I have been delivered from the *lion,* therefore shall be from the *bear;* from lion and bear, therefore from the *Philistine;* from the Philistine, therefore from *Saul;* from Saul, therefore God will deliver me from every evil work, and preserve me blameless to his heavenly kingdom.—*John Sheffield.*

"One thing." Divided aims tend to distraction, weakness, disappointment. The man of one book is eminent; the man of one pursuit is successful. Let all our affections be bound up in one affection, and that affection set upon heavenly things.—*Spurgeon.*

"That will I seek after." Holy desires must lead to resolute action. The old proverb says, "Wishers and woulders are never good housekeepers," and "Wishing never fills a sack." Desires are seeds which must be sown in the good soil of activity, or they will yield no harvest. We shall find our desires to be like clouds without rain, unless followed up by practical endeavors.—*Spurgeon.*

"That I may dwell in the house of the Lord forever." That he might be always under the influences of the Lord's house, always fill d with its spirit, always inspired by its powers, always enjoying its blessings. There is comparatively little good obtained from an occasional visit to the Lord's house. The regular attendants—those who abide under its influences—receive the blessing. The Sabbath's influences should extend over the whole week; the brief morning prayer over the whole day. Communion with God is the greatest of all blessings. One of the chief objects of prayer and of worship is to make us acquainted with God, and help us to abide ever in that consciousness of his love.—*Peloubet.*

"The beauty of the Lord." The beauty of the Lord is seen in Christ. It is seen in Christ, for he is the brightness of the Father's glory, and the express image of his person; and he that hath seen Christ hath seen the Father.—*Andrew Grey.*

"He shall hide me (defend, protect) in his pavilion." The royal pavilion was erected in the center of the army, and around it all the mighty men kept guard at all hours; thus in that divine sovereignty which Almighty power is sworn to maintain, the believer peacefully is hidden, hidden not by himself furtively, but by the king, who hospitably entertains him. Though God does not always deliver his people out of trouble, yet he delivers them from the evil of trouble, the despair of trouble, by supporting the spirit.—*From a Broad Sheet in the British Museum.*

"In the secret of his tabernacle." In the Holy of Holies, which no one could enter upon pain of death to molest him. The gracious presence of God, his power, his promise, his readiness to hear prayer, the witness of his Spirit in the hearts of his people. These are *the secret of his tabernacle,* and in these the saints find cause for that holy security and serenity of mind in which they dwell at ease.—*Henry.*

"Hear, O, Lord, when I cry with my voice." Note his anxiety to be heard. Pharisees care not a fig for the Lord's hearing them, so long as they are heard of men, or charm their own pride with their sounding devotions; but with a genuine man, the Lord's ear is everything. The voice may be profitably used, even in private prayer; for, though it is unnecessary, it is often helpful, and aids in preventing distractions.—*Peloubet.*

"Have mercy upon me." He is conscious that though God is so good, yet he himself is unworthy, and therefore he entreats for mercy.—*Peloubet.*

"When thou saidst, Seek ye my face," etc. Marg., *My heart said unto thee, Let my face seek thy face.* The literal translation would be, *To thee hath said my heart,* in answer to thy command, *"Seek ye my face," Thy face, O Lord, will I seek.* He calls us by the whispers of his Spirit, by his Word, by the stated returns of opportunities for his worship, and by special providences.—*Henry.*

"Teach me thy way, O Lord." He does not pray to be indulged with his own way, but to be informed as to the path in which the righteous Jehovah would have him walk. This prayer evinces an humble sense of personal ignorance, great teachableness of spirit, and cheerful obedience of heart.—*Spurgeon.*

"Lead me in a plain path." Not the way of duty but of providence, which he calls a straight or smooth path, as distinguished from the rough or crooked way of adversity.—*J. A. Alexander.* Help is here sought as well as direction; we not only need a map of the way, but a guide to assist us in the journey. A path is here desired which shall be open, honest, straightforward, in opposition to the way of cunning, which is intricate, tortuous, dangerous.—*Spurgeon.*

"For false witnesses are risen up against me." Slander is an old-fashioned weapon out of the armory of hell, and is still in plentiful use; and no matter how holy a man may be, there will be some who will defame him.—*Spurgeon.* The opponents of religion are continually bearing false witness against religion. They assert contradictions in the Bible which are not there; they misrepresent the doctrines of Christianity; they bear false witness against the work and the results of religion, the character of the churches and of church-members. It is rare to find an opponent who states things as they are.—*Peloubet.*

"Wait on the Lord." This is the sum of all the instruction in the Psalm; the main lesson which the Psalm is designed to convey. The object is to induce others, from the experience of the psalmist, to trust in the Lord; to rely upon him; to come to him in trouble and danger; to wait for his interposition when all other resources fail (comp. Ps. 25:3).—*Barnes.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphonithes, Andros, Greece.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

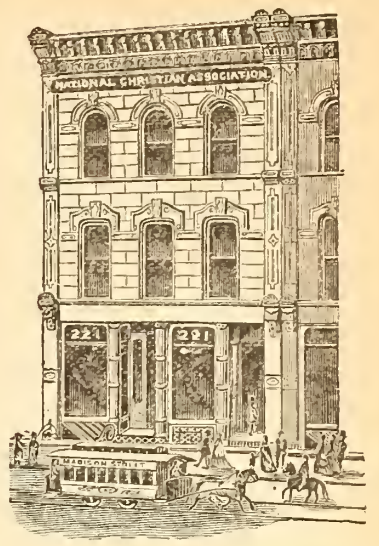
Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

THE BROKEN SEAL;

Or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

This deeply interesting narative shows what Masonry has done and is capable of doing in the Courts, and how bad men control the good men in the lodge and protect their own members when guilty of great crimes. For sale at 221 W. Madison St., Chicago, by THE NATIONAL CHRISTIAN ASSOCIATION.



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

J. BLANCHARD,
HENRY L. KELLOGG, } Editors.

CHICAGO, THURSDAY, AUGUST 28, 1884.

CAMPAIGN RATE!

Four copies of the Cynosure *until after election for $1.00, to one or different addresses.*

He that is without sin among you, let him first cast a stone.—John 8: 7. Last winter Senator Brown of Georgia declared, in the face of Congress, that many members were living in polygamy without the Mormon superstition to excuse them. There is one good to arise out of the game of blackball between Blaine and Cleveland. It will make vice dangerous as well as loathesome. Yet there are wretches who will justify their crimes by those imputed to these candidates.

Is Mr. Hobbs a Gambler?—A Blaine and Logan man justifies his purpose to vote the Republican ticket by calling Mr. Hobbs a gambler, who replies thus:

"The Rev. Waterman says I am a 'gamhler in grain.' If to buy and sell grain on the Board of Trade is gamhling; if to be engaged in that husiness for more than a quarter of a century is gambling; if to be entrusted with other people's money, and handle it honestly, and return to them every cent due them is gamhling; if to have fulfilled every contract made during that time, to the satisfaction of all interested, is gambling; if to have done husiness during all that time fairly and squarely, as between man and man; if to have aided in establishing and maintaining a market for the produce of the great Northwest is gambling—then I am a gambler of the first water."

Before the *Cynosure* recommended Mr. Hobbs, the Prohibition candidate, to Americans, we were assured by business men that he was not a speculator, but a veritable, responsible, upright dealer in grain.

Correction Asked.—Will the *Cynosure* point out the sentence in which *The American* pushes toward St. John? Will it even point to an illusion to the question of supporting St. John? Will it point to an editorial in which there is any intimation that the party will support any other candidates than Pomeroy and Conant.—*American.*

In the two numbers, Aug. 7th and 14th, the *American* gives at least six solid columns setting the Prohibition party and its candidates in a fair light, to less than a half column for the American party and its candidates. This leads the Tonica, Ill., *News* to say, "The *American* leans strongly to St. John and Daniel." So say we. Prof. Bailey's caution is praiseworthy, and perhaps the *Cynosure* should have more of it. But November is soon here, and the *Cynosure*, at the center of information, being satisfied that we shall vote for St. John and Daniel, by the sound advice of Senator Pomeroy and Mr. Conant, pays the American party a high compliment by taking a stand where it is sure to come.

"Don't Keep Changing."—Who says that? A Liberty party, Freesoil party, Republican party, men who went from Birney to Van Buren, thence through John P. Hall and Fremont to Lincoln. A shallow friend said: "It wasn't the Abolitionists who abolished slavery, but the Republicans." All right. To the best of our knowledge and belief, slavery *is* abolished; and the name "Abolitionist" looks a little like the word "abolished." Men who float like mosquitoes on the stream of political opinion know very little of its currents under them; and less of the springs whence they come. If we vote for Prohibition candidates who are clean of the lodge, *they are opposed to the lodge;* and if the Prohibitionists put up Masons or Masons' jacks, *then we will not vote for them.* The lodge is as much worse than liquor as hell is worse than a dram-shop. It shuts off Christ and worships Satan.

The Friends Review.—We took up from our exchange table this interesting weekly for Aug. 16th and literally read it through from beginning to end. It holds that the "Adaptation" of Quakerism to the needs of the present, though attended "with painful opposition of views among those of equal sincerity and devotion to the right," is yet "practicable;" and beautifully sums up thus: "But we believe that no church can be or do anything without Christ as its present recognized leader, its all in all." To which the *Cynosure* adds its fervent Amen. This *Friends Review* is above thirty-eight years old, published weekly at 1316 Filbert street, Philadelphia, and the above number is catholic, literary and every way admirable.

—Secretary Stoddard returned from Wisconsin on Friday and spent the Sabbath in Jefferson, Iowa. He speaks at the Iowa State meeting this week, and then hastens to the Michigan meeting, near Holland City.

THE BROWNLEE MURDER.

David Brownlee, murdered April, 1836, near Little York, Warren county, Ill., left three sons and two daughters who are respected citizens. We have lately seen three of them, and two of Brownlee's neighbors who saw his corpse. One of them was of the coroner's jury. We get this added clue to this mysterious murder:

Brownlee, his children say, insisted that he was not a Mason; that he got his Masonry from Morgan's book, which he found in his Pennsylvania wagon; that Masons "forced him," while plied with liquor, to sham the Apprentice oath, and he insisted "he was not bound by an oath taken under duress."

This gives the rational theory, that they quarreled, he denying and they insisting that he was bound by an oath, which, when sober, he abhorred; and that they killed him because they could not conquer him.

This would explain what they were doing with him that horrible week, from Saturday night, when last seen by old Mr. Coon (or Kuhn), until the Sabbath of the week following, when the neighbors found him on a spot which they had traversed again and again, with his throat cut and his tongue gone.

It was neither accident nor suicide. Accident did not lay the stirrups carefully over his saddle; and suicide did not take up his body and lay it where his neighbors found him. He was kept that whole week, and then killed (for the blood ran fresh from him), by more than one man; for Brownlee was six feet and well proportioned. He was killed; his corpse proved that. He came back to wife and children dead, and with his throat cut; and if the coroner, Dr. Wright, was a Mason, that explains the verdict of "don't know."

Christ said: "There is nothing secret which shall not be revealed, neither hid which shall not be known and come abroad." Somebody knows who killed David Brownlee, and if the coroner's verdict is stolen from the county office, somebody stole that record.

"PROHIBITION IN POLITICS."

Under this head the *Advance* protests against the St. John and Daniel party. It says: "Even if the Prohibition candidate should be elected, and propose temperance legislation to Congress, what could that body effect?"

Congress could "regulate commerce with foreign nations and between the States," (*Art. I, sec. 8,*) by inhibiting the traffic in liquors as it has the traffic in slaves, both foreign and domestic. "The Bonded Whisky" legislation asked of Congress by distillers occupied more of the time of Congress last winter, than almost any other single business. It would be something for Congress to clean out the liquor vaults from under the White House, and the grog-shops from under the Senate and House in the Capitol; and unless the newspapers are sadly at fault Congress licenses more liquor than all the States. Douglas said Congress or a State could expel slavery by "unfriendly legislation," and the saying was so true that it cost Mr. Douglas the South.

But does the *Advance* really endorse Mr. Blaine's policy of running the States and counties of this great country by a permanent liquor-tax? We fear the *Advance* editor is on the retreat, from the high moral ground which he seems born to by the fearlessness of his nature and the vigor of his pen. In another paragraph he does better where he says: "Whatever may be thought of female suffrage, it is undeniably making real, though slow progress."

THE TEMPLE OF HONOR.

AN OPEN LETTER TO W. F. TAIT, G. W. T. OF THE SUPREME COUNCIL OF THE TEMPLARS OF HONOR AND TEMPERANCE, MET IN GALGSBURG, ILL., AUG. 12, 1884.

Dear Sir:—When you asked me to address your Temperance Sociable, I really knew but little of your order. I now know more of it. But I knew something of you as an able physician and medical professor; and the courtesy and ability with which you presided on that evening, and the eloquence and sound temperance sentiments of the speakers whom you called out, gave me an agreeable evening's entertainment, for which I felt grateful to you and to them; and expressed the gratitude I felt.

And, though I am going to criticise and condemn your secret orders, I do not wish you to think I consider the members present that night, or the "Templars" at large, "Sinners above all the men of Galilee."

President Bateman of Knox College was some fourteen years superintendent of schools in Illinois, by the grace of the Masonic lodge, for which he sometimes officiated as "Grand orator." His successors in the superintendent's office, have, I believe, been Knights Templar, having drunk "the cup of devils," from a human skull, invoking double damnation on their souls, if they break their Templar's oath: and Dr. Bateman advised Mr. Boltwood, of Princeton, to join the Masonic lodge as the only means of rising in the teachers profession in Illinois! Though President Bateman has convinced many honored citizens of Galesburg that he "is not a Mason," or, at least, is indifferent to the lodge, the students of Knox College as missionaries of secret orders, have debauched the students of Monmouth College by teaching them to form secret oath-bound orders; thus contemning the example of Jesus Christ, and violating their duty to their parents, the laws of their college, and the tenets and rules of their church. Though these things have been patiently borne, Dr. Bateman, though encouraging us that he would attend our large and respectable convention in Galesburg, failed to do so; and yet allows Anti-masons to believe that he has left or is leaving the lodge while he still stands as a pillar in it. And students converted to Christ in other colleges, have been ensnared into secret orders after going to Knox, and are now yearly dunned to keep up their dues in those secret orders, which they long since abandoned. My authority for this statement is a respectable merchant in Peoria county, who was ensnared into the secret organized deism of the lodge while in Knox College. If Dr. Bateman has changed his opinion of the lodge, it is his duty, as a gentleman of honor, not to say Christian, to let the world know it and repair the evil he has done.

I have given the above sketch, which might be supplemented by one equally painful concerning the First Congsegational church in Galesburg, to convince you that I do not intend to be partial in condemning your order of Templars of Honor, whose worst errors are but

"Poor faults,
More monstrous standing by."

THE ORDER

of the Templars of Honor and Temperance sprang out of the Sons of Temperance, June 2d, 1845. Your historian, Wadsworth, tells us (page 228) the motive was "To adopt degrees and signs by which members could recognize each other out of doors."

Along the Mediterranean, the brigands of the mountains have secret signs by which they know each other in the crowd on the streets and wharves; while they are unknown to the citizens with whom they mingle.

The simpler National Division of the Sons of Temperance refused to organize after this bandit model; hence arose your distinct order, which was first called "Marshall Temple." A regalia of purple and red was adopted with "rosettes and emblems." The Bible was placed on an altar, as in your Galesburg hall; mottoes were adopted taken from names of the Christian virtues, degrees were invented of a solemn seeming nature; the secrecy intensified as the degrees ascended, the upper being bound to concealment from the lower; and the fees increasing with the density of concealment. There was no patent for originality in this invention. It was a Masonic lodge with other names and tools; a new child born into the family of "unfruitful works of darkness," every one of which "works," like Satan's proposition to Eve, professed to benefit men, and ended in a Cain's religion of nature, without Christ."

I have underrated your clear thinking intelligence, unless the swarming hosts of secret orders now deluging the United States gives you, at times, some misgivings as to their nature and effects.

Freemasonry had so disgusted statesmen like Adams, Seward, Stevens, Weed, Lincoln and others, that, after 228,000 votes had been cast against it in 1832, the lodge fled South and became an adjunct of slavery. A few mongrel secret orders crept out of the fallen lodges, which Thaddeus Stevens called, "The maggots which had crept out of the dead carcase of the old harlot Masonry." But they made small progress, being composed mostly of the loafers, saloon-keepers, and fast young men of the towns and villages, with just a sprinkling of keen, sharp men to look after the dues.

The temperance cause dates back to 1809, when the learned Judge Cowen of Saratoga, then a youth, circulated a pledge. The conflict was sharp; but the argument was carried, and temperance became popular in 1835–40. Then secrecy, which never selects an unpopular virtue to ride, jumped on the temperance cause and formed the Sons of Temperance. The simple division was speedily surmounted by the Temple of Honor, which, in five years, ripened into Marshall Temple; which became the National Temple; which spreading into Canada and England, eventuated in your "Supreme Council of Templars of Honor and

Temperance," whose sociable I addressed Aug. 12th in Galesburg.

Your Temple had competition. In 1851 a Mason, S. B. Chase, started the Good Templars, to charter, tax, govern, and initiate into Christless worships, "Sons," "Daughters," "Rechabites," "Cadets," etc., etc., all temperance orders in short, into "*one grand organization.*" The Good Templars, though five or six years younger than you, have outnumbered you; and several other secret swindling orders besides, are competing in the business of selling idolatry, in broken doses, for fees, popularity and power; and there are Masons enough in each of these lesser "orders," to tie them together at the top, and represent them in the huge Masonic temples in our great cities.

Do you ask, "How I know this?" I answer, a gentleman by whom you seated me in your hall, Aug. 12th, told me he had met in a Supreme Council where out of twenty-one present, nineteen were Masons. In Iowa, there was not in the grange lodge of the whole State, a prominent member who was not a Mason.

These temperance lodges brought back their mother into popularity and power. But the Spirit of God has lifted up a standard against this Apocalyptic harlot, so that still she prefers to hide under other names than her own. In 1853 there was organized a lodge of Know-Nothings which swept several Northern States including New York, where the name of Masonry was still a loathing and a terror. Now, the lodge walks the cities of that State like the harlots described by Isaiah, chap. 3d, with the "bravery of their tinkling ornaments," "chains, head-bands, mufflers," etc., and that too before the witnesses are dead who saw the men who murdered Morgan defy and defeat the government and laws by the money and oaths of the lodge.

These lodges "are not political"—O, no! Yet Logan is riding the G. A. R. and Butler the secret labor unions, and the lesser progeny of the mother lodge are stretching out the hands of their leaders, for the bribes of this Presidential canvas. There are many thousand "veterans" now who never shouldered a musket or drew a sword, and plenty of soft-handed "laborers" who never earned an honest meals victuals. Yet they are not "political" in their constitutions, though every one knows they are so in fact.

Now, respected sir, do you ask, "Where's the harm? Why not let the boys have their fun; and their Logans and Butlers the offices?"

The harm is just this. All these orders use the religions in man to get money, votes, etc., and thus, like their mother in the Revelation, make merchandize of "*the souls of men.*" Every speaker that night but myself, addressed a promiscuous crowd as "*brothers and sisters;*" though the meeting opened without prayer and closed without benediction, for, when you asked me to pronounce one, I only invoked "the Divine Guidance," which I most devoutly pray may "guide" you all out of the courts of Babylon the Great. Yet all were encouraged to believe that they were on the way to "the Temple above," though some of them are "without God and without hope in the world."

This is not all. These secret orders are as fatal in politics as in religion; in time as in eternity. Every secret "order" has what is equivalent to an oath, and every such counterfeit oath weakens and destroys the true oath. Now marriage rests on an oath. The couple are joined in the name of God. But if the groom has two oaths in his conscience, which is he married by? If he kneels before two altars, one of God the other of Baal; how is the bride to trust him? One may repeal what the other sanctions. Property rests on marriage, and descends by it. The secret oath therefore destroys by slow degrees both property and marriage. A court house with two sorts of oaths in it, is a Bank of Justice with genuine and counterfeit bills; the last engraved on purpose to deceive. Such court houses destroy justice in a coun try, as such banks would destroy its currency. My dear brother, let us "turn from these vanities to serve the living God!

Do you say, "Oh! the world is full of cheats and swindling impositions?" Yes. But secret orders are sworn swindlers. They make religion sanction crime. The Mason swears to have his "throat cut; and in the seventh degree, swears to conceal the criminal who cuts throats. And your Temple is a feeder of tha mill!

Do you say, "Needn't tell me that. Masons are as good as their neighbors. They never would do such things." Then why swear them to do it? But if you will come down to Monmouth Sept. 11–12, you will meet there the children of a man whose throat was thus cut, and as they and hundreds of good Pres bythrian people believe, cut by Masons for telling the truth about their lodge.

And now, my dear respected brother, let me entreat you as an American and Christian, to join the ranks of those whose religion and politics are Christ's who "In secret said nothing."

Very respectfully and truly
Your brother in Christ.
J. Blanchard.

—Elder J. F. Browne will probably be at work in McLean county, Ill., during the month. He thinks that with a few weeks labor a large county convention could be held in Bloomington, and a county society formed. He spoke in Bloomington on the 10th and 11th, and had several lectures engaged in the vicinity, from which we hope to hear soon.

—Bro. Alexander Thomson of the N. C. A. Board of Directors, and a valued contributor to these columns, has returned from a few weeks sojourn on Great Manitoulin Island in Lake Huron, with improved health. He fears, however, that the benefit is only temporary.

—Rev. A. T. McDill of the *Christian Instructor*, though he will continue for a time his relation with the paper, yet intends removing to Colorado for his own health and that of his family. It is announced that Rev. J. A. Collins, brother of the present senior editor, has become an assistant on the *Instructor*. The new editor has had some experience in the conduct of a religious journal and is, says the *United Presbyterian*, "one of the loveliest characters in our ministry."

—The *Herald* of San Jose, Cal., mentions the admission to the bar of that State of Thos. E. Kennedy, late principal of the High school of that city. Mrs. Kennedy is one of our esteemed *Cynosure* contributors, and his father has been from the first among the warm friends of our reform. The *Herald* says that after a rigid examination the court was satisfied of his superior knowledge of law, and predicts for him "a splendid future." The readers of the *Cynosure* who may need a business correspondent in California will find Mr. Kennedy honest and capable.

—Rev. J. C. Webster, formerly connected with Wheaton College, died at his home in Wheaton, August 13th, after an illness of some weeks. The funeral services at the Congregational church were attended by a large congregation. The sermon was preached by Rev. L. Taylor, a former pastor of the church. Remarks were also made by Profs. L. N. Stratton of Wheaton and F. W. Fisk of Chicago, in which the labors of the deceased in the anti-slavery and temperance reforms were eulogized. Mr. Webster was elected president of the first national convention of the N. C. A., held in Chicago in 1869, and presided during a part of that meeting.

Reform News.

TRUSTEE MEETING OF THE M. C. A.

Notice is hereby given that there will be a meeting of the Board of Trustees of the Michigan Christian Association at four o'clock on the afternoon of Monday Sept. 15, 1884, at the office of Dr. Veenboer, 48 Bostwick St., Grand Rapids, Mich., for the purpose of securing a General Agent for the ensuing year, and to transact such other business as may properly come before the Board. Members of the Board should be present. All others interested in the progress of the work are invited to attend.

W. H. Ross, *Pres.*
C. L. Preston, *Sec.*

Friends of Warren Co., Ill.:—Please sit right down and write to me at *Danvers, McLean Co., Ill.*, in answer to the following questions:

1. Can you make a chance for me to lecture at your place between the 1st and the 9th of September?
2. If so, on what days can you arrange for lectures?

I can speak once or twice in a place. Free lectures; friends contribute as they can. If you want lectures, write also, at once, to W. I. Phillips, *Cynosure* office, Chicago, Ill., and he will send you all the bills you want for advertising meetings. Let us work fast.

J. F. Browne.

FROM THE GENERAL AGENT.

Paxton, Ill.

When at Paxton on the 17th inst., I learned that the meeting of the anti-secrecy State association held there four years ago, was followed immediately by a special and protracted effort on the part of the lodge to rally and recruit their forces. They were partially successful in strengthening the things that remained, but so far as I could learn from those who had carefully observed, but very few had been induced to join. Numbers had come in from surrounding small towns to obtain higher degrees, and some already started advanced to higher degrees, but very few if any, were known to have entered the mysterious caverns for the first time. Some gave it as their opinion that the craft were not prosperous although they seem to have in Paxton what is not found in many lodges, viz., a few respectable, moral, and even active men in Christian work.

Bro. Morrow of the U. P. church was not at home, but calling with Rev. W. W. Blanchard at his house on Saturday A. M., arrangments were made for me to preach on Sabbath morning, and notices were sent out into the country and circulated through the town. A good congregation gathered on Sabbath morning and gave excellent attention. I preached in the Congregational church, where union services were held in the evening, to a full house. I found Bro. W. W. Blanchard alive and active as ever in every good word and work, and am personally indebted to him and his estimable wife for help and attention to my comforts. A club for the *Cynosure* has been maintained here through efforts mainly of this good brother, who is instant in season, with prayer and efforts to push on the work. Bros. Bushnell and Mercer quietly maintain a position of opposition to the lodge and read the *Cynosure* with interest, but it is not in the nature of either of these estimable brethren to be aggressive in opposition to their neighbors for whose feelings they have great regard. I left Paxton glad that I had enjoyed another opportunity of speaking to so many of the citizens and trusting that my visit might be with profit to some.

The Fellowship of Saints.

Fond du Lac, Wis., Aug. 21st.—No "Grim Tyler with drawn sword" met me at the "outer door" of Ingram's Hall, and I needed neither mystic word to whisper through "a hole in the wall," or "potent grip" to gain admission to the "upper chamber" where a devout band of Christian worshipers had gathered. The Master led, by the Spirit, the Word, and Elder E. D. Warner, and there were no "upper seats" or "higher degrees," but one body in Christ Jesus. They tell me sometimes that secret signs, tokens, grips and pass-words help a man to friends when among strangers, but from such helps may the "good Lord deliver us."

Prayers were brief but fervent, and the tone of the meeting pre-eminently spiritual. Of course there was liberty for all. An abrupt expression that I made about the condition of the finally impenitent lead to quite a free discussion of the "two ways" and the future state of the wicked, which was, I think, profitable.

Bro. Warner is a young man of very superior ability, and wholly consecrated to the Lord and his work. He has been successful in gathering a band of Christians (sometimes called Wesleyans) who are "contending for the faith," and following on "through evil as well as good report," where a testimony against the lodge is sure to stir the "beast" in his stronghold and be accounted "imprudent" by such as call all the fish that come into their nets, with pieces of silver in their mouths, good.

I am waiting in the depot for the midnight train, and feeling greatly refreshed in spirit and strengthened for the tax on body and soul incident to two successive nights divided between depots and cars.

May God's rich blessing be upon this little band and their leader who, though but a mere youth in appearance, does "not shun to declare the whole counsel of God."

J. P. Stoddard.

REFORM ENTERPRISE IN MISSISSIPPI.

Columbus, Miss, July 30, 1884.

The Convention of the Associated Churches of Christ met on the 25th of July at Hopewell Church, Lowndes Co., Miss. It was a meeting of more than usual interest. The lecturer formerly appointed had not been able on account of very feeble health to lecture often, but was willing to continue the work. In the discussion of secret orders, speeches were made by brethren Brown, Bonner, Tapley, Turner, and others. As among the speakers there were seceders from the Masonic fraternity, the Immaculates, a temperance secret order and the Workingman's society, they were able to show to the deeply interested audience the false pretensions and deep wrongs of organized secretism, from actual knowledge and experience, with great force and clearness. One of the speakers brought out very impressively the duty of leaving off not only the sin of secretism but all sin.

Rev. E. Tapley, J. Witherspoon, and I. Feemster were continued as the Executive Committee to employ and remunerate a lecturer. Rev. T. Brown and Rev. Joseph Brownlee, brethren whose praise is in the churches for straightforward uprightness and sincere piety, were appointed to take the lecture field.

It was again made obligatory upon me to collect funds for the lecture work. The money in the treasury is only $10.80. The greater number of the people among whom these lecturers will go are very poor and have no permanent homes. A great influence is brought to bear upon the colored people to lead them into secret orders. They are thus deprived of their hard earned means, and brought into subjection to designing men. The Associated Churches of Christ are sending out lecturers to keep the people free from the bondage of secret orders. Does not the Spirit of God prompt you to aid in this Southern lecture work? If so, your contribution will be gladly received and will doubtless do good.

M. Tapley.

THE HOME.

GOD KNOWS.

God knows—not I—the devious way
Wherein my faltering feet must tread,
Before into the light of day
My steps from out this gloom are led,
And since my Lord the path doth see,
What matter if 'tis hid from me?

God knows—not I—how sweet accord
Shall grow at length from out this clash
Of earthly discords which have jarred
On soul and sense; I hear the crash,
Yet feel and know that on his ear
Breaks harmony—full, deep and clear.

God knows—not I—why, when I'd fain
Have walked in pastures green and fair,
The path he pointed me hath lain
Through rocky deserts, bleak and bare.
kindly trust—since 'tis his will—
This way lies safety, that way ill.

His perfect plan I may not grasp,
Yet I can trust Love Infinite,
And with my feeble fingers clasp
The hand that leads me into light.
My soul upon his errand goes—
The end I know not—but God knows.

—*Selected.*

"ONLY MOTHER."

In one of the prairie towns of Northern Iowa, where the Illinois Central railroad now passes from Dubuque to Sioux City, lived a woman whose experience repeats the truth that inherent forces, ready to be developed, are waiting for the emergencies that life may bring.

She was born and "brought up" in New England. With the advantages of a country school, and a few terms in a neighboring city, she became a fair scholar—not at all remarkable; she was married at twenty-one to a young farmer, poor, but intelligent and ambitious. In ten years after the death of their parents they emigrated to Iowa, and invested their money in land that bade fair to increase in value, but far away from neighbors. Here they lived, a happy family, for five years, when he died, leaving her at the age of thirty-five, with four boys, the eldest nearly fourteen, the youngest nine. The blow came suddenly, and at first was overwhelming. Alone, in what seemed almost a wilderness, she had no thought of giving up the farm. It was home. There they must stay and do the best they could. The prospect of a railroad passing near them in time was good; then some of the land might be sold. A little money had been laid by—nothing that she ought to touch for the present. Daniel, the hired man, who had come out with them, and who was a devoted friend and servant, she determined to keep—his judgment was excellent in farm matters. Hitherto the boys had gone regularly to school, a mile or two away; for a settlement in Iowa was never without a school house. They were bright and quick to learn. Their father had been eager to help and encourage them. Newspapers, magazines, and now and then a good book, had found their way into this household. Though very fond of reading herself, with the care of her house she had drifted along, as so many women do, until the discipline of study, or any special application, had been almost forgotten. It was the ambition of both parents that their sons should be well educated. Now Jerry and Thede, the two oldest, must be kept at home during the summer to work. Nate and Johnnie could help at night and in the morning. The boys had all been trained to habits of obedience. They were affectionate, and she knew that she could depend upon their love.

One evening, alone in her bed room, she overheard some part of a conversation as the children were sitting together around the open fire-place:

"I don't mind the work," said Theodore, "if I only could be learning, too. Father used to say he wanted me to be a civil engineer."

"If father was here," said eleven-year-old Nate, "you could study evenings and recite to him. I wish mother could help; but, then, I guess mother's—"

"Help, how?" she heard Jerry ask sharply, before Nate could finish his sentence; and she knew the boy was jealous at once for her. "Isn't she the best mother in the world?"

"Yes, she is; and she likes stories, too; but I was just thinking, now that you can't go to school, if she only knew a lot about everything, why, she could tell you."

"Well," replied Jerry, with all the gravity of a man, "we must take hold and help all we can; it's going to be hard enough for mother. I just hate to give up school and pitch into work. Thede you shall go next winter, anyway."

"Shan't we be lonesome next winter?" said little Johnnie, who had taken no part in the talk until now; "won't mother be afraid? I want my father back"—and without a word of warning, he burst into tears.

Dead silence for a few minutes. The outburst was so sudden, she knew they were all weeping. It was Terry who spoke first: "Don't let mother see us crying. Come, Johnnie, let's take Bone and all go down to the trap;" then she heard them pass out of the house.

Desolation fell upon that poor mother for the next hour. Like a knife Nate's remark had passed through her heart. "Father could have helped!" Couldn't she help her boys, for whom she was ready to die? Was she only "mother," who prepared their meals and took care of their clothes? She wanted a part in the very best of their lives. She thought it all over, sitting up far into the night. If she could only create an interest in some study that should bind them all together, and in which she could lead! Was she too old to begin? Never had the desire to become the very center of interest to them taken such a hold upon her.

A few weeks after, she said, one morning at the breakfast table: "Boys, I've been thinking that we might begin geology this summer, and study it, all of us together. Your father and I meant to do it some time. I've found a text-book; by and by, perhaps, Thede can draw us a chart. Jerry will take hold, I know, and Nate and Johnnie can hunt for specimens. We'll have an hour or two every night."

The children's interest awoke in a flash, and that very evening the question discussed was one brought in by Nate. "What is the difference between limestone and granite?" A simple one, but it opened the way for her, and their first meeting proved a success. She had to study each day to be ready and wide awake for her class. They lived in a limestone region. Different forms of coral abounded, and other fossils were plenty. An old cupboard in the shed was turned into a cabinet. One day, Nate, who had wandered off two or three miles, brought home a piece of rock, where curious long, finger-shaped creatures were imbedded. Great was the delight of all to find them described as *orthoceratites*, and an expedition to the spot was planned for some half-holiday. Question led back to the origin of the earth. She found the nebular hypothesis, and hardly slept one night trying to comprehend it clearly enough to put it before the others in a simple fashion. Her book was always at hand. By and by she classified each specimen, and the best of their kind were taken to shelves in the sitting room. Her own enthusiasm in study was aroused, and far from a hardship, it now became a delight. Her spirit was contagious. The boys, always fond of "mother," wondered what new life possessed her, but they accepted the change all the same. She found that she could teach, also could inspire her pupils. They heard of a gully, five or six miles away, where crystals had been found. Making a holiday, for which the boys worked like Trojans, they took their lunch in the farm wagon and rode to the spot; and if their search was not altogether successful, it left them the memory of a happy time.

In the meantime the farm prospered. She did all the work in the house and all the sewing; going out, too, in the garden, where she raised a few flowers, and helping to gather vegetables. Daniel and the boys were bitterly opposed to her helping them. "Mother," said Jerry, "if you won't ever think you must go out, I'll do anything to make up. I don't want you to look like those women we see sometimes in the fields." Generally she yielded; her work was enough for one pair of hands. Through it all now ran the thought that her children were growing up; they would become educated men; she would not let them get ahead, not so as to pass her entirely.

Winter came. Now Daniel could see to the work; but these habits of study were not to be broken. "Boys, let us form a history club," was the proposition; "it shan't interfere with your lessons at school." They took the history of the United States, which the two younger children were studying. Beginning with the New England settlements, and being six in number, they called each other, for the time, after the six States, persuading old Daniel to take his native Rhode Island. "The woman beats all creation," he was heard to exclaim, "the way she works all day and goes on at night over her books." The mother used to say she hardly knew if she were any older than her boys when they were trying to trip each other with questions. The teacher of the district school came over one Saturday afternoon. "I never had such pupils," said he, "as your sons, in history; and indeed, they want to look into everything." Afterwards he heard with delight, the story of their evening's work. The deep snow often shut them in, but the red light shone clearly and bright from that sitting-room window, and a merry group was gathered around the table. Every two weeks an evening was given to some journey. It was laid out in advance, and faithfully studied. Once, Theodore remembers, a shout of laughter was raised when nine o'clock came by Jerry's exclamation: "Oh mother, don't go home now; we are having such a good time!" Five years they lived in this way, and almost entirely by themselves. They studied botany. She knew the name of every tree and shrub for miles around. The little boys made a collection of birds' eggs, and they began to watch closely the habits of the birds. It was a pure, simple life. It would have been too wild and lonely but for the charm of this devoted mother. Her hours of loneliness were all hidden from them, but she learned in an unusual degree to throw every energy into the day's work of study, and create, as it were, a fresh enthusiasm for the present hour. Her loving sacrifice was rewarded. Each child made her his peculiar confidante. She became the inspiration of his life.

English history opened a wide field to this family. One afternoon she brought in Shakespeare to prove some historical question. It was a rainy day, and the boys were all at home. Jerry began to read "Hamlet" aloud; it proved a treasure that brought them into a new world of delight Sometimes they took different characters for representation, and the evening ended in a frolic, for good-natured mirth was never repressed.

First of all a preparation had been made for the Sabbath. There was a church in this town, but at a distance of several miles, and during many days the roads were not passible. She had leaned upon Infinite strength, gathering wisdom through all the experiences. The secret of many a promise had been revealed to her understanding, and, above everything, she desired that the Scriptures should become precious to her children. She took up Bible characters, bringing to bear the same vivid interest, the same power of making them realities.

The lessons were varied by little sketches or reports of one Sunday to be read aloud the next. Of this Nate took hold with a special zest. None of this family could sing. She thought of a substitute. They learned the Psalms, much of Isaiah, and many hymns, repeating them in concert, learning to count upon this hour around the fire as others do upon their music. How many of these times came to her in after life—a vision of the bright faces of her boys, as they clustered affectionately around her.

Time rolled by. The railroad passed through. A village sprang up and the land was ready to sell. She could keep enough for her own use, and the boys could prepare for college. Thede and Nate went away to school. The old home was kept bright and pleasant, friends, new settlers, came in, and now there was visiting and social life.

Jerry stayed on the farm; Thede became an engineer; Nate a minister; Johnnie went into business. Theodore used to say: "Mother, as I travel about, all the stones and the flowers make me think of you. I catch sight of some rocks, and stop to laugh over those blessed times." Nate said: "Mother when I am reading a psalm in the pulpit, there always comes to me a picture of those old evenings with you in the rocking-chair, by the firelight, and I hear all your voices again." When Jerry, who remained faithful always, had listened to his brothers, he put his arms about her, saying tenderly: "There will never be anybody like mother to me."

She died at the age of sixty-five, very suddenly. Only a few hours before, she had exclaimed, as her children all came home together: "There never were such boys as mine. You have paid me a thousand fold. God grant you all happy homes." They bore her coffin to the grave themselves. They would not let any other person touch it. In the evening they gathered around the old hearthstone in the sitting-room and drew their chairs together. No one spoke until Nate said: "Boys, let us pray;" and then all kneeling around her vacant chair, prayed that the mantle of their mother might fall upon them. They could ask nothing beyond that.—*Penn. School Journal.*

STAND.

When you can do no more, *stand*, "Having done all things, stand." But beware how and where you stand. "Stand fast in the faith." Stand on covenant ground. Stand with face to the foe. Stand watching, waiting, victorious. "Stand still, and see the salvation of God." Stand not in your own caprice, or by human order. Even though Red Sea barriers lie across your way, it may be the will of God that you go forward without a halt. It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well, who march and fight for their king. But "they also serve who only stand and wait."—*Sel.*

CHILDREN'S CORNER.

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill your lives with sweetness.

Wait not till the little hearts are still,
For the loving look and phrase,
But while you gently chide a fault
The good deed kindly praise.
The words you would speak beside the bier
Fall sweeter far on the living ear;
Oh, fill your lives with sweetness!

Ah, what are kisses on clay-cold lips
To the rosy mouth we press,
When our wee one flies to her mother's arms,
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling your lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fair girls;
With a dower of wealth like this at home,
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessing's down,
And fill your hearts with sweetness.

Remember the homes where the light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young lives with sweetness.

—*Christian Register.*

BIBLE READINGS FOR THE YOUNG.

THE PASCHAL LAMB. Read Exodus 12.

Behold the Lamb of God, which taketh away the sin of the world! John 1: 29.

1. When did God appoint the offering of lambs in sacrifice? Gen. 3: 21; 4: 4; Heb. 11: 4.
2. What qualifications were needful in the lambs brought for sacrifice? Lev. 1: 10; 22: 19–25.
3. What was done with the blood of the paschal lamb? Exod. 12: 7–13, 22, 23.
4. What did the sprinkling of the blood typify? Psa. 51: 7; 1 Pet. 1: 18, 19; 1Cor. 5: 7.
5. Why were the Israelites commanded to eat of the lamb? John 6: 53–56; Gal. 2: 20.
6. Why is Jesus called the Lamb of God, which taketh away the sin of the world? Isa. 53: 6, 7; Rev. 5: 8, 9.—*Notes for Bible Study.*

HOW JAMIE HATED ORDER.

When Jamie came rushing in from play to supper, his mother was obliged to speak to him about hanging up his hat; and when his hunger was satisfied, and he started from the table, she said: "Jamie, do not leave your napkin like that! Fold it, and put it in the ring. Has my boy no sense of order?"

"No, mamma," cried Jamie, rushing back to do as his mother told him; "I hate order! It's always hindering and interfering."

"Some people might say it was disorder, that is always hindering and interfering. For instance, had you folded your napkin at the proper time, you would not have had to come back to do it," said Mrs. Wright. She added, "I guess you love order as well as any of us, if the truth were known."

"No, mamma, I am sorry, but I positively hate order. What I love is to fly my kite—or to make a boat and sail it on the pond; and when it is dark, I love to come in and see you, and eat supper of huckleberries and milk, and doughnuts; but I just despise to be always folding or hanging up something."

In emphasizing his views, Jamie jerked the table-cloth so that the baby's tray and spoon went clattering to the floor. Then there were two more things to pick up!

"Still," said Mrs. Wright, "I think there are some kinds of order which you like."

"I am afraid not, mamma, not one."

"When you have played out of doors until the last minute, and you get into the house just as the clock strikes one, then do you mind dinner being all in order?"

Jamie smiled and looked a little sober.

"Yesterday, when Uncle Charles came to take you to ride with him, if you could be ready in five minutes—Uncle Charles who is so elegant—then were you sorry to find clean collar, neck-tie, handkerchief, gloves, hat, all ready for you to lay your hand on them?"

"Mamma?"

"Would you like to find yourself at school with holes in your jacket? Do you hate when you go up-stairs at night tired to find a bed made up comfortable?"

"Mamma, what do you mean?"

"That it is not order which you hate, but the trouble which is necessary to gain it. Ah, my boy! no one of us likes that; but ought not each of us to take a part of it? Or should papa or mamma and Bridget do all the tiresome picking up and 'fixing up,' while Jamie only enjoys it?"

Jamie put two arms around his mothers neck: "Mamma, you are great for explaining things, aren't you?"—*Boston Beacon.*

HOW A GIRL MAY ALWAYS LOOK NICE.

When I was a girl there was one of my young friends who was distinguished for "making her things last." Her dress, hats, gloves and ribbons were a marvel of durability. I used to wonder how she managed to make them so without their looking shabby, but I ceased to do so after I had visited her in her own home. The reason why her clothes wore so long was that she took such good care of them. Her dresses were brushed and folded away carefully, and the slightest spot on them was removed as soon as it was discovered.

Her hat was wrapped in an old pocket handkerchief, and put away as soon as done with, the strings and laces being straightened and rolled out most systematically each time. Her gloves were never folded together, but were pulled out and laid flat in a box, one upon another, each time they were used, the tiniest hole being mended almost before it had time to show itself.

But the thing that impressed me most was the care she bestowed on her ribbons. When making up bows she used to line the under part of the ribbon with white paper, and this not only prevented the ribbon becoming limp and creased, but it kept it clean, so that when the bow was soiled on one side she could turn the ribbon, and the part that had been covered came out looking new and fresh.

The girl married and brought up a large family. Her husband had to fight his way, and did so bravely, and was unusually successful, for he became wealthy. But his prosperity was due quite as much to his wife's care and economy in saving money as it was in his in making it.—*Christian Chronicle.*

A BRAVE LITTLE GIRL.

The following incident, related of a little heathen Bengal girl, shows what children in those far-away countries sometimes suffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what had caused it, would give no answer, but looked ready to burst out crying. But another little child, a relative, was not so reticent, and said that her father having observed that she had not done her "puja" for a great many days, asked her why she had so neglected her devotions, to which she replied, "Father, I have not neglected my devotions—I have prayed *every* day to Jesus; I do not pray to idols, because I do not believe in them." This so enraged the father that he seized her by the back of her neck, took her before the idol, and, having first reverently bowed before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child bitterly crying the whole time. But she smiled happily enough when this was related in school, and said she did not much mind, adding, "I *cannot* believe that trees and wood and stone will save me."—*The Heathen Woman's Friend.*

One day a boy was tormenting a kitten. His little sister, with her eyes full of tears, said to him: "O, Phillip! don't do that; it is God's kitten." That word of the little girl was not lost. It was set on wheels; Phillip left off tormenting the kitten, but he could not help thinking about what his sister had said. "God's kitten, God's creature—for he made it;" he said to himself; "I never thought of that before." The next day, on his way to school he met one of his companions beating unmercifully a poor, half-starved looking dog. Phillip ran up to him, and before he knew it was using his sister's words, saying, "Don't, don't do that, Ned, it's God's creature."—*Selected.*

TEMPERANCE.

WHY THE SALOONIST IS UNPUNISHED.

Gentlemen, let me call your attention to one thing, and that is we must divorce the virgin daughter of temperance from the Christless lodges, as the lodges and whisky are indissolubly connected, as much as the Siamese twins, for where you find Chang you find Eng. Now then, all liquor dealers are lodge men, or nearly so, and very many temperance people are. Now what are the obligations, one to the other? It is, sir, first to warn a brother of all approaching danger if within the length of their cable-tow, which is three miles. Secondly, to keep a brother's secret as inviolate and sacred in his breast as with the brother who communicates them, murder and treason excepted, and left to the election of the brother receiving them.

Third.—When they see the signal of distress or hear the words accompanying it, to fly to assistance of the brother unless there is a greater probability of losing their lives than saving that of the brother in distress. And when is a man in greater distress than when under arrest as a criminal.

Fourth.—I furthermore promise and swear to espouse the cause of a companion Royal Arch Mason when engaged in any difficulty, so far as to extricate him from the same if within my power, whether he be right or wrong, taking upon myself no less penalty than having my skull smote off, my brains exposed to the scorching meridian sun, should I knowingly violate my sacred obligations of a Royal Arch Mason, so help me God, and keep me steadfast in the due performance of the same.

Now what must we expect when temperance men and saloonists meet on the level and part on the square. Gentlemen, I repeat it to you, you can punish a poor drunkard, but the render or seller you cannot.—*L. I. Wicker in Oakland Co. Mich. Advertiser, Holly, Mich.*

It has long been a wonder why brewers get so wealthy, while they constantly complain that they are selling their beer at cost. Since the business has been squelched in Iowa, a prominent brewer advertises that he will furnish the material and full instructions for making a barrel of good beer for $1.50. It sells by the barrel for $7.50.

The ease with which temperance law may be enforced when its enforcement is in the hands of earnest men is shown by the fact that six young men of Prince Edward's Island have banished every saloon from one county of 40,000 inhabitants. In a town in this county not a single arrest for drunkenness has been made in six months, and the docket of the last circuit court did not contain a single criminal case.

It seems that the Wells & Fargo Express Company sought to aid the whisky sellers of Kansas by bringing into the State liquor packages. The agent of the company at Garnet, R. S. Ayers, has come to grief, having been arrested on several charges, convicted and fined $50 and costs on each, and now, it is stated, the company is to withdraw its agency from the town because it is not permitted to violate with impunity a law of the State. And the Chicago *Tribune* denominates this effort to enforce law "prohibition fanaticism."

Thus our boys will be ruined so long as we permit the existence of saloons. The police of the Larrabee Street Station found a boy hopelessly drunk on the street Sunday night. Monday, when he appeared at the Chicago Avenue Police Court he was a complete physical wreck. His eyes stared wildly, his face was pale, and his hands trembled. There was every indication that he had the delirium-tremens. He gave his name as Edward Reddison, aged fifteen.—*Chicago Standard.*

The census of 1880 shows that the number of saloon keepers and bartenders in certain States was as follows:

Georgia	399
Kentucky	1,191
Maryland	1,276
Mississippi	323
North Carolina	171
South Carolina	200
Texas	1,259
Michigan	2,197
Iowa	1,858
Massachusetts	2,474
Illinois	5,775
Wisconsin	2,321
Rhode Island	445
Delaware	113

Twelve thousand British sailors in her Majesty's service belong to the Temperance Society, and there is not a single ship in the British navy on which there are not some of them practicing and recommending total abstinence. This encouraging state of things is due very largely to a Miss Weston, who has been working among the sailors for nearly twenty years. She has been instrumental in establishing five "Sailors' Rests," or homes for the sailor ashore, which are self-supporting.

The (Whisky) *Champion* of Chicago has published the following in several recent issues: "We have for sale a Compounder's Establishment, in the city of Chicago, manufacturing a dozen or more of the choicest bitters, cordials, fine liquors and other specialties used by the trade. The proprietor offers for sale all his machinery, stock, materials, essential oils, flavoring extracts and manufacturing receipts, together with the good will of the firm at a very reasonable price. He now furnishes over 300 regular customers. The services of the foreman, who is thouroughly acquainted with the manufacture, and has the whole management of the business, can be secured upon moderate terms. Not less than $3,000 cash required. For further information apply to the publisher of the *Champion*." The "stock" of this establishment is suggestive of the stuff used in making Chicago whisky, and there is no reason to think that this is any less pure than that generally sold the country over.

It is easy to decide which of the two young men was the gentleman, in the following story from an exchange:

On a Fort Wayne train approaching Chicago, there was a short-statured, straight-haired, copper-colored Indian, going back to the reservation after a trip to the Indian school at Carlisle, Pa. He wore a nice suit of clothes which fitted him badly, and a paper collar without any necktie. He attended strictly to his own business, and was unmolested until a young sprig came into the smoking car from the sleeper. "An Indian, I guess," said the young chap, as he lighted a cigarette. And then, approaching the son of the plains, he attracted general attention by shouting, with strange gestures: "Ugh, heap big Injun! Omaha? Sioux? Pawnee? See great father? Have drink firewater? Warm Injun's blood!"

The copper-colored savage gazed at the young man a moment, with an ill-concealed expression of contempt on his face, and then he said, with good pronunciation: "You must have been reading some dime novels, sir. I am going back to my people in Montana, after spending three years in the east at school. I advise you to do the same thing. No. I do not drink whisky. Where I live gentlemen do not carry whisky flasks in their pockets."

The cigarette was not smoked out, and, amid a general laugh, a much crestfallen young man retired to the sleeping coach.

THE CHURCHES.

—Rev. C. F. Hawley visited his home in Wheaton to attend the wedding of his daughter to Prof. E. G. Paine of Wasioja Seminary, which took place on Wednesday evening. This week he returns to his gospel work in New York State. His immediate appointments are camp-meetings in St. Lawrence, Cattaraugas and Saratoga counties.

—The United Presbyterian congregation of Paxton, Ill., are taking advantage of the absence of their pastor, Rev. T. G. Morrow, on a short vacation, to refit and enlarge the parsonage.

—Revs. T. P. Proudfit and R. E. Wilkin are familiar names connected with the Illinois State convention at Sparta, last year. One has just accepted a call to Taylorstown, Pa.; the other was elected moderator of the U. P. Presbytery of Southern Illinois.

The following from the *Christian Union* indicates, says the *Free Methodist*, the triumphant march of reform:

"Three colored children were received into Trinity church, Brooklyn, Connecticut, July 20. Just fifty years ago this month Miss Prudence Crandall, of the adjoining town, was put into a murderer's cell because she was found guilty of teaching a class of colored girls in her own house. Trinity church now stands on the site of the jail."

—The first Sunday-school in St. Petersburg, Russia, was established through the instrumentality of a lady teacher. It began with forty-three children on January 15, 1878. Now there are Sunday-schools connected with all the large churches, in which about 1,500 children are instructed.

—The children in Presbyterian Sunday-schools contributed last year to the Boards of the church $76,885, and to other benevolent objects $119,942, or a total of nearly $200,000.

—At the late Reformed Presbyterian an interesting report was made of the work of the National Reform Association for Christianizing the Constitution:

"Three men, Revs. W. J. Coleman, R. C. Wylie, and M. A. Gault, have been laboring throughout the year, Revs. J. Lynd, T. C. Sproull, W. R. Laird, J. S. T. Milligan, and H. P. McClurkin have labored in the cause from one to three months each. Rev. J. H. Timmons of the U. P. church also labored for eight months, with great success among his own people and elsewhere.

"We are able to report 272 lectures and addresses, 230 sermons, a majority of which were delivered in other than R. P. pulpits. 14 church courts were addressed. More than 30 newspapers published articles prepared by our agents on the subject. 23 conventions were held and one convention of the National Reform Association at Cleveland, Ohio. Hundreds of ministers and influential persons have been interviewed and many enlisted in the cause."

—Ben Hogan, reformed rough, spoke to a large audience in Farwell Hall, Sabbath night, on "Physical and Spiritual Culture." After the services the meeting adjourned to lower Farwell Hall, where Mr. Frost of Omaha, addressed the meeting, speaking in a highly eulogistic manner of Mr. Hogan and the good work he had done in Omaha. Mr. Hogan made a stirring address, and twenty-five persons were converted.

—The missionary steamer, Morning Star, was launched at noon of Aug. 6, at Bath, Maine. The launching was viewed by about 3,000 persons. Appropriate ceremonies were held in the yard, conducted by the Rev. Mr. Folsom. It is expected that the ship will be ready for sea Sept. 10th, and will sail from Boston for Honolulu.

—At the Congregational Club, of New York, Dr. Clapp said, among other evils of the present, one was the building of too costly churches. "Better build fifty churches for the poor than one $500,000 temple. I do not believe the Lord cares whether a church costs $10,000 or $500,000, but I do believe he cares whether there is one church or fifty churches.

—The Believer's conference for Bible study will be held Aug. 20–25 at Harbor Springs, Mich., about four miles from Petoskey and thirty-five miles from Mackinack. Among those who will be present to teach, with others, the following brethren can be mentioned: Major D. W. Whittle, President C. A. Blanchard, Professor W. G. Moorhead, H. P. Welton, and L. W. Munhall. Inquiries can be addressed to Mr. Henry Wright, of Harbor Springs.

—The Rev. John McCullah has just celebrated at Louisville, Ky., the fiftieth anniversary of his engagement as a missionary in Sunday school extension. During the half century he organized 1,000 union Bible schools, with 60,000 scholars. During the last thirty-two years he has superintended the missionary work of the American Sunday-school Union in the South. Mr. McCullah was a pupil of Dr. Thomas Chalmers in Edinburgh before coming to America.

—The tenth annual conference of the Young Men's Christian Associations of the world convened this evening. The opening exercises lasted two hours, after which Count A. Bernstorff, President of the Berlin Committee Y. M. C. A., delivered the address of welcome. The Count speaks English fluently, and having visited America is conversant with the American Association methods of work for young men. The Emperor William wrote the conference, expressing sympathy with its objects; regretting his health prohibited his meeting with the conference as a delegate and invoking the Divine blessing upon the convention. Count Bernstorff was re-elected President, and W. H. Seagram, of London, Secretary. The convention meets here on invitation of the Berlin Association and on the call of the Central International Committee, whose headquarters are at Geneva. Every arrangement has been made for the comfort of the delegates and for the sessions of the convention.

—The Rev. G. D. Maitra, pastor of the Free Mission church, Calcutta, baptized Poorna Chundra Bose lately, son of Mr. Raj Mohun Bose, who is a leading member of the New Dispensation and a brother of the well-known lecturer, Mr. Ram Chundra Bose.

—The pastors of the Church of Wurtemberg seem to be much pleased with the revised Bible. Forty-five of the forty-nine dioceses of the kingdom are busy with examining the advance copies, and it is quite probable that the revised text will be first introduced into that church, whose members are noted for their great love for the Word of God.

—M. Clermont Ganneau gives the following list of the archæological discoveries made in the Holy Land and Syria during the year 1883. They include a marble pedestal, ornamented with bas reliefs and inscriptions, which, it is believed, must have come from the Pagan temple, erected in the Græco Roman epoch, on Mount Gerizim; a Christian inscription, a Jewish sepulchre, and other remarkable finds at Amwas, now identified with Emmaus Nicopolis; a votive patan, or plate for Eucharistic bread, on the Mount of Olives; and various Roman, Greek and Arabic inscriptions.

—The revival in Japan still goes on. In some places it has roused strong persecution. In Komatsu a number of natives bound themselves by an oath not to become Christians; and, if any one violated his pledge, he was to give all his property to the others. The leader of the band has, however, become a Christian. The church at Akashi (American Board) has a daily prayer-meeting at four o'clock in the morning. In Osaka, ten years ago, there were seven baptized Christians. Now there are 350 in the Congregational churches alone.

—The liberality of Japanese Christians is illustrated by an item from Rev. D. C. Greene, of Kioto. He writes: I have just been looking over the subscription book for the Tamondori church building. I notice one subscription of two hundred yen, one of one hundred and fifty, three of one hundred, and six of fifty. The yen is about seventy-five cents. An aggregate of eighteen hundred yen is pledged by members of the church. These sums do not mean wealth on the part of the givers, but they do mean consecration. When we make appeals for outside help, we ask help for those who are ready to help themselves, and whose liberality is beyond, far beyond, the average of Christians in America.

—Rev. R. W. McAll writes from France to the American McAll Association: Notwithstanding all that your Christian liberality has enabled us to effect and all that the similar aid sent to us from England and Scotland, and afforded in France itself, has rendered possible, we are yet receiving constant appeals for the opening of new stations in towns and districts yet wholly destitute of evangelization. Hence we have need, dear friends, of your combined and persevering efforts to enable us to go forward, and thus to hasten the glad day when in every city and village and household of fair France the good news of heaven's mercy to a lost world shall be made known.

—The Royal Library in Berlin contains a valuable treasure in the possession of the identical Hebrew Bible which Luther used and from which he made his translation of the Old Testament. It is a copy of the Brescia edition of 1494, and Luther used it from his Wartburg days down to his death constantly. The book is full of Latin and German margin notes, written in the Reformer's handwriting, and there is no doubt that this is really his copy. Prof. Franz Delitzsch last fall closely examined the work, and in the Leipzig *Kirchenzeitung*, of December 28th, gives a most interesting account of the volume and its history. Its literary importance lies in the aid it renders in determining the depth of Luther's Hebrew scholarship, as well as for the explanation of some peculiar translations found in his version.—*The Lutheran.*

—A religious awakening has been experienced in Anderson, S. C., which has powerfully pervaded the entire community. The movement originated in the Presbyterian church under the preaching of the Rev. J. De Witt Burkhead, evangelist of the Presbytery of Eastern Texas, and continued for twelve successive days. The congregations continued to increase every day to the last. Sixty-three persons have been added to the Presbyterian church by examination and three by letter. Quite a number more, it is expected, will be added to the Baptist and Methodist churches. The whole meeting has been exceedingly quiet and orderly, though the religious excitement was and is thorough and deep.

—The Rev. P. Milne, a Canada Presbyterian missionary in the New Hebrides, gives a wonderful summary of progress in ten years in those islands. Ten years ago, Aneityum was the only Christian island in the group, and there were printed in the language of that island the New Testament and several small portions of the Old Testament; and now the whole Bible is printed, and the natives have contributed $8,500 toward it in arrowroot. Ten years ago, Aniwa and Futuna were all but heathen islands, with nothing printed in the language; now Aniwa is a Christian Island, the whole population attend church and school, and a good many of them are church members. On Futuna, about half of the population there regard themselves as worshiping people, and they have the substance of the four Gospels in their own language. Ten years ago it was not safe for missionaries in Tanna. Now the gospel is preached freely to thousands, and the New Testament has been translated into the language of the people. Ten years ago there was little of Christianity in Erromanga. There were not above eight or ten church members. Two years ago there were fifty church members, twenty-five of whom were teachers. A good many more have been baptized since then. The majority of the people are favorable to Christianity. The New Testament is nearly all translated. Ten years ago there were but two Christian villages on Efate. There are now five or six others partially Christian. Genesis, Mark, Luke, and the Acts are printed. Ten years ago Nguna, a small heathen island, about five miles north from Efate, was occupied by a missionary for the first time. Last year thirty-four adults and seven children were baptized, and there are now forty church members in full communion, and eight baptized children. Two of the baptized are chiefs, one of whom is the highest chief on the island. He had ten wives, but before his baptism he put them all away except one. Only about a third of the group has been reached thus far; but all the heathen islands are asking for missionaries. A hundred thousand people still remain in heathenism.

—The *Watchman* illustrates the power of persistent and prayerful effort by the following recital: "Some twenty years ago Mr. William Reynolds, then a young business man, between whom and the irrepressible young Moody an intimacy had sprung up, went into a neglected portion of Peoria, Ill., and organized a Sunday-school. He began with thirty-six members. Six years after he organized a church with twenty members. He and his family identified themselves with it. The school now numbers 600, the church 400. The church property, mainly paid for by themselves, is worth $50,000. This church has two mission schools of its own. The pastor of the church has remained with it from the beginning, and the Sunday-school has had but one superintendent, Mr. Reynolds. With the same enthusiasm of courage and of love, his wife is said to have given herself to the same enterprise. A remarkable change in the social, as well as the religious quality of all that section of the city is the result."

—The bishop of Liverpool, Dr. Ryle, is helping to solve the question, "How to reach the masses?" He preaches in the open air; in the great ship-building yards at the noon intermission, and among 14,000 carters, with their wives, children and babies, and to the men employed at large freight stations, oftentimes from 2,000 to 3,000 in one assembly.

—The Pacific mail steamer sailing from San Francisco, September 2, will carry thirteen missionaries for China. Eight of these are sent out by the American Board. Four of them with their wives are medical missionaries. Nearly all of the number are from the West.

—Of 2,141 missionaries sent forth into the heathen world by the Moravian church no fewer than 800 have died at their post. One of them, D. Zeisberger, has labored for sixty-three years with great success amongst the North American Indians.

—An interesting work of grace accompanied the labors of Rev. Dr. Guerrant, evangelist, at Frenchburg, Ky., during a series of services extending over eight days. More than sixty persons made profession of their hope in Christ, and a Presbyterian church was organized with sixty-eight members.

—Mr. John Evans, converted about the year 1763, was the first person who joined the Methodist society in America. He was awakened by a conversation at table about experimental religion with Mrs. Strawbridge. Thus the first convert of Methodism in America was led to a conviction of sin by the testimony of a faithful Christian woman.

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THE SECRET EMPIRE.

What kind of a secret society is this? A New York dispatch of Friday says: "In response to the circular issued by General James E. Negley, Chairman of the Blaine and Logan National Union League, a meeting of the Executive Committee of that organization was held at the Astor House to-day. The meeting was held with closed doors. The object of the organization is to further the interests of the Republican National candidates." The Sovereign Grand Inspectors General of the Masonic order is the 33d degree and can have but a limited number of members. To accommodate others outside this number an honorary title is given, but neither official or honorary degrees are conferred except upon those who have by long and arduous service as Masons attained the proper degree of notoriety.

—In October a re-union of Masons of this degree will be held in this city. The honorary members are published as follows: Rev. O. H. Tiffany, 33d deg., [Methodist] Newark, N. J.; Rev. Clinton Locke [Episcopalian] Chicago; Rev. W. H. Jefferys, 33d deg., Camden, N. J.; Rev. John McLeish, Cincinnati, Ohio; Rev. F. D. Rickerson, Des Moines, Iowa; Edward A. Gilbert, 33d deg., Dubuque, Iowa; L. P. Hilliard, Chicago; I. E. Hardy, Alton, Ill.; Horace Fritz, R. E. Patterson, 33d deg., Wm. H. Baker, Dennis F. Dealy, John L. Young, Augustus R. Hall, 33d deg., S. Warner Young, Gilbert S. Moore, Samuel W. Wray, Charles E. Meyer, 33d deg., Andrew Robino 33d deg., Philadelphia, Penn.; Thomas E. Balding, 33d deg., Evanston, Ill.; Charles M. Cottrill, 33d deg., Milwaukee, Wis.; Chas. T. McClenachan, 33d deg., New York; Enoch T. Carson, 33d deg., H. C. Urner, 33d deg., Max J. Mack, 33d deg., W. B. Mellish, J. A. Collins, Henry Coupe, W. R. Avery, Cincinnati, Ohio; J. R. Dupuy, 33d deg., Los Angeles, Cal.; William Ryan, 33d deg., John Finzer, 33d deg., Kilburn W. Smith, 33d deg., Edwin G. Hall, 33d deg., C. C. Vogt, J. T. Ritchie, John A. Stratton, Frank H. Johnson, J. W. Hickman, H. B. Grant, W. H. Abbott, Louisville, Ky.

The *Inter Ocean:*—The Supreme Council of Sovereign Grand Inspectors General of the thirty-third and last degree, for the Northern Masonic jurisdiction of the United States of America, has its Grand Orient at the city of Boston, in the State of Massachusetts. There is but one supreme council in any country but the United States, where there are two only. The membership is distributed among the different States of the Northern jurisdiction, one of whom is appointed deputy of the supreme council for the State in which he may reside, invested with sovereign powers in his district. Illustrious Brother John C. Smith, [Republican candidate for Licutenant Governor of Illinois] thirty-third degree, of Chicago, is the Deputy for Illinois. Hosmer A. Johnson, thirty-third degree; Vincent L. Hurlbut, thirty-third degree; Walter A. Stevens, thirty-third degree; Robert H. Foss, thirty-third degree; John C. Smith, thirty-third degree, are active members of the Supreme Council of the State of Illinois.

—The Masons of Washington City had a big funeral the other day. A giant named Dawson died in that city, who was over seven feet high and weighed 480 pounds. The body was laid out in the rear yard adjoining the house, where, under a large grape-arbor, the coffin was placed. The casket was of gigantic dimensions, being seven feet six inches in length, three feet wide, and two feet deep. It was of plain black walnut, with silver handles and trimmings, and weighed, exclusive of these, 270 pounds, making the entire weight of the casket and body 750 pounds. At a signal from the undertaker twelve muscular men stepped forward and raised the coffin from the rests, a choir chanting the Masonic requiem. In the alley was a funeral wagon, draped in black, and drawn by two white horses, this being necessary, as there was no hearse in the city or the country, so far as known large enough for the purpose. The coffin was put into the wagon by the efforts of fifteen men, and covered with the floral emblems.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

It belongs to the class known as the religious novel. It is a love story written in the Pausy style, and so constructed as to teach sound moral and religious principles, in connection with quite an interesting narrative. Indeed, when the writer sat down to examine it, he commenced as a critic on the sharp lookout for blunders, but soon he became absorbed in the story, and forgot altogether his critical duties. He also noticed that when the members of his family commenced to read it, they had but little time for anything else until it was completed. Tried as a work of art by the practical test, it must be regarded as a success. Its influence will doubtless be good in correcting false views, and in helping the reader to sounder principles and to a better spirit. * * * Some may think some of the scenes depicted are not true to nature, but the critic would be likely to find, on inquiry, that the very incidents which he would select as unnatural are actual facts. "We often find that truth is stranger than fiction."—D. A. W. in the *Christian Instructor.*

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There are but few cases of illness where water should not occupy the highest place as a remedial agent.

A strip of flannel or a napkin folded lengthwise, and dipped in hot water and wrung out. and then applied around the neck of a child that has croup, will usually bring relief in ten minutes.

A towel folded several times, and dipped in hot water and quickly wrung out and applied over the seat of the pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. I have seen cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism, as hot water when applied promptly and thoroughly.

Pieces of cotton batting dipped in hot water, and kept applied to old sores or new, cuts, bruises, or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water, poured from a height of three feet.

Tepid water acts promptly as an emetic; and hot water taken freely half an hour before bedtime is the best cathartic in cases of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to the diet, will cure any curable case of dyspepsia.

Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck.

POTATOES IN THEIR JACKETS.

Should potatoes be peeled before cooking, or should they be boiled in their jackets? I say most decidedly in jackets, and will state my reasons. From fifty-three to fifty-six per cent of the saline constituents of the potato is potash, and potash is an important constituent of blood—so important that in Norway, where scurvy once prevailed very seriously, it has been banished since the introduction of the potato, and according to Lang and other good authorities, it is owing to the use of this vegetable by a people who were formerly insufficiently supplied with saline vegetable food.

Potash salts are freely soluble in water, and I find that the water in which potatoes have been boiled contains potash, as may be proved by boiling it down to concentrate, then filtering and adding the usual potash test, platinum chloride.

It is evident that the skin of the potato must resist the passage of the potash into the water, though it may not fully prevent it. The bursting of the skin only occurs at quite the latter stage of the cookery. The greatest practical authorities on the potato, Irishmen, appear to be unanimous. I do not remember to have seen a prepeeled potato in Ireland. I find that I can at once detect by the difference of flavor whether a potato has been boiled with or without its jacket, and this difference is evidently saline.—*W. Mattieu Williams, in Popular Science Monthly.*

—One of the small economies, which, if constantly practiced, will result in a large saving in the course of the year, is to purchase soap in large quantities and allow it to dry before using it. almost all the soap found in the stores is freshly made, and the great waste grows out of the fact that when soft it will rapidly dissolve in water. In the course of the Monday's wash a large part of the bar will melt away with no perceptible result, unless indeed, an unnecessary reddening and softening of the hands is taken into account.

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—The changes of the level of the Caspian puzzle geographers. It has risen and fallen, at irregular intervals, since 1870, but was ten feet lower in 1830 than in 1870. In 1882, it was ten inches and a half higher than in 1830.

—The sources of our supply of lumber in Canada and in Michigan are disappearing quite as rapidly as in Ohio or New York, and long before the trees that we plant now have grown to a size for use, the prices they will then bring will prove it to have been a good investment from the beginning.—*Dr. Franklin B. Hough.*

—The total length of public roads in France is 18,750 miles, of which 7,250 are bordered with trees, while 4,500 more will shortly be planted, On the remaining 7,000 miles the nature of the soil does not admit of plantations. The number of trees already planted amounts to 2,678,603, consisting principally of elm, poplar, acacia, plane, ash, sycamore, and lime trees.

—The General Land Office report shows that 19,430,032 acres of public domain have been disposed of by acts of Congress. Of this 339,235 acres were Indian lands and 1,999,335 acres railroad sections. For these lands $11,713,883 have been received, The increase in receipts in 1883 over 1882 is $3,319,367.

—The Commissioner of Pensions reports 303,658 pensioners, of whom 38,162 were added during the year, while 20,997 were dropped from the roll, leaving a net increase of 17,961. The average annual value of each is $106.18, aggregating $32,245,192, an increase over the previous year of $2,904,090. Total amount paid out in 1883 was $60,046,009.

—Gen. Butler was once engaged as counsel for the defendant in a case where the prisoner was accused of manslaughter, and, in the course of his argument, based on the assumption of self-defense, he informed the jury that "we have it on the highest authority that all that a man hath he will give for his life." Judge Hoar, counsel on the other side, rose and demolished his opponent's argument by quickly saying that he had "long wondered what Gen. Butler considered the highest authority, and was very glad to have the question settled," and proceeded to read to the court from the book of Job: "And Satan answered the Lord and said, All that a man hath he will give for his life."

—The Rome correspondent of the London *Times* is authority for the following: A discovery of statues, busts, and other works of sculpture, almost equalling in number and importance those found in the *atrium* of the House of the Vestals, has just been made at a place called Il Sassone, situated between the town of Marino, on the Alban Hills, and the farm of the Frattocchia, where, at the beginning of the last century, the Constable Colonna was wont to receive and entertain the Popes on their way from Rome to Castel Gandolfo. At that spot the remains of a very extensive villa, ascertained to have belonged to the Voconia Gens, are now being excavated by Signor Boccanera. There have been dug out no fewer than eighteen pieces of sculpture, including statues of Marsyas, of an athlete, a faun, a genius, a Sylvanus, and a copy of the Laocoon—the first ancient copy of this group that has yet been found—five marble candelabra, a bust with a curious kind of Phrygian cap, a group of an eagle devouring a lamb and several pieces of marble, vases, and very fine *bas reliefs*. The Marsyas, the athlete, the bust with the Phrygian cap, and the eagle with the lamb all exceed life size, the Marsyas measuring three metres in height. The others are less than the size of life, and the copy of the Laocoon is smaller than the original.

—The Agricultural Department at Washington announces an improvement in the condition of cotton since last report, and that the corn average is higher than in any August since 1880. Oats have fallen off a fraction, while barley and buckwheat are up to the average. The prospects for large crops of tobacco and potatoes are favorable.

—Professor Stevenson, of the Smithsonian Institution, has gone with a party of explorers to the region of the cliff and cave dwellers to make a collection of relics, and curiosities, to be taken to the New Orleans Cotton Centennial Exposition. Explorations will be made in Arizona and New Mexico, and conducted in part among villages never before visited.

—The New Orleans postoffice has received a thorough inspection by a special commission, which reports that there is neither organization nor discipline; that mail-sacks were found made into hammocks or sold to junk-shops; that a son of the postmaster holds a sinecure; that the porter is a fraud, and that salaries should be readjusted at once.

In Germany, tests have been made in the use of dynamite for pile-driving, with promising results. An iron plate five inches thick was placed upon the top of the pile, and upon it a pound and a half charge of dynamite was exploded by electricity. It was driven into the mud as far as it would have been by a weight of three thousand two hundred and fifty-nine pounds falling upon it five times from a height of ten feet.

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NEWS OF THE WEEK.

WASHINGTON.

—President Arthur received the officers of the Greely relief expedition at the fifth Avenue Hotel, Thursday morning. Secretaries Chandler and Lincoln and General Butler were present. Secretary Chandler informed Commander Schley that the President had decided to appoint him Chief of the Bureau of Equipment and Recruiting.

—Governor Murray, of Utah, has sent a telegram to Governor Bate, of Tennessee, thanking him for his efforts to bring to justice the murderers of the Mormon elders.

—The United States naval steamer Tallapoosa collided with a schooner off Martha's Vineyard, Mass., Thursday night, and sunk in two fathoms of water. Surgeon Clarence E. Black and George A. Foster, landsman, are reported lost. She was on her way to Newport to take on board Secretary Chandler and party.

COUNTRY.

—All the property of the Sprague Manufacturing Company at Augusta, Me., was sold at auction Thursday. What fifteen years ago cost $2,000,000, realized about $200,000.

—Eighty tramps took possession of Castleton, D. T., Tuesday, drove many families from their homes, and committed other excesses. Four of the tramps were captured by the sheriff. The others escaped.

—The body of William Whistler, of the Greely party, was exhumed at Delphi, Ind., Tuesday morning, in the presence of two physicians and his father and other relatives, and evidences of cannibalism were unmistakable.

—A fire at Roseburg, Oregon, Tuesday morning, destroyed property aggregating $100,000. Louis Zeigler, proprietor of the Metropolitan Hotel, while trying to save his guests, was burned to a crisp. The United States Signal office was consumed.

—The large brewery of C. Magnus, at Cedar Rapids, Iowa, was seized by the authorities Tuesday on the charge of violating the prohibitory liquor law. On the premises being searched there were found in the building 700 barrels of beer, which the proprietor claims to have made previous to the 4th of July.

—The New York *Journal of Commerce* Wednesday publishes a list of seventy-seven cotton mills that will stop two weeks or longer, with a capacity of 2,706,000 spindles and 66,000 looms, insuring a curtailment of 66,000 pieces per day, or 792,000 pieces in two weeks, mostly all brown and bleached goods.

—Tuesday evening a party of seven young men left Albion, N. Y., in a sailboat, since which time no tidings have been heard from them, and it is feared all are lost, as the lake was quite rough that night.

—Two freight trains collided Friday afternoon in the yard of the Pennsylvania Railroad at Columbia. Four cars filled with sheep and hogs were smashed. The wreck caught fire, and upward of 800 animals were killed.

—During a hailstorm Thursday afternoon several houses were struck by lightning in Lansingburg, N. Y. At Greenbush lightning struck the house of Clark Lape, and Miss Ida Lee, one of the inmates, was badly burned. The house of John Mattison, at Cambridge, was struck, Sarah Allen killed, and a daughter of Mattison fatally injured.

—The New York *Independent*, which has heretofore supported Governor Cleveland, in a double-leaded editorial this week bitterly assails the Democratic candidate for President, assigning as a reason its belief in the truth of the Buffalo scandal.

—Supports have been put under the girders which rest upon the piers which cracked on Saturday in the Government building. The architect says that there was great danger to the building, as, if it broke in any place, it would be difficult to tell where the damage would stop, as there are so many weak points in the building. It is said that measurements show that the building is several inches wider at the top than the bottom.

—The Streator, Ill., Sunday-school picnic excursion of thirteen coaches, carrying 1,000 people, was run into by a freight at the crossing at Kankakee Thursday morning. James Penn was killed, and Father O'Kelly of St. Michael's church of Streator was probably fatally wounded. Many others were seriously hurt.

—A fire broke out Wednesday in the Buck Ridge Mine slope near Shamokin, Pa., 1,000 feet from the surface, and, while men were engaged in drilling a hole for the purpose of turning a creek into the mine to flood it, gas suddenly poured in from the burning mine, and before they could escape seven men fell victims to the deadly vapor.

FOREIGN.

—The announcement that China would not declare war but would consider any further demonstration by France as such a declaration, was followed by an attack on Foo Chow by the French fleet last Friday. The arsenal and Chinese fleet were entirely destroyed by the French iron-clads, excepting two small vessels which escaped. The correspondents of the London papers describe the action of the French as savage in the extreme, giving no quarter, but shelling the fleet and the town after the Chinese had ceased firing.

—The Vienna *Tagblatt* states that a powder magazine and five government officers at Kasan Russia, were blown up by dynamite on the 14th inst., and that 100 persons were killed. The authorities had previously received an anonymous warning, but had disregarded it.

—The French Legation left Pekin Friday. Admiral Courbet was instructed to bombard the arsenal at Foo Chow, land a detachment of troops, and destroy the war materials and stores accumulated there, which are of immense value.

—A death from Asiatic cholera occurred in Birmingham, one of the principal manufacturing cities of England.

—Colonel Kitchener telegraphs to Cairo, Egypt: The Mahdi's lieutenant, El Hoda, attacked and defeated the friendly tribes at Merawe; that the corpses of those killed by the enemy, with their hands tied behind their backs, have been floating down the Nile past Debbeh, and that El Hoda is advancing to Ambukol to effect a junction with the other rebels. The dispatch states that El Hoda is only three days distant from Debbeh.

—Salvation Army riots occurred at Worthing, England, the disturbance being so great that the riot act was read. Dragoons from Brighton were ordered to Worthing, and succeeded in dispersing the assailants of the Salvation Army. Several arrests were made.

—The Nile is beginning to rise slowly, and it is now hoped that the plan of the English expedition to Khartoum can be carried out. Orders have been received to supply the expedition with stores sufficient to last six months.

—The Mudir of Dongola has a letter from General Gordon dated Khartoum, July 20. He says he is safe and everything tranquil, and asks for news of the expedition for his relief. He also says he intends to remain at Khartoum, harrassing the rebels by steamer until the expedition arrives. Gordon gives warning that the Nile cataracts are very rapid and dangerous at present. He adds the troops are well.

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No. 3		65
Winter No 2		81½
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Oats—No. 2	24½	@27⅜
Rye—No. 2		56½
Bran per ton		10 50
Flour	2 00	@5 75
Hay—Timothy	7 50	@13 00
Mess pork per bbl		19 00
Butter, medium to best	8	@21
Cheese	05	@12
Beans	1 25	@2 35
Eggs		13½
Potatoes per bus		40
Seeds—Timothy	1 31	@1 34
Flax		1 31
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 25	@7 00
Common to good	2 60	@6 20
Hogs	5 00	@6 65
Sheep	2 50	@4 25

NEW YORK.

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Wheat—Winter	81	@0 98
Spring		85½
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Oats	32	@42
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Butter	8	24
Wool	14	@40

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Hogs	5 85	@6 25
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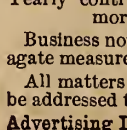
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BETWEEN TWO OPINIONS:

or

THE QUESTION OF TO-DAY.

Some further arrangement being necessary for putting the new reform story into permanent form, we have postponed its publication in the paper for a week. Readers of the *Cynosure* will not be disappointed in their expectations of this work, and no one should fail to read it from the first. It is a story of the working of the "minor" orders, and soon introduces us into the mysteries of Odd-Fellowship. SECURE EVERY POSSIBLE CAMPAIGN SUBSCRIBER POSSIBLE THIS WEEK.

In the last year of the war General Burnside, then commanding in the northwest, suppressed the Chicago *Times* for giving "aid and comfort" to the rebellion. The paper had not long been in the hands of Wilbur F. Story, for Cyrus H. McCormick owned it during the Lincoln and Douglas campaign in 1860. General Burnside was overruled from Washington, though every loyal heart rejoiced when the traitorous voice was choked. During the decade following the war the *Times* was made the greatest news-gatherer of the dailies. It paid more for telegraphic reports than any other, and to accommodate its reporters it set the example and led the way in the expanded "blanket" sheet style, which other papers were constrained to imitate. Everything was wheat that came to the *Times* hopper. Scandals, outrages, divorces, seductions, everything that was horrible and everything that was vile was written up with disgusting particularity in its columns. It was a *Police Gazette* without the pictures. Decent men would forbid it their homes, and for a man to be slandered in its reports was almost an evidence of his honor. The man who made the *Times* the great organ of the slums and divorce courts is now a drivelling idiot and imbecile, and his young wife, his business manager and the lawyers are fighting to get the biggest pile of his millions.

Injustice and rapacity are making France hot-tempered and sensitive to protest. The republic of 1793 knew neither justice at home or abroad, and began that process of seizure upon foreign territory which culminated in the ambition of Napoleon. The ambition of France in Madagascar and Tonquin is marked with a jealous eye by other powers and the severe criticisms of the English press are bringing angry replies from the journals of Paris. Hatred of England has become rampant and Gladstone and the Queen are treated to abuse and scurrility. The expedition for the relief of Gordon is the pretext, but jealousy is the motive. England, in her days of Jingoism and foreign aggression, has given too many examples of colonization, so-called, to be forgotten. Bismarck, too, is appearing upon the scene, and seizes a strip of African coast which claimed protection of the British flag. The times make strange bed-fellows. Germany and France, the mortal enemies, seem to have an understanding against England, and even Russia is said to be in the coalition. Thus Beaconsfield's blustering brings retaliation upon Gladstone, whose peaceful policy may be maintained, let us hope, against the bullying of all the despots of Europe.

Archbishop P. J. Ryan of St. Louis wrote to the late meeting of the Catholic Total Abstinence Union in Chicago that he hoped the society would stand by the teachings of Catholic ethics, and not be drawn away by the fanaticism of prohibition. The Union was obedient and voted down a resolution favoring prohibitory laws; and all the eloquent periods of Bishop Ireland about legal measures against the drink traffic, meant nothing but license. The prelates of the Romish church, though they may use much flattering speech, evidently lead their followers no further in the temperance way than the legalizing of the liquor business under the restraints of a tax. They thus stop short of the end, just as in matters of religion they trick the soul with human inventions instead of pointing it to the Lamb of God only.

The same policy is pursued respecting secret societies. The Ancient Order of Hibernians is anxiously laboring for the official endorsement of the Catholic Council soon to meet in Baltimore. If any one does not believe the Hibernians are a secret society, and one competent to concoct and conceal within its lodges the most desperate of crimes, let them read the evidence given the world by the late renowned detective, Allan Pinkerton, in his book on the Mollie Maguires. At La Sallette, in southeastern France, an Anti-masonic League has been formed under the patronage of the Bishop of Grenoble. The Anti-masonry of this society stops short at a personal pledge to special religious observances and never to join any secret society. The inaugural ceremonies were high mass in the open air and the bearing of a large cross brought from Jerusalem up the mountain by barefooted men and women. Such appears to be the character of reform movements against the lodge and the saloon controlled by the Romish prelates. A work of more independent, evangelical and thorough nature is begun in Paris, which, although Catholic in origin, seems not to be controlled by the priests.

The horrors of the Greely Arctic Expedition, now sufficiently revealed by the examination of the remains of the members brought back in coffins, are made more dreadful by the statement that when the provisions were nearly gone a secret league was formed which seized upon the remnant and it was in the effort to secure his share that Henry, one of the crew, was shot. The Knight Templar demonstration over Lieut. Greely gives some color of truth to this story. If a part of the expedition were Masons, their dark oath bound them to each other, and such a conspiracy against the rest, horrible as it may seem, is not without confirming evidence in the records of Masonry. It is doubtful if the seven survivors ever reveal all the story of their three years' experience, and the government is evidently unwilling to make any investigation that will reveal the facts; so that we may never know whether to the horrors of cannibalism must be added a damnable Masonic conspiracy.

In spite of this repelling experience, another party is anxious to try the battle with fate in the ice-locked regions of the North. Melville, the surviving leader of the ill-fated Jeannette expedition is named as leader, and it is said more have already volunteered to go than are needed. General Butler in a speech the other day patronized further exploration. The North Pole, went on the demagogue speech, belongs to the United States, whose territory must soon include the entire hemisphere, poles and all. Men who are alarmed at Blaine's movement for the perpetuation of peace among the nations of North and South America may make a note of Butler's idea. If men are determided to commit suicide and choose the North Pole as the place to die, we cannot make a law to prevent them, but public sentiment may be so aroused on the subject that to suggest an exploration thither shall be regarded as an evidence of insanity.

A PIOUS FRAUD.

BY REV. H. H. HINMAN.

The arrogance of the secret societies is unspeakable. They thrust themselves on public attention on all conceivable occasions and make use alike of the most sacred and saddest of seasons to advertise their orders.

The Sabbath is appropriated because people have leisure to witness their displays; and funerals, because respect for the memory of the dead brings together all classes of people. But what is worse, by false pretensions they decoy people into the support of what in conscience they condemn.

We have for a short time attended religious worship at the First Presbyterian church of this city. Last Sabbath it was announced that there would be a Gospel temperance meeting at that place in the evening. Heartily approving of such meetings we attended with our children. What was our surprise to see the presiding officer bedecked with the emblems of his order, and hear him announce that the meeting was under the auspices of Minnehaha Lodge of Good Templars, and that an opportunity would be offered to unite with the order. We were also told that by Gospel temperance was meant Good Templarism. This was followed by an address by Mrs. Belva Lockwood, which was able, as was to be expected, but had in it no element of Gospel temperance. After this came a very dramatic recitation by a lady, of which it may be said that it had nothing of the Gospel in it, and was wholly out of place in Sabbath evening service. I noticed that each of these ladies were addressed as "sister," and that they addressed the "officers, brethren and sisters." Of course it was not *Christian* brethren and sisters that was meant. We were also told that they expected to continue to use this church and its Sabbath evenings for similar entertainments, which determination, if it must be so, ought to be well advertised, so that conscientious Christians need not go to such a Gospel temperance meeting.

Our objections to Good Templarism are that it is a wholly unreasonable, inadequate, and improper method of promoting the temperance cause. It has a costly and cumbrous system of machinery wholly distasteful to those who are not ritualists. It has served to repel the more earnest and thoroughly Christian temperance forces and to put them in the back-ground. Wherever secret temperance orders have established themselves they have made the unjust claim of being *the* temperance organization, and often denounced as enemies of the cause those who could not in conscience adopt their methods. They have brought Christian men and women into intimate fellowship and under the control of a secular brotherhood conducted on purely selfish and worldly principles.

They have given their countenance and endorsement to a religious worship that was intended to include the devotees of all religions, and could not be distinctly Christian. They had been the warmest apologists for, and defenders of Freemasonry and other un-republican and un-Christian orders, and have been largely officered by members of these orders. The so-called minor secret societies have done more to resist the anti-secrecy reform than all the direct efforts of Masons and Odd-fellows. To all who regard this reformation as essential to the promotion of religion and the perpetuity of free government these minor societies are a most serious obstacle to the progress of the Gospel.

Washington City.

THE PROPHETS HAVE NO VISION AGAINST MASONRY.

BY REV. J. D. GEHRING.

DEAR CYNOSURE:—The corresponding editor of the (Cincinnati) *Herald and Presbyter*, Dr. C. E. Babb of California, writes things worth remembering every week. He is very practical in his ingenious way of turning everything to account for the honor and advantage of the cause of religion. The subject of his last letter is, "*Is the Young Man Safe?*" Under this head he says:

"Our Sabbath schools are now studying the life of Absalom. He was a handsome young man; he had splendid abilities and opportunities. Yet how utterly he failed. Think of him thrown into a pit, with stones and imprecations heaped upon him! Many a young man who started in life full of energy, ambition and hope, like Absalom, has died as prematurely and as miserably. It is a good time, while the figure of this beautiful but vicious prince of Israel moves before us, to consider the perils of Young America, and to inquire how the youth of our country can be saved. There is no inquiry more important than this. Said a minister the other day: 'We have scarcely any young men in our churches, and few even in our congregations. We can get the little boys to go to Sabbath school, but when they are fifteen or sixteen they think they are to hig and too wise to go.'

"The statement is sad indeed. But is it exaggerated? Are not millions of young men in this country growing up without any settled religious principles, selfish and worldly, if not dissipated and vicious? And these young men are soon to control the destinies of society, the church and the nation. We older men must pass away from the stage of action; and the tendency of the age is to push us off before we die."

Then he goes on and points out, and comments upon the special perils that surround our young men: "Literature, business, politics and society." In the closing paragraph he says: "We can only hint at the perils of the young men of to-day. What is the remedy? Education? No! Our vicious young men are often well educated. The only way to save them is God's appointed way."

All he writes on this subject is good, excellent. But he has omitted to name one of the greatest perils to which young men are exposed. It is a thing to be classed among the mysterious that a man who is in the foremost ranks among the ministry of his church; noted for practical wisdom, culture and genuine piety, and by his labors doing great good, should forget, overlook, or neglect to notice the fact that one of the most powerful, one of the most dangerous "stumbling blocks" in the path of our young men, is *Masonry*. Right here, in this article of his, would have been the proper place to mention the fact. He is not entirely ignorant of the matter. He has had abundant opportunity to notice the tendency and effect of Freemasonry. It cannot have escaped his acute observation that *young* men are filling the ranks of the secret empire by thousands every year, and that these recruits are, almost without exception, the kind of young men mentioned in his article who are without any settled and definite religious principles. This being the case we find them possessed with high and artificial notions of life, ambitious, selfish and not over scrupulous about the means by which they may obtain what they are living and striving for. Need we wonder that such young men as these fall easily into the beguiling snares of Masonry?

Need we wonder that they very soon become arrogant and blatant in their denunciation of the church and of "inconsistent" church members? Need we be surprised that conversion, through the influence and power of the Holy Ghost, is an occurrence so extremely rare among this class of men, that when a case does occur the convert is no longer a Mason?

It has been said, over and over again, by zealous prohibitionists, that a man like Dr. Crosby can do, and does, the temperance cause more harm than a dozen brewers or saloonists. I believe that too. Likewise do I believe that such men as Dr. Babb, by their careless—if not criminal—neglect to investigate the system and tendency of the Masonic system before giving it their countenance and moral support, are doing many times more harm than a man like the one I mentioned in my last letter. (Grand Master Coffinbury of Constantine, Mich.)

This free expression of my views may seem, even to you, unnecessarily personal and severe. Let me tell you why I am so plain and pointed—call it severe if you please:

In a *Herald and Presbyter* of last year I find a whole letter, of two and a half columns (nearly), from the California editor, devoted to the performances of the Knights Templar assembled in "Grand Conclave" in San Francisco last summer. He gives a careful report of a "religious service" (!) held by the Knights in Mechanic's Pavilion, and a synopsis of a sermon preached on the occasion by the "Very Eminent" (!) "Sir Clinton Locke, D. D., of Chicago, Grand Prelate" (! !) "of the Grand Encampment of the United States."

Now, had C. E. B. performed only the part of a reporter, we might still have room to believe that he did not approve of the performance or believe in the great sham; but he leaves us not in doubt as to that, for he says, in closing the report: "I belong to no secret society, and yet I do not sympathize with opposition to them." * * * "And I see in the popularity of the Knights Templar, the influence of Christianity upon the age." (!) "The men who respond to such prayers, on bended knees, cannot be infidels," (! ?) "and we may hope that the Spirit of God will come to them as a living presence and power, while they use the forms of adoration and supplication which he inspired." All this, this noble man of God could coolly write down for the readers of a religious paper, after saying in another part of the same letter: "Many Knights Templar are members of Christian churches; but the majority of them on this coast are not."

"Knight Templarism," he says a little further on, "is Masonry Christianized." (!)

Is it not strange that a man of profound learning, and a theologian of the first rank, should write such illogical nonsense as that? "Knight Templarism is Masonry Christianized," and yet, it must be confessed, the majority on the Pacific Coast are not Christians! And, what is still more against his declaration, the majority of these "Christianized" Masons *everywhere* are not Christians.

Moreover, this good, but sadly deluded D. D. ought to inform himself of the *fact* that a large minority—if not a majority—of these uninformed and drilled military "Christians" are, not only no Christians, but active, bitter and relentless enemies of the Cross of Christ. And, being such, they are, as can be conclusively proven from the Knights Templar ritual and *solemn obligation*, "perjured wretches." They are false to their oath. They are not honorable men. They cannot be trusted, even when they unite in their prayers and re-pledge themselves in "sacred conclave" assembled.

Men of influence in the church commit a great sin when they encourage our young men to unite with an order which is continually proving itself to be an enemy and a *rival* of the church of the Lord and Saviour Jesus Christ.

Another cause of my indignation is the fact that our popular religious journals never allow a sentence, adverse to Masonry, to appear in their columns; but they will print, to almost any extent of space, such sickening flattery as that above alluded to. Masonry, it seems, has a monopoly of "Free Speech."

SHORT SERMON.

TEXT:—The fatted calf.

MY BRETHREN:—If we interpret the Bible through a political spirit, or a Masonic spirit, rather than through the Holy Spirit, we shall make sad work of it. During the wicked war of the rebellion it became very fashionable among a certain set of politicians to find Biblical authority for Mr. Lincoln's criminal looseness in the parable which we have chosen for our text. The enemies of the Republic, who were assailing it with arms in their hands, were compared to a prodigal son, who had run away from "Father Abraham," and who was to receive forgiveness, favor, and a perpetual feast whilst engaged in throwing up breast-works and firing cannon against the United States.

We know that according to the parable the father forgave a repentant son, but reserved what remained of the inheritance for the loyal son to whom it belonged, and to which the profligate had abandoned all claim. But according to the interpretation which Masonic politicians put upon it, the Father goes over to the profligate son's side of the question; takes the whole estate with him; joins in with the profligate in riotous living, indulges in Credit Mobilier swindles, back-pay grabs, land jobs, Star Route frauds, Indian-war outrages, river and harbor schemes, "liberalized" pensions, false coinage, systematic illiteracy, Ku-Klux operations, Masonic Hall Associations, Grand Army demonstrations, etc., etc., and strives to deprive the loyal heir and supporter of American institutions of all his rights.

My friends, the profligate of the parable could never have gone to a wilder extent in squandering the patrimony than the Republican party have gone in squandering the Puritan vitalities of our American institutions. Sad work, indeed, it has been to identify the criminal laxness of the Republican party with the good old father of the parable. That party is far more like a profligate son that grows worse every day, than like a father who forgives a heedless fault. The idea was a very vague one, as all Masonic ideas are. The Democratic, slave-holding party seemed to personate the profligate son; the Republican party stood in the place of the good and virtuous son, while Mr. Lincoln, who let everything go at loose ends, was the good old, indulgent, forgiving father.

My brethren, if you interpret the Bible by the lesser light of the square and compass, instead of by the light of the cross, you will make sad havoc with moral truth; you will confederate with profligates instead of forgiving them; you will waste the substance of national banks; you will water stocks; you will rob your employers; you will present fifty thousand dollars of assets to meet five hundred thousand liabilities; you will arm yourself with concealed pistols to cherish your wives and sweethearts; and in the end throw Christian, Republican society into that chaos which breeds imperial government.

My friends, as you cherish your birthright as American citizens, never vote for the square and compass, nor for a party that has squared its moral duties by those mysterious instruments. SO MOTE IT BE!

LYING SPIRITS.

Our attention has been called to a late utterance of one of these. This oracular utterance is funny, false and vindictive, and found in the columns of a sheet published in California. It is funny, in that it classes the Masonic order among "close temperance societies" and claims that "the Masonic, Good Templar and other close temperance societies," have been defamed. The Masonic fraternity, a temperance society, close or otherwise! We have not met so huge a joke for a long time. But by the beer-sellers and beer-guzzlers who belong to the order—by the liquid accompaniments of Masonic feasts—by the hundreds of champagne bottles left around the encampments of Sir Knights—by the scores of whisky drinking prostitutes, who congregate as by affinity, where such gatherings are held, we protest against the institution being in any sense classed along with Good Templars or any kind of temperance societies.

But this oracle is not only false and ridiculous in its falsity, but in its spirit as toward Micaiah of old, it is exceedingly vindictive and intolerant. A few men met in Chicago in June last to give utterance to their sentiments; among them some of the tried temperance men of the country; men who were in this conflict ere this callow-temperance advocate had ventured to ally himself to this issue, or had dreamed that Masonry and temperance were at all synonymous. But these men were anti-secretists, and because they were such, this vindictive Baalite assures his readers that these men are in "Most virulent hostility to the most numerous and active body of prohibitionists and temperance people of the nation," and that the American party "has no sympathy or good will for the reform we seek. It is of the opposition." A more vindictive, false and foolish utterance was never penned, and though gratifying to the oracle himself, it will disgust honest men.

We are glad that the oracle has spoken aud has declared the spirit that animates such temperance workers as he represents. A true temperance man would rejoice in that any body favored prohibition, and that a prohibition plank was put into any political platform. But this man denounces old and tried temperance men, who have labored and suffered in the temperance cause; who have been known all their lives as temperance workers, of whom there has been no shadow of room to question their principles—as virulent in their hostility to the "most numerous and active body of prohibitionists and temperance people of the nation!" And all this because these men honestly believe that the secret orders are anti-American in their character, and un-Christian in their tendencies.

We would advise this snarling lodge man that we shall continue to advocate prohibition notwithstanding he would deny us the right, and shall vote for a prohibition candidate anyhow. Nor shall we object to himself nor as many red-nosed lodgites as he can influence, voting a temperance ticket. God carries on his work by such instruments as he can, and does not wait for such instruments as he would have. The scalawags of Israel went to David in the cave of Adullam and these were used to fight the battles of the Lord at that time, but they were not the men that stood with David in his house after the kingdom was settled to him.

We thank this oracle for this avowment of sentiment and feeling. He is a temperance man, but if his language means anything, it seems to us to mean that temperance interests must subserve lodge interests, and that men who cannot endorse secretism must be driven from the temperance ranks if possible. We know of nothing that the anti-secretists have said about the abominable pretensions of the lodge, that is equal to the pretensions of this Pacific Coast oracle. If this Masonic oracle thinks they are going to utilize the prohibition movement to their exaltation, they will need to get better timber into the institution. We are of the opinion that the convention to meet at Pittsburgh on the 23d inst., will contain among its members, men who are temperance men first, last and all the time, and who will not be twisted around the finger of any secret order.—*Free Methodist.*

GERMANY'S SABBATH.

"How shall we sing the Lord's song in a strange land?" Foreign scenes may enchant us, yea, hold us in a magic spell from day to day, but when Sabbath comes, the bonds are loosed, the necromantic charm dissolves, and the heart longs for the chimes of the home church bells, and that Sabbath calm and rest found alone in the home church. The magnificent cathedral, the glorious paintings, the chanting choir boys, the presence of royalty, the gloomy grandeur of antiquity,—none of these, which meet us so richly in the Old World, can fill the heart, far from home, reaching out to that familiar spot, hallowed by the most precious of life's experiences. Far over the sea, in the Sabbath hours, the soul cries, as the children of old, "How shall we sing the Lord's song in a strange land?"

This feeling reaches its intensity in the land known as "the land of skepticism." Alas, that Germany, so enthusiastic in celebrating Luther's memory, should know so little of the true spirit of that Word he delivered unto them! Yet this ardent, outer demonstration, with little conception of its true significance, is one of the characteristics of the German religious life. There is, in the national life, abundance of outer form,—far more than we see in America—but there is an evident lack of practical Christian loving. Nearly every citizen has been confirmed, is nominally a member of the church,—the form had been gone through, but the Spirit has never moved upon his heart. Think of a *nation of church members* and yet *no holy Sabbath!* The union of church and state necessitates much religious ceremony, but the irreligious life of the people stamps it as insincerity, as merely "the letter of the law." One Sabbath in a German family reveals how great the contrast to the holy day in the Christian families of America.

Where was the evidence of Sabbath in the house? At breakfast—*always* rolls and coffee, *never* more,—the gentleman of the house announced the programme for the day. We were to go with him to Potsdam to see the royal palaces and the many old historical relics, particularly those of Frederick the Great. It would be a fine walk, we could stop at one of the gardens for lunch, and then return by the evening train. It was a very pleasant picture, but we replied that we were going to church. In amazement he cried, "To church! Why, I thought you went there last Sunday?" It was true, we said, but we were accustomed to going every Sabbath. The whole family was dumbfounded, and it was simply impossible to make them understand the pleasure or the duty of a regular church attendance,—either for the sake of their own Christian growth, or of a reasonable service to the Lord.

The dinner was more elaborate, and wine took the place of the customary beer. What objects of pity we are daily, with our glass of water or cup of tea! In our family, grace is said at dinner—a rare occurrence in Germany. Our family is more religious than ordinary—the grandfather was a preacher, preached Mendelssohn's funeral sermon. After dinner it is a family law in the land to sleep. Later we have "coffee." Quite a company had gathered for this. They were quite gay, drinking the coffee and industriously plying their needles. What a remembrance of the Sabbath day to keep it holy!

Naturally we talked of the two countries. Our Sabbath, in Christian families, struck them with horror! To go *regularly* to church—to Sunday school—to read—to sing hymns!—not to sew—no parties, no dance, no concert, no theatre! How "langweilig!" (tedious). Yet they were *all* church members. We spoke of this. They were of opinion that we could not be a Christian nation if we did not compel our young people to be confirmed before the age of sixteen. Indeed, they were thankful that their parents had performed their duty, and that they were trained in religious instructions—thankful that Germany was a nation of church members. We ventured to question the sincerity of professions where lives were so irreligious, and to show our church system, which demands a *conversion* before confirmation. It was not possible to make them understand the very basis upon which our Christian life rests,—*regeneration.* What is the use of a nation learning, "Remember the Sabbath day to keep it holy," and then denying the confession in practical living?

Where was the holiness of the Sabbath evening? The streets were crowded; all Berlin had turned out to seek pleasure. Theatres, concerts, circus, gardens—all lower their prices, and give their choicest programmes on Sunday. From every corner there is a sound of music and revelry, and the nation is given up to pleasure. It is ancient Babylon, forgetting the Lord, who ruleth on high. This is the day for gayety. No newspaper appears on Monday morning, and although in America we say business demands the paper and its Sabbath labor, in Germany *pleasure* rather than religion forbids such Sabbath labor. The perfect abandonment to pleasure is amazing.

Has not America something to fear from such a people crowding to her shores? Hundreds of thousands, with such a training, such principles, are mingling with our nation, and will the religious and moral sentiment of the country be able to withstand their influence? The deep moral principles infused into our nation by our stern forefathers—what a debt we owe them, European life reveals—has kept us in these our early centuries—will it not be overwhelmed by this flood of lower life from the Old World? Let us be strong to resist this influence, and while our broad charity and free government bids us tolerate all creeds and nationalities, let us be true patriots and guard our country against the threatening evil of a lower moral life. Life in Europe opens our eyes to danger we cannot see at home, until its roots have found deep soil. Let us guard our homes and our country from impurity, and at the same time defend the liberty and beauty of our nation by a stern demand for the Christian Sabbath.—*Emma L. Parry, in Lutheran Observer.*

THE LODGE ARRAIGNED IN NEW BRUNSWICK.

The *Daily Telegraph* of St. Johns, New Brunswick, printed July 10th the following powerful appeal to Rev. Dr. McCrea, of that city, who had a few days before delivered an oration for the lodge, during a patriotic celebration. The letter was written by Rev. A. J. McFarland of the Reformed Presbyterian church, and is herewith reproduced almost entire:

DEAR BROTHER: Having carefully read and considered your oration delivered in the Mechanics' Institute, on Dominion Day, in praise of Speculative Masonry, will you suffer a word of friendly comment and criticism? You can the better afford me this liberty since your effort was received with such general commendation and applause. Allow me to say that while I admired the ability and shrewdness you displayed, it pained me exceedingly to see a ministerial brother, for whom I have learned to entertain a profouud respect, eulogize in such an unwarrantable way the order of Freemasonry. Your brethren of the lodge will doubtless be jubilant in that they have secured a minister of the gospel in your high standing to "sound the praises of Masonry." But this is particularly what I lament, that an institution which I feel is so unworthy of Christian favor and patronage should be able to point to your willing support and endorsement as an evidence of its respectability. It has ever been the ready reply of Masons to any objections to the order: "Surely it cannot be bad, or such good men as Rev. So-and-so would not belong to it." But, however this may in former times have satisfied to silence objections, the fact that many good men have left the order in shame and disgust, and have proclaimed to the world at the risk of their lives the true inwardness of the institution, renders people slower to believe in its goodness and nobleness.

I have long had, dear brother, a very decided and settled conviction that the order of Freemasonry is one with which no Christian, and much less a Christian minister, should have any connection, and your oration has only tended to strengthen this conviction. You say that on the platform of Masonry Jew and Gentile, Christian and Brahmin, can stand side by side. This is true, and pity 'tis, 'tis true. But what is the great leading principle in this platform, as stated by yourself? It is the "belief in God." Yes, but what God? You say, "The Creator, the Architect of the universe, the God of providence." But this, after all, is not very explicit, for the Brahmin claims all this for his god. So whatever you may have done for the Brahmin, I don't see that you have done any great thing for a Christian and an embassador of the Lord Jesus Christ, when you put him on a platform along side of a Brahmin who believes in and worships his heathen god.

You speak of the Bible as an indispensable article of furniture in every rightly constituted lodge. But I ask you what Bible? In these lands I know it is the Christian Bible; but what Bible does the Brahmin Mason use? Surely it is not the Christian's Bible. What Bible will the Mahommedan use? Will it not be the Koran? What Bible will the Mormon Mason use? Will it not be the Book of Mormon? Here, then, is a strange mixture. Brahmin lodges, Mahommedan lodges, Mormon lodges, and Christian (?) lodges, each using a different Bible from the others, and yet all learning alike the principles of the order.

Again I ask how it comes that a minister, and especially a Christian minister, can find anything "noble" in a sworn alliance on such a platform as this?

But you aver that your "system is permeated and throbs through and through with the spirit of religion," and you cite in evidence the prayers and worship of the lodge. Every well-conducted lodge begins and closes its proceedings with prayer. May I venture to ask you, as a Presbyterian minister, who I know believes in the Westminster Shorter Catechism, what is prayer? Is it not "the offering up of our desires to God for things agreeable to his will, in the name of Christ?" Can it be prayer to offer desires to God and ignore the name of Christ? Is it not indispensable to our right approach to God that we come in the name of Christ? I am sure that you and I have one faith on this point. Our common faith is formulated by our Saviour when he says: "No man cometh unto the Father but by me." "I am the door; by me, if any man enter in, he shall be saved." "Whatsoever ye shall ask the in my name, that will I do, that the Father may be glorified in the Son." Christ is the one and only Mediator appointed by the Father. Man cannot come to God immediately. Our only way of access is through and by the merits of Christ. God is dishonored by prayers which are offered contrary to his appointed way. "He that honoreth not the Son honoreth not the Father." But Masons do not pray in the lodge in the name of Christ. Your platform does not warrant it. Your platform, logically, and of necessity forbids it. Masons are not required to believe in Christ. Your Jew brother, and your Unitarian brother, and infidel brother, to say nothing of the Brahmin, Mohammedan andMormon would not allow it. So it comes to this, after all, that your praying in the lodge is only and wholly a solemn farce. It is an insult to Christ. It is a dishonor to God. God does not hear Masonic prayer. Your order is indeed "permeated and throbs through and through" with something like religion, but I wolud not call it religion. Better call it senseless mummery or, better still, audacious blasphemy. How a Christian, and a Christian minister can consistently enter into sworn alliance with an order that thus dishonors Christ is something I cannot reconcile. I could not but observe, too, that in your oration as published, there was no mention of Christ, or even indirect reference to him. In this respect your address was truly Masonic in the strictest sense. Surely this was not intentional on your part. I cannot bring myself to believe, that you would knowingly bring dishonor to the Master we serve, that blessed Lord who died for us, and whose honor we should everywhere sacredly maintain. But pardon the allusion, when I say that as I read your address and saw the absence of any reference to Christ I could not help thinking of Absalom's exclamation to Hushai: "Is this thy kindness to thy friend?"

You refer to heaven as the "lodge on high" into which you and your brother Mason "hope to enter through the mercy of your God." Yes, and your Brahmin brother hopes to enter the Grand Lodge above through the mercy of his heathen god, and the Mohammedan brother, and Jew brother, and Unitarian brother, and infidel brother, and unregenerate brother, and all good Masons, whether they believe in Christ, Confucius, Mahomet, Joe Smith, or nothing, hope to go to heaven, to the "lodge on high," through the mercy of their Masonic god. So we are to understand that Masonry is a saving institution. But what are the conditions of salvation in Masonry? Not surely the conditions of the Bible, which as you and I believe are, faith in Christ, repentance unto life, and sanctification by the Holy Spirit. These cannot be the conditions on which Freemasonry proposes to save its members, for thousands of Masons in the world do not accept of the Christian's Bible. The teachings of Masonry on this subject may be summarized in one brief sentence, "Obey Masonic law and live." Salvation by Masonry is not salvation by the gospel. The teachings of Freemasonry are another gospel, in which there is no recognition of Christ and of the doctrine of the justification by faith in his blood. This must be so, since, as you say, the Jew and the Brahmin are on the same platform with you and share with you the hope of entering the "lodge on high," through the mercy of the Masonic god. I know that you, personally, do not believe that God shows saving mercy to sinners except through Christ; but how, then, can you address your Jewish and Unitarian and unbelieving brethren as those who are to be associated with you hereafter in the "lodge on high," as the possible spectators of the future progress of Masonry in this lower world?

Another great fundamental truth which you say enters into your platform, is the brotherhood of man. If I understand you correctly, you would represent the churches as sadly deficient in teaching faith in God and the brotherhood of man; for you claim that these tenets are the "strength of your order," and say, "when these aspects of life are set in the forefront of the churches, then, and not till then," do you expect, "that Masonry and kindred orders will be superceded."

But what does this doctrine of brotherhood, and boasted benevolence, as held and illustrated by Masons, amount to after all? It excludes all women, old men in their dotage, young men in their nonage, all deformed persons, in short it initiates none who are likely to become chargable to the order. And yet you call this a benevolent institution, and would bid the churches come and sit at its feet and learn, and see illustrated the great doctrine of the brotherhood of man. Here is a true picture, as I believe, of the Masonic idea of brotherhood and benevolence: Suppose a large family consisting of an aged father and mother, five full-grown stalwart sons, two daughters, woman-grown, several small children and a cripple son, together with a servant or two. Suppose these five able-bodied sons organize a mutual aid and benevolent society. Suppose the other members of the family apply for admission to this society. The aged father applies and they blackball him because he is too old; the mother and daughters apply and are told that women cannot be members of this society; the younger children plead for the protection of their strong brothers, but they are told they are too young. The servants are blackballed because they are too poor, and to the piteous pleading of the little cripple, these heartless brothers say they want nobody in their society that is physically unsound. Would not everybody say it is a misnomer to call such a society a benevolent institution? And yet such an unmitigated sham and fraud is the boasted benevolence of Masonry. Masonic benevolence is the refinement of selfishness.

He who is the most slow in making a promise is the most faithful in the performance of it.—*Rosseau.*

EXPERIENCES AT A MAINE WATERING-PLACE.

BY REV. HENRY T. CHEEVER.

The attractions of York as a restful watering-place for the thoughtful and appreciative, never tire. Beauty is here, by exquisite sunset, moonlight and sunrise; by ocean, river and land; by sea-worn crag and moss-clad rock, flower, field, forest, and hill-side; by verdant landscape of copse and meadow; by upland and lowland; by placid lake and blue mountain; by the mysterious yet cheerful in-coming and out-going tides, never monotonous, always fascinating, ever new and ever young. Beauty, as Wordsworth wrote in the Excursion:

> "A living pretenee of the earth,
> Surpassing the most fair ideal forms,
> Which eraft of delicate spirits hath composed
> From earth's materials—waits upon my steps;
> Pitches her tents before me as I move,
> An hourly neighbor. Paradise, and groves
> Elysian, Fortunate Fields, like those of old
> Sought in the Atlantie main, why should they be
> A history only of departed things,
> Or a mere fiction of what never was?
> For the discerning intellect of man,
> When wedded to this goodly universe
> In love and holy passion, shall find these
> A simple produce of the common day."

The produce of a common day in York is beauty most soothing and satisfying. The ordinary course of nature in all its varying moods and phases, to those who look through nature up to nature's God, is suggestive, foodful and refreshing, without unhealthy surprise or startle. But, a few weeks ago, on a quiet evening of the sixth of August, there occurred a phenomenon in this beautiful York River never before seen by that traditional personage, the oldest inhabitant. At about half tide, between eight and nine at night, there came rushing from the ocean, as though in mad panic, a prodigious school of herring, reckoned at many millions. The sound they made was like that of water rolling over stones or shallows, or of a strong wind stirring the tops of trees. Visitors and people at a little distance from the river-side thought at first by the noise, that a notable dam had given way and that its pond was breaking loose. But on reaching the shore, behold, innumerable shining fishes leaping up into the moonlight, crowding the channel, dashing against the piers, striking and jostling one another; cleaving the flood and plunging into the mud on the bottom; flirting into boats that were out on the river; and capering every way in a most extraordinary manner, as if on a lark or a fright or frenzy, one could not tell which. Many were seen to fall back into the water and sink, but millions followed on, continuing for six or seven miles with the inflowing tide; passing under three bridges, covering all the coves and marshes, and leaving their dead in countless numbers caught and stranded by the returning tide, or sunk in deep water.

In the morning the river flats, rocks and marshes were piled with countless thousands, that looked from a distance like a shining pavement of silver or of white stones. Whether any appreciable number swam back to the ocean seems to be unknown; and the cause of their dying so largely is also in doubt. Was it from panic and fright by pursuing dogfish, that hideous monster of the deep? Was it from panting and suffocation (if asphyxia be possible to fish when in their native element) by being crowded in such numbers in the river channel and flats, when they had been used to the roomy breadth of the deep sea? Was it from concussion in the coast-waters by late torpedoes and dynamite? Or were they smitten with an epidemic or plague from the sewage of cities turned into the sea? Or did any noxious gases evolved in connection with earthquake commotions, have to do with this remarkable phenomenon? Here are proper questions for the scientific gentlemen of the U. S. Smithsonian Fish Commission to inquire into.

It is happy for inhabitants and visitors that the invigorating air of this salubrious region has not been poisoned by the putrid carcasses left to decay and become rancid oil and "gurry" on the shores and flats. The farmers gathered them for manure to their lands, but millions were left to rot in the sunlight, and to exhale their pestiferous odors in the surrounding atmosphere. Had there been an oil mill in the vicinity, one may think a small fortune might have been realized by at once collecting and grinding them up for oil and fertilizers.

It is but fair to say, as an offset to such temporary nastiness, that the cardinal flower, rosemary, evening primrose and golden rod, (the latter especially) are now smiling in all their superb beauty by bank and field, wayside, wall, nook and corner, compensating for whatever else is displeasing to sight and smell. I have seen a painting of the same by a native artist here, that is quite a master-piece of loveliness and truth to nature.

It should not pass unnoticed among the ongoings of this watering-place that a large sword-fish was recently captured off the Harbor, being harpooned from a pleasure yacht belonging to Dr. Town, the harpoon having its line attached to a barrel for a drag. A boat was then lowered to secure the game, but the fish plunged under it, and rising thrust his sword clear through the bottom, with no small danger to the two occupants before it broke short off. With help from other boats the prize was then lanced, taken, and forthwith served up at the various hotels and boarding houses with no little satisfaction, as your correspondent can testify,—one of the most flavorous and solid products of the sea.

A still larger marine monster by this name has since been taken by local fishermen off Boon Island Light, which I have myself seen and examined, weighing by estimate five hundred pounds, with a sword-blade three and a-half feet long, and measuring nearly twelve feet from the tip of the sword to the flukes. The eye is full and exactly round, and considerably larger than that of an ox. The ear is small, the fins, three in number, beside the flukes. The lower jaw is without teeth, set on hinges two and a-half feet back from the sword, pointed, not rounded, and of the same bony material, lined inside with a membrane like the coarsest and sharpest sand-paper, that doubtlessly aids in tearing and swallowing prey. The sword, which is a prolongation of the upper jaw, strikes and thrashes both up and down and sidewise, and thrusts endwise with a poke that penetrates like steel.

I can henceforth believe all the fishermen's stories about the encounters of this nimble, armed creature with the enormous whale. And if the hardy fishermen of Maine can tackle and take, as they do, sword-fish, dog-fish, and devil-fish, they can be trusted to make a final disposition of that worst of freebooters, the liquor-traffic, on the 8th of Sept. next.

The ministers of Maine, I am glad to say, of all denominations, are up to the hour. There has been, or will be an earnest plea for the Prohibitory Constitutional Amendment in every pulpit of the State. Beside the Methodist and Baptist ministers and the voices of visiting clergymen, the Congregational pastor of this ancient church of York, Rev. David Sewell, has devoted a Sabbath morning service to a very able and judicious argument and appeal for the ratification by his people. Such appeals to the intelligence and conscience of freemen without respect to party, cannot be lost, neither upon Maine nor upon the country at large. The eagle of victory is about to light upon the standard of Prohibitory Reform. Courage and confidence are all along the lines in the army of the East. The order is issued by Providence, Forward—March. Maine believes in moving and pushing for the kingdom with vim and enthusiasm, as her soldiers did in the late war. Prohibition flourishes by healthy agitation. *Mobilitate viget, vires aequin't eundo.* It says to its loyal champions what Horace Mann said to one of his friends, Be ashamed to die till you have won some worthy victory for Humanity.

Sunset Cottage, York, Me., Aug. 26th, 1884.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

SAMUEL C. POMEROY,

OF KANSAS.

For Vice President,

JOHN A. CONANT,

OF CONNECTICUT.

PLATFORM.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

ILLINOIS POLITICAL CONVENTION.

An American Prohibition convention will meet at Monmouth, Illinois, September 11th, in the Opera House at 7: 30 P. M., and continue its sessions the day following. The opening address of Richard Haney, D. D., will be followed by other distinguished advocates of prohibition and reform. The object of this convention is to put in nomination a candidate for Governor and other State officers to be voted for on the American platform, and transact such business as may legitimately come before the body. All prohibitionists who favor and practice open temperance work are cordially invited to attend and co-operate in efforts to exterminate the curse of strong drink, and its causes and consequences in our State.

L. N. STRATTON, *Chairman of the Illinois Committee of the American party.*

A STATESMANLIKE VIEW.

[A letter from Massachusetts, written by a prominent supporter of the American party, gives so calm and comprehensive a view of the relations of Americans to the Prohibition party that we cannot forbear to print, though a private letter:]

The American party organization has a mission, to do a certain good; that must be kept steadily in view, and not think of disbanding or faltering until it is accomplished. It is not altogether a political organization, nor chiefly political. Voting is one of the ways we can bear a testimony against what we deplore in society, and this year is one of the important years for that work. Under usage and under law, we vote for a number of electors who are of the college which elects the President. These men have only a representative character. They stand for candidates. So we care little for these men, and look only to those they represent; and the nominees are in this indirect manner voted for.

This is why the character of the nominees becomes all important to us. If we can support St. John and Daniel, and add to their vote, what do we do?

1st, We bear a testimony against the liquor power; and 2nd, we support men not allied at this time (and never propose to be) to any secret lodge against which we labor. Now if we vote for them, they know distinctly, and *all know*, that it is *for that reason.* In this way we secure such nominees, or else they lose votes—which no party likes to do. Thus we put the lodge men in the background, and have moulded the party to our way of thinking and acting.

If it don't have this effect, then there is a split; and we shall have a grand occasion to show why they should not be supported, and our own ranks will fill up. If they welcome our support, they will be influenced by us, and the "lump" may yet be "leavened." God direct us.

MR. CLEVELAND'S LETTER.

As compared with others it has the merit of brevity, but alas! this seems to be its only merit. The Circumlocution Society that contrived "how not to do it," is rivaled by the astute Governor who manages how not to say anything definite, and yet make insinuations that, like the Democratic platform, can be variously interpreted. Recognizing the power of the trades unions he gives them honied words, which if they mean more than that the rights of the laborer ought to be strictly protected, are misleading and dishonest, and in any sense uncandid. What he says about immigration might have in it some elements of wisdom were it not that those who object to the immigration of Chinese, Italians, etc., do not do so on the ground of their unwillingness to become citizens, but rather because they fear they *may* become such. The hatred that would exclude the Chinamen would rigidly exclude him from becoming a citizen. Mr. Cleveland's plea is only a pretext. It is the same in character with the old negro hate that so long sustained slavery, only it is now transferred to Asiatics instead of Africans.

What the governor thinks of, and would do about prohibition, the great practical question of the hour, he does not distinctly tell us; but leaves us to infer from the following words which considered simply as truisms cannot be objected to, but regarded in the light in which they were *intended to be understood*, they are simply a plea for free beer and whisky. "In a free country the curtailment of the absolute rights of the individual should only be such as is essential to the peace and good order of society. The limit between the proper subjects of government control and those which are more fittingly left to the moral sense and the self-imposed restraint of the citizen should be carefully kept in view. Thus, laws unnecessarily interfering with the habits and customs of any people which are not offensive to the moral sentiments of the civilized world, and which are consistent with good citizenship and the public welfare are unwise and vexatious." Of course all whisky drinkers and sellers consider their habits as consistent with good citizenship, and that their own moral sense is sufficient restraint. When the Democratic platform protested against "sumptuary laws" it said only what all citizens say; but it meant to be, and was understood as opposing *prohibition*, and so with Mr. Cleveland. Much as Mr. Blaine's subsubserviency to the whisky interest is to be deplored it is altogether probable that Governor Cleveland's is greater.

H. H. HINMAN.

WOMAN SUFFRAGE—A REPLY.

CORTLAND, O.

The following are the objections of Bro. Foote in his article of July 10th:

1. "Unwarrantable inference from uninspired prophecy." As I have neither quoted nor made any prophecy, nor drawn inferences from such, I cannot see how this applies; and Bro. Foote must himself, perhaps, get out of range of Dr. Emmons' quotation. My argument was based on Gen. 2, 7, and 22—not prophecy. Only additional and contrary *facts* on this point, from revelation or elsewhere, can shake the argument.

2. "Your argument applies as well to ministers as to women." No, for the cases are not parallel in a single essential particular. Not in a single item, save that of putting his ballot into the box, would the minister's relations to the world, to society or to business have been changed. He was a *man* already, with every masculine employment in his natural sphere before he entered the ministry, and after he should leave it, should that become his duty, and with the *duty* of constant familiarity and contact with politics and every branch of business and class of humanity within his reach coustantly upon him, as a condition of knowing how to make his ministry effectual for them. Voting would neither add to nor diminish this task. He was purer than his surroundings, not because of his outward separation from knowledge of and contact with evil, but because of his constant inward union with God and knowledge of him and his Word, which destroys affinity for evil and produces a *constant moral separation* from it, however much one may mingle with it for its good—as Christ did while on earth. Here comes in a vital point—that the state is not made up of regenerated persons with unusual facilities for and motives toward knowing God and righteousness, but the opposite—which I shall be glad to discuss, perhaps, in future. There is thus no essential point of likeness between the situation of womankiud and the ministry with reference to politics. If voting would have taken his Bible or his God away, or would have separated him from them, then there would have been a parallel—and with all the zeal born of terror at the awful catastrophe impending, we should all have cried out against the ballot for ministers. (The word "political," inserted by Bro. Foote in my sentence quoted is entirely wrong, the meaning without that limitation being just what was intended.)

3. "The ability of woman as shown in church work proves her as capable of political duty as men." I do not deny woman's equal intellectual ability under equal circumstances, and generally superior spiritual tact—neither are these recent views with me. But to say that because this is so she can, in addition to the duties in those lines already upon her, discharge the same political duties as man, is to credit her with powers nearing Infinity, and to make a very improbable statement, and to beg the question besides. Her spiritual superiority is the very fact in question—how did it arise and will it continue permanent under the changed circumstances proposed? On this fact hangs the whole question, and it will not do to assume it as the basis of the argument. If woman suffrage is a good thing it ought not to fear the light of a fair and full discussion. It is the most important plank in the new platform, touching vitally as it does the foundation institution of earth, and it must have a full discussion. If it is right, others with myself only wait to be convinced before supporting it: otherwise we shall not. All of us would sooner vote for the perpetuation of the Masonic lodge than for the destruction of the family, and that is the simple issue before us unless the position of my previous article can be disproved. This no one, to my knowledge, has even attempted.

Yours for all truth,

JOHN D. NUTTING.

UNITE ON THE AMERICAN PLATFORM.

In a long editorial on "Political Duty," which we regret is so indefinite in its final conclusions, the *Christian Press* of Cincinnati will say in its September number some good things for reform politics, as follows:

We have no apology to make for writing on this subject. We believe it our duty, and it is the object of our publication to bring public opinion into line with God's law on every subject. God's law should be accepted as the rule of life in social and political, as well as in religious things. The voter should cast his vote for Christ just as truly as he gives his money to promote Home and Foreign Missions, and we regard it as much our duty to give light on this subject from God's Word, if we can, as on the other subjects. We say if we can, for it is often confessedly difficult to determine what is duty in the premises. Often all that can be done is to throw out a few hints which may aid each one to determine the question for himself.

There are now five parties before the people—the Republican, the Democratic, the Temperance, the American and the Workingmen's parties. Their candidates for the Presidency respectively are Senator Blaine, Governor Cleveland, Governor St. John, Senator Pomeroy and General Butler. And now concerning their professed principles, as found in their platforms: In all of them there are good things, and also things to which we cannot subscribe; and in others things probably true and right, but not of sufficient importance to place in a political platform. This latter remark will specially apply to the Temperance and American party platforms. These parties ought to have united and made the canvass on a few of the principles so admirably stated in the American platform, such as: "That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government. That the importation, manufacture and sale of intoxicating drinks ought to be prohibited. That polygamy ought to be immediately suppressed by law. That the civil equality secured to all American citizens should be preserved inviolate, and the same equality should be extended to Indians and Chinamen." This would have been a sufficiently broad platform for the present, and the other questions named in it could have waited for future recognition. As it is, the temperance people are divided into two parties, with several distinct principles enunciated, and can accomplish nothing. Thus the contest is narrowed down to the Democratic and Republican parties.

THE RELIGIOUS ELEMENT IN POLITICS.

An editorial in the daily Chicago *Herald* of last Thursday morning reads as if the editor had been profitably instructed from the pulpit and reflected something of the wisdom and moral conviction of the Gospel message. He speaks for St. John, but the argument is much more appropriate for the American party, its platform and candidates, as the *Herald* will doubtless agree after inquiry. The article is this:

The moral issue in politics has attracted a great deal of attention this year and led to some crimination and recrimination. Men who are profoundly religious have been splitting hairs for some time in the discussion of the divers degrees of immorality. We have heard from distinguished and zealous ministers and religious editors on this and that man's morality or lack of it. All have agreed that good morals should have a representative in politics, but there has not yet been any agreement as to the particular candidate which the religious element ought to support.

The *Herald* believes that its ecclesiastical friends have been doing themselves and some other people an injustice. The question with them ought not to be: How bad are the candidates of the leading parties? but, have we a candidate who stands for religion and morality? In their vacillation between Cleveland and Blaine many good men have lost sight of St. John. He is as much a candidate as any of the others. He is a national figure standing for a national issue. The platform to which he has subscribed begins by acknowledging Almighty God as the rightful sovereign of all men, from whom the just powers of government are derived, to whose laws human enactments should conform, and that peace, prosperity and happiness can only come to the people when the laws of the national and state governments are in accord with the Divine will." The campaign which he will make will be essentially a religious campaign. The movement whose representative in politics he is is essentially a religious movement. If he can make men temperate one-half of the work of making men Christians will have been accomplished. He undertakes to lay broad and deep the foundation of Christian character. He appeals to Christian men, homes and organizations for support. Is it not the duty of ministers of the Gospel to give him aid and countenance?

In accepting the Prohibition nomination for Governor of Michigan, David Preston, of Detroit, said: "The political party that will acknowledge God in all its platforms and in all its ways as the author and giver of every good and perfect gift, that party shall be my party and its God shall be my God." There is no uncertain sound about that declaration. He is not weighing nicely just how tolerable would be the condition of affairs with either Blaine, Butler or Cleveland in the White House. He sees no great difference in them so far as morals are concerned. He leaves to others the questionable task of sifting their private characters and passing upon the nature of their departures from the paths of rectitude. Not one of them is pre-eminently a Christian man. Not one of them is a candidate of a party which openly makes morality an issue and which ascribes to God the majesty and glory due him in its platform. Turning from these he gives his cordial adherence to St. John with an approving conscience.

Can great Christian organizations, ministers, doctors, professors and newspapers afford, when endeavoring to introduce the moral issue in our politics, to ignore the one candidate who comes in the name of the God whom they serve?

CORRESPONDENCE.

SOUTHWESTERN MINNESOTA.

Having spent a week in Martin county, Minnesota, I will attempt to describe this grand country. Having traveled from Canada to seventeen degrees south of the Equator, all things considered, I never saw its superior. It is picturesquely beautiful, gently rolling, interspersed with lakes of fine, clear water, from a quarter of an acre up to thousands of acres in size, and having shores of sand and gravel, containing fish of different kinds, in weight from one to forty pounds. Its soil is a dark sand loam; its subsoil from six to eight feet is marl; under this is clay. It is wonderfully productive. Its present corn crop is as good as it is in Illinois. Its grasses, both tame and wild, cannot be excelled. I saw on its low lands some that would turn off from three to four tons of hay to the acre, and these grounds yield two crops in a year—cut in June and August. It is not unusual for oats to yield from sixty to seventy bushels per acre, and sometimes to reach as high as ninety. Wheat is said not to be a certain crop, though this year it produced well. I saw as handsome wheat there as I ever saw anywhere. Potatoes and vegetables are grown of the finest quality, and without stint. Small fruits are natural and grow abundantly. I saw as fine apples as grow anywhere.

Though a degree and a half north of Chicago, it is eminently a stock country. The grasses are nutritious beyond what they are in Central Illinois, and cattle fatten better on them. This may be doubted, but cattle men drive from Texas to Nebraska to raise and fatten cattle. They incur this labor and expense, because a steer raised and fattened in Texas that weighs seven or eight hundred, if driven to Nebraska and raised there will weigh eleven or twelve hundred. Minnesota grasses have the same superiority. Cattle fattened on grass will hold good on hay made of this grass until spring. if well cared for; hence, stock raising is the idea of the country. Butter making is a staple business. There are three creameries in Martin county, and they go to every man's dwelling in the county daily and take his cream, and pay him by the inch for it. The price varies as the price of butter varies. It is now at its lowest, twelve cents per inch. The milk is fed to calves and hogs. Good cows, well cared for, have made fifty dollars profits in a season. One man had fifteen cows, and made fifty dollars on each cow. There are farmers who have lived here for twenty years and have large herds of the finest stock. They came poor and are now rich.

And what about society? It is as good as our average society in Illinois; and as I saw it, it will compare with our best. Rev. John H. Nason, pastor of the Congregational church in Fairmount, county seat of Martin county, will rank among our ablest ministers. He is in labors abundant, and visits every part of the county and preaches and lectures and teaches the young people to sing, and there is growing up a state of things more enjoyable than in many of our old settled communities. Such an opportunity of getting homes I never saw before. Unimproved land of the best quality can be had from $7.50 to $15 per acre. Improved farms can be had from $10 to $25 per acre. At Sherburn there are the best opportunities for cheap homes. They have a Congregational and Free Baptist church, a good school, a creamery, and all kinds of business, and the best of society. Should this reach the eye of any who want a home in one of the best of countries, you can write to J. R. Harnden of Sherburn, Martin county, Minnesota, and he will give any needed information or assistance.

Thomas and Leslie Hall live in one of the best sections of the country, and land of the best quality is to be had near them in any quantity. Regular preaching is maintained in their school-house. All this land will be taken up and double in value in a short time. It would surprise you to see the numbers who come, often one hundred in one day; and still they come, and I have not seen the first man who was not pleased with the country. It is a place for young, enterprising business men. My communication would be imperfect without a word about the climate. It is north. How about the cold? I saw numbers of people who lived in unplastered houses several years in succession, and they say they did not suffer. And many from Central Illinois said they did not suffer with the cold in Minnesota as they did in Illinois. And as for health it far exceeds sections further south.

WM. W. BLANCHARD.

CHURCH AND STATE.

As the natural world has its north nd asouth poles, so has the social world also two poles which are church and state. And while these two are in many respects opposed to each other, they are far from excluding each other absolutely. God has the government of this world administered under two heads, the law, and the Gospel. It is the duty of the state goverument to administer the law of God; and it is the duty of the church to administer the Gospel of Christ. These are the two olive trees because the olive oil to make the light comes *through* them. They are also the two candle-sticks. The state government is the candle-stick to hold up before the world of mankind the Light of the law; and the church is the candle-stick to hold up before a dying race of men the saving Lamp of the Gospel.

The church and the state are essentially distinct. They both receive their task from God, but that task is different in each. The task of the church is to lead men to God; it has to deal with their *faith*. The task of the state is to secure the earthly development of a people in

conformity with its peculiar character: it has to deal with their *actions*. There are certain bounds traced by the particular spirit of each nation, which give it a local character, within which the state government should confine itself; while the church, whose limits are co-extensive with the human race, has a universal character, which raises it above all national and local differences. These two distinctive features should be maintained. A state which aims at universality will not suit the different climates, soils, and races of men; and a church whose mind, and aim are sectarian brings about its own destruction. Church and state are and should be forever kept separate.

GEO. W. STEWART.

ODD-FELLOWSHIP DYING OFF.

A dispatch from New York, August 19th, says:

"At the session of the State Grand Lodge of Odd-fellows to-day the grand master recommended the holding of funerals at night. He said less money ought to be spent on the dead and more on the living; that the order of Rebekah should receive more attention; that Odd-fellowship was decreasing in this city so rapidly that it was almost unknown in polite society, and he recommended the changing of the meeting places of some lodges from tenement houses and saloons."

Taken from any standpoint, this alleged confession of the grand master is of interest. The implication is that in the grand master's estimation Odd-fellowship was formerly well known in polite society. Now the question is, does he know what polite society is? He knows, or ought to know, that Odd-fellowship originated in conviviality, that is, this was originally its prominent feature. This fact is admitted by their own writers, with the usual remark appended, namely, that notwithstanding this unfortunate odor connected with its origin, it is rapidly being refined, and destined to accomplish a great work (a great work of selfishness, and the perpetuation of heathenish abominations, we suppose they mean).

It is also recommended that they "discontinue to hold meetings in saloons." A queer suggestion this, and it is certainly hardly in harmony with "friendship, love and truth;" it is rather a reflection on many of their members, who are themselves saloon-keepers. The day on which Garfield was buried occasion was taken to notice the Odd-fellow certificates in various store windows in reference to their being closed in honor of the occasion, and the revelation was shocking; namely, that they were seen more often in saloon windows than anywhere else. From a study of its history the cause of the decline of Odd-fellowship, bad as it is, can hardly be due to its degeneracy of morals, but probably to the light brought about by Anti-masonry, and probably it is due to the fact that the secret societies, from their being multiplied "like the frogs of Egypt," are getting improvements on the order of Odd-fellowship.

THE TEMPLE OF HONOR.

GRAND TEMPLE OF HONOR AND TEMPERANCE OF THE STATE OF ILLINOIS.
GALESBURG, Ill., Aug. 21, 1884.

EDITOR CHRISTIAN CYNOSURE:—A copy of your paper has been sent me this week in which mention is made of the recent meeting of the Supreme Council Templars of Honor and Temperance, held in this city. Permit a few words in relation to that order to stand alongside of what is promised by your paper as a history of the same.

The order is neither political nor a *church*. It worships no false gods; does not assume to instruct in theology, leaving that for the church of Christ; follows no particular political party, but permits each of its members to vote as his judgment dictates. But, on the other hand, all who enter its portals must believe in the God of the Christian, and pledge themselves to do all in their power to overthrow the rum traffic.

The pledges of this order are as free to the inspection of those outside as to its members. It administers *no oaths*—simply pledging on honor and for life. The pledge itself is directed chiefly against the drink crime; and this order, in the work to which its time is given, needs no defense nor apology, as that work furnishes all that any locality where its temples are founded needs to show that it has *no* sinister motive for existence.

It is simply a well regulated and officered army, engaged in the battle against the domination of alcohol. It takes and pledges our boys at twelve years of age, and trains them in temperance work and thought. It invokes the aid of mothers, sisters, daughters and wives in this grand work. It is neither a "side show" to Masonry nor any political party. No man or party can or does claim it as his own. It is governed by the free votes of its members. It pays no *living* salaries to any of its officers. It antagonizes no Christian work or church. Its ritual service came from the brains and pens of some men eminent for piety. It does open and close its sessions with a service of Christian song, Bible reading, and prayer.

The presence of President Blanchard at our Templars' Sociable, Aug. 12, 1884, was emphatically a surprise and pleasure to all in attendance. It is a source of regret that we did *not* open our meeting that evening as is usual with us. We are thankful that Pres. B. was there to commend our sentiments—as he did do—and dismiss us with the benediction. Many of us expect to meet him in "that temple not made with hands, eternal in the heavens," where all *our* order's secrets and his shall be made known to all who shall gather there.

Fraternally yours, W. F. TAIT.

NOTE.—The above from Dr. Tait was received too late for the last issue. Some additional remarks will appear next week.

HE WOULDN'T JOIN.

INMAN, Neb., Aug. 18, 1884.

DEAR CYNOSURE:—A difficulty occurred here in the M. E. church between the church and two or three members, one of whom was a G. A. R. man sporting his badge. He got mad at a German who, too, had been a soldier in the "late unpleasantness," but who would not wear one of those badges from principle. The G. A. R. man, Mr. Harmon, called the other *"a flying Dutchman," "a rebel,"* and, bearing his badge with one hand, struck it with the other and said, *"That's what tells; you are too big a coward to wear it."*

The question is, Has it come to this that a Union soldier who has served his country faithfully for years, and has an honorable discharge, must be called a *coward* and *rebel* because he will not degrade himself by going through the silly mummery of the lodge to gain the privilege of wearing one of those badges? If so, it is about time for the American people to look after their liberties. But I am thankful that the G. A. R. is not likely to be a success in this community.

J. MCCLEERY.

THE GREELY EXPEDITION.

What the public wants in Lieut. Greely's case, as in all others, is fact, not fiction. In order to elicit facts in this case it is important to know several things, viz:

First, were the whole party Freemasons, or were there some Christians among them?

Second, was there any discrimination shown in the selection of those who were to be eaten; that is, did the brethren prey on outsiders first, and on each other last, as they generally do in all other matters?

Third, is not cannibalism a logical consequence of Masonic doctrines physically, as it is morally, if these doctrines are thoroughly carried out? Could not the leading inhabitants of the Cannibal Islands be Freemasons, from the showing of Masons themselves? and, if so, what objection is there to Freemasons becoming man-eaters?

The attempt to throw responsibility for the failure of the Greely expedition upon any one but Greely and his party themselves, and the administration that employed them, seems to us absurd. It was Lieut. Greely's business to see that his base of supplies and his line of retreat were as secure as human agency could make them. There was money enough expended on the expedition to have given it all the success that it met with, without these horrid accompaniments. The expedition seemed to us from its beginning to be under the baneful influence of Freemasonry, which would be sufficient to account for its dismal termination. Let us know the facts.

OLD SOLDIER.

PITH AND POINT.

FROM A MEMBER OF THE ROYAL IRISH CONSTABULARY.

Until lately I looked on Masonry as a good and noble society, and in conversation defended them of working influence unjustly on behalf of one another (I am not one myself). The society is pretty strong in Ireland amongst the influential portion of the population, and for some time past I could not shut my eyes to the injustice worked by it in the force to which I belong. Members join it purely for the purpose of getting promotion, and they do get promotion before their more deserving and often better qualified comrades. This is only a sample coming under my own observation, but they expect far weightier influence in higher quarters.

Yesterday an acquaintance lent me a pamphlet called, "Thirteen reasons why a Christian should not be a Freemason." I have read it and certainly it has opened my eyes about the craft. If I had means, I would send a copy to every police barrack in Ireland. I have learned the address of a society in America for the dissemination of literature relative to secret societies. I presume Masonry here and in America is the same. I would like a late, full, genuine, and authentic manual on the subject, without exaggeration, untruthful or doubtful assertions, so that I may be able to learn the truth about Freemasonry.

AN OLD MAN'S DOUBTS.

I like the Christian spirit of the *Cynosure*. I like its politics. I will be 78 years old on the 24th of August, 1884. When I heard of the death of Wm. Morgan and learned that Masons put an end to his life, I learned to hate Masonry, and I have hated it ever since. Though I do not hate Masons, and I do hate their works. I look at their works as a great curse to the church, and a curse in our courts, and curse to the world; and how a minister can belong to any secret combination and be a Christian is a mystery to me. I doubt the reality of their religion. —JOHN SWICKARD, *Hope*, Pa.

MASONIC MEANING OF DIRTY BUSINESS.

The Freemasons here have taken to meeting on the Sabbath to do their lodge work, drilling, etc., and at the same time three churches hold their services: but I do not know that any church members absent themselves from church to attend the lodge. We have a soldier here who says he will not join the "Post" because it is a secret society. A Freemason and member of the M. E. church, told me not long ago that it was "dirty business" for me to circulate Finney's book on Masonry; but at the same time he claimed that that book makes more Masons than it keeps away. If this is so why is it "dirty business" to increase the membership of so noble an institution? And much excited he said farther, "Perhaps you think you are a second Christ, and a martyr to the cause, if so, all right."—*S. P. S., Jonesville, Mich.*

BIBLE LESSONS.

LESSON XI.—September 14, 1884.—Waiting for the Lord —Psalm 40: 1–17.

GOLDEN TEXT.—I delight to do thy will, O my God.—Ps. 40: 8.

[*Open the Bible and read the lesson.*]

DAILY READINGS.

Monday—From Pit to Rock, Mark 16: 1–20. Tuesday —The Marvels of God, Ps. 139: 1–24. Wednesday—A Willing Son, John 10: 7–18. Thursday—The Preaching of the Gospel, Is. 61: 1–11. Friday—The Remission of Sin, Heb. 10: 1–25. Saturday—The Judgment of the Shepherd, Matt. 25: 31–46. Sabbath—The Matchless Preacher, Ps. 40: 1–17.

COMMENTS BY E. E. FLAGG.

1. *God alone can bring men out of the horrible pit and miry clay of intemperance.* Vs. 1–3. Allusion is probably here made to the subterraneous dungeons into which prisoners were thrown by eastern despots, as in the case of the prophet Jeremiah, leaving them to perish suffocated with the mud and slime. The drink habit is like such a dreadful prison house from which none can come out but by divine help. Gough in his Autobiography gives a terribly graphic description of his own bodily and mental sufferings, which is but a picture of what is every day endured by thousands of wretched drunkards—"Cramps attacked me in my limbs which racked me with agony. Strange lights would dance before my eyes and then suddenly the very blackness of darkness would appall me by its dense gloom. Horrible faces glared upon me from the walls—faces ever changing and displaying new and still more horrible features; black, bloated insects crawled over my face; and myriads of burning concentric rings were revolving incessantly. . . . Utterly wretched and abandoned I have stood by the railway track with a vague wish to lie across it, drink myself into oblivion and let the cars go over me. I was but a young man, yet steeped to the lips in poverty, degradation and misery." "And set my feet upon a rock." It is little use to try to reform the drunkard until we can get him to plant his feet on "the firm foundation," the "Rock Christ Jesus." "He hath put a new song into my mouth," not the vile Bacchanalian songs of the bar-room, but hymns of praise to God. "Many shall see it and fear and shall praise the Lord." One reason why we should work for the reformation of the drunkard is because nothing so glorifies God and shuts the mouth of infidelity as the triumphs of his grace in "unlikeliest hearts."

2. *It is the duty of all whom God has delivered from bondage to speak his praise.* Vs. 9, 10. It is the first spontaneous impulse in the heart of a reformed man to go and tell what God has done for him. "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation." This applies to any great evil from which God delivers us. If a member of a secret society finds out that it is hurting himself and others for time and eternity, it is his duty to tell how he has been delivered from the snare. And even if he never belonged to one, as soon as convinced of their evil tendency it is his duty to warn men. We can not "preach righteousness in the great congregation" and be silent on any form of prevailing sin. If we conceal our convictions because they are unpopular and may make us enemies, we are concealing that "loving kindness and truth" which desires not that any should perish from ignorance, but that all should know the right way and live.

LIGHT FROM THE WORD.

How does Solomon describe the drunkard's miseries? Prov. 23: 29–35. What is the duty of every religious teacher? Jer. 23: 28. Have they a right to conceal any portion of God's truth? 1 Kings 22: 14; Jer. 1: 7; Acts 20: 27.

LESSONS.

1. Believer, this is all Christ's song, but if you are in him, you have the fullest interest in it. For his sake God will bend down to hear your cry (v. 1).

2. If bearing the sins of others was to the Son of God a horrible pit, a miry clay, what must it finally be to the mere son of Adam who insists on bearing his own (v. 2)?

3. If we are planted together in the likeness of his death, we shall be also in the likeness of his resurrection (v. 2).

4. A proper sight of Christ's work in his humiliation and in his exaltation is the source of pious reverence and faith (v. 3).

5. True happiness is missed by the followers of the proud and worldly, and is found and secured by those who trust in God (v. 4).

6. We need not fear that we shall ever on earth or in heaven exhaust the subject of God's plan of salvation (v. 5).

7. The only useful knowledge taught in the ceremonial law is, how Christ saves us (vs. 6–8).

8. An important part of the grace of salvation was in making the gospel so plain (vs. 9, 10).

9. Christ's love may be understood somewhat by what he voluntarily suffered in redeeming us (vs. 11–13).

10. It is terrible to have him whom the Father heareth always interceding against us—to have Christ's love become the argument for our punishment (vs. 14, 15).

11. It is sweet to think that our joy in salvation is God's glory (v. 16).

12. "But I am poor and needy." So are you and I, teachers and scholars. Let us join our prayer to his, and take his trust as ours.

ADDITIONAL PRACTICAL THOUGHTS.

This Psalm has been very properly explained in the foregoing notes as Messianic throughout. It certainly speaks of the sufferings, the patience, the obedience, and the faith of the man Jesus Christ. Yet the Psalm so aptly describes the state of many a believing soul that it has always been employed to voice the soul's inmost wants. Can it be true that it expresses at the same time the experiences of Master and disciple? Yes, this is one of the most precious facts of our holy religion. "We have not an high priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Both he who sanctifieth and they who are sanctified are all of one." "In all things it behooved him to be made like unto his brethren." Are we tempted? Let us remember that our Saviour was tempted as no man ever was. Satan well knew what prize he had in the Captain of our salvation, and he rallied all the powers of hell to overcome him if it were possible. Are we lonely? He experienced a loneliness deeper still at the time of which he says, "Ye shall leave me alone." Do we suffer pain or mental anguish? What sufferings of ours can compare with the agonies of the garden and the cross? Let us come boldly to a throne of grace in all these times, and we shall obtain mercy, and find grace to help in time of need.—*The U. P. Bible Teacher.*

OBITUARY.

WILLARD UPHAM AMES, eldest son of Rev. W. W. and Mrs. M. M. Ames of Menomonee, Wis., was born in Springfield, Mass., Oct. 8, 1858, and died near Beaumont, Kansas, April 26, 1884, aged 26 years.

The subject of this sketch was from very early childhood remarkable for his filial attachment and obedience. He had a great fondness for reading, always choosing books and papers of a good and useful character. His general information was far beyond that of most persons of his age. Though merry and playful he loved work more than play. He seemed to realize that life is a matter-of-fact, earnest thing, and determined to fit himself for it. He cared nothing for questionable amusements, and though fond of hunting, fishing and swimming, never engaged in them without permission. He was always careful never to injure anything, and the choicest things of the household were safe in his hands. His parents could safely leave him in charge of the younger children without fear of mischief or disorder while they were under his care. When but a child he seemed to enjoy church and Sabbath-school, and would sit through two or three services without impatience or weariness. He never spent his time in the streets and public places, and was particular about his associates.

An intimate friend, a minister in the South, writes what was true of him from his childhood: "He shunned the society of the vain and sought that of intelligent Christian people."

When about fifteen he publicly professed faith in Christ, soon after which he entered upon a course of preparation for college, with a view to studying for the ministry; but the effects of an attack of meningitis a few months before obliged him to relinquish his studies for a year. He recovered and entered school again, but after six months it was evident that his health would not admit of a sedentary life. Shortly after this he received a terrible blow in the stomach which greatly impaired his digestive organs and resulted in aggravated nervous dyspepsia and general prostration in the fall of 1876.

He tried a change of climate the next summer, going to the hills of New England and to the seashore, but without avail. But after spending a few months in central Texas, he began to recover, after which a sojourn in northwestern Texas of about three years restored his strength and mental energy to a remarkable degree, demonstrating the possession, naturally, of a sound body and vigorous mind. But he never entirely recovered from the dyspepsia, being subject to spells of inflammation, causing at times great suffering, and which was doubtless the cause of the final and fatal attack.

During the last three years he had given his attention to stock raising, an occupation which he intended to follow permanently. It was admirably suited to his condition of health, and he developed a good capacity for the business as his affairs showed at his decease, and he intended to use the fruits of his labors to advance the cause of Christ.

In the spring of 1883 he moved to Kansas, Crawford Co., and in February last to Butler Co. On the 17th of April he was attacked with peritonitis and suffered intensely until his death.

It should be said of the deceased that as a Christian he was *positive and* aggressive. A year or less from the time he professed religion, when thrown into the society of ungodly men, while seated at table with them, he would not eat until he had bowed his head in silent thanksgiving, and by unswerving persistency changed laughter and ridicule to respectful waiting for the silent giving of thanks.

It is now said that his example and kindly remonstrances against profanity made a powerful impression on many a hard heart. An educated young man, then a skeptic, but since converted in a foreign land, frankly and voluntarily confessed that there was one argument for Christianity that he could not get over, and that was that Willie Ames, religiously brought up, was so different from all others around him.

The deceased was a hearty sympathizer with the anti-secrecy reform. He read much of its literature and distributed it to some extent, and gave his views whenever the subject was presented and occasion required. He had suffered much in youth on account of his parents' connection with the reform. When cautioned lest he should make enemies, he said, "I don't go around introducing the subject, but when it comes up I can't beat about the bush to avoid discussion."

It is a great joy to his sorrowing parents and only surviving brother, that the transforming power of grace had done so much for the departed one. They are comforted to know that though he died among strangers, devout men and women tenderly cared for him during his illness, and in the presence of a large concourse of people, gathered from miles around gave him a Christian burial and made lamentation over him. The Lord most graciously reward them.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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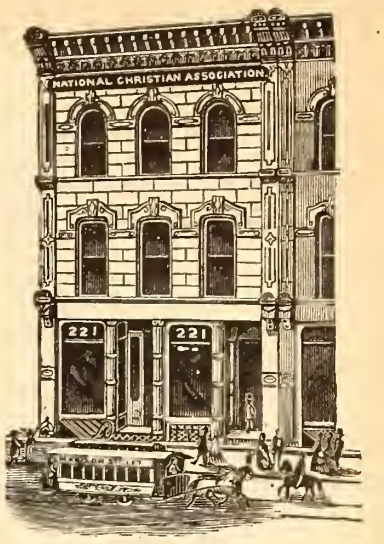
Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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A neat pamphlet, comprising forty-three tracts against secret orders, published by the NATIONAL CHRISTIAN ASSOCIATION. It contains some of the MOST POWERFUL ARGUMENTS put in brief form, written by men of distinguished ability, showing the evil nature and dangerous tendency of secret societies. Those who circulate tracts need the book to make their selections wisely.

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N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, SEPTEMBER 4, 1884.

CAMPAIGN RATE!

Four copies of the CYNOSURE *until after election for $1.00, to one or different addresses.*

The Old Man in Rassellas who supposed he governed the rain, has many descendants alive at the present day. God has a pillar of cloud to guide his children now as when they were in the Desert, and if they would only anoint their eyes with his eye salve they could see and follow it. But some see double, self and right. Some are timid and their heads swim. Some have "eyes full of adultery." The arrogant are rash like Saul and Uzziah. And all more or less lack the single eye and heart which fills the whole body with light.

THE NORTH AMERICAN REVIEW damages American morals by putting Mormonism and anti-Mormon Christianity on a level in its columns: and now, behold this old and venerable *Review* brings out Elizabeth Cady Stanton and her doctrine of divorce, which is in practice no whit better than Victoria Woodhull's doctrine of free love. This is not all. The *North American* chose for its champions of reform, Wendell Phillips while he lived, and men of like stamp, whose extravagances in regard to capital punishment, etc., injured and weakened their advocacy of glorious truths. By putting Elizabeth Cady Stanton on a level with Judge Davis, and concubinage or divorce at will on a level with Christian marriage, the *Review* is doing untold and unutterable evil. Free discussion is not fit for the open advocates of vice and immorality, and was never designed for them any more than common criminals can claim equal social rights with upright men. This course may be profitable for the *North American*, but it is disastrous to North America.

AMERICAN PRINCIPLES IN MICHIGAN.—The Prohibitionists of Michigan have nominated for governor an American in very deed. David Preston, a partner in the banking house of Preston, Kean & Co., of this city, whose junior partner has acted as auditor for the National Christian Association for several years, writes the following letter accepting the Prohibition nomination. Thus are the principles boldly set forth twelve years ago by the American party, then looked upon as fanatical, are now becoming the watchword of an hundred thousand voters:

TO ALL THE PEOPLE OF MICHIGAN:

Knowledge, wisdom, wealth, patience, parity, prosperity, power and peace be multiplied unto you. All of these may be secured to all our cities, to all our homes, in every heart. The Republican party cannot give them, neither can the Democratic or any other party. They cannot be purchased with greenbacks or gold. Yet all who desire may have all of them by asking; asking of Him who alone can give them. The political party that will acknowledge God in all their platforms and in all their ways as the "Author and giver of every good and perfect gift," that party shall be my party, and their God shall be my God. If the Republican party will do this, then I am a Republican, all of me; if they will not do this, and the Democrat party will, then I am a Democrat through and through. Neither of these parties has done this, they each seem to be afraid to say that right is right and wrong is wrong, that our father's God is our God. Because none of them have done this, and because of the adoption of the following plank by the Prohibition party on July 24, 1884:

"The Prohibition party, in national convention assembled, acknowledge Almighty God as the rightful Sovereign of all men, from whom the just powers of government are derived, to whose laws human enactments should conform, and that peace, prospetity and happiness can only come to the people when the laws of the nation and state government are in accord with the divine will."

Therefore, "with malice toward none, and with charity for all," their platform shall be my platform, their God my God—and if I shall be tendered the nomination for governor on that platform, I shall accept it, whether I receive twenty votes or 220,000.

DAVID PRESTON.

Detroit, Aug. 25, 1884.

DIMNESS.

"Last week the Washington *American*, one of the organs of the American party, favored a fusion with the Prohibition party, and the *Cynosure*, the other organ, opposed it. This week the *Cynosure* is 'willin,' but the *American* opposes."—*The St. Louis National American.*

The *National American* misapprehends both the *American* and the *Cynosure;* and is, or attempts to be, funny at its own dimness. The American party will doubtless vote for St. John and Daniel, and the *Cynosure* advocates it. But it will never give up or blink its opposition to lodgery as Bro. Walter does; not even for St. John. If St. John should, unhappily, go back on his declaration that he "stands on every plank of the American platform," then the *Cynosure* will go back on him as it does on Mr. Walter when he goes for the Republican party which sets down in silent contempt on the question of "submission," which is all the *National American's* stock in trade in the way of reform.

The facts are these: The *National American* was started as a Know-Nothing paper, and retains a tinge from the complexion of its origin. When Mr. Walter took the paper, he dropped out its secrecy; but, by his silence, secretes the fact that he has done so, or attempts to. Last winter, he avowed his willingness to go with the American party as soon as they had carried "submission of a constitutional amendment in Missouri." Now he fights for a party which despises and refuses his "submission;" and he has discovered that the American party "plays into the hands of the devil," by going for St. John and prohibition.

Mr. Walter is a good man; but supporting a party which despises his principles, blinds him, and makes him incapable of justice to Prohibitionists.

EDITORIAL CORRESPONDENCE.

ST. SOHN, TEMPERANCE AND IOWA POLITICS.

FAIRFIELD, Iowa, Aug. 29, 1884.

DEAR CYNOSURE:—Secretary Stoddard has borne to your readers the news that the American party in Iowa, by its convention just held at Washington, has resolved to go, and advise the National American party to go for Gov. St. John, provided that gentleman does not consider Masonic oaths binding; and, provided also, that he acknowledges, what every school boy knows, that Masonic lodge secrets have been revealed.

I consider that vote equivalent to an agreement to take Senator Pomeroy's advice to vote for St. John and Daniel. St. John stands on the American platform, the fifth plank of which demands that charters of secret lodges shall be repealed, and "their oaths prohibited by law."

Now to suppose a man considers those counterfeit oaths binding on his conscience when they are so criminal, in his judgment, that they should be prohibited by law, is simply preposterous; and to hesitate on the question whether Masonry has been revealed to the world would be weaker and worse still.

The Iowa convention wisely refrained from all mention of the secret temperance orders. They neither ask St. John to endorse or condemn these offshoots from Masonry. Thousands of voters have been drawn into these orders for the sake of temperance, who might resent a rude attack on them, but who will quit them as soon as they are enlightened. But to endorse them would be fatal.

I have just called on Senator James F. Wilson, one of the most popular men in Iowa. He is sanguine of the election of Blaine; and the nomination of Cleveland has certainly made Blaine's election possible, though scarcely probable. Iowa is one of the strongest Republican States. Yet, at the last State election the Republicans beat the Democrats and Greenbackers by only two or three thousand votes. Of course, if the Prohibitionists run an electoral ticket for St. John, they will draw off more than that number from the Republicans; and this ensures their defeat. It is said that the Greenbackers, headed by Weaver, have proved the hypocrisy of their temperance professions by trading with the Democrats for one-half the electoral ticket and part of the State offices if their coalition succeeds.

Then, it is also said that leading Prohibitionists (some women among them) are agreeing not to run a St. John electoral ticket in order to save the Republicans. But the American party has already nominated an electoral ticket, and, if satisfied with St. John's answers, they will poll a heavy vote for him if they are active and put speakers into the field. The American party will thus double, triple, or quadruple its vote in this State.

If Cleveland is elected in spite of the revolting revelations of his life and morals—and distillers, brewers, and saloon-keepers are not delicate about morals—we may be destined to have another Buchelor President by the fall of the Republican party, as when the double-dealing and fall of the old Whig party gave us Buchanan. But to vote as some talk of voting, for the Republican party in States like Iowa, and for a non-Prohibition, national party, by supporting Blaine, under pretence of temperance, would be like voting that one or two pigs of a large litter are lambs, in order to raise wool. J. B.

—Rev. J. Blanchard, after the Iowa convention, responded to a call from Roseville, Ill., to preach last Sabbath and give a reform address Monday evening.

—Secretary Stoddard was detained at Washington, Iowa, by a washout in the railway until too late to reach the Michigan meeting. He preached Sabbath day in the Wesleyan church, Wheaton, the pastor, Prof. L. N. Stratton, having been dangerously ill during last week. He is now, we are thankful to say, recovering.

—The American committee of the Bartholdi Statue of Liberty. to be erected in New York harbor, are sending abroad their begging circulars, asking the patronage of the public. This is unfair. The committee has licked the dust about the feet of the Grand Masters of Masonry. Let them go to the benevolent Hiramites and get their money.

—The early reports from the Iowa State Convention at Washington is cheering. We hope for a full report from the secretary for publication next week. A fraternal delegation was appointed by the political meeting to visit the Illinois Americans in convention at Monmouth next week. The members are Dr. J. N. Norris, S. Y. Orr, Rev. George Warrington, James Dawson and Miss Izora Norris. They will be heartily welcomed in Illinois.

—Elder Browne's lectures in Danvers, McLean county, this State, were well attended last week. Two of the lectures were in Mennonite churches. He speaks again three evenings this week in the same vicinity, before going toward Monmouth.

—The speech of the Washington Convention last February, "Free Masonry and Free Government," is again printed in a handsome pamphlet worth reading half a dozen times. Get and circulate this document among the reading, thinking people who are now indifferent. It presents facts which will arouse them. Price, five cents each, or $3 per hundred.

—During the National American Convention in June, Rev. George Warrington of Birmingham, Iowa, was arranging in this city for the purchase of a newspaper outfit. It is well known to the *Cynosure* readers that there has been a long struggle with the lodge in that place, and under such unconquerable leaders as Drs. J. N. and W. Pitt Norris Anti-masonry has gained the day. But the county papers have been subsidized against them, and hence the determination to begin publishing the Birmingham *Free Press*. Dr. J. N. Norris or Rev. George Warrington will receive subscriptions. Southeastern Iowa can afford to support such a paper as the Birmingham friends will issue.

—President and Mrs. C. A. Blanchard returned from the annual confcrence for Bible Study at Harbor Springs in Northern Michigan on Saturday. The health of the latter has been much improved by the salubrious climate of that region. They left the same day for Lake Bluff, north of this city, to attend the great Prohibition conference. St. John, Daniel, Bain and many other of the temperance leaders of the country are to be present and participate in this meeting which opened Saturday, to continue through Wednesday. Pres. Blanchard preached on Sabbath morning.

THE IOWA CONVENTION.

Secretary Stoddard brought back a few items from the Iowa political meeting. A full report is expected in time for next number:

STATE CENTRAL COMMITTEE:—A. W. Hall of College Springs; George Warrington of Birmingham; John Palmer of Washington.

FOR REPRESENTATIVE IN CONGRESS, 1ST. DISTRICT:—John Palmer, Washington.

AMERICAN STATE TICKET.

For Secretary of State, W. Pitt Norris.
Attorney General, William Bell.
Judge of Supreme Court, Jacob Rogers.
Auditor, A. C. Staples.
Treasurer, Joseph A. Laird.

ELECTORS.

At Large: Samuel E. Starry and Samuel Boon.
1st. District, George Heaton of Fairfield, Jefferson county.
2d. James M. Kent, Clarence, Cedar county.
3d. H. M. Woodford, Waverly, Bremer county.
4th. William R. Morley, Brush Creek.
5th. Nathaniel Bourne, Cedar Rapids.
6th. William Gray, Albia.
7th. Eugene I. Grinnell, Guthrie Center.
8th. Joseph Reed, College Springs.
9th. James Lytle, Hamburg.
10th. (To be supplied.)
11th. A. J. Loudenback, Glidden.

RESOLUTIONS.

Resolved, 1st. That we are grateful to Messrs. Pomeroy and Conant for representing our principles as faithfully and efficiently as they have, and we honor their unselfish suggestion to the American party, to vote for St. John and Daniel.

2d. That we are unalterably in favor of the American platform and the American name.

3d. That we accord with the preferences of ex-Senator S. C. Pomeroy and will vote for St. John and Daniel and recommend the American party in other States to do likewise next November; on the sole condition, that further inquiry shall satisfy us that there has been no mistake, but that ex-Governor St. John does indeed stand on every plank of the American platform, and will be faithful to it, as he has ever been to his professions and convictions: and, to put this matter at rest, we request Pres. J. Blanchard or any member of the National Executive Committee to submit to ex-Governor St. John these two questions: 1. Do you regard your Masonic obligation as binding? 2. Do you acknowledge that the Masonic secrets have been revealed?

WASHINGTON LETTER.

THE INDIAN RING.

It was one of the conceits of Dickens that there was in London a Circumlocution Society, whose mission was to find out "how not to do it." It is pretty evident that the principles of this society have been adopted here in Washington, especially in the relations of the government to the Indians. It seems probable that there is an Indian Ring and its members are officers in such a society.

It seems that Willis A. Gorman was Governor and Indian Agent for Minnesota from 1853 to 1857. On Feb. 29, 1884, nearly thirty years afterwards, there was found to be a shortage in his accounts of $1,289, but on being referred to the District Attorney in Minnesota it was found that Governor Gorman and his bondsmen had been dead for several years, and their estates distributed.

Another instance is that of Rev. J. P. Bardwell who was missionary amongst the Ojibways more than thirty years ago. It has recently been found that there was a deficiency in his accounts of a few hundred dollars, but he, too, has long been dead, as also his bondsmen. Had these accounts been promptly attended to it is not improbable that both of these men would have made satisfactory explanations.

It is not improbable Mr. Isaac T. Gibson's accounts fell into the hands of this "Circumlocution Society." After serving most creditably for a number of years as agent, he lost favor with Indian department and was displaced. He spent seven yeasr and much time and money to get a settlement of his accounts, but instead, a suit was commenced against him for some twenty thousand dollars. After long delay this was withdrawn and the whole matter compromised by Gibson's paying one dollar. Confessedly, a considerable amount was *due him*, but then he did not belong to the Ring. He was not even a Freemason, or an admirer of secret societies.

Just now public attention is being called to Indian affairs in Dakota. Dr. T. A. Bland of this city, editor of the *Council Fire and Arbitrator*, visited some time since the Pine Ridge Agency with written permission of the Secretaries of the Interior. He was arrested and sent out of the agency by the agent, Dr. V. T. McGilcuddy, on the ground that his mission was calculated to disturb the peace of the agency and incite the Indians to hostilities. He claims too, that his life has been endangered by publications sent to the Indians of the agency.

To all of which charges Dr. Bland makes specific denials, and presents a long list of counter-charges against the agent. He also publishes a statement signed by nearly one thousand of these Indians, showing the peaceful character of his mission and reaffirming the charges of fraud, oppression, partiality, etc., made against the agent. It is hoped that these charges will be investigated; but if, as Dr. Bland asserts, there is an Indian Ring that takes bribes from agents and divides with them much of what is due to these wards of the nation, it is quite probable that the investigation will be referred to the Circumlocution Society. I should feel like joining in the cry of the Democratic papers, "Turn the rascals out," were it not that, like Æsop's fox, a hungrier swarm stands ready to devour the body politic.

GOOD TEMPLARS AND PROHIBITION.

The great temperance revival that has for the last year or two been carried on by the churches, reform clubs and (not least) the W. C. T. Unions, has been taken advantage of by the secret temperance orders, and they boast of considerable accessions to their numbers. They have an organ in this city, the *Record*, that strongly favored the nomination of McDonald by the Prohibition convention, but does not support St. John and Daniel. Within a week or two they have had numerous open meetings, and employed Mr. Penniman, a leading officer in the Temple of Honor in Minnesota. Mr. Penniman is an able and graceful speaker, and has doubtless done something to promote the temperance cause; but when he desired to organize a Prohibition club he could not get two Good Templars to meet with him for that purpose. He had to fall back on members of the American party, and with their aid such a club was organized, and will for the present have headquarters at 207 Pennsylvania Avenue, N. W. It is sincerely hoped that untrammeled friends of temperance will rally around it. In the meantime it is evident that Good Templarism is worth about as much to the cause of prohibition, as a fifth wheel is to a coach.

H. H. Hinman.

—Elder J. F. Browne, now speaking in central Illinois, spent the Sabbath in Streator. The first three days of this week he is engaged in Danvers, and he then goes to Warren county.

REFORM NEWS.

THE ILLINOIS STATE CONVENTION.

By order of the executive committee the annual convention of the Illinois State Christian Association will be held in Monmouth, Sept. 12, next. The hospitalities of the city will be tendered to the delegates, and the C. B. & Q railway gives a two-third round trip rate. Let churches and auxiliary associations send delegates, and above all pray for the meeting.

Michigan Readers:—You who have taken one or more shares of stock in the Michigan Christian Association. Your second annual payment is due Sept. 1. Please send it to Geo. Swanson, Jr., Bedford, Calhoun Co., Mich., or to me at Parma, Jackson Co., Mich., and get your *coupons* for next year. Should any feel disposed to assist who have not subscribed for stock, an excellent use will be made of the money. Yours in reform,

H. A. Day.

THE CENTRAL ILLINOIS CAMPAIGN.

Friends of the Cynosure:—I reached Decatur, Ill., Aug. 8. Saw some friends, but as there was no opening for lecturing I went on to Bloomington on the 9th. There I met H. D. Whitcomb and other friends. Bro. Whitcomb arranged to have me speak on temperance, on Sabbath afternoon, before the Washingtonian Society, of which he is president, and also to speak on the lodge question in Washingtonian Hall on the 11th. The audience at this latter meeting was small; several lodge men present. Pastor Sapper, of the Lutheran church, attended and spoke kindly to me of our work. He attended the exposition in Farwell Hall, Chicago, by E. Ronayne, given on the occasion of the visit to the city of the Missouri Lutheran Synod, a few years ago.

I have made head-quarters at the house of Bro. Whitcomb in Bloomington, while working in the country around, and have received much kindness from him and his family. Bro. J. A. Rouser also helped materially, and Geo. O. Robinson, Esq., is kind and interested.

Our old friend, W. C. Smith, of Westfield, whom I met at Decatur, had advised me to visit the country west and south-west of Bloomington. So on Tuesday, the 12th, I went to the neighborhood of the Prairie (U. B.) Chapel, a few miles west of Shirley, and thence walked on the 13th to Covell, six miles west of Bloomington, where I saw Bro. M. Bechtel, U. B. minister, and arranged to lecture at Prairie Chapel, on the 19th and 20th. Returned to Bloomington, and thence on 13th P. M. to the home of Lewis H. Bohrer, a steadfast friend of the anti-lodge reform, living six miles north of Bloomington. On the 14th Mr. Bohrer took me with his horse and buggy to Hudson, Money Creek, and Danvers, and on the 15th to Oak Grove and back to Hudson, where I took train for Bloomington.

On the 16th, I went to El Paso, and saw old Bro. W. A. Bartlett and his wife, who are alone in the place, in outspoken opposition to lodgery. With about 2,000 people, El Paso has a lodge, a chapter, a council, and a commandery, and, it is said, wants yet more Masonry! The religion of the Teacher of Nazareth is at a low ebb there. Business men who in heart favor our reform, fear to take the *Cynosure*, and thus crucify God's truth for worldly success.

Returned to Bloomington on the 16th, P. M., where Mr. Bohrer met me and took me home. Next day I went with him to the North Danvers Mennonite church, where I lectured on the religion of the lodge, at 4 P. M. Was asked to lecture there again on the 18th, and did so, to a good sized and very attentive audience. After speaking over an hour, I stopped, but the pastor, Joseph Stuckey, asked for more information on the symbols of the lodge. It was late, so I proposed to return on the 21st and lecture on that subject, and the congregation readily accepted my offer. On that evening I spoke nearly an hour and a half on the "Mysteries of Masonry," to very attentive listeners, many of whom had come several miles. After lecture a collection was taken up for the work. L. H. Bohrer came with his family, nine miles, to both these evening lectures. At these meetings I saw Father Shoup, a local U. B. preacher, who asked me to speak at Stout's Grove, farther west, where I have appointments on the 26th and 27th.

On the 19th I went to fill my Prairie Chapel appointment, but found when I got there that the meetings had been given up, for the alleged reason that the people were too busy to attend. I found John Stubblefield interested, and took his order for *Cynosure*, and for Mackey's Ritualist. I returned to Bloomington. Made the acquaintance of R. F. Ernst, a Christian Anti-mason, who testifies publicly against the lodge.

On the 21st, went to Danvers, and thence to appointment at Mennonite church, already noticed. After lecture I went home four miles with Bro. Peter Schantz, a Mennonite local preacher. This morning, 22d, he brought me to Oak Grove, where I am to speak to-night and to-morrow night. D. V., work in Danvers and vicinity will occupy the remainder of this month. About Sept. 1, I plan to go to Warren Co., to help to arouse interest in the approaching State Convention at Monmouth. I think that a large county convention could be held at Bloomington, if some one could work it up.

J. F. Browne.

LITERATURE.

The History of France, from the earliest times to 1848, by M. Guizot and his daughter Mme. Guizot DeWitt. Eight volumes, profusely illustrated. John B. Alden, New York.

The last volumes of this splendid set are received. The death of M. Guizot took place while he was dictating the last pages of Vol. IV. of his history to his daughter, Madame DeWitt. The work to which he had consecrated the last years of a life full of deep experiences and great literary honors was left incomplete. He had, however, planned the fifth volume down to the period of the meeting of the Constituent Assembly in 1789, and the outlines of the chapters were already traced. The volume is therefore materially the work of the great author. The succeeding volumes are a faithful transcript of his instructions to his household, which assumed a personal tone and are full of vivid recollections of events in which he took part. He was also intimately acquainted with some who took a leading part in the Revolution, and his estimate of that remarkable period is extremely interesting. His own life was full of activity in public affairs during the changing times of the middle of the present century. These circumstances give value to the history, which is embellished with the art of a master hand in literature. It is an addition to our libraries of great value, and the publisher has put the price in reach of all.

Professor Langley, of Alleghany Observatory, has contributed to the September *Century* an article describing the spots on the sun, with twenty-five illustrations, many of them from drawings by the author. This will be the first paper in a series, entitled "The New Astronomy," of several untechnical articles, fully illustrated, summarizing in popular and graphic language the most interesting of recent discoveries in the heavens. "From Coventry to Chester on Wheels," the opening illustrated paper, recounts the experiences of Mr. Joseph Pennell, the artist, during a trip on a tricycle in England. W. J. Stillman's second paper, descriptive of his yacht journey, "On the track of Ulysses," is even more attractive pictorially than his first paper. A stirring incident of life in foreign lands is also given in Horace D. Warner's description of "A Tropical Hurricane" in Costa Rica. Of biographical interest is the paper (with full-page portrait) on the French lexicographer, "Emile Littre." An essay of importance to political science in this country is Joseph Edgar Chamberlin's analysis of "The Foreign Elements in our Population," with interesting conclusions as to the foreign character of the population of certain sections of the country now and in the near future.

St. Nicholas for the month is very attractively illustrated. The natural history articles: "The Bird Matinee," "Swordsmen of the Deep," and "A Story of a Tree-Frog," are interesting, but the bulk of the stories have little to recommend them.

—Bro. I. R. B. Arnold, who will long be remembered by reformers in Sycamore, Ill., met Secretary Stoddard lately at Galesburg. He is now located at Alda, Nebraska, where he has taken a farm from the government, and is well pleased with the investment and the good health enjoyed by all his family. He still devotes a portion of his time to lectures on Bible lands and history, which were so successful in this State; and maintains a good testimony against the lodge. He will gladly entertain and co-operate with any competent person who can visit Hall county and speak in the region round about.

Is it true that our candidates have resigned in favor of the Prohibition candidates? It does seem as though the two great parties whose sentiments, objects and purposes are so nearly identical, should be one in co-operation for the accomplishment of the great and noble, moral and patriotic purpose that animates both. "Father, that they may be one!" Yours for the cause,

Geo. W. Clark.

Pomeroy and St. John in Colorado.—I am sorry we have no organization in Colorado, either State, county or town, for I would, with some others here, love to cast our votes for Pomeroy and reform. I suppose our next best hold will be for St. John, if he is not in the meshes of secrecy. If we find he is, we will hold over and not vote until we get a clean man. Our city, Denver, is about as full of secrecy as Egypt was of frogs. Well, we will try and do the best we can until we can do better, and hope we will see the day when we shall be organized in Colorado. As far as the U. B. church is concerned in Colorado, we think it is nearly gone up, because her ministers (or a majority of them) have gone down toward secrecy.—St. Clair Ross.

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for the time spent in neglect of God which might have been spent for his glory.—*Payson.*

THE HOME.

"NOT NOW."

MARK 5: 18, 19.

Not now, my child—a little more rough tossing,
A little longer on the billows' foam,
A few more journeyings in the desert-darkness,
And then the sunshine of thy Father's home!

Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now; for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not now; for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing;
Not now; for orphans' tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Not now; for many a hungry one is pining;
Thy willing hand must be outstretched and free:
Thy Father hears the mighty cry of anguish,
And gives His answering messages to thee.

Not now; for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze—
Man's pris'ners, but thy Saviour's noble freemen;
Hast thou no ministry of love for these?

Not now; for hell's eternal gulf is yawning,
And souls are perishing in hopeless sin—
Jerusalem's bright gates are standing open;
Go to the banished ones, and fetch them in!

Go with the name of Jesus to the dying,
And speak that Name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning,
The golden harp-strings, and the victor's palm;
One little hour!—and then the hallelujah!
Eternity's long, deep thanksgiving psalm!

—*Selected.*

A LIFE WASTED.

About thirty years ago a gentleman from New York, who was traveling in the South, met a young girl of great beauty and wealth, and married her. They returned to New York and plunged into a mad whirl of gayety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve her God faithfully. But as Mrs. L——— she had troops of flatterers; her beauty and dresses were described in the society journals; her *bonmots* flew from mouth to mouth, her equipage was one of the most attractive in the Park. In a few months she was intoxicated with admiration.

She and her husband flitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some worthier pursuit—literature, or art, or the elevation of the poorer classes—but L——— and his wife lived solely for amusement. They dressed, danced, flirted, hurried from ball to reception, and from opera to dinner. Young girls looked at Mrs. L——— with fervent admiration, perhaps with envy, as the foremost leader of society.

About ten years ago she was returning alone from California, when an accident occurred to the railroad train in which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from the neighboring village, she died.

Dr. Blank has said that it was one of the most painful experiences of his life. "I had to tell her that she had but an hour to live. She was not suffering any pain. Her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me.

"'I must go home,' she said imperatively, 'to New York.'

"Madame, it is impossible. If you are moved it will shorten the time you have to live.'

"She was lying on the floor. The brakemen had rolled their coats to make her a pillow. She looked about her at the little dingy station, with the stove stained with tobacco in the midst.

"'I have but an hour, you tell me?'

"'Not more.'

"'And this is all that is left me of the world. It is not much, doctor,' with a half smile.

"The men left the room and I locked the door, that she might not be disturbed. She threw her arms over her face and lay quiet a long time; then she turned on me in a frenzy. 'To think of all that I might have done, with my money and my time! God wanted me to help the poor and the sick! It's too late now! I've only an hour!' She struggled up, wildly. 'Why, doctor, I did nothing but lead the fashion! Great God! The fashion! Now I've only an hour! An hour!'

"But she had not even that, for the exertion proved fatal, and in a moment she lay dead at my feet.

"No sermon that I ever heard was like that woman's despairing cry, 'It's too late!'"—*Youth's Companion.*

IS JESUS ON YOUR CROSS?

You may be bearing a heavy cross—a cross that bears you to the very earth with its weight and crucifixion, and yet receive no power of life from it, because Jesus is not on it.

There is an old legend that "when the Empress Helena went to the Holy Land in search of the true cross, excavations and great researches were made, and at last three crosses were discovered; but how were they to decide which was the true cross? They approached a dead body and laid one cross after another upon it, and when the cross of Jesus touched the cold, lifeless form, it at once sprang up in new life and vigor."

We use this fable to illustrate a great spiritual truth. When the cross of Christ touches dead souls they spring into new life. The presence of this new spiritual life is the test of the genuineness of our Christianity and our fidelity to the cross.

Jesus said: "If any man will be my disciple let him deny himself, and take up his cross and follow me." Surely the Master did not mean the rich crosses that glitter on high altars, and tower above lofty domes, or the beautiful crosses that crowd richly furnished dwellings; or the crosses worn as ornaments, alike by the rich and poor. These bring no life from the dead. Too often they are meaningless symbols that mock heaven and mislead men.

But there is a true cross with a Christ upon it, that brings life, joy, and gladness to dead souls. It is the cross of doing duty when it is hard to do it; of standing by the right even unto death, if need be; of following Jesus even though he leads through desert places and fiery furnaces. It is the cross of yielding heart, life and will to him, and walking humbly and obediently in his commandments; toiling on patiently in the sphere of duty he assigns; meekly and patiently doing his will, and joyfully accepting trials, because of love for him.

Reader, is Jesus on your cross? Does it bring spiritual life to your soul and are its fruits to be seen in your daily life?—*The Christian Woman.*

WHAT CAN I DO FOR MY MASTER?

Some time ago, when passing along one of the crowded streets of———, a gentleman was attracted to a corner where, in the midst of some 200 people, his eye rested upon a man in the dress of a clown, who drew the attention of all the passers-by. Moved with tender pity for the man, whose daily bread was earned in such a way, and lifting up his heart in prayer, he pressed through the crowd, and gave him a carefully selected tract. The clown contemptuously took it, and to the astonishment and dismay of the giver, held it up and commenced reading it aloud. Word after word he read, with wonderful distinctness, till at length his eye rested on its closing sentence: "Thou fool! this night thy soul shall be required of thee." His whole frame shook with emotion, and with instant speed he left the crowd. While the people around were looking on in amazement, the gentleman followed, and finding him, drew him aside, and tried to enter into conversation with him; but the only answer he could obtain was, "I'm lost! I'm lost!" Who can describe the joy that filled his soul when he found that God had, by his Holy Spirit, brought home to this man's heart and conscience the truth and power of that word which he had despised hitherto! In love and gentleness was the saving power of Jesus set before him. Every word he drank in as living water; all hardness was gone. He had been led to the foot of the cross as a repentant prodigal, and found forgiveness through a crucified Saviour. "Blessed are they who sow beside all waters."—*Selected.*

CARING FOR WHAT THE WORLD SAYS.

Why will you keep caring for what the world says? Try, oh try, to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag, and abide by it. In an infinitely short space of time all secret things will be divulged. Therefore, if you are misjudged, why trouble yourself to put yourself right? You have no idea what a great deal of trouble it saves you. Roll your burden on him, and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here I am, a lump of clay; Thou art the Potter. Mould me as thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as thou wilt, but I rely on thy unchanging guidance during the trial. Oh, the comfort that comes from this! —*Gen. Gordon.*

WE SHALL SEE HIM.

There are thousands on thousands of men who walk the earth, and many thousands more who sleep within its bosom, in whose hearts has burned a desire to see their Saviour's face. For centuries Christians have loved an unseen Saviour, followed an unseen Leader, trusted in an unseen Deliverer, worshiped an unseen Lord. "Whom having *not see* ye love, and in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." They have not believed because they have seen, but they have that blessing which is pronounced on those who have not seen aad yet have believed.

They have scanned with strange curiosity the records of their Saviour's life and death, but among all the particulars there laid down they have not been able to find *one hint* or token that would inform them concerning the personal appearance of him who is dearest to their hearts. Thus they know him not after the flesh, but he images to them the glory of the invisible God.

It is not a vain curiosity that leads Christians to desire to see their Lord. Their loving gratitude causes them to long to behold the face that was marred and spit upon, the brow that was wreathed with thorns, the form that was pierced and torn and mangled for their sins. And they have a strong assurance that at last their desire shall be granted. "They shall see his face, and his name shall be in their foreheads." They shall be like him, for they "shall see him as he is." Their "eyes shall seen the king in his beauty;" they shall behold him whom their souls have loved with unuttered and unutterable desire.

And when that beautific vision shall salute our eyes, we shall have looked our last look on sorrows, and afflictions, and foes; we shall have witnessed the last parting, and shall have beheld the last death-bed scene; we shall have gazed on the last grave, and have read the last monumental inscription. Henceforth our eyes shall be turned to brighter scenes; in gazing on him in his glory we shall be like him, for we shall see him as he is, and shall be satisfied when we awake in his likeness.

"There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in."

—*H. L. Hastings, in Working and Waiting.*

CHILDREN'S CORNER.

"BOYS."

Sturdy little farmer boy, tell me how you know
When 'tis time to plow the fields, and to reap and mow.
Do the hens "with yellow legs"
Scold you when you hunt for eggs?
Do you drive the ducks to drink, waddling in a row?
Do the pigs in concert squeal
When you bring their evening meal?
Tell me, little farmer boy, for I'd like to know.

Nimble little sailor boy, tell me how you know
Now to navigate your ship when the tempests blow.
Do you find it pretty hard
Clinging to the topsail-yard?
Don't you fear some stormy day overboard you'll go?
Do they let you take a light
When you go aloft at night?
Tell me, little sailor boy, for I'd like to know.

Little boys of every kind, tell me how you know
That 'tis time ere school begins rather ill to grow.
Does the pain increase so fast
That 'tis terrible at last?
Don't you quickly convalesce when too late to go?
Do you think I am a dunce?
Wasn't I a school-boy once?
Tell me, all you little boys, for I'd like to know.

—*St. Nicholas.*

BIBLE READINGS FOR THE YOUNG.

THE MANNA. Read Exod. 16.

Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day. Exod. 16: 4.

1. When, and for how many years, were the Israelites daily supplied with manna? Exod. 16: 35; Josh. 5: 12.
2. Why did a double portion fall on the sixth day of the week? Exod. 16: 22-30.
3. What was the daily supply of manna designed to teach Israel? Deut. 8: 3; Mat. 6: 11, 31, 32.
4. Of whom was the manna a type? John 6: 31-35.
5. How must we daily gather this manna? John 6: 29; Psa. 5: 3; 119: 15.—*Notes for Bible Study.*

RESTITUTION IN BOSTON.

A very pleasant incident occurred in one of our public schools not long since. It seems that the boys attending the school, most of whom are at the age of from seven to eight, had, in their play of bat and ball, broken one of the window panes in a neighboring house. No clue could be obtained to the boy who had broken it, as he would not confess his act, nor would any of his associates expose him.

The case troubled the teacher. The next day a gentleman called to see the school, an acquaintance of the teacher, who knew how to talk to children. After telling him of the breaking of the glass, and her inability to ascertain who of the boys had broken it, she asked him to make some remarks to the school, and to speak of the wrong the boys were doing in not acknowledging the act.

The address to the school, therefore, was upon the conduct of the boys in the streets and at their sports. He told them in simple words that honesty, truthfulness and kindness should govern their conduct everywhere, even when they were alone, and no one but themselves and God knew what they were doing. The scholars seemed interested and somewhat impressed by the remarks of the speaker.

A very short time after he had left the school, a little boy rose in his seat and said:

"Miss Lane. I batted the ball that broke Mr. Dash's window. Another boy threw the ball, but I batted it, and it struck the window. I am willing to pay for it."

There was almost death-like stillness in the room as the little fellow was speaking, and it continued for a full minute after he sat down.

"I don't think it would be right for Charley Drake to pay the whole for the glass," said another boy, rising. "All of us who played ball then should pay something, because we were all playing the same as he was. I'll pay my part."

'And I."

"And I."

A thrill of pleasure seemed to run through the whole school at this display of honesty and of right feeling by the boys. The money was brought the next day, and the lesson will not be forgotten either by teacher or pupils. —*Youth's Companion.*

CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is a time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip.

If any of them get vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in youth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home-voice for use and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board.

I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to a heart and home. It is to the heart what light is to the eye.—*Jewish Messenger.*

THE BIRD MATINEE.

Let me tell you of a series of matinees I attended this summer, which were given at three o'clock in the morning.

The windows of my bedroom opened toward the south on a beautiful lawn, bordered with elms. Year after year comes the golden, or Baltimore, oriole—most delightful of singers. He loves best the swaying branches of the loftiest elm for his home, that old Dame Nature may rock the little ones to sleep with every breeze. Robin-Redbreast and Jenny Wren build lowlier homes in more accessible places. Then there is the linnet, who years ago forsook us for a southern clime, but, perhaps alarmed by the noise of war, returned to her northern home. These were some of the singers who gave the three o'clock matinees. They continued for two or three months, from May nearly through July, and the programme each day, for the first month, seemed precisely the same.

First came a loud, shrill, prolonged call, always repeated three times, which reminded me of a gong at a hotel. It was evidently intended for the rising-bell and for a call to order. After the last call came a feeble peep, as if one little fellow had managed to arouse himself just enough to answer. Then another replied a little louder, and another, until, in rapid succession, all the dwellers in the grove announced their presence, and answered to their names. Then followed a minute or two of entire silence, after which the prima donna, as it seemed to me, opened the concert. It was a loud, clear, sweet strain, so unlike any heard in the day that I cannot tell what bird it was; I think only the oriole could pour forth that delightful music. It sang alone in a clear, ecstatic strain. At a certain part of the solo two other voices broke in as a trio, and at the end of the stanza all the voices joined in full jubilee chorus. This was repeated six times, so that I came to call it their hymn of praise in six stanzas. It was rendered every morning in exactly the same way. After it there was singing by the full choir, and it grew louder and more impassioned, as if each minstrel was inspired by the rest, like the singing of a vast concourse.

After this grand climax, the voices would die away, one after the other, and the principal concert was over. The parent birds went on their morning flight, and their birdies swung in their wind-rocked hammocks for another half-hour. At the expiration of this time came a call similar to the first, although by a different bird—often a whip-poor-will. The summons was repeated thrice, then came a feeble little "peep, peep, twitter, twitter," and the juveniles joined to the best of their ability. This concert was much shorter than that of their parents, as befitted their tender age, and their hunger on first awaking.—*W. C. E., in St. Nicholas for September*

Always pray for patience; every day will bring something that will call for its exercise.

TEMPERANCE.

ST. JOHN ON PROHIBITION.

FROM AN ADDRESS AT WOODSTOCK, CONN., JULY 4TH.

We have two systems of education in this country. One hundred and sixty-four thousand public schools educating for God, and one hundred and seventy-five thousand saloons educating for the devil. For education of our children through the public schools, to an honest, sober, Christian manhood and womanhood, we pay annually about $80,000,000. For education through the saloon, the hot-bed of misery, poverty, crime and shame, we contribute about $1,400,000,000 per annum. In other words, for every dollar that we expend to build up through our public schools, we invest $17 to tear down through the saloons.

And yet, in the face of these facts, the saloon system, as well as the public schools, receives the sanction and protection of the laws of the land; and each of the great political parties of to-day, while approving of the schools, are too cowardly to oppose the saloons. Such political truckling ought to be condemned by the ballot of every lover of "God, and home, and native land." What are we going to do about it? Why, one distinguished politician from the East, without a word against the evil, proposes to divide the revenue received from the liquor-traffic among the several States, thus giving it a chance to buy its way into public favor. The idea! Sanction a business that destroys soul and body and robs the people of $1,400,000,000 annually, that the Government may get $70,000,000 revenue from it? What statesmanship! Another equally great politician from the prairies of the West suggests that the liquor revenue be devoted to the education of the youth of the land. In other words, make a public school director out of the devil, and then expect God to bless such a plan.

I trust that no child will ever be educated by giving the sanction of law to that which our conscience tells us is wrong. Others insist that the only way to successfully deal with the traffic is through "a well-regulated, judicious high license." Yet we have been trying the license system in this country for more than two hundred years, and the evil has been growing worse all the time, until, to-day, no curse in the world is so destructive of all that is good..

And could we reasonably expect any other result? What evil was ever blotted out by selling it the right to exist? Can you think of even one? Does the amount paid for the right to sell mollify the effects of the liquor sold? How high shall the license be to make the saloon productive of good? And just how high must it be to make the business respectable? Will high licensed whisky restore happiness to the home that low licensed whisky destroyed? Will a blow, given to a defenceless wife, be less painful because administered by a husband drunk on high licensed whisky? Does the amount paid for license lessen the heartache of the mother at the sight of a drunken son reeling from the door of one of these legalized dens? Does the sorrowing wife, with her hungry children, find relief in the amount paid for the license of the saloon that robs her? Have saloons ever blessed a home or made a single human being better? No! And you know, and I know, and every intelligent citizen knows, and every political party knows, that from the saloons of this country come only degradation, misery, poverty, crime and heartache, and the licensing of them, or in any manner giving them the protection of the law, always has been, is now, and ever will be a compromise with crime, and is a burning shame and disgrace to our civilization.

But many persons, even some who claim to be Christians, are willing that these soul-destroying dens shall exist as long as they pay for the privilege. In other words, they are for saloons "for revenue only," apparently ignoring the fact that money can never make the great wrong right.

If I possessed the power I would forever prohibit the importation, manufacture, and sale of intoxicating liquors, including wine, ale, and beer as a beverage. But we are told that that would "take away our liberties." Would it? What legitimate liberty, I ask, would it deprive us of?

It is an old saying that "none are so blind as those who will not see." It is equally true that none are so hopelessly enslaved as those who falsely believe they are free. There are worse prisons than those constructed of brick and stone and iron bars. The worst bondage is our own selfishness. The consciousness of being right is the truth that makes men free. The man behind the prison bars sober is freer than the man who stands in front of them drunk. On the plains of Kansas, at his quiet home in North Elba, defending his cabin at Ossawatomie, under fire at Harper's Ferry, in a Virginia jail or upon the gallows, John Brown was always free.

Just think of it! Four saloons to every church, six bartenders to every preacher, thirty dollars expended for intoxicating liquors for every dollar paid for Christian missions, homes destroyed, manhood gone, graves and prisons filled with the victims of the infamous traffic; then talk to me about the liberty of the citizen finding a lodgment in such a system!

But we are told that "prohibition is a failure." Is it? Let us see. The amount received by the General Government as a revenue from intoxicating liquors is equal to about $1.25 *per capita* of our population, while in Kansas, under prohibition, it is only about ten cents *per capita*. And in prohibition Maine and Vermont it is even less than that. In the entire country there is about one saloon to every three hundred of the population. In Kansas only about one to every two thousand five hundred of her people. And it must be borne in mind that the few saloons in Kansas are, as a rule, in secret places, where the initiated only are admitted, while in license States they are open to all, as long as the victim is able to stand up and has the money to pay for the drinks. Prohibition in Kansas has closed every distillery, nearly all of the thirty-two breweries that thrived under the old license system, and is rapidly driving every saloon from the State. Up to the first day of last December, embracing thirty-one months of prohibition, 972 violators of the law had been prosecuted and 729 convicted. Fines amounting to $100,000 had been assessed against them, and imprisonment imposed aggregating eleven years, five months and nineteen days. The State has gained nearly 200,000 in population and increased about $50,000,000 in taxable wealth. She has 7,000 schoolhouses, and the resources of her permanent school fund equal about $13,000,000. Her State University, Normal School and Agricultural College are worthy objects of the people's pride. She has made ample provisions for all the demands of charity; even her criminal classes are provided with quarters from which "no guilty man escapes." She has 4,000 miles of railways, penetrating almost every county in the State, and her corn crop last year reached nearly 200,000,000 bushels, exceeding that of any other State in the Union, not a grain of which, it may be said to her credit, can, within her borders, lawfully be made into strong drink as a beverage; and this is the way that "prohibition has ruined Kansas." The people of Kansas are in favor of more bread and less whisky, more churches, school-houses and comfortable homes, and no saloons. They possessed the courage in her territorial days to choke the life out of African slavery and for ever dedicate her soil to freedom, and they can and will now protect her homes against the curse of the dram-shop. But I am glad that prohibition of the liquor traffic is no longer confined to the narrow limits of only a few of the States. It is to day a great National question. Our wasted resources, debauched manhood, destroyed homes, and aching hearts cry aloud against this giant evil, the crime of crimes. And woe be unto the political party or individual that shall stand in the way of an indignant and outraged people, as they burst asunder the political shackles that have bound them, and, with a view solely to the good of the whole country, looking to God for his guidance, strike for a purer government, happier homes, and a higher civilization.—*The Independent.*

There is a gentleman in Portland, living there now for a year. A friend of his in Ohio wrote to him to know whether the Maine law is usually a success or a failure. This was his reply: "I have been living here now a year. I see all sorts of people and mingle with them freely, many of them gentlemen, who like myself are not fanatics, not sentimentalists, not teetotalers. I have had no connection with the temperance movement here or elsewhere, though I am on good terms with some temperance men, as I am with many who have no sympathy with the temperance cause—and very little with those engaged in it. If a friend from abroad should come into my office to-day and I should wish to offer him a glass of wine I know of no place in the city where I could find it. There are such places here, and on inquiry of persons whom I know, I could learn where I could go to obtain the wine, but it would be in such a place and of such character and surroundings that I would not take a friend to it, and no man with self-respect would go there."

Milwaukee is conspicuous for the amount of beer consumed in it, and also for the fact that there are twice as many suicides as in any other city in this country. Materialism, beer, and self-murder make a "conspicuous" trio for any city.

—The Emperor of China recently authorized the destruction of four million dollars worth of opium. The *Central Presbyterian* says: "A few such heathen officials are needed in the United States to deal with the whisky traffic."

—The anti-Prohibitionists of Kansas are said to be organizing oath-bound lodges of "Sons of Liberty" under false pretences, the recruit believing when he consents to join that he is merely to do all in his power to secure the resubmission and repeal of the one tyrannical prohibitory law, but finding when he is within the secret circle that he is committed to vote for the Democratic ticket in full or prove a traitor to his order.

THE CHURCHES.

—A private letter dated August 7th from Bro. A. D. Zaraphonithes, Andros, Greece, speaks of many duties pressing, caused in part by much sickness in Andros. He says, "We read with great interest the speech of Pres. Blanchard in regard to the whirlpool of American politics; and we hope that the day may soon come when the head of the serpent will be crushed, all falsehood and secretism done away, and Christ reign all in all."

—Bro. G. H. Filian, the young Armenian who was ordained as a missionary to his native people at Wheaton some two years since, has begun laboring with the church at Talas, Cæsarea, in Asia Minor, near Mt. Taurus. He is partly sustained by the Native Mission society of which Mrs. L. H. Plumb of Streator, Ill., is treasurer.

—Mr. A. T. Hemingway has been unanimously recalled to his former position of General Secretary of the Chicago Y. M. C. A. He has accepted and will begin work at once.

—In the exploration of the old Temple area in Jerusalem one of the stones placed round about the low parapet dividing the Court of the Israelites from the Court of the Gentiles, has been dug up, with the inscription in Greek still legible, forbidding a Gentile under pain of death, to pass the parapet.

—The Liberal Baptist Year-Book for 1883, edited by Rev. Geo. H. Hall, D. D., of Buffalo, embraces not only the Freewill Baptists, but also the General Baptists, Separate Baptists, Free Christian Baptists, and the Church of God—five denominations in this country which are one in doctrine and one in practice, save in some minor customs and forms of service. The whole number of churches is 3,869, with a membership of 168,445. The Freewill Baptists alone have a membership of 96,714.

—Dr. Thomson, of the Bible house in Constantinople, says the Turks are now reading the Bible far more than they used to do; and some of them declare that it is a better book than the Koran. The doctor has eight colporteurs selling the Bible in the city. The Bible was first translated into Turkish two centuries ago by Ali, a captured Pole who had been brought up as a Turk.

—Mr. Arthington, of Leeds, has given another $10,000 toward African missions. His last gift is to the English Baptist Society, which has advanced from Stanley Pool to the Equator on the Congo, and proposes to establish its stations on the chief southern tributaries. The first station above Stanley Pool will be Lukolela, which is 300 miles from the Pool. The society makes an earnest appeal for young men to go out as missionaries.

—On the 1st of January, 1882, the Rev. James Price commenced his labors in one of the poorest and most neglected parts of the city of Philadelphia. He had no church-building, no Sabbath school, not even a single member of the church to begin with. Now he has a neat stone chapel, and was recently installed as pastor of the Twelfth United Presbyterian church, gathered by him during the last two years. There is room everywhere for such men.—*Christian at Work.*

—General Booth, of the Salvation Army, intends entering London at the close of his provincial tour at the head of one hundred brass bands. The Home Secretary has been appealed to to stop it, but has declined.

—The next movement of the Salvation Army is to be an invasion of Germany. The "Army" now numbers 528 corps in Great Britain, and 106 in other countries. Their activity is to be extended during the coming season, also, over Sweden, South Africa, Australia, New Zealand, France and Switzerland.

—The Baptists of Italy have united under the name of "The Christian Apostolic Union of Italy." Rev. James Hall, of the English Babtist church, is president, and Dr. Taylor, American, is vice-president. Evangelizing committees have been formed, a paper is to be published, and a hymn and tune-book prepared.

—Prof. Schaff, Prof. Geo. E. Day, Dr. John Hall and Dr. William M. Taylor, are expected to represent the United States at a conference of the Evangelical Alliance to be held at Copenhagen, Aug. 30 to Sept. 7. Interesting reports will be made on the state of religion in different countries.

—The report of the London Christian Colporteur Association, at its late annual meeting, showed that 146,000 copies of the Word of God and 3,000,000 books and papers of a pure Christian character and evangelical tone had been sold in London and the provinces by the colporteurs of the Association within the last ten years. The colporteurs visit every month for this purpose the houses of both rich and poor. The chairman of the annual meeting, Sir W. Muir, well said of this literature: "It is the seed dropped by the way, which is fructifying and bringing forth much fruit to the glory of God."

—The British consul at Hankow has stated that the China Inland Mission has done invaluable service in obtaining information in regard to China and its people, and that by the journeys and sojourns of its missionaries in the remoter parts of the way has been opened up to foreign intercourse.

—The Evangelical church at Belgium is making progress. It has now twenty-six churches, with thirteen pastors and nearly 4,000 members, and forty-nine Sunday-schools, attended by 1,859 scholars, and 7,000 meetings for worship were held is sixty localities during the past year.

—A persecution has begun against earnest evangelical Christians in Russia. Colonel Paschkoff and Count Korff, who have been active in holding religious meetings and in labors for the poor, are banished. It is also declared illegal to distribute the publications of the Religious Tract Society, though they bear the printed permission of the censor.

—The American delegates to the Presbyterian Council at Belfast attracted a considerable degree of attention, not more for their push and goaheaditiveness, than the fact, in sharp contrast, that they were the most conservative of all in regard to the old faith of the churches, and least desirous of change or revision. It is not the new world which nurses and fosters "isms."—*Christian at Work.*

—Dr. Wiliam M. Taylor, of the Broadway Tabernacle; Dr. Dexter, of Boston; Professor Day, of Yale, and Professor Boardman, of Chicago, are a deputation from the American Home Missionary Society to visit the new Congregational churches of Norway and Sweden during the present summer.

—The Woman's Christian Association, of Utica, N. Y., has hired a cottage at Westminster Park, in the Thousand Islands, for the purpose of enabling some of the working-girls of Utica to obtain a week's rest in that invigorating air. The cottage has accommodations for nine persons besides the attendents, and it is intended that parties of nine shall be entertained one week each.

—The work of the American Company of Old Testament revisers was finished some time ago, and sent to the British translators. It is now announced that the latter have also completed their task, and that the revised Old Testament is ready for publication. Twelve of the twenty-seven members of the Old Testament revision committee have died before completion of the work. The mortality is to be chiefly explained by the great age of the men whose scholarship secured their appointment for their important work. The complete revision of the Bible will appear before the end of 1884.

—At the recent celebration of its tenth anniversary the Prussian Bible Society reported that up to the beginning of the present year it had distributed 1,283,254 Bibles, and 823,597 New Testaments. During the past year the British and Foreign Society, which has an office in Berlin, distributed in Germany 85,405 Bibles, as against 69,656 Bibles and 15,794 New Testaments published by the Prussian Society.

—The *Missionary Herald* for September contains a letter from Dr. Davis with exciting news from Japan:

One of the largest Buddhist temples in the city has a school of several hundred young priests connected with it, and the priests have recently bought one hundred and twenty copies of the New Testament and some commentaries, and have put the school at work studying the Bible every day. What will come of it I do not know, but the priest who bought the books told the bookseller that they were bound to see what Christianity was, and if it was better than Buddhism they were going to adopt it. Many Buddhist priests have recently come to us saying that they were convinced that Christianity was the true religion, and asking how they could become Christians, how they could get a living, etc. A priest from Osaka came to my house the other day and told me he wanted to burn his priestly robes and become a Christian, asking how the change was to be effected, etc. If there was any way for them to get a living there are numbers of the Buddhist priesthood who would gladly burn their robes, but they are unfit to support themselves in any other way, and, of course, we cannot support them. The leading paper in Kioto has just published a long editorial on the need of Christianity, and especially of Christian schools, and it calls attention to the great need of a university, established and conducted on the same Christian principles as our *Doshiska*, and it also calls attention to the fact that over seventy of the leading men of Kioto have formed a company to assist in raising an endowment for a university under the auspices of the Doshiska. The good work of the Lord goes on. Imabari and vicinity are being richly blessed. Pray for us all and for Japan.

GEORGE MULLER'S TOUR IN INDIA.

The (London) *Christian* says: On Tuesday evening, July 1, the members of the Bethesda Chapel, Bristol, met for a social tea-meeting to welcome Mr. and Mrs. Muller, on their return from India. At the public meeting which followed, Mr. Muller gave some very interesting details of his recent tour. He said that shortly after his conversion he offered himself five times to God for missionary labor in India, but the way was not opened up to him, and he was subsequently led into the sphere of labor with which his name has been so long associated. Thus, after an interval of fifty-eight years, he was guided in his seventy-ninth year to undertake a journey through the country that has had so warm a place in his interest. This tour was one of labor in the service of the Lord and crowned with great blessing, no hindrance having been experienced either from the climate or any other cause.

His objects in going to India were—first, that he might visit the missionaries who are bearing the burden and heat of the day, and, by God's grace, impart counsel and encouragement to them in their arduous labor of love. Secondly, to preach the Gospel to the thousands of Europeans and natives with whom he would come in contact in that vast field. The most difficult classes to reach are the educated Brahmins; he was very anxious, therefore, to bring the simple Gospel before them, as the power of God unto salvation. Thirdly, to promote unity and love between the followers of Christ. This has been a special feature of his administrations during the past nine years in the twenty-seven countries he has visited. To further this object he has gladly labored in connection with all branches of the Christian church where the foundation truths of the Gospel are admitted, though he made that an essential condition. In all these churches he had expounded the Scriptures and taught the things of God, and in no instance was anything required of him that it was against his conscience to perform.

A fourth object was to promote the study and love of the word of God, alike amongst ministers and their congregations, that thus a pure and sound conception might be formed of the truths therein contained. Also to teach what he understood to be the true character of this dispensation, that we are not to wait to see the whole world converted before the coming of the Lord, but to be found "looking for that blessed hope, and the glorious appearing of our great Lord and Saviour Jesus Christ."

FREE PEWS.—Of the seventy Protestant Episcopal churches in New York, twenty-three are free churches as distinguished from those in which pews and seats are rented or sold. All the churches connected with Trinity parish are included in this statement. Of the fifty Presbyterian churches of New York, fifteen are free, including missions and the recently organized churches which are the outgrowth of missions. Seven of the twenty Reformed Dutch churches are also free. All of the forty-eight, except a dozen Methodist churches, are free. The Roman Catholic churches are nominally free, but in most of them persons who wish seats are expected to pay for them, and in many instances must pay or stand. The Sunday advertisements of several of the Protestant churches usually finish up with the statement that all are welcome, or that the seats are free, and sometimes both. The evening services in many of the pew-rented churches are entirely free. The sum of the matter is that of the nearly three hundred Protestant churches in New York less than one-third are free.

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THE SECRET EMPIRE.

A colored man, member of the Methodist Episcopal church in Batavia, Ill., and of a colored Masonic lodge, who served as an artillerist in the Union army, has three times applied for admission to the Grand Army of the Republic and been refused.

It is announced that the fourth annual congress of the Federation of Trades and Labor Unions of the United States and Canada will be held in Chicago, Ill , commencing October 7. Labor societies are entitled to send delegates upon the following basis of representation. From National or International Unions, for 1,000 members or less, one delegate; for 4,000, two delegates; for 8,000, three delegates; for 16,000, four delegates; for 32,000, five delegates; and so on. From State or Provincial Federations of Trades Unions, two delegates. From local Trade Assemblies or Councils, District Assemblies of the Knights of Labor, or local Trades Unions, one delegate.

H. E. Puette, late pastor of the Christian church in Shelbyville, Ill., fell under public condemnation for scandalous and gross immoralities. The church immediately called a meeting and cited him to appear. He asked to have the trial postponed, but the request was refused and the trial proceeded and went against Puette. He then appealed to the Royal Arch Chapter to investigate his case. The lodge had its trial and fully exonerated Puette unanimously. The church committee, which brought in a verdict of guilty, and recommended that fellowship should be withdrawn by the church, still believes in his guilt, and claims to be able to substantiate the same at the proper time and place.

A new secret lodge, the Order of the Golden Chain, is thus spoken of by its organ: "Its incorporators are prominent business men of the city of Baltimore, members of the Royal Arcanum, Knights of Honor, Legion of Honor, etc. It is in opposition to none, the field being amply large for all. It is based upon the most liberal principles consistent with the successful workings of the order, and is especially arranged for young men." Among the objects enumerated are the following: "To unite in bonds of brotherhood all acceptable white male persons, between the ages of 21 and 51 years, who are of sound bodily health and of good moral character. To establish a sick benefit fund, from which those members who may elect to go into that branch of the order may, in case of sickness, receive weekly benefit not exceeding $25. To pay a sum not exceeding $1,500 (or half the amount of the W. and O. B. certificate) in case of permanent disability. To establish a widows' and orphans' benefit fund, from which, on the satisfactory evidence of the death of a member of the order, in good standing, a sum not exceeding $3,000 shall be paid to his family, or to those dependent upon him, as he may direct. To form a bureau of information for the benefit of its members in obtaining employment for such as may need it, and to assist each other in business."

The Roman Catholic church seems to be preparing for an onslaught on Masonry and kindred secret orders which will exceed in bitterness even its past assaults. It looks as if there would be war along the whole line. The General of the Jesuits, following the example of the late Papal Encyclical, devotes the whole of his first epistle to the members of his order to a violent attack upon those secret associations as enemies of the church, of the state, of religion, and even of good morals. Self-preservation, according to him, demands that the church should wage war upon them to the bitter end.—*N. Y. Witness.*

The Ancient Order of Druids, eighteen lodges in all, met last Sunday morning in Market square, Chicago, and forming into procession marched to Ogden's Grove, where a picnic party of nearly 5,000 assembled during the day. Features of the parade were decorated wagons with an Arch-Druid in warrior costume, twenty-four boys in Druid regalia, and a number of ladies representing those States in which the order has gained a foothold, together with figures of Columbia and Brittania. Speeches were made, and a summer night's festival closed the day of riot and desecration—another evidence of the anti-Christian Spirit of lodgery.

A TOUCHING INCIDENT.

A YOUNG GIRL'S DEMENTIA—HOW IT WAS OCCASIONED—SOME NEW AND STARTLING TRUTHS.

The St. Louis express, on the New York Central road, was crowded one evening recently, when at one of the way stations, an elderly gentleman, accompanied by a young lady, entered the cars and finally secured a seat. As the conductor approached the pair, the young lady arose, and in a pleading voice said:

"Please, sir, don't let him carry me to the asylum. I am not crazy; I am a little tired, but not mad. Oh! no indeed. Won't you please have papa take me back home?"

The conductor, accustomed though he was to all phases of humanity, looked with astonishment at the pair as did the other passengers in their vicinity. A few words from the father, however, sufficed, and the conductor passed on while the young lady turned her face to the window. The writer chanced to be seated just behind the old gentleman and could not forego the desire to speak to him. With a sad face and a trembling voice the father said:

"My daughter has been attending the seminary in a distant town and was succeeding remarkably. Her natural qualities, together with a great ambition, placed her in the front ranks of the school but she studied too closely, was not careful of her health, and her poor brain has been turned. I am taking her to a private asylum where we hope she will soon be better."

At the next station the old man and his daughter left the cars, but the incident, so suggestive of Shakspeare's Ophelia, awakened strange thoughts in the mind of the writer. It is an absolute fact that while the population of America increased thirty per cent. during the decade between 1870 and 1880 the insanity increase was *over one hundred and thirty-five per cent.* for the same period. Travelers by rail, by boat, or in carriages in any part of the land see large and elaborate buildings, and inquire what they are.

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Who builds them?

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Because men, in business and the professions, women, at home or in society, and children at school overtax their mental and nervous forces by work, worry and care. This brings about nervous disorders, indigestion and eventually mania.

It is not always trouble with the head that causes insanity. It far oftener arises from evils in other parts of the body. The nervous system determines the status of the brain. Any one who has periodic headaches; occasional dizziness; a dimness of vision; a ringing in the ears; a feverish head; frequent nausea or a sinking at the pit of the stomach, should take warning at once. The stomach and head are in direct sympathy, and if one be impaired the other can never be in order. Acute dyspepsia causes more insane suicides than any other known agency, and the man, woman or child whose stomach is deranged is not and cannot be safe from the coming on at any moment of mania in some one of its terrible forms.

The value of moderation and the imperative necessity of care in keeping the stomach right must therefore be clear to all. The least appearance of indigestion or mal-assimilation of food should be watched as carefully as the first approach of an invading army. Many means have been advocated for meeting such attacks, but all have heretofore been more or less defective. There can be little doubt, however, that for the purpose of regulating the stomach, toning it up to proper action, keeping its nerves in a normal condition and purifying the blood, Warner's Tippecanoe The Best, excels all ancient or recent discoveries. It is absolutely pure and vegetable; it is certain to add vigor to adults, while it cannot by any possibility injure even a child. The fact that it was used in the days of the famous Harrison family is proof positive of its merit as it has so thoroughly withstood the test of time. As a tonic and revivifier it is simply wonderful. It has relieved the agony of the stomach in thousands of cases; soothed the tired nerves; produced peaceful sleep and averted the coming on of a mania more to be dreaded than death itself.

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Rye—No. 2		55½
Bran per ton		10 75
Flour	2 00	@5 75
Hay—Timothy	7 50	@13 00
Mess pork per bbl		19 00
Butter, medium to best	8	@21
Cheese	05	@12
Beans	1 25	@2 35
Eggs		13½
Potatoes per bus		40
Seeds—Timothy	1 28	@1 34
Flax		1 30
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 50	@7 10
Common to good	2 60	@6 20
Hogs	4 25	@6 70
Sheep	2 50	@4 40

NEW YORK.

Flour	3 80	@6 00
Wheat—Winter	75	@0 94
Spring		87½
Corn	62	@66
Oats	30½	@42
Mess Pork		18 50
Eggs		18
Butter	8	24
Wool	14	@40

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A bushel of apples will make from four to four and a half pounds of evaporated fruit.

A French authority states that carrots give horses new blood, which seems to restore them, and they may be justly claimed as the regenerator of worn-out horses.

Dogs do not always kill sheep for the purpose of procuring food. The best fed dogs, when they once begin the practice, will continue it until they are caught in the act.

Farmers should enjoy, above all others, the luxuries of the garden, and yet, strange to say, but few farms have complete gardens, and many farmers buy vegetables.

Horses at work will be gratified if they are allowed a little green grass at least once a day. If not convenient to turn them on the grass, cut it and feed, with a little salt in the rack.

In planting late potatoes discard all that are affected with traces of rot. They should be as sound and perfect as possible, as many diseases of the crop come from the germs planted with the seed.

In raising sheep, besides the profit from wool, lambs and mutton, a considerable value must be allowed the droppings, as it is an advantage in favor of sheep that they benefit the soil upon which they are pastured.

Feed the little chicks often—five times a day will not be too often—with hard-boiled egg, bread crumbs, boiled potatoes, little scraps of meat. Supply them with fresh water twice a day. All this, if you want fine, healthy birds.

In growing food for poultry it should be borne in mind that corn, wheat and oats can always be purchased, and it is the best, therefore, to grow sorghum, broom corn, pop corn, millet and sunflowers for seed, which affords a variety.

A member of the Elmira Farmers' Club opposes the use of breast collars on driving horses, for the reason that it is injurious by drawing the shoulders of the animals together, thereby preventing a development and expansion of the breast, especially of colts.

KILL THE LATE WEEDS.—The fight with the weeds in the cornfield should not stop with the cultivator. We have frequently seen farmers strive manfully against the pests until midsummer, and then, through negligence, subject themselves to annoyance through the next season. Some weeds have a limited season of growth, and if kept rooted out until midsummer, will rarely come up again; others continue growing until severe frosts come. An old Illinois farmer said a cockleburr would come up in the morning, grow until four in the afternoon, and mature seeds before the frost could kill it that night. This is an exaggeration, yet the cockleburr must be fought until there are heavy frosts. The velvet-leaf, Jimson, and rag-weeds, will commence growth almost as late. Weeds are very prolific, and an occasional one gone to seed in the cornfield will insure a good crop the next season. Corn should not be cultivated after it is tasseled, but the weeds can be cut out without disturbing the soil. For this purpose we have seen a short scythe used, but we much prefer a hoe with a sharp edge.—*American Agriculturist for August.*

CHICKEN CHOLERA.—In regard to remedies, there are legions of them. Messrs. Adams & Brother, the well-known poultry dealers of Chicago, who have a large poultry farm at Waukegan, often have as many as four or five thousand fowls together at one time. They feared the disease, and made up their minds to try experiments in order to settle such matters before beginning too extensively. Whenever they could procure a sick fowl they did so, and placed it in the yard with hundreds of others. Of course these gentlemen had no trouble in introducing cholera, roup, and all the diseases to which chicken flesh is heir; but that was exactly what they craved, and they began to see what they could do under the circumstances. After fighting the disease with roup pills and cholera cures at fifty cents a box, they concluded that doctoring individual chickens out of thousands did not pay, nor did pills at such high prices. They now laugh at cholera and roup. They found that by combining two ounces each of rosin, alum, sulphur and red pepper, and adding it to four quarts of scalded meal, for every twenty-five fowls, they not only cured the sick ones but prevented its spread. For roup they use asafœtida, ginger and red pepper. But they keep their fowls strictly clean, even washing out the quarters frequently. They now believe they can keep as many fowls together as they desire.

It is recommended that those fowls that are too sick to eat should receive a pill composed as follows: Blue mass, ninety grains; pulverized camphor, twenty-five grains; cayenne pepper, thirty grains; pulverized rhubarb, forty-eight grains; laudanum, sixty drops. Mix and make into sixty pills. After a short while give half a teaspoonful of castor oil. Feed only soft food until the fowls are strong enough to move about, and put a little copperas in the drinking water.

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At Buzzard Roost, N. C., unphilanthroic but enterprising men are mining white rock called "deception." This is gronnd to powder and sent to New York, where it is mixed with sugar or flour. It is said that twenty per cent. of "deception rock" can be thus mixed and the combination remain undetected. Terra alba was formerly used in cheap candies, but the manufacturers of that class of goods now use this powder, as it is cheaper and less dangerous. Terra alba hardens in the stomach in a lump, just like plaster of paris, if eaten in large quantities, and causes spasms or convulsions. But, this new powder seems to go through the system generally, causing, it is said, many cases of Bright's disease. The sweets made by this process might be appropriately called rock-candy.

As the great mass of the immigration has come since the year 1820, the number of the foreign element in the first and second degrees may be estimated with approximate accuracy from the number of persons of foreign birth and parentage given in the census returns of 1880. While 10,138,758 immigrants had landed in the Unitcd States from 1820 to the middle of 1880, there were in the country, in 1880, 14,955,996 persons of foreign birth or having one parent foreign-born. If from this sum we take 33,252, the surprisingly large number of persons of foreign birth having both parents born in the United States, who are for all the purposes of this study "natives," we have a population foreign in the first and second degrees of 14,922,744, of whom 6,679,943 were foreign-born. This number still does not represent quite all the new element, since a large number of small children figuring in the census of 1880 must have had parents of the younger generation of the new population born upon our soil. There is no record of these third degree foreigners, of course, and we must proceed without regard to them, simply assuming that the figures relating to the old stock embrace a certain number, not proportionately large, who belong to the new. We may judge of the relation in which this mass of people of foreign birth and parentage stands to the population which we are accustomed to regard as the leaven of our nationality—the stock to which all other elements are to be assimulated if possible—by comparing it with the white population of native parentage. The whole population of the country, minus persons of foreign birth and parentage, native negroes, and Indians, is 28,601,676. This is not much more than half the population.—*September Century.*

Gen. R. E. Colston, late of the Egyptian General Staff, says in the September *Century, apropos* of the difficulties opposing "the rescue of General Gordon": "The Arabs divide their deserts into two kinds. The first is called *el jebel* or *el berrye*, meaning mountain or wilderness. In this kind of deserts there is more or less vegetation, always very scanty; but yet it is there that the Bedouins roam and raise their flocks and camels. Gazelles and other game are also found. The desert between Berber and Suakim is chiefly of this kind. The other sort is called the *atmoor*, and it is impossible to imagine anything more barren and desolate. It is literally nothing but sand and rocks. Not a bush, not a blade of grass ever grew there, and consequently no animal life at all, not even insects. They are like oceans which you cross on your 'desert ships,' but where it is death to tarry. The ostrich and the hyena cross them swiftly by night. These atmoors are generally from eight to ten days across, with one group of wells in the middle. Such is the Atmoor of Shigre, which I crossed in nine days, and that of Korosko in seven (two days less than the usual time). Only one group of wells is found half-way, which is called *moura*—bitter. None but camels and Bedouins can drink its water. Travelers always carry enough Nile water to last them across. It is the only desert where no guides are needed, for the track is perfectly marked by the skeletons of camels and cattle, which, as I counted them, average sixty to the mile on the best parts of the trail, and four hundred on the worst. Thousands of camels and oxen perish there yearly. The latter are driven from the Upper Nile, scantily watered once in forty-eight hours on the march, and a large proportion of them die on the way. The hyenas and vultures, which are the only denizens of the Atmoor, pick their bones clean before the next morning, and the fierce sun heat dries the hides and bones, so that the stench of carrion never taints the desert air."

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NEWS OF THE WEEK.

POLITICAL.

—The Illinois Greenback-Anti-Monopoly State Convention Wednesday passed a resolution to fuse with either of the old parties, but in no case to accept less than seven electoral votes. The following State ticket was placed in the field: Governor, Jesse Harper, of Danville; Lieutenant Governor, H. C. Vanderwater, of Shelbyville; Secretary of State, E. H. Baldwin, of Joliet; State Auditor, E. F. Reeves, of Elgin; Attorney General, John M. Givin, of Effingham; State Treasurer, J. B. Clark, of Chicago.

—Kansas politics are in delightful confusion. The Prohibitionists are entirely dissatisfied with the action of the Republican Convention. They have, therefore, issued a call for a "Prohibition Convention," to be held at Lawrence, September 8, to nominate Presidential electors and a State ticket. On the other hand, a large minority of the late Republican State Convention, who advocated a re-submission of the Prohibitory Amendment, but were voted down, have held a bolting convention and gone over bodily to the Democrats, the latter having renominated Governor Glick and planted themselves squarely against "Sumptuary laws."

COUNTRY.

—There were heavy frosts Sunday night in New Hampshire, Vermont, and Connecticut, and crops were damaged in many places.

—Dr. Salmon, chief of the Bureau of Animal Industry, says he has found eight cases of pleuro-pneumonia among cattle in the vicinity of Chicago, and ten cases in other parts of the State.

—The forest fires in Michigan swept down on Harmon City, destroying every building but one, and on Monday the fires were burning fiercely on Tawas Lake.

—William Norris, head teacher of the Markdale, Ont., school, Monday fired five times at the second teacher, Miss Ford, three shots taking effect. He then shot himself, dying instantly.

—S. W. Tallmadge, the crop statistician of Milwaukee, issued his final estimate of the wheat crop of the United States for 1884, as follows: Winter wheat, 380,000,000 bushels; spring wheat, 150,000,000, or 130,000,000 bushels more than the crop of 1883.

—The steamship Faraday has laid the deep-sea portion of the second Bennett-Mackey cable, and is now on the way to Woolwich to receive the remainder of the deep-sea portion and the American shore end.

—A train stopped at a drawbridge near Pensacola on the Pensacola and Atlantic Railroad. Seeing no signals to move, the conductor went forward and found the watchman murdered and his body laid on the track.

—During the storm Sunday last off the Newfoundland coast, fifteen fishing smacks were lost at Outer Cove, the schooners Petrel and Elizabeth were sunk in White Bay, and a fishing smack with four men and two lady passengers was lost off Cape Broyle.

—At 11 o'clock Thursday night the train belonging to the Anglo-American Circus left Fort Collins for Golden, Colorado. Forty minutes later, when near Greeley, the sleeping-car, in which sixty men employed as roustabouts of the circus were asleep, caught fire and was wholly consumed. Ten men perished. Two were seriously and five slightly burned. The fire was communicated by an open torch with which the car was lighted to a quantity of gasoline which was being carried in the same car, causing an explosion.

—The special agent sent to inquire into the condition of the Piegan Indians reports that these Indians, numbering about 2,000, are dying from the effects of gradual starvation at the rate of one a day. The men and women are gaunt and spiritless, and the children emaciated. All are so weakened by lack of sufficient food for the past two years that dreadful suffering and death will occur shortly. The appropriation for this year only permits the agent to issue two pounds of beef and three pounds of bad flour per week. The governor of Montana reports an unnatural and inhuman state of things existing, and calls upon the Secretary of the Interior to assume the responsibility of issuing full rations until Congress meets in December.

—A tornado struck Evansville, Ind., Friday morning. The city was raked from one end to the other. Not a manufactory in it entirely escaped injury. A large school building in course of construction, and which needed but a roof for completion, collapsed totally. On every street cellars are flooded, trees and fences leveled, and telegraphic and telephonic communications almost entirely suspended. Hundreds of small dwellings and stables are razed to the ground, and families left without shelter. The scene on the river was awe-inspiring. Waves lashed themselves into fury, and, dashing twenty and thirty feet high, small steamers and tugs were broken from their moorings and grounded, or blown up river to sand bars. But the most horrible and saddest news of all is the sinking of the transfer steamer Belmont and fourteen passengers who were on board. The Belmont left with a south-bound passenger train on a barge. Part of the passengers horror stricken fled from the cars to the steamer for safety. The barge was torn from the steamer and driven in shore hard aground, while the cyclone seized the steamer and capsized it, the boat going down bottom upward.

FOREIGN.

—Senor Romero, the Mexican Minister at Washington, has received a communication announcing the failure of the corn crop in Chihuahua, and asking him to notify exporters of corn in this country who may wish to export it for seed to Chihuahua, to address the government of that State, giving prices, quality and quantity.

—The State Department has received from Mr. Mason, United States consul at Marseilles, a report upon the situation at that place and Toulon since the abatement of the cholera epidemic. He says: "The finances of Toulon and Marseilles have been strained to the utmost in cleansing the streets and tenements and caring ing for the sick and burying the dead. The presence of impending financial ruin weighs heavily upon the business community, and even the ordinary resources of charity are seriously curtailed. The tide of returning fugitives has just set in and no description can picture the wretchedness and destitution that already exist."

—General Wolseley proposes to reach Dongola with the Gordon relief expedition by Nov. 7. He declares his confidence of accomplishing this programme. The relief party will consist of 7,000 men. Four hundred more river boats have been ordered.

—The Governor General of Canada has been ordered by the home government to secure the services of 600 voyageurs for the relief of General Gordon at Khartoum. They are needed to take flat bottomed boats up the Nile and for making portages around the rapids.

—Col. Kitchener at Debbeh, Egypt, has received a message from Gen. Gordon saying the General and troops are well and had sufficient provisions to enable them to hold out four months. The message is dated the 30th of April.

—The clergy of Spain have started a monster demonstration in every church in the country in favor of the temporal power of the Pope. The movement has grown out of the speech of Senor Pidal y Mon, Minister of Agriculture and Commerce, in the Chamber of Deputies some weeks ago, in which he spoke slightingly of the restoration of the temporal power.

—A private letter to a gentleman in Des Moines from Ireland states that the crops in that country are the most promising since 1879, but that thousands of acres are lying in waste for want of labor to cultivate them.

—It is stated in semi-official quarters that the French fleet in Chinese waters will go to the Gulf of Pechili for the present, and that an attack will be made on Canton by both land and sea forces as soon as the climate permits the march of troops across the frontier from Tonquin. A proclamation has been issued by the Chinese authorities placing a price upon the heads of Frenchmen.

—Mr. Gladstone's speeches to his constituents in the County of Midlothian are attracting great attention. The London papers are filled almost to the exclusion of other news with the Prime Minister's explanation and vindication of his policy. The warmth of his reception shows that his strength has not only been maintained but is on the increase.

—Advices from Shanghai say the Chinese authorities there have received an important telegram from Pekin, the purport of which is not precisely known. There are reports, however, that China is desirous of coming to an agreement with France.

—A dispatch from Foo Chow says that the French iron-clads, having completed the work of destruction of the forts along the Min River from its mouth up to the arsenal yesterday, this morning commenced shelling the camps and earthworks on the hills back of the razed forts along the Kinpai Channel. The earthworks and camps nearer the river were rapidly demolished. The Chinese abandoned the works and retreated to the camps and fortifications higher up the hills, some of which the French gunners found great difficulty in reaching, on account of their elevated positions. Admiral Courbet telegraphed the government to-night that he had completely razed all the remaining fortifications, consisting chiefly of earthworks, and destroyed all the camps established on both sides of the Min River, from its mouth to the arsenal. Admiral Courbet has cleared his fleet from the Min River and has joined the force under Admiral Lespes at Keelung.

—Lima, Peru, suffered a terrible assault on the 26th ult. Caceres, a guerilla, entered the city with his rabble yelling and firing. The night before all the government troops were withdrawn into the Cuartel and the palace, and the entry of Caceres, although not unexpected, was somewhat of a surprise. His men captured the Cuartel and the churches of Mercede and San Augustin, from which they kept up a fusillade. They also attacked the Guadaloupe Railroad Station. About 150 persons were killed in Mercaderes and Bodegones streets and near the palace square, where the fire was the hottest. Finally the government troops made a sortie and drove out the mob. Caceres was accompanied by about ninety horsemen.

—A dispatch from Berlin to the *Matin* asserts that a Franco-German alliance has been arranged. France is to obtain certain territory on condition of not opposing Germany's claim to two ports on the North Sea. Both countries are to assist each other in acquiring colonies.

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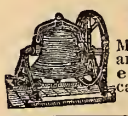
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BETWEEN TWO OPINIONS:
OR THE QUESTION OF THE HOUR.

By request of the N. C. A. Board of Directors the publication of the new Reform Story is postponed for a few numbers, to give a better opportunity to get out the plates for publication in book form as fast as printed in the paper. Our readers will bear with this temporary delay as it will secure a much earlier publication in book form of a work that will have a powerful influence in our reform.

This will give more time for the canvassers and every friend who is interested in the circulation of the *Cynosure* to secure new names on the campaign list.

RAILWAY FARES

to the Monmouth Convention are slightly modified from the first arrangements. The C. B. & Q. R. R. will sell *round trip* tickets to and from the Monmouth Convention, the 11th and 12th insts., at one and one-third rates, at all stations between Monmouth and Mendota, Burlington, Rock Island, Beardstown and Peoria, to persons attending the convention. Ask the agent at *your station* for a round trip ticket, and when you reach Monmouth go directly to the Opera House where you will be assigned a place of entertainment. J. P. STODDARD.

The death of Secretary Folger removes from President Arthur's cabinet its most trusted member, and one whose assiduity and faithfulness in office has been a principle means of whatever popularity the admin istration has. This same attention to his business was the cause of his death. When reaching home at Geneva, N. Y., a short time ago he remarked that he had come home to die; the examination of his physicians fixed the cause of disease in overwork. The attempt to make political capital out of this national loss is worse than the appeal to scandal. Mr. Folger's defeat two years ago, for the governorship of New York, by a vote of 192,000, may have been affected in some way by Mr. Blaine. But it is malicious and false to cover with such a charge the overwhelming reason of the disgust of the nation for the methods of Conkling, Logan and their crew.

The great soldier re-unions which have been gathering thick of late suggest to an observing mind that the further we get from the war the more numerous and enthusiastic are these gatherings. That they are a considerable part of the machinery of politics, is so plain as hardly to need remark. They are recruiting stations also for the oath-bound secret order, the Grand Army of the Republic. They are, perhaps with more ultimate danger to society, a great means of fostering a war spirit, deceiving with glamour, parade and excitement, while its horrors and immoralitiesare hidden. "War, said Burke, "is a temporary repeal of all the virtues." But who recognizes this fearful definition in our soldiers' re-unions?

One branch of the Belgian Parliament lately passed an education bill which granted a considerable increase to the educational facilities of the Catholic priests, and the little kingdom has been in a turmoil of faction ever since. The priests rallied their adherents in Brussels for a Sunday parade to the number of about a hundred thousand. The liberal faction thoroughly roused and armed attacked the procession and broke it up in spite of the interference of troops. Repeated charges of cavalry with great havoc, the wounding and killing of scores and the arrest of hundreds could hardly abate the anger of the people. The legislators may not care for an attack on a Romish procession, but a body that can forget its duty to the people in their subserviency to the priests might be powerfully moved by a popular demonstration aimed at their own persons.

The bullying and greed of France in Africa and Asia is meeting not only the protest of other nations, but last week a party in the French assembly itself entered its protest. A delegation of the Extreme Left sent a letter to President Grevy pointing out that France is conducting a war without a vote of the Chambers and expending money without the sanction of Parliament. The disposition of the country's forces, the letter continues, is weakening the national defenses, and personal power is being affirmed with obstinacy and audacity unworthy the Republic. The constitution remains a dead letter, and the government acts without informing or consulting the representatives of the people. The letter concludes by demanding the convocation of the Chambers and appealing to Grevy's high political probity. The President, however, as if convicted, ventured no reply to these charges beyond a simple acknowledgement of their receipt. But he cannot so easily avoid the reckoning to which the Ruler of nations will call him.

The cholera plague, like a lava overflow, after a brief respite has broken out again with double virulence among the *lazaroni* of Italy. Superstition and ignorance have left that people little but their fears and these have risen above every controlling influence but that of self-preservation. Mobs attack the railways to cut off travel and the spread of the disease. Villages establish armed cordons. Long quarentines are the rule at every city gate and some are closed entirely to the outer world. A panic, almost anarchy prevails, for each town is taking measures to protect its people regardless of government. The superstition that the disease is produced by the doctors is quite general and the rabble accuse all whom they suppose to be in league with them even to the prelates of the Romish church. "Every intelligent Italian is ashamed of his country," say the dispatches, and one Italian paper confesses that the present condition of the nation almost revokes her right to be classed among the great nations of the world.

The British government have not yet broken the power of the Irish "Invincibles" and Beaconsfield's sage remark in one of his latest speeches that secret societies are an element in society which will require the interposition of governments, is forcibly brought to mind. This fierce secret order has issued a proclamation with a reward of $5,000 for the capture of one witness and $3,000 for another, who have been of service to the government in its prosecutions. The "proclamation" sets forth that the above-named sum has been contributed by the men of Ireland, and will be paid to any person who will place, living or dead, within the grip of the missioners of Ireland's liberty the body of James McDermott, British spy, late of Brooklyn, supposed to be now in London. The furthur sum of $3,000 will be paid for the body, living or dead, of Matthew E. O'Brien, British spy, McDermott's associate. O'Donovan Rossa, the representative of this gang of sworn assassins in this country, brags that they will catch the informers; "for in every quarter of the globe" said he, "we have our men on the lookout for them."

The visit of Governor St. John and his colleague on the Prohibition ticket, Mr. Daniel, to the Lake Bluff Convocation grounds, thirty miles north of this city, attracted to that pleasant resort a thousand or so of the earnest temperance men and women of the Northwest. Though the gathering was political, it was more. In our American methods we are learning to measure the conviction of a men by his acts *and his vote.* So that the temperance cause has a barometer in this movement, which the men who are on the lookout for storms are watching carefully. The liquor dealer estimates the prohibition movement at its true value if the politician does not. The speech of Governor St. John was a clear, manly, convincing and above all, *honest* argument for political prohibition. The position of the Republican party he examined with scathing eloquence—the party of moral ideas and excellent promises. To those who bewailed so many "lost votes" he cried, "You who voted for James G. Birney, did you lose your vote. You who voted from Fremont, did you lose your vote? Why the man who loses his vote is the man who don't vote for principle. Such a man needs converting through and through to Christ." He had been asked "Do you expect to be elected?" "If every voter" he replied, "votes as he prays, *I will;* and it is for you to harmonize your ballots with God. God will not take it as an excuse that you are afraid of putting Democrats in power or Republicans in power. He expects you to vote for the purity and peace of the homes of America, for his kingdom. Vote on God's side and he will eventually be on your side."

WHAT I REMEMBER. II.

A REMARKABLE RENUNCIATION.

At one of those meetings in the winter of 1828–9, mentioned in my last letter, Mr. Ambrose Kingman, a well known and highly respected citizen, a *Christian* and a Mason, arose before a crowded and excited audience, and told them they were meddling with that which was none of their business; and not only so, but it was entirely above their comprehension. He said that no pretended revelation, or exposure; in fact, nothing but a regular, legitimate *initiation* could give any one any just idea, or conception even, of any "part or parts, art or arts, point or points" of this most sacred and sublime institution! He advised them to go home, "mind their own business, and let Masonry alone," until, by legitimate and proper means, they could obtain a *genuine* acquaintance with it.

Well do I remember the effect of that speech. Coming, as it did, from one whose word was considered simply unimpeachable, it fell "like a wet blanket" upon the popular mind. Public indignation against Masonry, now amounting almost to frenzy, was, for the week following, very perceptibly cooled. At the next meeting (the meetings were held weekly) "*presto change*!" Mr. Kingman spoke again. He said in substance: "Fellow-citizens, you remember what I said to you at our last meeting. I did wrong, *very wrong.* The thought of that speech has worried me day and night, continually. It seems as if I had scarcely slept since that time. It was under the impulse of fear—for I had been threatened—that I said what I did. And now, fellow-citizens, although it is at the risk of my life, my conscience compels me to say that so far as I know about Masonry, MORGAN'S EXPOSURES ARE TRUE!" He then assured them that his connection with Masonry was ended. He kept his word to the end of his life. He concluded by asking their protection, which was promptly and abundantly given.

Had a thunderbolt from a clear sky crushed in upon that assembly, it could hardly have been more startling. Its effect upon the Masons, who were jubilant over that first speech, and who had gathered in numbers to gloat over the confusion and embarrassment caused thereby, was most painfully depressing. So sudden, so maddening was the shock, that but for the presence and protection of overwhelming numbers, Mr. Kingman would have fallen a sacrifice to Masonic vengeance on the spot. As it was, they followed him from the meeting, and were seen around his house during the night; but, as he was well guarded, then and afterward, they made no further demonstration.

The enthusiasm of the people was now rekindled and redoubled. In the rage and bluster of the Masons, they saw, not merely a confirmation, but a most emphatic *endorsement* of this last speech and of Morgan's exposures. Of course the good work went on. On the next "Fast Day," in April, Rev. Jared Ried, the Congregational pastor, added his testimony to that of Mr. Kingman and others, and renounced and denounced Masonry from the pulpit.

A friend who witnessed the Allyn fiasco, reminds me that the old Masonic "Squire," before whom Allyn was arraigned, was determined, even till after the opening of the "court," to put the matter through at all hazards, and thus make "a wholesome example of Anti-masonic impertinence!" But the assurance of the counsel for the "prisoner," that Masons must and would be called upon for testimony, opened his eyes. So, saying "there was no case," he "quashed the indictment."

Allyn went from here to Woburn, a town adjoining, and worked the first three degrees there. After the close of the "work," Mr. Nathaniel Kendall, a well known respectable Christian man, said to the audience: "Gentlemen, years ago, when I became a Mason, I went through the same ceremony you have just witnessed, and on this very floor." Thus testimony followed testimony. "Good men" everywhere, left the lodge, and became swift witnesses against it.

After waiting, perhaps a year or two, for the first flush of popular excitement in this vicinity to cool somewhat, the now exposed, crippled, *crushed* "fraternity" issued a manifesto. They told the public that all the pretended "exposures" of Masonry were false. They reasserted the Divine origin and the immaculate purity of their "cruelly persecuted" institution! This was signed by a great many *names* of those who were, or had been Masons. One name of the latter class, was that of Benjamin F. Thompson of Woburn, Mass. Mr. T. afterward told me he did not put his name there, did not consent to have it put there, nor did he even know or hear of any such paper until it was printed and given to the public with his name upon it! He told me he had not been inside of a lodgeroom for several years. But perhaps the best thing he said was that, in his opinion, no man knowing what the Christian religion is, and what Masonry is, *can be, at the same time, both a Christian and a Mason.*

Facts like these might be multiplied indefinitely. They speak for themselves. Comment, therefore, is not needed. The promptness with which the public indignation was then aroused is easily accounted for in the fact that the public conscience had not then become debauched and perverted by the "Progress," "Advanced Theology," "Higher Criticism" and "Deeper Convictions" which, centering in our great "School of the Prophets," and now radiating therefrom, are scattering their baleful influence all over our beloved New England, and, more or less, throughout Christendom itself. May God speed the day when truth and right shall once more prevail, and Masonry, that great embodiment and perpetuation of the old pagan mysteries, shall again be held in that abhorrence it so richly deserves. T.

Reading, Mass.

SAFETY OF DISARMAMENT.—"What is at present the danger of foreign invasion, compared to the danger of producing dissatisfaction and discontent, and curtailing the comforts of the people by undue taxation? The answer must be this—*That the danger of aggression is infinitely less than the danger of those sufferings to which the present exorbitant expenditure must give rise.* The interest of Europe is not that in any country should exercise a peculiar influence; but the true interest of Europe is, to come to some one accord, so as to enable every country to reduce those military armaments which belong to a state of war rather than of peace. I do wish that the councils of every country,(*or that the public voice and mind, if the councils did not,*) would willingly propagate such a doctrine." —*Sir Robert Peel, 1841.*

There is great force in Spurgeon's pithy saying: "If God's providence is our inheritance, we need not worry about the price of wheat."

GEMS OF LODGERY.

BY ELDER NATHAN CALLENDER.

In the past five years some rare gems of lodgery have been evolved in Sharkville, Pennsylvania. More than ten years ago an estimable and well to do M. D. of said place and his gifted wife, struck the secret empire some telling blows. Soon the minions of lodgery made war on these reformers on a charge of slander. By liberal and skillful swearing, such as Masons are used to, the doctor was beaten and lost much money in the suit. Masonry drove the nail to suit itself.

One of the leading spirits against the doctor was the Christian (?) Knight, Hon. Shyster of Sharkville. He is now reported to be in the coils, having Masonically appropriated to his own use some soldiers' pensions, committed to his benign agency. The parties swindled, I understand to be, an infirm old man and a feeble old soldier's widow. Masonry looks after the widows and orphans, that is what it is for. Hon. Shyster, our Masonic gem of Sharkville is now in a way to undergo a process by friction, which will tend to evolve his rare and latent qualities. Whether the craft have the power to pluck this gem from the wheel before its merits are brought out, remains to be seen. Great efforts are being put forth to cover up its beauties.

Hon. Shyster is not the only gem in Sharkville. *Celestial* gems have come to the surface in the last few years. "Revs." we mean. Two of the three churches in this town have been blessed with numerous pastors. Some of them came and left with a sound record. But those were not lodge gems as those were which we are now concerned with. Some twelve years ago there came to this village Rev. Mr. *Changewell.* He declared himself an anti-lodge man under an injunction of an anti-lodge people—as they *then* were. In a few months this Celestial gem went to an adjacent town, while still pastor of said people, and joined the Masons. Hon. Shyster, who held the string to manipulate a first-class automaton, as Shyster proved himself, then sang,

"Hail, Masonry, divine Glory of ages shine," etc.

A blush of disappointment and chagrin came over Rev. Changewell when he failed to get his money back which had been solemnly pledged when he paid his fee at the lodge door. There was too much anti-lodge element in this too conservative church to wear this jewel patiently to the year's end. So Changewell left that people under a cloud. It is reported that Rev. Changewell after meeting some adverse changes, including a brief prison home for bad conduct and drunkenness, took to driving a street car in a Pennsylvania city. This is the latest intelligence the writer of this article has of him.

We next introduce the reader to Rev. Daubwell, a very Demosthenes, who served as pastor in Sharkville for some years. Rev. Daubwell came to this field in a fog which thickened into a storm-cloud and burst on his *devoted* head—devoted to "strong powder," Masonically speaking.

A Mason was he, true son of the craft
Running over with glee, all right fore and aft,
By whisky inspired he "loaded and fired,"
And soon from that parish ignobly retired.

The next, and third lodge gem who presided in said parish, in Sharkville, only briefly, was also reputed to be a man of many bottles, though upheld by a denomination, in orthodoxy *par excellence.* He could flourish and swell in an association of saints where an Anti-mason of unquestioned loyalty to God and truth would be villified and crushed.

We now come to the latest incumbent in said parish—Rev. Mr. Lillipute, a fine and a fancy sketch of a man. A true son of the G. A. R. (Grand Association of Renegades) and we suppose a member of the potent order of A. Y. M. S. True to the craft, he had long had the habit of imbibing "*Templar lemonade*" and other lodge beverages. After in a measure concealing his weakness for more than twenty years he was overtaken in this fault, as interpreted from the Christian standpoint, and was helped home by his friends, being too drunk to help himself. Though months have passed since this fact became public, we are informed this son of the craft is upheld in the denomination and is still preaching to a church near Sharkville.

How is it that such men are upheld by a Christian body? Is not Masonry a good thing? It can make inebriates and defend them, and that in the church of Christ. It can defend ministers in the church, in the pulpit, who, were they outspoken Anti-masons, with the same faults, would be blasted by the united breath of the lodge and the church. But, thank God, Anti-masons do not "charge and fire," as, in Masonic language, do these gems of the craft.

So "Masonry is a good thing when one is traveling," and where the constitution demands more stimulus than the legs will support; when the "grand hailing sign" may be used to all lawful brothers in case the poor unfortunate should not, under too strong a powder, become too weak or too foolish to give it. His fellow-craftsmen are sworn most solemnly to help him in distress and in all extremities, and, poor souls, who are more likely to fall into extremities than are these "*widows'* sons."

Query. Is Satan dead? How then are the children of the craft, the widows' sons?

SHORT SERMON.

TEXT: Why callest thou me good?

MY BRETHREN:—I verily believe that when the devil wishes to catch a certain class of gulls that are somewhat chary, as a last resource he baits his hook with a "good man;" one of those good natured souls whose highest ambition is to become the oldest Mason in "that quarter of the country." In ancient times Satan chose Pharisees for long prayers and broad phylacteries for his bait, and with these he caught much people, so that Moses was left almost without a following. Though the archangel himself strove to possess Moses and hold on to him, yet when at last the devil used Pharisees for bait, he prevailed over his adversary, the angel of light, and held his ground until the coming of the Saviour.

My friends, you all know how Satan tried to get the Saviour himself in order to bait his hook with, and what the result was. The Saviour told Satan plainly and directly, to get behind him; just as you should tell every "good man" that is offered to you by Freemasons as a candidate for office, or that dangles to you upon the Masonic hook in any way. Your language should be towards the Freemason precisely such as was that of the Saviour towards the Pharisee.

You all know too, my friends, how the "good man" Pharisee, lending himself for bait to the evil one, slyly made use of Moses for defeating Moses. Well, then, that is precisely what your "good man" Freemason is doing; he is making a crafty use of Christ for defeating Christ. He tries to outwit the Holy Ghost. He talks with unctuous piety about religion, about the Bible, about Christ, and makes you believe that a man who "lives up to Masonry" may not only have the glory of becoming the "oldest Mason" in the world, but be better even than Christianity itself. While falling down and worshiping Satan (for an office) in the lodge six days every week, and the seventh your "good Freemason" goes and justifies his treason against the Saviour in the church.

Were there no good men among the Pharisees—do you ask?

My friends, it is a very difficult thing to know who is good. It is hardly safe to call any man good so long as the contest over his soul between good and evil still remains undecided. But it is the most foolish thing in the world to imagine a man to be good because he struts as the High Priest of a Masonic lodge; unless, indeed, it is to suppose that a party must be good because it offers us a "good man" as candidate for the Presidency.

My friends, we Americans have more to do with parties and principles than we have with men. Concerning the goodness or evil of institutions and parties we can be more certain, and can unhesitatingly decide that Pharisaism, the Holy Inquisition and Ancient and Honorable Freemasonry, are very bad institutions. We know too, that the Democratic party has sought to defeat Democracy by making use of Democracy. We know that from that tree hangs the fruit of four millions of slaves; and we know that from the Republican tree, supposed to have been once good and virtuous, there hangs the fruit of all kinds of villainies, and all kinds of lodges.

My friends, let us make the tree a true American party, and then we may get good fruit.

So MOTE IT BE!

THE RESULT OF DISCUSSION.

The meeting of the Grand Lodge of Tennessee, Jan. 31st, 1884, was made memorable in the history of Anti-masonry, if not of the lodge itself, from a part of the report of the Grand Master, N. W. McConnell. He said that a revival of Masonry was needed. He found scattered over the State an army of non-affiliates whose ranks were constantly enlarging. He found also another army of sick Hiramites, members who retained their membership but rarely or never attended lodge—Masonically dead though with names on the roll. He determined to save what he could from these two classes, and his address continues, giving some facts that are highly interesting, as proving that earnest Christian instruction against the lodge is sure to have its effect, and that the claim

that Masonry let alone will die of itself cannot be defended:

"In view of this determination, the Grand Master issued a circular address to the different lodges, submitting a table of the losses and gains of the order for the nine years ending Jan. 1, 1883. In 1873 the membership was 19,622, the greatest number ever reached in the State. From that year to the first of January, 1883, a period of nine years, the membership has steadily decreased, and the net loss aggregates 4,419; and the aggregate loss from all sources reaches the appalling number of 15,126; the withdrawal of members is the greatest trouble, seven thousand three hundred and thirty-two having withdrawn in nine years. The circular urged members to impress upon those desiring to withdraw the fact that they ought not to do so without joining another lodge, and closed with an order that the circular be read at the next stated communication of the lodge, and the aid of the members be invoked in the endeavor to resuscitate Freemasonry in Tennessee, a report of the result to be made at the end of six months.

"The net loss for 1874 was 150 members; for 1875 it was 448; for 1876 it was 778; for 1877 it was 961; for 1878 it was 922; for 1879 it was 511; for 1880 it was 282; for 1881 it was 450; for 1882 it was 274. At the time this address went to press, the returns from 339 lodges had been received, and they showed a net gain of thirty-two."

THE CLOWN MASONIC.

In our last issue we took occasion to refer to the Masonic mummery which turned the dedication of the pedestal for Bartholdi's colossal statue into a pretentious farce. A few words more may not be amiss on the same subject. We are not aware by what authority the ceremonial laying of the corner stone of that, or any other public work, is handed over to a secret society which has nothing in common with Masonry proper but an empty name.

An easy-going community has hitherto tolerated the public exhibition of Masonic clowning on these occasions as a matter of custom. But we believe there is good sense enough in our public, if once awakened, to insist upon and compel the exclusion of the bedizened Past Grand Mountebank and Free and Accepted Tom-fool from the dedication of our public monuments, and send them back to cut their antics in the privacy of the lodge chamber. "Never," said the Supreme Ineffable Driveller, at Bedloe's Island; "never has our order assisted at a ceremony of deeper significance since the laying of the corner stone of Solomon's Temple." For cool and brazen impudence, this passes parallel.

Hoar antiquity, indeed, claimed for an order which cannot trace its existence back to the masking jest of a knot of Charles the First's Cavaliers, beguiling the tedium of their confinement in beleagured Oxford! Grave authorities even give Masonry a more recent birth, and name a certain London tavern, where in the reign of William III. certain merry-making tradesmen hatched out the tawdry Masonic jackdaw. Commander Gorringe, in removing from its Egyptian pedestal the obelisk now embellishing Central Park, traced, or fancied that he did, certain squares and triangles graven in the cement beneath the monument. Whereat Masonry cried exultant. Here was actually its signet mark impressed upon that which was old when the site of London was still a dreary pen, and the barbarian chased the bear through forests where now stand Vienna and Berlin. This is such logic as we might naturally expect from these banded impostors.

The square, triangle, compass and circle represent the tools of practical masonry, and are probably as ancient as the first builder in carven stone. And if he left the impress of his utensils on his work, he was simply marking it forsooth, with the symbols of a secret order, whose unbroken descent is still perpetuated by a mixed and promiscuous rabble of all trades, callings and professions! If Gorringe had found beneath the obelisk the impression of the insignia of some ancient Egyptian clown, the Past Grand Ninny of contemporaneous Masonry might detect some authoritative ear-mark to establish the antiquity of his order, and prove his own legitimate succession to the buffoon who flourished and rattled his bells, and capered in coxcomb and motley in the days of the Pharaohs.

To a vast number of the American people, the Masonic order is odious. To many more it is ridiculous. To Catholics it is both one and the other. And if its ramifications and occult influences could be accurately traced, we are gravely mistaken if it would not be found to be essentially vicious and menacing. Unbiased judicial integrity and strict conscientiousness in the jury box may possibly co-exist with the presence in bench and panel of the sympathies bred of a secret and oath-bound order; but we are not the first to assert that the insidious poison of Masonry has frequently corrupted justice at its fountain head. The toleration of the order has already in our history become a grave political issue. It has never cleared its hands of at least one assassination. We know what it is, when confident and defiant in its strength, it casts off its hypocritical mask in other countries; and we have, for the very secrecy it practises, no assurance that Masonry in the United States essentially differs from that of France, Italy, and the South American Republics.

But whatever be its drift, codes and influences, its public obtrusion before us, at the inauguration of our State or National monuments, or in our public ceremonies in any official character, is unwarrantable and offensive. Whether the Mason be knave, impostor or mountebank, let him keep his mummery and drool for the edification or honor of his own, and expend it over what he builds or buries. And if the sentiments of those who detest or despise him can only be aroused to open expression, we shall have seen the last of Mumbo-Jumboism pranking its arrogant folly in the face of the public.

What a stinging cartoon might not Keppler have drawn for us of the monstrous clowning at Bedloe's Island—showing the Past Grand Master and his attendant Merry Andrews in solemn foolery with their trowels and squares, corn and oil and wine, the clown's cap peering from beneath their hats, and conventional chain of sausages streaming from their rear pockets, while Liberty in the background reverses the torch of civilization and veils her eyes in shame.—*Catholic Examiner.*

"PROPHESY UNTO US SMOOTH THINGS."

This has ever been the desire of worldlings and hypocrites. They do not wish to be disturbed, dishonored or disgraced. Whatever iniquities they perpetrate, they wish to keep a smooth outside, and maintain a reputation for respectability and sanctity. But there is no guise in which the devil is more dangerous than when he appears in angelic form; and if he can hush and gag the servants of the Lord, he can work his mischief at his pleasure.

To expose the deceptions and reveal the snares of the enemy, the Lord sends his servants like burning and shining lights. He bids them to "cry aloud and spare not;" he demands of them that they be honest, frank, outspoken, and determined in rebuking wrong and exposing evil.

Such men will be hated and traduced by the crafty and the designing, but their record is on high; and when the Lord appears he will bring their judgment to light. They may labor without thanks or reward in this world, but the Turkish proverb is, "Do good and throw it into the sea, and the fishes will find it."

The world has been greatly benefited by the firm and steadfast testimony of honest and courageous men, who could not be frightened, or bought, or silenced; but who have rebuked iniquities, upheld truth, and have sent forth, by voice and pen, the messages of warning and admonition which God in mercy has given to them. Theirs has been no easy lot, but their work has not been in vain, and they shall not lose their reward when He who "came not to send peace on earth, but a sword," shall come again to bring that peace which shall be abiding and eternal.—*The Christian.*

PUBLISH THE BANS.

In reply to Mrs. Elizabeth Cady Stanton's article in the *North American Review*, the *Inter Ocean* suggests that instead of making divorces easier, there be some obstructions to bad marriages. It is an old idea revived thus:

Many of our readers can remember the time when the proposed marriage was solemnly announced in church, and notice given if any one had aught to say why the arrangement proposed should not be carried out to say so. This custom was peculiar to no denomination, although the custom was given more prominence in some churches than in others. For the most part the custom has fallen into disuse, yielding to a gradual process of decay. The Roman Catholics and the Society of Friends still cling to the old way, with some simplifications. Divorces in both these churches are very rare, almost unheard of among the Quakers. In theory the "giving in meeting," as proclaiming the bans is called among the latter, is not the announcement of a nuptial engagement, only the proposition to form such an engagement if the "meeting" is willing. This move must be made a month in advance of the marriage. The women of the society consider and report upon the matter from the side of the bride intendent, the men from the bridegroom point of view. The ordeal is a trying one for the young folks, although the custom has been softened somewhat of late. But the fundamental idea is maintained with sacred fidelity. As a consequence incongruous, uncongenial marriages are rare, and divorce almost unknown among the Quakers. If the idea at the bottom of the Quaker plan were adopted generally, and public sentiment refused to countenance impetuous marriages, the shores of life would not be strewn, as now, by the flotsam and jetsam of domestic infelicity, or, rather, our court records would cease to be so largely made up of the torn marriage certificates, broken wedding rings, and the like which go to make up "the skeleton in the closet." If the *North American Review* wants to do work for domestic happiness, let it lend its pages to the cultivation of a public sentiment in the direction suggested. Stop the cause of the divorce evil and the evil itself will disappear.—*Inter Ocean.*

A MORMON OBSERVATION.

A correspondent of the *Saint's Herald*, organ of the anti-polygomy Mormons, writes thus of a mining town in Colorado:

'Tis claimed that Coal Creek has a population of 2,000, though I think this is an exaggeration, but there are extensive coal diggings; and be this as it may, there are eight whisky and beer saloons in full blast, and rivers of lager beer being consumed; some of the fair sex, 'tis said, being foremost in the demoralizing practice. There are eight secret societies. Quite a respectable hall has been erected under the auspices of the order of Odd fellows, which is occupied every night save Sunday night by one or the other society.

Being at one time in company with a member of a very prominent secret society, he vauntingly said, it took one and a half hours to make a member, and added, "the oath they take is terrible." What monkey shines they go through in such secret conclaves, is hard to tell. And why a beneficiary society (if that is its only object) should want to be bound up in secret oaths and covenants, with grips and passwords, is puzzling. I have heard that some such places are very sacred, made so by the presence of the Lord, which is still more puzzling—when I remember that the Book of Mormon declares, thet the Lord worketh not in secret combinations. "I spake openly to the world," said Christ. "I ever taught in your synagogues and in the temple, whither the Jews always resort, and in secret have I said nothing."—John 18: 20. So that Moroni and Christ, two competent witnesses, condemn secrecy. "The truth shall make you free;" but how are men free when bound by oaths and covenants? I was surprised one day to see a peculiar sign on several conspicuous places and on inquiry was informed that it was a call for a public meeting of a certain secret society. It now seems that secrecy is the order of societies. Employers seem afraid of their employees, and *vice versa*. Secrecy appears to be the protection sought, or through it is thought a remedy may be reached. And so secret societies are spreading over the land.

SUCCESSFUL ARBITRATIONS.

The *Herald of Peace and International Arbitration* has the following: We record a few instances wherein arbitration has been successfully tried, with the names of the countries and the year in which the arbitration took place:

Between Great Britain and the United States in 1794.
France and the United States in 1803.
Spain and the United States in 1818.
Great Britain and the United States in 1826.
Belgium and Holland in 1834.
France and Holland in 1835.
England and America in 1838.
Portugal and the United States in 1850.
England and the United States in 1853.
England and the United States in 1855.
Chili and the United States in 1858.
Paraguay and the United States in 1859.
Canada, Costa Rica and the United States in 1860.
Great Britain and Brazil in 1863.
Peru and the United States in 1863.
Great Britain and the United States in 1864.
Ecuador and the United States in 1864.
France and Prussia in 1867.
Turkey and Greece in 1867.
England and Spain in 1867.
Great Britain and the United States (on the "Alabama") in 1871.
Great Britain and the United States (the San Juan dis pute) in 1872.
Italy and Switzerland in 1874.
Great Britain and Portugal (about Delagoa Bay) in 1875.
China and Japan in 1876.
Persia and Afganistan (Seistan arbitration) in 1877.
Spain and the United States (about Cuba) in 1878.
Great Britain and Nicaragua in 1879.
United States and France in 1880.
United States and Costa Rica in 1881.
France and Nicaragua in 1881.
Chili and Columbia in 1881.
Great Britain and Nicaragua (about the Mosquito Indians) in 1881.
Chili and the Argentine Republic (about Straits of Magellan, etc.,) in 1881.
Great Britain and the United States (about Nova Scotia fisheries) in 1881.
Holland and Hayti in 1882.

"The Pope's new encyclical letter denounces Freemasonry as atheistic, political, and revolutionary. Dr. Robert Morris, a well-known Masonic writer, replies that the Pope's indictment is true as respects the lodges of France, Italy, and the East, but not as respects those in England and America."

It is claimed that a Mason cannot be an atheist or infidel, and therefore a Masonic lodge cannot be atheistic or infidel How is it that the Masonic lodges of France, Italy, and the East are atheistic?—*Tennessee Baptist.*

FREEMASON AND MINISTER.

The newspapers inform us that Rev. Mr. Wilson, late Presiding Elder of the Methodist Episcopal church (South), was buried in Bellefontaine, according to the burial rite of the craft. We are very surprised at this. Christian sepulture has for ages been regarded as one of the privileges of Christian communion. In the first ages of the church the tombs of the martyrs, and all who died in the faith were called martyrs, were regarded as holy, and in absence of temples, those burial places were selected for the celebration of the divine mysteries. The burial of the dead was a ceremony next in importance to the baptism of the living. The bodies of Christians have been regarded in all ages as the temples of the Holy Ghost and the obligation of personal purity was predicated on the sanctity belonging to the habitation of divinity. The interment of the dead was a more important ceremony than the consecration of a church. In fact, the consecration of a church is a sepulture. The altar is the central object of consecration and in the marble of the table are inserted, as in sepulchres, the relics of the saints. Every mass throughout the world to-day is celebrated over the graves of the martyrs.

Mr. Wilson was regarded by his brethren as a minister of Christ's church with the rank of local bishop. We are told that he was a most earnest, active and successful member of his denomination. His panegyrist told us that in his death the church suffered great loss. Then why did not the church bury him? Or is sepulture regarded as a religious rite among the Methodist Episcopalians? Does not that denomination consider a dead man no better than a dead ass, to be buried with what the Old Testament calls the "sepulture of asses?" If she considers him anything above a brute she should have some way of testifying that regard. And we understand that the Methodist Episcopalians have a burial service. On this very important occasion they yielded in favor of the Freemasons.

Did they consider the prayers and ceremonies of the craft as constituting as proper burial service for a dead presiding elder as that furnished by their own denomination? The craft does not pretend to be a religious denomination or a religion at all? Do the Methodist Episcopalians consider their religion as no better than no religion at all? It would certainly so appear. * * * *

These Masons have become the handy men of our non-deuominational Christians; the fac-totums of the uuchurched world. They do not think that in obtruding their ceremonies they are giving offence to anyone. They lay corner-stones and dedicate public buildings when religious rites as practiced by any denomination of Christians would be considered a sectarian impertinence. * * * *

The church of Christ is the kingdom of Christ. This kingdom is distracted and torn by dissensions. There are organized rebellions, which call themselves churches; there are predatory bands, the most dangerous of which is the craft. The laws of Christ's kingdom are unchangeable and universal. Her ministers are duly appointed, duly commissioned, duly installed, and obedience to them is obedience to him who created both minister and ministry.—*Western Watchman.*

A trade journal published in Connecticut utters a needed and earnest protest against a form of desecration that is not uncommon, even where as a rule the Sabbath is respected and observed. It says: "The custom of making repairs and improvements on the Sabbath is, in our opinion, a loss in the end. . . . If men are required to work on the Sabbath, the influence will be demoralizing. They will not have the same respect for any law as they otherwise would, nor will they, in our opinion, have the same respect for their employers' interests. The whole practice is wrong, and contrary to the instincts of those even who have no religious convictions. . . . Work of necessity is different, and there would be no difference of opinion on that point. But be careful not to magnify a mercenary feeling into a necessity!"—*United Presbyterian.*

There is not much suavity, and no halting and hesitating, about duty. Brusque and blunt and determined, no obstacle can stand in its way when once the right is made known. With bent head and folded wing standing in the presence of the Eternal, the first prayer is: "Make Thy way straight before my face." When that prayer is answered, the voice of the siren expediency, charms she never so wisely, is never heeded. With a countenance like the sphynx, "Staring right on with calm eternal eyes," it speeds to the goal.—*Union Signal.*

Oh! what a weariness it is to live among men, and find so few men; and among Christians, and find few Christians; so much talk and so little action; religion turned almost to a tune and air of words; and amid all our petty discourses, pusillanimous and base, and so easily dragged into the mire, self and flesh, and pride and passion domineering, while we speak of being in Christ, and clothed with him, and believe it because we speak of it so often and so confidently.—*Leighton.*

AMERICAN POLITICS.

PLATFORM.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

POMEROY AND CONANT.

THEIR LETTERS TO THE NATIONAL COMMITTEE.

BOSTON, Mass., Sept. 2d, 1884.

To the Executive Committee of the American Prohibition Party,

GENTLEMEN:—The time is at hand when those who are accorded the right of suffrage are to choose the chief executive officers of the United States.

To reach an intelligent conclusion, the distinct issues in the pending canvass should be well defined and clearly stated; and I think there should be as few candidates and party organizations encouraged as is possible, to meet the requirements of a dignified public sentiment.

All party conventions, national in character have now been held, nominations made and platforms adopted. It now becomes the duty of the American party to see how it can cast its vote to best secure the objects it desires to see accomplished.

For myself, having no personal or private ends to promote and willing to serve the cause in any capacity, and learning that Mr. Conant, my associate, fully concurs with me in this sentiment, I desire to refer the whole question to the Committee, appointed at Chicago at our convention in June last, for such advice as they may make in the premises.

In this matter I feel assured that their recommendation will be cordially acquiesed in by the great majority of the people, while others may be free to vote as their best judgment and ripened experience may dictate.

With sentiments of the highest esteem,
I am, cordially and truly,
S. C. POMEROY.

WILLIMANTIC, Conn., Sept. 3d, 1884.

To the National Committee of the American Party,

GENTLEMEN:—Since the nomination of Hon. John P. St. John of Kansas for President and Hon. William Daniel of Maryland for Vice President by the Prohibition party, the subscriber has learned from good authority, he believes, that the above named gentlemen personally endorse the American platform of principles, not excepting the anti-secrecy plank.

Should the honorable gentlemen composing the National Committee of the American party, after obtaining satisfactory confirmation of the above statement, deem it wise and expedient to substitute the names of Messrs. St. John and Daniel upon the American ticket in place of Mr. Pomeroy and myself, the ticket will receive my endorsement and hearty support.

Respectfully,
J. A. CONANT.

THE CHANGE ENDORSED.

After having canvassed the whole question of changing the nominees of the American party, the undersigned, members of the executive committee, unanimously endorse the change and recommend the party to support John P. St. John and William Daniel for President and Vice President respectively. We are led to this conclusion by the following considerations:

1. Messrs. S. C. Pomeroy and John A. Conant, the nominees of the Chicago convention have recommended this action and with a magnanimity which ought to meet a rich reward, have laid aside all considerations of personal honor to effect harmony of action between the American and Prohibition parties. The action of the committee originates with them and to them the gratitude of the party is due for their unselfish, noble and patriotic course.
2. We have received personal letters from both of the Prohibition nominees which satisfy us that they are in accord with American party principles and that they have nothing to do with secret orders, but are open in their methods of work.
3. Through our secretary we have corresponded with the National Committee of the American party and from a majority of the committee have received letters endorsing the proposed change. We have also received a large number of letters from prominent individuals of the party consenting and in some cases urging that we follow the recommendation of Mr. Pomeroy and Mr. Conant in this matter.
4. The action of the National convention, foreshadowing such an event, and authorizing the committee to fill any vacancy which might occur in its ticket, would seem to amply warrant this course.
5. We recommend that in connection with the Illinois convention a national meeting of such members of the committee and party as can attend be held, that this action of the executive committee be there submitted for ratification and that, if ratified, a suitable address to the people be promulgated. We also recommend that action suitable to the honorable course of Messrs. Pomeroy and Conant be taken.
6. In taking this action we further recommend that the American party organization be pushed to completion and that the campaign be vigorously prosecuted in the interest of American party principles.

F. W. CAPWELL.
J. P. STODDARD.
E. W. KIRBY.
H. H. HINMAN.
E. D. BAILEY.
} *Executive Committee.*

THE ILLINOIS CONVENTION.

MONMOUTH, Sept. 3.

Arrangements for the convention here on the 11th and 12th insts. are substantially completed. The friends of prohibition and reform here feel quite confident that free entertainment can be furnished to all coming from abroad, and will attend to details at their respective prayer-meetings this evening. The local interest and attendance will be all that can be reasonably expected at an educational center and busy town like Monmouth. If there is a fair representation from different parts of the State as there should be, those anticipating good results will not be disappointed. Very few people here, or in fact anywhere, are indifferent to political movements at this time; but there are many who are as yet undetermined how they ought to vote. If our convention is a success it will make many votes for St. John and Daniel, for prohibition clean of the lodge. Let there be a grand rally, and let the friends on arriving repair at once to Opera House, where the committee of arrangements will assign them places.

J. P. STODDARD.

THE MICHIGAN CONVENTION.

The Macatawa Park meeting lately met with some head winds from bad weather and from the enforced absence of Secretary Stoddard, who was relied on for an address, but could not get the railway trains through washouts. The convention met Thursday morning, Aug. 28th, and adjourned to afternoon after arranging business. Rev. H. A. Day was elected president, and J. A. Cairns, secretary. An American State ticket was nominated. Rev. C. C. Foote, of Detroit, nominated David

C. Preston, his fellow-townsman, for Governor. Mr. Preston's letter published in last *Cynosure* is evidence of his adherence to American principles. Rev. J. L. Bush, of Whitehall, was nominated for Lieutenant Governor; George Swanson of Bedford for State Treasurer; Charles C. Foote, Detroit, for Secretary of State; A. C. Goodrich, Peach Belt, Adjutant General; J. O. Doesburg, Holland, Commissioner of State Land Office; O. S. Grinnell, Pittsford, Superintendent of Public Instruction; M. Veenboer, Grand Rapids, Member State Board of Education. For Electors at Large, H. A. Day, Parma, and F. Keppel, Holland, were chosen.

It was voted to correspond with the nominees of the Prohibition party and learn if any of them were ready to endorse the American platform, with a view to vote for them if such endorsement was given.

Rev. C. C. Foote made a brief address to the convention which then adjourned.

THE AMERICAN PARTY AND ST. JOHN.

FROM THE CHAIRMAN OF NATIONAL AMERICAN COMMITTEE.

DALE, N. Y., August 28, 1884.

Pres. J. Blanchard,

MY RESPECTED AND DEAR BRO.—It will be utterly impossible for me to attend the Monmouth Convention. Nothing would give me greater pleasure than to meet the nation's counsellors there. Will you kindly excuse me to the Convention, assuring them of my hearty co-operation in every effort to carry out the American prohibition platform. No compromise; no lowering of our standard or bartering the least jot or tittle of true American principle.

I am exceedingly sorry our candidates have decided in favor of changing the nomination. As to Hon. John P. St. John and Hon. William Daniel, I am fully persuaded that there are no two men in the nation who would be more acceptable to the prohibition element in all parties, and draw a heavier vote than they. Both have stated frankly that they can stand on every plank and heartily endorse the American platform. I see no valid reason, therefore, why we may not consistently endorse them as our candidates, and utilize the exceedingly strong current in the nation against the liquor traffic, to roll up such a vote for prohibition as will make the rum and lodge devil, which possesses both of the corrupt old political parties, *tremble*. It is only a question of time when all true Americans will be united in one grand American party, whose mission will be to destroy all *un-American* institutions and bring us back to be "the land of the free and the home of the brave." Let us with increased zeal put forth renewed effort in the line of organization; let there be no State, county or town in the nation but has a perfect organization of the American prohibition party, and that at once. There will be no dropping of name, organization, or principles, while we drop into the ballot box the St. John and Daniel electoral tickets. Truly yours, F. W. CAPWELL.

Ch'n. Nat'l. Ex. Com.

STAND BY THE AMERICAN PARTY.

Why? Because no other political party stands clear on all the great issues of the day. But shall we not vote for St. John? If the American National Committee, *by the advice of Senator Pomeroy,* say vote for St. John, then yes, *provided he's willing to openly renounce the Masonic government he swore to obey, and is willing to run openly as candidate of the American party as well as of the Prohibition party.* We should vote for him as the candidate of the American party, if at all. The two parties are not fused. While by invitation our representative was stating the principles and presenting the greetings of the American party at the Pittsburgh Convention, he was answered by hisses and insult. Did the Prohibition convention apologize for the insult? Members of the convention did privately apologize, but did the convention apologize? Have the Prohibition organs apologized? We've seen no such apology. It has even been said that the *Union-Signal* has even condoned the action of those who insulted us, and showed their contempt for our position. The insult to C. A. Blanchard was an insult to the American party, *and to American principles.* We cannot seek affiliation with a party that allows the principles we hold dearest to be scoffed at without even an apology for the insult. Let us not stultify ourselves. Let us respect ourselves. Let us honor our principles.

And then about Mr. Daniel. Who knows how he stands on those principles we hold dearest and most important? I have known John A. Conant for more than nine years. I named him for the second place on our ticket at the Galesburg Convention. He is every inch and every hair a temperance man, an anti-secrecy reformer, an American, a man, and a Christian. I don't flatter. To say less would wrong our mother-tongue. I honor the stand he took when our honored J. Blanchard thought best to advise the retirement of the ticket nominated at Galesburg, Conant saying that he didn't seek the nomination, but that having accepted it he did not feel at liberty to withdraw till the party thought best, and that he would then cheerfully do so. That spoke the man. He stands by his constituency. And shall we forsake a man like Conant for a man whom we may only hope or guess will stand with us? Let us not jump too quickly. Let us be true to ourselves, to our candidates, and to our principles. If we can vote for St. John and Daniel without a compromise of honor and principle, let us do so by all means; if not, let us stand by the nominations already made, first, midst, last, and all the time.

J. F. BROWNE.

A WORD TO AMERICANS.

DEAR CYNOSURE:—Allow me to say to our friends of the anti-secret reform, that I am anxious and ready to work shoulder to shoulder with all true reformers, and shall bless God for the opportunity, though I am not clear to pledge my vote to the Prohibition party led by J. P. St. John. Can I vote that ticket with the assurance that the lodge will not manipulate its nominees to promote its selfish and unholy ends, and use its prestige in the subsequent Presidential campaign to elect a rank Mason?

If the Pittsburgh nominees are on every plank of the American platform and will *publicly declare it,* I am ready to vote for them. I would just as soon ignore the prohibition as the anti-lodge plank; but will do neither if I do not vote at all. Our anti-secret reform must not be swallowed up by prohibition. Momentous as is the temperance question, the anti-secret issue is at least its equal.

Allow me to say, dear brother editor, that in view of the riotous outrage at Pittsburg, perpetrated upon the noble representatives of the American party by some of the leading men of the Prohibition party, that I must regard our brethren who can, after such abuse, merge into said party uninvited and unrecognized, the most confiding and the most magnanimous set of men this side the celestial world. Without a public and decent recognition of our platform and principles by that party, I cannot see how we can, without stultifying ourselves, go with St. John and Daniel. I will have to grow in confideuce and in magnanimity more rapidly than Canada thistles grow if under the present circumstances I grow up to the saints Johu and Daniel.

All this does not, however, say I shall not vote for them. I shall greatly rejoice in the opportunity to vote that ticket when it can be done without self-stultification. God bless the men and may they "dare to be a Daniel and dare to stand alone—dare to have a purpose true and and dare to make it known." But what will we do if in these United (?) States, among the endless variety of platforms, we find no ticket we can support?

Well, in that emergency we shall vote the *dual* platform—the one of two planks—and vote for a *King.* See the platform in Matt. 22: 37-40. Our King's digest of the moral law shall be one platform and He on whose "shoulder the government shall be, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," is our candidate. With our ballot steeped in prayer we will take us to the closet, where we will leave our vote to be written by the Recording Angel on our moral firmament, by the electric light, to be deposited in the celestial archives, again to turn up when our King shall "fold the heavens up, when they shall be changed." From our celestial precinct, chosen as our election district, we will go singing, "Thy kingdom come, thy will be done", etc., till lodgery, liquor, lying, licentiousness and all the Masonic progeny get to *their* G. L. A.—to Gehenna's lodge abyss.

Yours for *Regeneration* platform,

NATHAN CALLENDER.

NOTE.—To the brethren who write above, and others who may not have carefully noted all that has been said in the *Cynosure* respecting the Prohibition party, it is due to say, that while the condemnation of the lodge row at Pittsburgh has been severe because deserved, yet the distinction has been kept between the thirty or so secretists and the convention itself. While these were hissing and demanding revenge the vast majority approved Pres. C. A. Blanchard's remarks; and, as he looked upon the convention he plainly saw how numerous were his friends by their hearty applause and cries of encouragement. The chairman, Mr. Daniel, representing the convention, insisted on the speaker's right to the floor, and he kept it until through speaking, though in a tumult.

Some of our correspondents have believed the Prohibition party, as a party, to be controlled by the lodge, and composed of lodge sympathizers. It has been too much under that control in years past, but we are learning good things of it. The movement to hold the late Pittsburgh convention May 21, instead of in July, was made by the Good Templars in favor of their secret control. They were defeated. Dr. Jutkins, the secretary of their national committee was against them. He is no secretist. Gov. St. John was also opposed to the earlier meeting. Finch, the Good Templar champion, was voted down in Pittsburgh by lodge opponents, who marked his course and did not want his leadership. Leading men in the Prohibition party and active Anti-masons have felt grieved at some wholesale statements of our correspondents, carelessly made, and a word in their behalf is just.

A PROHIBITIONIST ON THE GOOD TEMPLARS AT PITTSBURGH.

NORTHFIELD, Minn., Aug. 26, 1884.

EDITOR OF THE CYNOSURE:—The course of the American party in adopting the national Prohibition candidates for the Presidency is wise and honorable. It has some features of "heaping coals of fire" in the right place. The treatment of Mr. Blanchard in the convention at Pittsburgh was highly censurable, and many of us deeply regretted it at the time. There were too many there who supposed they were managing a Good Templar lodge or some local collection in their charge, and far less conscious of the rights of others than of the importance of their own ideas. The dignified proprieties of that great national occasion were above their perception. It was sometimes very different from our national convention there in 1852, for liberty. But in its essential action the convention was a grand success, the nation will feel its power, and a vote be cast which will be as decisive against the horrible liquor power as the 150,000 in '52 were against the slave power. They as certainly fixed its doom as the vote of 1860. The whole country saw that all efforts to intimidate, cheat, divert or compromise the great upheaval for liberty, humanity and justice, were useless; that slavery must come to trial, and having no defense it must fall. This glorious result is now certain if professed temperance men will vote as they talk.

The issue is made up before the country, and the position of all parties is beyond doubt. The liquor chieftain says, "Let us alone," and all parties but two essentially respond, *We will.* And every vote cast for them says, Let that awful curse go on undisturbed and lay 100,000 dead along our country's path each of next four years, making 400,000 victims sent to eternal destiny by consent of American ballots! There is no neutral ground. Every voter *must* say yes or no to all this pagan massacre, and there will stand the record "when the books are opened." Will not Christian men, ministers, and religious editors, pause and think before they commit this horrid crime, and lead others to do it? Bishop Ireland, a Catholic, says, "It is an insult to be asked to vote a liquor ticket." What then is it for Protestant Christians and ministers to join hands with saloonists and drunkards, and "let their light shine" along the path to the polls to cast with them a common ballot? They are pledged to vote against every party and candidate opposed to their business; but they are well satisfied with both of the national old party tickets—are they deceived? Would Jesus Christ, if a voter now, vote their ticket with them? Ask him. A. WILLEY.

PROHIBITION IN MASSACHUSETTS.

Dr. A. A. Miner of Boston, who spoke so eloquently at the Washington convention last February, sends the following to the *Union Signal* as a testimony to the kind of prohibition sentiment fostered by the Republican party in some quarters:

PROHIBITION OVERTHROWN BY REPUBLICANS.

"The statement of Francis Murphy 'that independent prohibition action in Massachusetts was the means of overthrowing the prohibitory law,' not only is not true, but it is grossly and utterly untrue. That law was overthrown by the Republicans. It was done covertly, hypocritically, and in a most cowardly manner. In those New England States where they have not repealed the law, as in Maine, New Hampshire and Vermont, they are guilty of mischiefs almost as great in their refusal to execute it. In Democratic cities and towns it is the same. Concord, N. H., is an illustration. A combination of some of its best citizens, including many clergymen, waited on the mayor, sheriff, marshall and police, urging them to execute the prohibitory law, in violation of which liquor selling abounds, and they flatly refused, the mayor saying: 'He was not elected to execute the law.' And yet he had taken his oath to execute it. Perjury against the interests of a private citizen is adjudged worthy of the State prison. How much more when committed against the public!"

The Chicago *Daily Herald* is sound on the philosophy of voting: "A vote cast conscientiously for any object dear to the citizen's heart is not thrown away. There is but one way to secure prohibition, and that is to vote for it. If the votes are few they will not be effective. If they are numerous and some politicians are hurt by them they will make an impression somewhere. No more cowardly and un-American idea was ever advanced than that a minority party should refuse to express its real sentiments at the polls lest it throw away its votes. The only votes that are thrown away in this country are those cast in opposition to the conscience of the voter."

When is a vote thrown away? When a man throws his principles one way and his ballot another.

The political campaign is rapidly verging toward a ten commandment basis. The close scrutiny of personal morals reaches even the candidate who smokes, especially if he be a Prohibitionist. It is a wholesome symptom.—*Signal.*

Indiana has one illiterate voter in every thirteen; Massachusetts one in every sixteen. The Northern States range from one in ten in California to one in thirty-one in Colorado. In the Southern States, the illiterate voters in South Carolina are more than one-half; in Alabama, Florida, Mississippi, Georgia, North Carolina and Virginia, one in two; while Missouri with one in nine presents the best record.

CORRESPONDENCE.

LODGE INCIDENTS IN AUSTRALIA.

NATIONAL CITY, Cal., August 21st, 1884.

DEAR EDITOR:—As your space and time demand brevity, I will only give here a few facts to show that remarkable instances of corruption in polities, law and morals, exist in Australia. Some three years ago the Parliament of South Australia, then assembled, passed a measure conveying 80,000 acres of the public estate to themselves, and the exposure of this was due to an independent man of means in the neighboring colony, Mr. W. E. Adcock of Hawthorne, Victoria, particulars of which can be given if required.

Second, in the year 1869, the then Governor discovered £16,000 deficit in the public funds, supposed to have been embezzled by a former treasurer, who was a Freemason, who obtained influence, and pressure was so strong as to prevent the Governor from appointing an auditor as he had threatened, with a view to show where the money went.

Third, in the town of Gawler, twenty-five miles from Adelaide City, a police constable, a member of the order, and a single man, promised marriage to each of the daughters of three farmers, and left them after their seduction. Each of these women were highly respectable, and, strange to say, met each other to condole and deplore the misery brought upon their households. This man, a police officer, was shifted, promoted, and his salary raised in another district, where he again introduced misery in another family, and was then sent a long way off to another district, where he fell from his horse and broke his neck.

Fourth, in the city of Sandhurst, Victoria, 103 miles from Melbourne, the postmaster was discovered taking money notes out of letters by a skillful detective. After many years of such plunder and widows' earnings squandered by this man, and much trouble to detect him, many innocent men having been dismissed with the brand and rumor of suspicion following in their wake, this man was brought to trial and discharged three times, and finally the government had to abandon the prosecution, after costing several hundred pounds. This was done in the face of positive evidence, and this man eventually committed suicide.

Fifth, some detectives connived at a robbery of some valuable property from a draper shop. The goods were sold to a man who bought stolen goods at the instance of the police. The draper found his goods with the aid of a friend, and the officers were found aiding and abetting; but two were Masons and the commissioner of police, who advised the draper to buy back the goods. The draper went to a lawyer, who advised him to rather bear the loss than spend money in an unprofitable suit, and these men still retain their positions.

Sixth, there is a firm of solicitors in Adelaide, some of whom are Masons, and of the heartbreaks these men have caused to the poor and oppressed, words would fail to show. Permit one case. They made a charge of ten guineas (£10, 10s) to a poor ignorant widow for engrossing letters of administration to her late husband's estate, which was of the value of £350. The work consisted in writing some hundred words in the center of a piece of parchment, and would have been overpaid at a guinea.

On the advice of his lawyers a man defended an action in which land to the value of £1,000 was involved. He lost his case, and had to pay the costs of both sides. The bill was only for a portion of his own costs, and did not include the cost of an appeal nor his solicitor's charges, nevertheless it exceeded £856.

That such things should be daily done and we live is marvellous, to say nothing of the adverse decisions given against poor and other suitors in the Supreme Courts of Australia where wealth is involved, but these are samples of what comes to the surface at times. Probably there is much we never see or hear of that warrants us in thinking as of old that horrible things are done in secret, and though we may rest assured our sins will find us out, yet very often justice is so tardy as to be no benefit to the oppressed in this life. Truly there is a great and wide field for social reform in Australia, where violence and robbery reigned triumphant when I left its shores; even freedom of speech and thought was being martyred hourly. Yours truly,

BENJAMIN JUDKINS.

A CAMP-MEETING INCIDENT.

CLEARPORT, O., Aug. 29, 1884.

At the M. E. camp-meeting near Lancaster, O., Sunday, Aug. 24th, a preacher named Clement collected a crowd around him on the grounds, and proceeded to tell them that there was no necessity for and no good in camp-meetings, that they were usually carried on for the money rather than for the religious benefit, which was particularly the case with this one, etc. He continued in this vein some fifteen minutes; when, without any warning to desist, he was seized by four of the ground police and half dragged, half carried from the grounds. As he was being borne along he sang hymns and shouted, "This is the manner in which Christ was crucified."

Being released he soon collected a crowd outside the gate and began preaching as before. Again he was seized, placed in a cab and driven to town before the mayor, who immediately ordered his release, saying that he had done no wrong. His persecutors were no sooner back to the camp than their victim was back also, and continued to preach outside the grounds until night-fall. The man claims that he is moved by Providence to preach against camp-meetings, and travels about from one to another for that purpose. Much indignation was expressed at the conduct of the Methodist brethren as there was nothing about the man's demeanor warranting such treatment. It is said that had he again come on the ground his friends would have sustained him and a conflict would have been the result. Whether Freemasonry had anything to do with this is not known, but it is no secret that the Methodist preachers here are almost all Masons, and it is possible that the speaker may have made some slighting allusion to their pet institution, which would of course greatly incense them. Only a couple of weeks previous to this, the same man was arrested, thrown into the jail at Lancaster, and after several days' confinement was released without a charge being preferred against him. C. M. STRICKLER.

A ST. LOUIS SERMON.

ST. LOUIS, MO., Aug. 22, 1884.

DEAR BRO. K :—There is a well known quotation that runs thus: "Plato is my friend, Socrates is my friend, but Truth is more my friend." Heretofore few have said as much for the distinctive anti-secret truth. And, indeed, we are often led to wonder that more Christian people do not espouse the cause that declares unflagging war against so arrant and deceitful an anti-Christ as secret societies. But the smallness of the number of anti-secretists is attributable to the hampered efforts of so few who have propagated the truths of the reform since its inauguration. When we consider the obstacles—scarcity of funds, deadly and ruining opposition from the enemy (which was and is still expected and welcomed), fewness of workers, and what would seem to be the most lamentable, the active opposition and neutrality of the Christian ministry. When we consider all these and more, the accomplishments are marvellous. But re-enforcements are gathering, and God is leading on.

Some of the "popular" pulpits have taken a stand that is unmistakably "out and out for Christ," and martyrdom is necessary. It was my pleasant privilege to listen to a sermon by Prof. A. H. Currie, D. D., of Oberlin College, I think, in Pilgrim Congregational church (Dr. Goodell's, who is now in Europe). The result of my note-taking is as follows: Text: Luke 2: 51, 52. The lesson drawn from these verses was a beautiful tribute to the home and family. Since Christ was a child, children are more blessed and mothers more kind. The family stands today as the prop of Christianity, and Christ made it so. The family is the primary department of the great school of life, and therefore the most important. "In childhood we consider its homely attractions inferior to something else which we seek outside of the pale of home. In manhood we desert home for the club or the street."

Just after the above utterance there was a change of position on the part of many in that great audience, which showed they were "hit." But the speaker was calm and kind in the remainder of the sermon in which he appealed to all to make the most of home, and let nothing infringe upon its sacred sphere.

Dr. Currie is acting pastor of this church during the absence of Dr. Goodell, who is, according to latest dispatches, dangerously ill, in Leamington, England.

Yours in Christ, EDGAR WYLIE.

PITH AND POINT.

TESTIMONY OF REV. JOEL SWARTZ, D.D.

I have from independent inquiry, and, unhappily, from personal experience been long persuaded of the evils and dangers of lodgery in its influence upon the individual member, the family, the church and the state, and so should be glad to see the thing swept from the earth. I know what it is to suffer from opposition to the evil system, though I have endured little in comparison with others.

PUBLIC PARK MUSIC ON SUNDAY.

Whatever may be the justification of the New York city government in appointing a band of music for Sunday recreationists and pleasure seekers, there can be but one view of it in its bearing upon the really Christian community. It is plausibly alleged that the music will attract people from the slums and vice-nurseries of the city, and thereby help to purify and elevate many of the unfortunate and degraded ones—but even if this claim is admitted there is on the other hand the danger of alluring away from religious influences thousands who may have attended divine services and may thus be induced to seek their own pleasures on the Lord's day, instead of being earnestly continuing in the Lord's work of teaching, or visiting the sick, or even meditating on the truths they may have heard in the sanctuary and Sunday-school. Nothing is easier than to persuade men that what is pleasant to them is no harm to any one else. The pleasures of sin or of practices like those of *Aaron and the people* who ate, drank and played *in sin* when Moses was up in the Mount, are ever seductive and dangerous to the higher life duties. Whilst we may not condemn the City Council, we would nevertheless solemnly warn *Christians* against giving such performances any countenance by their presence—rather let them seek to win the crowds by the heavenly manna and the songs and music of love divine. T. H.

A WORLD'S ANTI-MASONIC CONVENTION.

Is it advisable, it is asked in a late *Cynosure*, to unite with French Anti-masonry and have world's Anti-masonic as they had world's anti-slavery conventions. It is the best safeguard against the political death of Morgan Anti-masonry and that of the present time as foreshadowed in the proposed fusion with the Prohibition party, the stronger and consequently controlling division. It will also supply needed information independent of a subsidized press. B. T.

BIBLE LESSONS.

LESSON XII.—September 21, 1884.—A Song of Praise.—Ps. 103: 1-22.

GOLDEN TEXT.—Bless the Lord, O my soul, and forget not all his benefits.—Ps. 103: 2.

[*Open the Bible and read the lesson.*]

COMMENTS BY E. E. FLAGG.

THE REASONS WHY WE SHOULD BLESS GOD.

1. *For preservation from famine and pestilence.* Vs. 1–5. Before the discovery of vaccination a large proportion of the human race were swept away yearly by small-pox. Its ravages spared neither king nor peasant. Now it is so thoroughly under control as to be little dreaded. The plague or black death used to visit Europe periodically as an epidemic, fearfully decimating the population. Now it is hardly known. Dreadful famines used to be frequent, but they have generally ceased among civilized nations. In John 6: 24–26, we have an incident which shows in a striking light the scarcity of food among the common people in our Saviour's time. In the poorest countries of Europe at the present day multitudes would hardly be found following a popular leader merely for the chance of getting a piece of bread! We may say that science has caused this improvement in human affairs; and it is true that sanitary knowledge has greatly advanced since the days when even London had no sewerage system, but all the garbage and refuse of a great city was poured indiscriminately out of the windows into the street below, and that our tables are supplied with much better food and in far greater variety than kings could command a century ago. But that is a very short-sighted view which cannot see a divine hand back of science, "healing our diseases" and "satisfying our mouth with good things."

2. *For freedom from oppression.* V. 6. Many unjust laws of the past have been repealed. Poor debtors can not now be sold or sent to prison. Negro slavery is a thing of the past, and even animals are protected by law from cruel usage. This advance in justice and humanity comes through the benign teachings of Christianity. It is "the Lord who executeth righteousness and judgment for all that are oppressed." But there are other forms of oppression. The tyranny of strong drink holds half a million captives in our own land, the tobacco habit even more, while many thousands of honest workmen are held in bondage by secret labor unions. That many of these are willing captives does not make the case any better. Slavery's most terrible effects are when it so degrades men that they lose their natural desire for freedom.

3. *For his mercy to our forefathers and his covenant mercies to their posterity.* Vs. 7, 17, 18. Our pilgrim fathers did not think that politics and religion should be separated. They made the service of God and the service of the state one and the same thing. The American platform goes back to the old foundation principles on which our nation was reared, and only as those principles triumph can we expect to be saved from national ruin. The Jews were not saved by being children of Abraham. "The mercy of the Lord is to such as keep his covenant."

LIGHT FROM THE WORD.

What constitutes real slavery? Rom. 6: 16; 2 Pet. 2: 19. What does God demand of our nation? Jer. 22: 3; Ez. 20: 19, 20.

OTHER NOTES.

As in the lofty Alps some peaks rise above all others, so among even the inspired Psalms there are heights of song which overtop the rest. This one hundred and third Psalm has ever seemed to us to be the Monte Rosa of the divine chain of mountains of praise, glowing with a ruddier light than any of the rest. There is too much in the Psalm for a thousand pens to write; it is one of those all-comprehending Scriptures which is a Bible in itself.—*Spurgeon.*

"Bless his holy name." The *name* of God frequently signifies his nature and attributes in Scripture. Now, *holiness* is the glory of this name; the purity of God is that which beautifies all his perfections and renders them worthy to be praised.—*William Dunlop.*

"Forget not all his benefits." This touches the secret spring of so much ingratitude—forgetfulness, the want of re-collection, or gathering together again of all the varied threads of mercy. Comp. Deut. 6: 12; 8 : 11, 14. "*Si obliviscris, tacebis*" (If thou forgettest, thou wilt be silent).—*J. J. S. Perowne.*

"Healeth all thy diseases." All the healing power of the body is from God. He also leads to the right medicines and care of the body, to healthful habits; and this way as really heals our diseases as if he should heal without means. Spiritually we are daily under his care, and he visits us as the surgeon does his patient; *healing* still (for that is the exact word) each malady as it arises. No disease of our soul baffles his skill; he goes on healing *all*, and he will do so till the last trace of taint has gone from our nature.—*Spurgeon.*

"From destruction," or from the "grave." From his earliest days the psalmist was the child of providence. Many were the hair-breadth escapes and the wonderful deliverances which he experienced. Well, therefore, might the psalmist stir up his soul, and all that was within him, to bless the Lord with most fervent gratitude who, by so many signal deliverances, had "*redeemed his life from destruction.*"—*John Stevenson.*

"Who satisfieth thy mouth." No man is ever filled to satisfaction but a believer, and only God himself can satisfy even him. Many a worldling is satiated, but not one is satisfied. God satisfies the very soul of man, his noblest part, his ornament and glory.—*Spurgeon.*

"For all that are oppressed." This is especially true of all the oppressed among God's people; but it is also true that God is against *all* oppressors everywhere. His laws

and his providence are against oppression, and no oppression succeeds in the long run. All individuals or corporations who gain wealth by oppressing the poor are *certain* to suffer from their course. God will not let them have enduring success.—*Peloubet*

"His ways unto Moses." (1) By revelation on Mount Sinai of himself, his laws and his plans for the people, and (2) by what he did for Moses personally in training him for his work, in speaking to him, in delivering him from his enemies, and for Moses as leader of the Israelites. —*Peloubet.*

"And plenteous in mercy." Rich in it, quick in it, overflowing with it; and so had He need to be or we should soon be consumed. He is God, and not man, or our sins would soon drown his love; yet above the mountains of our sins the floods of his mercy rise.—*Spurgeon.* The commodity which we stand in need of is mercy and the pardon of our sins, because we have been unholy and ungodly creatures; this commodity is abundantly in God. There it is treasured up as waters are in the storehouse of the sea; there is no end of the treasures of his grace, mercy, pardon, and compassion.—*John Goodwin* on *"Being filled with the Spirit."*

"Hath not dealt with us after our sins." He has not inflicted the judgments we have merited, nor deprived us of the comforts we have forfeited, which should make us think the worse and not the better of sin, for God's patience should lead us to repentance.—*Henry.*

"He remembereth that we are dust." Made of dust, dust still, and ready to return to dust. We too often forget that we are dust, and try our minds and bodies unduly by excessive mental and bodily exertion; we are also too little mindful of the infirmities of others, and impose upon them burdens grievous to be borne; but our Heavenly Father never overloads us, and never fails to give us strength equal to our day, because he always takes our frailty into account when he is apportioning to us our lot. —*Spurgeon.*

"The wind passeth." The east wind (Jer. 4: 11, 12) changes in a moment a garden into a waste.—*Cook.*

"Bless the Lord." All Jehovah's hosts, all Jehovah's servants, all Jehovah's creatures, inanimate as well as animate (Ps. 104: 4), in all places of his dominion, must take up the thanksgiving, and praise, and blessing. It is (Rev. 5: 13) anticipated.—*A. A. Bonar.*

A REVIVAL.

TOKENS OF THE NEED OF A REVIVAL.

1. Inattention and insensibility to the preaching of God's word.
2. Dullness, inactivity and formality in social meetings.
3. Neglect of closet and family prayer and attendance upon public worship.
4. Declension in piety, and the prevalence of a worldly spirit.
5. In particular, the prevalence of a money-loving, fashion-loving, pleasure-loving spirit.
6. Conformity to the world in general conversation and conduct.
7. Boldness and strength in abounding iniquity, and cowardice in Christian testimony, with weakness of resistance.
8. Lack of fervent charity and peace among brethren.
9. Lack of the manifested presence, power and guidance of the Holy Spirit.
10. Lack of anxious, tearful, and active compassion for perishing sinners.

MEANS TO PROMOTE A REVIVAL.

1. Humbling ourselves contritely before God. Jas. 4: 6–10; 1 Cor. 2: 7.
2. Confession and putting away sin. Jas. 5: 16; Psa. 51: 12, 13.
3. Unreserved consecration. 2 Cor. 5: 15; Rom. 12: 1.
4. Absolute faith in the promises of God. Heb. 11: 6; Mark 9: 23.
5. Reconciliation with brethren. Mat. 5: 23, 24; Eph. 4: 26.
6. Diligence and delight in Bible study. John 5: 39; Psa. 119: 97.
7. Sighing and crying on account of abounding iniquity, and burden-bearing for perishing souls. Ezek. 9: 4; Rom. 9: 3.
8. Fervent and effectual prayer, especially for the Holy Spirit. Acts 1: 8; Acts 4: 31.
9. Preaching and exhortation in the Holy Spirit, for the special purpose of saving sinners. Rom. 10: 14, 15; Heb. 10: 25.
10. And finally, faithfulness in every known duty. Rom. 12: 4–8; Acts 20: 17–31.—*Rev E. P. Marvin, in Notes for Bible Study.*

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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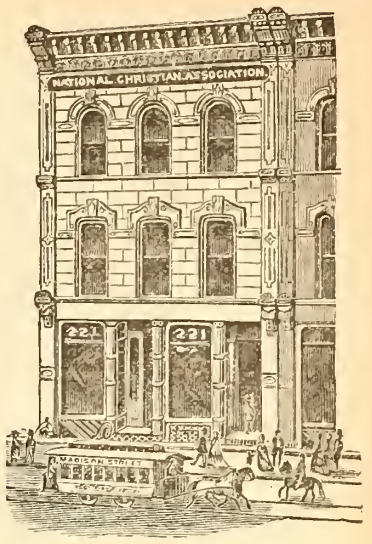
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CHICAGO, THURSDAY, SEPTEMBER 11, 1884.

CAMPAIGN RATE!

Four copies of the CYNOSURE *until after election for $1.00, to one or different addresses.*

"Don't mix religion and politics. Give us the Gospel." One half the Old Testament and a considerable share of the New deals directly with politics. Preaching salvation by Christ without assailing slavery, saloons and secret societies is sowing among thorns. It is disobeying the command, "Take up the stumbling bloeks out of the way of my people."

Freemasons hover delicately over the political arenas of all parties like buzzards over battlefields, wishing to share in the action only to secure the prey.

In spite of steam and lightning it takes time to collect facts and lay them before our readers. Good Elder Nathan Callender and Dr. S. Collins, with many, very many others, will find their perplexities all vanish and the American party in open sea with sails all set and a fair breeze, in one or two numbers more—unless we meet a squall.

THE TEMPLE OF HONOR.

Dr. Tait says, "The order is neither political nor a church."

Ans. Then certainly it is not temperance; for temperance is both politics and religion. We lately met a former master of a Masonic lodge, who said, "True, I was waked from my bed at night to consult about the borough elections next day; but I was only consulted as a man, not as a Mason." "But," we suggested, if the devil should get the Mason, what would become of the man?" This pretence of secret societies that they are "not political," though some may be deceived by it, is the boldest possible pretence. It is a continental hypocrisy. After Gen. Logan had been feted, toasted, and hurrahed by the Grand Army of the Republic, and hailed as the future Vice President of the United States, the beer and whisky fumes had not left their breath, before they would look grave and assure you, "It's not political: no, Hal; not political."

Again, Dr. Tait—"No man or party can or does claim it as his own."

True, and this is equally true of "The ancient order of harlots," yet this ancient order has a material influence on families, polities and religion.

Again: "It is neither a 'side show' of Masonry nor any political party."

Yet its secrecy, degrees, regalia, altar with Bible on it, its signs, symbols, itself even are Masonic. Even the loathsome symbol of "The point within the circle," which Mackey's Lexicon tells us was originally intended to represent "the male and female generative organs," is used to teach boys of twelve years and girls a little older, the important lessons of temperance!

There is but one way possible of accounting for the presence of Christian gentlemen like Dr. Tait in such infamous caricatures and Satanic mockeries of virtue and goodness; and that is the way that "Aaron, the saint of the Lord, was drawn into the abominations of cattle worship at the foot of Sinai: that is, the thing is popular. "Thou knowest the people that they are set on mischief," was his excuse to Moses; and the people, in turn, are blinded by its sorceries.

THE CHANGE OF CANDIDATES.

The late Iowa American party convention commissioned the senior *Cynosure* editor to present these two questions to Governor St. John, which at Lake Bluff were duly presented and the Governor has promised a reply:

1. "Do you consider your Masonic obligations binding?"
2. "Have the Masonic secrets been revealed?"

As soon as his answer is received the Iowa brethren shall have it.

This puts St. John into a dilemma, not unlike that in which the Jewish rulers placed Christ when they required him to say whether it was "lawful to give tribute to Cæsar." If he said No, they would have aroused loyal Cæsar men and howl that he was robing the Roman revenue. They doubtless hoped he would say Yes; and so they would have embroiled him with the masses, who hated Cæsar's taxes, and held it unlawful for Jews to pay them, just as Democrats condemn the tariff, but pay it all the same.

Why then did we take these questions to St. John?

Because an incurable breach between St. John and one or the other, Masons or Anti-masons, is simply inevitable. Masons worship devils in their lodge; Anti-masons worship Christ, while heathen Romans were not much different—"hypocritic politicians." So Christ would not answer them, but called for a penny and pointed them to Cæsar's image on it, by using which they themselves confessed that Cæsar owned the taxes. So the Saviour kept the humbugged Jewish masses on his side: and St. John may keep the humbugged masses of Good Templars, Templars of Honor, etc., etc., on his side. Thousands of them are just as honest as the most honest Americans, and we are unwilling to drive them off if we can help it. But Masonry must go to the wall, and her whelps must follow.

So we warn our Iowa brethren that we shall be very lenient on Gov. St. John's answer whatever it shall prove to be. Indeed, when we gave him the questions, we felt for him as if we were putting him into a cauldron of boiling oil, to let him live if he could; and we thought we were putting Mr. Daniel, like his name-sake of old, into a den of lions to let him shift for himself there; and about the same question too, viz., a man-contrived worship. But we believed, and still believe their God will deliver them.

A religious "invention" is a "cursed thing," and Moses was directed by God himself how to save the nation from its destroying the sanctity of the OATH, and so everything which rested on it. "Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing." Deut. 7:26. "And there shall cleave nought of the cursed thing to thine hand, that the Lord may turn from the fierceness of his anger, and show thee mercy, and have compassion on thee, and multiply thee as he hath sworn to thy fathers."—Deut. 13:17.

The night initiations, prayers, signs, grips, oaths, ceremonies and obligations of secret "orders," temperance or other, are simple religious "inventions." "Verily," says the Psalmist, "Thou wast a God that forgavest them; though thou tookest vengeance of their inventions." Ps. 99:8. Religious *inventions* now are "abominations" as they were then. Because they undermine oath, ballot-box, jury box, communion-table, court house, legislature,—all by the simple process of substituting themselves for religion, displacing Christ, ignoring his atonement, and sending men and nations to destruction. Frederick Seward uttered this calm, clear and correct sentence to the writer in Thurlow Weed's parlor: "A secret political society is hostile to every American principle." And so it is. And every secret society is "political" where the masses vote.

We are willing and desirous to retain for St. John the votes of thousands of Good Templars, etc., who are honest and patriotic men. But we are not willing to sell Christ, the oath, popular government, all we hold dear in two worlds to keep those votes. Nor can we if we would. The Masonic lodge never will trust St. John. Masons who led Kansas Republicanism, met in State convention; adopted a prohibition plank, and nominated St. John on that regular caucus platform. St. John refused to run a third time. They whined, whimpered, almost cursed him—You've got us into Constitutional Prohibition. You are the only man who can execute the law: we can't do it. The people trust you, not us. And now you have put our Republican party into the prohibition boat, you are going to quit the helm and skulk ashore.

St. John yielded, and the very men, Ingalls & Co., who forced him to run by appeals to his honor, and love of prohibition, bolted their own platform, bolted their caucus candidate, bolted the man who had never bolted a Republican ticket, and, by Masonic distillers' and brewers' money, poured out by thousands, they sunk St. John thirty thousand votes, by the cry of "No third term;" "St. John is not the only man in Kansas," etc., etc. And these glorious Republicans elected Glick, a Mason, a rebel, a secessionist, a whiskyite, a Lecompton Democrat—by Republican prohibition votes!

Will the lodges, which took the Milwaukee brewery, and Peoria whisky money into their dark closets; spread it by invisible hands over the one hundred Kansas counties; bought the poor exodus negroes by whisky and tobacco to vote against their good angel St. John,—will these wretches ever do anything but betray the man whom they defeated? Never! never! If St. John has a lingering hope from the lodge, he is still bewitched by it. BUT HE HAS NOT. Seventeen years he has shunned their doors, and refused their dues, and next week, God willing, you shall "hear the conclusion of the whole matter."

—The *National American* of St. Louis thinks the American party could not have polled 50,000 votes, but "twenty times that number of voters are in hearty sympathy with its doctrines."

—The *Cynosure* has endeavored to speak truly of Gov. St. John and his practical renunciation of the lodge, but the secretary of the National Prohibition Committee, himself no lodgeman, writes that he is informed by a high Mason that St. John is not a member of the order.

—It is said that the Detroit *Evening News*, the paper of largest circulation in that city, within two or three days after the Chicago Republican Convention, said the Masons of the country would probably unite against Blaine. Is this plan being carried out? Everybody investigate and report to the *Cynosure*.

—Rev. A. H. Hall of College Springs, Iowa, chairman of the State Central committee, has proposed to the editor of the *Cynosure* to speak at several prominent points in that State for the American nominations and set the ball rolling in Iowa.

—The Iowa State Christian Association at its annual meeting at Washington elected the following officers for the year: President, Rev. George Warrington, Birmingham; Vice President, Rev. T. P. Robb, Linton; Corresponding Secretary, T. C. Maughlin, Washington; Recording Secretary, A. W. Hall, College Springs; Treasurer, Joseph A. Laird, Wayne. These officers form the executive committee.

—The *Christian Statesman* has been tempted by the general movement of every interest toward politics to begin a campaign edition, with special effort to gain permanent friends to the great reform it represents. A series of able articles will be published during the twelve campaign weeks, discussing the various dangers that threaten to wreck our nation morally. The lodge will be one of these topics. Articles discussing and maintaining the American platform will also be published.

—Another attempt to run a Masonic church under the Christian constitution has failed. The Streator, Ill., Independent church adopted a rule against the lodge, and some of its members left and opened a Congregational church with much parade in the Chicago papers, and too much aid altogether from other Congregational churches and societies. The end of this Masonic affair is thus given in the *Tribune* of this city:

"Rev. J. H. Shay, pastor of the church in Streator, who was recently tried for heresy by the Central Congregational Association of Illinois, has declared his intention to sever all connection with ecclesiastical bodies, and hereafter to allow no authority to claim the right to call him to account for his religious opinions. He made this statement to his congregation yesterday [Sunday] in response to a call to remain with them another year, and after deliberation the church and congregation unanimously resolved to stand by their pastor, and asked him to reconsider his determination to leave, which he did."

—The report of the Iowa State Convention will be given in full from Secretary Hall's notes next week. That it was an important meeting we can well believe from Bro. M. A. Gault's letter to the *Blanchard Record*, where he says:

"It was the sixth one of the kind I have attended, and with the exception of the one at Topeka last fall, it was the best. It is manifest, as I heard several remark, that the tone of these conventions is improving. They are attracting men of greater culture and power. The addresses are of a higher grade. The friends of anti-secrecy may henceforth consider that it is well worth their while to cross the State to attend these conventions. It is at these meetings that we meet the most devoted friends of reform; no other gathering contains so many of Gideon's three hundred. In several of the churches there are many friends of this cause, but they are so much devoted to building up their own sects that they have no time or means to sacrifice in carrying forward a great home missionary reform. A self-sacrificing few must bear the brunt of the opposition. When the movement becomes popular then thousands will come rallying around the battle-scarred banner."

—Such an item as the following should be kept before the people until they are familiar with its sentiments:

NEW YORK, Aug. 19.—At the session of the State Grand Lodge of Odd-fellows to-day the Grand Master recommended the holding of funerals at night. He said less money ought to be spent on the dead and more on the living; that the order of Rebekah should receive more attention; that Odd-fellowship was decreasing in this city so rapidly that it was almost unknown in polite society, and he recommended the changing of the meeting places of some lodges from tenement houses and saloons.

The N. Y. *Witness* says of the American party: "This party, it will be seen, includes in its platform a recognition of the Deity in our national constitution, and the prohibition of secret oath-bound societies. In both of these points we think it is right."

WASHINGTON LETTER.

THE ELECTRIC LIGHT.

Some time since the District authorities arranged for the lighting of Pennsylvania Avenue from the Capitol to the treasury (a mile and a-half), by electricity instead of gas, at the same expense as heretofore charged for the latter. The experiment was to be tried forty-five days and if found satisfactory continued. A crown of lights surround the dome of the Capitol and a number of others were placed on the dome behind large reflectors. At several prominent places on the Avenue lights were placed behind reflectors throwing the rays in the same direction of the street.

The general effect is very brilliant and beautiful. In the vicinity of the lights and anywhere in the middle of the Avenue the light is only too bright for the eyes of men and beasts. But on the side walks where the trees cast their shadows and in the alleys there is corresponding blackness.

On the whole, since the novelty wore away there seems to be a wish for the regular and uniform light of the street lamps. There are many other electric lights in the city besides these, and it is probable that sooner or later our streets will all be lighted by electricity, but tower lights will never come into general use. They lack uniformity and diffusiveness.

GOOD GOVERNMENT.

It is still a most deplorable fact that our rulers are not "a terror to evil doers." There are certain forms of crime of which they think tenderly, and never punish but most leniently, if at all. Not long since a public fight was advertised and took place within a square of the Capitol. A large number paid to witness the worse than brutal scene, but the officers of the law took no notice of it. The Theatre Comique regularly advertises similar entertainments, all of which are in violation of law and most demoralizing. A few days ago an old sinner was brought into court and plead guilty to the charge of keeping a house of ill-fame on the avenue. This was the second offense, and it seemed that his own daughter was among the score of vile women that were prostituted to this infamous purpose. And yet the court fined him only $100, showing the exceedingly low estimate put on sexual virtue in this district. It is not perhaps strange that a government that licenses and protects more than 1,000 saloons should think lightly of the good morals of society and the purity of home.

MASONIC FAVORITISM.

It is well known that Captain Howgate, while connected with the Signal Service Bureau, managed to defraud the government out of more than one hundred thousand dollars, and that though it has been well understood that he has put himself to little or no inconvenience, he has hitherto escaped all punishment. It now appears that he has spent last winter in Bermuda, but is now living in the south of Maryland. A day or two since a citizen of Maryland came to see if there was any reward offered for his apprehension, and found there was none. A reward might possibly have tempted some brother Mason to have violated his oath "to always conceal" his whereabouts.

There is no mystery about the case other than the fact that officers in both the civil and military service are under bonds to Capt. Howgate. Of course they do not desire his arrest so long as he has good Masonic standing and plenty of money. How long will decent Masons consent to a system of which this is a legitimate result? How long will the people elect as officers those who are under a double oath, to their country and their order?

PROHIBITION IN THE DISTRICT.

Last night the St. John and Daniel Prohibition Club met at 207 Pennsylvania Avenue. Permanent officers were elected: A. A. Wheelock, president; O. C. Bailey, secretary, and H. H. Hinman, treasurer; E. D. Bailey and Dr. Candee, executive committee. The club voted to make their headquarters at the N. C. A. building, 215 4½ street, N. W. It is probable that in spite of the opposition of professed temperance people this organization will have a marked influence on the country.

H. H. HINMAN.

Often and often it is the unconsciously uttered truth that teaches most. As for instance the following from an officer's letter published in the *Army and Navy Gazette:* "All our officers fought *like devils*, and how we only lost one I cannot tell. God is good and must have put his shield around our brave and gallant officers. The colonel is a splendid man. He shot two Arabs dead and would have more, only the ammunition missed fire." It is soon to be believed throughout the whole world that fighting can never be done otherwise than "like devils."—*Union Signal.*

PERSONAL.

—Pres. J. Blanchard returned from Roseville, Ill., to Chicago Tuesday evening. He spoke on Sabbath and Monday evenings to large audiences. Wednesday he attended the great Prohibition meeting at Lake Bluff, north of this city, and held a brief and very favorable conference with Governor St. John.

—George W. Clark and Gen. A. W. Riley spoke at a Prohibition convention for Monroe county, New York, a few days ago.

—Secretary Stoddard spoke at Kirkwood, Ill., in the United Presbyterian church, to a good audience. He spent the next day, Wednesday, in Monmouth and Galesburg, and returned to Chicago to attend a meeting of the N. C. A. Board on Thursday. He speaks at several points in the vicinity of Monmouth before the convention.

—After preaching a strong sermon for Christian politics at Lake Bluff on Sabbath morning, Pres. C. A. Blanchard returned to Wheaton to open the College year on Tuesday last. The attendance of students last week is most encouraging, being larger than for many years. It is believed by members of the faculty that 300 students will be enrolled in the different departments during the winter term.

—Elder Miles Grant of the Advent Christian church, and former editor of the *World's Crisis*, Boston, made a friendly visit at the *Cynosure* office last week. He was on his way to the great Amboy camp meeting.

—Rev. S. S. Palmer, a Congregational minister late of Mancelona, Mich., where his faithful testimony against the lodge cost him his position, is now in this city, and the way seems providentially opening to secure his services in the reform field. Bro. Palmer attended the Seceders' Convention in 1880, and is a faithful, humble Christian man, whose experience with Masonry can be used powerfully against the order.

—Dr. W. T. Meloy, of the N. C. A. Board, was, during part of his residence in Pennsylvania, an intimate friend of ex-Secretary Blaine. It would take more than a hundred avalanches of newspaper abuse to shake the Dr's. confidence in the personal integrity and great abilities and genius of the Republican leader.

REFORM NEWS.

THE ILLINOIS STATE CONVENTION.

By order of the executive committee the annual convention of the Illinois State Christian Association will be held in Monmouth, Sept. 12, next. The hospitalities of the city will be tendered to the delegates, and the C. B. & Q railway gives a two-third round trip rate. Let churches and auxiliary associations send delegates, and above all pray for the meeting.

FROM CENTRAL ILLINOIS.

WENONA, Ill., Aug. 29, 1884.

EDITOR CYNOSURE:—I spoke to good and attentive audiences at Oak Grove, McLean Co., on the 22d and 23d. A collection was taken for the work, and a vote of thanks given the speaker. The anti-lodge reform has many friends in the U. P. church at Oak Grove.

On Sabbath morning, 24th, I endeavored to unfold God's plan of salvation by trust in and committal to the personal Christ, to a crowded house at the North Danvers Mennonite church, where I had lectured three times. Had excellent attention. About forty persons have lately presented themselves to this church as candidates for baptism.

At 4 P. M. I lectured on the Religion of the Lodge at a Mennonite church west of Danvers—an independent split-off from the old church. Found a good many secretists in that church, and they didn't wish any more on that subject, though they needed it much. I am glad to find the Mennonite brethren sound in doctrine generally, with quite a deal of simplicity in their ways. Membership in a secret society is made a bar to membership in their churches, and this rule, I am told by Bishop Joseph Stuckey of Danvers, is generally well enforced. But these brethren need enlightenment on the lodge question very much, so as to be able to teach their young men and women *why* they should not join the lodge. And, in common with all other Christians, they greatly need an outpouring of the Holy Spirit to give true vitality to their religious work.

On the 26th I spoke at Stout's Grove, four miles northwest of Danvers, to a small audience, in a school-house. "Uncle Joe" Shoup, as his neighbors affectionately call him, an old U. B. local preacher, made this opening for me. He has promised to do some canvassing for the *Cynosure.*

As there was a revival effort in progress in Danvers, it was thought best to postpone my lectures there to Sept. 1, 2 and 3.

Aug. 27 I went to Lexington and found Wm. D. Johnston and other friends. Bro. J. took me around the country on the 28th and we saw several friends, among them J. L. Neniger, a U. B. minister who has been a Mason of three degrees, but is now a positive Anti-mason. Sometime in the near future, I think, lectures will be wanted at Lexington and vicinity. The more than 50 campaign *Cynosures* that Bro. Johnston has sent in will help open the way. Stopped again at the hospitable home of Bro. J. on the night of the 28th, and on the 29th took the 3:30 A. M. train for Bloomington, and thence to Wenona. Have seen here Bro. Peter Howe and his son Charles, and Bros. Wm. Swartz and S. J. White, and am now waiting for the 5 P. M. train for Lostant. I expect to go to Streator to-morrow A. M., and spend the Sabbath there. Return to Danvers, D. V., on Sept. 1. On the 2d we propose to organize an Anti-lodge association for McLean Co. Thence on to Monmouth.

J. F. BROWNE.

LITERATURE.

THE INTELLECTUAL LIFE, by Philip Gilbert Hamerton. pp. 552. Price, Russia, gilt, $1.00 cloth, 50 cts. John B. Alden, New York.

The celebrated English artist and critic, Hamerton, is becoming as well known in the realm of literature. This handsome little volume will charm as well as instruct all who can appreciate what is wisest and best in literature. It is in the form of a series of letters addressed, much as Dr. Holland's "Letter to the Joneses", to persons not by any means imaginary, and treats, with great felicity of illustration and grace of style of the Intellectual Life from a physical and moral point of view, in its relations to education, power of time, influence of money custom, women and marriage, social distinction, trades and professions, and surroundings. Both the work itself and its mechanical outfit make it a useful as well as ornamental addition to the library.

The *English Illustrated Magazine* opens with an interesting article on Covent Garden, London, with cuts representing the famous square during the early part of the last century, from which the article derives its greatest value. The printed account is mainly interested with literary and dramatic incidents and characters, and makes no mention of Apple-tree Tavern, famous in lodge history; and to discover in the engravings the celebrated place, where amid the stupefaction of liquor the first grand lodge of Masonry was formed and the infamous system began to be, would require the skillful eye of a very Hiramite. "The Women of Chaucer" and "Cricket" are other illustrated articles.

Vick's Magazine for September devotes an article and colored plate to the Narcissus, and devotes considerable space to a prize essay on conservatories. The correspondence and short artieles are good as usual.

According to Edwin Alden & Bro.'s (Cincinnati, O.,) American Newspaper Catalogue for 1883, there are 14,867 newspapers and magazines published in the United States and the British Provinces. Total in the United States, 14,176; in the British Provinces, 691; divided as follows: Dailies, 1,357; Tri-Weeklies, 71; Semi-Weeklies, 168; Sundays, 295; Weeklies, 10,975; Bi-Weeklies, 39; Monthlies, 1,502; Bi-Monthlies, 26; Quarterlies, 83; showing an increase over the publications of 1883 of 1,594. The greatest increase has been among the weekly newspapers of a political character(?) while it has been least among the class publications. The book is very handsomely gotten up and contains some 850 pages, printed on heavy book paper, elegantly bound in cloth. It will be sent to any address, prepaid, on receipt of $1.50.

Prof. Langley's interesting paper on "Spots on the Sun," in the September *Century*, will be followed by another on "The Sun's Surroundings," in the October number of that magazine. The remaining articles of this brief series, also profusely illustrated, the last two of which will treat of the moon and stars, will appear in early numbers of the coming volume.

ILLINOIS POLITICAL CONVENTION.

An American Prohibition convention will meet at Monmouth, Illinois, September 11th, in the Opera House at 7:30 P. M., and continue its sessions the day following. The opening address of Richard Haney, D. D., will be followed by other distinguished advocates of prohibition and reform. The object of this convention is to put in nomination a candidate for Governor and other State officers to be voted for on the American platform, and transact such business as may legitimately come before the body. All prohibitionists who favor and practiee open temperance work are cordially invited to attend and co-operate in efforts to exterminate the curse of strong drink, and its causes and consequences in our State.

L. N. STRATTON, *Chairman of the Illinois Committee of the Amerieanparty.*

—The French government has granted a constitution to that Evangelical church of Tahiti, which means that the church will be allowed to manage its own internal affairs without the interference of local magistrates.

THE HOME.

O, CITY OF THE JASPER WALL.

O, city of the jasper wall,
And of the pearly gate!
For thee, amid the storms of life,
Our weary spirits wait.
We long to walk the streets of gold
No mortal feet have trod;
We long to worship at the shrine,
The temple of our God!
O home of bliss! O land of light!
Where falleth neither shade nor blight—
Of every land the brightest, best,—
When shall we there find peace and rest?

O, city where they need no light
Of sun, or moon, or star,
Could we with eye of faith but see
How bright thy mansions are,
How soon our doubts would flee away!
How strong our trust would grow,
Until our hearts should lean no more
On trifles here below!
O home of bliss! O land of light!
Where falleth neither shade nor blight—
Of every land the brightest, best—
When shall we there find peace and rest?

O, city where the shining gates
Shut out all grief and sin,
Well may we yearn amid earth's strife
Thy holy peace to win!
Yet must we meekly bear the cross,
Nor seek to lay it down
Until our Father brings us home
And gives the promised crown.
O home of bliss! O land of light!
Where falleth neither shade nor blight—
Of every land the brightest, best—
Soon shall we there find peace and rest.

—*Selected.*

AT LEAST A TENTH.

A young man whom I know has more than once told me in confidence that though he owned two town lots, yet he was always in debt. His small family was pinched until he began to give a tenth, holding it as necessary as his grocery bill, and God as a "preferred creditor." From that time began a prosperity which enabled him to pay his debts much sooner; he has had money when necessary, his property has increased so that he does not fear for his family if he should die; and he has been happier in letting his light shine as a Christian. His is the uniform story of those who adopt the tithe as a basis of their beneficence. Undertaken as a grace of the Christian life, it proves God's promise of temporal prosperity, and usually awakens satisfaction and enthusiasm, earning the right to be called "the condition of spiritual, and the occasion of temporal blessing."

What are the principles on which this requirement of the tithe is based? Broad principles in the Word of God.

God, by creation, has a right to all our time and all our strength or money which we earn with it; but he has allowed us the larger share of each and demanded only the smaller for himself. He mentions the seventh of the days and the tenth of the possessions as his. The Sabbath was given for the body and soul to rest and grow holy, approaching the image of him who rested and is infinitely holy. The tithe was required that we may imitate the great Giver, and as a token that our all is his.

When some object that the tithe is a Mosaic institution, and the New Testament commands it not, I say, "Please take a broader view." Some say the same of the Sabbath. But both antedate Moses. Adam had the Sabbath. Abel's property was such that he could offer it all to God, if necessary. Abram, the great example of New Testament faith, paid tithes to the King of Righteousness. Tithing is found in the infancy of the church; was handed over to the New Testament by the expiring words of the Old Testament (Mal. 3: 10), and is a delight now. Our human nature is the same as Adam's, and since God has not changed, the same ordinances are as necessary for us. The scale of giving is increased all the way through, but the practice is just as binding. The tenth is the least; that was Abram's share. After Moses it was one-third, a tenth was the least. After Christ and the Apostles, it was all, at least a tenth. If so much was asked from the servant of God when religion was limited to Palestine and when Christ had not yet come, how much more must we give, whose field is a world for which Christ died! At least a tenth! Many ought to far exceed this. As one says: "Everybody knows that giving only a tenth was a beggarly Jewish notion unworthy of a Christian." There may be some so poor that they ought not to give more; but you will never hear any one who have tried it faithfully say they ought to give less. Others sometimes say so for them; but a tenth giver, never. They tell you that nine-tenths with God's blessing go farther than the whole when they can claim the promises of that covenant; and that the consciousness of obeying the requirement makes the giving a pleasure which cannot be otherwise experienced. The obligation is sweet. We are as happy in obeying God as David in the Psalms.

How many would give even the tenth unless they felt the requirement? The Hebrews were examples of joyful obedience because the property of which God said "the tithe is the Lord's" came from stock-raising and agriculture, and depended most helplessly upon God's continuous protection from robber nations and his gift of rains. When they gave according to the commandment, they were the richest and most powerful nation of the world; but when they "robbed God" they had nothing left besides their useless ancestral lands from which they were carried captive. God will give to us, for the same obedience, prosperity and continuance of income.

Some one says: "I give a great deal more than a tenth. I don't know how much." Well, then, you miss the satisfaction of a partnership with God, which you cannot otherwise have so completely as by an agreement with him to give proportionally. If you covenant to give one-tenth of your salary and one-fifth of all other business profits, you will feel safer and nearer to God in a trade than if you say, "I will give $140 this year." Every Christian ought to make a rule, "If God keeps me alive, at least a tenth of my pittance or more of my fortune is his." Then whenever in worldly service he enables us to prosper, a per cent. of its proceeds go to him, and it becomes heavenly service. Our lives are glorified and as prosperity increases, the grace increases in us. We are larger partners in the expenses and work of his kingdom. We are joyful workers together with him. *Rev. Geo. A. Hood, in the Advance.*

INTO ALL THE WORLD.

David Livingston used to say that the day would come when men of wealth would take more pleasure, and consider it more honor to support whole stations of missionaries than in spending it on "hounds and horses." Was he visionary, or had he simply the open vision of those whom God makes seers? The preaching of the Gospel in all the world in twenty years is as feasible as the Suez Canal or the Mt. Cenis Tunnel. There are six hundred millions of the unevangelized to the one hundred millions of Protestants. If every one of the latter could be depended on to reach six new souls with the Gospel in twenty years, the work would be done. But say that ten millions, or one in ten only, shall be found to undertake it. It would need merely that each shall in some way bring the Gospel into contact with three souls each year. Of course both men and means must be multiplied. We must have ten thousand more missionaries; but that would be but one in every thousand of the ten millions, and five dollars from each would furnish fifty millions annually for the work!—*Sel.*

FOR QUIET HOURS.

Ungoverned temper is by some strange confusion of thought classed among "little sins." There never was a greater mistake. Whosoever is angry with his brother without a cause is a murderer in his heart. Many exclude themselves for years from Christian work out of petty spite and foolish vanity.—*H. R. Reynolds.*

Be thyself, says Christ to us, and stand upon thy feet that I may speak to thee and give thee thy errand. Be thyself what I have made thee and meant for thee, and do not complain that thou art not some other man. No one else can do thy work, or fill thy place, or declare thy message, or use thy opportunities, as well as thou canst, or, indeed, at all. For no man can do another's work for him.

If it is not done by each one for himself, it is not done at all. God is thy Father!

Go forth bravely and strongly to witness for him as his child in thine own way. Christ is in thy heart.

Is not that enough both for thy food and protection, light and gladness.—*Thorold.*

We love him not because he compels us to love him; not because we cannot help it, which would take all the reality out of love, but because he first loved us. Let us keep our thoughts intent on the work in life which our Father hath given us to do. In it, apportioned by his good providence who has created both the shoulder and the burden, will be found our most healthy and our wisest employ; there shall we meet with him who can give us strength and whose presence alone can cheer the journey through life.

We cannot understand our way, it is true; but for this very reason, that our goings are of him, he is about our path and about our bed and spieth out all our ways. His blessed Son has lived our life, has felt our sorrow, has died our death. Wherever we are in the world the tracks of his footsteps are visible before us.—*Alford.*

Are our hearts doing the Father's will? Is that will our will? Are our purposes doing the Father's will? Each day is full of purposes and schemes. What are these? Earthly or heavenly? Holy or unholy.—*Bonar.*

No man is to be esteemed of a willing spirit but he that endeavors to do the outward work or to make all the supplies that he can, not only by the forwardness of his spirit, but by the compensation of some other charities, or devotion, or religion. "Silver and gold have I none," therefore I can give you none, but I wish you well; "Such as I have I will give you. Rise up, and walk." I cannot give you gold, but I can give you counsel. I cannot relieve your need, but I can relieve your sadness.—*Jeremy Taylor.*

WHAT IS AGNOSTICISM?

A letter recently written by Prof. Huxley to the editor of the *Agnostic Annual*, but not intended for publication, casts some new light upon some of the questions of the day. Prof. Huxley claims that he invented the word *Agnostic* to describe that class of persons who "confess themselves hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence." He is somewhat surprised to see how a sect has been built up on a confession of ignorance, and he suspects that if a general council of the Agnostic church were called and his case passed under review, he would be called a heretic. So he offers a more specific definition of the term, and an expression of his personal judgment in relation to some of the questions involved in the term which has come into general use. He says:

1. Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.

2. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular anti-theology. On the whole, the bosh of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy does not.

3. I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. *On trial of any so-called miracle the verdict of science is, Not proven.* But true Agnosticism will not forget that existence, motion, and law-abiding operations in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which "are not dreamt of in our philosophy." The theological gnosis would have us believe that the world is a conjurer's house; the anti-theological gnosis talks as if it were a dirt-pie, made by the two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond phenomena.—*Christian Standard.*

UNCONSCIOUS EGOTISM.—"Dr. McCosh," says the Troy *Press*, "is celebrated for egotism; and the best of it is he is never conscious of it. He has a broad Scotch accent, and the habit of gnawing at the joint of his thumb when busily thinking. Some years ago he was lecturing before the Senior Class in Princeton College. He had been discussing Leibnitz's view of the reason of evil, to the effect that mankind was put upon the earth because there was less evil here than elsewhere. One of the Seniors inquired, 'Well, Doctor, why was evil introduced into the world?' 'Ah!' said the Doctor, holding up both hands, 'ye have asked the hardest question in all feelosophy. Sukrates tried to answer it and he failed; Kahnt attempted it and he made bad work of it; Leibnitz tried it and he begged the whole question, as I've been tellin' ye; and I confess (gnawing at his thumb knuckle), I confess I don't know—what—to make of it myself!"

SAVING POWER OF MARRIAGE.—I have noticed that a married man, falling into misfortune, is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and relieved by domestic endearments, and self-respect kept alive by finding that, although abroad be darkness and humiliation, yet there is still a little world of love at home, of which he is monarch. Whereas a single man is apt to run to waste and self-neglect—to fall to ruins, like some deserted mansions, for want of inhabitants. I have often had occasion to mark the fortitude with

which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him in the dust seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character that at times it approaches sublimity. — *Washington Irving.*

CHILDREN'S CORNER.

TELLING FORTUNES.

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse;
The one of them good, the other one bad;
Now hear them, and say which you choose.

I see by my gifts within reach of my hand,
A fortune right fair to behold;
A house and a hundred good acres of land,
With harvest fields yellow as gold.

I see a great orchard with boughs hanging down
With apples, russetts and red;
I see droves of cattle, some white and some brown,
But all of them sleek and well fed.

I see droves of swallows about the barn door,
See the fanning mill whirling so fast,
I see them threshing wheat on the floor—
And now the bright picture has past.

And I see rising dismally up in the place
Of the beautiful house and the land,
A man with a fire-red nose on his face,
And a little brown jug in his hand.

Oh! if you beheld him, my lad, you would wish
That he were less wretched to see;
For his boot toes they gape like the mouth of a fish,
And his trowsers are out at the knee.

In walking he staggered now this way now that,
And his eyes they stand out like a bug's,
And he wears an old coat and a battered in hat,
And I think that the fault is the jug's.

For the text says the drunkard shall come to be poor,
And that drowsiness clothes men with rags,
And he doesn't look much like a man, I am sure,
Who has honest hard cash in his bags.

Now which will you have? to be thrifty and snug,
And be right side up with your dish,
Or go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish?

—*Alice Cary.*

BIBLE READINGS FOR THE YOUNG.

THE SMITTEN ROCK. Read Exod. 17.

They drank of that spiritual Rock that followed them; and that Rock was Christ. 1 Cor. 10: 4.

1. When did water flow from the Rock in the wilderness? Exod. 17: 6; Num. 20: 8–11.
2. Of whom was that smitten Rock a type? John 19: 34.
3. Why was the Rock, Christ, smitten? Isa. 53: 4, 5, 10.
4. What is the living water which flows from the Rock—Christ? John 7: 37–39.
5. Who are invited to drink of this living water? Isa. 55: 1; Rev. 22: 17.
6. What does this water do for those who drink of it? John 4: 14.—*Notes for Bible Study.*

"STRAIGHTENING OUT THE FURROWS."

CAP'N SAM'S LITTLE SERMON TO THE BOYS.

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows—and I can't do it!"

One boy turned his head in surprise toward the Captain's neatly kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the Captain, so soberly that the attention of the boys became breathless as he went on:

"When I was a lad, about the age of you boys, I was what they called a 'hard case;' not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray, and punish—my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries in life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea—and a rough time I had of it at first. Still I liked the water, and liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides empty letters. And such beautiful letters as she always wrote me during those years of cruel absence. At length I noticed how longing they grew, longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to go back to the dear waiting soul.

"So when I could stand it no longer, I came back; and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair, and the deep furrows on her brow; and I knew I had helped blauch that hair to its snowy whiteness, and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out.

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful, and the expression contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out—and—I—never—shall! never!

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsels now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great troubled eyes, "I should think if you're so kind and good now, it needn't matter so much!"

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll go chop some wood mother spoke of; I'd most forgotten," said lively Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly Captain to himself, as the boys tramped off, keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared a fortnight afterward, that Billy was "really getting to be a comfort instead of a pest; guessed he was a copying the Captain, trying to be good to his ma—Lord bless the dear, good man!"

Then Mrs. Hollis, meeting the Captain about that time, remarked that Jimmy always *meant* to be a good boy, but he was actually *being* one now-a-days.

"Guess your stories they like so much have morals to them now and then," added the gratified mother, with a smile.

As Mrs. Hollis passed on, Cap'n Sam, with folded arms and head bent down, said softly to himself:

"Well, I shall be thankful enough if word of mine will help the dear boys to keep the furrows away from their mother's brow; for once there, it is a difficult task straightening out the furrows!"—*The Life Boat.*

WORD-GAME.

Here is a play which affords a field for quick thinkers and good spellers, and gives slow thinkers and poor spellers a chance to improve by practice. It is an exercise likely, moreover, to increase one's vocabulary of words, and so increase the gift of language by testing it. It was given as a puzzle by the students at the Boston Institute of Technology.

Two words are given of an equal number of letters, and the problem is to change one to the other by altering one letter at a time of the first so as to make a legitimate English word, continuing the alterations until the desired result is attained, and accomplishing this with the smallest number of changes.

The conditions are that only one letter shall be altered to form each new word, and that none but words which can be found in English dictionaries shall be used. Here are some examples of the changes:

East to West—East, vast, vest, west.

Dog to Cat.—Dog, cog, cot, cat.

Soup to Fish.—Soup, sour, pour, pout, post, past, fast, fist, fish.

Road to Rail.—Road, goad, goal, coal, coil, toil, tail, rail.

Milk to Hash.—Milk, milt, mist, mast, mash, hash.

The game is becoming quite popular in family circles, and seems to furnish instruction with amusement.—*Ex.*

A WAY TO GROW WISE.

After reading a book, or an article, or an item of information from any reliable source, before turning your attention to other things, give two or three minutes' quiet thought to the subject that has just been presented to your mind; see how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first until your mind gets under control and learns to obey your will, but the very effort to think it all out will engrave the facts deeply upon the memory, so deeply that they will not be effaced by the rushing in of a new and different set of ideas; whereas, if the matter be given no further consideration at all, the impressions you have received will fade away so entirely that within a few weeks you will be totally unable to remember more than a dim outline of them.

Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought.

You will soon learn, in this way, to think and reason intelligently, to separate and classify different kinds of information; and in time the mind, instead of being a lumber-room in which the various contents are thrown together in careless confusion and disorder, will become a store-house where each special class or item of knowledge, neatly labeled, has its own particular place and is ready for use the instant there is need of it.—*Martha Holmes Bates, in St. Nicholas for July.*

THE STUDY OF ONE'S HAND.—No instrument devised by man compares with it for complication. It is a hammer, a vice, a forceps, a hook, a spring, a weight; it pushes, draws in, and the fingers alone contain elements of chisels, gouges, and all the tools a sculptor requires in modeling. From the elbows to the digital extremities, its movements are produced by nearly fifty muscles. So complicated is the cordage of a human hand, expert anatomists can hardly keep in remembrance its intricate mechanism. With it all the emotions of the mind may be both manifested and intensified. How could a Frenchman talk with his hands tied? The hand is the prime minister of the brain. It is the soul's agent in the accomplishment of its designs. It is a wonder of wonders.

TEMPERANCE.

The *Farmer's Review* does not hesitate to say that the use of alcoholic drinks in harvest is like putting oil and pitch under steam boilers. They will get up a sudden head of steam, but will burn out the boilers, or cause an explosion.

Cholera does not seize its victims by hazard. It has been ascertained that of every one hundred persons who die of this disease ninety are habitual drinkers. Invisible placards on every spirit shop in the land read: "Cholera sold here."

Georgia has secured such prohibition in some of her counties that the jail stands open, night and day—notably at Jonesboro, where the whole institution has been offered for sale, and the conscientious sheriff is forced to think of resigning for lack of something to do.

The editor of the *Banner of Holiness*, passing between Keokuk and Des Moines, Iowa, since July 1st, makes the following note: "Everywhere, also, were the fruits of the prohibition legislation seen. The quietness at stations, the absence of crowds of loafers, with the usual percentage of hard-looking specimens of demoralized men, so in contrast with what we meet everywhere in Illinois and other States, gave most conclusive proof that a great and glorious work has already been accomplished. With this great beginning, who will hesitate to join in a movement of wider sweep in prohibition work?"

The Des Moines, Iowa, *Register* says: "During the first week of prohibition the sales at one meat market in Fort Madison were just double what they had been in any previous week, and the increased patronage came from the men who had been the regular patrons of the saloon."

On the night of August 18, John W. McCord died in the city calaboose of Audubon. He had been on a protracted spree, and after lying nearly three weeks in his rooms continuously drunk, the health officers ordered him and his room cleaned and disinfected. He was forty-five years of age, a criminal lawyer of extraordinary ability, and reputed to be the ablest common law attorney in the State.

Prince Bismarck has met an enemy hard to overcome. It is "Alcoholism." The German Government is endeavoring to restrain the use of intoxicating liquors, but with little success. Saloons spring up on every side. There are 11,000 in Berlin. The *Gazette* of Cologne says that 10,000 persons die of delirium tremens every year in Germany. It well describes the intemperance of modern Germany as a "hideous moral plague."

A lady has just given $6,000 to the temperance cause, who, a few years ago, was told by her husband that as temperance was being agitated in their State (Virginia) he thought he would sign the temperance pledge to help the cause. With great pride she said, "I would be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of *delirium tremens;* and her sons, learning to drink at their mother's table, have both died drunkards. —*Congregationalist.*

Recent figures show that the consumption of liquor in the United States has far outstripped the growth of population. The number of gallons of liquor consumed yearly since 1840 has increased as follows: 1840, 71,000,000; 1850, 94,000,000; 1860, 202,000,000; 1870, 293,000,000; 1880, 506,000,000; 1883, 655,000,000. While the population has only trebled in the last forty years, the consumption of intoxicants is nearly ten times greater than it was in 1840, and the amount of money expended in the purchase thereof is twenty or thirty times greater. Our annual expenditure for liquor now exceeds $800,000,000.

POPULAR SCIENCE.—One of the most gratifying indications of substantial progress is the increasing attention of late given by American physicians to the alcohol question. Dr. Felix L. Oswald, in *Popular Science*, writing of "Alcohol as a Remedy," asks, "Does alcohol impart strength? does it benefit the exhausted system?" and answers: "If a worn-out horse drops on the highway, we can rouse it by sticking a knife into its ribs; but after staggering ahead for a couple of minutes it will drop again, and the second delirium will be worse than the first by just as much as the brutal stimulus still has further exhausted the little remaining strength. In the same way precisely alcohol rallies the exhausted energies of the human body." He adds: "The prostrate vitality rises against the foe, and labors with restless energy till the poison is expelled. Then comes the reaction, and, before the patient can recover, his organism has to do double work. Nature has to overcome both the original cause of the disease and the effect of the stimulant." The efforts for the suppression of the liquor traffic will be greatly strengthened by the scientific demonstration that alcohol in health is in no sense a necessity, and that in nearly or quite all cases it may be safely and advantageously dispensed with in the treatment of disease.

THE CHURCHES.

—Rev. James L. Andrus is a Baptist clergyman who has for many years been constant in his efforts against the lodge, and who suffered much for his principles in Pennsylvania. He has for a year or two been residing in Michigan, looking for a people among whom he could labor conscientiously. He has just accepted a call from the church at Smyrna, Ionia Co., with his postoffice at Otiseo.

—Rev. Joseph Travis, editor of the *Free Methodist*, is visiting the annual conferences of his church quite generally this fall. He will be absent from Chicago until October.

—The general camp meeting of the Advent Christian church meets this year in Amboy, Lee county, Ill., beginning Sept. 6th and continuing over two Sabbaths. This meeting is attended by thousands, and from different parts of the country. A carload came on from Massachusetts last week to attend.

—It is said that John Wanamaker, who has a Sunday-school in Philadelphia with over 2,200 names on its roll, has never expelled a pupil. He says the bad boys are the ones who need a Sunday-school; hence they should not be expelled.

—In taking a public collection in a Canadian church, the officer passed a prominent citizen without giving him a chance to contribute. The injured man sued the officer for damage and recovered five dollars. It is not often we find people so anxious to contribute for benevolent purposes that a refusal to accept will cause litigation. The judge in this case considered that the officer was guilty of offering an insult.

—Dr. Nathan Brown writes from Yokohama, Japan: "The mission work in this part of Japan has been very encouraging this year, more converts having been added than at any previous period." Rev. Mr. Poate, from Sendai, in the north of Japan, writes: "All opposition has ceased. The people of this city as a whole begin to glorify the name of our Father in heaven. The harvest is not far off."

—At Edinburgh, last Friday, Gladstone promised a number of the ministers of the Free Church of Scotland if a distinct majority of the Scotch members returned to the Commons at the next election were pledged to disestablish the Church of Scotland the government would carry out the popular will.

—About two hundred Americans are present at the Evangelical Alliance now sitting in Copenhagen. Among the number are Philip Schaeff, John Hall, William Taylor, Edward Bright, and William F. Watkins, all of New York City.

—John Wanamaker's Bethany Sunday-school at Philadelphia has been in existence twenty-five years. It now numbers 2,200.

—The Boston Y. M. C. Union is providing carriage rides for invalids again this season. Last year it made over 1,000 persons happy in this delightful way.

—The will of Bishop Simpson leaves one-seventh of his estate for the endowment of an Episcopal chair for the bishop who shall reside in Philadelphia, provided the amount shall be increased to $50,000 before the next conference. The remainder of the estate, valued at $100,000, goes to the bishop's wife and children.

—The colored Baptists of Kansas have a general association, which met a few days since at Emporia. The attendance was quite large, from all parts of the State, and interesting discussions were had upon the current questions of the day. It was resolved to publish a monthly paper, devoted to the interests of the association.

—Rev. Samuel W. Dike points out the changes that have come over the New England town, both in its educational and religious life. The religious denominations have destroyed the old unity, the schools have destroyed the old central purpose of the town life, and the draft of the city upon the rural districts exhausts the means by which the old tone is maintained. Mr. Dike insists that two things must be done. One is to restore religious unity, which is now almost the last thing that seems possible; the other is to restore the family to its old place.

—The Society of Friends report a total membership in this country of about 75,000, and in Great Britain and Ireland about 18,000. They carry on considerable mission work. Among the various Indian tribes they have twenty-five Friends engaged in teaching, and in the foreign field are doing a noble service. They are sustaining thirteen missionaries in Madagascar, five in India, and a medical mission in Turkey under the care of the London Yearly Meeting. In Syria they have two stations, Burmana and Mount Lebanon, with training home for boys and girls, three Sabbath-schools and nine day schools. At Ramallah, near Jerusalem, they have seven schools. These are under the care of the New England and London Yearly Meetings.

—A singular excitement has been aroused in the Jewish communities of Southern Russia by the appearance, at Kischineff, of an energetic reformer named Joseph Rabinovitch. He declares Christ to have been the real Messiah, supporting his theories by numerous citations from the Bible and the prophets. He is an enthusiastic and eloquent preacher and is winning numerous proselytes. A remarkable conference has been held in Kischineff, at which the representatives of a hundred Hebrew families were present. They declared themselves ready to acknowledge their faith in the essential principles of Christianity, and desired to be recognized as a Hebrew branch of the Christian church. They hold tenaciously, however, to many of the Jewish traditions and observances.

—Mrs. Wall's "beggars' meetings" in Rome continue to be a great success. Each meeting is attended by some hundred and fifty poor creatures who learn Scriptures and hymns.

—The two Moravian missionaries to Alaska have reached Nushigak, and ascended the Kuskokwim River in skin-canoes. Large numbers of Esquimaux are living in that part of the territory, which they intend to explore thoroughly.

—In Bolivia, South America, where in 1877, a devoted Italian Bible colporteur was cruelly murdered on account of religious hatred, two agents of the Bible Society last year passed through the same region, were kindly received, and sold 581 copies of the Scriptures in four days.

—It is stated as an illustration of the power of special prayer offered for the safety of the Moravian vessels, that for 120 years a ship has annually left England for the Moravian mission in the Arctic regions of this continent, and that not a single ship or passenger has been lost by storm, iceberg or wreck.

—The house of Rudolf Hertzog, one of the greatest Berlin firms, has decided to close its premises entirely on Sunday. The letters delivered on the Sabbath are to remain unopened until Monday.

All the foreign Salvationists have fled from Bienne, Switzerland. The meetings are interdicted. Petitions are being sent to the Government urging the complete expulsion of the Salvationists from Switzerland, as otherwise further violence is threatened.

—The committee having in charge the arrangements for the General Conference at Copenhagen of the Evangelical Alliance has entered the names of 1,300 persons who have notified it of their intention to be present. Of these, 800 are Danes, 190 are from Sweden and Norway, 20 from France, 35 from Germany, others from Switzerland, Holland, Italy, Spain, Belgium, Austria, Greece, Russia, and more distant lands, while the delegates from Britain and America will number about 200.

—An important convention of Christian workers and others will be held in New York City. The principal topics for conference and prayer will be "Christian Life," "Spiritual Power," "Christian Work Among the Neglected Classes," and "The Evangelization of the World." Mr. and Mrs. Henry Grattan Guinness, the founders of the East London Training Institute for Home and Foreign Missionaries, and of the Congo Mission, are expected to be present, besides other well known ministers and workers from this country. The meetings will commence on Tuesday evening, September 9, and close Friday, September 12.

—The President of the Transvaal Republic has paid a visit to the Seminary of the Berlin Mission during his stay in the Capital of Germany. His excellency was full of praise for the work of the Berlin missionaries in South Africa, and delivered a warm speech to the students. Great things have really been accomplished in that benighted country during fifty years. The Gospel is preached at 172 places, 45 native preachers assist the white pastors, 3,000 children are in the schools of the mission, and the adult members contribute yearly over $12,000 to the work of the Mission-Synod. Two seminaries prepare young men for the office of preaching and teaching, and various societies have been established. The present chairman of the Berlin Society is Dr. Jacobi, Under-Secretary of State.—*Lutheran.*

—The Walla Walla United Brethren conference meeting at Huntsville, Washington Territory, gave this good testimony of its convictions on the lodge:

"Believing secret societies to be 'evil in their nature and tendency,' and that Christians are morally bound to 'shun the very appearance of evil;' therefore,

"*Resolved*, 1. That we re-affirm our attachment to our church Discipline relating to secret societies, and shall consider any move within the borders of our beloved Zion toward 'modification' to be a departure from the landmarks of our fathers, and destructive to our vitality.

"2. That we, the ministers and members of Walla Walla Conference, do respectfully memoralize the next General Conference that it make no change in our church law relating to secret societies."

—The former Quaker preacher, Mrs. Sarah F. Smiley, has been licensed by Bishop Doane, of Albany, to read and explain the Scriptures "in such parishes as she is invited to teach in by the rectors."

—The Chicago Evangelistic Committee have issued a pamphlet giving an outline of the work of the State Street and Adelphi Theatre Missions. The central part of Chicago would include about 150,000 people. The religious care for this number of people is undertaken by the Young Men's Christian Association, the Pacific Garden Mission, and the two missions mentioned above. The population of this part of the city are represented in the pamphlet as being entirely transient, not more than ten or fifteen per cent. remaining in the neighborhood for a year. The pamphlet contains many incidents of peculiar interest, showing the need for just such missions as those mentioned, and it seems a pity that the city of Chicago should not see fit to give them the financial aid necessary to carry the work on.

—The Rev. J. Hudson Taylor, who founded the Society for China Inland Missions in 1865, gave in London on July 8th, a summary of the work, which was begun on "absolutely nothing," and which yet has prospered well. Several other missionaries testified to this fact, that hitherto they have been welcomed wherever they went, but a war with France might, of course, change all that. They have at present 126 missionaries and about 100 native agents scattered over the Chinese Empire, and the position of some of these devoted men during the next six months will be somewhat precarious.

—The Berlin Missionary, Posselt, reports that he is waging a hard contest with the "drink fiend" in Natal. Herr Posselt has formed a temperance society among his people, which has eighty-three members—thirty-four men and forty-nine women and children. His efforts for temperance were at first ridiculed, but now the people recognize that he has done a good work, and even the traders who sold the liquor, laud his efforts notwithstanding their trade has been diminished. By the rules of the society, the first violation of the pledge is punished by a fine of to and a half, the second of five marks. Only the intoxicating drinks of the whites are forbidden.

—The Indian University is the only institution in our country that has for its special object the training of native preachers and teachers for a Christian work among the Indian tribes. Its work was commenced in a small dwelling-house at Tablequah, the capital of the Cherokee Nation, in 1880, with three pupils and not a dollar pledged for its support. From this small beginning the number of pupils has increased to 138, coming from five different tribes; and now there are five teachers under the appointment of the American Baptist Home Mission Society; the ladies' societies of Chicago, Boston and Cleveland and other friends contributing liberally toward its support. Several of its students have given themselves heartily to preaching the Gospel and to mission work among their own and other tribes, and their labors have been greatly blessed. Others are now studying for the ministry, and a large number are preparing to teach; all of whom give promise of great usefulness.—*Journal and Messenger.*

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THE SECRET EMPIRE.

—The residents of Galicia, the north-eastern province of Austria, are petitioning the Emperor to expel all Jesuits from that province. Their demands are so extortionate that the people are unable to pay the government taxes and keep from starvation.

—"The *Corner Stone* says regarding the address printed in the August *Voice of Masonry* entitled, "Freemasonry and the Church," that such sentiments are driving out of the institution thousands of honorable men who conscientiously repudiate any theory of divine revelation."—*Inter Ocean.*

—Freemasonry has many disciples in Germany. There are 8 Grand Lodges and 461 subordinate lodges with 40,000 members. Some of the princes are Grand Masters, etc. Whilst some of the clerical members of the Protestanten-Verein belong to lodges, the bulk of the Protestant pastors keep off minds and hands from the secret societies, which nowhere in the world have been profitable to the true church. The German Freemasons as a whole keep within doors and street parades with chaplains, etc., are unheard-of things.—*The Lutheran.*

—A Chicago daily has the following notice of a colored lodge which gives some idea of such a performance: "A hall was dedicated last evening at No. 248 Wabash avenue, by Hutchinson Lodge, No. 1,362, of the Grand United Order of Odd-fellows. The room had been newly and nicely fitted up at an expense of about $1,000, strictly in accordance with the ritualistic requirements. The stands were on convenient platforms under elegant canopies. A fine body Brussels carpet covered the floor and lace curtains adorned the windows. The walls were hung with American and English colors. One corner was occupied by a new organ. Mr. T. Cooper called the assembly to order, and all joined in singing "Rock of Ages." Prayer was offered by the Rev. J. A. D. Podd. The dedicatory address was made by Mr. E. H. Morris. The responses were by Mr. H. T. Wells, Noble Father. The Rev. Stephen Taylor, chaplain, invoked the Master's blessing and consecration. After a cornet solo by Mr. P. T. Tinsley, the Rev. J. W. Polk made a short speech, followed by a closing solo by Mrs. F. A. Powell. The rest of the evening was given to social enjoyment and refreshments. The lodge was organized Nov. 11, 1867, and is now one of the strongest in the city. It numbers about 175 of the colored citizens.

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THE FLIGHT OF TIME AND ITS RESULTS.

This is an age of progress. Were it possible for the mythical fable of Washington Irving to be realized, and had an inhabitant of this sphere composed himself for the renowned Rip Van Winkle nap some twenty-five or thirty years ago, truly, upon awakening to-day, would he imagine himself in another world advanced far beyond his comprehension. A retrospection of the past ages, based, of course, upon the records and evidence extant, in comparison with the past half century, render the improvement of the latter almost miraculous. The arts, sciences, general intelligence, and other advantages to mankind, have advanced with the rapidity of the mushroom, but with the stability of the pyramids. Probably the most beneficial development has been that of the railroad system. One does not have to go back to the boyhood days of the oldest inhabitant to see the vast changes wrought through the instrumentality of the latter, as many are yet comparatively young that well remember the status of affairs innovated by the introduction of the steam horse. At that time, when removed from water transportation, the turnpikes were the great thoroughfares—the principal medium of communication between the different parts of the country. The latter were certainly a great advance upon previous modes, and from the substantial manner of their construction were, doubtless, considered the limit of human efforts in that direction. They served their turn well, opened up the inland, and still, after many years of use, render valuable service. It is now difficult to comprehend how, even with the use of turnpikes, it was possible to transact business of large dimensions. The slow, plodding freight team, the coaches with their limited accommodations and speed of ten or less miles per hour, surely retarded commercial traffic and almost completely prevented a pleasure trip. How different it is to-day. The immense railway system covers the country like the web of a spider. Time and distance are annihilated. Thousands of cars with unlimited capacity transport the products of the cities into the country and the agricultural products into the cities. Elegant trains convey the army of travelers in every conceivable direction, at almost incredible speed. At the very commencement of the railroad era one was started from Chicago, and, following the old Buffalo Trail, slowly but surely built toward the Great West. Directly through the Heart of the Continent it went, throwing out branches to tap the rich agricultural sections, opening up and developing the country it traversed, until to-day it has five thousand miles of steel track, and extends from Chicago, Peoria and St. Louis in the East direct to Denver in the West. Not built for speculation, nor with monopolistic ideas, it has ever consulted the best wishes of its patrons, and has always, therefore, received their hearty encouragement and support. Every day in the year palatial trains, equipped with the very latest facilities for eating, sleeping, smoking and lounging, move over its perfect road-bed between Chicago and Denver, Chicago and Omaha, Chicago and Kansas City, and Kansas City and Denver, without change of cars, and with direct connection from St. Louis and Peoria. The principal cities and towns in Illinois, Iowa, Missouri, Nebraska, Kansas and Colorado are situated on the lines of this now great corporation. 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CARE FOR THE SICK ANIMALS.

Nearly all diseases to which live stock are subject, are the result of neglect of the simplest sanitary rules, and may be prevented by the exercise of a little common sense. Never compost manure in a cellar beneath the stables, nor in an adjoining shed. The foul, noisome gases arising from the rotting mass will poison the air throughout the entire building, and to compel animals to breathe it is the hight of folly. Never change any kind of stock suddenly from one kind of food to another which they are not accustomed to.

When a cow or calf is seen choking, grasp it and feel along the outside of its throat for the hard substance. When found, exert vigorous pressure, and slide the article up into the mouth. For scours in calves, feed new milk (heated near to the boiling point, and allowed to cool sufficiently) with oats, bran, and corn-meal dry until cured. Heavy milkers are most liable to garget. We prevent it by milking once a day the last month of pregnancy, and feeding cooling relaxing food. Fomenting the udder once a day with tepid water is a great help. Watch the udders of pregnant cows for indications of garget, and relieve promptly. In three different instances we found it necessary to regularly milk young heifers, of a strain of heavy milkers, nearly a month before dropping their first calf. A neighbor having one of the same strain refused to go "contrary to nature," as he termed it, and the animal was ruined. In every case, after the calf has sucked the first time, the udder should be drained of its last drop. This should be done regularly twice a day until the calf takes it all.—FROM PRIZE ARTICLE *in American Agriculturist for September.*

SOW NOW FOR SPRING FLOWERS.

While our gardens present a much greater variety than did those of a half century ago, there are some plants in which the old-time gardeners excelled. We do not see such beds of Pansies, or of Rocket Larkspurs, as were then the pride of the gardeners. Success with Pansies is mainly due to sowing the seed in autumn. If the seed is sown in spring, by the time the plants begin to bloom hot weather comes, and the flowers become fewer and smaller. In order to have the flowers in spring, sow the seeds early this month. Make a spot of rich soil fine, and level the surface by pressing it with a board. Sow the seeds, sift a little soil over them, and press down firmly with the board. When the plants are an inch high, transplant them to the place where they are to flower. The plants are quite hardy, and all the winter protection they need is a little brush to keep the snow from pressing too heavily upon them. The Rocket Larkspurs are, unlike the tall ones, annuals. A bed of them is as showy as one of Hyacinths. Sow in a well enriched bed this autumn, but leave them to flower where they were sown. The bed may be covered with brush during the winter, and if the plants are too much crowded in any part of the bed next spring, thin them by cutting out the surplus. They do not transplant satisfactorily.—*American Agriculturist for September.*

BAFFLED!

ONE OF THE MOST UNACCOUNTABLE AND DANGEROUS OF RECENT DECEITS DISCOVERED AND EXPOSED.

There is some mysterious trouble that is attacking nearly everyone in the land with more or less violence. It seems to steal into the body like a thief in the night. Doctors cannot diagnose it. Scientists are puzzled by its symptoms. It is, indeed, a modern mystery. Like those severe and vague maladies that attack horses and prostrate nearly all the animals in the land, this subtle trouble seems to menace mankind. Many of its victims have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy, the mouth has a bad taste, especially in the morning. A strange sticky slime collects about the teeth. The appetite is poor. There is a feeling like a heavy load upon the stomach; sometimes a faint all-gone sensation is felt at the pit of the stomach, which food does not satisfy. The eyes grow sunken, the hands and feet feel clammy at one time and burn intensely at others. After a while a cough sets in, at first dry, but after a few mouths it is attended with a greyish colored expectoration. The afflicted one feels tired all the while, and sleep does not seem to afford any rest. He becomes nervous, irritable, and gloomy, and has evil forebodings. There is a giddiness, a peculiar whirling sensation in the head when rising up suddenly. The bowels become costive, and then, again, outflux intensely; the skin is dry and hot at times; the blood grows thick and stagnant; the whites of the eyes become tinged with yellow; the urine is scanty and high-colored, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweetish taste; this is often attended with palpitation of the heart. The vision becomes impaired, with spots before the eyes; there is a feeling of prostration and great weakness. Most of these symptoms are in turn present. It is thought that nearly one-third of our population have this disorder in some of its varied forms, while medical men have almost wholly mistaken its nature. Some have treated it for one complaint; some for another, but nearly all have failed to reach the seat of the disorder. Indeed, many physicians are afflicted with it themselves. The experience of Dr. A. G. Richards, residing at No. 468 Tremont street, Boston, is thus described by himself:

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Doctors and scientists often exhaust their skill and the patient dies. They try everything that has been used by, or is known to, the profession, and then fail. Even if they save the life it is often after great and prolonged agony. Where all this can be avoided by precaution and care, how insane a thing it is to endure such suffering! With a pure and palatable preparation within reach, to neglect its use is simply inexcusable.

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BATAVIA CONVENTION PAMPHLET.

A Staggering Blow!

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IN BRIEF.

One of the most remarkable telegraphic feats on record, it is said, was the recent delivery of a message from Melbourne, Australia, to London in twenty-three minutes. It went by land and sea over 13,308 miles of wire.

Mrs. Dr. Mary Weeks-Burnett thinks that most of the divorces of the present day are due to the use of tobacco. The seductive weed affects the sympathetic nerves which surround the heart.

After residing, in some cases, fifteen years in the German capital, Russians of all ages, sexes and conditions are now being ruthlessly banished, without a word of explanation or, often, a moment's notice.

The tea plant has lately been introduced near Soukgoum Kalch, on the Black Sea, and the Russians are confident that they will soon be able to do without either Chinese or Indian teas.

A year ago a swarm of bees was seen to enter a knot-hole over the door of Oliver Williams' house at Parma, N. Y. The other day some clapboards were removed and 100 pounds of honcy taken out.

When lightning struck the house of John Queen, of Jacob's Creek, Pa., it knocked from the wall his loaded gun, and at the same instant his daughter Nancy dropped dead. The gun was discharged and the contents struck her in the breast. Whether she met her death by the lightning or the shot will never be known.

Several persons were riding on horseback at Shawnee Mound, Jackson Township, Ind., fleeing from an impending rainstorm, when lightning struck a colored boy, who was one of the party. It burned his face almost past recognition, and, passing to his shoulder, left an ugly wound, but he will recover. His horse was killed under him. None of the others were injured.

Several of the saloon-keepers of Washington, supposing the police to be at the scene of the United States Hotel disaster, opened their saloon doors on Sunday evening, but much to their disappointment nineteen of them were captured. They will probably be fined $20 each.

In New York, Tuesday night, Charles H. Vogt, in enforcing the law to his hard-working wife, brought his fist fiercely down upon the supper table she had arrayed for him, and jarred it so that a broken saucer fell into the cradle where his sick baby lay, and cut its jugular vein with fatal effect.

Six hundred Italians sailed for their native land in the steerage of the steamship Scotia on Friday. It is explained that dullness in railroad building and the approach of cold weather accounts for this large exodus. The steamer's consignee also says that there are at present 20,000 of these people out of work in New York city alone.

The London *Graphic* says: "A countryman named William Stickers, flying to London to escape from rural justice, was appalled at reading on a wall: 'Bill Stickers Beware!' He went a little further, but reading again, 'Bill Stickers will be punished with the utmost rigor of law,' gave himself up for lost, and surrendered."

There are now in the Treasury vaults at Washington 136,000,000 silver dollars, weighing nearly 5,000 tons. If placed in ordinary coal carts, a ton in each, and allowing fifteen feet of space for each cart, it would make a continuous procession fourteen miles long. The above figures do not include the silver bullion and fractional silver, of which there is a thousand tons more.

Cuba will be reduced to a wilderness if she remains much longer under the rule of Spain. The population of the island is about 1,500,000, one-third being slaves and other colored people who pay no taxes. The tax-payers have to pay annually from $35 to $40 per capita. This state of affairs cannot last. The sugar product ten years ago was 1,000,000, now it is only 350,000 tons. The tobacco and coffee industries are almost prostrate. The valuable timber forests are untouched. The roads are the worst in the world.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK.

COUNTRY.

—Senator Anthony, who has long served Rhode Island in Congress, died snddenly after a long period of ill health at his home. The remains were interred Saturday in Swan Point Cemetery near Providence. Services were held in the First Congregational church, in which President Arthur, Senator Edmunds, and other State and National officials participated.

—A run on the First National Bank of New Brunswick, N. J., Saturday, compelled it to suspend payments. The defalcation of the cashier, Hill, who committed snicide, is said to be abont $240,000. From New York $200,000 was brought in the afternoon to meet the demands which will be made Monday. The President is confident of being able to pay all depositors.

—During the month of Angust the lake shipments from Chicago inclnded 7,100,922 bushels of grain and 107,329 barrels of flour. Among the receipts were 478,472 packages of merchandise and 133,226 tons of coal.

—At Dnbnque, Iowa, Thursday, petitions in equity were filed with the clerk of the conrt, praying for injnnctions to restrain seventeen of the leading saloonkeepers of that city from maintaining and continuing nuisances in the form of saloons.

—It is stated that the Milwaukee Base Ball Club will dispand, which will result in the collapse of the Northwestern League, the clnbs of which organization sunk $50,000 this year to keep it alive.

—The skeleton of a mastodon was unearthed Wednesday on a farm near Grand Rapids, Mich., the rib bones of which measure four feet.

—Dnring the sham battle at the soldiers' re-union Thursday at Fremont, Neb., a stand collapsed, and forty persons were injnred, some seriously.

—Mr. St. John, an employe of the general land office, was sent to Colorado to investigate certain complaints. In Las Animas county he found one hundred thousand aeres of the pnblic domain inclosed with barbed wire, bearing signs threatening death for cutting fences or leaving gates open.

—Two caves of the Enterprise mine, near Port Bowkley, Pa., took place Friday, 250 acres of land settling abont six feet, and the gronnd is full of seams and cracks. The mine is being flooded by water rushing throngh the fissures, and can not be worked for at least a year. The loss is placed at $500,000. Five honses were wrecked, and six mules were killed by falling rocks.

—The Edinborongh (Pa.) Cornet Band recently serenaded the lady stndents in the Normal School at that place. The president of the school secnred the band's indictment for being a nnisance and distnrbing the peace, and the case is now on trial.

—After elose search, friends of the Rev. William M. Collins, who recently disappeared from Galesbnrg, Ill., incline to the belief that he was either mnrdered or drowned at Clevcland. He is a Knight Templar, Odd-fellow, and member of the G. A. R.

—Near Shenandoah, Pa., the Lehigh Valley road was snnk three feet. Therc is a crack 150 feet long and fonr feet wide.

—The coal syndicate at New Straitsville, Ohio, will close five mines for a year, throwing 500 men out of employment.

—Twenty thousand artisans and workingmen were in the labor parade Monday, Sept, 1, at New York, and later attended a number of picnics. Many of the trades displayed emblems of their calling; but the butchers, who intended to slaughter cattle on the route, were prevented from putting into practice their sanguinary project by Mr. Henry Bergh, aided by a squad of policemen.

—Runaway horse dragged ex-Sheriff Colbath and Mrs. Leatherman on to the railway track at Lima, Ohio, and a switch engine killed both of them, the horse escaping.

—A locomotive struek a carriage containing five persons, who were retnrning from a fnneral, Friday, at Connors Station, Pa., killing four persons and the two horses, and demolishing the vehicle.

—Striking miners at Snake Hollow, Ohio, commenced a riot at 2 o'clock on Sunday morning, Aug. 31, by firing several hundred shots on the gnards. William Hare was killed and two others received serious wounds. A hopper worth $4,000 was burned, and the telegraph wires have been cut. In response to a call by the sheriff, Governor Hoadly ordered the militia companies at Lancaster and New Lexington to the ground.

—Fire broke in the lnmber yard of Woods, Perry & Co., Cleveland, Ohio, at 7 o'clock Snnday evening. It spread rapidly. In the course of an hour a fresh breeze sprung np and the fire was beyond control, spreading rapidly to adjoining yards and other mannfactories. The entire flats, which are covered by railway depots, freight honses, lnmber yards and numerous other manufaetnring concerns lay in the grasp of the flames. The wind shifted at 9: 30 and increased in velocity. A solid sheet of flame carried the fire across the river. The large oil and candle works of George A Stanley and Sherwin & Williams' paint works took fire. The fire spread rapidly in every direction. Two steamers located in the lnmber yard when the fire first broke ont had to be abandoned, the flames driving the firemen away. It is reported that five firemen perished. The anthorities telegraphed to Akron, Sandusky, Canton and Elyria for assistance shortly after ten o'clock, and special trains bronght steamers from these places. At 3 o'clock Monday morning there was no possibility of getting control of the fire until it had exhausted itself. The loss at that time was estimated at $4,000,000.

—The Cincinnati Unions-Wilmington ball game at the latter city Thursday was stopped in the fourth inning by the umpire, Mr. Dntton, being hit in the mouth by a foul ball, and seriously, if not fatally, injured.

—The daughter of John Bartlett, residing at Fillmore, Ill., ate sardines two weeks ago, pnt the box away, and a few days since eonsumed the remainder. She became ill, was partially restored by a doctor's aid, bnt has since become a raving maniac. From attendance upon the girl her mother has also lost her reason, and both will be sent to an asylnm.

—Judge Charles J. Folger, Secretary of the Treasury, died suddenly Thnrsday afternoon at his residence in Geneva, N. Y. At a meeting in the evening of the different heads of the bureans of the Treasnry Department, aetion was taken toward paying tributes of respect to their dead chief.

FOREIGN.

—The report that China had formally deelared war against France is without fonndation.

—General Gordon, in a letter dated Jnly 15, says Khartonm can hold out till the middle of November.

—The French attack on Ke-Lung was prompted by a desire to obtain possession of the coal mines, bnt the Chinese frnstrated the scheme by flooding the mines and destroying the pumping works.

—The British brig Resolven was discovered off Catalina, N. F., last Friday, with all sails set, and a fire in the galley stove, but both of her sides were damaged. It is believed that she had been in collision with an iceberg, and that her crew of nine men and four passengers have perished.

—At Chatan and Henly Harbor, on the Labrador coast, rioting has occurred between Orangemen and Catholics, in which firearms were freely used, many persons being killed and wonnded on both sides.

—Advices from the interior of India indicate an almost eomplete failnre of erops, owing to lack of rain. The distress occasioned is so great that many cases are reported of women committing snicide because they were unable to supply their children with food.

—In Italy, dnring the twenty-four honrs ended Saturday evening, the new eases of cholera numbered 243, and the deaths 158. Of the above 168 fresh cases and 69 deaths were in the city of Naples alone.

—Advices from Cairo are that the rapid fall of the Nile increases the fears that Wolseley's plan for reaching Khartonm will prove a failnre, as an expedition by means of boats is fonnd to be impossible.

—The eommander of the German gunboat Wolf has taken formal possession in the name of the German Empire of all the west coast of Africa between 18 and 26 degrees south latitude, with the single exception of Walvisch Bay, annexed to the British possessions a few weeks ago by the authorities of Cape Colony.

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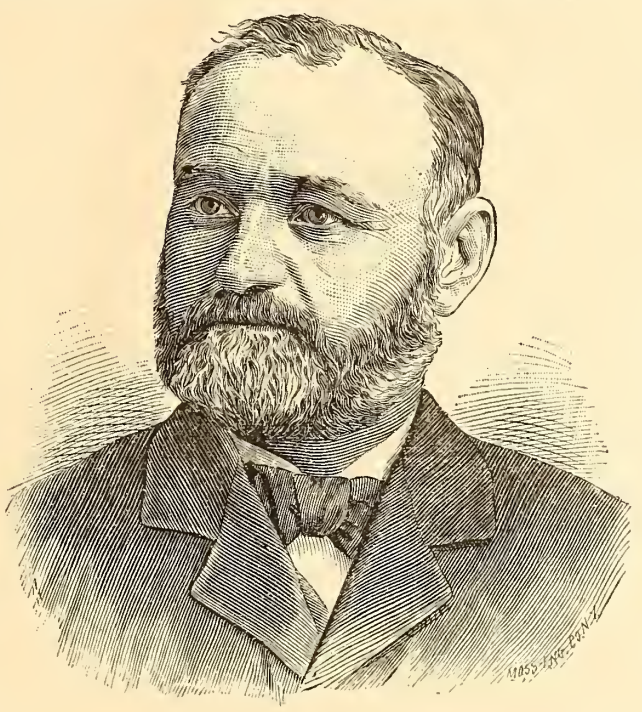
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The suicide of the defaulting cashier, the aged president and two of the depositors of the broken bank of New Brunswick, New Jersey, is part of the wreckage from the tide of speculation in Wall street. If we say the gambling mania slew these men, what of the public sentiment which sustains the stock gambler?

Congressman Barnum of Connecticut, chairman of the Democratic National committee, is confident that the money of the Milwaukee brewers' will carry Wisconsin for Cleveland. How much they give with the hope of thus purchasing a few years' immunity for their traffic is not reported. But their support of the Democratic party in Wisconsin is like the support of the Republican party in other States for the same reason and by the same class. To hear the testimony from the South of the prohibitory sentiments of Democrats enforced at the ballot gives a singular insipidity to the arguments of some good Republican friends in favor of their party as *the* party by which prohibition can be secured. In Illinois the situation is claimed to be more critical because of Carter Harrison's vile following. But Miss Mary Allen West, president of the State W. C. T. U., and as well able to judge as perhaps any person, says that in her estimate the Prohibition vote will be more increased from the Democratic party than from the Republican. The Republican county of Knox cannot yet drive out the liquor demon from its two cities, Galesburg and Knoxville, while in the adjoining Democratic county of Fulton liquor is prohibited and the leading Democratic paper has just raised a St. John flag.

The vote of Maine for the prohibitory amendment as now counted is 64,507 in favor, to 20,224 against —a majority of 44,283, or more than two-thirds. The Republican majority is nearly 20,000. The most regretful part of the Maine election was Mr. Blaine's position which he frankly gave to the country in a short speech to the people of Augusta during their rejoicing over the victory. During this speech he said: "The issue on the temperance amendment to the Constitution has been very properly and very rigidly separated from the political contest of the State today. Many Democrats voted for it, and some Republicans voted against it. The Republican party by desire of leading temperance men took no action as a party on the amendment. For myself I decided not to vote at all on the question. I took this position because I am chosen by the Republican party as the representative of National issues, and by no act of mine shall any question be obtruded into the National campaign which belongs properly to the domain of State politics. Certain advocates of prohibition and certain opponents of prohibition are each seeking to drag the issue into the National canvass, and thus tending to exclude from popular consideration questions which press for National decision. If there be any questions that belong solely to the police power of the State it is the control of the liquor traffic, and wise men will not neglect National issues



JOHN A. CONANT.

[See 8th page.]

in the year of National contest." Mr. Blaine's philosophy, that a man in his position before the nation may withhold his personal influence and testimony for the purity and safety of the home, might be used to condone Cleveland's crime against marriage, the foundation of that home.

The summary of the report of the Commissioner of Education for the year 1882–83 has lately been given in the daily press, and is not without an admonition to the country. The children of legal school age in the United States in 1882 was 16,243,822 of whom 10,013,826 were enrolled and 6,118,331 attended daily, or of every sixteen children who should be in school but six are found there. The result of such neglect and indifference will tell, is now telling severely against the moral progress of the nation. The number of public school teachers is reported as 293,-294 or about one teacher for every twenty-one pupils. But as many duplicates are included in this number the teachers actually at work are many less. It is a general complaint that the pay of teachers is too low to engage the services of those persons who would most benefit the schools, though in this respect there is an upward tendency. The gross income of the public schools was $94,327,188 and the expenditures $91,158,039, one-eighth being in the State of New York. School property was valued at $216,562,197, an increase during the year of over $30,000,000. An increase in the payment of teachers would be a far preferable disposition of funds than the erection of expensive buildings. Such school houses are an opportunity for fraud and venality which is not left at times unimproved.

Odd-fellowship is constructed upon as divine principles as those which sway other institutions.—*Schuyler Colfax.* Are the principles of Odd-fellowship as divine as those of Christianity? Then it must be equally as good an institution as Christianity. In other words Odd-fellowship, a human institution of recent origin, is as worthy of our confidence and support as Christianity, that has existed since the birth of Christ. In other words, Mr. Colfax exalts this very imperfect and human institution to equality with Christianity, that divine and God-given institution which is the help of the world. Such is the absurdity of human reasoning. It is the absurdity of blind reasoning into which so-called great men are for our warning permitted to run in their vain speculations. How thankful should Christians feel who know better, that their eyes have been opened to see the folly and absurdities of such sophistry and superstition.—*Sandy Lake, Pa., News.*

As we read of the banquets, balls and gaiety at Warsaw during the visit of the Emperor Alexander last week we cannot forget what a turbulent volcano of political hate is covered by the tinsel of royalty. During the last of August the most extraordinary precautions were taken against the Nihilists. Scores of men and women were arrested. Warsaw was in a state of seige. Railways were minutely inspected and all trees along the road traversed by the Czar were demolished to prevent conspirators hiding in them. Search was made everywhere for secret mines. A detective was appointed to every five houses. Soldiers were ordered to fire at anyone crossing the Czar's route as he entered the city. Although these precautions were greatly relaxed after a few days and the Emperor drove unattended in an open carriage to the theatre, yet the severe precautions speak of but one great subject—the radical evils embodied in the Russian government. Nor can the Czar, on his part, if he have not a heart of stone enjoy power purchased at such a price. The time must draw nigh when the rule of autocrats and aristocrats must give way and the principles of brotherhood which Christ taught must prevail.

PRAYING FOR RULERS.

BY A. WILLEY.

This is a Scriptural duty, and it has been proposed to pray even for those who are to be rulers. This is very well indeed, at this time; but who are the "rulers" under Republican government? The Bible was written when the people had no part in making rulers, and their duty only was to submit, and to pray. And it is surprising that this seems to be held as the limit of religious duty under elective government. Is it to escape any belligerency with politicians? Who are "rulers" in the United States? Where is the ultimate sovereignty? *The voter is ruler.* There is the seat of power, and the official is but his agent. To vote for men whom God has declared unfit for civil trust, or for objects which he has forbidden, and then pray for them, is a farce and an insult. To vote for those who will tolerate and protect the liquor crime and then pray for just government, is mockery. His answer is: "I will not hear. Your hands are full of blood. Wash—make you clean—put away your evil doings. They are an abomination to me."

Praying for rulers now is first of all praying for voters. And now is the time. A special occasion should be set apart all over the land to pray that the people may be led to vote for such men and objects as God has described for righteous government. Then would "arise a morning without clouds."

Northfield, Minn.

TRADE UNIONS AND THE LABOR INTEREST.

BY H. H. HINMAN.

Trades unionism, as a factor, is gaining strength and influence constantly. It is wedging itself in between the manufacturer and the individual worker, and in time the individual will be lost sight of, except as he acts in accordance with the laws and decrees of the trades unions. Most employers regard supply and demand the sole regulating factor in determining wages During the infancy of unionism, and in its semi-organized shape, this rule prevailed; but as organization becomes fixed and trades unionism grows a new rule is developed, viz,: wages shall be determined by the average, reasonable and just requirements of the average worker.

The workingmen will establish this rule by refusing to compete for or accept work below the rates agreed upon.—*Philadelphia Record.*

We believe the results desired can never be attained by the methods adopted, because not founded in any correct principles of political economy. That all labor should be fairly remunerated, and that those who by fraud have kept back his hire, have committed an offense that cries in the ears of the God of of Sabbaoth, is a proposition that none will deny. The question is, how shall this just reward be secured?

There are two methods proposed, each of which rests on an opposite theory. The first is the plan suggested above, and assumes that capital and labor are antagonistic, and that in the conflict the best organized and strongest will be sure to prevail. The second theory is that labor and capital are in harmony, that to promote their harmonious relation will be a benefit to both, and that to produce antagonism will injure not only laborers and capitalists, but all other persons.

1st. In carrying out the first plan it is proposed to diminish the hours of labor. This would render a larger number of laborers necessary and increase the demand.

2d. The voluntary or enforced idleness of large numbers of laborers, thereby creating a demand for their return at increased wages.

3d. This involves secret, oath-bound combinations to which all members are subject and which by the use or moral and physical force can prevent the employment of non-union men.

4th. Opposition to labor-saving machinery. This was formerly more relied on than now, but is still a part of the plan.

5th. Opposition to the importation of laborers from other countries.

6th. Opposition to unrestricted apprenticeships.

7th. Boycotting all men and firms not subservient to the interests of the unions.

Before considering the objections to this general plan and its details, I notice what the other plan proposes to do.

1st. The careful education of all laborers. Hands that are educated, and are directed by educated minds are far more valuable, both to employers and to their owners, than those of the ignorant. Skilled labor is always cheapest and best paid.

2d. Labor-saving machinery by making labor more effective and therefore entitled to a larger compensation. A man who with a machine does the labor of ten men really earns more than he could possibly do unaided. Other things being equal, his labor will be in greater demand and he better rewarded. But the greater effectiveness of his labor cheapens its products and puts them in the reach of multitudes who otherwise could not buy them. In this age of steam machinery, the articles of manufacture can be sold on the great lakes in Africa, on the Congo and the Amazon, and thus the ever-widening production is followed by an ever-widening demand. Not only has the nominal price of labor increased with the introduction of labor-saving machinery, but the actual value as measured by the necessities of life has also increased. Every plan for the abridgement of labor has in its final result been a blessing to the laborer and has proved beyond peradventure, that all plans whereby labor has been made more effective, have given it a better reward.

3d. Diversity of employments. Over-production is sure to follow excessive demand. Previous to 1873 there was an iron famine which was speedily followed by such over-supply that most of the iron furnaces were obliged to put out their fires. The excess of any particular kind of labor must inevitably reduce its price. The remedy is not idleness, but different labor. One department of labor always creates the necessity for others, and if each received its due share of attention they would mutually support each other. A bureau of labor statistics would materially aid laborers in determining where there was the greater demand. Manifestly American laborers would find more regular and certain support if a larger proportion were engaged in agriculture.

4th. Labor is capital. Let it be counted as such. Let men who have money use it in erecting manufacturing establishments, but let the man who has only his mind and hands, put them in as so much stock, on which he may draw his percentage of gain. The experiment of co-operative manufactories owned and conducted by workingmen has been a reasonable success, and will gain in appreciation; for when the producer is both capitalist and laborer, there can be no conflict of interests.

5th. When there are conflicting interests it ought not to be difficult to determine what is just and equal. There can be no written enactment that can supercede the law of love. Temporary embarrassments are inevitable, and men will never cease to need mutual kindness. Something of evil will surely be, but the remedy is not counter evil but to "overcome evil with good."

It remains to show the absurdity of the plan of antagonism between capital and labor.

1. Diminished hours of labor will never make lalor more remunerative. Men will never, other things being equal, pay as much for eight hours' labor as for ten. To insist on the eight hour law will be to diminish the daily and the aggregate wages.

2. Strikes greatly diminish the amount of productive labor and the aggregate wealth of this country. They injure the capitalist and manufacturer, but the greatest calamity falls on the laborer himself. Sometimes it is an actual gain to the manufacturer to shut up his mills, and the sole loss comes on those who are least able to bear it. Laborers are beginning to see this and strikes are not so popular as they were.

3. Secret oath-bound combinations are inconsistent with the personal liberty of their members, often an expensive machinery and always liable to be used for unlawful purposes. That they are being so used is good reason to doubt their utility.

4. Opposition to labor-saving machinery is a step towards barbarism with all its attendant sufferings and abominations.

5. Opposition to the importation of labor. We have laws against the importation of paupers and against fraudulent contracts, but any law against voluntary immigration violates alike our treaties with other nations and the principles of justice and natural liberty. We are all of us foreigners or their descendants.

6. It would be a blessing if every young person knew some useful mechanical occupation. All restriction is absurd.

7. Boycotting all persons not subservient to our wishes, if by individuals is an impertinence, and if by a secret combination is a practical conspiracy which no looked-for advantage can justify.

In conclusion, let me state these propositions, to which I think all will assent:

1. It is for the interests of all laborers that manufacturers should be prosperous; for whatever impairs their prosperity makes them less able to give employment and pay remunerative wages.

2. It is for the interest of all manufacturers that all employees should have regular and constant labor at remunerative wages. Such employees are effective and profitable.

3. All things that contribute to harmony between capital and labor are a benefit to both, and that which destroys this harmony is a wrong to all people.

Washington City.

SHORT SERMON.

TEXT:—And he said Legion.

MY BRETHREN:—There is hardly anything in human affairs into which the foul spirit of Masonry in its multiform shapes does not enter. Go into the church, it is there. Go into politics, into business, into the newspaper offices—go where you will; it is there. It assumes numerous shapes and names, and runs through a great variety of degrees. Some of our politicians are possessed by thirty three of these degrees. As the Roman Legion once seized upon Judea, and infested everything sacred and holy therein, so this legionary foul fiend has seized upon the United States.

My friends; believe me, though this foul, brassy spirit seems terrible to you, and beyond all control, yet if you will manfully face it down with the real spirit of reform, and throw an honest ballot against it, it will cower down at once and humbly beg when it leaves the bosom of the Christian (!) ministry, that it may go into a herd of Mormons, or confine its abode to the purlieu of the brothel.

My friends, where this foul multiform fiend seizes upon a butcher, and fills him with the conceit that he is a High Priest, a Sir Knight, a Worthy Grand, an Eminent Commander, or some "puffed up" pomposity of the kind, do you think that you can bind him with the old-fashioned restraints of honor, virtue, decency, reason, propriety? No! he will break asunder all these, and spurn them from him as if they were but chains of straw. There is but one way to deal with this devil-possessed butcher, and that is to vote against him, and let him see that the Presidency of the United States is not in the line of promotion with the Masonic High Priest.

Sometimes this Legion appears as an angel of light, dropping a tear of tender pity into the contribution box of rich widows' and orphans'. Sometimes it seems like a very, *very* "good man;" then again as a very great statesman; often as a Methodist minister, or an Episcopal bishop, and not seldom as a leering Jew. Often, very often of late years he has appeared as the Republican candidate for the Presidency. He drinks wine from a pirate's skull and imprecates its damnation on his own soul in order to be true to a truthless set of knaves seven times worse than himself, and then advocates prohibition. While partaking of the devil's sacrament from a skull, in good strong wine, he uses colored water at the sacrament of Christ! Sometimes he goes up among the sepulchers and mumbles prayers and speeches over dead bounty-jumpers, like a Jesuit priest.

My friends, not till each one of you, standing firm in the simple integrity of Christian faith, dares to face this Legion and vote him down, will your Masonic brother ever be restored to his right mind, and become a worthy American citizen. Never vote for a man or a party that is possessed of the Masonic devil.

SO MOTE IT BE!

WITNESSES.

MARIANNE FARNINGHAM.

"I am working alone, and no one heeds!"
Who says so, does not know
There are clear eyes watching on every side,
And wherever our feet may go,
We are "compassed about with so great a cloud,"
That if we could only see,
We could never think that our life is small
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and prayers of the heavy heart
Vanish into the air;
But we do not suffer or work alone,
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

Oh, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best.

But even if human eyes see not,
No one is unobserved;
There are censures deep and plaudits high
As each may be deserved;
We cannot live in a secret place,
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

Oh, for a life without reproach,
For a heart of earnestness!
For self forgotten, for meanness slain,
For hands well-used to bless!
God, raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto Thee.

—*London Christian World.*

BALAAM.

The Bible contains a remarkable narrative concerning Balaam and his ass. We note they lived in ancient times—not so ancient, perhaps, as some claim for Freemasonry. The animal had two names according to sex. Abraham saddled his *chamor* when about to start upon his journey to offer up Isaac. Balaam rode upon an *athon;* or, if we give the Hebrew letter *taff* the sound of *s*, as some do, we call it *ason.* This would be a far-off beginning of the word ass. We don't know why the inspired informer thus denotes the sex of Balaam's particular donkey, but such is the fact. There was no hybridized mule then. The mule was much prized in Dixie in the days of slavery, and has ever been noted for the expert use of his heels in kicking, but has no progeny. Hybridized Masonry, that is, a cross with the religion of the churches, is remarkable for kicking. It often "kicks against the pricks."

The ancient *chamor* and *ason* were very subservient. "Am I not thine *ason*, upon which thou hast ridden ever since I was thine?" The black fiend of slavery was wont to smite all in the church or state not subservient to its behests. For long years the only reply of the greater number was, "Am not I thine ass?" etc.

Freemasonry and secretism, like Balaam, would smite all opposition in church and state. Many still reply, "Am not I thine ass?" Masonry and Odd-fellowship present us also with the *chamor* and *ason.* The name is altered to Eastern Star and Rebecca. It should be western star, but Masonry borrows its abominable features, many of them, from the old East.

When Balaam's *ason* had a spiritual vision it could not proceed. Many church members get a spiritual vision, and although smitten by their lords of the whip, cannot proceed in the ways of secretism. Balaam said, "If I had a sword in my hand now would

I kill thee." Secretism has often carried out such a principle or spirit. Balaam had a vision that Israel should finally prevail, but unlike Paul was not heedful. It cost him his life. Many church Masons and Odd-fellows have such visions but are like Balaam.

We are not told that Balaam went to the "grand lodge above," when the men under Joshua slew him, but where Balaam is all false seers must go. When Balaam had his spiritual visions he testifies that his eyes were then open but had been shut. The Mason bandages his eyes with the hoodwink and, worse than the poor ass, shuts out Christ and every angel of good. The poor preacher becomes a man of words as before but never of *the* Word.

The common dupe by "the shock of enlightenment has his eyes opened like the transgressors" in the garden who heeded the counsel of the serpent.

QUAKER BOY.

SMASHING CROCKERY.

There is no man who seems more utterly out of place in a sinful, tricky, crooked, and perverse generation, than a man who *will tell the truth* without fear or favor, irrespective of friend or foe. If there is any vision which is hateful to the devil and his servants, it is the face of such a man. He is an unknown quantity in the world's reckoning. No one can tell when he will crop out. He deranges business, overthrows parties, pricks bubbles, unmasks hypocrites, upsets sinful schemes, and brings to naught the devices of evil men.

Here stands a great mysterious organization, with an agent in every circle, a spy in every community, a tool in every office, a partizan on every jury, and an organization which controls, terrorizes, and defies the helpless public who are yet outside of its toils. At length one solitary man says, "I propose to tell the truth about this hidden iniquity, and warn the people of their danger." At once hell from beneath is moved, and all its powers are invoked to hush the accusing voice. The man is threatened, assailed, kidnapped, imprisoned, spirited away, and murdered. But the truth has found a voice, and though courts are venal, and officers are perjured, and law is defied, and justice is turned away backward, and truth is fallen in the streets, yet blood cries from the ground, and a whole generation of organized lying cannot purge out the damning spot, and the solitary voice, swelled and re-echoed by a multitude of consenting witnesses, prophesies the downfall of that which was mightier than kings and rulers and governments.

The greatest statesman of his generation, the idol of his friends, and the pride of his party, stands in full view of the loftiest prize which his ambition can covet or attain. Eloquent, astute, and influential, he sees the object of his desire just within his reach. True, there is a joint in his harness, but no man dares to aim an arrow at it. There is a skeleton in his closet, but no one dares to unlock the door. A single weak woman learns the situation. She has no high worldly hopes or ambitious aspirations, but she *can tell the truth.* She sits down and writes out the plain, undeniable, unvarnished facts, and gives them to the world. The arrow finds the harness-joint. The god-like statesman's hopes are blasted. The men who honor him dare not make him their leader, and he stumbles and falls, and hides his disappointment in the grave.

Political parties name their standard-bearers, and cast around them the glamour of partisan enthusiasm, and men stand dazed, with bated breath, in the presence of their idols, and fear to intimate what they suspect, or declare what they know. Brilliant talents are made to do duty instead of unquestioned integrity. Partisanship covers up impiety. Orthodox political principles condone intemperance and irreligion. A reputation for honesty, and the applause of political reformers, is expected to hide the whiteness of moral leprosy, and hush the wails and curses that rise from the lips of ruined and broken-hearted women. All goes smoothly. Politicians are afraid of the glass in their own houses, and the argument, "You are another," lays its finger on their quivering lips.

Just in that crisis rings out the startling "voice of one crying in the wilderness," and telling the simple, exact, undeniable, unadulterated truth, and the whole situation changes, and the glory of God seems flaming on the scene as when it looked out on Pharaoh in the darkness that hung over the Red Sea.

The voice of the people is the voice of God, *when the people tell the truth;* but it is the voice of the devil *when they lie!* We need to hear God's voice again and again. The blind lead the blind toward the ditch. Partisanship heads for perdition. Sin sits enthroned in high places, and rules in church and state. He who tells the truth finds he is in a hard world. A thousand clamorous voices seek to drown his cry. But God calls for bold men. Nathan must say, "*Thou art the man,*" and send the guilty monarch from royal purple to sackcloth and ashes; and John the Baptist must say to Herod, "*It is not lawful,*" though the dungeon waits upon his utterance.

The trunk of the prophet may lie heedless in the prison, and the shameless daughter may carry her gory prize to an inhuman and revengeful mother; but loving disciples shall bear away their master's body to its burial, and One who never flatters and never deceives, shall write upon the pillared temple of the ages the epitaph of him who told the truth,—"*He was a burning and a shining light; . . . Among those that are born of women, there hath not risen a greater.*"—*The Christian* (*Boston*).

MASONIC IMPOSITION.

The end of the Masonic system seems to be chiefly to practice imposition, first upon the candidate who allows himself to be stripped of nearly all his clothes, and more of his manhood, and hoodwinked and cabletowed—put through a foolish initiation and then made to believe he has done a big thing, and is sublimely exalted to the comprehension of mysteries hid in all ages of the world from "cowans and profanes." Secondly, the game of imposition is tried upon an unsuspecting and too often credulous public. This spirit is kept up until the average Freemason soon has more cheek than any other bipid. He will ask you to believe the most unreasonable things without evidence and deny the most patent facts of history. Such is the effect of this spirit that Masonic writers suffer themselves to make more mistakes and plainer contradictions than any other class of teachers the writer has ever read after. I can account for this upon no other principle than the supposition on the part of the Masonic authors that they have the profane public so gulled and misled that it will accept any statement from them no matter how much at variance the statement may be with plain facts of history or how contradictory to writings of some other standard Masonic author. We give the following as an illustration of the manner of imposing upon little Masons and profanes in regard to Hiram, king of Tyre, having been a Mason, proved by a square and compass being now found upon his tomb. A respected friend of ours who has traveled "the rough road from Babylon to Jerusalem" says, in a notice to send him the *Banner*, upon the margin of a circular announcing that the "Rev. Brother Coleman would lecture at Appleton City on a certain night upon the subject of Freemasonry in the Holy Land." On the first page of the circular is an engraving of the tomb of (Kabr Hairam) Hiram, king of Tyre, upon which is engraved "the square and compass." The impression intended to be made is that the square and compass being found by brother Coleman on the tomb when he visited the same in the year 1880, is evidence that Hiram, king of Tyre, was a Mason, in year —— before Christ.

In trying to palm off this square and compass as evidence of king Hiram's connection with the Masonic fraternity, brother Coleman either displays unpardonable ignorance or convicts brother Rob Morris of deliberate falsehood. Rob Morris is a great Masonic writer, and he, too, a dozen or more years ago, visited the Holy Land to scare up evidence of the antiquity of the Masonic order. He too, visited the tomb of worthy Grand Master Hiram, king of Tyre, and after returning wrote a book called "Freemasonry in the Holy Land." In the seventh chapter he describes his first visit to the tomb of king Hiram. He found no Masonic devices on the tomb. He made a second visit about a month later, and on page 108 says, "I cut the square and compass deeply on the monument, on the second tier, eastern end, near the northeast corner. My Arab servant, Hassan, having seen me do this at other places, labors under the impression that it is my name, and tells everybody so." Now brother Coleman's picture of the tomb has the square and compass upon it just where Morris says he cut it. Now it is not reasonable to suppose that Coleman had never read Morris' book for they both claim to be after all the light they can get on the subject from the Holy Land. In the description of the tomb by no writer prior to Morris is there the least hint at a square and compass. Morris, if not an unmitigated falsifier, cut it there himself. The plan, if there was one, seems to have been for Morris first to go and scatter evidences of Masonry in the Holy Land, for he tells us he cut the square and compass at other places, and then Coleman and other Masonic tourists could follow after and gather them up and blazon them over the world and the people would accept the imposition without questioning it. Thus another false witness would stand up and testify to the already satisfied mind of the hoodwinked Mason, and the unthinking jack-Mason that "Masonry is as old as Solomon." Hiram was a Mason. The square and compass on his tomb proves it to be so. Now by the same evidence it can be as credibly established that General Washington was an Odd-fellow. All that is needed to be done is for some Odd-fellow to go and cut the "three links" on his tomb and then another visit to Mt. Vernon to get evidences of the existence of Odd-fellowship in the old Dominion, and lo! he finds it on Washington's tomb. The above is a fair specimen of the way in which all the boasted claims of Masonry are established.

Morris also furnishes another evidence that Hiram was not a Mason, and that is that his tomb is not oriented, or as Masons understand that word, his tomb was not built east and west. But the funny part of brother Robert's statement is to be found in the fact, he had a servant so ignorant of Masonry in the land of its birth, where according to brother Coleman tombs and rocks and shells were covered with its devices that he thought the most prominent of all its symbols was Rob Morris' name.—*Banner of Truth.*

THE RELIGION OF MASONRY.

[Rev. J. P. Lytle, in the United Presbyterian.]

The principal reason which impels many Christians to oppose Freemasonry is its opposition to the Lord Jesus Christ. The order, it is true, does not *profess* opposition but simply claims *neutrality.* There are, however, many things in which neutrality is hostility. Neutrality between truth and error is hostility to truth. Neutrality between God and Satan is hostility against God. Professed neutrality between the religion of Christ and any other system of religion is hostility against Christ himself. "He that is not with me is against me." This dictum of the Holy Spirit can not be reasoned away.

The principle here stated holds good in any relation which men can sustain. A nation or government may be for Christ or against him. Even a railroad or telegraph company may be for or against him. But in matters of religion the principle becomes so clear as to be self-evident. Any system of religion which has not Jesus Christ for its foundation and its center is a false religion. "Other foundation can no man lay than that is laid, which is Jesus Christ." "There is one God and one Mediator between God and man, the man Christ Jesus." "There is none other under heaven given among men, whereby we must be saved," but by the name of Jesus. "If any man love not the Lord Jesus Christ let him be anathema maranatha"

Freemasonry constructively denies this fundamental principle of the Christian religion, and, in so doing, denies the whole system. Mackey's Lexicon, page 404, declares, "The religion, then, of Masonry is pure theism." Mackey's Manual, page 216, says Masons are obliged only "to that religion in which all men agree." Again, page 40, "A belief in God is the sole creed of a Mason, at least the only creed he is required to profess."

Notwithstanding this exclusion of the name, person, office, atoning blood, righteousness, Spirit and grace of the Lord Jesus Christ from the lodge, the members are assured that by being "good Masons," or by obeying Masonic requirements only, they shall be saved. Town's System, page 184, "The Divine Being views no moral character in a man with greater complacency than his who, in heart, strictly conforms to Masonic requirements." So the "good Mason," though he be a Jew, Mohammedan, or of any other false religion, is the holiest man on earth. Mackey's Manual, page 203: "We may be received into thine everlasting kingdom, and there enjoy the just reward of a pious and virtuous life." Christians expect to enjoy heaven as the reward of Christ's obedience, sufferings and death, and by being fitted by the Holy Spirit for that place. Masons are taught that heaven is no more than a "just reward" for obeying "Masonic requirements." Ahiman Rezon, page 63: "White" (the white apron spread over the stomach of a Mason) "is the emblem of that purity of life and rectitude of conduct *by which alone* we may expect to gain admission into the Holy of Holies above."

It is often said by the ignorant that Freemasonry does not claim to be a religious but only a benevolent society. Why, then, its altars, priests, prayers, hymns, benedictions, moral lessons, illuminations, regenerations, and eternal rewards? Masonic authors are probably competent witnesses on this point. Webb's Lexicon, page 357: "The meeting of a Masonic lodge is *strictly* a religious ceremony." Mackey's Manual, page 41: "Masonry is a religious institution." Town's System, page 170: "In advancing to the fourth degree the Mason is assured of his election and final salvation. Hence opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father."

It makes but little difference how much of this nonsense and impiety Masons really believe. In judging of the order it is sufficient to know that this is what it *teaches,* and what the members *profess* to believe. With "the deceitfulness of sin," and "the deceivableness of unrighteousness," and "the wiles of the devil" (we beg pardon of the more sensitive brethren of the order), combined against the salvation of the soul, it is not safe to "make believe" in regard to a false system of religion, or to trifle with eternal truths.

There is no Saviour of men but the Lord Jesus Christ. There is no heaven but that which he has gone to prepare. There are none admitted into glory but those who have "washed their robes and made them white in the blood of the Lamb." There is no eternal bliss but in drinking from the "pure river of the water of life, clear as crystal, which proceedeth from the throne of God and of the Lamb."

REFORM NEWS.

MEETINGS AT NORMAL, ILL.

It is expected there will be a three days' meeting at Normal, Ill., Sept. 23, 24 and 25. J. P. Stoddard, J. F. Browne and others, will attend and speak. Meeting will begin Tuesday evening with an address by Bro. Stoddard.

The object of these meetings is to further the interests of the reform against secret societies, and to forward the organization of the McLean Co. Christian Association opposed to secret orders. J. F. BROWNE.

THE IOWA STATE MEETING.

On the evening of August 26th, the Anti-secret Association of the State of Iowa met in Music Hall, Washington, in its twelfth annual session. In the absence of the president and vice-president the secretary called to order. Prayer was offered by the Rev. J. W. Dill. Rev. C. D. Trumbull was elected president *pro tem.* The convention was welcomed by Dr. Maughlin in a warm and eloquent address, which was responded to in behalf of the Association by the chairman. Rev. J. P. Stoddard of Chicago was then introduced and delivered an excellent address, setting forth in stirring words some of the obnoxious and evil principles of Freemasonry.

Morning session of the 27th opened with Scripture reading by Rev. C. D. Trumbull, followed by Dr. J. Blanchard in prayer. The usual business, consisting of the plans and work of the Association, received its proper attention. Dr. J. Blanchard, present to give gist and turn to the convention, fully accomplished his duty in this line, adding greatly to the interest and cheer of the sessions. His speech at this time upon the political situation was as full of pith and point as the Doctor is of polities: which is an unusual degree, even for a Presidential campaign. If some of the young men in the reform could only catch the Dr.'s enthusiasm, things would certainly take a decided move in the right direction.

Afternoon session:—An address of Rev. Mrs. A. A. Rathbun, of goodly merit, was given to a full house. Appeals from women upon the moral issues are well in order at this day. The address gave rise to the question of a Women's Christian Union opposed to the lodge. Let the mothers and daughters of Iowa give thought to this idea, and be as wise for the overthrow of the lodge, as for its allied power—*rum.*

At this, as well as at other sessions of the convention, the G. A. R. was discussed, its nature and claims considered, and after "due examination" was declared "kith and kin" of Freemasonry, as set forth in the following resolutions:

WHEREAS, There have been for some time past zealous efforts to extend the secret association self-styled the Grand Army of the Republic, and

WHEREAS, The ritual of the G. A. R. "adopted in general convention at Philadelphia, Jan. 17th, 1868," has been revealed and published and its correctness vouched for by seceding members of the order, and

WHEREAS, We have reasons to believe there has been no material change in the nature since that time, therefore

Resolved, That we feel called upon to lift up the voice of testimony against the G. A. R.

1. We hold that its obligations of secrecy are condemned by the words and by the example of our Saviour and are sinful.
2. We hold that its obligation to *implicit obedience* is ensnaring and destructive of true liberty.
3. We hold that its threatened penalty is unlawful and should be put under the ban of government.
4. We hold that notwithstanding its boasted patriotism it is dangerous to the cause of civil liberty and at war with the genius of republican government.
5. We hold that it is dangerous to the moral and religious interests of all members who are Christians, since they are unequally yoked together with unbelievers.

Second day, A. M.:—S. E. Starry reported his labors in the State during the year. A discussion followed upon the state of the work, which resulted in the appointing of an agent in each county, who shall have the interests of the reform specially in care, and whose duty shall be to see that the question is properly agitated and kept before the people. The following appointments were made, the parties named requested to accept the position and report their labors to the convention of next year:

Jefferson county, Wm. Elliott; Van Buren county, Rev. Geo. Warrington; Cedar county, John Dorcas; Page county, A. W. Hall; Louisa county, S. Y. Orr; Des Moines county, Rev. J. W. Dill; Lee county, Rev. D. E. Shaw; Washington county, Rev. J. H. Elliott; Henry county, Joseph Frazier; Monroe county, Rev. Atchison: Linn county, Rev. T. D. Adams; Polk county, Rev. A. W. Livingston; Fayette county, Rev. H. Hull; Ringgold county, Rev. S. Smith; Guthrie county, Rev. E. I. Grinnell; Carrol county, A. J. Loudenback; Iowa county, Rev. L. J. Harrington; Buchanan county, Rev. T. F. Blair; Benton county, O. Davis; Madison county, Dr. McCaughn.

Further appointments were left to the executive committee. The following resolutions were presented by the committee on resolutions, and were unanimously adopted:

WHEREAS, The legislature of Iowa has enacted a law prohibiting the manufacture and sale of intoxicants, which law is now in effect, and

WHEREAS, There is violent opposition in some quarters to the execution of the law, therefore

Resolved, That we give our hearty endorsement to the prohibitory law of the State, and pledge it our hearty co-operation and support to its enforcement.

WHEREAS, It is a well known fact that Sabbath desecration is increasing in many departments of government, and,

WHEREAS, The late Congress has furnished us a sad illustration of the fact, in that many hours of the last Sabbath during their sessions were spent in the transaction of public business, thus giving sanction to the secularization of the Lord's day, and,

WHEREAS, Secret societies, Freemasons, G. A. R., and others, violate the Sabbath by traveling in their organized capacity, by the railroad, on that day, therefore,

Resolved, That we feel called upon to testify against Sabbath desecration in high places, and beseech all in official stations to honor the God of the Sabbath by the sanctification of that holy day.

Resolved, That we condemn all violations of the Sabbath, especially such as made by organized bodies, and we utter our solemn testimony against this sin.

The following resolution will explain itself:

WHEREAS, Rev. F. W. Evans of Oskaloosa, Iowa, has, in answer to inquiry, expressed his readiness to meet Pres. C. A. Blanchard in debate on the subject of secrecy, on condition that the friends of seerecy in any place think a debate will do any good, and are willing to pay him for his time and work, therefore,

Resolved, That we challenge the friends of secret societies in Washington to meet our representatives in this place and make arrangements for a debate.

Afternoon session:—Dr. Blanchard delivered an interesting address—subject, "Is God the author of civil government?" followed by Rev. M. A. Gault—"The Bible the foundation of law." These addresses were highly commendable, and were received with evident appreciation by the large number present to hear them.

I should have mentioned that on the evening of the 27th, Mrs. C. A. Dunham, of Burlington, addressed the convention upon the subject of Prohibition. The address was well received and needs no commendation. God bless these faithful women! We were more than gratified to have from the lips of this woman, a representative of the W. C. T. U. in Iowa, some sensible and stirring remarks *against lodgism.* I am sure if the women of the W. C. T. U. could only have the relations of the lodge and rum set before them, they would oppose the lodge to a "man." Nearer and nearer come the two reforms together. Frances Willard, the *orator,* has spoken. Mrs. Ellen J. Foster is of Anti-masonic heritage. Oh, that God would give them a double mission!

On the evening of the 28th, after a short address by Rev. D. P. Rathbun, the third degree of Masonry was given by S. E. Starry.

Brethren Blanchard and Stoddard added much to the interest of the convention by their words of counsel and personal enthusiasm. On the whole the meeting was excellent. The people of Washington afforded the convention the most generous entertainment at their homes, and the largest audiences that we have ever been favored with. We trust we did them no harm and hope to have done some good. Some things we would have had otherwise. The Lord reward them for their kindness.

The following are the officers for the present year: President, Rev. Geo. Warrington, Birmingham; Vice-President, Rev. T. P. Robb, Linton; Cor. Sec'y, Dr. T. C. Maughlin, Washington; Rec. Sec'y, Rev. A. W. Hall, College Springs; Treasurer, J. A. Laird, Wayne, Henry county. Rev. D. P. Rathbun was recommended as State lecturer. We have *resolved,* now let us *do.*

A. W. HALL, *Sec'y.*

THE ILLINOIS STATE ASSOCIATION.

ANNUAL CONVENTION REPORT.

The Illinois State Christian Association, having arranged for its annual convention through their Executive Committee, gathered in the First United Presbyterian church. The president and vice-presidents of the Association being absent, the secretary called on Rev. John Stahl, of Augusta, to open the meeting with devotional exercises. Business being taken up, Rev. Mr. Stahl was elected temporary president, and H. L. Kellogg temporary secretary.

The report of the treasurer was read and adopted; also the report of the Executive Committee was read by W. I. Phillips, and adopted after remarks of warm approval by several members of the convention.

The report of the Executive Committee reviewed the colporteur work of J. K. Hunter in Randolph county and vicinity and reported an engagement with S. Y. Miller of Contreras, O., to enter the field as agent in November.

Rev. Wm. H. Chandler, of Dover, was elected president of the Association. The vice-presidents were re-elected with the addition of Mr. Samuel E. Holyoke, of Galesburg. The secretary and treasurer were re-elected. Rev. T. B. Arnold, A. G. Laird, Mrs. E. A. Cook, Mrs. L. N. Stratton, Mrs. N. R. Weed, Rev. Wm. Moerdyk, Rev. D. S. Faris, Rev. W. H. Chandler, W. I. Phillips, Elder Joseph Stuckey, and P. P. Chapman, were elected Executive Commitee; and the following provision made for their meetings:

Resolved, That to constitute a legal meeting of the Executive Committee of the Illinois Christian Association, due notice must be given of time and place to each member of said committee by the secretary, after the chairman has authorized the meeting.

Resolved, That not less than three members shall constitute a quorum.

A committee on resolutions, H. L. Kellogg, S. Y. Miller and C. W. Sherman, were appointed, which reported after the address of Elder Browne.

The business of the hour being a lecture by Elder J. F. Browne, he was introduced and spoke very effectively on the religious philosophy of Freemasonry for an hour, using blackboard drawings to illustrate and impress the truth respecting the order.

The report of the committee on resolutions was adopted as follows:

Resolved, 1. That we renew the action of last annual meeting recommending public prayer in congregations and special prayer-meetings in churches and neighborhoods for the downfall of the secret lodges and the blessing of God upon the lecturers and other workers in this reform.

2. And, also, that the instruction of last year to the Executive Committee to memorialize the different ecclesiastical bodies be also renewed, with the additional recommendation that special attention be given to the distribution of tracts in our county fairs.

3. WHEREAS, It is believed by many now living who are more or less acquainted with the circumstances that David Brownlee was murdered by Freemasons in this vicinity some fifty years ago; and

WHEREAS, It is understood that the report of the coronor's jury is missing from the records of Warren county;

Resolved, That Samuel E. Holyoke, N. R. Weed, and Hamilton Brownlee be a committee representing this State Association to inquire concerning the abstraction of this coroner's report from the records, and learn, if true, by whom, when, and for what reason the records were mutilated: and that this committee report through the public press.

4. *Resolved,* That we fully endorse the policy of the *Christian Cynosure,* and regard it as an able and vigorous exponent of our principles, a safe and pure paper for the family, a clear, critical and uncompromising herald of truth and reform. We realize that this paper has a mission and fills a sphere peculiarly its own. It has by its wise and fearless advocacy of unpopular truth won our confidence and shall have our hearty and united support.

5. *Resolved,* That the sincere thanks of the Association are due and are hereby given to the friends of our reform in Monmouth for their kindness and hospitable entertainment during our stay in their midst.

We also desire to express our obligation and thanks to the First United Presbyterian church for the use of their house of worship for our meeting.

Remarks were made on the third resolution by Secretary J. P. Stoddard recounting his visit to the Warren county court house and failure to find the record of the coroner's inquest in the case of David Brownlee. He spoke also of the loss of the records of the Morgan inquest, which were borrowed by a pretended county historian to copy. Neither historian, history or records were ever heard of. Pres. C. A. Blanchard and Rev. C. W. Sherman, editor of the *Vanguard,* most ably seconded the resolution on the *Cynosure;* and, after the resolutions of thanks by rising vote, pledges were taken for trial subscriptions for the *Cynosure,* and 103 were promised or paid for.

The records of the meeting were referred to the Executive Committee for revision and approval, and the convention adjourned after prayer by Pres. C. A. Blanchard to meet at the call of the Executive Committee.

TREASURER'S REPORT.

RECEIPTS.

Cash	$436.85	
Pledges due and unpaid	51.00	
Pledges of cash for next year only	46.60	
Pledges " " " (annual)	157.66	
"Bancroft Donation" of $640 payable in five annual payments of $128 each	640.00	
Cash in Treasury Oct. 1, 1883	9.61	
		$1,341.72

DISBURSEMENTS.

For Lecture and Colporteur work	$138.30	
Handbills, stationary, postage, etc	36.88	
		$175.18

RESOURCES FOR NEXT YEAR.

Cash in Treasury Sept. 8, 1884	$271.28	
Pledges of cash	383.26	
		$654.54

Financial year begins Oct. 1st, and ends Sept. 30th.

W. I. PHILLIPS, *Treasurer.*

Sept. 8, 1884.

It is a great act of love to God to trust, like a son, God's tremendous power. There can be no confidenee without the filial feeling. We always get back to the point, God is our Father.—*F. W. Faber.*

AMERICAN POLITICS.

AMERICAN PLATFORM.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable;

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights, while we abhor the idea of enforcing religion, or controlling conscience by human laws and penalties, as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it. Yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy; and we honor the memories of the dead and will be just to the claims of the living, and we take up and prolong the strain raised by the women of this country; "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE MONMOUTH POLITICAL CONVENTION.

The State Convention of the American party, called by the chairman of the State committee, met in the commodious Opera House at Monmouth on Thursday evening, September 11th, and organized by the election of temporary officers, afterwards made permanent: Rev. J. P. Richards, president; H. L. Kellogg, secretary. Prayer was offered by Elder D. P. Rathbun of Iowa, and J. P. Stoddard of the National committee in a few opening remarks upon the business of the meeting, announced a necessary change in the programme of the evening owing to the absence of the two leading speakers. Prof. L. N. Stratton was detained on account of the illness of his family, and Dr. Haney had been for some days absent in Kansas and had not yet returned. In the absence of these gentlemen the audience was profitably entertained by several speakers. Rev. George Warrington of Birmingham, Iowa, spoke of the prohibition movement in that State and the well-grounded fears of many who saw an evident insincerity in the prohibition work when it came in collision with secret societies.

Rev. R. T. Wylie, lately associated with Rev. M. A. Gault in the work of the National Reform Association in Iowa, spoke upon the fundamental principles underlying all reform work and especially the effort to put prohibition upon a legal basis. He was followed by Elder J. F. Browne of Berea, Kentucky, whose late work in central Illinois will be long remembered. The aspect of the prohibitory movement in Kentucky was interesting because in that State the Democratic party are the prohibitionists as the Republicans are in Iowa. Elder Rathbun spoke briefly, complimenting the Republican party for the work already done in Iowa.

Friday morning a devotional meeting profitable to every one present was held, and business opened with the appointment of committees:

Resolutions: J. Blanchard, S. Y. Miller, Samuel E. Holyoke.

Candidates for State Ticket: C. A. Blanchard, W. I. Phillips, Jerome Howe.

Finance: Hugh Nash, A. C. Higgins, J. P. Stoddard.

Enrollment: H. L Kellogg.

During a brief consultation of committees, the question of the change of Presidential candidates was eagerly discussed. The committee on State ticket reported in favor of the following:

For Governor, James B. Hobbs, of Cook county.
Lieut.-Governor, James Perryman, St. Clair county.
Sec'y of State, C. W. Enos, St. Clair county.
Treasurer, Peter Howe, La Salle county.
Attorney-General, Hale Johnson, Jasper Co.
Auditor, A. B. Irwin, Sangamon county.

These names were recommended provided they were not members of any secret society. The State executive committee was authorized to fill any vacancy that may occur. The State Committee was thus elected: L. N. Stratton, W. I. Phillips, A. J. Laird, Jerome Howe, Alexander Thomson.

After the State Christian Association meeting in the afternoon, the convention heard and adopted with slight amendment, the report of the committee on resolutions as follows:

Resolved, 1. In the clear words of the son of Lincoln's Secretary, Seward, in the parlor of Tburlow Weed, the Warwick of American politics, that "A secret political society is hostile to every American principle."

2. That where the masses vote, all secret societies are political.

3. That for secret temperance and mock-military lodges, to say they are not political, while following political party nominees, in increasing crowds, and shouting louder as the election draws nigh, is to add political hypocrisy to political falsehood, and damage the morals of the American people.

4. That we accept the advice of our excellent retiring candidates, Messrs. Pomeroy and Conant, and endorse the action of our National Committe nominating ex-Governor St. John and Hon. William Daniel for the suffrages of the American party and the American people, and pledge them our ardent support.

5. That we support St. John and Daniel not only as Prohibitionists, but as Americans who have shown by their lives their condemnation of the anti-American Masonic lodge.

6. That we call on all temperance people to support the holy cause of prohibition by leaving the two old parties, one of which condemns prohibition as "sumptuary;" and the other asks temperance men and liquor men to vote together to give them a new lease of power, thus carrying water on one shoulder and whisky on the other.

7. That the Republican convention, Chicago, June 3d, gave whisky a stronger support by its silence than the Democrats did by their words: and by nominating Mr. Blaine, who proposes to make liquor-revenue "a permanent resource of the States," the Republican party has forfeited the respect of temperance people, and must surely lose their support.

8. That Mormonism is Masonry legalized by the Grand Lodge of Illinois; and though that authority was withdrawn because the Mormons were the keener rogues, no lodge-ridden parties will ever suppress Mormonism.

9. That we are Americans, standing on our American platform, and expect to see it adopted by the American people in the near future; that we hail and welcome the friendship of the great and good Prohibition party and fervently wish them a safe deliverance from the leprosy of the lodge.

10 That we devoutly recognize the God of the Bible as our God; his Son Jesus Christ as our Saviour and Model; and we firmly believe and trust in his word that every political and religious plant which the Father hath not planted, "shall be rooted up."

It was voted also to approve and endorse the *American* of Washington city as an organ of the American party. In behalf of the Tenth Illinois Congressional District, Royal Hammond of Galesburg was nominated as Representative to Congress. Nominations for the other districts were referred to the State committee. Other questions which might arise were referred to the same committee.

The evening addresses drew out a fair audience, many of them college students, who frequently applauded, though their sympathies were clearly not altogether against the old parties. The first address by the editor of the *Cynosure* was upon "American Politics in 1884 and the Politics taught by Christ contrasted." Pres. C. A. Blanchard of Wheaton followed in an able review of the old parties and in favor of leaving them for a new party which stands for great moral principles and the protection of American homes.

"STICK TO THE PEOPLE, DICK."

BLOOMINGTON, Ill., Sept. 6, 1884.

EDITOR CYNOSURE:—The above sentence appeared on a banner at a late Republican demonstration. It claimed to be the language of Abraham Lincoln, addressed to Richard J. Oglesby, now Republican candidate for Governor. This was supposed to be the most sublime wisdom by the party carrying the banner, and certainly its illustrious authorage entitles it to consideration. To me it was more the language of the politician than the statesman, more of the demagogue than patriot. The barnacle on the side of the ship practices it, and the more barnacles the more rotten the ship. The parasite on the tree and the leach or vampire on the body believe in and follow the same motto. Stay with the majority in the pursuit of office; "hollo with the hounds," is advice which the modern politician will not be slow to follow. To predict which way the popular wind will blow, and trim sails to catch the breeze for present advantage, is the grand study of modern political science. Very seldom do we hear from the rostrum, "Stick to the right, Dick." They do not ask what is right, or what will God approve? They do not teach, "Thou shalt not go with the multitude to do evil," or "Sin is a reproach to any people." But instead, "Stick to the majority, Dick," and thou shalt obtain office. We need not add that Dick will be faithful to the admonition. He is too busy sticking to the majority to think of morals. To him what the majority says, is right, forgetting that the mob is the most fierce and unreasonable of tyrants.

But it is refreshing, on turning to the American platform, to find a party asking for that which is right in the sight of God, even in politics. We rejoice when we remember that the hearts of the people are in the hands of God. That he moulds the popular mind, and it is the highest kind of political sail-trimming to trim for the righteous breeze of God, knowing that in God's own time the people will be with us, and the barnacles which now surround and devour the ship of state, will all be scraped away by God's and the people's righteous indignation. For that time we can well afford to wait. "He that believeth shall not make haste." Isa. 28: 16.

H. D. WHITCOMB.

THE ISSUE.

Why do the heathen rage and the people imagine a vain thing?—2d Psalm.

The great issue before the American people in this Presidential campaign is: Which shall rule this nation, the Word of God or the word of the devil? I can say for one that I entirely approve the American as the best platform before the people; but even it is not as radical as I could wish. God will never give us the victory until we come to his terms. What are his terms? We answer, Whenever a majority of the American people will publicly acknowledge Jesus Christ as their King, and make his Word (the Holy Bible) their only law; then Jesus will indeed reign over us as a nation.

Perhaps one will ask, Does he not reign now? He does, for "he is the governor among the nations (Ps. 22: 28); but he rules to our destruction. He gives us up into the hands of our enemies because we will not constitutionally and legally acknowledge him as our ruler, and because we vote for his adversary. We act as though our motto was, "Let us do evil that good may come."

Jesus Christ as our king, and the Bible as our law, is the platform I have voted for the past fourteen years, and still expect to vote.

I cannot attend the State Convention at Avalon, Mo., but I suggest the name of Geo. W. Needles as our candidate for Governor of Missouri. I hope we will have a county ticket in Mercer county.

I expect to vote for the men and the measures that come the nearest up to my principles, as stated above, and I am willing to serve the American party in any capacity that my ability will permit. GEO. W. STEWART.

A GOOD ENDORSEMENT WITNESSED.

We have always admired the faithful few who protest against the omission, in the Constitution of the United States, of any recognition of our dependence upon God, or even any recognition of the existence of the Supreme Being. This great lack was doubtless owing to the general infidelity which from France had spread over the world in the writings of Voltaire and many other men of genius, or rather to the false representations of Christianity given by the Church of Rome, and the "established" churches of Protestant countries. The party to which we refer includes in its high aims the prohibition of the liquor traffic and condemnation of secret societies. These three objects should be in the platform of any Christian party, and would be if the promotion of public good were the sole or chief object. This party, which had put forth its usual platform and nominated its ticket early in the summer, has now merged itself in the Prohibition party so far as the Presidential candidate is concerned, a measure which will, it is supposed, give 40,000 additional votes to St. John.—*New York Weekly Witness.*

"Wise men change often: fools never." But the American party cannot claim under this old maxim. Like its prototype in the natural heavens, unswerved, undeviating, it is no more changed by its candidates than the North Star by the captains who steer by its light.

The Hon. Julius H. Seelye is preparing an article on "Moral Character in Politics," to appear in the next issue of the *North American Review.*

CORRESPONDENCE.

A FRAGRANT FLOWER FROM THE FIELD OF MASONIC LITERATURE.

COLLEGE SPRINGS, Iowa.

EDITORS CYNOSURE:—Among the accumulation of old papers, I have just taken up one unopened, which proves to be the "Masonic Chronicle," published in Columbus, Ohio. In connection with another Anti, I was a reader of that paper for a year, and furnished you some strictures on some things found therein. This unopened paper was dated May, 1883. It came in my absence, and was therefore, until now, unread. In it I found what I recognized as a dish served up for my special benefit. It was evidently an attempted reply to an article from my pen, which was published in the *Cynosure* some time before. It is somewhat old it is true, but as Masonry boasts of its honesty and urbanity, and denounces the disposition of Anti-masons to vilify and misrepresent, I wish to give a specimen of urbanity and honesty from this journal which prides in its culture.

Editorially it says: "Our talented contributor, Frank W. Baxter, has raised Cain in the camp of the *Nat. Christ Ass.(es)*, stirred up the monkey, so to speak, and one of their big(oted) bugs undertakes to answer in a recent issue of the *Cynosure.*"

Let the reader mark the courteous language employed, and the commotion that Frank Baxter is represented as making in our camp. Then the Association are supposed by the astute editor to have chosen one of their ablest men to demolish Frank, the talented contributor to the *Masonic Chronicle.* Methinks I see the smile that goes through the camp now.

An humble pastor in a distant western village has been reading a Masonic journal to learn Masonry from Masons, publishes a little review of something he has read; and this is the basis of a representation that Frank Baxter has raised Cain in the camp of the Anti-masons, and they have chosen one of their "big(oted) bugs" to answer him.

Now, brethren, let us indulge in a good-natured Anti-masonic smile.

But S. C. Chorlton, M.D., editor of the *Masonic Chronicle,* continues:

"This individual who prefixes his name with "Rev.," seems to have a grievance against our brother because he claims that Masonry is not an unchristian organization, and that while it does not require of its votaries a belief in the widely distinct doctrines, promulgated by the numberless sects professing Christianity, its precepts and examples are all in keeping with the teachings of "Him who went about doing good."

And here again look at Masonic honesty. Who ever objected to Masonry because it did not require of its votaries a belief in the widely distinct doctrines of the numberless sects, etc.? Who ever objected to Masonry because it did not enforce the peculiar tenets of the Presbyterian, or Methodist, or Baptist faith? We object to it because it rejects the fundamental doctrine of Christianity—the fundamental article in the faith of the Christian world. Masons are simply trying to hide in a fog-bank when they attempt to represent us as opposing them, because they do not require faith in "the widely distinct doctrines of the sects."

Toward the close of the article this cultured and courteous editor waxes funny over the "big(oted) bug" who was chosen to write for the *Cynosure,* and Rathbun, who was "clubbed for his cussedness;" presents them as a fair sample of Anti-masonic Christians, and closes with an awful pun, that no doubt convulsed the Masonic camp with laughter.

Let the editors of the *Cynosure* hold their sides. Here it is: "Well, they can *sigh-now-sure* if they have no better champions than the rowdy Rathbun and his Rev. associate."

Now, let us all take a good Anti-masonic laugh.

Is the *Cynosure* not now convinced that Masons are the very essence of sweetness and courtesy, and Anti-masons the incarnation of "malignant hate?"

It is true that in the same number of the *Chronicle* the sweet Frank Baxter speaks of Dr. Blanchard as one who "may have worn the livery of an expounder of the Word of God, but has yet to learn the first lessons of Christianity." "True Christianity is to him a sealed book; yet he is but a sample of their whole fanatical crew."

Still, Masons claim to be a sweet, bland and affable class of people, and it is too bad that Dr. Blanchard, as in the language of sweet Frank Baxter, the "Rev. Jonathan who carries off the prize for pure cheek." "The 'grand mogul' who will get the largest slice when the distribution of plunder comes"—we say it is too bad that this Dr. Blanchard should oppose them. It is too bad that Rathbun, wrapped up in all his unregenerated "cussedness," should attempt to expose them. It is too bad that any "Rev. big(oted) bugs," or any of the "deluded tadpoles and lizards" in the "mud pond of deceit" should wriggle a sign of opposition. It is too bad that "valiant mouth pieces" of the Anti-masonic ranks should "disgrace their high calling" and "open their batteries of malignant hate in the house of God, while preaching his word."

Well, I set out to present a fragrant flower from the field of Masonic literature. Instead, I find I have gathered a whole "bouquet," and could enlarge it still more and more from the same field. If you place this bouquet in the "sigh-now-sure" vase, perhaps I can furnish another by the time its fragrance is gone. The quotations are all from the field of Masonic literature.

WM. JOHNSTON.

OUR LECTURERS.

DEAR CYNOSURE:—I have been a reader of your paper for some years and there are some old names which I liked always to see, but which have disappeared—some gone to their reward no doubt, and others still on the battlefield. I would be glad to know of such men as Feemster, Barlow and Freeman and others. I see that you have letters from new men, good and true also, worthy to fight under the banner with such men as Hinman, the tried and faithful and judicious and able agent from your earliest days. This well-posted lecturer is in some respects second to no one in the field. His courte ous, able letters and lectures make converts when an equally earnest but less skillful man would but excite hostility or fail altogether. The National Christian Association has been fortunate in having such an agent, and I for one would gladly welcome scores of men like him and others known to you. Hurrah for such lecturers and agents. Let us hear often of them. I cannot doubt that they would do immense good in these days of public meetings by watching opportunities to express to men and to meetings, Our Views of Lodgery, in the country, for men have ears just now which shall be closed by and by against lodgery as a public question.

Truly yours, PRO LECTURERS.

SEEK THE LIGHT.

CLEARFIELD, Iowa.

We boast of the liberty won by our fore-fathers, but without free thought, free speech and free investigation, there is no liberty; Christianity courts investigation, and any institution that shuns investigation is unlike Christianity, and is the opposite. The righteous principles of Christianity seek the light of truth on all questions and is the spring from which all right actions flow, in thought, speech, life, liberty. Secrecy is just the opposite, it shuns investigation, seeks the dark, and has suppressed free speech in many instances, and has deprived men of life, and would destroy all our liberty, rob Christ of his throne, and exalts man to most worshipful master, whether an infidel, Jew, or Mohammedan, saloon keeper or libertine, gambler or political trickster; it dishonors a nation, and is unlike that "righteousness" that "exalteth a nation." It is plain to be seen that the right principles that distinguish us as a Christian and not a heathen nation are being trodden under-foot by persons actuated by the principles of these dark secret orders. Christianity never hisses down even her worst enemies. She is willing to talk friendly, listen calmly; she is ready, able and willing to prove all things; she is willing to hold fast that which is good: is she not as fair as right can be? When did any one actuated by her principles ever disturb free speech? When a Christian man, such as C. A. Blanchard, was exercising the right of free speech, who disturbed him? Was it men actuated by the principles of Christianity or Freemasonry?

Good men's minds are being so warped that they seem to act as if they thought that every one is free to say anything they please about Christianity and everything else except the principles of Freemasonry; it is so much better than Christianity that to tell its principles is an unpardonable sin, and, to defend itself, drowned Wm. Morgan, defied the law, gives the sign of distress to judge and jury, defied the police in Boston, and uses fraud, deception and bad eggs instead of reason and common sense. Any institution that cannot defend itself with truth has no right to exist. God, the Father of our Lord Jesus Christ, never planted the lodge and the church too, and whichever he did not plant "shall be rooted up." Christians, Americans, let us say by our votes which it shall be. The two cannot live together; Christianity will kill the lodge, or the lodge will kill Christianity. In this land of liberty Freemasons shrink from being controlled by the murderous principles of Freemasonry. It is only really bad men who think it is right to murder, to mob, and to suppress free speech. There are good men in the lodge not actuated by her principles, and there are bad men out of the lodge who are moved and actuated by the principles of Freemasonry. The lodge will find it hard work to make nihilists out of Americans. She has more success in Russia. CYRUS SMITH.

PITH AND POINT.

"SO MOTE IT BE."

Who is more likely to need help in his dire and labyrinthian way from "refreshment" to the home of his wife and children, than this widow's son? And what a comfort to these lodge saints to have sworn brethren to "ever conceal and never reveal" "their crooked ways" in the lodge and in the church. Cowans might not cover the faults of a good brother. Surely a child cannot fail to see the utility of these great and charitable orders.

Dropping all irony, let us candidly inquire what is there in the lodge that so debauches humanity, and how is it that bad men, besides being profane in their lodge usages, and to all intents and purposes guilty of false worship, men who are also grossly immoral in other ways, are upheld by churches and by associations of professing Christians? Masonry is doing this thing. The church, through fear of giving offense to the lodge minions, dare not discipline her members, however bad, while these same men are almost deified in the lodges. OBSERVER.

TWENTY-FOUR MILLION MASONS.

It was recently stated in a neighboring paper that the present numerical strength of Freemasonry was placed at 138,065 lodges and 24,160,543 members, an evident exaggeration, as the number has been given at 3,000,000 within the last ten years. Again, suppose we concede to the three other principal Masonic countries, France, Germany and Great Britain, a membership equal to the United States, or six hundred thousand in round numbers, the four would only amount to two and a half millions, which other sources could not increase by one half. The statement must be a gross exaggeration. How is it?

B. T.

GOT INTO BETTER WORK.

Please send these [books and pamphlets] at your earliest possible convenience, as I anticipate taking a few days, as soon as the above arrive, canvassing for the *Cynosure,* and want to scatter copies of "Freemasonry at a Glance" where I think they will accomplish good. I have been a Master Mason, Encampment Odd fellow and Good Templar, but renounced them all when I found that they conflicted with the Bible. I now desire to assist in removing the spiritual blindness from the hoodwinked Masons, and showing them the *true light* of the world.—E. I. WICKERSHAM.

BIBLE LESSONS.

LESSON XIII.—September 28, 1884.

QUARTERLY REVIEW.

LESS. 1. How does the taking of Zion by David's army illustrate the real weakness of the saloon and the lodge?

LESS. 2. How are we taught that good actions may be done in wrong ways?

LESS. 3. That a true Christian will not rest easy in the midst of wealth and prosperity while God's cause is suffering?

LESS. 4. That we should be faithful to the friends of our youth and shun any vice which, like the intoxicating cup would make us forgetful of what we owe them?

LESS. 5. That we must repent and turn from every evil way?

LESS. 6. Where are we shown a picture of the manner in which secret societies conspire against lawful government?

LESS. 7. A picture of the Christian on his watch-tower?

LESS. 8. Where do we learn that the wickedness or the weakness of a ruler may call down a terrible national judgment?

LESS. 9. In what respects is the Bible a more perfect guide than Nature?

LESS. 10. What reasons are shown us why reformers should always be fearless?

LESS. 11. Where are we given a picture of the misery and degradation of the drunkard and his joy when God saves him?

LESS. 12. The reasons why we should bless God?

TEMPERANCE LESSON.

LIQUOR AND POLITICAL ECONOMY.

GOLDEN TEXT.—Much food is in the tillage of the poor; but there is that is destroyed for want of judgment. Pr. 13: 23.

Ques. With what has the drink subject a close connection?

Ans. With a science that we call political economy?

Q. What is political economy?

A. It is that science which treats of the laws that govern national prosperity, just as physiology treats of the laws that govern bodily health.

Q. What is one of these laws?

A. That a bad state of trade, or what we call "hard times," always follows when bread is scarce or dear.

Q. How does liquor make bread dearer?

A. By destroying forty million bushels of grain annually in the U. S. What is left rises in value as certainly as if a portion of the crops had been cut off by drouth or any other natural cause.

Q. How does this make hard times?

A. When people have to pay a high price for necessities they have less money to pay for comforts and luxuries, and nearly all kinds of trade suffer in consequence.

Q. What is another of these laws?

A. That the wealth of a nation depends on the prosperity of its working classes.

Q. How does drink make them less prosperous?

A. It employs about half a million brewers, saloonists and distillers in this country alone, who consume but do not, in the legitimate sense of the word, produce.

Q. Mention another way.

A. We are said to have six hundred thousand drunkards who do not work at all, and a million and a half of tipplers who work but a portion of their time. As this vast army of non-producers give back little or no equivalent for their keeping, it is really so much food taken out of the mouth of honest labor.

Q. Mention another way.

A. They have to pay higher taxes because of the crime and pauperism that drinking makes. And it is another law of political economy that heavy taxation of the laboring classes always causes national poverty. Taxation in Turkey and Egypt to support tyrannous officials in luxury is no worse than taxation in America to support saloonists.

Q. Is there any other way?

A. Great Britain gathers in about half a million dollars tax a day from drink, and out of this revenue she supports her standing army and navy. But if this source of revenue were cut off, she as well as other nations might begin to think that it was not worth the while to keep millions of able-bodied men eating the bread of idleness; and this would be a great step towards universal peace. War is only next to drink in the waste it makes of the poor man's substance.

Q. Then how is our Golden Text true?

MARRIED.

We are in receipt of an invitation from Mr. Pliny F. Axtell to the marriage of their daughter, OPHELIA A., to Mr. LEWIS L. DYCHE, at Sterling, Kansas, Sept. 4th, 1884. Miss Axtell, with her sister, Celestia, were graduated from Wheaton College last June. They came all the way from Kansas; owing to their own and the religious attachment of their friends to the Christian religion untarnished by the leprosy of the lodge; and hundreds who made their acquaintance will wish the wedded pair joy on reading this notice. They are two young ladies of rare excellence, clear-minded, capable, loving sisters, like the two in Shakespeare who,

"——— Like Juno's swans,
Still went coupled and inseparable,"

and we know no way for Celestia to make up for the loss of her mate, but to follow her example; an event which their friends in Roseville hint to us, is likely soon to occur.

We dislike to attach a sombre moral to this joyous notice. But the esteemed relatives of these young ladies, Mr. Linus Axtell and wife, devoted friends of missions, are sending the daughter of one of their good missionaries to a college which is a head quarters and fountain-head of college secret orders! Even *Monmouth* was invaded by two of these girl-chapters a while ago; which teach that it is awful funny and nice to swear young girls to secrecy from their own mothers! while there are side doors in their institutions open to young men. The Monmouth College senate last year bravely attempted to clear out these pests, and God's children should sustain them.

MR. EDWARD NICHOLS, a nephew of Mrs. Pres. J. Blanchard, married MISS JESSIE M. BROOKS, of Dunkirk, N. Y., daughter of Mr. and Mrs. Horatio G. Brooks, a prominent family in that city. Mr. Nichols has iron works in Hermitage, Georgia; and is a young gentleman of superior parts. Their advent into the mountain region of the State will, we hope, prove a blessing to their employees and society in general.

NEW AFRICA.

German explorers claim to have discovered an advanced and fairly civilized race in Central South Africa. They unveil to us the existence of a Utopia where strangers are graciously supplied with food, and they reveal that the Bassonge, subjects of King Katshitsk, a strong and handsome race in a densely populated country teeming with natural produce, excel in artistic manufacture of workmanship of various kinds in wood, clay, copper and iron, weaving stuffs out of the Mabele plant, and showing skill in basket making. Wissmann declares that no foreign influence has ever touched them. The Utopia has received the honorary epithet of Lubuku; that is, "Friendship," but its real name is Casselange; its inhabitants are called Tusselange, and their principal chief, Makenge, resides not far from the confluence of the Lulua and the Kassai. Pogge tells us that the inhabitants of one village, or sometimes of several villages, can be looked upon as a family, for each inhabitant is treated by the rest as a relation, and one member of the community stands by another "for better and for worse." The king's hospitality went so far that he accompanied his guests to a distance about as great as from Berlin to Dantzic—not having received any present except a brass chain, supplemented by the promise of a musical box in case Dr. Pogge should reach the Lualaba, and return thence in safety. After describing the details of Dr. Pogge's difficult journey up some of the great rivers of the interior, the account continues: "Thus, after sixty-two days' journey from Kimbundu, Dr. Pogge arrived alone, on October 30th, 1881, at Makenge's place of residence, situated under six degrees and ten minutes S. L., rather more than twenty-two degrees east of Greenwich. He describes the Tusselange as capital farmers. Everywhere around he saw broad fields of fine mondioca, maize, millet, earth-nuts, or beans. Tobacco and hemp are both grown for smoking. Their country is a fertile and well irrigated undulating plain between the rivers Kassai and Lulua, covered in a large measure by large forests, in the midst of which are prairies, which the inhabitants cultivate, and where they build their villages. The climate, though warm, is salubrious. In the first days of December, Dr. Pogge and Lieutenant Wissmann met again, and about the middle of the month they reached the Lake Mukamba. On January 5th, 1882, they reached the Lubi, a fine tributary of the Lubilash, in the midst of a splendid tropical vegetation they saw villages arise, 'where in clean and roomy dwellings, with gardens neatly hedged in, forming streets as straight as an arrow, the Bassonage live under the shadow of palm trees and bananas."—*Selected.*

BUDS AND BLOSSOMS

Is a charming illustrated magazine, published by J. F. Avery, Halifax, Nova Scotia, containing forty pages monthly of anecdote and argument for the Christian home. Every number is profusely and finely illustrated. We shall be happy to introduce this magazine to hundreds of American homes, and have secured a special arrangement from the proprietor. *Buds and Blossoms* is 75 cents per year; with the *Cynosure* the two will be $250, or any subscriber who has already paid for this paper can get the magazine at the same rate.

A Wonderful Woman,
A Wonderful Life,
AND
A Wonderful Book.

Laura S. Haviland is a quiet, gentle, unassuming Quaker woman, 76 years of age, yet vigorous, who has had a remarkable career of usefulness, and has now given to the world a remarkable history of her "Life Work" as a teacher, at an early day, of the colored refugees in Canada and in Michigan, and in other States, as a traveler down South in the guise of a "berry picker," helping out into freedom many slaves; as a nurse and preacher to the sufferers in hospitals during the war; and with Gov. St. John and Elizabeth Comstock, relieving the destitute and suffering refugees in Kansas, etc.

Her book is neither fiction nor founded on fiction, but is an interesting narration of facts of a most thrilling character, as every one will find and testify who will get and read her book, now on sale at the *Cynosure* office, 221 W. Madison St., Chicago, Ill. Price, cloth, $1,75; half Russia, $2.25.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 West Madison street, Chicago.

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Michigan, H. A. Day, Parma.
New York, W. B. Stoddard, Dale.
Wisconsin, Isaac Bancroft, Monroe

DEGREE WORKERS.—[Seceders.]

S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa
J. H. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
A. D. Freeman, Downers Grove, Ill.
E. Mathews, Spring Arbor, Mich.
Wm. Fenton St Paul, Minn.
E. J. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perrry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa,
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Berea, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
Geo. T. Dissette, Sabetha, Kans.
D A. Richards Clarkville, Mich.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Bantist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

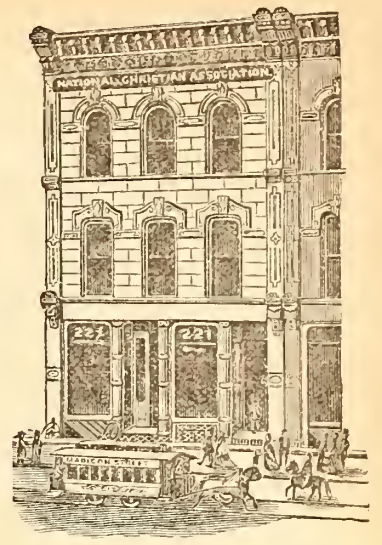
J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

A NEW
Anti-masonic Scrap-book.

A neat pamphlet, comprising forty-three tracts against secret orders, published by the NATIONAL CHRISTIAN ASSOCIATION. It contains some of the MOST POWERFUL ARGUMENTS put in brief form, written by men of distinguished ability, showing the evil nature and dangerous tendency of secret societies. Those who circulate tracts need the book to make their selections wisely.

Send for a copy to Anti-masonic headquarters, the NATIONAL CHRISTIAN ASSOCIATION, 221 W. MADISON ST., CHICAGO. Price, 25 cents.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.
VICE-PRES.—O. F. Lumry, Wheaton, Ill.
REC. SEC.—John D. Nutting, Oberlin.
COR. SEC. and GEN. AGENT.—J. P. Stoddard, 221 W. Madison Street, Chicago.
TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.
DIRECTORS.—Joseph Travis, O. F. Lumry, A. G. Laird, M. R. Britten, T. H. Gault, John Gardner, L. N. Stratton-W. T. Meloy, Alexander Thomson, Thos. Hodge, J. B. Blank.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.
SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

J. BLANCHARD, HENRY L. KELLOGG, } EDITORS.

CHICAGO, THURSDAY, SEPTEMBER 18, 1884.

BETWEEN TWO OPINIONS:
OR THE QUESTION OF THE HOUR.

By request of the N. C. A. Board of Directors the publication of the new Reform Story is postponed for a few numbers, to give a better opportunity to get out the plates for publication in book form as fast as printed in the paper. Our readers will bear with this temporary delay as it will secure a much earlier publication in book form of a work that will have a powerful influence in our reform.

This will give more time for the canvassers and every friend who is interested in the circulation of the *Cynosure* to secure new names on the campaign list at 25 cents for two months.

THE CHICAGO CHRISTIAN WORKER, (Sept. 4), in a calm and Christian article says: "We would like to vote for the American or for the Prohibition party but do not," and calls us to vote for Blaine as the best thing to do in the circumstances. He says: "Have not Friends acted upon that principle during all the twenty years we have supported the Republican party?"

We answer, No. Twenty-eight years ago Friends broke from the Whig party, voted for Fremont, and elected Buchanan, according to the *Worker's* reasoning. Had we not done so, there had been no Republican party to save the Union, and slavery had stood to-day. Sixteen years previous, the Abolitionists started the Liberty party and voted in the minority twenty full years against the slave power. Then Lincoln was elected and slavery fell. During that twenty years Friends voted on the very principle of the American and Prohibition parties. They gave the testimony of their ballots, and God owned their testimony.

The *Worker's* reasoning is not good. Friends quit the Whig party, which ignored the chief question then up, and voted for Birney, Van Buren, Hall and Fremont. Consistency with their record now binds them to quit the Republican party, whose platform ignores lodge and liquor, and vote for St. John.

EDITORIAL CORRESPONDENCE.

ST. JOHN AND THE AMERICANS.

"The conclusion in which nothing is concluded."—*Johnson's Rasselas.*

We last week promised our readers "The conclusion of the whole matter," God willing. But it seems Providence does not permit. No letter has reached us from Gov. St. John in reply to the questions of the Iowa convention, but plenty of earnest letters for and against the American party voting for him.

Gov. St. John has been on the wing, and if he mailed a letter to us on the train some Mason may have morganized it, as Senator Pomeroy's letter of acceptance never reached us in 1880.

It is just possible, though I think not probable, that St. John has reconsidered his promise to write. Blaine has carried Maine by 19,000 votes, and this will cause thousands of Prohibitionists to vote for him. And if the St. John and Daniel ticket should receive a small vote, it would hurt the cause amazingly. To this, as a man of sense and a patriot, he cannot be indifferent. But the enthusiasm is rising in this region among the Americans, and the *Cynosure* will seek to swell his vote to the uttermost.

Brethren Williams and Barlow deplore "casting ourselves into the Prohibition party," being "swallowed by the Prohibition party," etc., etc. We should have printed their letters, but through absence from home they did not reach us till after the National Committee's decision was in print.

If the Prohibition party swallowed up the American party, it will come out of its stomach as Jonah did out of the whale's belly, alive and kicking. We think in this case Jonah is more likely to swallow the whale. This is written on our way to Monmouth, where the National Committee asks final action to be had on St. John and Daniel. If possible we will send our readers the action of that convention to supplement this writing. If the American party votes for St. John and Daniel it is as Americans.

THE MONMOUTH CONVENTION.

The convention ended nobly last night. The nomination of Hobbs and the State ticket was unanimous. The vote for St. John and Daniel was very strong, but three voices in the negative. The great Opera Hall was well filled below with some in the galleries. Dr. Haney came in from Kansas this morning. The convention was disappointed at his absence. Mr. Holyoke and myself called on Dr. Haney this morning, who expressed much regret that he could not have reached and addressed our convention. A long journey, with neuralgia in the face prevented. He says the St. John vote in Kansas will be very strong, and the enthusiasm is increasing.

Pres. C. A. Blanchard gave last night a calm, clear and most scathing indictment of the Republican party, and the great crowd enjoyed it. He will repeat his speech at Galesburg and elsewhere. Dr. Haney says he saw and conversed with strong Blaine men in Kansas who lamented that Blaine "did not vote for or against" prohibition in Maine. His course reminds one of Stephen A. Douglas's "Don't care whether slavery is voted up or voted down," while the masses were reeling and rocking with the slave question. Sixty-four thousand for prohibition in Mr. Blaine's State, and he "did not vote one way or the other!" How he loves the people!

The discussion of St. John and Daniel in our convention was free, full and earnest. Now is the time for the American party to split and part, if ever; like Paul and Barnabas, both good men and children of God. Good men see principles alike. They divide in applying principles to men, for two reasons: 1st. Because their information of facts differs; 2d. Their mental reach and generalization differs. But, above all, we are in danger, because, if Americans vote for St. John, they do so on an exception, and not a rule. The rule is, vote for no man but one who is an out-an-out American and Anti-mason, and to argue for an exception seems to be making that exception the rule, which alarms honest men. It seems to them, as one brother expressed it, "A square back down." But it is not. Another case just like St. John's might not occur in a hundred years. He has quit the lodge seventeen years ago. He pays no dues. He says he is done with it and shall never enter it again; and that he stands on every plank of our platform. What more do we want?

One says: "Let him write us a letter, and put all that in it, and I will vote for him." But that would be accepting the nomination of a second party, which would be disrespectful to the first, subject him to their contempt as unreliable, and drive off thousands of votes which we want him to have. We voted for Harrison in 1840, and Van Buren in 1848, precisely on the principle on which we vote for St. John; and we never regretted it. I intend to vote for St. John and urge every American to do so. We lose nothing; the cause loses nothing by going for St. John. Suppose the worst, viz., that, like some Masons, he should go back on us, and cringe to and betrays us to the lodge? Then we should attack him and publish and expose his inconsistency; and our cause would gain even by his defection.

But we suppose no such thing. It would be moral and political suicide for him to do so. But he will not do so. He is "made of sterner stuff." And if, as we have not the shadow of a doubt, he acts like an honest, reliable man, then we gain what cannot be counted in figures; and he will be President of the United States in 1888, as sure as he lives to see that year.

Meantime, every American is free to vote as his conscience dictates. This is a question like that debate by Paul and Barnabas, viz., whether they should take one man or another to help do Christ's work; and neither Paul nor Barnabas were turned out of the church for an honest difference of judgment. Let us see to it that Satan gets no advantage of us. We can all work in the National Christian Association, and vote as God gives us light. J. B.

JOHN A. CONANT.

John A. Conant, born in Mansfield, Conn., August 16th, 1829, the oldest son and fourth of eight children of Lucius and Marietta Conant, is a lineal descendant, in the seventh generation, from Roger Conant, who came to this country about 1623, and was founder of Salem, Mass., and governor of Cape Ann Colony.

Lucius, father of the subject of this sketch, was a hard working man, and one who could turn his hand successfully to various kinds of industry. Though never successful in the accumulation of a fortune, he had the reputation among his townsmen of being scrupulously honest.

At the age of ten years Mr. Conant went to live on a farm in Tolland, Conn., with his mother's brother, Mr. George Eaton, with whom he remained about four years. His educational privileges were limited to the common school, but happily his education was not limited by what he obtained in the schools. Mr. Eaton, with whom he lived, though an excellent farmer, was also a close observer of passing events, especially such as tend to effect the moral and physical condition of the people. Being a consistent Christian gentleman, he always gave his influence to forward moral reform in church and state.

Four years of life with such a man is a good school for any boy, and it was especially so in this case, where the child's earlier life had been blessed with the instruction of pious parents,—a fact which readily accounts for his activity in the reform measures of the day.

At the age of fourteen years Mr. Conant returned home, obtained work in a silk factory, and there learned the business occupation of his life. He married Caroline A., daughter of Dea. Simon C. Chapman (then deceased), of Ellington, Conn., May 11th, 1852. She was a modest Christian lady, of sterling worth, a great help to her husband in the Christian life, and by her influence he was saved from joining the Masonic lodge. After having lived happily together eleven years and five months, she died, leaving a son of nine years, who is now living in East Hampton, Conn., engaged with the Eureka Silk Manufacturing Company. His present wife was Mrs. Marietta Brown of Mansfield, by whom he has two sons aged eighteen and fourteen years respectively.

Since 1866 Mr. Conant has been engaged with the Holland Manufacturing Company at Willimantic, in the manufacture of machine twist and silk sewings. Early in life he became a Christian, and made a public profession of faith in Christ when fourteen years of age, joining the Wesleyan Methodist church at Tolland.

After his marriage, while living in Hartford, there being no Wesleyan church there, he, with his wife, became a member of the Fourth Congregational church of that city, Rev. W. W. Patton, pastor. He continued his relation with that denomination until, in 1881, he, with others, organized an independent mission church, bearing testimony against secret societies, intemperance and other popular evils.

But the most interesting facts of Mr. Conant's life are connected with his great service to the cause of reform.

He was from the first a radical Abolitionist and voted with the Free-Soil party until its development into the Republican party. Early in the year 1856, he, with Hon. Joseph R. Hawley and a few others, met one evening in a small room in Hartford to consider the best method of securing more extended and united political action against the system of slavery. This meeting resulted in the organization of the Republican party in Connecticut.

Though not a politician, he always voted with the Republicans until 1872, when, noticing with sadness, the controlling influence of the liquor traffic in its ranks, and hopeless of its reformation, he severed his connection therewith, and assisted in the formation of the Prohibition party in this State (Connecticut).

Observing the success with which secret societies control either of the dominant parties, and their efforts also to control the Prohibition party, and believing that in case of its success to power, it would be impossible to successfully and entirely enforce laws prohibiting the liquor traffic with adhering secret society men for officers who are closely allied, by lodge obligations, to those who engage in the manufacture and sale of intoxicating beverages, he felt it his duty to assist in the organization and support of the American party, which earnestly advocates every reform measure agitated by the Prohibition party without the incubus of the lodge to paralyze its power when obtained.

He took an active part in the convention in Syracuse, N. Y., in 1874, when the American party was named, and at Galesburg, Ill., in 1881, he was nominated for Vice President on the national ticket of that party. His late withdrawal in order that the party might support the nominees of the Prohibition party is on the part both of Mr. Conant and his companion on the ticket, Senator Pomeroy, an act of self-abnegation and devotion to the reform which exalts and honors them far more than would the fact that they had received a few thousand or tens of thousands of votes. Mr. Conant is one of those characters whom good men delight to honor, and though now engrossed in the cares of business, the time may be near when he will be called to do more public service for his fellow-citizens.

—Elder J. F. Browne had engaged to spend the 13th and 14th insts., in Whiteside county, Ill., and the 15th probably at Warren. During the remainder of this week he will be visiting friends in Wisconsin. Next Tuesday evening he lectures in Galesburg on "Masonry as a Counterfeit of Christianity." Bro. Browne's blackboard address at Monmouth was very popular.

—Pres. J. Blanchard has accepted the invitation of the Iowa and Kansas friends to visit those States and speak at several points.

—Rev. A. J. Chittenden, pastor of the College church, Wheaton, was nominated last week by the Americans and Prohibitionists of his legislative district, candidate for State representative. If the earnest men and women of Du Page and Kane counties who stand for reform will enter into the canvass with due enthusiasm, they will elect the ablest man nominated in the district.

—Philo Millard of Woodhull, Steuben county, New York, asks that the *Cynosure* editor or the General Agent call in that neighborhood and lecture. He fears the bad reputation of the county remains since the first outragcous night attack on Rathbun occurred there in 1870, but hopes some lecturer will call and help the truth along.

—The foreign work of the National Christian Association will soon begin to demand attention. England, Ireland, France, Greece, Turkey, India, Australia and South Africa are already corresponding with the *Cynosure*, and a leaven of truth is at work to cast out the lodge worship in these remote and interesting countries. We are glad to call attention to the work of Bro. C. B. Ward of Secunderabad, India, with his faith orphanage and independent mission work. Let him have a goodly share of the mission fund which Anti-masons are sending, possibly to lodge men. Send through Mrs. A. R. Kean, 100 Washington St., Chicago.

—Hugh Brown, the evangelist, whose home is at Morgan Park, near this city, has been so successful in that high and holy work as to make his name a desirable one to give influence to any cause. It may be that for this reason he has been claimed as a Freemason. We are happy to say that in reply to a direct question of a friend he replied that he is not a Mason and never will be.

—Bro. Samuel E. Holyoke of Galesburg, Ill., has lately been to Pittsfield, Mass., to attend the installation of his son over the large Baptist church of nearly 500 members in that city. Like the father, the son stands nobly for Christ against all the lodge substitutes for the true church. May his ministry be a blessed and successful one.

—The District Secretaries of the National Reform Association, Revs. M. A. Gault and R. C. Wylie, have arranged for a convention to be held in the Presbyterian church, Monmouth, Illinois, Monday and Tuesday, Sept. 29 and 30. The speakers and topics to be discussed are as follows: "Principles and Aims of the National Reform Association," Rev. M. A. Gault; "Jesus Christ the Ruler of Nations," Rev. John Harper; Discussion: "What is National Religion?" opened by Rev. T. P. Robb; "Divorce Reform," Rev. A. H. Dean; "Intemperance and the State," Rev. J. W. Kelsey; Discussion: "The Sabbath and Sabbath Legislation," opened by Revs. W. T. Campbell, D. D., and C. D. Turnbull; "The Pre-emption Right of Christianity," Pres. C. A. Blanchard. This is a grand programme, and the *Cynosure* readers in the vicinity of Monmouth are to be congratulated upon the enjoyment of such a privilege.

MONMOUTH NOTE BOOK.

—The College, under the able and popular presidency of Dr. J. B. McMichael, opened during the first week of the month with a large and increased attendance. The college building is located in the eastern part of the town, at the distance of more than a mile from the railway station, and is approached by fine streets upon which a number of beautiful and costly residences attract the eye of the stranger and speak of temporal prosperity. Monmouth has banished the saloon and none exist except without the limits.

—The failure of one of the National banks last spring was not without its Masonic episode. Hulbert, the defrauding cashier, was about to be arrested, but the United States bank examiner insisted that he should not be touched, as he wanted to use him in the inquiry into the affairs of the bank. Hulbert, very unreasonably, accepted the notice to leave, and neither bank examiner or officers of the law could find him when wanted. The bank officials say it was a Masonic game, as both the absconding cashier and the examiner were lodge "brothers."

—Opposite the First United Presbyterian church (Rev. Dr. Hanna) the Roman Catholics have been putting a large brick church, and the apprehensions of disturbance from the unwelcome neighbor are beginning to be realized. The lot was owned by a United Presbyterian family, who wished to sell, but steadily refused the offers of the Catholics. A purchaser soon came, however, who said that he wished to build a dwelling on the lot, and bought it. He immediately turned it over to the priest who paid him $100 for his lying.

—Drs. Hanna and McMichael were among the delegates to the Pan-Presbyterian Council at Belfast. The former in journeying through the south of Ireland subsequently, found himself one Sabbath in a town where there was none but a Catholic place of worship. He attended, and to his surprise listened to one of the ablest sermons against secret societies he ever heard.

—Among those who are familiar with the story of the Brownlee murder in Monmouth, is Mr. Hugh Nash, a highly esteemed and respected citizen, who received from his father the whole story. The father was one of the two who laid out the body of Brownlee for the grave. The throat was cut clear around and the tongue was cut out. Against the pretension of the lodge that the wounds were made by hogs, they found a slight appearance as if the flesh on one side under the skin had been eaten by some animal with small teeth, but the skin itself was entire and closed together exactly as they sewed up the wound.

—The singular disappearance of Rev. Wm. Collins, pastor of the Methodist church at Galesburg more than a month ago, admits of a very ready explanation. The gentleman had been too intimate with several women, and the evidence was so complete that he was to be tried for adultery before his next conference. Now he was also prelate of the Galesburg Knight Templar Masons and a member of several other secret societies. His lodge companions could not think of his trial before conference unless they could control the verdict, and an easier arrangement was to get him out of the way until after meeting of conference. Since his alleged drowning at Cleveland he has been seen and recognized in Minnesota by a gentleman from Galesburg.

A SUGGESTION FOR LODGE-RIDDEN CHURCHES.

RESOLVED, That all Christian denominations, which fellowship secret societies by silently consenting to the action of their ministers or members joining or belonging to the same, should organize a secret society, imbibing the principles and obligations of the so-called secret societies into which they may have been initiated, and that such secret society be auxiliary to the denomination (whose auxiliary *it* is).

RESOLVED, That any Christian denomination omitting or refusing to search the teachings of Christ, with reference to the principles of secrecy, is guilty of a high misdemeanor and is not giving testimony for Christ.

RESOLVED, That it is the duty of every Christian minister and member to do all he can to rescue the demoralized church or brethren thus guilty, but if unable to reclaim them to withdraw himself from them and so fulfil the law of Christ.

Mr. Editor, in presenting this suggestion I am writing of, and to churches as they are.

It is so in regard to most of our professedly Christian denominations that it is their imperative duty, either to enforce the law of Christ on the secrecy question, or acknowledge the false claims of the lodge to divine origin, and along with the Mason sing that vilest forgery, "Hail Masonry Divine." But admitting their claims, as churches are guilty of doing, it would surely be wise as well as consistent for each church to operate its own handmaid and save thereby the vast amount of money paid into the devil's church. But, please tell, if you can, what is the difference between Satan's church and a church in fellowship with his?

These are seeming hard reflections but facts are stubborn things, and how can they be avoided? I say make the handmaid an auxiliary, as she professedly occupies that place, and accept the poor, who have the Gospel preached free of initiation. J. J. HAYDEN.

THE TWO PLATFORMS.

Between the platforms, the so-called declaration of principles of the two great political parties of the country, there is little to choose. The only advantage of the one over the other is that the Republican platform is constructed more plausibly. Its English is better calculated to conceal its meaning, that the first, last, and unmistakable duty of the American voter is to retain the Republican party in power. In this respect it is worthy of praise, if praise should be given to that which is best calculated to deceive by reason of its skillful composition. It has been analyzed to be a bid for the labor vote, the manufacturers' vote, the capitalists' vote, the sheep raisers vote, the bankers and business men's vote, the anti-monopoly vote, the monopoly vote, the colored men's vote, the reform and independent vote, the squatters' vote, the soldier-and-sailor vote, the peace-and-war vote, the anti-mormon vote, and the territorial vote. The Democratic platform almost duplicates the declarations of its rival, but does it in execrable English. It bids for the vote of every interest under the sun in terms alike remarkable for their shameless ambiguity and amazing inelegance. * *

The fact remains that neither of the platforms is worthy any man's support. Voters may as well disregard both and look only to the records, character, and promises of the party candidates.—*Chicago News, July 14.*

WASHINGTON LETTER.

Sept. 10th, 1884.

The sudden death of Senator Anthony of Rhode Island and of Secretary Folger has been among the sad events of the last week. The National flag is at half mast on the Capitol and all the public offices, and the Treasury building is to be draped in black for a month. Mr. Anthony had served longer in the Senate than any other member of that body, having held his place continuously since previous to the war. He had been several times president of the Senate and was an eminently respectable without being a brilliant legislator. His estate of about $200,000 goes mostly to relatives, but $25,000 are given to charities, mostly to Brown University, and thirty thousand dollars are mutually to be used for a memorial fountain in Providence.

Mr. Folger was born in Nantucket, Mass., 1818, but since he was twelve years of age has lived at Geneva, N. Y. He has served a number of terms as State Senator, and also as judge. He was assistant treasurer during President Grant's last term, and was made Secretary of the Treasury by President Arthur in November of 1881. He has filled that responsible position with entire acceptance to all parties.

His funeral was attended yesterday, in the Presbyterian church of Geneva, of which he had long been a member, by President Arthur and most of his Cabinet.

It is noteworthy that neither of these distinguished men were buried by Freemasons or Odd-fellows, though a Greek letter fraternity from Hobart College and a post of the G. A. R. are mentioned in connection with Mr. Folger's funeral. Probably Mr. Folger once belonged to a college fraternity. He could hardly have been a member of the G. A. R. There is some reason to think that these lodge displays at funerals are becoming unpopular.

Recently Rev. John H. Brooks, pastor of the Fifth Baptist church of this city passed suddenly away. Mr. Brooks was of pure African decent and of marked ability. He was born a slave in Hanover county, Va., in 1830. He became a member of the Baptist church at thirteen years of age. Came to this city in 1866 and organized the Fifth Baptist church which now numbers about 1,400 members, and has a fine house of worship on Vermont Avenue. He was greatly beloved and respected by all the people. In common with most colored ministers he had been drawn into numerous secret societies, but evidently he had lost interest in them. He is reported to have expressed his disapproval of the whole secrecy system, and it is quite certain that both he and his family desired for him only a Christian burial.

This was a great disappointment to the orders, as they evidently expected to make the occasion one of grand display. The *People's Advocate*, the leading organ of the colored people, says the display would have brought a *boom* to these societies. But, their hopes were cut short. Strict orders were given to the police not to admit to the church or the cemetery any person in regalia. The societies were on hand in procession in carriages and in great force. They bitterly felt their disappointment, and undertook to repeat the funeral ceremony at the cemetery, but were dispersed by the police.

It is hoped this may be the beginning of a healthful reaction against societyism among the colored people of this city.

The Maine election has awakened much interest. The fact that after thirty-eight years' trial, a whole generation, the people of Maine have adopted the Prohibition Constitutional Amendment by over fifty thousand majority, pretty clearly shows the estimation in which it is held by the people.

That Mr. Blaine went to the election and voted, but *not* on *this* question, shows him to be a thorough demagogue and devoid of all manly self-respect. If the question was, as he says, simply a State issue, then, as a citizen in his own State and home he ought to have voted for or against it. But it is *more than this*. So long as more than one thousand saloons, one for every thirty-five adult males, are licensed in this city by the authority of our National Congress, the question is *national*. No one knows this better than Mr. Blaine. The same plea used to be made for slavery. It was purely a State affair and must be kept out of national politics. But the fact of slavery in this district, and the determination to extend it into the National Territories, made it impossible to keep it out of politics. By Mr. Blaine's reasoning there never was any occasion for the Republican party. That party was organized to abolish slavery in this district and to exclude it from the National Territories. The Prohibition party proposes to do just the same with the liquor traffic. Mr. Blaine's affectation of neutrality, was an earnest plea for the whisky vote. H. H. HINMAN.

THE HOME.

DISCONTENT.

I.

THE BRIER ROSE.

I cling to the garden wall
  Outside, where the grasses grow;
Where the tall weeds flaunt in the sun,
  And the yellow mulleins blow.
The dock and the thistle crowd
  Close to my shrinking feet,
And the gypsy yarrow shares
  My cup and the food I eat.

The rude winds toss my hair,
  The wild rains beat me down;
The wayside dust lies white
  And thick on my leafy crown.
I can not keep my robes
  From wanton fingers free,
And the veriest beggar dares
  To stop and gaze at me.

Sometimes I climb and climb
  To the top of the garden wall,
And I see her where she stands,
  Stately and fair and tall—
My sister, the red, red Rose,
  My sister, the royal one,
The fairest flower that blows
  Under the summer sun!

What wonder that she is fair?
  What wonder that she is sweet?
The treasures of earth and air
  Lie at her dainty feet;
The choicest fare is hers,
  Her cup is brimmed with wine;
Rich are her emerald robes,
  And her bed is soft and fine.

She need not lift her head
  Even to sip the dew;
No rude touch makes her shrink
  The whole long summer through.
Her servants do her will;
  They come at her beck and call.
Oh, rare is life in my lady's bowers
  Inside of the garden wall!

II.

THE GARDEN ROSE.

The garden path runs east,
  And the garden path runs west;
There's a tree by the garden gate,
  And a little bird in a nest;
It sings and sings and sings!
  Does the bird, I wonder, know
How, over the garden wall,
  The bright days come and go?

The garden path runs north,
  And the garden path runs south;
The brown bee hums in the sun,
  And kisses the lily's mouth;
But it flies away ere long
  To the birch tree, dark and tall,
What do you find, O brown bee,
  Over the garden wall?

With ruff and farthingale,
  Under the gardener's eye,
In trimmest guise I stand—
  Oh, who so fine as I?
But even the light wind knows
  That it may not play with me,
Nor touch my beautiful lips
  With a wild caress and free.

Oh, straight is the garden path,
  And smooth is the garden bed,
Where never an idle weed
  Dares lift its careless head.
But I know outside the wall
  They gather, a merry throng;
They dance and flutter and sing,
  And I listen all day long.

The Brier Rose swings outside;
  Sometimes she climbs so high
I can see her sweet pink face
  Against the blue of the sky.
What wonder that she is fair,
  Whom no strait bonds enthrall?
Oh, rare is life to the Brier Rose,
  Outside of the garden wall?

—*Julia C. R. Dorr, in Harper's Magazine.*

SYRIAN FORGIVENESS.

A LEAF FROM A TRAVELER'S DIARY.

We left camp under the walls of ancient Tiberias, about sunrise, for the exploration of the shores of Gennesaret. Ibrahim, our "big sheikh," gave orders that the tents should be pitched for the night at the meadow of Khan Minyeh, some ten miles to the north, the site, according to Professor Robinson, of Capernaum.

The day was a tiresome one. Nothing but our intense interest in the sacred sea would have sustained our energies for so many hours under the fiery reflection of the sun from its surface. A strange fascination drew us through stifling ravines, where lizards seemed too sluggish to notice us. With torn clothing and skin we pushed through dense thickets of rank and prickly vegetation, that we might find traces of the cities which, under the Master's curse, had disappeared, and left those once crowded shores to silence and death. We prolonged the day to our utmost endurance of fatigue and hunger, feeling confident that Eliezar, our camp-placer, was ready to welcome us to our carpeted tents, that Yosef had prepared the flowing bowls of spring water for our ablutions; and that Antoine, our Italo-Russian-Syro-Phœnician cook (we could never make out his nationality by comparing the stories he told of his origin) was waiting to salute us with the dinner-horn. If Ibrahim had pride in the fact that his men had never failed to meet the expectation of a party of tourists, we had equal complaisance, in it. Esau did not long for his bread and lentiles, that day that he came in faint from the fields, more than we did for the flesh-pots whose savor filled our imagination.

But alas for human confidence! As our clumsy boat grated on the pebbly beach at Khan Minyeh, Antoine's horn was as silent as the pipings of the boys in Capernaum. Yosef did not meet us with the salaam, "All right, ah! Howadji!" as, raising one tent door after another, he was accustomed to bow us into our apartments. Indeed, but half the tents were up. Mules were patiently waiting to be relieved of their packs. The rattle of tin pans and the angry voices of potato-peelers and dish-washers, screeching in high falsetto their mutual criminations, gave the doleful intelligence that dinner was but dimly prophetic.

The face of Ibrahim was flushed with wrath, as an Indian's face with war paint. And well might it be. He prided himself on keeping the best camp in Palestine. Yet here was downright insurrection. He was disgraced in the eyes of foreigners. Something must be done to restore his equanimity and reputation. Summoning the chief cook, chief bed-maker, and chief muleteer, he sent them reeling one after another across the camp court under the tremendous blows of his fists. Having thus worked off his surplus anger, he resolved himself into an investigating committee and began an orderly inquiry. One by one the men exonerated themselves, except Antoine. To evident guilt for the delay, he added the most dangerous crime of using insulting words to Ibrahim. For this he got a good beating, was summarily dismissed the service and driven out of camp.

This was severe punishment. He would lose his wages for half the expedition, and the season being advanced for travel, would perhaps get no other employment for the year. Besides, he was many days' journey from his home, to reach which he must steal his way between Bedouin villages, whose inhabitants were just then excited against the men from Mount Lebanon (where most of ours lived), because of certain depredations alleged to have been committed by them.

But, although Antoine's fate was hard, his pride was harder; and he shouldered his "kit" with the stoicism of an old Roman going to commit suicide at imperial command.

Among the muleteers was a fine-faced fellow, Yakoob, who was a general favorite. He could speak no English beyond the words "good donkey," with which he saluted the ladies as he lifted them into the saddle, or presented them with bouquets of rare wild flowers which, in some places carpeted our way. But generous hearts do not need to declare themselves in words, real goodness has a sort of spiritual radiation, and Yakoob went among us, in his clumsy shoes and dirty shins, as a sort of saint in the grub state. In that land of Eastern romance where some mediæval legend or Mohammedan wonder-lie is located on almost every hill, we might not have been greatly surprised if Yakoob had been transformed into something more celestial

His big brotherly face twitched with emotion as he stood watching Antoine's form growing smaller and smaller against the long slope of the hill that leads up from the sea towards the plain of Hattin, where the Crusaders were defeated by Saladin. When Antoine reached the brow and stood still for a moment against the western sky, and then disappeared, Yakoob fell down upon his knees before Ibrahim, touched his forehead to the ground, and then, rising on one knee, begged that Antoine might be restored. We did not need to understand Arabic to know what he said. He pointed in the direction of Hattin, beat upon his breast, and then gesticulated with open palms, which, being interpreted, meant that if Ibrahim would pardon Antoine, Yakoob would himself take any punishment, and even give up his wages as security for his friend's good conduct in the future. Ibrahim's face softened; he hesitated a moment, but turned away and shook his head.

Yakoob then came to us. Prostrating himself he embraced our feet and pointed in the direction of Antoine's vanished form. We understood this to mean that we should unite in asking Ibrahim to forgive the culprit, and let Yakoob run after him. The voice of the camp was unanimous that, for Yakoob's sake, Antoine might be recalled. And as Ibrahim's face and shrug of the shoulders showed that he had relented, we cried "Run, Yakoob!" and then began to hurrah for Ibrahim.

Ibrahim's face grew black again.

"What!" he cried. "Do you Franks think that we Syrians forgive as meanly as you do? Send Yakoob? When I drive Antoine away with my own words and blows, let somebody else bring him back? No! my voice and my hands shall bring him back. I would not pardon him unless I pardoned all his offence away. He must not come back to feel mean. Nobody but myself can make Antoine feel that it is all right. Now, when I bring him back, hurrah not for me, but for Antoine. This is only half-hearted forgiveness which takes any glory for it."

In the later twilight, came Ibrahim with his arm thrown fondly about the neck of the ex-culprit, whom he kissed as he entered the camp. Then a double score of voices shouted "Antoine! Antoine!" none louder than Ibrahim's. The Lebanon men were wild with apparent delight over their comrade, although he was not at all a favorite. Yakoob and Ibrahim were seemingly forgotten. But when it was all over, one after another would come quietly to the chief, and kiss his hand, without uttering a word. Yakoob got any number of hugs on the sly from his brawny comrades. The ladies declared that if he were not quite so dirty, they would like to squeeze him, too. We all took occasion to slap him on the back, when Antoine was not present, and say, "good donkey!"—words which were felt to be full of admiration.

As we sat in the circle of the tents that night, a clergyman asked if the scene we had witnessed suggested anything in the Bible. One thought it suggested God's entreating men to be reconciled to him, when we would imagine the need of something to reconcile him to us. Another was made to think of the whole-hearted pardon heaven gives us. Another thought that some such customary scene in the East, was in the Bible figure of there being joy in heaven over a returning sinner. Yakoob's mediation brought all our minds to the mediatiorship of the Great Brother of humanity. And so the scene reflected in our hearts some higher truths, as the waters of the sea below us reflected the light of the stars.—*S. S. Times.*

CHILDREN'S CORNER.

THE TRUTH AT ALL HAZARDS.

Some time after the beginning of the present century there was living in a busy country town in the North a pious couple who had an only son. For this son they daily prayed to God; and what they asked in their prayers was that God would enable them to lay in his young heart, among the first lessons he should learn, the love of all things honest and good. So the foundations of an upright life were laid in the boy's heart, and among these very especially a regard for uprightness and truth.

In the course of years the boy's school-days were ended, and also his apprenticeship to a business life in the country town; and, as there was no prospect for him there, he came up to England, to one of the great seaports, and by and by he got a good position in a merchant's office. He was greatly pleased with his new office, and wrote to his father and mother that Providence had been very kind to him, and had opened up to him an excellent place.

But he was not long in this excellent place before he was put to the test in a very painful way with respect to the lessons he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule, when a ship came into the port, that its captain sent word to the office that he had arrived, and was now waiting instructions where to discharge the cargo; and it was the duty of the manager of the office to send back instructions to the captain where and when this was to be done. A few months after this little lad from the North came to the office, a ship laden with coal came in, and the usual message from the captain came; but, somehow or other, no answer was sent back to him. The captain waited a week, and still no word came back. Now, that was very hard on the captain. Until his ship got free of its cargo, it had to lie idle in the dock; and all who belonged to the ship were kept idle too. So, at the end of a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo that it had missed a good offer of a new cargo, and the office would have to pay him for the loss. This payment is called "demurrage."

When the manager of the office got this message from the captain, he was very angry. He thought he had sent instructions where to discharge the cargo, or he made himself believe he had sent them. At any rate he sent

for the little lad from the North and said to him, "Didn't I send you down to Capt. Smith with instructions to discharge his coal?"

The little lad said, "No, sir; I do not remember being sent down."

'Oh, but I did," answered the manager. "You have forgotten." And there for a time, so far as the office was concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, and his word that he had received no instructions was disbelieved, he took the master of the office to law. And, by and by, his complaint came before the judges in the court of law.

The day before the trial the manager came to the little lad from the North and said to him, "Mind, I sent you to the dock with those instructions to discharge the coal"

"But, I assure you, I cannot remember your doing so," said the lad.

"Oh, yes, but I did. You have forgotten."

It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent; and he foresaw that he would have to say before the judges what would certainly offend the manager and lead to the loss of his excellent place.

On the morning of the trial he went to the court. The manager came up to him and said, "Now, our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal."

The poor lad tried once more to assure the manager that he was mistaken, but he would not listen.

"It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did—and see you say it clearly."

In a little while he was called into the witness-box, and almost the first question put to him was whether he remembered the day when Capt. Smith's ship came in. And then this: "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?"

"No, sir."

"Don't you remember taking instructions to Capt. Smith to discharge his coal?"

"No, sir."

"Were you not sent by the manager of your office to the coal-ship on that day?"

"I was not, sir."

"Nor next day?"

"No."

"Nor any other day?"

"No."

The gentleman who put the questions was a barrister. He had been engaged by the manager to win the case for them. But, when he heard the little lad's replies, he saw that the manager was in the wrong; and he turned to the judge and said, "My lord, I give up this case. My instructions were that this witness would prove that a message to discharge had been sent to Capt. Smith, and it is plain no such proof is to be got from him."

So the case ended in the captain's favor, and against the office in which the little lad had found so excellent a place.

He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day; and in the morning, expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday.'"

"Yes, sir," answered the lad; "and I am very sorry I had to say what I did."

By and by the manager came in; and, after a little time, he was sent for to the master's room. It was a long while before he came out. The little lad was sent for. "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, naming him: "I was sorry yesterday, but not with you. You did right to speak the truth; and, to mark my approval of what you did, I am going to put you in charge of all the workings and sales of our Glenfardle mine." Then he sent for the manager, and told him what he had said, and added, "And the young man will make his reports direct to me."

In six months after the manager left the office; and, young though he was, the little lad was appointed to his place. And, before as many years had passed, he was admitted as junior partner in the firm; and he is now at the head of the entire business—the managing partner.

In this case, truth was the best. But I want to say that, if things had turned out other than they did, and he had been dismissed, it would still have been the best for him to speak the truth.—*Dr. McLeod, in Sunday Magazine.*

CHIMES, AND HOW THEY ARE RUNG.

Bells may be rung in two ways: first, by swinging them with rope and wheel; and secondly, by striking them either upon the outside or inside with hammers, the bell itself being stationary. In England the former method of rope and wheel was almost universally adopted, requiring a man for each bell. From this method we get that interesting and peculiar English kind of chime music known as the "changes," which gave England the name of the Ringing Island. In Belgium, however, the stationary method was used. Chimes played in this manner were rung by one person and were called carillons, because the Italian quadriglio, or quadrille, "a dreary kind of dance music," was the first ever played upon them. To play upon carillons the performers used an instrument known as the "clavecin," a kind of rough key-board arranged in semi-tones. Each key was connected by wire or rope with a hammer, which struck the bell when a sharp blow was given the key with a gloved fist. This machine was necessarily extremely crude at first; and since chimes have never been played half so well as in the days of this invention, it is all the greater wonder that the art ever progressed at all. Recently some great masterpieces in chime music have been found which were composed and played at Louvain in the latter half of the last century, by the most skillful and wonderful chimer who ever lived, Matthias ver den Gheyn. No one in Europe or America can now be found who is able to play this music, which rivals in the depth and subtlety of its composition some of the finest works of Bach, Mozart, or Beethoven. Hence the inference is that the art of playing carillons has sadly declined, with small prospect of ever recovering the lost ground.—*Atlantic.*

TEMPERANCE.

THE DRINK QUESTION IN RUSSIA.

Between 1863 and 1867 inclusive, the brandy traffic was burdened with imposts amounting to 100 millions of rubles. Those imposts for the last four years now reach the sum of about 150 millions, showing an increase of fifty per cent. All this, of course, means an increase in the price of intoxicating liquors to those who consume them, yet somehow or other the consumers have risen to the occasion, bad as the times are, and the flow of spirits is even greater than before. Ten quarts of brandy is now the annual rate of consumption for every man, woman and child in the empire. Every 224 men have a whisky shop to themselves in the country districts, including villages; in the towns, drinking establishments are provided in the proportion of one to every 120 inhabitants; in parts of Podolia, Volhynia, and the Ukraine, there are places where as many as ten beer shops may be reckoned to a single village. That the measures contemplated by the government will really wean the population to any noticeable extent from its fondness for vodka by no means follows from the comprehensiveness of the measures, or from the flourish of trumpets with which they have been heralded. To treat the whole of the Russian people as having a natural penchant for liquor would be a mistake. In the middle and upper classes of society intoxicating drinks are very sparingly used indeed. "Morning nips" are unknown. "Liquoring up" is no essential part of the formality of a bargain in business, and if life is sometimes thought not worth living in this country, it is not because a good half of it has been spent in the atmosphere of a bar parlor. Most of the beer and whisky shops in Russia have been devised, not for the convenience of the tradesman, but for the use of the artisan and the peasant, and it is to these classes, one would think, that government measures should be most directed. The misfortune, however, for both town laborer and country laborer is not only that there are no philanthropists in Russia engaged as in the west of Europe, in combating various social evils by well-equipped social organizations, but that the national church herself, despite her vast wealth and immense facilities of influencing good for the very classes most concerned, should treat this drink question as one with which she has absolutely nothing to do.—*Correspondence London Globe.*

MILLIONS IN IT.

Millions of drunkards.
Millions of paupers.
Millions of criminals.
Millions of needless taxes.

Millions of wasted lives, and wasted dollars, and lost reputations and characters.

Millions of desolate homes and broken hearts and discouraging vows.

Millions upon millions of unhappy creatures, all made so by the use of rum; and the system that mixes the poisonous concoctions, distributes them over the country, puts them in the reach of everyone, presses them into the hand and to the lips, protects and empowers the infernal traffic in all its hideous phases! This is the system which great masses are contentedly perpetuating, that delusive phantom, the license system.—*Selected.*

Colonel Burnaby, in his "Ride to Khiva," tells how the right to sell liquor in a certain Russian village was sold by auction. This fetched nearly $2,500, which was divided among the population. The money was readily paid, but it is said the publican got it back in about three days, as it was all spent in his shop.

Milwaukee last year produced 1,066,030 barrels of beer, or 86,290 barrels more than the year before. The Milwaukee *Prohibitionist* asks: "There is in this city one saloon for every twenty-six voters, and as half the people do not drink, every thirteen drunkards must support one saloon. How many women take in washing to support the thirteen drunkards who support each a saloon?"

The apostle of the Indian Theistic church lately declared in Birmingham, England, that "fifty per cent. of the educated natives of India die through indulgence in intoxicants," having acquired the habit of drinking from contact with our Western civilization. If the more self-governed and resolute manhood of the Western nations falls before free intoxicants, it is not strange the feebler manhood of the Orient decays before them. As prohibition has saved India and China, it alone can save them or the Western nations in the future.—*Watch Tower.*

The prohibitory law was first adopted in Maine, when a majority of the legislature, in both houses, and the governor, belonged to the Democratic party.

The selling or exposing for sale of intoxicating liquors has been prohibited in Vermont for the last thirty years, and yet there are 426 places where intoxicating liquors are more or less openly sold. Is there as small a number of saloons in proportion to population in license States?

The officers of all the railroads traversing the State of Iowa, have united in a circular, announcing that, in compliance with the new law, they will not receive any intoxicating liquors for transportation from any point either within or without the State to any point within its limits after that date.

Noah Porter on temperance education: "I have no doubt that the State, in its public schools, ought to give instruction in respect to those duties and moral relations which are generally acknowledged to be essential to the welfare of the commonwealth. A knowledge of the duty of temperance, and the sin and evil of intemperance, are both recognized as essential to this welfare. It follows that the State has the right, and is under the obligation, to give such instruction as may thus promise to be useful and effective for good."

I do not believe that a nation controlled in its government by rum sellers and rum drinkers can long exist as a republic—and to that condition this country is fast approaching. Our political conventions, our national, State and local elections are largely controlled by the organized forces of liquor dealers and liquor drinkers. I know this to be an unwelcome truth, nevertheless, and we may as well face it first as last.—SENATOR PRATT, *of Connecticut.*

The Des Moines *State Journal*, speaking of the present conflict going on in the State of Iowa against the liquor traffic, says: "It is a war that will crush out the drunkard makers eventually.

At the celebration of the two hundred and fiftieth anniversary of Jesuitism in this country, at the church of the Immaculate Conception in Boston, recently, Bishop O'Reilly said: "No one outside of the Church of Jesus Christ can be saved, and it is needless to prove that this Church is the only Church of Jesus. One might as well have tried to be saved out of the ark in the days of Noah." After this there followed a banquet, and *on the bill of fare were five different kinds of alcoholic drinks.*—*National Temperance Advocate.*

An English saloonist advertises by name not less than fifty-three varieties of American drinks. They are novelties of concoction among the straightforward Britons who use ale, porter, brandy, gin and whisky without any disguise, and are looked upon with terror by even the tippling population because of their seductive attraction for young boys.

The cholera scare and the attendant admonitions to temperance are having effect in Paris. A diminution of fifty per cent in the arrests for drunkenness on a recent national holiday is given in proof; also the fact that on the 12th of July the arrests were reduced to a smaller number than has been known since the police regulations concerning drunkenness have been in force.

In an English paper we see a letter from Mr. William Hoyle, the great statistician, who visited Canada a short time ago. Before going home he passed through the State of Maine, and here is his experience: "I went about Portland and the surrounding district a good deal during the four days I was there, but did not see the least indication of liquor selling or drinking. It is true the law is violated, but not so much as other laws, as, for instance, the education law, nor more than our liquor laws in England, if so much. The observance of the Sabbath, and the moral tone of Portland, are far, very far, ahead of any of the American towns we have seen. Nor do I know a British town that will compare with it."

The "Dominion Brewers' Wine and Spirit Merchants' Protective Association" has issued a circular headed, "Strictly confidential, destroy when read," calling upon every man interested in the business to defend his trade against the fanatical onslaught of the Prohibitionists. The government of Canada has pledged, "that if the country pronounced in favor of the principle of prohibition it would be granted," and this "protective association" has made arrangement "to contest every inch of territory and educate the public minds to appreciate the great injury that will be done to the country by the passage of such unjust laws." It is claimed that every brewer in Toronto has subscribed $1,000, the distillers $10,000, and all other branches of trade have been equally liberal. That "this our craft is in danger" is evident and Canada has reason to thank God and take courage.

A new charge against the tobacco habit—its use by native converts interferes with the progress of the Gospel among their heathen neighbors. Dr. Phillips, a Free Baptist missionary in India, writes about a native church: "The lay preacher in charge of this outpost has done a fair amount of work. Naturally a quiet man, his omnipresent pipe stupefies him beyond expression at times, and this has been a serious trial. We hope to see the day when not a single worker in the field, foreign or native, shall be a slave to tobacco. After years of observation I am more than ever convinced that this narcotic drug, as used by Christian men and women, is a mighty obstacle to the progress of Gospel truth in Bengal. The present rule of the mission, that no young man who uses this drug shall be either licensed or ordained to the Christian ministry, will bring help in time; but the older men are causing confusion now."

THE CHURCHES.

—Secretary Stoddard spent Sabbath, the 14th inst., at Galva, Ill., occupying the pulpit in the Congregational church in the morning and the Baptist church in the evening.

—It is announced that Mr. Moody will preach in Boston this fall, under the auspices of the Y. M. C. A. But as two similar announcements have already appeared, stating that he will preach this fall in Cincinnati and St. Louis, there are probably errors somewhere.

—The Fifth Avenue Presbyterian church of this city, Rev. Dr. John Hall, led last year in the money columns of the statistical tables. The total of monies raised amounted to $146,671, of which $36,564 were for congregational purposes, and $91,007 for benevolent and miscellaneous causes.

—The thirty-eighth annual meeting of the American Missionary Association is to be held at Salem, October 21–23. The sermon is to be preached by Rev. George L. Walker, D. D. It appears that a "debt of $50,000 threatens the Association." Its officers seem to have done all in their power to secure the needed "thousand dollars a day," but for the first ten months of the financial year, ending July 31, there was a total decrease of $31,814 from last year's receipts for the same period. Of this falling off, $30,292 is in legacies.

—Mr. and Mrs. Grattan Guinness, of England, are now in this city. While on their way over in the City of Rome, they engaged in earnest Christian labor among the steerage passengers, with gratifying results.

—The Methodist Episcopal church (North) has 97 conferences, 25,000 ministers and 1,850,000 members. The Methodist Episcopal church (South) has 39 conferences, 9,906 ministers, and 873,254 members.

—One of the many interesting works of benevolence in behalf of the poor in London is that preseuted by the Prison Mission, of which the Duchess of Teck is patron, where uearly 200 children of parents who are serving sentences in the prison are being trained. This mission is in the form of a little village, each house having a "mother" in charge. On every week-day morning a breakfast is given to the discharged women from the prison.

—The Londou Anniversaries have uow all beeu held. Already more than $5,000,000 is reported as given to foreign missions duriug the last year, with an expected additional $2,000,000. Of this the Wesleyan Methodist Society raised $750,000. The noble Bible Society is preeminent in its contribution of $1,200,000. The Tract Society follows closely in its gifts of over $1,000,000. Upward of $7,000,000 in all have been laid on the altar of the church. But $600,000,000 have been sacrificed to strong drink.

—The English Congregationalists have resolved to build a college or theological school in each of the university towns, Oxford and Cambridge. The English Presbyterians, not to be outdone, have resolved to build a church at each of the two seats of learning. To carry out the plan the Presbyterians need $95,000, and they have resolved to go to Scotland to raisc the required amouut.

—The Baptists of Dakota Territory are thoroughly in earnest in the temperance work. At a meeting of the Baptist Association recently held in Dell Rapids, the following resolution was unanimously adopted:

Resolved, That we, as an association, denounce the liquor traffic in all its departments, that we will be satisfied with nothing short of total prohibition, and we will endeavor to educate our children to abhor intemperance and to resist every temptation that leads to it.

—A persecution has begun against earnest evangelical Christians in Russia. Col. Paschoff and Count Korff, who have been active in holding religious meetings and in labors for the poor, are banished. It is also declared illegal to distribute the publications of the Religious Tract Society, though they bear the printed permission of the censor.

—The missionaries at Bihe, West Africa, write hopefully of the progress they are making in reducing the Umbundu language to writing. They have prepared in manuscript a grammar and quite a large vocabulary, which they wish to have printed; and every week Mr. Sanders finds time to translate enough of the New Testament to furnish a lesson for the boys on Sunday morning.

—Mr. Miyoshi is a native of Japan, aud has been a Christiau about four years, during which time he has been studying under the direction of the Bros. Hail, Cumberland Presbyterian missionaries. He is coming to this country to prepare himself to preach the Gospel to his own people, and will be educated and trained for this work in the theological school in Cumberland University.

—The Rev. Eric Lund, Baptist missionary at Barcelona, Spain, has been excommunicated by the Roman Catholic bishop. The little monthly paper "El Evangelista," which he publishes in connection with his work, has also been condemned, and good Catholics are forbidden to read it. In the August number of the paper Mr. Lund prints a letter to a bishop, Dr. Casanes, in which he rejoices that he has been counted worthy of excommunication, since it is a testimony to the effectiveness of his labors, and he assures his excellency that the attempts to stop the preaching of the Gospel will be useless.

—The Karen Mission at Henthada, Burma, has recently sent eight preachers to the Chins over the mountains in Arracan. Two of these are Karens and the rest are Chins who have been educated at Henthada. The Karen Mission at Tungoo has resolved to do more toward the support of their own pastors. These indications of self-help on the part of the converts in heathen countries are the most encouraging signs for the future of missionary work. When the Gospel becomes self-propagating in any country its complete evangelization is not far off.

—A very remarkable revival of religion has been in progress lately at Brownwood, Texas. Fifty persons will be added to the various churches, more than half of whom will join the Presbyterian church. Instrumentally this is the result of a Presbyterian camp meeting, conducted by Rev. B. T. McClelland, the pastor. The converts are chiefly middle-aged people, and more men than women. The work was noted for its depth, its quiet thoughtfulness, and its wide-spreading fervor. The whole town talked about little else but religion for some days.

—The Medical and Surgical Reporter says that Dr. George E. Post, a medical missionary connected with the Presbyterian church of this country, who is living in Beirut, Syria, has aequired a great reputation among the Turkish officials for his skill in surgery, and could easily acquire a large income if he were to receive pay for his services. He devotes, however, his entire time to the poor, and the calls upon him are immense in uumber and in variety. He has preparcd a series of text-books in Arabic on surgery, materia medica, botauy, zoology and physiology, and edits a monthly medical journal. He is at present employed on a work descriptive of the flora of Syria and Palestine, the first work of the kind on the subject in any language.

RUSSIA.

A light appeared in the darkness of the Russian church when Count Paschkoff, an earnest Christian nobleman, felt bound in his heart to work for the Saviour's kingdom in the city of St. Petersburg. He opened the parlors of his resideuce to his friends, read ou Sunday afternoon and evening the Bible with them, added some good, earnest remarks, exhorting his friends to devote their lives wholly to the Saviour, and concluded by singing a hymn with them and by offering a prayer, in which he remembered fervently his beloved country. With the help of other friends, especially of Count Korff, Paschkoff founded also an evangelical Tract Society, in order to reach his countrymen by the printed saving truth. Nothing could be more desirable for the poor Russians than such a missionary work as Count Paschkoff did. Yet he was looked upon with suspicion from the beginning, was annoyed by the police, was summoned to give au account of himself aud of his prayer meetings. The good and brave man stood nobly in every storm, and proved to every fair-minded man that he was an evangelist and not a Nihilist. But the priests, the head man of whom was the teacher of the Czar and is all-powerful with him, hated the movement of Paschkoff from the start, just as night-owls hate the light of the sun. They want no reform of the church, no reform of the hearts of men. They want to remain in office and in power, they want to retain their influence over the misled and ignorant people.

At last these night-owls have got it all their own way. By a decree of the Russian Government Count Korff was exiled from Russia like a great conspirator and evil-doer. Count Paschkoff was asked whether he was willing to declare solemnly that he would give up circulating tracts, and when he refused he was giveu two weeks' time to leave Russia forever. The printed tracts, which had already been approved by the Ceusor, were ordered to be burned.—*Illus. Chris. Weekly.*

CANADA PRESBYTERIANS AND SECRET SOCIETIES.

At a recent meeting of the Toronto Presbytery of the Canada Presbyterian church, the Masons and the Odd-fellows received an unlooked-for blow. In the report on "the state of religion," the question, "What do you consider hinderances to the cause of Christ in your neighborhood?" the committee answered, "Dancing, tippling, Odd-fellowship, Freemasonry, and practical infidelity among professing Christians." Dr. Gregg, professor in Knox College, Toronto, said he was glad to see that at last the secret societies were being mentioned as hindrances to religion. "I consider that Freemasonry is doing a great deal of mischief for the cause of Christ. They [Masons] are doing harm in one way in that they ignore the mediation of Christ in their prayers to the Almighty." Mr. McDonnell, a popular minister in the body, loudly applauded the professor's remarks. The report was adopted and sent up to the synod. At once there is a buzz among the fraternities, the presbytery is considered as meddlesome, and the above-named ministers are abused. The next day the Toronto *World*, referring to the action of the presbytery, said: "The attack made on the Freemasons and Odd-fellows created a strong feeling of indignation among the organizations referred to." A reporter of this same paper interviewed a number of the "leading lights belonging to both orders," who, as they always do, spoke in the most extravagant and laudatory manner of these Christless institutions. The ministers are accused of ignorance, jealousy, etc., and the lodges which they had the courage to oppose are lauded to the skies.

What an amount of twaddle these "lights" do utter. They positively claim that their orders are religious. They have a ritual, use grand ceremonies, and the Knights Templar pray in the name of Jesus; yes, and take what Bernard calls the oath of "double damnation." John Quincy Adams said, "The Knight Templar takes an oath containing many promises, binding himself under no less penalty than to have his head struck off and placed on the highest spire in christendom should he knowingly or willingly violate any part of his solemn obligation of a Knight Templar." Then he properly asks, "Is this a fitting obligation for a Christian man to take or to administer?" Every step in the Mason's progress in the order is paved with hard and blasphemous oaths; and yet the order is very religious, the "ally" of the church. But it is claimed that it is not only the "ally" of the church, but a little superior; for if the church were "sifted there would be found much less hypocrisy in the craft than in the church." What an insult to the church and to Christianity! And yet professedly Christian men enter these institutions, support them, and defend them. They might just as consistently connect themselves with the worshipers of Baal.

The "lights" fling out the insinuation that the ministers and the members of the presbytery were prompted by jealousy because "the church, from their point of view, is not the success they wish it," and "the Freemasons are diverting ability and means from them, and this fact galls them." Ah, no, these Christian men have learned that the orders are a delusion and a fraud, and are warning their people, as honest Christian men should, to beware of the snares laid for them. We thank God for this action of the Toronto Presbytery. How the synod will treat the matter is to be seen. The Presbyterian church in this dominion is large. Its ministers are mostly men of scholarship and ability, and if they bring their influence against secret societies as we pray they may, it will do much to arrest their progress and bring them into disfavor.—*Rev. A. B. Sherk, in the Telescope.*

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—It seems nearly impossible to induce some plant lovers to desist from trying to grow all their plants in a marsh. Few plants can endure standing in soil constantly drenched, or in saucers of water. A good rule is to thoroughly drench the soil once in two days, using water but little warmer than the temperature of the room. Geraniums especially revolt from superfluous water.

—An English farmer says: I have more than once freed fields entirely from wireworms by sowing a crop of white mustard seed. I once sowed a whole field of forty odd acres, which had not repaid me for many years, in consequence of every crop being destroyed by the wire-worms, to white mustard. I am warranted in saying that not a single wire-worm could be found the following year, and the succeeding crop of wheat was a fine one."

—In trying to answer the question, "What do we salt butter for?" the *National Live Stock Journal* shows, first, that it does not preserve butter to salt it, and, second, that it depends on the quality of the butter whether much or little salt improves its flavor. Packages of butter were shown at the Philadelphia Centennial Exhibition which were two or three years old, and some of them had never been salted, but were as sweet as when first put up. The keeping quality of butter seems to lie in the making and putting up, rather than in the addition of salt. But salt undoubtedly covers up a bad flavor, or gives a flavor—of salt—where none exists.

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A farmer's work on wet days includes, according to an agricultural paper, this miscellany: "Mend the tools, oil the harness, pick out the decayed fruit and vegetables in the cellar, read, write and visit the school.

Three bulldogs were set upon a wildcat a few days ago by some West Virginia men, the cat being chained to prevent its escape. It was the dogs, however, that did not escape, as the cat killed all three of them.

Among the exhibits that will be sent to the New Orleans Exhibit from Choctaw county, Alabama, is a hewed stick of pine 80 feet long, 42 inches square in the middle, and containing 11,760 feet, board measure.

A five-year-old son of Austin Brady, of Steubenville, Ohio, was stung to death by black hornets last week, and a little daughter narrowly escaped with her life. Blood poisoning followed the stings of the insects. Mr. Brady has lost several members of his family in a like manner.

The total number of deaths from cholera in the various infected cities and towns of France is now stated at about 4,000, and in Italy there have been not far from 300. The spread is now swifter and the violence of the attacks greater than at first, and death sometimes follows in three hours.

The primeval woods of Maine contain 19,000 square miles and still cover an extent seven times that of the famous Black Forest of Germany. The States of Rhode Island, Connecticut and Delaware could be lost together in a Maine forest and still have a margin of wilderness wide enough to make its exploration without a compass a work of desperate adventure.

The largest sailing ship in the world was launched at Glasgow on the 5th inst., from the yards of Messrs. Hamilton & Co. She is described as a handsomely modeled iron, four-masted, full rigged sailing ship of the following dimensions: Length over all, 340 feet; breadth, 49 feet; depth of hold, 25 feet 8 inches; register tonnage, 3,173. Her principal masts and yards are made of steel.

It seems that the law against the coming of the Chinese to this country does not prohibit after all. It is stated that an underground railroad—similar to that which formerly existed in this State for the benefit of runaway slaves, from British Columbia to Washington Territory, has been unearthed, built and used for the purpose of secretly conveying Chinese laborers into the United States. A newspaper published somewhere along the line of travel says, from "positive knowledge," that this underground business is a well organized branch of trade, paying large profits to the white men who are operating it. The trade is carried on principally at night. Sailing vessels loaded with Chinese leave Victoria and passing Port Townsend at night, land almost anywhere on the coast, from whence they are sent into the States via the underground road.

From the official returns of the assessors of Kansas, it appears that that State is increasing rapidly in wealth under the operation of the beneficent prohibitory law. The total number of acres of taxable lands for last year was 25,889,907; for this year, 27,710,981, an increase of 1,821,074. Total assessed value of taxable lands last year, $99,899,599; for this year, $117,358,311, an increase of $17,458,711. Average value per acre last year, $3.86; for this year, $4.23. Total number of town lots last year, 381,804; for this year, 397,864, an increase of 16,060. Total assessed value of towns last year, $2,773,920,988; for this year, $3,484,697,076, an increase of $710,776,788. Total assessed value of personal property for last year, $48,030,492; for this year, $56,391,618, an increase of $8,361,125. Total assessed value of railroad property last year, $27,290,214; for this year, $28,455,905, an increase of $1,165,690. Grand total for last year, $202,959,509; for this year, $237,052,805, a total increase of $34,093,294.

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NEWS OF THE WEEK.

POLITICAL.

—At the meeting of Tammany Hall Friday evening the nomination of Cleveland and Hendricks was indorsed and an address issued to the people. Ex-Senator Grady in a speech bitterly denounced Cleveland, and in closing his remarks stated he should support Benjamin F. Butler.

—The result of the Maine election gives the Republican candidate for Governor 16,000 plurality and elects all the Republican Congressmen. For the State Senate none but Republicans have been returned, while in the House but two Democrats will have seats. Two-thirds of the Irish-Americans in the State voted for the Republican candidates, and is considered as significant of the result of the National election.

—The Prohibition State Convention of Wisconsin made the following nominations for State officers: Governor, S. D. Hastings, of Dake county, Lieutenant Governor, A. A. Kelly, of St. Croix; Secretary of State, E. G. Durant, of Racine; State Treasurer, C. M. Blackman, of Walworth; Attorney General, F. M. Angel, of Barron; Superintendent of Public Instruction, Robert Graham, of Winnebago; Railroad Commissioner, Henry Sandford, of Manitowoc; Insurance Commissioner, Nelson Ladue, of Lafayette. Hastings is a secretist. Let the others be questioned.

COUNTRY.

—The largest convention of Ohio miners that ever assembled convened Tuesday at Columbus. The men are slow and deliberate, and a conservative element is said to be in the majority.

—The contest between manufacturers and workmen at Cincinnati is assuming a serious phase. Crowds standing near non-union shops are dispersed, but the Mayor refuses to hire extra police, on the ground that the regular force have not been paid since June. A committee of the Board of Trade is making efforts to effect a settlement, but thus far without success.

—The Edgar Thompson Steel Company at Pittsburgh, Thursday notified the employes that unless they accepted a reduction in wages the mills would be closed. There is great distress in Pittsburgh because of the number of factories and mills now idle, and the appropriation for out-door relief is already exhausted, with six months yet to run.

—The towns of Clayton and Clear Lake, Wis., and Marine and White Bear Lake, Minn., were swept by a cyclone Tuesday evening. The greater portion of White Bear Lake is in ruins, and in the other places devastation marks the path of the "funnel." At Marine several persons were injured, and in White Bear Lake many boats were capsized and others sunk at their moorings. In the section north of Stillwater scores of people were hurt, some seriously, and near Hudson, Wis., half a dozen houses were leveled. Horses and cattle were blown against the barb wire fences and badly lacerated. At Grant twenty-five houses were demolished, and in the Hudson Prairie district six dwellings were torn to pieces, and one person killed. The loss in crops, barns and outhouses is very heavy.

—The heat was so intense Wednesday at Pittsburgh that the schools were dismissed. The iron workers suffered terribly, and there were many cases of prostration.

—Up to noon Thursday at New York twenty-five sudden deaths were reported, mostly caused by the heat, from which the people and business are suffering severely.

—The remains of Private Henry, who was shot by the Greely party in the Arctic, have been stolen from Cypress Hill Cemetery, New York, presumably by persons who desire to investigate whether the body had been mutilated.

—Ben Johnson (colored), who, with Allen Ingalls, perpetrated the murders which preceded the great riot, was hanged Friday at Cincinnati. Frank Hutchings, the strangler, was executed at San Francisco.

—Differences on the liquor license question in the Decatur Council has resulted in the city's gas supply being shut off. Members will not vote for gas bonds unless their fellows agree to the granting of liquor licenses.

—A kettle of varnish in Cragnin's Japan works at Brooklyn caught fire Wednesday and exploded, burning one man to a crisp and fatally scalding four others. The fire resulting caused a damage of $3,000.

—Near Lanark, Ill., Tuesday afternoon, a passenger and an express train came in collision, wrecking both engines and several cars. In the express train were Sitting Bull and other Sioux Indians en route to Chicago, but all escaped uninjured, while only a few of the other travelers received slight bruises.

FOREIGN.

—The codfish catch by fishermen in Northern Newfoundland and on the Labrador coast, this season, has fallen off half a million quintals, and already families are reported starving. Icebergs stud the coast of Newfoundland and Labrador, and are passing down into the tracks of ocean steamers.

—The *Pall Mall Gazette*, London, has the following: "The Chinese report the damage done the forts and arsenals on the Min River by Admiral Courbet as trifling. The masonry in some places was thrown down, but now has been fully restored. The French landed and destroyed only three guns at the Mingan forts and did not land at all at Kinpai. The arsenal is not damaged, and no war material or stores destroyed. No fire and no explosion took place. Work at the arsenal is proceeding as usual. The naval loss is serious, but after all only two fighting vessels were sunk. The others were dispatch and patrol boats. The defenses of the river are now in as good condition as before the bombardment.

—Advices from Africa announce that two flagstaffs erected upon the Gold coast by Dr. Naohtigal, German commissioner, had been cut down. One of them was cut down by an English official and the other was razed by negroes of the Togo tribe. General Buehner, of the provisional government of Cameroons, was insulted by the negroes and obliged to take refuge in a German factory.

—Count Gourko received the Czar and party upon their arrival at Warsaw, Sept. 8th. The Imperial party subsequently reviewed 50,000 troops. They were received everywhere with manifestations of cordiality. The city was illuminated in honor of the imperial guests. A brilliant reception and a grand ball will be given.

—At Naples for the twenty-four hours ending 9 o'clock Thursday evening there were 966 fresh cases of cholera and 328 deaths.

—The Porte is considerably alarmed alarmed over the revolt of the Arabs in El Hejaz. Arabia, and 8,000 troops have been ordered to proceed there at once. A dispatch received this morning states that the disturbances are spreading, and that 8,000 Arabs are preparing to make a descent into Yemen, where, it is expected, they will receive aid from sympathizers of the Mahdi. The Governor of Mecca was ordered to send reinforcements to guard the towns of Sara and Mocha, but replied that he was unable to do so because of the disaffection among his own tribes.

THE SECRET EMPIRE.

The Grand Lodge of Knights of Pythias of Pennsylvania Tuesday reported the number of lodges in the State at 360, with a membership of 34,955.

Dr. John Brown, an old Episcopal minister of New York State, died in Newburg, N. Y., at the age of 93. He delivered the welcome address to Lafayette at a Masonic reception at that place in 1824. But he probably left the order in 1826–7 as the Masons made no demonstration at his death, as would have been the case had he adhered.

—One thousand women belong to the Kappa Kappa Gamma secret society, which has chapters in a score of institutions in the northwest and west called colleges. There is no similar organization of women in the world.

The degraded, half-fed farmers of France keep the treasury of the republic always full of money. The farmer loves the republic as much as the Parisian detests it. The republic receives in its savings banks the money of the poor up to 1,000 francs, and gives them 3½ per cent for its use. The peasant farmers have nearly $800,000,000 on deposit in these banks.

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Rye—No. 2		54
Bran per ton		11 50
Flour	2 00	@5 75
Hay—Timothy	7 50	@13 00
Mess pork per bbl		18 50
Butter, medium to best	10	@24
Cheese	05	@12
Beans	1 25	@2 35
Eggs		15
Potatoes per bus		40
Seeds—Timothy	1 28	@1 37
Flax		1 30
Broom corn	02	@ 08
Hides—Green to dry flint	08	@14½
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	6 55	@7 20
Common to good	2 30	@6 35
Hogs	3 50	@6 30
Sheep	2 50	@4 30

NEW YORK.

Flour	3 80	@6 00
Wheat—Winter	62	@ 91
Spring		82
Corn	53	@61
Oats	27	@41
Mess Pork		18 50
Eggs		18
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